

The anatomy of melancholy : what it is, with all the kinds auses, symptomes, prognostickes, & seuerall cures of it, in three partitions, with their severall sections, members, & subsections, philosophically, medicinally, historically opened & cut up / By Democritus Junior [i.e. Robert Burton]. With a satyricall preface conducing to the following discourse.

Contributors

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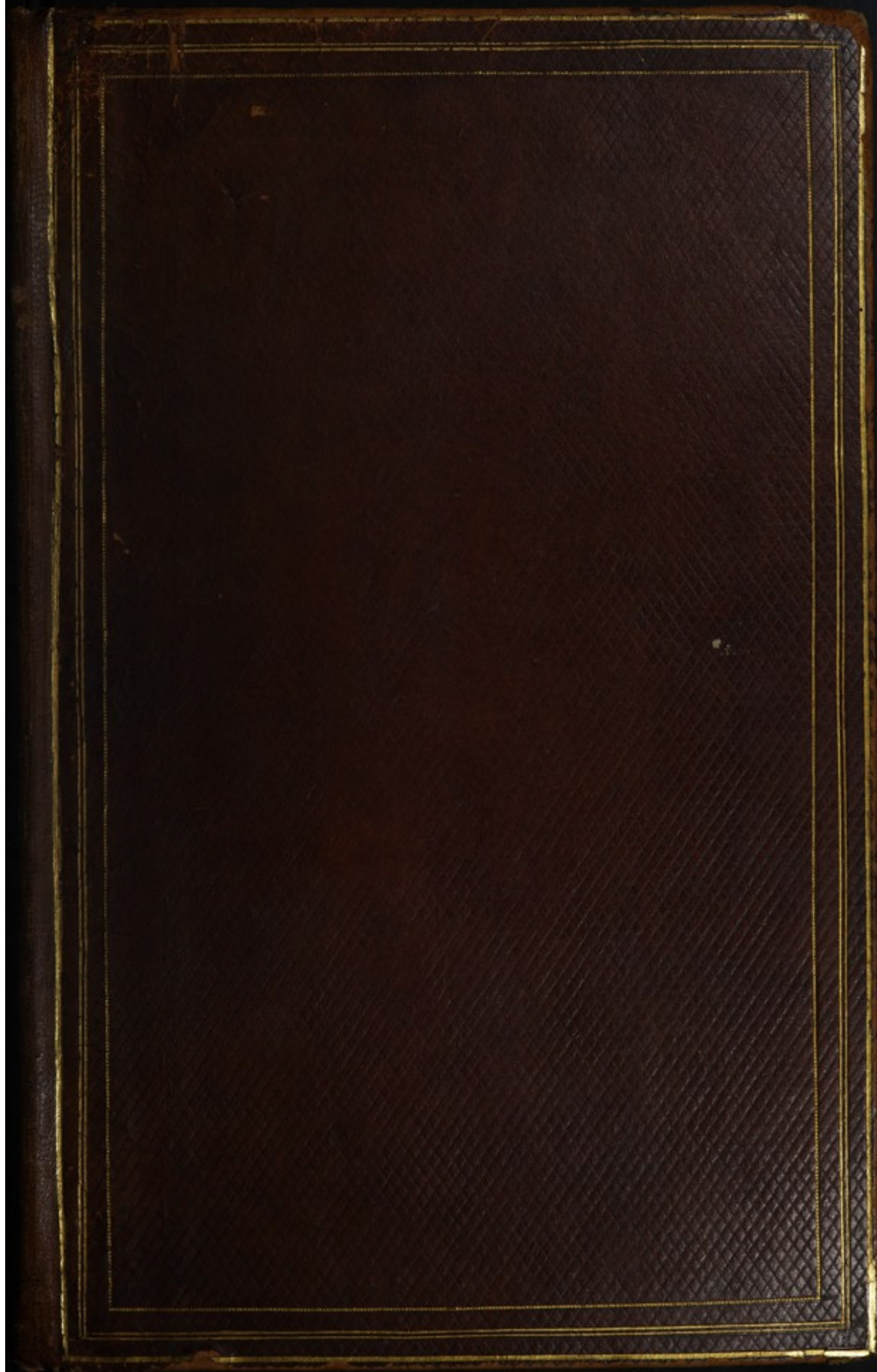
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BURTON'S
ANATOMY
OF
MELANCHOLY.









Theod. M. Broadhead

" Dr. Johnson said, Burton's Anatomy of Melancholy was the only book that ever took him out of bed two hours sooner than he wished to rise."

Vide Boswell's Life of Johnson, 8vo edit. vol 1 page 580
Burton's Anatomy of Melancholy is a valuable work; it is perhaps overloaded with quotation. But there is great spirit and great power in what Burton says, when he writes from his own mind. Ibid. vol 2. page 325





JAMES BOSWELL Esq.
of Auchinleck.



DR. SAMUEL JOHNSON L.L.D.

Suppl. D/BOR

last 17th C edition.

m/x/y

8th Edition. proof

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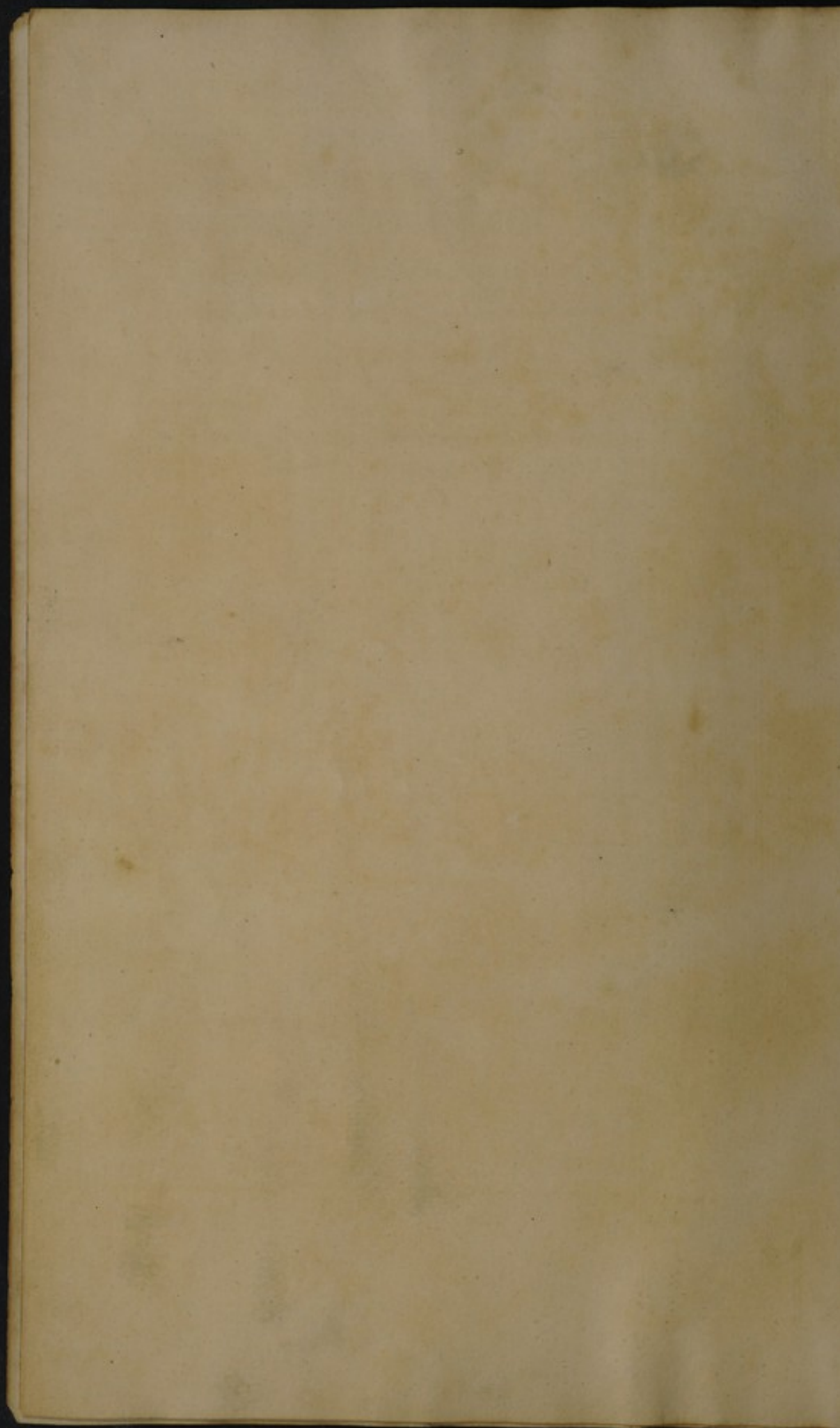
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R/CKS

Robert Burton. an English divine. Born 1576. Died 1639,
 Burton was a very learned man, but greatly addicted
 to Judicial astrology. His Anatomy of Melancholy is a
 treasure of wit and learning. It has been plundered
 by more than one modern author of reputation; but
 the greatest plagiarist is the whimsical Sterne.

Watkins. Biographical Dictionary.

Robert Burton. Athenae Oxonienses. Vol. 1. Page. 627.



THE
ANATOMY
OF
MELANCHOLY.

The Argument of the Frontispiece.

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

1 *Old Democritus under a tree,
Sits on a stone with book on knee;
About him hang there many features,
Of Cats, Dogs and such like creatures,
Of which he makes Anatomy,
The seat of black choler to see.
Over his head appears the skie,
And Saturn Lord of Melancholy.*

2 *To th' left a landskip of Jealousie,
Presents it self unto thine eye.
A Kingfisher, a Swan, an Hern,
Two fighting Cocks you may discern,
Two roaring Bulls each other hie
T' assault concerning Venery.
Symbols are these; I say no more,
Conceive the rest by that's afore.*

3 *The next of Solitariness,
A portraiture doth well exprest,
By sleeping dog, cat: Buck and Doe,
Hares, Conies in the Desert go:
Bats, Owls the shady bowers over,
In Melancholy darkness hover.
Mark well: If't be not as't should be,
Blame the bad Cutter, and not me.*

4 *I th' under Column there doth stand
Inamorato with folded hand;
Down hangs his head, terse and polite,
Some ditty sure he doth indite.
His Lute and Books about him lie,
As symptomes of his vanity.
If this do not enough disclose,
To paint him, take thy self by th' nose.*

5 *Hypocondriacus leans on his arm,
Winde in his side doth him much harm,
And troubles him full sore God knows,
Much pain he hath and many woes.
About him pots and glasses lie,
Newly brought from's Apothecary.
This Saturn's aspect's signifie,
You see them portrai'd in the skie.*

6 *Beneath them kneeling on his knee,
A Superstitious man you see:
He fasts, prays, on his Idols fixt,
Tormented hope and fear betwixt:
For hell perhaps he takes more pain,
Than thou dost Heaven it self to gain.
Alas poor Soul, I pitty thee,
What stars incline thee so to be?*

7 *But see the Madman rage down-right
With furious looks, a gasty sight.
Naked in chains bound doth he lie,
And roars amain he knows not why.
Observe him; for as in a glass,
Thine angry portraiture it was.
His picture keep still in thy presence;
'Twixt him and thee, there's no difference.*

8,9 *Borage and Hellebor fill two scenes,
Soveraign plants to purge the veins
Of Melancholy, and cheer the heart,
Of those black fumes which make it smart;
To clear the Brain of misty fogs,
Which dull our senses, and Soul clogs.
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 wears,
His Image to the world appears.
His mind no art can well exprest,
That by his writings you may guess.
It was not pride, nor yet vain glory,
(Though others do it commonly)*

*Made him do this: if you must know,
The Printer would needs have it so.
Then do not frown or scoff at it,
Deride not, or detract a whit.
For surely as thou dost by him,
He will do the same again.
Then look 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 Adieu.*

Tho. Gooden



THE
ANATOMY OF
MELANCHOLY.
What it is, With all the kinds causes,
Symptomes, Prognosticks, & severall cures of it.
In three Partitions, with their severall
Sections, members & sublections.
Philosophically, Medicinally.
Historically, extend & cut up.
By
Democritus Junior.
With a Satyricall Preface, Conducing
to the following Discourse.
The Eighth Edition, corrected and
augmented by the Author.
Omne tulit punctum, qui miscuit utile dulci.



London
Printed For Peter Parker at the
signe of the Leggin in Cornhill
over against the Royall Exchange
1676



649507





HONORATISSIMO
DOMINO NON

MINUS VIRTUTE SUA,
QUAM GENERIS

S P L E N D O R E ,
I L L U S T R I S S I M O .

GEORGIO BERKLEIO ,
MILITI DE BALNEO,
BARONI DE BERKLEY

MOUBREY, SEGRAVE,

D. DE BRUSE,

D O M I N O S U O

Multis Nominibus Observando,

HANC SUAM

MELANCHOLIÆ
ANATOMEN,

JAM SEXTO

REVISAM,

D. D.

DEMOCRITUS Junior.

HONORATISSIMO

DOMINO

ANNO

QUAM

GENES

ILLUSTRISIMO

GEORGIO BERKELEY

MILITI DE BALNEO

BARON DE BERKELEY

MONTREY, SEGRVY

D. DE BRASS

DO. MAYO 2. 0. 0.

ANNO DOMINI 1700

ANNO

MELANCHOLIA

ANATOMIA

JAM SEXTO

REVISAM

D. D.

DEMOCRITUS JUNIOR

Democritus Junior ad Librum suum.

Vade liber, qualis, non ausum dicere, scilicet,
Te nisi felicem fecerit *Athena* dies.
Vade tamen quocumque, lubet, quascumque, per oras,
Et Genium Domini fac imitare tui.
Iblandas inter Charites, mysticamque saluta
Musarum quemvis, si tibi lector erit.
Rura colas, urbem, subeasve palatia regum,
Submisce, placide, te sine dente geras.
Nobilis, aut si quis te forte inspexerit heros,
Date morigerum, perlegat usque lubet.
Est quod Nobilitas, est quod desideret heros,
Gratior hac forsan charta placere potest.
Si quis morosus *Caro*, tetricusque Senator,
Hunc etiam librum forte videre velit,
Sive magistratus, tum te reverenter habeto;
Sed nullus, muscas non capiunt *Aquila*.
Non vacat his tempus fugitivum impendere nu-
Nec tales cupio; par mihi lector erit. (gu;
Si matrona gravis casu diverterit istuc,
Illustris domina, aut te Comitissa legat:
Est quod displiceat, placeat quod forsitan illis,
Ingerere his noli te modo, pande tamen.
At si virgo tuas dignabitur inclita chartas
Tangere, sive scholae habeat illa tuis:
Da modo te facilem, & quaedam solia esse momento
Convenient oculis qua 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 praesens esset conspicendus herus.
Ignotus notusve mihi de gente togata
Sive aget in ludis, pulpita sive colet,
Sive in *Lycæo*, & nugas evoluerit istas,
Si quasdam mendas viderit inspiciens,
Da veniam *Authori*, dices; nam plurima vellet
Expungi, qua jam displicuisse sciat. (cor,
Sive *Melancholicus* quisquam, seu blandus *Ama-*
Aulicus aut *Civis*, seu bene comptus *Eques*
Huc appellat, ave & tuto te crede legenti,
Multa istis forsan non male nata leger.
Quod fugiat, caveat, quodque amplexabitur, ista
Pagina fortassis promere multa potest.
At si quis *Medicus* coram te sistet, amice
Fac circumspicere, & te sine labe geras:
Inveniet namq; ipse meis quoque plurima scriptis,
Non leve subsidium qua sibi forsan erunt.

Si quis *Causidicus* chartas impingat in istas,
Nil mihi vobiscum, pessima turba vale;
Sit nisi vir bonus, & iuris sine fraude peritus;
Tum legat, & forsan doctior inde fiet.
Si quis cordatus, facilis, lectorque benignus
Huc oculos vertat, qua velit ipse legat;
Candidus ignoscat, metuas nil, pande libenter,
Offensus mendis non erit ille tuis,
Laudabit nonnulla. Venit si *Rhetor* ineptus,
Limata & tersa, & qui bene cocta petit,
Claude citus librum; nulla hic nisi ferrea verba,
Offendent stomachum qua minus apta suum.
At si quis non eximius de plebe poeta,
Annue; namque istis plurima ficta leget.
Nos sumus e numero, nullus mihi spirat *Apollo*,
Grandiloquus *Vates* quilibet esse nequit.
Si *Criticus* Lector, tumidus Censorque molestus,
Zoilus & *Momus*, si rabiosa cohors:
Ringe, fremet, & noli tum pandere; turba malignis
Si occurrat sannis invidiosa suis:
Fac fugias; si nulla tibi sit copia cundi,
Contemnes, tacite scommata quaeque feres.
Frendeat, allatret, vacuas gemitibus auris
Impleat, haud cures; his placuisse nefas.
Verum age si forsan divertat purior hospes,
Cuique sales, ludi, displiceantque joci,
Obiciatque tibi sordes, lascivique dices,
Lasciva est *Domino* & *Musa*, iocosa tuo,
Nec lasciva tamen, si penset amne; sed esto;
Sit lasciva licet pagina, vita proba est.
Barbarus, indoctusque rudis spectator in istam
Si messem intradat, fuste fugabis eum.
Fungum pelle procul (jubeo) nam quid mihi fungo?
Convenient stomacho non minus ista suo.
Sed nec pelle tamen; lat o omnes accipe vultu,
Quos, quas, vel quales, inde vel unde viros.
Gratus erit quicumque venit, gratusque hospes
Quisquis erit, facilis difficilisque mihi.
Nam si culpavit, quadam culpasse urabit,
Culpando faciet me meliora sequi.
Sed si laudavit, neque laudibus offerar ullis
Sit satis hisce malis opposuisse bonum.
Hac sunt qua nostro placuit mandare libello;
Et qua dimittens dicere iussit *Herus*.

* Hec co-
mice dista
cave ne
male capi-
as.

When I go musing all alone,
Thinking of divers things fore-known,
When I build Castles in the air,
Void of sorrow and void of fear,
Pleasing my self with phantasies sweet,
Methinks the time runs very fleet.
All my joyes to this are folly,
Nought so sweet as melancholy.

When I go walking all alone,
Recounting what I have ill done,
My thoughts on me then tyrannize,
Fear and sorrow me surprize,
Whether I tarry still or go,
Methinks the time moves very slow.
All my griefs to this are jolly,
Nought so sad as melancholy.

When to my self I act and smile,
With pleasing thoughts the time beguile,
By a Brook side or Wood so green,
Unheard, unsought for, or unseen,
A thousand pleasures do me blefs,
And crown my soul with happiness.
All my joyes besides are folly,
None so sweet as melancholy.

When I lye, sit, or walk alone,
I sigh, I grieve, making great moan,
In a dark Grove, or irksome Den,
With discontents and Furies then,
A thousand miseries at once,
Mine heavy heart and soul ensconce,
All my griefs to this are jolly,
None so four as melancholy.

Methinks I hear, methinks I see
Sweet musick, wondrous melody,
Towns, Palaces and Cities fine;
Here now, then there, the world is mine,
Rare Beauties, gallant Ladies shine,
What e're is lovely or divine.
All other joyes to this are folly,
None so sweet as melancholy.

Methinks I hear, methinks I see
Ghosts, Goblins, Fiends; my phantasie
Presents a thousand ugly shapes,
Headless Bears, black Men, and Apes,
Doleful outcries, and fearful sights,
My sad and dismal soul affrights.
All my griefs to this are jolly,
None so damn'd as Melancholy.

Methinks I court, methinks I kiss,
Methinks I now embrace my Mifs.
O blessed dayes, O sweet content,
In Paradise my time is spent.
Such thought may still my fancy move,
So may I ever be in love!
All my joyes to this are folly,
Nought so sweet as melancholy.

When I recount loves many frights,
My sighs and tears, my waking nights,
My jealous fits; O mine hard fate
I now repent, but 'tis too late.
No torment is so bad as love,
So bitter to my soul can prove.
All my griefs to this are jolly,
Nought 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
Do domineer in privacy.
No Gemm, no Treasure like to this,
'Tis my delight, my Crown, my blifs.
All my joyes to this are folly,
Nought so sweet as melancholy.

'Tis my sole plague to be alone,
I am a beast, a monster grown,
I will no light nor company,
I find it now my misery.
The scene is turn'd, my joyes are gone;
Fear, discontent, and sorrows come.
All my griefs to this are jolly,
Nought so fierce as melancholy.

I'll not change life with any King,
I ravish am: can the world bring
More joy, than still to laugh and smile,
In pleasant toyes time to beguile?
Do not, O do not trouble me,
So sweet content I feel and see.
All my joyes to this are folly,
None so divine as melancholy.

I'll change my state with any wretch;
Thou canst from gaol or dunghil fetch:
My pain, 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 griefs to this are jolly,
Nought so damn'd as melancholy.



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 he said, *Primum si noluerō, non respondebo, quis coacturus est?* I am a free man born, and may chuse whether I will tell, who can compel me? If I be urged, I will as readily reply as that *Aegyptian* in *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, and be for thy use, suppose the Man in the Moon; 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 pastime, a satire, some ridiculous treatise (as I myself should have done) some prodigious tenent, or paradox of the earths motion, of infinite Worlds, in infinito vacuo, ex fortuito atomorum collisione, in an infinite waste, so caused by an accidental collision of Motes in the Sun, all which *Democritus* held, *Epicurus* and their Master *Leucippus* of old maintained, and are lately revived by *Copernicus*, *Brunnus*, and some others. Besides it hath been alwayes an ordinary custom, as *Gellius* observes, for later Writers and impostors, to brouch 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 do, *Novi qui marmori ascribunt Praxatitem suo*. 'Tis not so with me.

Non hic Centauros, non Gorgonas, Harpyiasq; Invenies, hominem pagina nostra sapit. 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.

Quicquid agunt homines, votum, timor, ira, voluptas,

Gaudia, discursus, nostri farrago libelli.

What ere men do, vows, fears, in ire, in sport, Joyes, wandrings, are the sum of my report.

My intent is no otherwise to use his name, than *Mercurius Gallobelgicus*, *Mercurius Britannicus*, use the name of *Mercurius*, *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 express, until I have set down a brief character of this our *Democritus*, what he was, with an Epitome of his life.

Democritus, as he is described by *Hippocrates* and *Laertius*, was a little wearish old man, very melancholy by nature, averse from company in his latter dayes, and much given to solitariness, a famous Philosopher in his age, conversing with *Socrates*, wholly addicted to his studies at the last, and to a private life, wrote many excellent works, a great Divine, according to the divinity of those times, an expert Physician, a Politician, an excellent Mathematician, as *Diacosmus* and the rest of his works do witness. He was much delighted with the studies of Husbandry, saith *Columella*, and often I find him cited by *Constantinus* and others

a Seneca in ludo in mortem Claudii Caesaris.

b Lib. de curiositate.

c Mado bae tibi nui sint, quavis auctorem fingito, wreker.

d Lib. 10. c. 12. Multa à malè firmitatis in Democriti nomine commenta data, nobilitatis, auctoritatisq; ejus persugio tentibus.

e Martialis lib. 10. epigr. 14.

f Juv. Sat. 1.

g. Aeth. Pet. Bessio edit. Colonia 1616. h Hip. Epist. Damag.

i 1 art.

lib. 9.

k Hortulo

sibi cellu-

lam seli-

gens, ubique

stipulam in-

cludens,

vixit soli-

tarius.

l Floruit

Olympiade

80, 700.

annis post

Trojam.

m Diacos.

quod can-

titis operi-

bus facile

excipit,

Leert.

n Col. lib. 1.

c. 1.

o Const. lib.

di agric.

pajm.

others treating of that subject. He knew the natures, differences of all beasts, plants, fishes, birds; and as some say, could understand the tunes and voices of them. In a word, he was *omnifariam doctus*, a general scholar, a great student; and to the intent he might better contemplate, I find it related by some, that he put out his eyes, and was in his old age voluntarily blind, yet saw more than all Greece besides, and writ of every subject, *Nihil in toto opificio natura, 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 Athens, to confer with learned men, *admired of some, despised of others*. After a wandering life, he settled at Abdera a town in Thrace, and was sent for thither to be their Law-maker, Recorder or Town-clerk 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, *saving that sometimes he would walk down to the haven*, and laugh heartily at such variety of ridiculous objects, which there he saw. Such a one was Democritus.

But in the meantime, how doth this concern me, or upon what reference do I usurp his habit? I confess indeed, that to compare myself unto him for ought I have yet said, were both impudency and arrogancy. I do not presume to make any parallel, *Antistat mihi milibus trecentis, parvus sum, nullus sum, altum nec spiro, nec spero*. Yet thus much I will say of myself, and that I hope without all suspicion of pride, or self-conceit, I have lived a silent, sedentary, solitary, private life, *mibi & Musis*, in the University as long almost as Xenocrates in Athens, *ad senectam ferè*, to learn wisdom as he did, penned up most part in my study. For I have been brought up a student in the most flourishing Colledge of Europe, *Angustissimo collegio*, and can brag with *Jovius*, almost, in *eà luce domicilii Vaticani*, totius orbis celeberrimi, per 37. annos multa opportunaque didici; for thirty years I have continued (having the use of as good Libraries as ever he had) a scholar, and would be therefore loth, either by living as a drone, to be an unprofitable or unworthy Member of so learned and noble a society, or to write that which should be any way dishonourable to such a royal and ample foundation. Something I have done, though by my profession a Divine, yet *turbine raptus ingeni*, as he said, out of a running wit, an unconstant, unsettled mind, I had a great desire, (not able to attain to a superficial skill in any) to have some smattering in all, to be *aliquis in omnibus, nullus in singulis*, which *Plato* commends, out of him *Lippius* approves and furthers, *as fit to be imprinted in all curious wits*, not be a slave of one Science, or dwell altogether in one subject, as most do, but to rove abroad, *centum puer artium*, to improve, *ut sit talis qui nulli rei serviat, aut exactè unum aliquid elaborat, aliâ negligens, ut artifices*, &c.

have an oar in every mans boat, to taste of every dish, and to sip of every cup, which faith *Montaigne*, was well performed by *Aristotle* and his learned country-man *Adrian Turnebus*. This roving humour (though not with like success) I have ever had, and like a ranging Spaniel, that barks at every Bird he sees, leaving his game, I have followed all, saving that which I should, and may justly complain, and truly, *qui ubique est, nusquam est*, which *Gesner* did in modesty, that I have read many Books, but to little purpose, for want of good method, I have confusedly tumbled over divers Authors in our Libraries, with small profit for want of art, order, memory, judgement. I never travelled but in Map or Card, in which my unconfined thoughts have freely expatiated, as having ever been especially delighted with the study of *Cosmography*. *Saturn* was Lord of my geniture, culminating, &c. and *Mars* principal significator of manners, in partile conjunction with mine *Ascendent*; both fortunate in their houses, &c. I am not poor, I am not rich; *nihil est, nihil deest*, I have little, I want nothing: all my treasure is in *Minerva's* tower. Greater preferment as I could never get, so am I not in debt for it, I have a competency (*Laus Deo*) from my noble and munificent Patrons, though I live still a Collegiat student, as *Democritus* in his garden, and lead a monastique life, *ipse mihi theatrum*, sequestred from those tumults and troubles of the world, *Et tanquam in specula positus*, (as he said) in some high place above you all, like *Stoicus Sapiens*, *omnia secula, prætèrita præsentiaque videns, uno velut intuitu*, I hear and see what is done abroad, how others run, ride, turmoil, and macerate themselves in Court and Countrey, far from those wrangling Law-suits, *aula vanitatem, fori ambitionem, videre mecum soleo*: I laugh at all, only secure, lest my suit go amiss, my ships perish, corn and cattle miscarry, trade decay, I have no wife nor children good or bad to provide for. A meer spectator of other mens fortunes and adventures, and how they act their parts, which me thinks are diversly presented unto me, as from a common theatre or scene. I hear new news every day, and those ordinary rumors of war, plagues, fires, inundations, thefts, murders, massacres, meteors, comets, spectrums, prodigies, apparitions, of towns taken, cities besieged in France, Germany, Turkey, Persia, Poland, &c. daily musters and preparations, and such like, which these tempestuous times afford, battles fought, so many men slain, monomachies, shipwracks, piracies, and sea-fights, peace, leagues, stratagems, and fresh alarms. A vast confusion of vows, wishes, actions, edicts, petitions, law-suits, pleas, laws, proclamations, complaints, grievances are daily brought to our ears. New books every day, pamphlets, currantoes, stories, whole catalogues of volumes of all sorts, new paradoxes, opinions, schisms, heresies, controversies in philosophy, religion, &c. Now come tidings of weddings, maskings, mummeries, entertainments, jubiles, embassies, tilts and tournaments, trophies, triumphs,

triumphs, revels, sports, plays: Then again, as in a new shifted scene, treasons, cheating tricks, robberies, enormous villanies in all kinds, funerals, burials, death of Princes, new discoveries, expeditions; now comical, then tragical matters. To day we hear of new Lords and Officers created, to morrow of some great men deposed, and then again of fresh honours conferred; one is let loose, another imprisoned; one purchaseth, another breaketh: he thrives, his neighbour turns bankrupt; now plenty, then again dearth and famine; one runs, another rides, wrangles, laughs, weeps, &c. Thus I daily hear, and such like, both private and publick news, amidst the gallantry and misery of the world; jollity, pride, perplexities and cares, simplicity and villany; subtlety, knavery, candour and integrity, mutually mixt and offering themselves. I rub on *privus privatus*, as I have still lived, so I now continue, *statu quo prius*, left to a solitary life, and mine own domestick discontents: saving that sometimes, *ne quid mentiar*, as Diogenes went into the City, and Democritus to the Haven to see fashions, I did for my recreation now and then walk abroad, look into the world, and could not choose but make some little observation, *non tam sagax observator, ac simplex recitator*, not as they did to scoff or laugh at all, but with a mixt passion.

m Hor. n Per. o Hor. p Secundam mentis locum erat frondosus populus opacatus, viti-busq; sponte natis, tenuis prope aqua deflu-ebat, placide murmurans, ubi sedile & domus Democriti conspicebatur. q Iste compositus considebat, super genua volumen habens, & utrinque alia paratula parata, dissilansq; animalia cumulatione strata, quorum visum rimabatur. r Chorus muscus extra se sit, & interit caput sit, & nesciat se languere, ac melalem adhibeat.

Bilem sapē, jocum vestri movēre tumultus.
I did sometime laugh and scoff with Lucian, and satyrically tax with Menippus, lament with Heraclitus, sometimes again I was *petulantē splene cachinno*; and then again, *vere bilis jecur*, I was much moved to see that abuse which I could not amend. In which passion howsoever I may sympathize with him or them, 'tis for no such respect I shroud my self under his name, but either in an unknown habit, to assume a little more liberty and freedom of speech, or if you will needs know, for that reason and only respect, which Hippocrates relates at large in his Epistle to Democritus, wherein he doth expresse, how coming to visit him one day, he found Democritus in his Garden at *Abdera*, in the suburbs, & under a shady bower, & with a book on his knees, busie at his study, sometimes writing, sometime walking. The subject of his book was melancholy and madness, about him lay the carcases of many several beasts, newly by him cut up and anatomized, not that he did contemn Gods creatures, as he told Hippocrates, but to find out the seat of this *atra bilis*, or melancholy, whence it proceeds, and how it was engendered in mens bodies, to the intent he might better cure it in himself, by his writings and observations: teach others how to prevent and avoid it. Which good intent of his, Hippocrates highly commended: Democritus Junior is therefore bold to imitate, and because he left it imperfect, and it is now lost, *quasi succenturiator Democriti*, to revive again, prosecute and finish in this Treatise.

You have had a reason of the name; If the title and inscription offend your gravity, were

it a sufficient justification to accuse others; I could produce many sober Treatises, even Sermons themselves, which in their fronts carry more phantastical names. Howsoever it is a kind of policy in these dayes, to prefix a phantastical title to a Book which is to be sold: For as Larks come down to a day-net, many vain Readers will tarry and stand gazing like silly passengers, at an antick picture in a Painters shop, that will not look at a judicious piece. And indeed as Scaliger observeth, *nothing more invites a Reader than an argument unlooked for, unthought of, and sells better than a scrupulous Pamphlet, tum maxime cum novitas excitat palatum.* Many men, saith Gellius, are very conceited in their inscriptions, and able, (as Pliny quotes out of Seneca) to make him loyter by the way, *that went in haste to fetch a Mid-wife for his daughter, now ready to lye down.* For my part I have honourable precedents for this I have done: I will cite one for all, *Anthonie Zara Pap. Episc.* his Anatomy of wit, in four Sections, Members, Subsections, &c. to be read in our Libraries.

If any man except against the matter or manner of treating of this my subject, and will demand a reason of it, I can alledge more than one, I write of melancholy, by being busie to avoid melancholy. There is no greater cause of melancholy than idleness, *no better cure than business*, as Rhasis holds: and howbeit, *stultus labor est inceptiarum*, to be busied in toys is to small purpose, yet hear that divine Seneca, better aliud *agere quam nihil*, better do to no end, than nothing. I writ therefore, and busied my self in this playing labour, *otiosa que diligentia ut vitare torporem feriandi with Vectius in Matrocinio*, atque otium in utile verterem negotium.

— *Simul & jucunda & idonea dicere vitæ, Lectorem delectando simul atque monendo.*

To this end I write, like them, saith Lucian, that recite to trees, and declaim to pillars for want of auditors: as Paulus Aegineta ingeniously confesseth, *not that anything was unknown or omitted, but to exercise my self*, which course if some took, I think it would be good for their bodies, and much better for their souls; or peradventure as others do, for fame, to shew my self (*Scire tuum nihil est, nisi te scire hoc sciat alter.*) I might be of Thucydides opinion, *to know a thing and not to expresse it, is all one as if he knew it not.* When I first took this task in hand, & quod ait ille, *impellente genio negotium suscepi*, this I aimed at; *vel ut lenirem animum scribendo*, to ease my mind by writing, for I had *gravidum cor, fatum caput*, a kind of imposthume in my head, which I was very desirous to be unladen of, and could imagine no fitter evacuation than this. Besides I might not well refrain, for *ubi dolor, ibi digitus*, one must needs scratch where it itches. I was not a little offended with this malady, shall I say my Mistress melancholy, my Ageria, or my *malus genius*, and for that cause as he that is stung with a Scorpion, I would expel *clavum clavo*,

d Orlam
etio, dolo-
rem dolore
sum solati-
tur.

f Olfirvat.
l. 1.

g M. Joh.
Rous our
Protobib.
Oven.

Mr. Hop-
per.

M. Guth-
ridge, &c.

h Que illi
audire &
legere so-
lent, coram

partim vi-
di igomet,
alia gressi,

que illi
literis, ego

militando
didici,

nunc vos
existimate

falsa an-
diti & pla-
yis sint.

i Dido
Virg.

k Candan,
Ipsa de-
phantia &
corripa

elephantia-
lis hospitali-
um can-
stavit.

l Illada
pist. Hom.

m Nihil
prætermis-
son quod a
quorū di-
ci possit.

n Martia-
la.

o Negis
implam
mortuorum

locubratio-
nes, quon-
iam viles su-
nt.

p Eccl. ult.
q Libros
Ezechiel
eligit,
similes pa-
vium.

r D. King
profat. Iet.
Jonas the
late right
reverend
Lord Bi-
shop of
London.

s Homines
glorie ad
estivationem
traditionis no-
dis, zorge-
vunt. Ba-
clanavit.

t Effusio etiam laudis amovet, &c. Justus Baronius.

u Ex rutilis
aliqua existimationis pbi gradum ad famam frauet.

comfort one sorrow with another, idleness with idleness, *ut ex viperâ Theriacum*, make an Antidote out of that which was the prime cause of my disease. Or as he did, of whom *Felix Plater* speaks, that thought he had some of *Aristophanes* frogs in his belly, still crying *Brecc' ckex, coax, coax, oop, oop*, and for that cause studied Physick seven years, and travelled over most part of Europe to ease himself: To do my self good I turned over such Physicians as our Libraries would afford, or my private friends impart, and have taken this pains. And why not? *Cardan* professeth he writ his Book *De consolatione* after his Son's death, to comfort himself; so did *Tully* write of the same subject with like intent after his daughters departure, if it be his at least, or some impostors put out in his name, which *Lipsius* probably suspects. Concerning my self, I can peradventure affirm with *Marius in Sallust*, *that which others bear or read of, I felt, and practised my self, they get their knowledge by books, I mine by melancholizing*, *Experto crede Roberto*. Something I can speak out of experience, *arumnabilis experientia me docuit*, and with her in the Poet, *Haud ignara mali miseris succurrere disco*. I would help others out of a fellow-feeling, and as that virtuous Lady did of old, *being a leper her self*, bestow all her portion to build an Hospital for Lepers, I will spend my time and knowledge, which are my greatest fortunes, for the common good of all.

Yea, but you will infer that this is *altum agere*, an unnecessary work, *cramben bis coctam apponere*, the same again and again in other words. To what purpose? *Nothing is omitted that may well be said*, so thought *Lucian* in the like theme. How many excellent Physicians have written just Volumes and elaborate Tracts of this subject? no news here, that which I have is stolen from others, *Dicitque mihi mea pagina fur es*. If that severe doom of *Synesius* be true, *It is a greater offence to steal dead mens labours, than their cloaths*, what shall become of most Writers? I hold up my hand at the bar among others, and am guilty of felony in this kind, *habes confidentem reum*, I am content to be pressed with the rest. 'Tis most true, *tenet insanabile multos scribendi cacothetes*, and there is no end of writing of books, as the Wise man found of old, in this scribbling age especially, wherein the number of books is without number, (as a worthy man saith) presses be oppressed, and out of an itching humour, that every man hath to shew himself, desirous of fame and honour (*scribimus indolli doctiq;*) he will write no matter what, and scrape together it boots not whence. Bewitched with this desire of fame, etiam mediis in morbis, to the disparagement of their health; and scarce able to hold a pen, they must say something, and get themselves a name, saith *Scaliger*, though it be to the down-fall and ruine of many others. To be

counted Writers, *scriptores ut solentur*, to be thought and held *Polumathes* and *Polyhistor*, *apud imperitum vulgus ob ventose nomen artus*, to get a paper kingdom: *nulla spe questus sed amplâ fama*, in this precipitate, ambitious age, *nunc ut est seculum, inter immaturam eruditionem, ambitiosum & praeceptis* (tis *Scaliger* censure) and they that are scarce auditors, *vix auditores*, must be Masters and Teachers, before they be capable and fit hearers. They will rush into all learning, *rogatam, armatam*, divine, humane authors, rake over all *Indexes* and *Pamphlets* for notes, as our Merchants do strange Havens for traffick, write great Tomes, *Cum non sint vera doctiores, sed loquaciores*, when as they are not thereby better scholars, but greater praters. They commonly pretend publick good, but as *Gesner* observes, 'tis pride and vanity that eggs them on, no news' or ought worthy of note, but the same in other terms. *Ne feriarentur fortasse typographi, vel ideo scribendum est ali- quid ut se vixisse testentur*. As Apothecaries we make new mixtures every day, pour out of one vessel into another; and as those old *Romans* rob'd all the Cities of the world, to set out their bad fired *Rome*, we skim off the cream 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 lean books with the fat of others works. *Incruditi fures, &c.*

A fault that every Writer finds, as I do now, and yet faulty themselves, *Trium literarum homines*, all thieves; they pilfer out of old *Writs* to stuff up their new Comments, scrape *Emmings* dung-hills, and out of *Democritus* pit, as I have done. By which means it comes to pass, *that not only libraries and shops are full of our putrid papers, but every close-stool and jakes, Scribunt carmina qua legunt cacantes*, they serve to put under pies, to *lap spice* in, and keep roast-meat from burning. With us in France, saith *Scaliger*, every man hath liberty to write, but few ability. *Heretofore learning was graced by judicious scholars, but now noble sciences are vilified by base and illiterate scriblers, that either write for vain-glory, need to get money, or as Parasites to flatter and colloque with some great men, they put out burras, quisquiliâsque ineptiasque*. Amongst so many thousand Authors you shall scarce find one, by reading of whom you shall be any whit better, but rather much worse, quibus insciunt potius, quam persciunt, by which he is rather infected, than any way perfected.

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

So that oftentimes it falls out (which *Callimachus* taxed of old) a great Book is a great mischief. *Cardan* finds fault with French men and Germans, for their scribbling to no purpose, *non inquit ab edendo deterreo, modo novum aliquid inveniant*, he doth not bar them to write, so that it be some new invention of their own;

x Excitit.

222.

y Omnis

sibi famam

quarant &

quous me-

da in ordi-

spargi con-

tendunt, ut

movea ali-

cujus rei

habentur

authores.

Præf. bib-

lioth.

z Plantus.

a E Demo-

criti patet.

b Nos tam

visita bib-

liotheca

quam cli-

aca.

c Et quic-

quid cartis

amictur

inptis.

d Epist. ad

Pitaf. in

regno Fran-

cia omni-

bus scriben-

di datur

libertas,

pauca fa-

culitas.

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? ^a He must have a barren wit, that in this scribbling age can forge nothing. ^b Princes shew their armies, rich men vaunt their buildings, souldiers their man-hood, and scholars vent their toys, they must read, they must hear whether they will or no.

^c Et quodcumque semel chartis ille verit, omnes Gestiet à ferno redeuntes scire lacuque, Et pueros & anus

What once is said and writ, all men must know, Old Wives and Children as they come and go. What a company of Poets hath this year brought out, as Pliny complains to Sossius Sinesius; ^d 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 Frank-furt Marts, our domestick Marts brought out? Twice a year, ^e Proferunt se nova ingenia & ostentant, we stretch our wits out, and set them to sale, magno conatu nihil agimus. So that which ^f Gesner much desires, if a speedy reformation be not had, by some Princes Edicts and grave Supervisors, to restrain this liberty, it will run on in infinitum. Quis tam avidus librorum belluo, Who can read them? As already, we shall have a vast Chaos and confusion of Books, we are ^g oppressed with them, ^h our eyes ake with reading, our fingers with turning. For my part I am one of the number, nos numerus sumus, I do not deny it, I have only this of ⁱ 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 piece of cloth, a Bee gathers wax and honey out of many flowers, and makes a new bundle of all,

Floris feris ut apes in saltibus omnia libant, I have laboriously ^j collected this Cento out of divers Writers, and that ^k sine injuriâ, I have wronged no Authors, but given every man his own; which ^l Hierom so much commends in Nepotian, he stole not whole verses, pages, tracts, as some do now a dayes, concealing their Authors names, but still said this was Cyprian, that Lactantius, that Hillarius, so said Annius Felix, so Victorinus, thus far Arnobius: I cite and quote mine Authors (which howsoever some illiterate scriblers account pedantical, as a cloke of ignorance, and opposite to their affected fine style, I must and will use) sumpsi, non surripui; and what Varro Lib. 6. de re rust. speaks of Bees, minime maleficia nullius opus vellicantes faciunt decervius, I can say of my self, whom have I injured? The matter is theirs most part, and yet mine, apparet nude sumptum sit (which Seneca approves) aliud tamen quam unde sumptum sit apparet, which nature doth with the aliment of our bodies incorporate, digest, assimilate, I do concoquere clientis esse arbitror, &c. Sarisbariensis ad Polycrat. prol. k In Epitapho. Nep. illud Cyp. hoc I est. Illud Hillar. est, Ita Victorinus, in hanc modum loquutus est Arnobius, &c.

quod hausi, dispose of what I take. I make them pay tribute, to set out this my *Maectronicon*, the method only is mine own, I must usurp that of ^m Wecker & Ter. nihil diutius 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 it cws a Scholar. Oribasius, *Æsim*, Avicenna, have all out of Galen, but to their own method, *diverso stilo*, non *diversâ fide*. Our Poets steal from Homer, he spews, saith *Ælian*, they lick it up. Divines use *Anstius* words verbatim still, and our Story-dressers do as much, he that comes last is commonly best, — donec quid grandius atas

Postera forsque, ferat melior — Though there were many Giants of old in Physick and Philosophy, yet I say with ⁿ Didacus Stella, *A Dwarf standing on the shoulders of a Giant, may see farther than a Giant himself*; I may likely add, alter, and see farther than my predecessors; And it is no greater prejudice for me to indite after others, than for *Ælianus Montaltus* that famous Physician, to write *de morbis capitis* after *Jason Pratenfis*, *Heurnius*, *Hildeheim*, &c. Many horses to run in a race, one Logician, one Rhetorician, after another. Oppose then what thou wilt,

Allatres licet usque nos & usque, Et gannitibus improbis laceffas. I solve it thus. And for those other faults of barbarism, ^o Dorick dialect, extemporanean style, tautologies, apish imitation, a rhapsody of rags gathered together from several dung-hills, excrements of Authors, toys and fopperies confusedly tumbled out, without art, invention, judgement, wit, learning, harsh, raw, rude, phantastical, absurd, insolent, indiscreet, ill-composed, indigested, vain, scurrile, idle, dull and dry; I confess all ('tis partly affected) thou canst not think worse of me than I do of my self. 'Tis not worth the reading, I yield it, I desire thee not to lose time in perusing so vain a subject, I should be peradventure loth my self to read him or thee so writing, 'tis not *opera pretium*. All I say, is this, that I have ^p precedents for it, which *Isocrates* calls *persuasio* *illis 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.* P thou censurest me, so have I done others, and may do thee, *Cedimus inque vicem, &c.* 'tis *lex talionis*, *quid pro quo*. Go now censure, criticise, scoff and rail.

^q Nasutus sis usque licet, sis denique nasus: Non potes in nugis dicere plurametas, Ipse ego quam dixi, &c. Wer'tt thou all scoffs and flouts, a very *Momus*, Than we our selves, thou canst not say worse of us.

Thus, as when women scold, have I cryed whore first, and in some mens censures, I am afraid I have overshot my self, *Laudare se vana, vituperare stulti*, as I do not arrogate, I will not derogate. *Primus vestrum non sum,*

^l Pref. ad Syntax. m. d.

^m In Lac. 10. Thm. 2. Pignus Gigantum humeris impositis plus quam ipsi Gigantes videntur.

ⁿ Nec atarum textus idio melior quia ex se fila gigante, nec nostris idio cili- or, quia ex aliis libris ut apes. I ipse ad verbum dialo- gis.

^o uno ab- surdo dato mille se- quentur.

^p Non du- bito multos stultos hic fore stultos.

^q Martial. 13. 2.

nec

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 therefore as it is, well or ill, I have assayed, put my self upon the stage, I must abide the censure, I may not escape it. It is most true, *stylus virum arguit*, our style bewrayes us, and as ^a hunters find their game by the trace, so is a mans genius descried by his works, *Multò melius ex sermone quam linea-mentis, de moribus hominum judicamus*; 'twas old Caro's rule. I have laid 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 nought so pievish as mens judgements, yet this is some comfort, *ut palata, sic judicia*, our censures are as various as our palats.

^a ut ven-
tores firmi
et castigati
impresso,
virum scri-
pturam cala-
Lipl.

^b Hor.

^b Tres mihi conviva prope dissentire videntur
Poscentes vario multum diversa palato, &c.

Our writings are as so many dishes, our readers guests, or books like beauty, that which one admires, another rejects; so are we ap-
proved as mens fancies are inclined.

Pro captu lectoris habent sua fata libelli.

That which is most pleasing to one is amara-
cum sui, most harsh to another. Quot homi-
nes, tot sententiae, so many men, so many
minds: that which thou condemnest he com-
mends.

^c Hor.

^c Quod petis, id sane est invisum acidumque duo-
bus.

He respects matter, if thou art wholly for words,
he loves a loose and free stile, thou art all for
neat composition, strong lines, hyperboles, al-
legories; he desires a fine frontispiece, enticing
pictures, such as Hieron. * Natali the Jesuit
hath cut to the Dominicals, to draw on the Rea-
ders 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, ^d Si
quid forsitan omisum, quod is animo conce-
pit, si quæ diltio, &c. If ought be omitted,
or add'd, which he likes, or dislikes, thou art
mancipium paucæ lectionis, an ideot, an ass,
nullus es, or plagiarius, a trisler, a triviant,
thou art an idle fellow; or else 'tis a thing of
meer industry, a collection without wit or in-
vention, a very toy. ^e Facilia sic putant om-
nes 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, every
man abounds in his own sense; and whilst
each particular party is so affected, how should
one please all?

^e Lipsius.

^e Facilia sic putant om-
nes 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, every
man abounds in his own sense; and whilst
each particular party is so affected, how should
one please all?

^f Hor.

^f Quid dem, quid non dem? Renuis tu quod ju-
bet ille.

^g Fieri non
potest, ac
quod quisq;
cogitat, di-
cat unus,
Amitas.

How shall I hope to express my self to each
mans humor and ^g conceit, or to give satisfac-
tion to all? Some understand too little, some
too much, Qui similiter in legendos libros, at-
que in salutandos homines irruunt, non cogi-

tantes quales, sed quibus vestibus induti sint,
as ^h Austin observes, not regarding what, but ^h Lib. 1.
who write, ⁱ orexin habet auctoritas celebras, ⁱ de ord. cap.
not valuing the mettall, but the stamp that is up-
on it, *Cantharus aspiciunt, non quid in eo*.
If he be not rich, in great place, polite and
brave, a great doctor, or full fraught with
grand titles, though never so well qualified, he
is a dunce, but as ^k Baronius hath it of Car-
dinal Caraffa's Works, he is a meer Hog that
rejects any man for his poverty. Some are
too partial, as friends to overween, others
come with a prejudice to carp, vilifie, detract
and scoff; (*qui de me forsitan, quicquid est,
omni contemptu contemptius judicant*) some
as Bees for honey, some as Spiders to ga-
ther poysen. What shall I do in this case?

As a Dutch Host, if you come to an Inn in
Germany, and dislike your fare, diet, lodg-
ing, &c. replies in a surly tone, ^k aliud tibi
queras diversorium, if you like not this,
get you to another Inn: I resolve, if you
like not my writing, go read something
else. I do not much esteem thy censure,
take thy course, 'tis not as thou wilt, nor
as I will, but when we have both done, that
of ^l Plinius Secundus to Trajan will prove
true, Every mans witty labour takes not

except the matter, subject, occasion, and
some commending favourite happen to it. If
I be taxed, exploded by thee and some such,
I shall haply be approved and commended
by others, and so have been (*Experius loquor*)
and may truly say with ^m Jovius in like
case (*absit verbo jactantia*) heronum quo-
rundam, pontificum, & virorum nobilium fa-
miliaritatem & amicitiam, grataque gra-
tias, & multorum ⁿ bene laudatorum lau-
des sum inde promeritis, as I have been
honoured by some worthy men, so have
I been vilified by others, and shall be. At
the first publishing of this book, (which ^o
Probus of Persius satyrs) editum librum con-
tinuò mirari homines, atque avidè deripere
cæperunt, I may in some sort apply to this
my work. The first, second, and third Editi-
on 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, judgement,
^p ad stuporem doctus, the best of Greek and
Latin Writers, in Plutarch's opinion; That
renowned corrector of vice, as ^q Fabius terms
him, and painful omniscious Philosopher, that
writ so excellently and admirably well, could
not please all parties, or escape censure:
How is he vilified by ^r Caligula, Agellius,
Fabius, and Lipsius himself, his chief propug-
ner? In eo pleraque perniciofa, saith the
same Fabius, many childish tracts and sen-
tences he hath, *sermo illaboratus*, too negligent
often, and remiss, as Agellius observes, *oratio*
vulgaris & proterita, dicaces & ineptæ sen-
tentia, eruditio plebeia, an homely shallow
writer as he is. In partibus spinas & fastidia
habet,

^h Lib. 1.
de ord. cap.
11.
ⁱ Erasmus.

^k Annal.
Tom. 3. ad
annum 360
est parvus
ille qui
sacerdotum
ex ampli-
tudine ve-
ditum for-
didè demer-
itur.

^k Erasmus.
dial.

^l Epist. 1.6.
Cyprianus
ingenium
non statim
emittit, ni-
si materia
jactor, oc-
casio, com-
mendatorq;
contingat.
in Pref.
hij.

ⁿ Landavi
à laudato
laus est.

^o Vit. Peri-
si.

^p Minuit
presentia
famam.
^q Lipsius
Falsè de
Seneca.

^r Lib. 10.
Plurimum
studii, mul-
tam rerum
cognitio-
nem, omnem
studiorum
materiam,
&c. multa
in eo pro-
banda, mul-
ta admi-
randa.

^r Suet. A-
lena hoc
calis.

* *Introduc.* *ad Sen.* habet, faith * *Lipsius*, and as in all his other works, so especially in his Epistles, alie in argutis & ineptis occupantur, intricatis alieubi, & parum compositus, sine copia rerum hoc fecit, he jumbles up many things gether immethodically, alie 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, * *Erasmus* holds, to satisfy all, except antiquity, prescription, &c. set a bar. But as I have proved in *Seneca*, this will not always take place, how shall I evade? 'Tis the common doom of all Writers, I must (I say) abide it, I seek not applause; ^b Non ego ventose venor suffragia plebis; again, non sum adeo informis, I would not be vilified.

^a *Jadic. de Sen. Vix aliquis tam absolutus, ut alteri per omnia satisfaciatur, nisi longa temporis praescriptio, si mora iudicandi libertate, religione quadam animos occupavit.*
^b *Hor. Ep. 1. lib. 29. c. Aequat tunc frigide laudari ac infestantur vituperari. Phavorinus A. Gell. lib. 19. c. 2. d. Ovid. trist. 1. eleg. 6. e. Juven. Sat. 5.*

^d *laudatus abunde, Non fastidius si tibi lector ero.*
I fear good mens censures, and to their favourable acceptance I submit my labours,
* *linguas Mancipiorum*

Contemno,
As the barking of a Dog, I securely contemn those malicious and scurrile obloquies, flouts, calumnies of railers and detractors, I scorn the rest. What therefore I have said, protestant me a 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, and upon better advice give the friendly Reader notice: It was not mine intent to prostitute my Muse in English, or to divulge secreta Minervae, but to have exposed this more contract in Latine, if I could have got it printed. Any scurrile Pamphlet is welcome to our mercenary Stationers in English, they print all,

caduntque libellos

In quorum foliis vix simia nuda cacaret; But in Latin they will not deal; which is one of the reasons ^f *Nicholas Car* in his Oration of the paucity of English Writers, gives, that so many flourishing wits are smothered in oblivion, lye dead and buried in this our Nation. Another main fault is, that I have not revised the Copy, and amended the style, which now flows remissly, as it was first conceived, but my leisure would not permit, Feci nec quod potui, nec quod volui, I confess it is neither as I would, or as it should be.

^f *Ant. artis insill. aut quastu magis quam literis student. hab. Cantab. & Lond. Excus. 1776.*

^g *Ovid. de pont. Eleg. 1. 6.*

Cum relego, scripsisse pudeat, quia plurima cerno Me quoque que fuerant iudice digna lini.
When I peruse this Tract which I have writ, I am abash'd, and much I hold unfit.

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

I might indeed (had I wisely done) observed

that Precept of the Poet, — *nonumq; prematur in annum,*

And have taken more care: Or as *Alexander* the Physician would have done by *Lapis Lazuli*, fifty times washed before it be used, I should have revised, corrected and amended this tract; but I had not (as I said) that happy leisure, no *Amannenses* or assistants. *Panocrates* in *Lucian*, wanting a servant as he went from *Memphis* to *Coptus* in *Egypt*, took a door bar, 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, turn'd his mantle 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 run, &c. I have no such authority, no such benefactors, as that noble * *Ambrosius* was to *Origen*, allowing him six or seven *Amannenses* to write out his dictates, I must for that cause do my business myself. And was therefore enforced, as a Bear doth her Whelps, to bring forth this confused lump, I had not time to lick it into form, as she doth her young ones, but even so to publish it, as it was first written, quicquid in buccam venit, in an extempore style, as ^k I do commonly all other exercises, effudi quicquid dictavi genius meus, out of a confused company of notes, and writ with as small deliberation as I do ordinarily speak, without all affectation of big words, fustian phrases, jingling terms, tropes, strong lines, that like * *Acebus* arrows caught fire as they flew, strains of wit, brave heats, elogies, hyperbolical exornations, elegancies, &c. which many so much affect. I am

aque potor, drink no wine at all, which so much improves our modern wits, a loose plain, rude Writer, sicum voco sicum, & linguonem ligoem, and as free, as loose, idem calamo quod in mente, ^m I call a spade a spade, animis hoc scribo, non auribus, I respect matter, not words; remembering that of *Cardan*, verba propter res, non res propter verba: and seeking with *Seneca*, quid scribam, non quemadmodum, rather what, than how to write. For as *Philo* thinks, ⁿ He that is conversant about matter, neglects words, and those that excell in this art of speaking, have no profound learning, ^o Verba nitent phaleris, at nullas verba medullas Intus habent

Besides, it was the observation of that wise *Seneca*, ^p when you see a fellow careful about his words, and neat in his speech, know this for a certainty, that mans mind is busied about toys, there's no solidity in him. Non est ornamentum virile concinnitas: as he said of a Nightingale, — vox es, praeterea nihil, &c.

I am therefore in this point a professed disciple of ^q *Apollonius* a scholar of *Socrates*, I neglect phrases, and labour wholly to inform my Readers understanding, not to please his ear; 'tis not my study or intent to compose neatly, which

ⁱ *Tom. 2. Philosophus, accepto pisolulo, quam carmen quoddam dixisset, affecit ut ambularet, aquam hauriret, urnam pararet, &c.*
^k *Eusebius eccles. Hist. lib. 6. k Stans pede in uno, as he ruzde vertes.*
^l *Vir. l Non eadem a summo expulset, minimi, postea in Stylus hic nullus prater parvulum.*
^m *Qui rebus se erexit, verba negligit, qui callet, artem dicendi, nullam disciplinam habet, recoganam.*
ⁿ *Palingenius.*
^o *Cajusque orationem vidit, politam & sollicitam, scito animum in paucis occupatum, in scriptis nil solidum.*
^p *Epist. lib. 1. 21.*
^q *Philostratus lib. 2. vit. Apol. Nig. ligebat oratoriam facultatem, & penitus aspernabatur eius professorem, quod linguam duntaxat, non autem mentem redderent eruditum.*

an Orator requires, but to express my self readily and plainly as it happens. So that as a River runs sometimes 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 style flow: now serious, then light; now comical, then satyrical; now more elaborate, then remiss, as the present subject required, or as at that time I was affected. And if thou vouchsafe to read this Treatise, it shall seem no otherwise to thee, than the way to an ordinary Traveller, sometimes fair, sometimes foul; here champion, there inclosed; barren in one place, better soil in another: by woods, groves, hills, dales, plains, &c. I shall lead thee *per ardua montium*, & *lubrica vallium*, & *roscida cespitum*, & *glebosa camporum*, through variety of objects, that which thou shalt like, and surely dislike.

For the matter it self or method, if it be faulty, 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 dwell not in this study, *Non hic sulcos ducimus, non hoc pulvere desudamus*, I am but a smatterer, I confess, a stranger, ^b here and there I pull a flower; I do easily grant, if a rigid censurer should criticize on this which I have writ, he should not find three sole faults, as *Scaliger* in *Terence*, but three hundred, so many as he hath done in *Cardanus* subtleties, as many notable errors as ^c *Gul. Laurebergius*, a late Professor of *Rustocke*, discovers in that anatomy of *Laurentius*, or *Barocius* the *Venetian* in *Sacroboscus*. And although this be a sixth 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, than repair an old house; I could as soon write as much more, as alter that which is written. If ought therefore be amiss, (as I grant there is) I require a friendly admonition, no bitter invective,

^d *Philò de Cor.* *Sint musis socii Charites, Furia omnis abesto.* Otherwise as in ordinary controversies, *funem contentionis neclamus, sed cui bono?* We may contend, and likely mis-use each other, but to what purpose? We are both scholars, say,

^e *Virg.* *— Arcades ambo, Et cantare pares, & respondere parati.* If we do wrangle, what shall we get by it? Trouble and wrong our selves, make sport to others. If I be convict of an error, I will yield, I will amend. *Siquid 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, tautological repetitions (though *Seneca*

ca bear me out, *nunquam nimis dicitur, quod nunquam satis dicitur* perturbations of senses, numbers, Printers faults, &c. My translations are sometimes rather paraphrases, than interpretations, *non ad verbum*, but as an Author, I use more liberty, and that's only taken, which was to my purpose: Quotations are often inserted in the Text, which make the style more harsh, or in the Margent as it hapned. *Greek* Authors, *Plato*, *Plutarch*, *Athenaus*, &c. I have cited out of their interpreters, because the original was not so ready. I have mingled *sacra prophanis*, but I hope not prophaned, and in repetition of Authors names, ranked them *per accidens*, not according to Chronology; sometimes *Neotericks* before *Antients*, as my memory suggested. Some things are here altered, expunged in this sixth Edition, others amended, much added, because many good Authors in all kinds are come to my hands since, and 'tis no prejudice, no such *indecorum*, or overflight.

^f *Nunquam ita quicquam bene subdita ratione ad vitam fuit,* *f. Tyr. Adelph.*

Quin res, etas, usus, semper aliquid apponunt novi, Aliquid mouant, ut illa quæ scire te credas, misceas, Et quæ tibi putaris prima, in excrucio ut repadias.

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 add, alter, or retract, I have done. The last and greatest exception is, that I being a Divine, have meddled with Physick,

— & tantumne est ab re tuâ otii tibi, *g. Heaut.* *Aliena ut cures, eaque nihil quæ ad te attinent?* *Alt. 1.* Which *Menedemus* objected to *Chremes*; have I so much leisure, or little business of mine own, as to look after other mens matters, which concern me not? What have I to do with Physick? *quod medicorum est promittant medici.* The ^h *Lacedemonians* were once in counsel about State-matters, a debauched fellow spake excellent well, and to the purpose, his speech was generally approved: A grave Senator steps up, and by all means would have it repealed, though good, because *debonestabatur pessimo aurore*, it had no better an Author; let some good man relate the same, and then it should pass. This counsel was embraced, *factum est*, and it was registred forthwith, *Et sic bona sententia mansit, malus author mutatus est.* Thou sayest as much of me, stomachous as thou art, and grantest peradventure this which I have written in Physick, not to be amiss, 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 do easily grant, both in Humanity and Divinity, 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

^a *Hic enim, quod Seneca de Pontica, bos herbam, elconia larissam, canis leporem, virgo florem legat.*

^a *Pat. Nanius not. in Hor.*

^b *Non hic colonus domesticum habeo, sed topiarum in morem, hinc inde florum vellico, ut canis Nitulum lambens.*

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

^d *Philò de Cor.*

^e *Virg.*

^{*} *Framb. sarius, Struportus, Et-randus, &c.*

^g *Heaut. Alt. 1. scin. 1.*

^h *Gellius lib. 18. c. 3.*

my self and others; but that at this time I was farally driven upon this rock of melancholy, and carried away by this by-stream, which as a rillet, is deducted from the main chanel of my studies, in which I have pleased and busied my self at idle hours, as a subject most necessary and commodious. Not that I prefer it before Divinity, which I do acknowledge to be the Queen of professions, and to which all the rest are as handmaids, but that in Divinity I saw no such great need. For had I written positively, there be so many books in that kind, so many commentators, treatises, pamphlets, expositions, sermons, that whole teams 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 Cross, a sermon in St. Maries Oxon, a sermon in Christ-Church, or a sermon before the right honourable, right reverend, a sermon before the right worshipful, 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 suppress my labours in this kind, as others have been to press and publish theirs. To have written in controversie, had been to cut off an Hydra's head, ^a *his litem generat*, one begets another, so many duplications, triplications, and 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 Jesuit, or a seminary Priest, I will add, for *inexpugnabile genus hoc hominum*, they are an irrefragable society, they must and will have the last word; and that with such eagerness, impudence, abominable lying, falsifying, and bitterness in their questions they proceed, that as ^c he said, *furor ex cecis, an rapit vis acrior, an culpa, responsum date?* Blind fury, or error, or rashness, or what it is that eggs them, I know not, I am sure many times, which ^d *Austin* perceived long since, *tempestate contentiois, serenitas charitatis obnubilatur*, with this tempest of contention, the serenity of charity is over-clouded, and there be too many spirits conjured up already in this kind 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 born dumb, and altogether illiterate, than so far to dote to their own destruction.*

^a *Et inde cetera quædam sit, quæ hactenus etiam ligat. Cædus. Hæc sit.*
^b *Melle si bellum cum magno principe gerer, quam cum uno ex fractum mirdicantium ordine.*
^c *Hæc. epod. lib. ad. 7. d. Epist. 26. ad Casulam presb.*
^d *Lib. 12. cap. 1. Mutus nasci, & omni scientia egere satis fuisse, quam sic in propriam perniciem infatire.*
^e *Isidore mortalitatis inutilibus questionibus ac disceptationibus vitam tradidimus, nature principes thesaurus, in quibus gravissima morborum medicina collocata sunt, interin lator relinquo. Nec ipsi solam relinquo, sed & alios prohibemus, 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 binder, condemn, forbid and scoff at others, that are*

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

Tis a general 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 caprina*, about moonshine 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 binder, condemn, forbid and scoff at others, that are

willing to enquire after them. These motives at this present have induced me to make choise of this medicinal subject.

If any physician in the mean 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 do not otherwise by them, than they do 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 simony, profess physick? *Drusianus* an Italian (*Crusianus*, but corruptly, *Trithemius* calls him) ^g *because he was not fortunate in his practice, forsok his profession, and writ afterwards in Divinity.* *Marcilius Ficinus* was *semel & simul*, a priest and a physician at once, and ^h *T. Linacer* in his old age took orders. The *Jesuits* profess both at this time, divers of them *permissu superiorum*, Chirurgeons, 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 greedy 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, coftermongers, grafiers, sell ale as some have done, or worse. Howsoever in undertaking this task, I hope I shall commit no great error or indecorum; if all be considered aright, I can vindicate my self with *Georgius Braunnus*, and *Hieronymus Hemingius*, those two learned Divines; who (to borrow a line or two of mine ⁱ elder brother) drawn by a natural love, the one of pictures and maps, *prospectives and chorographical delights*, writ that ample theatre of Cities; the other to the study of genealogies, penned theatrum genealogicum. Or else I can excuse my studies with ^k *Lessius* the Jesuit in like case, It is 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 spiritual physician at least, as our Saviour calls himself, and was indeed, *Mat. 4. 23. Luke 5. 18.* They differ but in object, the one of the body, 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 helps the vices and passions of the soul, anger, lust, desperation, pride, presumption, &c. by applying that spiritual physick; as the other use proper remedies in bodily diseases. Now this being a common infirmity of body and soul, and such a one that hath as much need of spiritual as a corporal cure, I could not find a fitter task to busie my self about, a more apposite theam, so necessary, so commodious, and generally concerning all sorts of men, that should so equally participate of both, and

C

require

^g *Quod in praxi minime fortunatus esset, medicinam reliquit, & ordinibus in Theologia postea dam scripsit. Geſner Bibliotheca. h. P. Juv. as.*

ⁱ *M. P. Barton Preface to his description of Litchfieldshire, printed at London by W. Jaggard for J. White, 1622.*
^k *16 Hygiæ, neque enim hæc tractatio aliena videri debet à theologia, &c. agitur de morbo animæ.*
^l *D. Clayton in commentis, anno 1621.*

require a whole physician. A divine in this compound mixt malady, can do little alone, a physician in some kinds of melancholy much less, both make an absolute cure.

^a Hor.

^a *Alterius sic altera poscit opem.*

^b Lib. de
pistil.

And 'tis proper to them both, and I hope not unbecoming me, who am by my profession a Divine, and by mine inclination a Physician. I had *Jupiter* in my sixth house; I say with ^b *Be- roaldus*, *Non sum medicus, nec medicina prorsus expert*, in the theorick of physick I have taken some pains, not with an intent to practise, but to satisfy my self, which was a cause likewise of the first undertaking of this subject.

^c In New-
mark in
Notting-
hamshire.
Cum duo
edificasset
castella, ad
solendam
struccionis
invidiam,
& explan-
dam macu-
lam, duo
instituit
canobia, &
collegis re-
ligiosis im-
plicari.

If these reasons do not satisfy thee good Reader, as *Alexander Munificus* that bountiful prelate, sometimes bishop of Lincoln, when he had built six castles, *ad invidiam operis eluendam*, saith ^c *Mr. Camden*, to take away the envy of his work (which very words *Nubri- gensis* hath of *Roger* the rich bishop of Salis- bury, who in King *Stephens* time, built *Shirburn* castle, and that of *Devise*) to divert the scandal or imputation, which might be thence in- ferred, built so many religious houses: If this my discourse be over medicinal, or favour too much of humanity, 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 of this my subject, *rem substratam*, melancholy, madness, and of the reasons following, which were my chief motives: the generality of the disease, the necessity of the cure, and the com- munity or common good that will arise to all men by the knowledge of it, as shall 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 Chrono- logical errors in the Assyrian monarchy, find out the *quadrature* of a circle, the creeks and sounds of the north-east, or north-west pas- sages, and all out as good a discovery as that hungry ^d *Spaniards* of *Terra Australis Incog- nita*, as great trouble as to perfect the motion of *Mars* and *Mercury*, which so crucifies

^d *Pordi-
nando de
Quir. anno
1512. An-
stardami
impress.
e* *Præfat. ad
Charaltes-
tes: Spira-
cium (O
Policles)
libros no-
stros mello-
ris inde
futuros
quod isti
necnon me-
moriam man-
data reli-
querimus,
ex præceptis
& exemplis
nostris ad
vitam ac-
commoda-
tis, ut se
inde corri-
gant.*

our Astronomers, or to rectifie the *Gregori- an Kalender*. I am so affected for my part, and hope as ^e *Theophrastus* did by his chara- cters, *That our posterity, O friend Policles, shall be the better for this which we have writ- ten, by correcting and rectifying what is amiss in themselves by our examples, and 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 very noise of it would put his enemies to flight, I doubt not but that these following lines, when they shall be re- cited, or hereafter read, will drive away mel- ancholy (though I be gone) as much as *Zisca's* drum could terrifie his foes. Yet one cau- tion let me give by the way to my present, or future Reader, who is actually melancholy,

that he read not the ^f symptoms or progno- sticks in this following tract, lest by applying that which he reads to himself, aggravating, appropriating things generally spoken, to his own person (as melancholy men for the most part do) he trouble or hurt himself, and get in conclusion more harm than good. I advise them therefore warily to peruse that tract, *La- pides loquitur* (so said ^g *Agrippa de occ. Phil.*) *& caveant lectores ne cerebrum eis extentat.* The rest I doubt not they may securely read, and to their benefit. But I am over-zealous, I proceed.

Of the necessity and generality of this which I have said, if any man doubt, I shall de- sire him to make a brief survey of the world, as ^h *Cyprian* adviseth *Donate*, supposing him- self to be transported to the top of some high mountain, and thence to behold the tumults and chances of this wavering world, he can- not chuse but either laugh at, or pity it. *S. Hiero-* rom out of a strong imagination, being in the wilderness, conceived with himself, that he then saw them dancing in Rome; and if thou shalt either conceive, or climb to see, thou shalt soon 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 dig- num*) a crazed 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 geography, compares Greece to the picture of a man, which comparison of his, *Nici. Gerbelius* in his exposition of *Sophia- nus* map, approves; The breast lies open from those *Acroceraunian* hills in *Epirus*, to the *Su- nian* promontory in *Attica*; *Paga* and *Ma- gara* are the two shoulders; that *Isthmos* of *Corinth* the neck; and *Peloponnesus* the head. If this allusion hold, 'tis sure a mad head; *Morea* may be *Moria*; and to speak what I think, the inhabitants of modern Greece, swerve as much from reason, and true religion at this day, as that *Morea* doth from the pic- ture of a man. Examine the rest in like sort, and you shall find that Kingdoms and Provinces are melancholy, cities and fami- lies, all creatures, vegetal, sensible, and rational, 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 high- est to the lowest, have need of Physick, and those particular actions in ⁱ *Seneca*, where fa- ther and son prove one another mad, may be general; *Porcius Latro* shall plead against us all. For indeed who is not a fool, melanco- ly, mad? — ^k *Qui nil molitur inepte*, who is not brain-sick? Folly, melancholy, mad- ness, are but one disease, *Delirium* is a com- mon name to all. *Alexander, Gordomius, Ja- son Pratensis, Savanarola, Guianerius, Mon- talens*, confound them as differing *secundum magis & minus*; so doth *David*, *Psal. 37. 5.* I said

^f Part 1.
^g *Phil.*

^g *Præf.*
^h *Ep. 2. l.*

ⁱ *Controv.*
^j *2. cont. 7.*
^k *Horatius*

*I said unto the fools, deal not so madly, and 'twas an old Stoical Paradox, omnes stultos infanire, * all fools are mad, though some madder than others. And who is not a fool, who is free from melancholy? Who is not touched more or less in habit or disposition? If in disposition, ill dispositions beget habits, if they persevere, faith ^b Plutarch, habits either are, or turn to diseases. 'Tis the same which Tully maintains in the second of his Tusculanes, omnium insipientium animi in morbo sunt, & perturbatorum, Fools are sick, and all that are troubled in mind: for what is sickness, but as ^c Gregory Tholosanus defines it, A dissolution or perturbation of the bodily league, which health combines: And who is not sick, or ill disposed? in whom doth not passion, anger, envy, discontent, fear and sorrow reign? 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 Anticyra (as in ^d Strabo's time they did) as in our dayes they run to Compostella, our Lady of Sichem, or Laurretta, 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 Hellebore than of Tobacco.*

That men are so misaffected, melancholy, mad, giddy-headed, hear the testimony of Solomon, Eccles. 2. 12. And I turned to behold wisdom, madness and folly, &c. And ver. 23. All his dayes are sorrow, his travel 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, madness, for part, or all, truly, or metaphorically, 'tis all one. Laughter it self is madness according to Solomon, and as S. Paul hath it, worldly sorrow brings death. The hearts of the sons of men are evil, and madness is in their hearts while they live, Eccles. 9. 3. Wise men themselves are no better, Eccles. 1. 18. In the multitude of wisdom is much grief, and he that increaseth wisdom increaseth sorrow, Cap. 2. 17. He hated life it self, nothing pleased him; he hated his labour, all, as ^e he concludes, is sorrow, grief, vanity, vexation of spirit. And though he were the wisest man in the world, sanctuarium sapientie, and had wisdom in abundance, he will not vindicate himself, or justify his own actions. Surely I am more foolish than any man, and have not the understanding of a man in me, Prov. 30. 2. Be they Solomons words, or the words of Agur the son of Jakoh they are canonical. 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, Psal. 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 foolishness, I speak foolishly.

The whole head is sick faith Esay, and the heart is heavy, Cap. 1. 5. And makes lighter of them than of Oxen and Asses, The Ox knows his owner, &c. read Dent. 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 madness 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 authority, princes, magistrates, ^f rich men, they are wise men born, 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 esteem wise and honest men fools. Which Democritus well signified in an Epistle of his to Hippocrates: & The Abderites account vertue madness, and so do most men living. Shall I tell you the reason of it? ^g Fortune and Vertue, Wisdom 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 laws, Audabaturum instar, &c. Folly rash and inconsiderate, esteemed as little what she said or did. Vertue and Wisdom gave ⁱ place, were hissed out, and exploded by the common people; folly and fortune admired, and so are all their followers ever since: knaves and fools commonly fare and deserve best in worldlings eyes and opinions. Many good men have no better fate in their ages: Achish, 1 Sam. 21. 14. held David for a mad-man. ^k Elisha and the rest were no otherwise esteemed. David was derided of the common people, Psal. 9. 7. I am become a monster to many. And generally we are accounted fools for Christ, 1 Cor. 14. We fools thought his life madness, and his end without honour, Wisd. 5. 4. Christ and his Apostles were censured in like sort, John 10. Mark 3. Acts 26. And so were all Christians in ^l Pliny's time, fuerunt & alii similis dementia, &c. And called not long after, ^m Vesania sectatores, everfores hominum, polluti novatores, fanatici, canes, malefici, venefici, Galilai homunciones, &c. 'Tis an ordinary thing with us, to account honest, devout, orthodox, divine, religious, plain-dealing-men, ideots, asses, that cannot, or will not lye and dissemble, shift, flatter; accommodare se ad eum locum ubi nati sunt, make good bargains, supplant, thrive, patronis inservire; solennes ascendendi modos apprehendere, leges, mores, consuetudines recte observare, candidè laudare, fortiter defendere, sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, ceteraque que promotionem ferunt & securitatem, qua sine ambage felicem reddunt hominem; & verè sapientem apud nos; That cannot temporize as other men do, ⁿ hand and take bribes, &c. but fear God, and make a conscience of opi, &c.

^f Jove be-
reidario
sapere ja-
bentur. Eu-
phorion Sa-
tyr.
^g Apud
quos vir-
tus, infania
& furor
esse dicitur.
^h Calcag-
ninus Apol-
lonis mira-
bantur, pu-
tantes illi-
sam iri stul-
titiā. Sed
præter ex-
pectationem
vis evenit,
Audax stul-
titiā in
eam inruit;
&c. illa
cudit irri-
sa, & plant
hinc habit
stultiores,
stultitia.
ⁱ Nos est
responden-
dum stulto
secundum
stultitiam.
^k 2 Reg. 7.
^l Lib. 10;
^m 97.
ⁿ Aug.
^o 178.

ⁿ Quis nisi
mentis in-
opi, &c.

their doings. But the holy Ghost that knows better how to judge, he calls them fools. The fool hath said in his heart, *Psal.* 53. 1. And their wayes utter their folly, *Psal.* 49. 14. For what can be more mad, than for a little worldly pleasure to procure unto themselves eternal punishment? As Gregory and others inculcate unto us.

Yea even all those great Philosophers, the world hath ever had in admiration, whose works we do so much esteem, that gave precepts of wisdom to others, inventors of Arts and Sciences, Socrates the wisest man of his time by the Oracle of Apollo, whom his two Scholars Plato and Xenophon so much extol and magnifie with those honourable titles, best and wisest of all mortal men, the happiest, and most just; and as Alcibiades incomparably commends him; Achilles was a worthy man, but Bracides and others were as worthy 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 near him. Those seven wise men of Greece, those Britain Druids, Indian Brachmanni, Ethiopian 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 Perfrinxit Stellas exortusque aetheris Sol.

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

Or that so much renowned Empedocles, Ut vix humana videatur stirpe creatus.

All those, of whom we read such Hyperbolical Elogiums; as of Aristotle, that he was wisdom it self in the abstract, a Miracle of nature, breathing libraries, as Euripides 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 seculi futura virum:

Monarchs, miracles, superintendents of wit and learning, Oceanus, Phoenix, Atlas, Monstrum, portentum hominis, orbis universi munus, ultimus humanae naturae conatus, natura maritus,

—merito cui doctior orbis

Submissis desert fascibus imperium.

As Elian writ of Protagoras and Gorgias, we may say of them all, tantum a sapientibus abfuerant, quantum a viris pueri, they were children in respect, infants, not eagles but kites; novices, illiterate, Eunuchi sapientiae. And although they were the wisest, and most admired in their age, as he censured Alexander, I do them, there were ten thousand in his army as worthy Captains (had they been in place of command) as valiant as himself; there were Myriads of men wiser in those dayes, and yet all short of what they ought to be. Lactantius in his

book of wisdom, proves them to be dizzards, 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. Democritus took all from Lencippus, and left, faith he, the inheritance of his folly to Epicurus, insipienti dum sapientia, &c. The like he holds of Plato, Aristippus, and the rest, making no difference betwixt them and beasts, saving that they could speak. Theoderet in his tract De cur. grac. 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 two thousand years have admired, of whom some will as soon speak evil as of Christ, yet re vera he was an illiterate ideot, as Aristophanes calls him, irrisor & ambitiosus, as his Master Aristotle terms him, scurra Atticus, as Zeno, an enemy to all arts and sciences, as Athenaeus, to Philosophers and Travellers, an opinionative ass, a caviller, a kind of Pedant; for his manners, as Theod. Cyrensis describes him, a Sodomite, an Atheist, (so convicted by Anytus) iracundus & ebrius, dicax, &c. a pot-companion, by Plato's own confession, a sturdy drinker; and that of all others he was most sottish, a very mad-man in his actions and 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, and for them all to Lucian's Piscator, Icaromenippus, Nectymantia: 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 plerumque scriptores in libris suis, their lives being opposite to their words, they commended poverty 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 tells them home) could moderate his affections. Their musick did shew us stables modos, &c. how to rise and fall, but they could not so contain themselves as in adversity not to make a lamentable tone. They will measure ground by Geometry, set down limits, divide and subdivide, but cannot yet prescribe quantum homini satis, or keep within compass of reason and 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 vita rectum sit, ignorant, so that as he said,

Nescio an Anticyram ratio illis destinet omnem.

I think

vering a confused company 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, *solicite ambientes, callide litigantes*, for toys and trifles, and such momentary things. Their Towns and Provinces meer 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, ideots, asses, *O stulti, quenam hac est amentia?* O fools, O mad-men he exclaims, *insania studia, insani labores, &c.* Mad endeavours, mad actions, mad, mad, mad, *O seculum insipiens & infacetum*, a giddy-headed age. *Heraclitus* the Philosopher, out of a serious meditation of mens lives, fell a weeping, and with continual tears bewailed their misery, madness and folly. *Democritus* on the other side burst out a laughing, their whole life seemed to him so ridiculous, and he was so far carried with this ironical passion, that the Citizens of *Abdera* took him to be mad, and sent therefore Embassadors to *Hippocrates* the Physician that he would exercise his skill upon him. But the story is set down at large by *Hippocrates*, in his Epistle to *Damogetus*, which because it is not impertinent to this discourse, I will insert *verbatim* almost, as it is delivered by *Hippocrates* himself, with all the circumstances belonging unto it.

When *Hippocrates* was come to *Abdera*, the people of the City came flocking about him, some weeping, some intreating of him, that he would do 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, *sitting upon a stone under a Plane Tree, without hose or shoes, with a book on his knees, cutting up several beasts, and busie at his study.* The multitude stood gazing round about to see the congress. *Hippocrates* after a little pause, saluted him by his name, whom he re-saluted, ashamed almost that he could not call him likewise by his, or that he had forgot it. *Hippocrates* demanded of him what he was doing: He told him that he was *busie in cutting up several beasts, to find out the cause of madness and melancholy.* *Hippocrates* commended his work, admiring his happiness and leisure. And why, quoth *Democritus*, have not you that leisure? Because, replied *Hippocrates*, domestic affairs hinder, necessary to be done, for our selves, neighbours, friends; expences, 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 madness.) *Hippocrates* asked the reason why he laughed. He told him, at the vanities and fopperies of the time, to see men so empty of all

virtuous actions, to hunt so far after gold, having no end of ambition; to take such infinite pains for a little glory, and to be favoured of men; to make such deep mines into the earth for gold, and many times to find nothing, with loss of their lives and fortunes. Some to love Dogs, others Horses, some to desire to be obeyed in many Provinces, and yet themselves will know no obedience. Some to love their Wives dearly at first, and after a while to forsake and hate them, begetting Children, with much care and cost for their education, yet when they grow to mans estate, to despise, neglect, and leave them naked to the worlds mercy. Do not these behaviours express their intolerable folly? When men live in peace, they covet war, detesting quietness, deposing Kings, and advancing others in their stead, murdering some men, to beget Children of their Wives. How many strange humours are in men? When they are poor and needy, they seek riches, and when they have them, they do not enjoy them, but hide them under ground, or else wastefully spend them. O wife *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, the Son against the Father and the Mother, Brother against Brother, Kindred and Friends of the same quality; and all this for riches, whereof after death they cannot be possessors. And yet notwithstanding they will defame and kill one another, commit all unlawful actions, contemning God and Men, Friends and Countrey. They make great account of many senseless things, esteeming them as a great part of their treasure, Statues, Pictures, and such like Moveables, dear bought, and so cunningly wrought, as nothing but speech wanteth in them, and yet they hate living persons speaking to them. Others affect difficult things, if they dwell on firm Land, they will remove to an Island, and thence to Land again, being no way constant to their desires. They commend courage and strength in Wars, and let themselves be conquered by lust and avarice; they are, in brief, as disordered in their minds, as *Thersites* was in his body. And now methinks, O most worthy *Hippocrates*, you should not reprehend my laughing, perceiving so many folleries in men; 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 calls 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 less in their Lives and Actions.

When *Hippocrates* heard these words so readily uttered, without premeditation, to declare the worlds vanity, full of ridiculous contrariety, he made answer, That necessity compelled men to many such actions, and divers

d. Aspl. 1. in Gen. Jam. & servi tui obsequium rigide, pa. stulas, & in nullum pre. stas alibi, nec ipsi. Deo. e. uxoris ducunt, max. foras ejiciunt. f. Patres amant, max. fastidiant. g. Quid hoc ab insania dicitur? h. Reges eligunt, de. potant.

i. Contra parentes, fratres, ci. ves perpetuo rixantur, & inimi. citias agant.

k. Idola se. animata amant, ani. mata odio habent, sic pontifici. l. Credo equidem eos du. cent e. mar. more val. tus.

l. Suam stul. titiam per. spicit nemo, sed alter alterum de. ridit.

b. Sub ra. mola plata. no. sieden. tem, solum, discalceat. tam, super lapidem, valde pal. lidum ac maculen. tam, pro. missa bar. ba, libram super geni. bus habent. c. De furor. mania, melancholia scribo, ut sciam quo. pado in hominibus gignatur, pat. crescat, cum. letur, minu. atur, hec inquit ani. malia que videt pro. pterea scio, non Dei opera pro. fus, sed fil. lii biffque. ut quon. disparent.

divers wills 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 uncertainty of humane affairs; they would not so marry, if they could fore-tell the causes of their dislike and separation; or Parents, if they knew the hour of their Childrens death, so tenderly provide for them; or an Husbandman sow, if he thought there would be no increase; or a Merchant adventure to Sea, if he foresaw shipwrack; or be a Magistrate, if presently to be deposed. Alas, worthy *Democritus*, every man hopes the best, and to that end he doth it, and therefore no such cause, or ridiculous occasion of laughter.

Democritus hearing this poor excuse, laughed again aloud, perceiving he wholly mistook him, and did not well understand what he had said concerning perturbations, and tranquillity of the mind. Inasmuch, that if men would govern their actions by discretion and providence, they would not declare themselves fools, as now they do, and he should have no cause of laughter; but (quoth he) they swell in this life, as if they were immortal, and demi-gods, for want of understanding. It were enough to make them wise, if they would but consider the mutability of this world, and how it wheels about, nothing being firm and sure. He that is now above, to morrow is beneath; he that fare on this side to day, to morrow is hurled on the other: and not considering these matters, they fall into many inconveniencies and troubles, coveting things of no profit, and thirsting after them, tumbling headlong into many calamities. So that if men would attempt no more than what they can bear, they should lead contented lives, and learning to know themselves, would limit their ambition, they would perceive then that Nature hath enough without seeking such superfluities, and unprofitable things, which bring nothing with them but grief and molestation. As a fat body is more subject to diseases, so are rich men to absurdities and fooleries, to many casualties and crosse inconveniencies. 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 fore-seeing dangers manifest. These are things (O more than mad, quoth he) that give me matter of laughter, by suffering the pains of your impieties, as your avarice, envy, malice, enormous villainies, mutinies, unsatiable desires, conspiracies, and other incurable vices; besides, your dissimulation and hypocrisy, 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 civility. Many things which they have left off, after a while they fall to again, husbandry, navigation, and leave

again, fickle and unconstant as they are. When they are young, they would be old, and old, young. Princes commend a private life, private men itch after honour: a Magistrate commends a quiet life, a quiet man would be in his office, and obeyed as he is: and what is the cause of all this, but that they know not themselves? Some delight to destroy, one to build, another to spoil one Countrey to enrich another and himself. In all these things they are like children, in whom is no judgement or counsel, and resemble beasts, saying that beasts are better than they, as being contented with nature. When shall you see a Lion hide gold in the ground, or a Bull 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 eat: But men are immoderate in both; as in lust, they covet carnal copulation at set times; men alwayes, ruining 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 mis-shapen slut, a dowdy sometimes that might have his choice of the finest beauties? Is there any remedy for this in Physick? I do anatomize and cut up these poor beasts, & to see these distempers, vanities, and follies, yet such proof were better made on mans body, if my kind nature would endure it: Who from the hour of his birth is most miserable, weak and sickly; when he sucks he is guided by others, when he is grown great practiseth unhappiness, and is sturdy, and when old, a child again, and repenteth him of his life past. And here being interrupted by one that brought Books, he fell to it again, that all were mad, careles, stupid. To prove my former speeches, look into Courts, or private houses. Judges give judgement according to their own advantage, doing manifest wrong to poor 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 own 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; Magistrates make Laws against Thieves, and are the veriest Thieves themselves. Some kill themselves, others despair, not obtaining their desires. Some dance, sing, laugh, feast and banquet, whilest others sigh, languish, mourn and lament, having neither meat, drink, nor clothes. Some prank up their bodies, and have their minds full of execrable vices. Some trot about to bear false witness, and say any thing for money, and though Judges know of it, yet for a bribe they wink at it,

c Qui sit
Metacrus
ut nemo
quam sibi
intem, Su
ratio deat
vit, seu sua
adjuerit,
illa con
teutus vi
vat, &c.
Hor.
d Diruit,
edificat,
mutat qua
drata ro
tandu.
Trajanus
pontem fir
xit super
Danubium,
quem sac
cessor ejus
Adrianus
statim de
molitus.
e Qua
quid in re
ab infanti
bis disse
rant, qui
bis mens
& sensus
sunt ratione
inest, quic
quid sese
bus offert
volupe est.
f Idem
Plat.
g ut insa
nne causam
disqui
ram brata
mallo &
sico, cum
hoc potius
in homin
bis invisi
bandum
esset.
h Totus a
natiuitate
morbos est.
i In vigore
furibundus
quam de
crevit in
sanabilis.
k Cyprian
ad Dona
tum. Qui
fidet cri
mina judi
caturus,
&c.
l Tu pessi
mus omni
um latro
es, ut d
Thief told
Alexander
in Curtius.
damnat so
ras judex,
quod intus
operatur,
Cyprian.
m Vultus

magna cura, magna animi incuria. Am. Martel. n Horrenda res est, vix duo verba sine mendacio proferuntur: & quamvis solenniter homines ad veritatem dicendam invitentur, prevaricari tamen non dubitant, ut ex decem testibus vix unus verum dicat. Calo. in 8. Jobe. Sermon. 1.

and

a Denique
sit finis
querendi,
cumque ha
beas plus,
pauperem
metuas mi
nus, & fi
nire labo
rem inci
pias, partis
quod ave
bas, utri.
Hor.

b Astutam
vapido ser
vat sub
pellere val
pem.
Et cum
culpe pos
sitas pari
ter vulpi
nari.
Cretizac
dam cum
creti.

and suffer false Contracts to prevail against Equity. Women are all day a dressing, to pleasure other men abroad, and go like sluts at home, not caring to please their own husbands whom they should. Seeing men are so fickle, so sottish, so intemperate, why should not I laugh at those, to whom folly seems wisdom, 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 he liked him. He told them in brief, that notwithstanding those small neglects of his attire, body, diet, the world had not a wiser, a more learned, a more honest man, and they were much deceived to say that he was mad.

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

Olim jure quidem, nunc plus Democrite ride. Quin rides? vitabac nunc magis ridicula est.

Democritus did well to laugh of old,

Good cause he had, but now much more, This life of ours is more ridiculous

Than that of his, or long before.

Never so much cause of laughter, as now, never so many fools and mad men. 'Tis not one Democritus will serve turn to laugh in these days, we have now need of a Democritus

to laugh at Democritus, one Jester to flout at another, one fool to flout at another. A great Stentorian Democritus, as big as that Rhodian Colossus. For now, as Salisburienensis said in his time, totus mundus histrionem agit, the whole world plays the fool; we have a new theatre, a new scene, a new comedy of errors, a new company of personate actors, voluptas sacra (as Calcagninus wittily feigns in his Apologues) are celebrated all the world over, where all the actors were mad men and fools, and every hour changed habits, or took that which came next. He that was a Marriner to day, is an Apothecary to morrow; a smith one while, a philosopher another, in his voluptas ludis; a king now with his crown, robes, scepter, attendants, by and by drove a loaded ass before him like a carter, &c. If Democritus were alive now, he should see strange alterations, a new company of counterfeit vizards, whiffers, Cumane asses, maskers, mummers, painted Puppets, out-fides, phantastick shadows, guls, monsters, giddy-heads, butter-flies. And so many of them are indeed (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 Chrysalus a Persian prince, bravely attended, rich in golden attires, in gay robes, with a majestic presence, but otherwise an ass. The gods seeing him come in such pomp and state, rose up to give him place, ex habitu hominem metiens, & 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 contrary) roving about in pied-coats, and are called Chrysalides by the wiser sort of men: that is, golden out-fides, drones, flies, and things of no worth. Multitudes of such, &c.

—ubique invenies

Stultos avaros, sycophantas prodigos.

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

Si foret in terris videret Democritus, seu, &c.

A satirical Roman in his time, thought all vice, folly, and madness were all at full sea,

Omne in precipiti vitium sterit.

Josephus the historian taxeth his countrymen 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 madness, far beyond them,

Mox daturi progeniem vitiosorem,

and the latter end (you 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 Petrarch observes, we change language, habits, laws, customs, manners, but not vices, not diseases, not the symptoms of folly and madness, 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 & labeitur in omne volubilis ævum; * Hor.*

Our times and persons alter, vices are the same, and ever will be; look how Nightingals sang of old, Cocks crowed, Kine lowed, Sheep bleated, Sparrows chirped, Dogs barked, so they do still; we keep our madness still, play the fools still, nec dum finis Orestes, we are of the same humours 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 posterity continue to the last. But to speak of times present.

If Democritus were alive now, and should but see the superstition of our age, our religious madness, as Meteran calls 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 variety of sects, such have and hold of all fides,

—* obvia signis Signa, &c.

such absurd and ridiculous traditions and ceremonies: If he should meet a Capouchin, a Franciscan, a Pharisaical Jesuite, a man-ferpent, a shave-crowned Monk in his robes, a

begging

a Sapien-
tiam insa-
niam esse
dicunt.

b Siquidem
sapientia
sue admi-
ratione me
complevit,
offendi sa-
pientissi-
mam viram,
qui salvas
posset omnes
homines
reddere.

c E Græc.
epig.

d Plures
Democriti
nunc non
sufficiunt,
opus Demo-
criti qui
Democri-
tum videret.

e Polykrat.
lib. 3. cap. 3.
è Petron.

* ubi om-
nes delira-
bant, omnes
in ari, &c.
hodie nax-
ta, et as
philosophus
hodie faber,
et as phar-
macopola;
hic modo
regem age-
bat multo
satellitio,
riava, &
sceptro or-
natus, nunc
vili ami-
llas centu-
cula, apium
clitellari-
um impel-
lit.

f Calcagni-
nus Apol.
Crysalus è
ceteris
auto divas,
manicato
pupio &
tira con-
spicuis, li-
ris alioquin
& nullius
consili,

&c. magno
factu ingre-
dientis af-
furgant
dii, &c.

g Sed homi-
nis lestita-
tem Jupiter
perspicit, at tu (inquit) esto bombilio, &c. protinusque vestis illa
manicata in alas versa est, & mortales inde Chrysalides vocant ha-
jomodò homines,

i Joven.

* De bello
Jud. l. 8.
c. 11. Rei-
quitates

vistra ne-
minem la-
tent, inque
dies singu-
los certa-
men habitus
quon pjer
lit.

k Hor.

l Lib. 3.
Epist. 8.

m Supersti-
tio est insa-
nus error.
n Lib. 2.
hijl. zelg.

* Lucan.
o Father
Angelo, the
Duke of
Joyeux go-
ing bare-
foot, over
the Alps to
Rome, &c.

begging Frier, or see their three crowned Sovereign Lord the Pope, poor *Peters* successour, *servus servorum Dei*, to depose Kings with his foot, to tread on Emperours necks, make them 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 Prince creep so devoutly to kiss his toe, and those Red-cap Cardinals, poor parish priests of old, now Princes companions; what would he say? *Calum ipsum petiunt stultitia*. Had he met some of our devout pilgrims going barefoot to *Jerusalem*, our Lady of *Laureto*, *Rome*, *S. Iago*, *S. 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 several Attires and Ceremonies, pictures of Saints, Indulgences, Pardons, Vigils, Fasting, Feasts, Crossing, Knocking, Kneeling at *Ave-Maries*, Bells, with many such;

— *incunda 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, cruce, idolaque cul-
ta, &c.

Their Breviaries, bulls, hallowed beads, exorcisms, pictures, curious crosses, fables, and bables. Had he read the *Golden Legend*, the *Turks Alcoran*, or *Jews Talmud*, the *Rabbins Comments*, what would he have thought? How dost thou think he might have been affected? Had he more particularly examined a *Jesuits* life amongst the rest, he should have seen an hypocrite profess poverty, and yet possess more goods and lands than 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. Vow virginity, talk of holiness, and yet indeed a notorious Bawd, and famous fornicator, *lascivum pecus*, a very goat. Monks by profession, such as give over the world, and the vanities of it, and yet a *Machiavilian* rout interested in all manner of state: holy men, peace-makers, and yet composed of envy, lust, ambition, hatred and malice, fire-brands, *adulta patria pestis*, traitours, assassins, *huc 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 and curious schismatics in another extrem, abhor all ceremonies, and rather lose their lives and livings, than do or admit any thing Papists have formerly used, though in things indifferent (they alone are the true Church, *sal terre, cum sint omnium insulsi*.) Formalists, out of fear and base flattery, like to many weather-cocks turn round, a rout of temporisers, ready to

embrace and maintain all that is, or shall be proposed in hope of preferment: Another Epicure-ancompany, 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 *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 their horns over a gap, some for zeal, some for fear, *quod se cunque rapit tempestas*, to credit all, examine nothing, and yet ready 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, grippers, monsters of men, harpies, devils in their lives to express nothing less.

What would he have said to see, hear, and read so many bloody battels, so many thousands slain at once, such streams of blood able to turn Mills: *unius ob noxam furiasque*, or to make sport for Princes, without any just cause, for vain titles (saith *Austin*) *precedency*, some wench, or such like toy, or out of desire of domineering, vain-glory, malice, revenge, folly, madness, (goodly causes all, ob quas universus orbis bellis & cadibus miscetur) whilst Statesmen themselves in the mean time are secure at home, pampered with all delights and pleasures, take their ease, and follow their lusts, not considering what intolerable misery poor souldiers endure, their often wounds, hunger, thirst, &c. the lamentable cares, torments, calamities and oppressions that accompany such proceedings, they feel not, take no notice of it. So wars are begun, by the persuasion of a few debauched, hairbrain'd, poor, dissolute, hungry captains, parasitical fawners, unquiet hotspurs, restless innovators, green heads, to satisfy one mans private spleen, lust, ambition, avarice, &c. tales rapiunt scelerata in praelia causa. Flos hominum, Proper men, well proportioned, carefully brought up, able both in body and mind, sound, led like so many beasts to the slaughter in the flower of their years, pride, and full strength, without all remorse and pity, sacrificed to *Pluto*, killed up as so many sheep, for devils food, 40000 at once. At once, said I, that were tolerable, but these wars last alwayes, and for many ages; nothing so familiar as this hacking and hewing, massacres, murders, desolations.

— *ignoto calum clangore renugit*, they care not what mischief they procure, so that they may enrich themselves for the present; they will so long blow the coals of contention, till all the world be consumed with fire. The siege of *Troy* lasted ten years, 870000 *Grecians*, 670000 *Trojans*, at the taking of the City, and after were slain 276000 men, women, and children of all sorts. *Caesar* killed a million,

a Sicut
intenti
coque
tantum
peritio
invenit
tam in
cora be
fio, tam
indigna
li-b
bris, tam
dissimilia
fano, ut
nemo fuit
dubitatur
vix fuisse
eos, si cum
paucioribus
fuerint.

Senec.

b Quod di
cam de ro
ram indul
gentia, ob
lationibus
votis, sta
tionibus,
jejunis, co
nobis, fun
nis, horis,
organis,
cantibus,
campanis,
simulacris,
missis, pur
gatoriis,
nitris, bre
viariis, bul
lis, lustra
libus aquis,
rasuris,
anitioni
bus, candi
lis, calici
bus, cruci
bus, mappis,
ceris, tha
ribulis, in
cantatio
nibus, ex
orcismis,
spicis, le
gendis, &c.
Batus de
allu Rom.
Pont.

c Th. Ne
gor.

d Dom si
mulant sp
nris, acqui
siverunt sibi
30 annorum
spatio bus
centena
millia li
brarum
annua. Ar
nold.

e Et quam
interdum de
virtute lo
quati sunt, sive in latibus clavis agitant labore nocturno, Aegypti.
e Benignitatis fons solent esse, nunc litium officina curia Roma
na. Budant.

f Quod tibi
videtur
fallacius
Democri
tus, sibi
vix spectat
tur consti
tuit?

g Ob inced
ditiorum
titulos, ob
preceptum
locum, ob
interceptum
malitiam
culam, vel
quod est
titia na
tum, vel
malitia,
quod capi
do domi
nandi, li
bido no
cendi, &c.

h Bellum
rem plane
belluam
vocat Mo
vus. utopi
lib. 2.

i Atque
Cassius. l. 6.
c. 3. E. Dill.
Cicero.

^a *Jovius* ² *Mahomet* the second *Turk* 300000 persons : *Sicinius 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; every Nation hath their *Hectors*, *Scipio's*, *Cæsars* and *Alexanders*. Our ^b *Edward* the fourth was in 26 battels afoot : and as they do all, he glories in it, 'tis related to his honour. At the siege of *Hierusalem* 1100000 died with sword and famine. At the battel of *Cannas*, 70000 men were slain, as ^c *Polybius* records, and as many at battle *Albye* with us ; and 'tis no news to fight from Sun to Sun, as they did, as *Constantine* and *Licinius*, &c. At the siege of *Ostend* (the devils Academy) a poor town 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 devil could invent to do mischief with 2500000 iron bullets shot of 40 pound weight, three or four millions of gold consumed. ^e *Who* (saith mine Author) can be sufficiently amazed at their fienty hearts, obstinacy, fury, blindness, who without any likelihood of good success, hazard poor souldiers, and lead them without pity to the slaughter, which may justly be called the rage of furious beasts, that run without reason upon their own deaths : ^f *quis malus genius, quæ furia, quæ pestis, &c.* what plague, what fury brought so devillish, so brutish a thing as war first into mens minds ? Who made so soft and peaceable a creature, born to love, mercy, meekness, so to rave, rage like beasts, and run on to their own destruction ? how may nature expostulate with mankind, *Ego te divinum animal finxi, &c.* I made thee an harmless, quiet, a divine creature : how may God expostulate, and all good men ? yet, *horum facta* (as ^g *one* condoles) *tantum admirantur, & heroum numero habent* : these are the brave spirits, the gallants of the world, these admired alone, triumph alone, have statues, crowns, pyramids, obelisks to their eternal fame, that immortal *Genius* attends on them, *hæc itur ad astra*. When *Rhodes* was besieged, ^h *fossæ urbis cadaveribus repleta sunt*, the ditches were full of dead Carcasses ; and as when the said *Solyman* great *Turk* beleagred *Vienna*, they lay level with the top of the walls. This they make a sport of, and will do it to their friends and confederates, against oaths, vows, promises, by treachery or otherwise.

ⁱ *dolus an virtus? quis in hoste requirat?* leagues and laws of arms, (*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 spleen, they care not what they attempt, say, or do,

^j *Rara fides, probitasq; viris qui castra sequuntur,*

Nothing so common as to have ^k *father fight k* *Pater in* against the son, brother against brother, *kins-* man against kinsman, kingdom against king- dom, province against province, *Christians* against *Christians* : a quibus nec unquam co- gitatione fuerunt lesi, of whom they never had offence in thought, word or deed. Infinite treasures consumed, Towns burned, flourishing Cities sacked and ruined, *quodque animus* *meminisse horret*, goodly Countries depopulated and left desolate, old inhabitants expelled, trade and traffick decayed, maids deflowered, *Virgines nondum thalamis jugata,* *Et comis nondum positus ephabi;* chaste maidens cry out with *Andromache,* *Concubitus mox cogar pati ejus, qui intere-* mit *Hectorem*, they shall be compelled perad- venture to lye with them that erst kill'd their husbands : to see rich, poor, sick, found, Lords, servants, *eodem omnes incommodo macti*, con- sumed all or maimed, &c. *Et quicquid gan-* dens scelere animus audet, & perversa mens, saith *Cyprian*, and whatsoever torment, misfe- ry, mischief, hell it self, the devil, ^l *fury* and rage can invent to their own ruine and destru- ction ; so abominable a thing is ^m *war*, as *Ger-* belius concludes, *adeo fœda & abominanda* *res est bellum, ex quo hominum cades, vastati-* ones, &c. the scourge of God, cause, effect, fruit and punishment of sin, and not *tensura* *humani generis*, as *Tertullian* calls it, but *ruina*. Had *Democritus* been present at the late civil wars in *France*, those abominable wars, *bellaque matribus detestata,*

ⁿ *Where in less than ten years, ten hundred* thousand men were consumed, saith *Collignus*, 20 thousand Churches overthrown ; nay, the whole Kingdom subverted (as ^o *Richard Di-* noth adds.) So many myriades of the Com- mons were butchered up, with sword, famine, war, *tanto odio utrinque ut barbari ad abhor-* rendam *lanienam obstupescerent*, with such fe- ral hatred, the world was amazed at it : or at our late *Pharsalian* fields in the time of *Henry* the sixth, betwixt the houses of *Lancaster* and *Tork*, an hundred thousand men slain, ^p *one* writes, *P* another, ten thousand families were rooted out, that no man can but marvel, saith *Comineus*, at that barbarous immanity, *feral* madness, committed betwixt men of the same nation, language and religion. ^q *Quis furor* *Ocives?* Why do the Gentiles so furiously rage, saith the Prophet *David*, *Psal. 2. 1.* But we may ask, why do the *Christians* so furiously rage ?

^r *Arma volunt, quare poscunt, rapiuntque* *juventus?* ^s *Post.* ^t *Post.* ^u *Post.* ^v *Post.* ^w *Post.* ^x *Post.* ^y *Post.* ^z *Post.* ^{aa} *Post.* ^{ab} *Post.* ^{ac} *Post.* ^{ad} *Post.* ^{ae} *Post.* ^{af} *Post.* ^{ag} *Post.* ^{ah} *Post.* ^{ai} *Post.* ^{aj} *Post.* ^{ak} *Post.* ^{al} *Post.* ^{am} *Post.* ^{an} *Post.* ^{ao} *Post.* ^{ap} *Post.* ^{aq} *Post.* ^{ar} *Post.* ^{as} *Post.* ^{at} *Post.* ^{au} *Post.* ^{av} *Post.* ^{aw} *Post.* ^{ax} *Post.* ^{ay} *Post.* ^{az} *Post.* ^{ba} *Post.* ^{bb} *Post.* ^{bc} *Post.* ^{bd} *Post.* ^{be} *Post.* ^{bf} *Post.* ^{bg} *Post.* ^{bh} *Post.* ^{bi} *Post.* ^{bj} *Post.* ^{bk} *Post.* ^{bl} *Post.* ^{bm} *Post.* ^{bn} *Post.* ^{bo} *Post.* ^{bp} *Post.* ^{bq} *Post.* ^{br} *Post.* ^{bs} *Post.* ^{bt} *Post.* ^{bu} *Post.* ^{bv} *Post.* ^{bw} *Post.* ^{bx} *Post.* ^{by} *Post.* ^{bz} *Post.* ^{ca} *Post.* ^{cb} *Post.* ^{cc} *Post.* ^{cd} *Post.* ^{ce} *Post.* ^{cf} *Post.* ^{cg} *Post.* ^{ch} *Post.* ^{ci} *Post.* 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a Read
Materas
of his stu-
pend cru-
elty.
b Henſius
Aſtriac.
c Virg.
Gior.
d Janſenius
Galloligi-
cus 1596.
Mundus
furioſus,
inſcriptio
libri.
* Exercit-
tat. 250.
ſerm. 4.
e Flut He-
racitus an-
ridet De-
moſitus.
f Cura le-
vis loquan-
tur, ingen-
tis ſupant.
g Arma
amens ca-
pio, nec ſat
rationis in
armis.
h Eraſmus.
i Pro Ma-
rina. Om-
nis urbana
res, omnia
ſtudia, om-
nis forenſis
laus & lo-
dustria
later in
tutela &
preſidio
bellice
virtutis,
ſimul atque
incorpuit
ſuſpectio tu-
multus,
artes illico
noſtra con-
ticiſcant.
* Ser. 13.
i Crudeſci-
ſſimos ſeviſ-
ſimosque
latrones,
fortiſſimos
haberi pro-
pugnatores,
fideſiſſimos
duces ha-
bent, brata
perſuaſione
donati.
k Eobanus
Hiſſus.
Quibus om-
nis in armis
Vitaplaet,
non ulla
juvat niſi
morte, nec
ullam Eſſi
putant vi-
tam, que
non aſſure-
rit armis.

creſ, Sicilian Evenſongs, * the Duke of Al-
va's tyrannies, our gun-powder machinations,
and that fourth fury, as ^b one calls it, the Spa-
niſh inquisition, which quite obſcures thoſe ten
perſecutions,
— ^c ſavit toto Mars impius orbe,
Is not this ^d *Mundus furioſus*, a mad world, as
he terms it, *inſanum bellum*? are not theſe mad
men, as ^e Scaliger concludes, *qui in pralio*
acerbâ morte, inſania ſua memoriam pro per-
petuo teſte relinquunt poſteritati; which leave
ſo frequent battels, as perpetual memorials of
their madneſs to all ſucceeding ages? Would
this, think you, have enforced our *Democritus*
to laughter, or rather made him turn his tune,
alter his tone, and weep with ^f *Heraclitus*, or
rather howl, ^g roar, and tear his hair in com-
miſeration, ſtand amazed ^h; or as the Poets
ſaig, that *Niobe* was for grief quite ſtupiſied,
and turned to a ſtone? I have not yet ſaid the
worſt, that which is more abſurd and ⁱ mad,
In their tumults, ſeditious, civil and unjuſt
wars, ^k *quod ſtultè ſuſcipitur, impie geritur,*
miſerè finitur, ſuch wars I mean, for all are
not to be condemned, as thoſe phantaſtical
Anabaptiſts vainly conceive. Our Chriſtian
Tacticks are all out as neceſſary as the Ro-
man *Acies*, or Grecian *Phalanx*; to be a
ſouldier is a moſt noble and honourable pro-
feſſion (as the world is) not to be ſpared,
they are our beſt walls and bulwarks, and I
do therefore acknowledge that of ^j *Tully* to be
moſt true, *All our civil affairs, all our ſtudies,*
all our pleading, induſtry and commendation
lies under the proteſtion of warlike virtues,
and whereſoever there is any ſuſpicion of tu-
mult, all our arts ceaſe; wars are moſt be-
hoveful, ^l *bellatores agricolis civitati ſunt*
utiliores, as ^m *Tyrius* defends: and valour is
much to be commended in a wife man, but
they miſtake moſt part, ⁿ *auferre, trucidare,*
rapere, falſis nominibus virtutem vocant, &c.
(^o *Twas Galgacus* obſervation in *Tacitus*) they
term theft, murder, and rapine, virtue, by a
wrong name, rapes, ſlaughters, maſſacres, &c.
^p *jocus & ludus*, are pretty paſtimes, as *Ludovi-*
cus Viveſ notes. ^q They commonly call the moſt
hair-brain blood-ſuckers, ſtrongeſt thieves, the
moſt deſperate villains, trecherous rogues, in-
humane murderers, raſh, cruel and diſſolute
cautiſſ, couragious and generous ſpirits, hero-
ical and worthy Captains, ^r *brave men at*
arms, valiant and renowned ſouldiers, poſſeſ-
ſed with a brute perſuaſion of falſe honour,
as *Pontus Huter* in his *Burgundian* hiſtory
complains. By means of which it comes to
paſs that daily ſo many voluntaries offer them-
ſelves, 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 ſentinel, perdue, give
the firſt onſet, ſtand in the fore-front of the
battel, marching bravely on, with a cheerful
noiſe of drums and trumpets, ſuch vigour and
alacrity, ſo many banners ſtreaming in the
ayr, glittering armours, motions of plumes,
woods of pikes, and ſwords, variety of co-

lours, coſt and magnificence, as if they went
in triumph, now victors to the Capitol, and
with ſuch pomp, as when *Darius* army march-
ed to meet *Alexander* at *Iſſus*. Void of all
fear they run into eminent dangers, *Canons*
mouth, &c. *ut vulneribus ſuis ferrum hoſti-*
um hebetent, ſaith ^s *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 in a battel, ſcarce fifteen are recorded in
hiſtory, or one alone, the General perhaps, and
after a while his and their names are likewiſe
blotted out, the whole battel it ſelf is forgotten.
Thoſe *Gracian* Orators, *ſumma vi ingenii &*
eloquentia, ſet out the renowned overthrow
at *Thermopylae*, *Salamina*, *Marathro*, *Micale*,
Mantineæ, *Cheronææ*, *Plateæ*: The Romans
record their battel at *Cannæ*, and *Pharſalian*
fields, but they do 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 ad-
mired by ſome for it, *animosa vox videtur*,
& *regia*, 'twas ſpoken like a Prince, but as wife
^t *Seneca* cenſures him, 'twas *vox iniquiſſima*
& *ſtultiſſima*, 'twas ſpoken like a bedlam fool;
and that ſentence which the ſame ^u *Seneca* ap-
propriates to his father *Philip* and him, I ap-
ply to them all, *Non minores fuere peſtes mor-*
talium quàm inundatio, quàm conflagratio,
quibus, &c. they did as much miſchief to mor-
tal men as fire and water, thoſe mercileſs ele-
ments when they rage. ^v 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, and that by theſe bloody wars, as *Per-*
ſians, *Greeks*, and *Romans* of old, as modern
Turks do now their Commons, to encourage
them to fight, *ut cadant infelicitè*, If they dye
in the field, they go directly to Heaven, and
ſhall be canonized for Saints, (O diabolical
invention) put in the *Chronicles*, in perpetu-
am rei memoriam, to their eternal memory:
when as in truth, as ^w ſome hold, it were much
better (ſince wars are the ſcourge of God for
ſin, by which he puniſheth mortal mens pieviſh-
neſs and folly) ſuch brutiſh ſtories were
ſuppreſſed, becauſe *ad morum inſtitutionem*
nihil habent, they conduce not at all to man-
ners, or good life. But they will have it thus
nevertheleſs, and ſo they put a note of ^x *divi-*
nity upon the moſt cruel, and pernicious plague
of humane kind, adore ſuch men with grand
titles, degrees, ſtatues, images, ^y honour, ap-
plaud and highly reward them for their good

^o Quoniam bella acerbiffima diſ flagella ſunt quibus hominum potius
clamant, ea perpetua oblivione ſepelienda potius quam memoria ma-
danda pueris, iudicant. Rich. Dind. pref. lib. 3. Gall. p. Cruntan
humani generis pſtem, & perniciem divinitatis notâ inſigniant. q. Ne
quod dolendum, applauſum habent & occuſum viri tales.

* Lib. 101.
vit. ſcar-
dizing.

Nulli be-
atiores
habiti,
quàm qui
in pralio
cecidiffent.
Driſonius
de rep. Per-
ſerum. l. 3.
ſol. 3. 44.
Idem La-
clantius de
Romanis &
Gracis.
Idem An-
mianus lib.
23. de Pan-
thia. Ju-
dicatur is
ſolus beatus
apud eos,
qui in pr-
lio fuerit
animam.
De Benef.
lib. 2. c. 1.
m Nat.
queſt. lib. 3.
n Boterus
Amphitri-
dion. Euf-
bequius
Tore. hiſt.
Pit cadit
& ſangu-
nem parare
hominibus
aſcenſum in
caelum po-
tunt, La-
clant. de
falſa relig.
l. 1. cap. 8.

service, no greater glory than to dye in the field. So *Africanus* is extolled by *Ennius*: *Mars*, and *Hercules*, and I know not how many besides of old were deified, went this way to Heaven, that were indeed bloody Butchers, wicked destroyers, and troublers of the world, prodigious monsters, hell-hounds, feral glagues, devourers, common executioners of humane kind, as *Lactantius* truly proves, and *Cyprian* to *Donat*, such as were desperate in wars, and precipitately made away themselves (like those *Celtes* in *Damascen*, with ridiculous valour, ut dedecoratum putarent muro ruenti se subducere, a disgrace to run away for a rotten wall, now ready to fall on their heads) such as will not rush on a sword's point, or seek to shun a Cannon shot, are base cowards, and no valiant men. By which means, *Madet orbis mutuo sanguine*, the earth wallows in her own blood, *Savit amor ferri & scelerati insania belli*, and for that, which if it be done in private, a man shall be rigorously executed, *and which is no less than murder it self, if the same fact be done in public in wars, it is called manhood, and the party is honoured for it.* — *prosperum & felix scelus Virtus vocatur* — We measure all as *Turks* do, by the event, and most part, as *Cyprian* notes, in all Ages, Countreys, Places, *sevitia magnitudo impunitatem sceleris acquirit*, the foulness of the fact vindicates the offender. *One is crowned for that which another is tormented:*

Ile crucem sceleris precium tulit, hic diadema, made a Knight, a Lord, an Earl, a great Duke, (as *Agrippa* notes) for which another should have hung in gibbets, as a terror to the rest,

& tamen alter,
Si fecisset idem, caderet sub iudice morum.
A poor sheep-stealer is hanged for stealing of victuals, compelled peradventure by necessity of that intolerable cold, hunger, and thirst, to save himself from starving: but a great man in office, may securely rob whole Provinces, undo thousands, pill and pole, oppress ad libitum, fley, grind, tyrannize, enrich himself by spoils of the Commons, be uncontrollable in his actions, and after all, be recompensed with urgent titles, honoured for his good service, and no man dare find fault, or mutter at it.

How would our *Democritus* have been affected, to see a wicked carter, or fool, a very idiot, a sunge, a golden ass, 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, and to honour him with divine titles, and bumbiest Epithets, to smother him with fumes and eulogies, whom they know to be a dizard, a fool, a coverous wretch, a beast, &c. because he is rich? To see *sub exuvius leonis onagram*, a filthy loathsome carcase, a Gorgon's head puffed up by parasites, assume this unto

himself, glorious titles, in worth an infant, a Cuman ass, a painted sepulchre, an Egyptian temple? To see a withered face, a diseased, deformed, cankered complexion, a rotten carcase, a viperous mind, and Epicurean soul set out with orient pearls, jewels, diadems, perfumes, curious, elaborate works, as proud of his clothes, as a child of his new coats; and a goodly person, of an Angelick Divine countenance, a Saint, an humble mind, a meek spirit clothed in rags, beg, and now ready to be starved? To see a silly contemptible sloven in apparel, ragged in his coat, polite in speech, of a divine spirit, wife? another neat in clothes, 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 sapere iuri præsidentem, impium religioni, imperitissimum eruditioni, otiosissimum labori, monstrosam humanitati*? To see a Lamb executed, a Wolf pronounce sentence, *Lampro* arraigned, and *Fur* sit on the Bench, the Judge severely punish others, and do worse himself, *eundem furtum facere & punire, rapinam plectere, quum sit ipse raptor*? Laws altered, mis-contrued, interpreted pro and con, as the Judge is made by friends, bribed, or otherwise affected as a nose of wax, good to day, none to morrow; or firm in his opinion, cast in his? Sentence prolonged, changed, *ad arbitrium iudicis*, still the same case, *one thrust out of his inheritance, another falsely put in by favour, false forged Deeds or Wills. Incise leges negliguntur*, Laws are made and not kept; or if put in execution, they be some silly ones that are punished. As put case it be fornication, the Father will dis-inherit or abdicate his child, quite cashier him, (out villain be gone, come no more in my sight) a poor man is miserably tormented with loss of his estate perhaps, goods, fortunes, good name, for ever disgraced, forsaken, and must do penance to the utmost; a mortal sin, and yet make the worst of it, *numquid aliud fecit*, saith *Tranio* in the Poet, *nisi quod faciunt summi nati generibus*; he hath done no more than what Gentlemen usually do.

Neque novum, neque mirum, neque secus quam alii solent.

For in a great person, right worshipful Sir, a right honourable Grandee, 'tis not a venial sin, no not a peccadillo, 'tis no offence at all, a common and ordinary thing, no man takes notice of it; he justifies it in publick, and peradventure brags of it,

Nam quod turpe bonis, Titio, Stioque, decebat Crispinum —

Many poor men, younger brothers, &c. by *gratum culpa sit, qui malos imitantur preceptores, qui discipulos libentius verberant, quam docent.* *Democritus lib. 1.*

k Cyp. 2. ad
Donat. ep.
ut reus in-
nocens peri-
at, sit no-
cent. Judex
damnat for-
ras, quod
intos ope-
ratur.
l Sidonius
App.
m Salvia-
nus l. 3.
de provi-
n. Ergo ju-
diciu n-
hil est nisi
publica
merces.
Petrus
Quid faci-
ant leges
ubi sola
pecunia
regnat?
Idem.
o Hic ar-
centur he-
reditatibus
liberi, hic
donatur
bonis ali-
nis, falsum
consulit, al-
ter testa-
mentum
corrumpit,
&c. Idem.
p Virat
etofara co-
lumbas.
q Plant.
magis.
r Idem.
s Juvon.
Sat. 4.
t Quod re-
sint fures
& mend-
ci, magi-
reason

reason of bad policy, and idle education (for they are likely brought up in no calling) are compelled to beg or steal, and then hanged for theft; than which, what can be more ignominious, *non minus enim turpe principi multa supplicia, quam medico multa funera*, 'tis the Governours fault. *Libentius verberant quam docent*, as School-masters do rather correct their pupils, than teach them when they do amiss. "They had more need provide there should be no more Thieves and Beggars, as they ought with good policy, and take away the occasions, than let them run on, as they do to their own destruction: root out likewise those causes of wrangling, a multitude of Lawyers, and compose controversies, *lites lustrales & seculares*, by some more compendious means. Whereas now for every toy and trifle, they go to law, **Magis litibus insanum forum, & sevit invicem discordantium rabies*; they are ready to pull out one anothers throats; and for commodity *to squeeze blood*, saith Hierom, *out of their brothers hearts*, defame, lye, disgrace, backbite, rail, bear false witness, swear, forswear, fight and wrangle, spend their goods, lives, fortunes, friends, undo one another, to enrich an Happy Advocate, that preys upon them both, and cries *Eia Socrates, Eia Xantippe*; or some corrupt Judge, that like the Kite in *Aesop*, while the Moule and Frog fought, carryed both away. Generally they prey one upon another, as so many ravenous Birds, brute Beasts, devouring Fishes, no medi-

um, omnes hic aut captantur aut captant; aut cadavera quæ lacerantur, aut corvi qui lacerant, either deceive or be deceived; tear others, or be torn in pieces themselves, like so many buckets in a Well, as one riseth another falleth, one's empty, another's full; his ruine is a ladder to the third; such are our ordinary proceedings. What's the Market? A place according to *Anacharsis*, wherein they cozen one another, a trap, nay, what's the world it self? A vast Chaos, a confusion of manners, as fickle as the air, *domicilium insanorum*, a turbulent troop full of impurities, a mart of walking spirits, goblins, the theatre of hypocrisie, a shop of knavery, flattery, a nursery of villany, the scene of babling, the school of giddiness, the Academy of vice; a warfare, *ubi velis nolis pugnandum, aut vincas aut succumbas*, in which kill or be killed; wherein every man is for himself, his private ends, and stands upon his own guard. No charity, love, friendship, fear of God, alliance, affinity, consanguinity, Christianity, can contain them, but if they be any wayes offended, or that string of commodity be touched, they fall foul. Old friends become bitter enemies on a suddain, for toys and small offences, and they that erst were willing to do all mutual offices of love and kindness, now revile, and persecute one another to death, with more than *Vatinius* hatred, and will not be reconciled. So long as they are behovel, they love, or may be- stead each other, but when there is no more good to be expected, as they do by an old

dog, hang him up or casheer him: which *Cato* counts a great indecorum, to use men like old shoes or broken glasses; which are flung to the dunghil; he could not find in his heart to sell an old Ox, much less, to turn away an old servant: but they in stead of recompence, revile him, and when they have made him an instrument of their villany, as *Bajazet* the second Emperour of the Turke, did by *Acomethes Bissa*, make him away, or in stead of reward, hate him to death, as *Silius* was served by *Tiberius*. In a word, every man for his own ends. Our summum bonum is commodity, and the goddess we adore *Dea moneta*, Queen money, to whom we daily offer sacrifice, which steers our hearts, hands, affections, all: that most powerful goddess, by whom we are reared, depressed, elevated, esteemed the sole Commanders 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's not worth virtue, (that's *bonum theatrale*) wisdom, valour, learning, honesty, religion, or any sufficiency for which we are respected, but money, greatness, office, honour, authority; honesty is accounted folly; knavery, policy; men admired out of opinion, not as they are, but as they seem to be: such shifting, lying, coggng, plotting, counterplotting, temporizing, flattering, cozening, dissembling, that of necessity one must highly offend God if he be conformable to the world, *Cretizare cum Crete*, or else live in contempt, disgrace, and misery. One takes upon him temperance, holiness, another austerity, a third an affected kind of simplicity, when as indeed he, and he, and he, and the rest are *hypocrites, ambodexters*, out-sides, so many turning pictures, a *Lion* on the one side, a *Lamb* on the other. How would *Democritus* have been affected to see these things?

Quantum quisque sua numerum servat in arte, Tantum habet & fatis. Non a peritâ sed ab ornatu & cultu viciis habetur excellentis. Cardan. l. 2. de cons. in Perjurata suo, postponit nomina sacro Mercator. ut necessarium sit vel Deo displicere, vel ab hominibus contemni, vexari, negligi. n Qui Curios simulat & Bacchanalia vivunt. O Tragicæ pueri vel centauri, sorum homines, deorsum equat.

To see a man turn himself into all shapes like a *Camelion*, or as *Proteus*, omnia transformans sese in miracula rerum, to act twenty parts and persons at once, for his advantage to temporize and vary like *Mercury* the Planet, good with good, bad with bad; having a several face, garb, and character for every one he meets; of all religions, humours, inclinations, to fawn like a *Spaniel*, mentis & mimis obsequiis, rage like a *Lion*, bark like a *Cur*, fight like a *Dragon*, sting like a *Serpent*, as meek as a *Lamb*, and yet again grin like a *Tygre*, weep like a *Crocodile*, insult over some, and yet others domineer over him, here command, there crouch; tyrannize in one place, be baffled in another; a wise man at home, a fool abroad to make others merry.

To see so much difference betwixt words and deeds,

u Decernatur furi gravia & horrenda supplicia, quam potius providendum multo fortius fore, ne cuiquam tam dira foras di aut perirendi sit necessitas. Idem. x Betutus de augmen. urb. lib. 3. cap. 3. y E frater no turde sanguinem elidunt. z Nilous rapit ac deglabit.

a Petronius de Crotone libit.

b Quid forum? locus quo alius aliam circumlocuit. c Vastum chaos, turbarum impurium, theatrum hypocrisis, &c.

d Nemo eulum, nemo iusurandum, nemo focum plaris facile, sed omnis appetit oculis bona sua computant. Petron.

e Plutarch vit. ejus. Indecorum animatus, ut calceis uti aut vitris, que ubi pralla obijciunt, nam ut de miffa didicam, ne bozem si-nim vendideram, no-dum homi-nem nata grandem laboris soci-am. f Jopius. cum inno-mira illius beneficia rependera non possit aliter, in-terfici iussit. g Beneficia conque la-ta sunt dum videntur solui posse, ubi mal-tum ante-venire pro-gratia odi-um reddi-tur. Tac. h Paucis charior est fides quam pecunia. Salust. i Prima sine cota & collis, &c. k Et genus & formam regina pecunia donat. Quam quisque sua numerum servat in arte, Tantum habet & fatis. l Non a peritâ sed ab ornatu & cultu viciis habetur excellentis. Cardan. l. 2. de cons. m Perjurata suo, postponit nomina sacro Mercator. ut necessarium sit vel Deo displicere, vel ab hominibus contemni, vexari, negligi. n Qui Curios simulat & Bacchanalia vivunt. O Tragicæ pueri vel centauri, sorum homines, deorsum equat.

deeds, so many parafrases betwixt tongue and heart, men like Stage-players act variety of parts, *P* give good precepts to others, soar aloft, whilst they themselves grovel on the ground.

To see a man protest friendship, kiss his hand, *quem mallet truncatum videre*, *r* smile with an intent to do mischief, or cozen him whom he salutes, ** magnific* his friend unworthily with hyperbolic Elogiums; his enemy albeit a good man, to vilify 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 than the Magistrate; which *Plato lib. 11. de leg.* absolutely forbids, *Epictetus* abhors. An Horse that tills the Land fed with chaff, an idle Jade have provender in abundance; him that makes shoos go bare-foot himself, him that sells meat almost pined; a toiling drudge starve, a drone flourish.

To see men buy smoke for wares, castles built with fools heads, men like Apes follow the fashions, in tires, gestures, actions: if the King laugh, all laugh;

** Rides? majore cachinno*

Concutitur, slet si lachrymas conspexit amici.

** Alexander* stooped, so did his Courtiers: *Alphonsus* turned his head, and so did his parasites. ** 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; *z* if in disgrace, in an instant all hate him, and as the Sun when he is eclipsed, that erst took no notice, now gaze, and stare upon him.

To see a *z* man wear his brains in his belly, his guts in his head, an hundred oaks on his back, to devour an hundred oxen at a meal; nay more, to devour houses and towns, or as those *Anthropophagi*, *b* to eat one another.

To see a man roll himself up like a snow-ball, from base beggary to right worshipful and right honourable titles, unjustly to screw himself into honours and offices; another to starve his *genius*, damn his soul to gather wealth, which he shall not enjoy, which his prodigal son melts and consumes in an instant.

To see the *zozo* of our times, a man bend all his forces, means, time, fortunes, to be a favourites, favourites, favourite, &c. a parasites, parasites, parasite, that may scorn the servile world as having enough already.

To see an hirsute beggars brat, that lately fed on scraps, crept and whin'd, crying to all, *Quorum* *est in ventre, ingenium in patinis.* *b* *Psal.* They eat up my people as bread. *c* *Absumit hæræ carumba dignior* *servata centum clavibus,* *& miro distinguit pavimentis superbo, pontificum potiore cibus.* *Mr.*

and for an old jerkin ran of errands, now ruffle in silk and fatten, bravely mounted, jovial 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 peasant for a meals meat; a scrivener better paid for an obligation; a faultner receive greater wages than a student; a lawyer get more in a day, than a philosopher in a year; better reward for an hour, than a scholar for a twelve months study; him that can ** paint* *Thais*, play on a fiddle, curl hair, &c. sooner get preferment than a Philologer or a Poet.

To see a fond Mother like *Æsops* Ape, hug her Child to death, a *d* Wittal wink at his Wives honesty, and too perspicuous in all other affairs; one stumble at a straw, and leap over a block; rob *Peter*, and pay *Paul*; scrape unjust summs 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; wife men silent, fools talk; find fault with others, and do worse themselves; ** denounce* that in publick which he doth in secret; and which *Aurelius Victor* gives out of *Augustus*, severely censure that in a third, of which he is most guilty himself.

To see a poor fellow, or an hired servant venture his life for his new Master that will scarce give him his wages at years end; A country colone toil and moil, till and drudge for a prodigal idle drone, that devours all the gain, or lasciviously consumes with phantastical expences; 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 Executer, and yet not fear Hell-fire; To wish and hope for immortality, desire to be happy, and yet by all means avoid death, a necessary passage to bring him to it.

To see a fool-hardy fellow like those old *Danes*, *qui decollari malunt quam verberari*, dye rather than be punished, in a scornish humour imbrace death with alacrity, yet *f* scorn to lament his own sins and miseries, or his dearest friends departures.

To see wise men degraded, fools preferred, one govern Towns and Cities, and yet a silly woman over-rules him at home; Command a Province, and yet his own ** servants* or children prescribe Laws to him, as *Themistocles* son did in Greece; *z* *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; Dogs devour their masters; towers build masons; children rule; old men go to school; women wear the breeches;

consensus, ita abominantur Dani, ut nec pro peccatis nec pro defunctis amicis ulli fere liceat. ** Orbi dat leges foras, vix famulum regit sine strepitu domi.* *z* *Quicquid ego volo, hoc vult mater mea, & quod mater vult, facit pater.*

h Oves, b sheep demolish towns, devour men, &c. And in a word, the world turned upside downward.

O vivere Democritus.

To insist in every 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, trivial and well known, easie to be discerned. How would Democritus have been moved, had he seen the secrets of their hearts? If every man had a window in his breast, which Momus would have had in Vulcan's man, or that which Tully so much wisht it were written in every mans forehead, *Quid quisque de republica sentiret*, what he thought; or that it could be effected in an instant, which Mercury did by Charon in Lucian, by touching of his eyes, to make him discern *semel & simul rumores & susurros*.

Spes hominum cecitas, morbos, votumque labores,

Et passim toto volitantes aethere curas.

Blind hopes and wishes, their thoughts and affairs,

Whispers and rumours, and those flying cares.

That he could *cubiculorum obductas foras recludere, & secreta cordium penetrare*, which Cyprian desired, open doors and locks, shoot bolts, as Lucians Gallus did with a feather of his tail: or Cyges invisible ring, or some rare perspective glass, or Otaconsticon, which would so multiply species, that a man might hear and see all at once (as Martianns 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 horns, forgeries of Alchemists, the Philosophers stone, new projectors, &c. and all those works of darkness, foolish vows, hopes, fears, and wishes, what a deal of laughter would it have afforded? He should have seen Wind-mills in one mans head, an Hornets nest in another. Or had he been present with Icaromenippus in Lucian at Jupiters whispering place, and heard one pray for rain, another for fair weather; one for his Wives, another for his Fathers death, &c. to ask that at Gods hand, which they are ashamed any man should hear: How would he have been confounded? Would he, think you, or any man else, say that these men were well in their wits?

Hac sani esse hominis qui sanus juret Orestes? Can all the Hellebore in the Anticyra cure these men? No, sure, ** an acre of Hellebore will not do it.*

That which is more to be lamented, they are mad like Seneca's blind woman, and will not acknowledge, or seek for any cure of it, for pauci vident morbum suum, omnes amant,

** Plantus Mench. non potest hec vis Hellebori jugere obtinere. n Equat gravior morbus quo ignotior periclitanti.*

If our leg or arm offend us, we cover by all means possible to redress it; and if we labour of a bodily disease, we send for a Physician; but for the diseases of the mind we take no notice of them: Lust harrows us on the one side, envy, anger, ambition on the other. We are torn in pieces by our passions, as so many wild horses, one in disposition, another in habit; one is melancholy, another mad; 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 find him; he shrouds himself in an unknown habit, borrowed titles, because no body should discern him. Every man thinks with himself *Ego me videor mihi sanus*, I am well, I am wise, and laughs at others. And 'tis a general fault amongst them all, that which our fore-fathers have approved, diet, apparel, opinions, humours, customs, manners, we deride and reject in our time as absurd. Old men account Juniors all fools, when they are meer dizzards; and as to failers

terraque 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 scoff again at Italians, and at their several customs; Greeks have condemned all the world but themselves of barbarism, the world as much vilifies them now; we account Germans heavy, dull fellows, explode many of their fashions; they as contemptibly think of us, Spaniards laugh at all, and all again at them. So are we fools and ridiculous, absurd in our actions, carriages, dyer, apparel, customs and consultations; we scoff 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 ideots and asses that are not affected as he is,

** nil rectum, nisi quod placuit sibi ducit,* that are not so minded, ** quodque volunt homines se bene velle putant* all fools that think not as he doth: he will not say with Atticus, *Suam quisque sponsam, mihi meam*, let every man enjoy his own spouse; but his alone is fair, *suns amor*, &c. and scorns all in respect of himself, * will imitate none, hear none 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 himself or doth not esteem, he accounts superfluous, an idle quality, a meer foppery in another: like Aesops fox, when he had lost his tail, would have all his fellow foxes cut off theirs. The Chineses say, that we Europeans have one eye, they themselves two, all the world is blind: (though * Scaliger accounts them Brutes too, when they are meer dizzards; and as to failers

o Quae lo-
dant ocul-
los sistunt
dumtaxat
quid est
animum
differens
candi tem-
pus in an-
num. Hor-
p Si caput
crus dulci
brachium
c. Medi-
cum acco-
simus, velle
c. bonis
speretiam
industria
in animi
morus puer-
ritur. Job.
Psaltem
fissita.
lib. 2. de
hum. affec-
morborumq;
cura.

q Et quo-
tusque
tamen est
qui contra
tot pibes
medicam
requirat
vil agrotat-
re se ag-
noscat?
tubilis ira
c. Et
nos tamen
agros esse
negamus.
tuculanti
medicam
recusant.
* Praestis
etas stulti-
tiam prisci
exprobrat.
Bud. de af-
fic. lib. 3.
r Sicut pro
stultis ha-
bent juve-
nes. Balb.
Cast.

Clodius
accusat
mactos.
* Omnia
stultissimi
qui aurica-
las studio-
se rigunt.
Sat. Menip.
c Hor. E-
pist. 2.
u Propter
x Statim
sapiunt,
statim sci-
unt, nemi-
nem revo-
cuntur, ne-
minum imi-
tantur, ipse
sibi exem-
plo. Plin.
ep. lib. 8.
y Nihil al-
terii sapere concedit, ut disperse videatur. Agrip.

merum pecus,) so thou and thy sectaries are only wise, others indifferent, the rest beside themselves, meer ideots and asses. Thus not acknowledging our own errors, and imperfections, we securely deride others, as if we alone were free, and spectators of the rest, accounting it an excellent thing, as indeed it is, *Alienâ optimum frui insanîâ*, to make our selves merry with other mens obliquities, when as he himself is more faulty than the rest: *mutato nomine, de te fabula narratur*, he may take himself by the nose for a fool; and which one calls *maximum stultitiæ specimen*, to be ridiculous to others, and not to perceive or take notice of it, as *Marfyas* when he contended with *Apollo*, *non intelligens se deridiculo haberi*, saith * *Apuleius*; 'tis his own cause, he is a convict mad-man, as * *Austin* well 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 returns that of the Poet upon us again, * *Hei mihi, insani- re me aiunt, quum ipsi ultro insaniant*. We accuse others of madness, of folly, and are the veriest dizards our selves. For it is a great sign and property of a fool (which *Eccle. 10. 3.* points at) out of pride and self-conceit, to insult, vilifie, condemn, censure, and call other men fools (*Non videmus mantica quod à tergo est*) to tax that in others, of which we are most faulty; teach that which we follow not our selves: For an inconstant man to write of constancy, a prophane liver prescribe rules of sanctity and piety, a dizard himself make a treatise of wisdom, or with *Salust* to rail down-right at spoilers of countreys, and yet in * office to be a most grievous poller himself. This argues weakness, and is an evident sign of such parties indiscretion. *Pec- cat uter nostrum cruce dignum? Who is the fool now? Or else peradventure in some places we are all mad for company, and so 'tis not seen, Satietas erroris & dementia, pariter absurditatem & admirationem tollit*. 'Tis with us, as it was of old (in * *Tullies* censure at least) with *C. Fimbria* in Rome, a bold, hair-brain'd, mad fellow, and so esteemed of all; such only excepted, that were as mad as him- self: now in such a case there is no notice taken of it.

Nimirum insanus paucis videatur: cò quod Maxima pars hominum morbo jallatur eodem. When all are mad, where all are like oppress'd, Who can discern one mad man from the rest? But put the case they do perceive it, and some one be manifestly convict of madness, * he now takes notice of his folly, be it in action, gesture, speech, a vain humour he hath in building, bragging, jangling, spending, gaming, courting, scribbling, prating, for which he is ridiculous to others, † 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 contrary notwithstanding, he will persevere in his dotage. 'Tis *amabilis insania*, & *mentis gratissimus error*, so pleas-

ing, so delicious, that he cannot leave it. He knows his error, but will not seek to decline it, tell him what the event will be, beggary, sorrow, sickness, disgrace, shame, loss, madness, yet *an angry man will prefer vengeance, a lascivious his whore, a thief his booty, a glutton his belly before his welfare*. Tell an Epicure, a covetous man, an ambitious man of his irregular course, wean him from it a little, *pol me occidistis amici*, he cries anon, you have undone him, and as *a dog to his vomit*, he returns to it again: no perswasion will take place, no counsel, say what thou canst,

Clames licet & mare calo

Confundas, surdo narras, demonstrate as *Ulysses* did to * *Elpenor* and *Gryllus*, and the rest of his companions those swinish men, he is irrefragable in his humour, he will be a hog still; bray him in a mortar, he will be the same. If he be in an heresie, or some perverse opinion, settled as some of our ignorant Papists are, convince his understanding, shew him the several follies, and absurd fopperies of that sect, force him to say, *veris vincor*, make it as clear as the sun, *he will err still*, peevish and obstinate as he is; and as he said *si in hoc erro, libenter erro, nec hunc errorem auferri mihi volo*; I will do as I have done, as my predecessors have done, * and as my friends now do: I will dote for company. Say now, are these men * mad or no, *P. Hens*, in *Tully's* age responde? are they ridiculous? *cedo quemvis arbitrum*, are they *sana mentis*, sober, wife, and discreet? have they common sense?

Uter est insanius 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 * *Orestes* and *Athamas*, that they may go ride the *ass*, and all sail along to the *Anticyra*, in the ship of fools for company together. I need not much labour to prove this which I say, otherwise than thus, make any solemn profection, or swear, I think you will believe me without an oath; say at a word, are they fools? I refer it to you, though you be likewise fools and mad-men your selves, and I as mad to ask the question; for what said our comical *Mercury*? *Justum ab injustis petere insipientia est*. I'll stand to your censure yet, what think you?

But for as much as I undertook at first, that Kingdoms, Provinces, Families, were melancholy as well as private men, I will examine them in particular, and that which I have hitherto dilated at random, in more general terms, I will particularly insist in, prove with more special and evident arguments, testimonies, illustrations, and that in brief.

Nunc accipe quare desipiant omnes æque ac tu. My first argument is borrowed from *Solomon*, an arrow drawn out of his sententious quiver, *Prov. 3. 7. Be not wise in thine own eyes*. *cat. 7. 21. quod stultus dixi, fixum ratumq; fit*. *Isaiah*

* 2 Florid. 2 Augst.

Qualis in oculis hominum qui in versis pedibus ambulat, talis in oculis sapientum & angelorum qui sibi placet, aut cui passionis dominatur.

a Plantus Menechmi.

* Governour of Africh by Cæsar appointed.

b Nunc sanitate patrociniū est insani- tatem turba. Sin. c Pro Rofcio Americo, & quod inter omnes constat insani- tatem, nisi inter eos, qui ipsi quoque insaniunt. d Necesse est cum insani- tate, nisi solus reliquus. Petronius.

e Quoniam non est genus unum stultitiæ, quæ me insani- tas? f Stultum me fateor, licet concedere vi- ram, Atque etiam insani- nam. Hor.

g O di me possam cupiens nec esse quod odi. Ovid. Errore gra- to libenter accens insa- nimus.

h Amator fortam vi- te præpa- nit, tra- cundus vindictam, for præ- dam, para- stas go- lam, ambi- tius hono- ris, acutus optis, &c. odimus hæc & accersimus. Cat- dan. l. 2. de conso. i Prov. 26. 11.

k Platarchus Gryllo. scilicet homines, sic Clem. Alex. 20.

l Non per- suadibus, etiam per- suaserit. n Malo- cam illis insani- tam cum aliis bene sentire.

o Qui inter hos curri- unt, non magni sapi- re possunt, quam qui in curia bene olere. Petros.

p Persius. q Hor. 2. 10.

r Persium exagitant pauci, in- apteque puelle. s Plantus.

t Hor. l. 2. sat. 2.

u Superbum stultitiam Plinius vocat. 7. 21. quod stultus dixi, fixum ratumq; fit. Isaiah

Isaiah pronounceth a woe against such men, cap. 5. 21. *that are wise in their own eyes, and prudent in their own sight.* For hence we may gather, that it is a great offence, and men are much deceived that think too well of themselves, an especial argument to convince them of folly. Many men (saith ^a Seneca) had been without question wise, had they not had an opinion that they had attained to perfection of knowledge already, even before they had gone half way, too forward, too ripe, preposterous, too quick and ready, ^{*} cito prudentes, cito pii, cito mariti, cito patres, cito sacerdotes, cito omnis officii capaces & curiosi, they had too good a conceit of themselves, and that marred all; of their worth, valour, skill, art, learning, judgement, eloquence, their good parts; all their Geese are Swans, and that manifestly proves them to be no better than fools. In former times they had but seven wise men, now you can scarce find so many fools. *Thales* sent the golden Tripod, 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 Metaphysicians; every silly fellow can square a circle, make perpetual motions, find the Philosophers stone, interpret *Apocalypsis*, make new Theoricks, a new systeme of the world, new Logick, new Philosophy, &c.

Nosstra utique regio, saith ^y Petronius, our Countrey is so full of desir'd spirits, divine souls, that you may sooner find a God than a man amongst us, we think so well of our selves, and that is an ample testimony of much folly.

My second argument is grounded upon the like place of Scripture, which though before mention'd in effect, yet for some reasons is to be repeated (and by *Plato's* good leave, I may do it, ^z *dis te xaliv endiv e dy b d m e i*) Fools (saith *David*) by reason of their transgressions, &c. *Psal.* 107. 17. Hence *Musculus* inferrs all transgressors must needs be fools. So we read *Rom.* 2. Tribulation and anguish on the soul of every man that doth evil; but all do evil. And *Isai.* 65. 14. *My servants shall sing for joy, and 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 madness. ^b *Probus* quis nobiscum vivit? Shew me an honest man. *Nemo malus qui non stultus*, 'tis *Fabius* aphorism to the same end. If none honest, none wise, then all fools. And well may they be so accounted: for who will account 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 ^c *Musculus*) that spends his masters goods in his absence, forbearing to be condemned for it? Nequequam sa-

pit qui sibi non sapit, who will say that a sick man is wise, that eats and drinks to overthrow the temperature of his body? Can you account him wise or discreet that would willingly have his health, and yet will do nothing that should procure or continue it? ^d *Theodoret* out of *Plotinus* the Platonist, holds it a ridiculous thing for a man to live after his own laws, to do that which is offensive to God, and yet to hope that he should save him: and when he voluntarily neglects his own safety, 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, ^e all men are carried away with passion, discontent, lust, pleasures, &c. they generally hate those virtues they should love, and love such vices they should hate. Therefore more than melancholy, quite mad, bruite beasts, and void of reason, so *Chrysostome* contends; or rather dead and buried alive as ^f *Philozelus* concludes it for a certainty, of *ser.* 7. all such that are carried away with passions, or labour of any disease of the mind. Where is fear and sorrow, there ^g *Lactantius* flustily maintains, wisdom cannot dwell.

—qui cupiet, metuet quoque porro, Qui metuens vivit, liber mihi non erit unquam. Seneca and the rest of the Stoicks are of opinion, that where is any the least perturbation, wisdom may not be found. What more ridiculous, as ^h *Lactantius* urgeth; than to hear how *Xerxes* whipped the *Hellepont*, threatned the *Mountain Athos*, and the like. To speak ⁱ *Quid* ad rem, who is free from passion? ^j *Mortalis nemo est quem non attingat dolor, morbusve*, as ^k *Tully* determines out of an old Poem, no mortal men can avoid sorrow and sickness, and sorrow is an unseparable companion of melancholy. ^l *Chrysostome* pleads farther yet, that they are more than mad, very beasts, stupidified and void of common sense: For how (saith he) shall I know thee to be a man, when thou kickest like an ass, neighest like an horse after women, ravest in lust like a bull, ravenest like a bear, stingest like a scorpion, rakest like a wolf, as subtle as a fox, as impudent as a dog? 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 likeness of a man.

^m Seneca calls that of *Epicurus*, magnificent vocem, an heroical speech, A fool still begins to live, and accounts it a filthy lightness in men, every day to lay new foundations of their life; but who doth otherwise? One travels, another builds; one for this, another for that business, and old folks are as far out as the rest; *O dementem senectutem*, *Tully* exclaims. Therefore young, old, middle age, all are stupid, and dote.

ventri indulgas, quum rapias ut loquor, &c. at inquis formam hominis habeo, id magis terret, quum formam humana specie videre me putem. in *Epist.* lib. 2. 13. *Stultus semper incipit vivere, fada hominum levitas, nova quotidie fundamenta vite ponere, novas spes, &c.*

d Perquam ridiculum est homines ex animi sententia vivere, &c. que Dis ingrata sunt exequi, &c. 12. men a solis Dis velle salvos fieri, quam propria salutis curam abjicerent.

Theod. c. 6. de provid. lib. de curat. grec. affect.

c Sapiens sibi quod imperiosus, &c. Hor. 2. lib. 1. c. 1.

f Conclaf. lib. de vici. offer. certum est animi morbis laborantes

g Lib. de sap. ubi timor adesse neguit.

h Quis ad rem, who is free from passion? Mortalis nemo est quem non attingat dolor, morbusve, &c.

i Eccles. 2. 12. Where is bitterness, there is no understanding.

j Prov. 12. 16. An angry man is a fool.

k 3. Tust. Injuria in sapientem non cadit.

l Rom. 6. in 2. Epist. ad Cor.

m Hominem te agnoscere nequis, cum tanquam asinus recalcitres, lascivias ut taurus, blonas ut equus post mulieres, ut asinus

^a Multi sapientes proculdubio fuissent, si se non potassent ad sapientiam pervenisse. Idem.

^{*} Plutarchus Solonem. Detur sapientiori.

^y Tam praesentibus plena est nuntiis, ut facilius possis Deum quam hominem invenire.

^z Palchrum bis dicere non nocet.

^a Malefactor. ^b Who can find a faithful man? ^c In *Psal.* 49. *Qui momentanea simplicitate, qui delapsus heri absintus bona, mox in me vocandus & damnandus.*

* De curi-
al. miser.
Stultus, qui
querit
quod ne-
quit inve-
nire, stul-
tus qui
querit
quod nocet
inventum,
stultus qui
cupit plures
habere cal-
les, deteri-
orem dili-
git. Mihi
videntur
omnes deli-
ti, amen-
tes, &c.

* *Aeneas Sylvius* amongst many other, sets down three special wayes to find a fool by. He is a fool that seeks that he cannot find: He is a fool that seeks that, which being found will do him more harm than good: He is a fool, that having variety of wayes 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 shall soon perceive what dizards and mad men the major part are.

Beroaldus will have drunkards, afternoon-men, and such as more than ordinarily delight in drink, to be mad. The first pot quencheth thirst, so *Panyasis* the Poet determines in *Athenaeus*, *secunda gratia*, *horis* & *Dionysio*: 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 mad men shall we have? what shall they be that drink four times four? *Nonne supra omnem furorem, supra omnem insaniam reddunt insanissimos?* I am of his opinion, they are more than mad, much worse than mad.

n Ep. De-
magitt.

The *Abderites* condemned *Democritus* for a mad man, because he was sometimes sad, and sometimes again profusely merry. *Hæc Patria* (saith *Hippocrates*) *ob risum furere & insanire dicunt*, his countrey men hold him mad, because he laughs; and therefore he desires him to advise all his friends at Rhodes, that they do not laugh too much, or be over sad. Had those *Abderites* been conversant with us, and but seen what a fleeing and grinning there is in this age, they would certainly have concluded, we had been all out of our wits.

o Amicis
nostris Rho-
di dictis,
ne nimiam
videant,
aut nimiam
tristes sint.
p Per mul-
tam risum
poteris cog-
noscere stul-
tiam. Offic.
3. c. 9.

Aristotle in his *Ethicks* holds, *felix idemque sapiens*, to be wise and happy are reciprocal terms, *bonus idemque sapiens honestus*.

q Sapientes
liberi, stul-
ti servi,
libertas est
potestas,
&c.

Tis *Tullies* paradox, *wise men are free*, but fools are slaves, liberty is a power to live according to his own Laws, as we will our selves: Who hath this liberty? Who is free?

r Hor. 2.
liv. 7.

— *sapiens sibi imperiosus, Quem neque pauperies, neque mors, neque vincula terrent, Responsare cupidinibus, contempere honores. Fortis, & in seipso totus teres atque rotundus.* He is wise that can command his own will, Valiant and constant to himself still, Whom poverty 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 *est diametro*, we all are slaves, senseless, or worse. *Nemo malus felix*. But no man is happy in this life, none good, therefore no man wise.

Juv. 1.

Rari quippe boni — For one virtue you shall find ten vices in the same party; *pauci Promethei, multi Epimethei*. We may peradventure usurp the name, or attribute it to others for favour, as

Carolus Sapiens, Philippus Bonus, Ludovicus Pius, &c. and describe the properties of a wise man, as *Tully* doth an Orator, *Xenophon Cyrus*, *Castilio a Courtier*, *Galen Temperament*, an Aristocracy is described by Politicians. But where shall such a man be found?

Vir bonus & sapiens, qualem vix repperit unum

Millibus è multis hominum consultis Apollo.

A wise, a good man in a million

Apollo consulted could scarce find one.

A man is a miracle of himself, but *Trismegistus* adds, *Maximum miraculum homo sapiens*, a wise man is a wonder: *multi Thyrsigeris, 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 *Homer's* works, as the most precious Jewel of humane wit, and yet *Scaliger* upbraids *Homer's* Muse, *Nutricem infantia sapientie*, a nursery of madness, *impudent* as a Court Lady, that blushes at nothing. *Jacobus Mycillus, Gilbertus Cognatus, Erasmus*, and almost all posterity admire *Lucians* luxuriant wit, yet *Scaliger* rejects him in his censure, and calls him the *Cerberus* of the *Muses*. *Socrates* whom all the world so much magnified, is by *Lactantius* and *Theodoret* condemned for a fool. *Plutarch* extolls *Seneca's* wit beyond all the Greeks, *nihil secundum*, yet *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 sixteenth Book of *Subtilities*, reckons up twelve supereminent, acute Philosophers, for worth, subtilty, and wisdom: *Archimedes, Galen, Vitruvius, Architas Tarentinus, Euclide, Geber*, that first inventor of *Algebra*, *Alkindus* the Mathematician, both *Arabians*, with others. But his triumviri terrarum far beyond the rest, are *Protholomæus, Plotinus, Hippocrates*. *Scaliger* exercitat. 224. scoffs at this censure of his, calls some of them carpenters, and mechanicians, he makes *Galen's* *fibriam Hippocratis*, a skirt of *Hippocrates*; and the said *Cardan* himself elsewhere condemns both *Galen* and *Hippocrates* for tediousness, obscurity, confusion. *Paracelsus* will have them both meer ideots, infants in *Physick* and *Philosophy*. *Scaliger* and *Cardan* admire *Suisset* the Calculator, qui pene modum excessit humani ingenii, and yet *Lod. Vivæ* calls them *nugas Suisseticas*: and *Cardan* opposeth to himself in another place, contemns those antients in respect of times present, *Majorisque nostros ad presentes collatos iuste pueros appellari*. In conclusion the said *Cardan* and *Saint Bernard* will admit none into this Catalogue of wise men, but only Prophets and Apostles; how they esteem themselves, you have heard before. We are worldly-wise, admire our selves, and seek for applause: but hear *Saint Bernard*, quanto magis foras es sapiens, tanto magis intus stultus efficeris, &c. in omnibus es prudens, circa te ipsum

a Hippocrit.
but moli-
tr aulica
nullius pa-
dens.

c Epist. 33.
Quando
satus dele-
ctari volo,
non est
longi que-
rendus, me
vidio.

d Primo
contradi-
centium.
d Lib. de
causis cor-
rupt. anti-
um.

e Allione
ad subtil.
in Scal. fol.
1226.

f Lib. 1. de
sap.

h Vide mi-
ser bono,
quia totum
est vanitas,
totum stul-
ticia, totum
dementia,
quicquid
facis in hoc
mundo, pra-
ter hoc so-
lum quod
propter De-
um facis.

ser. de mi-
ser. bon.
i In 2 Pla-
tonis dial.
1. de justo.

reipsum insipiens: the more wise thou art to others, the more fool to thy self. I may not deny but that there is some folly approved, a divine fury, a holy madness, even a spiritual drunkenness in the Saints of God themselves; *Sanctam insaniam* Bernard calls it (though not as blaspheming ^k *Vorstius*, would infer 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 willeth himself to be anathematized for them. Such is that drunkenness which *Ficinus* speaks of, when the soul is elevated and ravished with a divine taste of that heavenly Nectar, which the Poets deciphered by the sacrifice of *Dionysius*, and 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 go beyond our commission, we reel 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 *à partibus ad totum*, or from the whole to parts, and you shall find no other issue, the parts shall be sufficiently dilated in this following Preface. The whole must needs follow by a *Sorites* or induction. Every multitude is mad, *bellua multorum capitum*, precipitate and rash without judgement, *stultum animal*, a roaring rout. ^q *Roger Bacon* 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 Commonalty; and he, and he, and so are all the rest; and therefore, as *Phocion* concludes, to be approved in nought you say or do, meer ideots and asses. Begin then where you will, go backward or forward, choose out of the whole pack, wink and choose, you shall find them all alike, never a barrel 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*, *Keplernus*, *Origanus*, and others, defend this hypothesis of his in sober sadness, and that the Moon is inhabited: if it be so that the Earth is a Moon, then are we also giddy, vertiginous and lunatick within this sublunary 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 vegetables and sensibles. I speak not of those creatures which are *Saturnine*, melancholy by nature, as lead, and such like Minerals, or those Plants, Rue, Cypress, &c. and Hellebore it self, of which ^r *Agrippa* treats, Fishes, Birds,

and Beasts, Hares, Conies, Dormice, &c. Owls; Bats, Night-birds, but that artificial, 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* husbandry, that antipathy betwixt the Vine and the Cabbage, Vine and Oyle: Put a Bird in a Cage, he will dye for fullness, 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, dogs are most subject to this malady, in so much some hold they dream as men do, and through violence of melancholy, run mad; I could relate many stories of dogs, that have dyed for grief, and pined away for loss of their Masters, but they are common in every ^t Author.

Kingdoms, Provinces, and politick bodies are likewise sensible and subject to this disease, as ^u *Boterus* in his Politicks hath proved at large. As in humane bodies (saith he) there be divers alterations proceeding from humours, 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 symptoms. For where you shall see the people civil, obedient to God and Princes, judicious, peaceable and quiet, rich, fortunate, ^v and flourish, to live in peace, in unity and concord, a Countrey well tilled, many fair built and populous Cities, *ubi incola nitent*, as old ^x *Cato* said, the people are neat, polite and terse, *ubi bene, beatèque vivunt*, which our Politicians make the chief end of a Common-wealth; and which ^y *Aristotle* *Polit. lib. 3. cap. 4.* calls *Commune bonum*, *Polibius lib. 6.* *optabilem & selectum statum*, That Countrey is free from melancholy; As it was in *Italy* in the time of *Augustus*, now in *China*, now in many other flourishing Kingdoms of Europe. But whereas you shall see many discontents, common grievances, complaints, poverty, barbarism, beggary, plagues, wars, rebellions, seditions, mutinies, contentions, idleness, riot, epicurism, the land lye untilld, waste, full of bogs, fens, desarts, &c. Cities decayed, base and poor Towns, Villages depopulated, the people squalid, ugly, uncivil; that Kingdom, that Countrey, must needs be discontent, melancholy, hath a sick body, and had need to be reformed.

Now that cannot well be effected, till the causes of these maladies be first removed, which commonly proceed from their own default, or some accidental inconvenience: as to be sit in a bad clime, too far North, sterile, in a barren place, as the desert of *Lybia*, desarts of *Arabia*, places void of waters, as those of *Lop* and *Belgian* in *Asia*, or in a bad air, as at *Alexandretta*, *Bantam*, *Pisa*, *Durazzo*, *S. John de Uluà*, &c. or in danger of the Seas continual inundations, as in many places of the *Low-Countreys* and elsewhere, or

k *Dum iram & odium in Deo reuera ponit.*

l *Ving. 1. Eccl. 3.*

m *Pl. insubriabuntur ab ubertate domus.*

n *In Psal. 104. Anst. 9 in Platoni Tim. sa. ceteros A. Optius.*

p *Hor. vulgus insanum.*

q *Patet ex divisione probabili, Or. ex Arist. Top. lib. 1. c. 2. Rog. Bae. Epist. de secret. art. & nat. c. 2. not est iudicium in vulgo.*

t *De occult. Philosoph. l. 1. c. 25. & 19. c. 14. l. lib. 10. cap. 4.*

f See *Lip. sius* *epist.*

t *De politica illustrati. lib. 1. cap. 4. at in humanis corporibus varia accidunt mutationes corporis, animique, sic in republica, &c. u ubi reget philosophantur, Plato. x Lib. de re rust.*

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

near 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 of wars, fires, plagues, inundations, wild beasts, decay of trades, barred havens, the seas violence, as Antwerp may witness of late, Syracuse of old, Brundisium in Italy, Rhye and Dover with us, and many that at this day suspect the seas fury and rage, and labour against it, as the Venetians to their inestimable charge. But the most frequent maladies are such as proceed from themselves, as first when Religion and Gods service is neglected, innovated or altered, where they do not fear God, obey their Prince, where Atheism, Epicurism, Sacrilege, Simony, &c. and all such impieties are freely committed, that Countrey cannot prosper. When Abraham came to Gerar, and saw a bad Land, he said, sure the fear of God was not in that place. * Cyprian Echovius a Spanish Chorographer, above all other Cities of Spain, commends Borsino, in which there was no beggar, no man poor, &c. but all rich and in good estate, and he gives the reason, because they were more religious than their neighbours: why was Israel so often spoiled by their enemies, led into captivity, &c. but for their idolatry, neglect of Gods word, for sacrilege, even for one Achan's fault? And what shall we expect that have such multitudes of Achan's, 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 customs, breaking priviledges, general oppressions, seditions, &c. observed by Aristotle, Bodin, Boterus, Junius, Arniscus, &c. I will only point at some of the chiefest. * Impotentia gubernandi, ataxia, confusion, ill government, which proceeds from unskilful, slothful, griping, covetous, unjust, rash, or tyrannizing Magistrates, when they are fools, ideots, children, proud, wilful, partial, indiscreet, oppressors, giddy heads, tyrants, not able or unfit to manage such offices: many noble Cities and flourishing Kingdoms by that means are desolate, the whole body groans under such heads, and all the members must needs be misaffected, as at this day those goodly provinces in Asia Minor, &c. groan under the burthen of a Turkish government; and those vast Kingdoms of Muscovia, Russia, & under a tyrannizing Duke. Who ever heard of more civil and rich populous Countreys than those of Greece, Asia Minor, abounding with all wealth, multitude of inhabitants, force, power, splendor and magnificence? and that miracle of Countreys, the Holy land, that in so small a compass of ground, could maintain so many Towns, Cities, produce so many fighting men? Egypt another Paradise, now barbarous and desert, and almost waste, by the despotical government of an imperious Turk,

intolerabili servitutis iugo premitur (one k. Amosus faith) not only fire and water, goods or lands, sed ipse spiritus ab insolentissimi victoris predet nutu, such is their slavery, their lives and souls depend upon his insolent will and command. A tyrant that spoys all wheresoever he comes, insomuch that an 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 Aristotle notes, Nova exactiones, nova onera imposita, new burdens and exactions daily come upon them, like those of which Zosimus lib. 2. so grievous, ut viri uxores, patres filios prostituerent ut exactoribus equestu, &c. they must needs be discontent, hinc civitatum gemitus & ploratus, as Tully perania holds, hence come those complaints and tears of Cities, poor, miserable, rebellious, and desperate subjects, as Hippolytus adds: and as a judicious Countrey-man of ours observed not long since in a survey of that great Duchy of Tuscany, the people lived much grieved and discontent, as appeared by their manifold and manifest complainings in that kind. That the State was like a sick body which had lately taken physick, whose humours are not yet well settled, and weakened 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 hypocrisis fragilius? what so brittle and unsure? what sooner subverts their estates than wandering and raging lusts, on their subjects wives, daughters? to say no worse. They that should facem præferre, lead the way to all virtuous actions, are the ringleaders oftentimes of all mischief and disorder courses, and by that means their countreies are plagued, and they themselves often ruined, banished or murdered by conspiracy of their subjects, as Sardanapalus was, Dionysius Junior, Heliogabalus, Perianter, Pistratus, Tarquinus, Timocrates, Childericus, Appian, Claudius, Andronicus, Galeacius Sforza, Alexander Medices, &c.

Whereas the Princes or great men are malicious, envious, factious, ambitious, emulators, they tear a Common-wealth asunder, as so many Guelphs and Gibellines disturb the quietness of it, and with mutual 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, covetous, avaritia mancipia, ravenous as Wolves, for as Tully writes; qui præst prodest, & qui pecudibus præst, debet eorum utilitati inservire: or such as prefer their private before the publick good. For as he said long since, res privata publicis semper officere. Or whereas they be illiterate, ignorant, Empiricks in policy, ubi deest scientia, virtus (Aristot. pol. 5. supplant, and overthrow their adversaries, enrich themselves, get honour, dissemble; but what is this to the benefit, or preservation of a Common-wealth?

a Mantua
va misere
nimium vi-
ciosa Cre-
mona.
b Interdum
a sevis, ut
olim Mau-
ritania,
&c.
c Delicis
Hispanie
An. 1604.
Nemo ma-
lus, nemo
pauper, op-
timus quis-
que atque
diligentiss.
Pit, san-
ctique vi-
debant sum-
mæ, con-
venerunt,
& ti-
more divi-
no cultui,
sacrisque
rebus in-
cumbant.

a Polit. l.
5. c. 3.
c Boterus
polit. lib. 1.
c. 4. Cam-
nempte prin-
cips rerum
gubernandum
imperfectus,
fignus, osten-
tans, suigat
magis im-
matur, aut
fatum est.
f Non viget
republica
caput caput
infirmitas.
Salisbury
ensis c. 22.
g See D.
Fletcher
relation,
and Alex-
ander Gae-
nius his-
tory.
h Abundans
omni divi-
tiarum ef-
fluentia,
incolarum
multitudi-
ne, splendore
ac potentia.
i Not a-
bove 200
miles in
length, 60
in breadth,
according
to Adrico-
mian.

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

For as the Princes are, so are the people; Qualis Rex, talis grex: and which Antigonus right well said of old, qui Macedoniam 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 glass, the school, the book, Where subjects eyes do learn, do read, do look, Velocius & citius nos

Corrumpunt vitiorum exempla domestica, magnis

Cum subeant animos auctoribus

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, unthrifty, prone to lust, drunkards, and therefore poor and needy (invidia enim ipsa est exordia, for poverty begets sedition and villany) upon all occasions ready to mutiny and rebel, discontent still, complaining, murmuring, grudging, apt to all outrages, thefts, treasons, murders, innovations, in debt, shifters, cozeners, outlaws, Profligate fame ac vite. It was an old Politicians Aphorism, They that are poor and bad, envy rich, hate good men, abhor the present government, wish for a new, and would have all turned topsie turvy. When Cataline rebelled in Rome, he got a company of such debauched rogues together, they were his familiars and coadjutors, and such have been your rebels most part in all ages, Jack Cade, Tom Straw, Kette, and his companions.

Where they be generally riotous and contentious, where there be many discords, many Laws, many Law-suits, many Lawyers, and many Physicians, it is a manifest sign of a distempered, melancholy state, as Plato long since maintained: for where such kind of men swarm, they will make more work for themselves, and that body politick diseased, which was otherwise sound. A general mischief in these our times, an unlesurable plague, and never so many of them: which are now multiplied (saith Mat. Geraldus, a Lawyer himself,) 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. Crumenimulgatio, &c. A purse-milking Nation, a clamorous company, gown'd vultures, qui ex injuria vivunt & sanguine civium, thieves and Seminaries of

discord; worse than any poles by the high way side, auri accipitres, auri exterebronides, pecuniarum himiole, quadruplatores, Curia harpagoes, 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, Harpyes, scraping, griping catch-poles (I mean our common hungry Petty-foggers, rabulas forenses, love and honour in the mean time, all good Laws, and worthy Lawyers, that are so many Oracles and Pilots of a well-governed Common-wealth.) Without Art, without Judgement, that do more harm, as Livy said, quam bella externa, sed morbo, than sickness, wars, hunger, diseases; and cause a most incredible destruction of a Common-wealth, saith Sessellius, a famous Civilian sometimes in Paris. As Ivy 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 cum premulseris, he must be fed still, or else he is as mute as a fish, better open an Oyster without a knife. Experio crede (saith Salisburienfis) in manus eorum millies incidi, & Charon immitis qui nulli perperit unquam, his longe clementior est; I speak out of experience, I have been a thousand times amongst them, and Charon himself is more gentle than they; he is contented with his single pay, but they multiply still, they are never satisfied: besides, they have damnificus linguas, as he terms it, nisi sapibus argenteis vincias, they must be fed to say nothing, and get more to hold their peace, than we can to say our best. They will speak their Clients fair, and invite them to their Tables, but as he follows it, & of all injustice, there is none so pernicious as that of theirs, which when they deceive most, will seem to be honest men. They take upon them to be peace-makers, & fervere causas humilium, to help them to their right, patrocinantur afflictis, & but all is for their own good, ut oculos pleniorum exauriant; they plead for poor men gratis, but they are but as a stale to catch others. If there be no jar, & they can make a jar, out of the Law it self find still some quirk or other, to set them at odds, and continue causes so long, lustra aliquot, I know not how many years before the cause is heard, and when 'tis judged and determined, by reason of some tricks and errors, it is as fresh to begin, after twice seven years sometimes, as it was at first; and so they prolong time, delay suits till they have enriched themselves, and beggared their Clients. And as Cato inveighed against Isocrates Scholars, we may justly tax our wrangling Lawyers; they do consensescere in litibus, are so litigious and busie here on earth, that I think they will plead their Clients causes hereafter, some of them in hell. Simlerus complains amongst

receptum, patrocinio suo turbantur. Lib. 2. de Helvet. repub. nos explicandus, sed molendinis controuersis operam dant, ita ut lites in multos annos extrahantur summa cum molestia utriusque partis & damna patrimonii exauriantur.

the *Swissers* of the Advocates in his time, that when they should make an end, they began Controversies, and protract their causes many years, perswading them their title is good, till their patrimonies be consumed, and that they have spent more in seeking than the thing is worth, or they shall get by the recovery. So that he that goes to Law as the Proverb is, "holds a Wolf by the ears, 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 ^a *Austin*, to end matters, per communes arbitros; and so in Switzerland, (we are informed by ^y *Simlerus*,) they had some common arbitrators, or dayesmen in every Town, that made a friendly composition betwixt man and man, and he much wonders at their honest simplicity, that could keep peace so well, and end such great causes by that means. At ^z *Fez* in *Africk*, they have neither Lawyers nor Advocates; but if there be any Controversies amongst them, both parties Plaintiff and Defendant come to their *Alfakins* or chief Judge, and at once without any farther appeals, or pitiful delays, the cause is heard and ended. Our forefathers, as ^a a worthy Corographer of ours observes, had wont pancelis cruculis aureis, with a few golden crosses, and lines in verse, to make all conveyances, assurances. And such was the candour and integrity of succeeding ages, that a Deed (as I have oft seen) to convey a whole Manor, was implicite contained in some twenty lines, or thereabouts; like that scede or *Sytala Laconica*, so much renowned of old in all contracts, which ^b *Tully* so earnestly commends to *Attici*. *Plutarch* in his *Lyander*, *Aristotle polit. Thucydides lib. 1.* ^c *Diodorus* and *Suidas* approve and magnifie, for that *Laconick* brevity in this kind, and well they might, for according to ^d *Tertullian*, certa sunt pancelis, there is much more certainty in fewer words. And so was it of old throughout: but now many skins of parchment will scarce serve turn, he that buys and sells a house, must have a house full of writings, there be so many circumstances, so many words, such tautological repetitions of all particulars (to avoid cavillation they say) but we find by our woful 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 cavil 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 bandy one against another. And that which long since ^e *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 Jupiter 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 perditionis & pereuntium, a destructive rout, that seek one anothers ruine. Such most part are our ordinary suiters, termers, clients, new stirrs every day, mistakes, errors, 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 bitterness in following, so many slights, procrastinations, delays, forgery, such cost (for infinite sums are inconsiderately spent) violence and malice, I know not by whose fault, Lawyers, Clients, Laws, both or all: but as *Paul* reprehended the ^f *Corinthians*, long since, *1 Cor. 6.* I may more appositely infer now: There is a ^g *Stultitia* fault amongst you, and I speak it to your shame, Is there not a wise man amongst you, ^h *Of which* *Text read* *mun sapi-* to judge between his brethren? but that ⁱ *brother* goes to Law with a brother. And ^j *Christ's* counsel concerning Law-suits, was never so fit to be inculcated, as in this age: ^k *Agree with thine adversary quickly, &c.* *Matth. 5. 25.*

and preached by our Regius Professour, D. *Prideaux*: printed at London by *Felix Kingdon*, 1621.

I could repeat many such particular grievances, which must disturb a body politick; To shut up all in brief, where good government is, prudent and wise Princes, there all things thrive and prosper, peace and happiness is in that Land: where it is otherwise, all things are ugly to behold, incult, barbarous, uncivil, a Paradise is turned to a wilderness. This Island amongst the rest, our next neighbours the *French* and *Germans*, may be a sufficient witness, that in a short time by that prudent policy of the *Romans*, was brought from barbarism; see but what *Cesar* reports of us, and *Tacitus* of those old *Germans*, they were once as uncivil as they in *Virginia*, yet by planting of Colonies and good Laws, they became from barbarous outlaws, to be full of rich and populous Cities, as now they are, and most flourishing Kingdoms. 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 ^k discourse, printed Anno 1612. *Discovering the true causes, why Ireland was never intirely subdued, or brought under obedience to the Crown of England, until the beginning of his Majesties happy reign.* Yet if his reasons were thoroughly scanned by a judicious Politician, I am afraid he would not altogether be approved, but that it would turn 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*, *Zealand*, &c. over against us; those neat Cities and populous Towns, full of most industrious Artificers,

u *Lapum*
auribus
tenuit.

x *Hor.*

y *Lib. de*
Hilvet. re-
pub. fa-
dictis quo-
damque pago
constituit
qui amica
aliqua
transfelli-
one si firi
posset, litis
tollant.
Ego majo-
rum nobis
ram simpli-
citem
admiser,
qui se
causis gra-
vissimas
composue-
rint, &c.
z Elenard
l. 1. ep. Si
que contro-
versia utra-
que pars
judicem
adit, is si-
met & si-
mul rem
transigit,
audit:
ut quid
fit appella-
tio, lachry-
mosaque
more
nascent.
a Camden.
b Lib. 10.
epist. ad
Atticum,
epist. 11.
c Biblioth.
l. 3.
d Lib. de
Anim.

e *Lib. ma-*
ior. morb.
corp. an
animi.

Hi non conveniunt ut diis more majorum sacra faciant, non ut for-
ta primitias offerant, aut Baccho commensationes, sed anav-
ritus moribus exasperans Asiam hac eos cogit, ut contentiones hic
peragant.

i *Sapias*
bona mate-
ria esset
fiat artifices.
Sabellius
de Germa-
nia. Si
quis videt
ut Germa-
niam ubi-
bus bodie
exultant,
non dicunt
ut olim
tristem cul-
ta, asperam
culo, ter-
ram infer-
mem.

k *By his*
Majesties
Attorney
General
there.

1 As Zeip-land, Ben-ster in Hol-land, &c.

m From Gaunt to Slace, from Brages to the Sea, &c.

n Ortelius, Boterus, Mercator, Metevanus, &c.

o Jam inde non belli gloria, quam bu-manitatis cultu inter florantissi-mas orbis Christiani gentes im-prime flo-ret. Cam-den. Brit. de Norman-nis.

p Georg. Kicker.

q Jam hinc quam efflate in-tropide ful-geat Oce-ani, & duo illorum ductus non minus au-dacis quam fortuna totius or-bis terrae circumna-vigant. Amphibro-tro Boter-us.

r A fertile soil, good air, &c.

s Tin, Lead, Wool, Sil-feron, &c.

t Tot a Bri-tania unica velut arx.

Boter.

cers, ¹ so much Land recovered from the Sea; and so painfully preserved by those artificial in-ventions, so wonderfully approved, as that of *Bemster* in *Holland*, *ut nihil huic par aut si-mile invenias in toto orbe*, saith *Bertius* the Geographer, all the world cannot match it, ² so many navigable chanel 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, poor, and ugly to behold in respect of theirs, our trades decayed, our still running rivers stopped, and that beneficial use of transportation, wholly neglected, so many Havens void of ships and towns, so many Parks and For-ests for pleasure, barren Heaths, so many Vil-lages depopulated, &c. I think sure he would find some fault.

I may not deny but that this Nation of ours, doth *bene audire apud exteros*, is a most no-ble, a most flourishing Kingdom, by common consent of all ³ Geographers, Historians, Poli-ticians, 'tis *unica velut arx*, and which *Quin-cius* in *Livy* said of the inhabitants of *Pelepone-sus*, may be well applyed to us, we are *testu-dines testâ suâ inclusi*, like so many Tortoises in our shells, safely defended by an angry Sea, as a wall on all sides; Our Island hath many such honourable Elogiums; and as a learned Countrey-man of ours right well hath it,

Ever since the Normans first coming into England, this Countrey both for military matters, and all other of civility, hath been parallel'd with the most flourishing Kingdoms of Europe, and our Christian world, a blessed, a rich Countrey, and one of the fortunate Isles: and for some things preferred before other Countries, for expert Seamen, our laborious discoveries, art of Navigation, true Merchants, they carry the bell away from all other Na-tions, even the Portugals and Hollanders them-selves; ⁴ without all fear, saith *Boterus*, fur-rowing the Ocean Winter and Summer, and two of their Captains, with no less valour than fortune, have sailed round about the world.

We have besides many particular blessings, which our neighbours want, the Gospel truly preached, Church discipline established, long peace and quietness, free from exactions, for-raign fears, invasions, domesticall seditions, well manured, ⁵ fortified by Art, and Nature, and now most happy in that fortunate union of England and Scotland, which our forefathers have laboured to effect, and desired to see: But in which we excell all others, a wise, learn-ed, Religious King, another *Numa*, a second *Augustus*, a true *Josiah*, most worthy Sena-tors, a learned Clergy, an obedient Commoa-lty, &c. Yet amongst many roses, some thistles grow, some bad weeds and enormities, which much disturb the peace of this body poli-tick, eclipse the honour and glory of it, fit to be rooted out, and with all speed to be re-formed.

The first is idleness, by reason of which we have many swarms of rogues and beggers, thieves, drunkards, and discontented persons

(whom *Lycurgus* in *Plutarch* calls *morbos rei-pub.* the boils of the Common-wealth) many poor people in all our Towns, *Civitates ig-nobiles*, as ⁶ *Polydore* calls them, base built Ci-ties, inglorious, poor, small, rare in sight, rui-nous, 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-countreys? because their policy hath been otherwise, and we are not so thrifty, circum-spect, industrious; Idleness is the *malus Geni-us* of our Nation. For as ⁷ *Boterus* justly ar-gues, fertility of a Countrey is not enough, except Art and Industry be joyned unto it. Ac-cording to *Aristotle*, riches are either natural or artificial; natural are good land, fair mines, &c. artificial, are manufactures, coines, &c. Many Kingdoms are fertile, but thin of inhabitants. as that Duchy of *Piedmont* in *Italy*, which *Leander Albertus* so much mag-nifies for Corn, Wine, Fruits, &c. yet nothing near so populous as those which are more bar-ren. ⁸ *England*, saith he (*London only ex-cepted*) hath never a populous City, and yet a fruitful Countrey. I find 46 Cities and walled Towns in *Alsacia*, a small Province in *Germany*, 50 Castles, an infinite number of Villages, no ground idle, no not rocky places, or tops of hills are untill'd, as ⁹ *Munster* informeth us. In ¹⁰ *Greickgea* a small Territory on the *Necker*, 24 Italian miles over, I read of 20 walled Towns, innumerable Villages, each one containing 150 houses most part, besides Cas-tles and Noblemens Palaces. I observe in ¹¹ *Turinge* in *Dutchland* (twelve miles over by their scale) 12 Counties, & in them 144 Cities, 2000 Villages, 144 Towns, 250 Castles. In ¹² *Bavaria* 34 Cities, 46 Towns, &c. ¹³ *Por-tugallia interamnii*, a small plot of ground hath 1460 Parishes, 130 Monasteries, 200 Bridges. *Malta* a barren Island, yields 20000 inhabi-tants. But of all the rest, I admire *Luca Guic-ciardines* relations of the Low-countreies. *Holland* hath 26 Cities, 400 great Villages, *Zeland* 10 Cities, 102 Parishes. *Brabant* 26 Cities, 102 Parishes. *Flanders* 28 Cities, 90 Towns, 1154 Villages, besides Abbies, Castles, &c. The Low-countreies 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 main-tained by a multitude of Tradefmen, so many excellent Channels 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 Loadstone which draws all manner of commerce and merchan-dise, which maintains their present estate, is not fertility of soyl, but industry that enrich-eth them, the gold mines of *Peru*, or *Nova Hispania* may not compare with them. They have neither gold nor silver of their own, wine nor oyl, or scarce any corn growing in those united Provinces, little or no Wood, Tin, Lead, Iron, Silk, Wool, any stuff almost, or

t lib. 1. hyst.

u Increment. lib. 1. cap. 9.

x Anglia, excepto Londino, nulla est civitas memorabili, licet ea natio rerum omnium copia aban-dit.

y Cosmog. lib. 3. cap. 119. Vil-larum non est numerus; nullus lo-cus otiosus aut incal-tus.

z Chytrius orat. edit. Francof. 1583. a Maginus Geog.

b Ortelius de Vasis & Pet. de Mœ-dina.

c An hunc dred fam-ilies in each.

Mettle; and yet Hungary, Transylvania, that brag 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 Spain, or that pleasant Andalusia, with their excellent fruits, Wine and Oyl, 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 Loadstone to draw all good things; that alone makes Countries flourish, Cities populous, ^a and will enforce by reason of much manure, which necessarily follows, a barren soyl to be fertile and good, as Sheep, saith ^b Dion, mend a bad pasture.

Tell me Politicians, why is that fruitful Palestine, noble Greece, Egypt, Asia Minor, so much decayed, and (meer carcasses now) fallen from that they were? The ground is the same, but the government is altered, the people are grown slothful, idle, their good husbandry, policy, and industry is decayed. *Non fatigata aut effata humus*, as ^c Columella well informs Sylvius, *sed nostra sit inertia*, &c. May a man believe that which Aristotle in his politics, Pausanias, Stephanus, Sophianus, Gerbelius relate of old Greece? I find heretofore 70 Cities in Epirus overthrown by Paulus Aemilius, 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 find 30 in Laconia, but now scarce so many Villages, saith Gerbelius. If any man from Mount Taigetis should view the Countrey round about, and see *tot delicias, tot urbes per Peloponnesum dispersas*, so many delicate and brave built Cities with such cost and exquisite cunning, so neatly set out in Peloponnesus, ^e he should perceive them now ruinous and overthrown, burnt, waste, desolate, and laid level 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 ruins? Where are those 4000 Cities of Egypt, those 100 Cities in Crete? Are they now come to two? What saith Pliny and *Alian* of old Italy? There were in former Ages 1166 Cities: *Blondus* and *Machiavel*, both grant them now nothing near so populous, and full of good Towns as in the time of *Augustus* (for now *Leander Albertus* can find 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 known world will scarce yield. *Alexander* built 70 Cities in a short space for his part, our *Sultans* and *Turks* demolish twice as many, and leave all desolate. Many will not believe but that our Island of Great Britain is now more populous than ever it was, yet let them read *Bede*, *Leland*, and others, they shall

find it most flourished in the Saxon Heptarchy, and in the Conquerours time was far better inhabited, than at this present. See that *Doomsday-Book*, and shew me those thousands of Parishes, which are now decayed, Cities ruined, Villages depopulated, &c. The lesser the Territory is, commonly the richer it is. *Parvus sed bene cultus ager*. As those *Albemanian*, *Lacedaemonian*, *Arcadian*, *Aelian*, *Sycionian*, *Messenian*, &c. Common-wealths of Greece make ample proof, as those Imperial Cities, and free States of Germany may witness, those Cantons of Switzerland, *Rheti*, *Grisons*, *Walloon*, Territories of Tuscany, *Luke* and *Senes* of old Piedmont, *Mantua*, *Venice* in Italy, *Raguse*, &c.

That Prince therefore, as ^g *Boterus* adviseth, ^h *Poltr*, that will have a rich Countrey, and fair Cities, let him get good Trades, Priviledges, painful inhabitants, Artificers, and suffer no rude Matter unwrought, as Tin, Iron, Wool, Lead, &c. to be transported out of his Countrey. ⁱ A thing in part seriously attempted amongst us, but not effected. And because industry of men, and multitude of Trade so much avails to the ornament and enriching of a Kingdom; Those ancient *Massilians* would admit no man into their City that had not some Trade. *Selym* the first Turkish Emperour procured a thousand good Artificers to be brought from Tauris to Constantinople. The *Polanders* indentured 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 several Trades. *Edward* the third, our most renowned King, to his eternal memory, brought cloathing 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 Silk, and all curious Works; *Arras* in *Artois* by those fair Hangings; many Cities in Spain, many in France, Germany have none other maintenance, especially those within the Land. ^l *Mecha* in Arabia Petraea, stands in a most unfruitful Countrey, that wants water, amongst the Rocks (as *Vertomannus* describes it) and yet it is a most elegant and pleasant City, by reason of the traffick of the East and West. *Ormuz* 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 Gracia*, *Tully* calls it) the Eye of Greece, by reason of *Cenchreas* and *Lecheus*, those excellent Ports, drew all the traffick of the Ionian and Aegean seas to it, and yet the Countrey about it was *curva* & *superciliosa*, as ^m *Strabo* terms it, rugged and harsh. We may say the same of *Athens*, *Altium*, *Thebes*,

a Populi
multitudo
diligenti
cultura fe-
cundat so-
lam. Botr.
l. 8. c. 3.
b Ovat. 35.
Terra ubi
ovis stabu-
lantur, opti-
ma agrico-
lis ob ster-
cus.

c De re
rust. l. 2.
cap. 1.

d Hoste
arbitus di-
solatur, &
magna ex
parte in-
lis destitu-
tur. Ger-
belius de
Grecie
lib. 6.

e Videlicet
vas fere
omnes aut
eversas,
aut solo
aquas,
aut in va-
dera se-
dissimile de-
fectus. Ger-
belius.

f Lib. 7.
Septuagin-
ta olim le-
giones scri-
ptae dicun-
tur: quae
vires hostis,
&c.

g Poltr.
l. 3. c. 2.

h For dy-
ing of
cloaths,
and dress-
ing, &c.
i Valer.
l. 2. c. 1.

k Hist. Scot.
lib. 10.
Magnus
propositis
premiis, ut
Scoti ab his
educerentur.

l Marff.
cosm. l. 5.
c. 74. Agro
omnium re-
rum infa-
cundissimo
aqua indi-
geste inter
saxa, ubi
tamen ele-
gantissima,
ob Orientis
negotiat-
ionis & Oc-
cidentis.
m Lib. 8.
Geogr. ob
asperam
situm.

n. Lib. Edit. à Nic. Tre- cant. Belg. A. 1616. expidit. la Sina. O ubi no- biles probri loco habent artem ali- quam profe- tui. Clu- nard. ap. l. 1. p. Lib. 13. Belg. Hist. non tam laboriosi ut Belgæ, sed at Hispani otiosiores vitam ut plurimum otiosam agentis: artes ma- nuarie que plurimum habent in se laboris & difficul- tatis, ma- joribus re- quiritur industria, à peregrinis & ex- teris exer- centur; ha- bitant in piscosissimis mari, inter- ria tantum non piscio- tar. quan- tum insula sufficeret, sed à vicini- nis emere coguntur. q. Grati- Liber. t. turis ani- mie nume- roque po- tens, & ro- bore gentis. Scaliger. f. Camden. t. York. Bri- stan, Nor- wich, Wor- cester, &c. u. M. Gaus- fords Ar- gument: Because Gentle- men dwell with us in the Coun- trey Vil- lages, our Cities are less, is no- thing to the pur- pose: put 300. or 400. Vil- lages in a Shire, and every Village yield a Gentleman, what is 400. families to encrease one of our Cities, or to contend with theirs, which stand thicker? And whereas ours usually consists of 7000. theirs consists of 40000. inhabitants.

Thebes, Sparta, and most of those Towns in Greece. Noremberg in Germany is sited in a most Barren soil, yet a Noble Imperial City, by the sole industry of Artificers, and cunning Trades, they draw the riches of most Coun- treyes to them, so expert in Manufactures, that as Salust long since gave out of the like, *Sedem anime in extremis digitis habent*, their soul, or intellectus agent, was placed in their fingers ends; and so we may say of Basil, Spire, Cambray, Francfort, &c. It is almost incredible to speak what some write of Mexico, and the Cities adjoining to it, no place in the world at their first discovery more popu- lous, *Mat. Riccius* the Jesuite and some others, relate of the industry of the *Chinæes* most populous Countreys; not a beggar, or an idle person to be seen, and how by that means they prosper and flourish. We have the same means, able bodies, pliant wits, matter of all sorts, Wooll, Flax, Iron, Tin, Lead, Wood, &c. many excellent sub- jects to work upon, only industry is want- ing. We send our best commodities beyond the seas, which they can make good use of to their necessities, set themselves a work about, and severally improve, sending the same to us back at dear rates, or else make toys and bables of the Tails of them, which they sell to us again, at as great a reckoning as they bought the whole. In most of our Ci- ties, some few excepted, like *Spanish* loy- terers, we live wholly by Tipling-Inns and Ale-houses; Malting are their best ploughs, their greatest traffick to sell Ale. *P. Meteran* and some others object to us, that we are no whit so industrious as the *Hollanders*: *Ma- nual traders* (saith he) which are more cu- rious 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 own turns, but buy it of their neighbours. Tush *q. Mare libe- rum*, they fish under our noses, and sell it to us when they have done, at their own prices.

Pudet hæc opprobria nobis Et dici potuisse, & non potuisse refelli.
I am ashamed to hear this objected by strangers, and know not how to answer it.

Amongst our Towns, there is only *Lon- don* that bears the face of a City, *Epitome Britannie*, a famous Emporium, second to none beyond Seas, a noble Mart: But *sola crescit, decrescunt alii*; and yet in my slender judgement, defective in many things: The rest (some few excepted) are in mean estate, ruinous most part, poor and full of beggars, by reason of their decayed Trades, neglected or bad policy, idleness of their In- habitants, riot, which had rather beg or loyter, and be ready to starve, than work.

I cannot deny, but that something may be said in defence of our Cities, that they

are not so fair built, (for the sole magnifi- cence of this Kingdom (concerning build- ings) hath been of old in those *Norman* Castles and Religious Houses) so rich, thick sited; populous, as in some other Countreys; besides the reasons *Cardan* gives, *Sabril. Lib. 11.* we want Wine and Oyl, their two Harvefts, we dwell in a colder Air, and for that cause must a little more liberally * feed of Flesh, as all Northern Countreys do: Our provision will not therefore extend to the maintenance of so many: yet notwithstanding we have matter of all sorts, an open Sea for traffick, as well as the rest, goodly Ha- vens. And how can we excuse our negli- gence, our riot, drunkenness, &c. and such enormities that follow it? We have ex- cellent Laws enacted, you will say, severe Statutes, Houses of Correction, &c. to small purpose it seems, it is not Houses will serve, but Cities of Correction, & our Trades gene- rally ought to be reformed, wants supplied. In other Countreys they have the same griev- ances, I confess, but that doth not excuse us, wants, defects, enormities, idle drones, tu- mults, discords, contention, Law-suits, many Laws made against them to repress those innu- merable brawls and Law-suits, excess in Appa- rel, Diet, decay of Tillage, Depopulations, * especially against Rogues, Beggars, *Egypti- an* Vagabonds (so termed at least) which have swarmed all over *Germany, France, Ita- ly, Poland*, as you may read in *Munster, Cranzius, and Aventinus*; as those *Tartars* and *Arabians* at this day do in the Eastern Countreys: Yet such hath been the iniquity of all ages, as it seems to small purpose. *Nemo in nostrâ civitate mendicus esto*, saith *Pla- to*, he will have them purged from a Com- mon-wealth, as a bad humour from the body, that are like so many Ulcers and Boils, 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, read *Arniseus cap. 19. Boterus libro 8. capi 2. Orosius 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 Wars, as those old *Romans*, or by employing them at home about some publick Buildings, as Bridges, Rode-ways, for which those *Romans* were famous in this Island: As *Augustus Caesar* did in *Rome*, the *Spaniards* in their *Indian* Mines, as at *Potosa* in *Peru*, where some thirty thou- sand men are still at work, six thousand For- naces ever boiling, &c. * *Aqueducts, Bridges, Havens*, those stupend works of *Trajan, Clau- dius at Ostium, Dioclesian Therma, Eucinus Lacus*, that *Pircum* in *Athens*, made by *Themistocles*, *Amphitheatrums* of curious Mar- ble, as at *Verona, Civitas Philippi*; and *Hera- clea* in *Thrace*, those *Appian* and *Flaminian* *Plinian* ways, prodigious works all may witness: 35.

g ut ege-
stati simul
& ignavia
occuratur,
opificia
condifan-
tar, tenues
fabricon-
tar. Bodin.
l. 6. c. 2.
non. 6. 7.
h Athafis
Egypti
Rex legem
promulgavit,
ut omnes
subditi
quot annis
rationem
redderent
aude viderent.
i Basculus
discreta
polit. cap. 2.
k Lib. 1. de
incrim.
terb. cap. 6.
l cap. 5. de
incrim. urb.
Quas flumina,
lacus,
aut mare
alluit.
m incredi-
bilem com-
moditatem
vellera
mercia-
rum fluvii
navigabi-
les, &c.
Boterus de
Gallia.
n Herodo-
tus.
o Ind. Ori-
ent. cap. 2.
Rotam in
medio flu-
mine con-
stituant,
cui ex pellibus animalium confutas naves appendant, hi dum vota
movetur, aquam per canales, &c. p Centum pedes lata fossa, 30.
alta. q Contrary to that of Archimedes, who holds the super-
ficies of all waters even. r Lib. 1. cap. 3.

And rather than they should be idle, as those Egyptian Pharaohs, *Maries* and *Sesoftris* did, to task their subjects to build unnecessary Pyramids, Obelisks, Labyrinths, Channels, Lakes, Gigantian works all, to divert them from Rebellion, Riot, Drunkenness, *Quo scilicet alantur, & ne vagando laborare desuefcent.*

Another eye-fore is that want of conduct and navigable Rivers, a great blemish, as *Boterus*, *Hippolytus* 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 behalf, in the Dutchy of Milan, Territory of Padua in France, Italy, China, and so likewise about corrivations of Waters to moisten and refresh barren Grounds, to drean Fens, Bogs, and Moors. *Massinissa* made many inward parts of *Barbary*, and *Numidia* in *Africk* before his time incult and horrid, fruitful and bartable by this means. Great industry is generally used all over the Eastern Countreys in this kind, especially in *Egypt*, about *Babylon* and *Damascus*, as *Vertomannus* and *Gotardus Arthus* relate; about *Barcelona*, *Segovia*, *Murtia*, and many other places of Spain, *Millan* in Italy, by reason of which, their Soil is much improved, and infinite commodities arise to the Inhabitants.

The *Turks* of late attempted to cut that *Isthmos* betwixt *Africk* and *Asia*, which *Sesoftris* and *Darius*, and some Pharaohs of *Egypt* had formerly undertaken, but with ill success, as *Diodorus Siculus* records, and *Pliny*, for that Red-sea being three cubits higher than *Egypt*, would have drowned all the Countrey, *capto destiterant*, they left off; yet as the same *Diodorus* writes, *Ptolomy* renewed the work many years after, and absolved it in a more opportune place.

That *Isthmos* of *Corinth* was likewise undertaken to be made navigable by *Demetrius*, by *Julius Caesar*, *Nero*, *Domitian*, *Herodes Atticus*, to make a speedy passage, and less dangerous, from the *Ionian* and *Aegean* Seas: but because it could not be so well effected, the *Peloponnesians* built a wall like our *Pilts* wall about *Schanute* where *Neptunes* Temple stood, and in the shortest cut over the *Isthmos*, of which *Diodorus* lib. 11. *Herodotus* lib. 8. *Uran*. Our later Writers call it *Hexamilium*, which *Amurath* the Turk demolished, the *Venetians* anno 1453. repaired in fifteen dayes with thirty thousand men. Some, saith *Acofta*, would have a passage cut from *Panama* to *Nombre de Dios* in *America*, but *Thuanus* and *Serres* the French Historians speak of a famous Aqueduct in France, intended in *Henry* the fourths time, from the *Loyr* to the *Seine*, and from *Rhodanus* to *Loyr*. The like to which, was formerly assayed by *Domitian*

f Dion.
Pausanius,
& Nic.
Gerbelius.
Munster.
Cosm. lib. 4.
cap. 3. ut
brevior fa-
cit navi-
gatio &
minus peri-
culosa.

the Emperour, from *Arar* to *Mosella*, which *Cornelius Tacitus* speaks of in the thirteenth of his Annals, after by *Charles* the great and others. Much cost hath in former times been bestowed in either new making or mending Channels of Rivers, and their passages, (as *Anrelianus* did by *Tybur* to make it navigable to *Rome*, to convey corn from *Egypt* to the City, *vadium alvei tumentis effudit*, saith *Vopiscus*, & *Tyburis* ripas extruxit, he cut fords, made banks, &c.) decayed Havens, which *Claudius* the Emperour with infinite pains and charges attempted at *Ostia*, as I have said. The *Venetians* at this day to preserve their City, many excellent means to enrich their Territories, have been fostered, invented in most Provinces of Europe, as planting some Indian plants amongst us, Silk-worms, the very Mulberry leaves in the Plains of *Granado*, yield thirty thousand Crowns per annum to the King of *Spain* Coopers, besides those many Trades and Artificers that are busied about them in the Kingdom of *Granado*, *Murcia*, and all over *Spain*. In France a great benefit is raised by Salt, &c. whether these things might not be as happily attempted with us, and with like success, it may be controverted, Silk-worms (I mean) 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 streams are not great, I confess, by reason of the narrowness of the Island, yet they run smoothly and even, not headlong, swift, or amongst rocks and shelves, as foaming *Rhodanus* and *Loyr* in France, *Tygris* in *Mesopotamia*, violent *Durius* in Spain, with cataracts and whirl-pools, as the *Rhine*, and *Dannubius*, about *Shaphausen*, *Lausenburgh*, *Linx*, and *Cremmes*, to endanger navigators; or broad shallow, as *Neckar* in the *Palatinate*, *Tibris* in Italy; but calm and fair as *Arar* in France, *Hebrus* in *Macedonia*, *Eurotes* in *Laconia*, they gently glide along, and might as well be repaired many of them (I mean *Wie*, *Trent*, *Ouse*, *Thamisis* at *Oxford*, the defect of which we feel in the mean time) as the River of *Lee* from *Ware* to *London*. B. Atwater of old, or as some will, *Henry* the first made a channel from *Trent* to *Lincoln*, navigable; which now, saith Mr. *Cambden*, is decayed: and much mention is made of anchors, and such like monuments found about old *Verulamium*, good ships have formerly come to *Exeter*, and many such places, whose Channels, Havens, Ports are now barred and rejected. We condemn this benefit of carriage by waters, and are therefore 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 Stry, for want of vent and utterance.

Charles the great went about to make a chanel from Rhine to Danubius. Ell. Parkinens d. script. Ger. the ruins are yet seen about Wessenberg from Red-nich to Altma. ut navigabilia inter se Occidentis & Septentrionis littora fuerent. u Maginus Geogr. Simlerus de rep. Helvet. lib. 1. do scribit.

We have many excellent Havens, royal Havens, *Falmouth*, *Portsmouth*, *Milford*, &c. equivalent, if not to be preferred to that *Indian Havana*, old *Brundisium* in Italy, *Aulis* in Greece, *Ambracia* in *Acarnania*, *Suda*

x Cambden in Lincolnshire. Fossedike. * Near S. Albans.

Suda in *Crete*, which have few ships in them, little or no traffick or trade, which have scarce a Village on them, able to bear great Cities, *sed viderint politici*. I could here justly tax many other neglects, abuses, errors, defects among us, and in other Countreys, depopulations, riot, drunkenness, &c. and many such, *qua nunc in aurem susurrare non libet*. But I must take heed, *ne quid gravius dicam*, that I do not over-shoot my self, *Sus Minervam*, I am forth of my element; as you peradventure suppose; and sometimes *veritas odium parit*, as he said, *verjuice and oatmeal is good for a Parrot*. For as *Lucian* said of an Historian, I say of a Politician, He that will freely speak and write, must be for ever no subject, under no Prince or Law, but lay out the matter truly as it is, not caring what any can, will, like or dislike.

We have good Laws, I deny not, to rectifie such enormities, and so in all other Countreys, but it seems not alwayes to good purpose. We had need of some general Visitor in our age, that should reform what is amiss; a just army of *Rosie* cross men, for they will amend all matters, (they say) religion, policy, manners, with arts, sciences, &c. Another *Attila*, *Tamberlane*, *Hercules*, to strive with *Achelous*, *Angea* *stabulum* purgare, to subdue Tyrants, as he did *Diomedes* and *Busiris*: to expel Thieves, as he did *Cacus* and *Lacinius*: to vindicate poor captives, as he did *Hesione*: to pass the *Torrid Zone*, the *Deserts of Libya*, and purge the world of *Monsters* and *Centaures*: Or another *Theban Crates* to reform our manners, to compose quarrels and controversies, as in his time he did, and was therefore adored for a god in *Athens*. As *Hercules* purged the world of *Monsters*, and subdued them, so did he fight against envy, lust, anger, avarice, &c. and all those feral vices and monsters of the mind. It were to be wished we had some such Visitor, or if wishing would serve, one had such a ring or rings, as *Timolans* desired in *Lucian*, by vertue of which he should be as strong as ten thousand men, or an army of *Gyants*, go invisible, open gates and castle doors, have what treasure he would, transport himself in an instant, to what place he desired, alter affections, cure all manner of diseases, that he might range over the world, and reform all distressed states and persons, as he would himself. He might reduce those wandering *Tartars* in order, that infect *China* on the one side, *Muscovy*, *Poland* on the other; and tame the vagabond *Arabians* that rob and spoil those *Eastern* Countreys, that they should never use more *Caravans*, or *Janizaries* to conduct them. He might root out Barbarism out of *America*, and fully discover *Terra Australis Incognita*, find out the North-east, and North-west passages, dream those mighty *Mæonian* fens, cut down those vast *Hircinian* woods, irrigate those barren *Arabian* deserts, &c. cure us of our Epidemical diseases, *Scorbutum*, *Plica*, *morbis Neapolita-*

nus, &c. end all our idle controversies, cut off our tumultuous desires, inordinate lusts, root out atheism, impiety, heresie, schism and superstition, which now so crucifie the world, catechise gross ignorance, purge *Italy* of luxury and riot, *Spain* of superstition and jealousy, *Germany* of drunkenness, all our Northern Countreys of gluttony and intemperance; castigate our hard-hearted Parents, Masters, Tutors; lash disobedient children, negligent servants, correct these spendthrifts and prodigal sons, enforce idle persons to work, drive drunkards off the Ale-house, repress Thieves, visit corrupt and tyrannizing Magistrates, &c. But as *L. Licinius* taxed *Timolans*, you may us. These are vain, absurd and ridiculous wishes not to be hoped: all must be as it is, *Boccalinus* may cite Common-wealths to come before *Apollo*, and seek to reform the world it self by Commissioners, but there is no remedy, it may not be redressed, *desinent homines cum demum stultescere quando esse desinent*, so long as they can wag their beards, they will play the knaves and fools.

Because therefore it is a thing so difficult, impossible, and far beyond *Hercules* labours to be performed; let them be rude, stupid, ignorant, incult, *lapis super lapidem sedeat*, and as the *Apologist* will, *Resp. russi, & graveolentia laboret, mundus vitio*, let them be barbarous as they are, let them tyrannize, epicurize, oppress, luxuriate, consume themselves with factions, superstitions, law-suits, wars and contentions, live in riot, poverty, want, misery; rebel, wallow as so many swine in their own dung, with *Ulysses* companions, *stultos jubeo esse libenter*. I will yet to satisfie and please my self, make an *Utopia* of mine own, a new *Atlantis*, a poetical Common-wealth of mine own, in which I will freely domineer, build Cities, make Laws, Statutes, as I list my self. And why may I not?

Pilioribus atque Poetis, &c. You know what liberty Poets 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 room enough (for of my knowledge neither that hungry *Spaniard*, nor *Mercurius Britannicus*, have yet discovered half of it) or else one of those floating Islands in *Mare del Zur*, which like the *Cyanean* 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 knows yet where, or which they are? there is room enough in the inner parts of *America*, and northern coasts of *Asia*. But I will choose a site, whose latitude shall be 45. degrees (I respect not minutes) in the midst of the temperate Zone, or perhaps under the *Aequator*, that *Paradise of the world*, *ubi semper virens laurus, &c.* where

h. Regens. lios part. 2. cap. 2. & part. 3. c. 17

i. Vident. Andree Apolog. m. n. p. 604. h. Qui fordidus est, sordescat ad hoc.

I. Hor.

Ferdinandus de Quir. 1612.

** Vide Acolta & Lait.*

e. Tifus Girald. Nat. Comes.

Apollinis lib. 4. Plin. Lar. familiaris inter homines atatis sue cultus est, litium omnium & juglorum inter propinquos & hiter & disceptator. Adversus iracundiam, invidiam, avaritiam, libidinem, ceteraque animi humani vitia & monstra. Philosophus iste Hercules fuit. Pessis eas mentibus extigit omnes, &c. g. Vitis Navig.

is a perpetual Spring : the longitude for some reasons I will conceal. Yet be it known to all men by these presents, that if any honest Gentleman will send in so much money, as Cardan allows an Astrologer for casting a Nativity, he shall be a sharer, I will acquaint him with my project, or if any worthy man will stand for any temporal or spiritual office or dignity, (for as he said of his Archbishoprick of Utopia, 'tis *sanctus ambitus*, and not amiss to be sought after) it shall be freely given without all intercessions, bribes, letters, &c. his own worth shall be the best spokesman; and because we shall admit of no deputies or advowsons, if he be sufficiently qualified, and as able as willing to execute the place himself, he shall have present possession. It shall be divided into twelve or thirteen Provinces, and those by Hills, Rivers, Rode-ways, 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 equal distances, some twelve Italian miles asunder, or thereabout, and in them shall be sold all things necessary for the use of man; *status horis & diebus*, no Market-Towns, Markets or Fairs, for they do but beggar Cities (no Village shall stand above six, seven, or eight miles from a City) except those Emporiums which are by the Sea side, general Staples, Marts, as *Antwerp, Venice, Bergen of old, London, &c.* Cities most part shall be situate upon navigable Rivers or Lakes, Creeks, Havens, and for their form, regular, round, square, or long square, with fair, broad and straight streets, houses uniform, built of brick and stone, like *Bruges, Brussels, Rhegium Lepidi, Berna in Switzerland, Milan, Mantua, Crema, Cambalu in Tartary* described by *M. Polus*, or that *Venetian Palma*. I will admit very few or no suburbs, and those of baser building, walls only to keep out man and horse, except it be in some frontier Towns, or by the Sea side, and those to be fortified after the latest manner of fortification, and sit 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 Church-yards; a Citadel (in some, not all) to command it, Prisons for offenders, opportune Market-places of all sorts, for corn, meat, cattel, fuel, fish, &c. commodious Courts of Justice, publick Halls for all societies, Burfes, meeting places, armories, P in which shall be kept Engines for quenching of fire, artillery gardens, publick walks, theaters, and spacious fields allotted for all gymnicks, sports, and honest recreations, hospitals of all kinds, for children, orphans, old folks, sick men, mad men, souldiers, pest-houses, &c. not built *precario*, or by gowty benefactors, 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 almshouse, school, or bridge, &c. at their last end,

or before perhaps, which is no otherwise than to steal a Goose, and stick down 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 less, and that *ex publico erario*, and so still maintained, *non nobis solum nati sumus, &c.* I will have conduits of sweet and good water, apily disposed in each Town, common granaries, as at *Dresden in Misnia, Sterein in Pomerland, Noremberg, &c.* Colledges of Mathematicians, Musicians, and Actors, as of old at *Lacedum in Ionia*; Alchymists, Physicians, Artists and Philosophers, that all Arts and Sciences may sooner be perfected and better learned; and publick Historiographers, as amongst those ancient *Persians, qui in commentarios referebant quæ memoratu digna gerebantur*, informed and appointed by the State to register all famous acts, and not by each insufficient scribler, partial or parasitical pendant, as in our times. I will provide publick schools of all kinds, singing, dancing, fencing, &c. especially of Grammar and Languages, not to be taught by those tedious precepts ordinarily used, but by use, example, conversation, as travellers learn abroad, and nurses teach their children: as I will have all such places, so will I ordain publick Governours, fit Officers to each place, Treasurers, Ediles, Questors, Overseers of Pupils, Widows goods, and all publick houses, &c. and those once a year to make strict accounts of all receipts, expences, to avoid confusion, & sic fiet ut non absument (as *Pliny to Trajan*,) quod pudeat dicere. They shall be subordinate to those higher Officers, and Governours of each City, which shall not be poor Tradesmen, and mean Artificers, but Noblemen and Gentlemen, which shall be tyed to residence in those Towns they dwell next, at such set times and seasons: for I see no reason (which *Hippolytus* complains of) that it should be more dishonourable for Noblemen to govern the City, than the Countrey, or unseemly to dwell there now, than of old. I will have no bogs, fens, 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 countreys are still inclosed, as *Essex, Kent*, with us, &c. *Spain, Italy*; and where inclosures are least in quantity, they are best husband-
in his regionibus sterilem aut infæcundum reperiri. Marcus Hemingius Augustinus de regno China. l. 1. c. 3. 2 M. Carew in his Survey of Cornwall, saith that before that Countrey was inclosed, the husbandmen drank water, did eat little or no bread, fol. 66. lib. 1. their apparel was coarse, they went bare-legged, their dwelling was correspondent; but since inclosure, they live decently, and have money to spend: (fol. 23.) when their fields were common, their wooll was coarse, cornish hair; but since inclosure, it is almost as good as Castile, and their soil much mended. Tupper. cap. 52. of his husbandry, is of his opinion, one acre inclosed, is worth three common. The countrey inclosed I praise: The other delighetto not me, For nothing of wealth it doth raise, &c.

ed, as about *Florence in Italy*, *Damascus in Syria*, &c. which are liker gardens than fields. I will not have a barren acre in all my Territories, no not so much as the tops of mountains: where nature fails, it shall be supplied by art: ^a lakes and rivers shall not be left desolate. All common high-ways, bridges, banks, corrivations of waters, aqueducts, chanel, publick works, building, &c. out of ^a common stock, curiously maintained and kept in repair; 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 amiss, how to help it.

Et quid quæ ferat regio, & quid quæ recuset, what ground is aptest for wood, what for corn, what for cattle, garden, orchards, fishponds, &c. with a charitable division in every Village, (not one domineering 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 encouraged to improve such lands they hold, manure, plant trees, drean, fence, &c. they shall have long leases, a known 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 Mannor is fit for the Lords Demefns, ^d what for holding of Tenants, how it ought to be husbanded,

Ut Magnetis equis, Minye gens cognita remis, how to be manured, tilled, rectified, ** Hic segetes veniunt, illic felicius uve, Arborei fetus alibi, atque injussa virefcunt Gramina,* and what proportion is fit for all callings, because private professors are many times idiots, ill husbands, oppressors, covetous, and know not how to improve their own, or else wholly respect their own, and not publick good.

Utopian parity is a kind of government, to be wilhed for, ^f rather than effected, *Respub. Christianopolitana, Campanella's City of the Sun*, and that new *Atlantis*, witty fictions, but meer *Chimera's*: and *Plato's* 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 ^g hereditary, not rejecting younger brothers in the mean time, for they shall be sufficiently provided for by pensions, or so qualified, brought up in some honest calling, they shall 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, and ancient demefns, shall forfeit his honours. As some dignities shall be hereditary, so some again by election, or gift (besides free offices, pensions, annuities) like our *Bishopricks*, *Prebends*, the *Bassa's* Palaces in *Turky*, the *Procurators* houses, and 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 ser-

vice, as so many goals for all to aim at, (*bonos alit artes*) and encouragements to others. For I hate those severe, unnatural, harsh, *German*, *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 keep their own rank, this is *nature bellum inferre*, odious to God and men; I abhor it. My form of Government shall be Monarchical.

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

few Laws, but those severely kept, plainly put down, and in the mother tongue, that every man may understand. Every City shall have a peculiar trade or privilege, by which it shall be chiefly maintained: ^h and Parents shall teach their children, one of three at least, bring up and instruct them in the mysteries of their own trade. In each Town these several 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: Dyers, Tanners, Fel-mon-gers, and such as use water, in convenient places by themselves: noisome or fulsome for bad smells, as Butchers slaughter-houses, Chandlers, Curriers, in remote places, and some back lanes. Fraternities and Companies, I approve of, as Merchants Burfes, Colleges of Druggers, Physicians, Musicians, &c. but all Trades to be rated in the sale of Wares, as our Clerks of the Market do Bakers and Brewers; Corn it self, 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, commodi-

ous, and such as nearly concern mans life, as Corn, Wood, Cole, &c. and such provision we cannot want, I will have little or no custom paid, no taxes; but for such things as are for pleasure, delight, or ornament, as Wine, Spice, Tobacco, Silk, Velvet, Cloth of Gold, Lace, Jewels, &c. a greater impost. I will have certain Ships sent out for new discoveries every year, ^l and some discreet men appointed to travel into all neighbour Kingdoms by land, which shall observe what artificial inventions, and good Laws are in other Countries, customs, alterations, or ought else, concerning war or peace, which may tend to the common good. Ecclesiastical discipline, *penes Episcopos*, subordinate as the other. No Improprations, 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 contain above a thousand Auditors. If it were possible, I would have such Priests as should imitate *Christ*, charitable Lawyers should love their neighbours as themselves, temperate and modest Physicians, Politicians concern the world, Philosophers should know themselves, Noblemen live honestly, Tradesmen leave ly-

a Incredibilis navigiorum copia, nihil pauciores in aquis quam in continenti commorantur.

b Rictus expidit. in Sinas, l. 1. c. 3.

c To this purpose, Arist. polit. 2. c. 6. allows a third part of their revenues, Hippodamus half. c Ita lex Agraria olim Romæ.

d Hic segetes, illic vincent felicius uve, Arborei fetus alibi, atque injussa virefcunt Gramina. Virg. 1. Georg. c Lucanus l. 6. * Virg.

f Joh. Valent. Andrias Lord Vtrulam.

g So is it in the Kingdom of Naples and Frantz.

h See Constantinus and Osimus de vrbis ædificat. Emanuelis.

* Claudian l. 7.

i Herodotus Erato l. 6.

k Cam. Agyp. titus Lact.

l demoni in hoc congruit, quod

torum pre-

cones, tibi-

cines, co-

qui, & re-

liqui arti-

fices, in pa-

terna arti-

ficio succedunt, &

coquus a

coquo giga-

nitar, &

pateras

opere perfe-

verat. Idem

Martius Pol-

lus de

Quinzey.

Idem Osimus

us de Emanu-

nuele rege

Lusitano.

Rictus de

Sinas.

k Hippol. d

colibus de

incrim. arbi-

c. 20.

Plat. id. 7.

de legibus,

que ad vi-

tam neces-

saria, &

quibus ca-

vere non

possumus,

nullam de-

pendi ex-

ligat, &c.

l Plato 12.

de legibus,

40. annos

natos vult,

ut si quid

memorabile

viderent

apud exte-

ros, hoc

ipsum in

rempub. re-

cipiatur.

m Simle-
tas in Hel-
vetia.
u utopian-
ter causi-
dicos ex-
cludunt,
qui causas
callide &
vix tra-
dent &
disputant.
Iniquissi-
mam consent
hominem
ullis obli-
gari legi-
bus, que
aut num-
rosiores
sunt, quam
ut perlegi
quant, aut
obscurores
quam ut a
quorum pos-
set intelli-
gi. Voluit
ut suam
quisque
causam
agat, tamq;
refrat ju-
dici quam
narraturus
factas pa-
trons, sic
minus erit
ambagum,
& veritas
elicitur.
Mor. utop.
l. 2.
o Medici
ex publico
villam su-
mant. Ro-
tur. l. 1.
c. 5. de
Egyptus.
p De his
lege Patrit.
l. 3. tit. 8.
de resp.
Instit.
q Nihil a
clientibus
patroni ac-
cipiant,
priusquam
lis finita
est. Barcl.
Argen.
lib. 2.
r It is so
in most
free Cities
in Germa-
ny.
f Met. Eri-
cius expet.
in Sinas l. 1. c. 5. de examinatione electorum copiose agit, &c.
e Costar. de repub. Venet. l. 1. u. Ofor. l. 11. de resp. Gest. Eman. Qui in literis
maximos progressus fecerint, maximis honoribus afficiuntur, secundum
honoris gradus militibus assignatur, postremo ordinis mechanice,
dilectorum hominum iudicibus in altiore loco quisque prefertur, &
qui a plurimis approbatur, ampliores in resp. dignitatis consequitur.
Qui in hoc examine primas habet, insigni per totam vitam dignitate
infigitur, marchioni similis, aut duci apud nos. x Cedent arma toge.
y As in Berna, Lucerna, Friburge in Switzerland, a vicious liver is
incapable of any Office; if a Senator, instantly deposed. Sim-
lerus. z Not above three years, Arist. polit. 5. c. 2.

favour, &c: omne sub regno graviore reg-
num: like Solons Arcopagites, or those Ro-
man Censors, some shall visit others, and be
visited invicem themselves, they shall over-
see that no proling Officer, under colour of
authority shall insult over his inferiours, as so
many wild beasts, oppress, domineer, they,
grinde, or trample on, be partial or corrupt,
but that there be *aquabile jus*, Justice equal-
ly done, live as friends and brethren toge-
ther; and which c Sefellius would have and
so much desires in his Kingdom of France, a
diapason and sweet harmony of Kings, Princes,
Nobles, and Plebeians so mutually tyed and
involved in love, as well as laws and autho-
rity, as that they never disagree, insult or
incroach one upon another. If any man de-
serve well in his Office he shall be re-
warded.

quis enim virtutem amplectitur ipsam
Pramia si tollas?
He that invents any thing for publick good in
any Art or Science, writes a Treatise, d or
performs any noble exploit, at home or a-
broad, e shall be accordingly enriched, f ho-
noured, and preferred. I say with Hannibal
in Ennius, *Hostem qui feriet erit mihi Car-
thaginensis*, let him be of what condition he
will, in all Offices, Actions, he that deserves
best shall have best.

indigent, omnia explorata causisq; scientia & virtute pendunt. Ric-
cius l. 1. c. 5. f In deserti locum tam jussit subrogari, qui inter
majores virtute reliquis preiret; non fuit apud mortales ullum ex-
cellentiam certamen, aut cuius victoria magis esset expetenda, non
enim inter celeres, celerissimo, non inter robustos, robustissimo, &c.

Tiliannus in Philonius one of a charitable
mind no doubt, wisht all his Books were
gold and silver, jewels and precious stones,
* to redeem captives, set free prisoners, and
relieve all poor distressed souls that wanted
means; religiously done, I deny not, but to
what purpose? Suppose this were so well
done, within a little after, though a man
had Crasus wealth to bestow, there would
be as many more. Wherefore I will
suffer no s Beggars, Rogues, Vagabonds, or
idle persons at all, that cannot give an ac-
count of their lives how they b maintain them-
selves: If they be impotent, lame, blind, and
single, they shall be sufficiently maintained in
several hospitals, built for that purpose; if
married and infirm, past work, or by inevi-
table loss, or some such like misfortune cast
behind, by distribution of i corn, house-rent
free, annual pensions or money, they shall
be relieved, and highly rewarded for their
good service they have formerly done; if able,
they shall be enforced to work. k For I see no

hospitiu gaudere, qui ad labores sunt inepti. Ofor. l. 11. de resp. Gest.
Eman. Hening. de reg. chin. l. 1. c. 3. Gotard. Arab. Orient. Ind.
deser. h Alex. ab Alex. 3. c. 12. i Sic olim Rome. Itac. Postan-
de his optime. Amphol. l. 2. c. 9. k Idem Aristot. pol. 5. c. 8. Viti-
sum quam soli pauperum liberi educantur ad labores, nullum & di-
vitiu in voluptatibus & deliciis.

1 *Que* *hec* *in* *quibz* *ne* *nobilis* *quispiam* *aut* *favore* *tor* *qui* *ni-* *hil* *agit* *laxam* *&* *spendidam* *vitam* *agit* *otio* *&* *delictis* *quam* *inter-* *vis* *curia* *faber* *agri-* *cola* *quo* *rispub.* *ca-* *vere* *non* *potest* *vi-* *tam* *ad* *mi-* *seriam* *ducit* *ut* *pior* *quam* *jumentorum* *se* *vias* *con-* *ditio* *?* *In* *qua* *resp.* *que* *dat* *para-* *sit* *ad* *uolap-* *tatam* *ar-* *tificiorum* *generosus* *&* *otiosus* *tanta* *ma-* *nere* *prodi-* *git* *at* *con-* *tra* *agri-* *colis* *car-* *bonariis* *aurigis* *fabris* *&c.* *nihil* *pro-* *spicit* *sed* *eorum* *aba-* *sa* *labore* *florentis* *atatis* *fame* *perit* *&* *erumia.* *Mor.* *utop.* *l. 2.* *In* *Segovia* *nemo* *otiosus* *nemo* *medicus* *nisi* *per* *atatem* *aut* *mor-* *bum* *opus* *facere* *non* *potest* *nulli* *dest* *unde* *victum* *querat* *aut* *quo* *se* *exerceat.* *Cypri.* *Echovius* *Dellit.* *Hispan.* *Nullus* *Genova* *otiosus* *ne* *sipreus* *par.* *Paulus* *Hunger* *Itiner.* *n Atheniens l. 12.* *o Sim-* *lerus* *de* *repub.* *Helvet.* *p Spartian.* *olim* *Rome* *fec.* *q* *He* *that* *provides* *not* *for* *his* *family* *is* *worse* *than* *a* *thief.* *Paul.* *r Al-* *fredi* *lex.* *ut* *aque* *manus* *&* *lingua* *precidatur* *nisi* *tam* *capite* *re-* *demerit.* *f* *Si* *quis* *nuptiam* *stupravit* *virga* *virilis* *ei* *precidatur* *si* *mulier* *nasus* *&* *auricula* *precidatur.* *Alfredi* *lex.* *En* *legis* *ipsi* *Veneri* *Mortique* *timidas.* *t Pauperes* *non* *precant* *quam* *ex-* *trima* *necessitate* *coacti* *rem* *alienam* *capiant.* *Maldonat.* *Summula* *quest.* *8. art. 3.* *Ego* *tum* *illis* *sentio* *qui* *licere* *putant* *a* *divite* *clam* *accipere* *qui* *tristat* *pauperi* *subvenire.* *Emmanuel* *sa.* *Aphor.* *confess.* *u Lib. 2. de* *rep.* *Perfarum.* *x Lib. 24.*

y *Alien* *Aristoteles* *a* *man* *at* *25.* *a* *wo-* *man* *at* *20.* *post.* *z* *Lex* *olim* *Licurgi.* *hodie* *chi-* *eniam* *vide* *Platarcham* *Ricium* *Hammingiam* *Arniseum* *Nruisenum* *&* *alias* *de* *hac* *questione.* *a* *Alfredus.* *b* *A-* *pad* *Lactones* *olim* *virgines* *sue* *dote* *nubebant.* *Boter.* *l. 3. c. 34.*

that by supervisors rated, they that are soul shall have a greater portion; if fair, 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 years, poverty shall hinder no man from marriage, or any other respect, ^d but all shall be rather enforced than hindered, ^e except they be dismembred, or grievously deformed, infirm, or visited with some enormous hereditary disease, in body or mind; in such cases upon a great pain, or mulct, ^f a 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 ^g Colonies.

incontinentes *ob* *reipub.* *bonum.* *ut* *August.* *Cesar.* *orat.* *ad* *callos* *Rom-* *anos* *olim* *edocuit.* *c* *serbo* *laborans* *qui* *in* *prolem* *facile* *diffundi-* *tur* *ut* *genus* *humatum* *fuda* *contagione* *ledatur* *juventute* *capitur* *mulieres* *tales* *procal* *a* *confortio* *vitarum* *abligantur* *&c.* *Hellor* *Bo-* *thius* *hij.* *lib. 1. de* *vet.* *Scotorum* *moribus.* *f* *Speciosius* *juvenis* *li-* *beris* *dabant* *opem.* *Plato* *5. de* *legibus.* *g* *The* *Saxons* *excludit* *dumb* *blind* *leprous* *and* *such* *like* *persons* *from* *all* *inheritance* *as* *we* *do* *fools.* *h* *ut* *olim* *Romani* *Hispani* *hodie* *&c.*

ⁱ No man shall wear weapons in any City. The same attire shall be kept, and that proper to several callings, by which they shall be distinguished. ^k *Luxus* *funerum* shall be taken away, that intempestive expence moderated, and many others. Brokers, takers of pawns, biting usurers, I will not admit; yet because *hic* *cum* *hominibus* *non* *cum* *diis* *agi-* *tur* *we* *converse* *here* *with* *men* *not* *with* *gods*; and for the hardness of mens hearts I will tolerate some kind of usury. If we were honest, I confess, *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* *reperita* *est.* *ever* *been* *immode-* *rate* *vide* *some* *great* *Doctors* *approve* *of* *it* *Calvin* *Gull.* *Stac-* *Bucer* *Zanchius* *P. Martyr* *because* *by* *so* *many* *grand* *Lawyers* *decrees* *of* *Emperours* *Princes* *Statutes* *customs* *of* *Common-wealths* *Churches* *approbations* *it* *is* *permitted* *&c.* *l* *Plato* *9.* *I* *will* *therefore* *allow* *it.* *But* *to* *no* *private* *persons* *not* *to* *every* *man* *that* *will* *to* *or-* *phans* *only* *maids* *widows* *or* *such* *as* *by* *rea-* *son* *of* *their* *age* *sex* *education* *ignorance* *of* *trading* *know* *not* *otherwise* *how* *to* *employ* *though* *it* *and* *those* *so* *approved* *not* *to* *let* *it* *out* *apart* *but* *to* *bring* *their* *money* *to* *a* *common* *bank* *which* *shall* *be* *allowed* *in* *every* *City* *as* *in* *Genova* *Genova* *Noremberg* *Venice* *at* *a* *5.* *6.* *7.* *not* *above* *8* *per* *centum* *as* *the* *super-* *visors* *or* *araris* *præfetti* *shall* *think* *fit.* *o* *And* *as* *it* *shall* *not* *be* *lawful* *for* *each* *man* *to* *be* *an* *Usurer* *that* *will* *so* *shall* *it* *not* *be* *lawful* *for*

that lend money 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* *sive* *Zanchius* *com.* *in* *4. cap.* *ad* *Ephes.* *equissimam* *vocat* *usuram* *&* *charitati* *Christiane* *constantiam* *modo* *non* *exigant* *&c.* *ne* *omnes* *dent* *ad* *furnus* *sic* *li* *qui* *in* *pecunia* *bona* *habent* *&* *ob* *ata-* *tem* *sexum* *artis* *allentius* *ignorantiam* *non* *possunt* *uti.* *Nic* *omnibus* *sed* *mercatoribus* *&* *in* *qui* *bonis* *impudent* *&c.*

all to take up money at use, not to prodigals and spendthrifts, but to merchants, young tradesmen, and such as stand in need, or know honestly how to imploy it, whose necessity, cause and condition the said supervisors shall approve of.

I will have no private monopolies, to enrich one man, and beggar a multitude, ^p multiplicity of offices, of supplying by deputies, weights and measures the same throughout, and those rectified by the *Primum mobile*, and Sun's motion, threescore miles to a degree according to observation, 1000. Geometrical 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,

Odium accipitrem, quia semper vivit in armis.
^q offensive wars, except the cause be very just, I will not allow of. For I do highly magnifie that saying of *Hannibal* to *Scipio*, in *Livy*, *It had been a blessed thing for you and us, if God had given that mind to our predecessours, that you had been content with Italy, we with Africk.* For neither *Sicily*, nor *Sardinia* are worth such cost and pains, so many fleets and armies, or so many famous Captains lives. *Omnia prius tentanda*, fair means shall first be tried. *Peragit tranquilla potestas, Quod violenta nequit.* I will have them proceed with all moderation: but hear you, *Fabius* my General, not *Minutius*, nam ** qui Consilio nititur, plus hostibus nocet, quam qui sine animi ratione, viribus:* And in such wars to abstain as much as is possible from ^t depopulations, burning of Towns, 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 *prociensu*, & quam ** Bonfinius apud Hungaros suos vult, virgam ferream*, and money which is *nervus belli*, still in a readines, and a sufficient revenue, a third part as in old *Rome* and *Egypt*, reserved for the Common-wealth; to avoid those heavy taxes and impositions, as well to defray this charge of wars, as also all other publick 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 temere, ne quid remisè ac timide fiat.* Sed quò feror hospes? To prosecute the rest would require a volume. *Manum de tabella*, I have been 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 corrosives and molestations, as frequent discontents

as the rest. Great affinity there is betwixt a Political and Oeconomical body; they differ only in magnitude and proportion of business (so *Scaliger* ^a writes) as they have both likely the same period, as ^b *Bodin* and ^c *Pencer* hold, out of *Plato*, six or seven hundred years, so many times they have the same means of their vexation and overthrows; as namely, riot, a common ruine of both, riot in building, riot in profuse spending, riot in apparel, &c. be it in what kind 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 soon extinguished in the South, and so few; gives no other reason but this, *luxus omnia dissipavit*, riot hath consumed all. Fine cloaths and curious buildings came into this Island, as he notes in his *Annals*, not so many years 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 throwed riot and prodigality; and that which is commendable in it self well used, hath been mistaken heretofore, is become by its 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 continual feasting and invitations, with ^e *Axilon* in *Homer*, keep open house for all comers, giving entertainment to such as visit them, ^f keeping a table beyond their means, and a company of idle servants (though not so frequent as of old) are blown up on a sudden; and as *Athen* was by his bounds, devoured by their kinsmen, friends, and multitude of followers. ^g It is a wonder that *Paulus Jovius* relates of our Northern Countreys, what an infinite deal 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 excess, gluttony and prodigality; a meer vice; it brings in debt, want and beggary, hereditary diseases, consumes their fortunes, and overthrowes the good temperature of their bodies. To this I might here well add their inordinate expence in building, those phantastical houses, turrets, walks, parks, &c. gaming, excess of pleasure, and that Prodigious riot in apparel, by which means they are compelled to break up house, and creep into holes. *Sesellius* in his *Common-wealth* of ^h *France*, gives three reasons why the French Nobility were so frequently bankrupt: First because they had so many law-suits and contentions, one upon another, which were tedious and costly: by which means it came to pass, 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, yields five reasons of his Countrey-mens poverty, to the same effect

quiritant, unde fit ut juris administri plerumq; nobilium possessiones adquirant, tam quod sumptuose vivunt, & a mercatoribus absorbeantur, & splendidissime vestiantur, &c.

almost

^p Idem apud Per-
sus olim,
legi Brisi-
niam.

^q Idem
Plato de
legibus.
^r Lib. 30.
Optimum
quidem fuit
tam
patribus
nostris men-
tim à dis-
datum esse,
ut vos Ita-
lie, nos
Africa im-
perio con-
tenti esse-
mus. Ne-
que enim
Sicilia aut
Sardinia
satis digna
precia sunt
pro tot
classibus,
&c.
^s *Claudian.*
^t *Thucy-
dides.*
^u A depopu-
latione,
agrorum
incendia,
& ejusmodi
factis im-
manibus.
Plato.
^x *Hungar.*
dec. 1.
^y *Sesellius*
lib. 2. de
repab. Gal.
valde enim
est indecoru
ubi quod
prater opi-
nionem ac-
cidit di-
cere, Non
patiam,
præsertim si
vis præcavere potueris.

Livius lib. 1. *Diem*, l. 2. *Diodo-
rus Siculus* lib. 2. *x* *peragit tranquilla potestas, Quod
violenta nequit.* *Claudian.* *y* *Bellum nec timendum nec pro-
vocandum.* *Plin. Panegy. Trajano.*

^a Lib. 3.
post. cap.
19.
^b Lib. 4.
de repab.
cap. 2.
^c *Pencer.*
lib. 1. de
divinat.
^d *Cambden*
in *Cheshire.*

^e *Illiad.*
6. lib.
^f *Vide Pa-
rtani Co-
mum, Go-
clenium de
portentis
cænis no-
strorum
temporum.*
^g *Mirabile
dictu est,
quantum
opsoniarum
una domus
singulis die-
bus abso-
mat, ster-
nuntiar
mense in
omni pene
horas ca-
lentibus
semper eda-
lis. de-
script.*
Britan.

^h Lib. 1.
de rep.
Gallorum,
quod tot
lites &
cause so-
rentis, alie
frantur ex
aliis, in
immensum
producen-
tur, &
magnos
sumptus re-
quirant, unde fit ut juris administri plerumq; nobilium possessiones ad-
quirant, tam quod sumptuose vivunt, & a mercatoribus absorbeantur, &
splendidissime vestiantur, &c.

almost, and thinks verily if the Gentry of France were divided into ten parts, eight of them would be found much impaired, by sales, mortgages, and debts, or wholly sunk in their estates. *The last was immoderate excess in apparel, which consumed their revenues.* How this concerns and agrees with our present state, look you. But of this elsewhere. As it is in a mans body, if either head, heart, stomach, liver, spleen, or any one part be misaffected, all the rest suffer with it: so is it with this Oeconomical body. If the head be naught, a spendthrift, a drunkard, a whore-master, a gamester, how shall the family live at ease? *Ipsa si cupiat salus servare, prorsus non potest hanc familiam*, as Democritus said in the Comedy, safety her self cannot save it. A good, honest, painful man many times hath a shrew to his wife, a sickly, dishonest, slothful, foolish, careless woman to his mate, a proud, peevish flurt, a liquorish, prodigal quean, and by that means 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 *Æsop*, instead of mutual love, kind compellations, whore and thief is heard, they sling stools at one anothers heads. *Que intemperies vexat hanc familiam?* All enforced marriages commonly produce such effects, or if on their behalfs it be well, as to live and agree lovingly together, they may have disobedient and unruly children, that take ill courses to disquiet them, *their son is a thief, a spend-thrift, their daughter a whore*; a stepmother, or a daughter in law distempers all; or else for want of means, many torturers arise, debts, dues, fees, dowries, joyntures, legacies to be paid, annuities issuing out, by means of which, they have not wherewithall to maintain themselves in that pomp as their Predecessours have done, bring up or bestow their children to their Callings, to their birth and quality, and will not descend to their present fortunes. Oftentimes too, to aggravate the rest, concur many other inconveniences, unthankful friends, decayed friends, bad neighbours, negligent servants? *servi furaces, versipelles, callidi, oclusa sibi mille clavibus reserant, furtimque raptant, consumunt, liguriunt*; casualties, taxes, mulcts, chargeable offices, vain expenses, entertainments, loss of stock, enmities, emulations, frequent invitations, losses, suretiship, sickness, death of friends, and that which is the gulf of all, improvidence, ill husbandry, disorder and confusion, by which means they are drenched on a sudden in their estates, and at onawares precipitated insensibly into an inextricable labyrinth of debts, cares, woes, want, grief, discontent, and melancholy it self.

I have done with families, and will now briefly run over some few sorts and conditions of men. The most secure, happy, jovial and merry in the worlds esteem are Princes and great men, free from melancholy: but

for their cares, miseries, suspicions, jealousies, discontents, folly and madness, I refer 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 perpetual fears, anxieties, inso-much, that as he said in *Valerius*, If thou knewest with what cares and miseries this robe were stuffed, thou wouldst not stoop to take it up. Or put case they be secure and free from fears and discontents, yet they are void of reason too oft, and precipitate in their actions; read 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 inconsiderate in their proceedings, how they dote, every page almost will witness,

—delirant reges, plebuntur Achivi.

Next in place, next in miseries and discontents, in all manner of hairbrain'd actions are great men, *procul à Jove, procul à fulmine*, the nearer the worse. If they live in Court, they are up and down, ebb and flow with their Princes favours, *Ingenium vultu statque caditque suo*, now aloft, to morrow down, as *Polybius* describes them, *like so many casting Counters, now of gold, to morrow of silver, that vary in worth as the computant will, now they stand for unites, to morrow for thousands; now before all, and anon behind*. Beside they torment one another with mutual factions, emulations: one is ambitious, another enamoured, a third in debt, a prodigal, overruns his fortunes, a fourth solicitous with cares, gets nothing, &c. But for these mens discontents, anxieties, I refer you to *Lucians Tract, de mercede conductis*, *Æneas Sylvius* (*libidinis & stultitiae servos*, he calls them) *Agrippa*, and many others.

Of Philolophers and Scholars, *prisca sapientia diffatores*, I have already spoken in general terms, those superintendents of wit and learning, men above men, those refined men, Minions of the Muses,

—mentemque habere quæis bonam

Et esse corculis datum est.

These acute and subtil Sophisters, so much honoured, have as much need of Hellebor as others:

—ô Medici mediam pertundite venam.

Read *Lucians Piscator*, and tell how he esteemed them; *Agrippa's Tract* of the vanity of Sciences; nay read their own works, their absurd tenets, prodigious paradoxes, & *risum teneatis amici*? You shall find that of *Aristotle* true, *nullum magnum ingenium sine mixtura demetie*, they have a worm as well as others; you shall find a phantastical strain, a fustian, a bumbast, a vainglorious humour, an affected stile, &c. like a prominent thred in an uneven woven cloth, run parallel through-out their works. And they that teach wisdom, patience, meekness, are the veryest diz-ards, hairbrains, and most discontent.

In a Salomon: the

Ter.

k Angli-
thotat.
Plaut.

I Paling.
Filius aut
fur.
m Catu
cum murt
dua galli
simul in
adi, Et
glotes bine
nanquam
vivunt fuit
litt.
n Res an-
guila domi.
o When
pride and
beggery
meet in a
family,
they roar
and howl,
and cause
as many
flashes of
discon-
tents, as
fire and
water,
when they
concur,
make
thunder-
claps in
the skies.
p Plautus
Andular.

of r Pellit
in bellis
sapientia,
vi geritur
vet. Vitus
procurbi-
um, aut re-
gem aut
jatum
nasti opor-
tuit.

* Lib. i.
hist. Rom.
similes a.
baccalarum
calculus,
secundum
computan-
tis arbitri-
am, modo
erit sunt,
modo aurei;
ad natum
regni nunc
beati sunt
nunc miseri;
l Aramoa-
sique So-
lones in
Sa. 3. De
Sylvius (libidinis & stultitiae servos, he calls
them) Agrippa, and many others.

t F. Doase
Epid. lib.
i. c. 13.
u Hoc cog-
nomento
cognat stat
Romæ, qui
cervos
mortales
sapientia
præstare,
talis Plin.
lib. 7. cap.
34.

x Isenlie
parant cer-
ta ratione
modoque,
ruad by
the book;
they.
y Juvenal

draws lines with *Archimedes*, whiles 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 toys, idle questions, and things of no worth?

That ^c Lovers are mad, I think no man will deny, *Amare simul & sapere, ipsi Jovi non datur*, *Jupiter* himself cannot intend both at once,

^d *Non bene conveniunt, nec in una sede morantur* *Majestas & amor.*

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

^h *Nevisanus* the Lawyer hold it for an axiom, most women are fools, ⁱ *consilium feminis invalidum*; *Seneca* men, be they young or old; who doubts it? youth is mad as *Elms* in Tully, *Stulti adolescentuli*, old age little better, *deliri senes*, &c. *Theophrastes* in the 107 year of his age, ^j said he then began to be wise, *tum sapere capit*, and therefore lamented his departure. If wisdom come so late, where shall we find a wise man? our old ones dote at threescore and ten. I would cite more proofs, and a better Author; but for the present, let one fool point at another. ^k *Nevisanus* hath as hard an opinion of ^l rich men. *wealth and wisdom cannot dwell together, stultitiam patiuntur opes*, and they do commonly ^m *infatuare cor hominis*, besot men; and as we see it, fools have fortune: ⁿ *Sapientia non invenitur in terra suavis vivere*. For beside a natural contempt of learning, which accompanies such kind of men, innate idleness, (for they will take no pains) and which ^o *Aristotle* observes, *ubi mens plurima, ibi minima fortuna, ubi plurima fortuna, ibi mens perexigua*, great wealth and little wit go commonly together: they have as much brains some of them in their heads as in their heels; besides this inbred neglect of liberal sciences, and all Arts, which should *excolere mentem*, polish the mind, they have 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 Satyrists to work upon,)

^p *Hic nuptiarum insanit amoribus, hic puerorum*, one is mad of hawking, hunting, cocking; another of carousing, horse-riding, spending; a fourth of building, fighting, &c.

^q *Insanit veteres statuas Damaspippus emendo, Damaspippus* hath an humour of his own, to be talk of: ^r *Heliodorus* the Carthaginian another.

^s *Heliodorus* the Carthaginian another.

^t *Heliodorus* the Carthaginian another.

^u *Heliodorus* the Carthaginian another.

^v *Heliodorus* the Carthaginian another.

^w *Heliodorus* the Carthaginian another.

^x *Heliodorus* the Carthaginian another.

ther. In a word, as *Scaliger* concludes of them all, they are *Statue erectæ stultitiæ*, the very statues or pillars of folly. Chuse out of all stories him that hath been most admired, you shall still find, *multa ad laudem, multa ad vituperationem magnifica*, as ^y *Berosus* of *Seleucia*; *omnes mortales militiâ, triumphis, divitiis, &c. tum & luxu, cede, ceterisque vitis antecessu*, as she had some good, so had she many bad parts.

^z *Alexander*, a worthy man, but furious in his anger, overtaken in drink: *Cæsar* and *Scipio* valiant and wise, but vain-glorious, ambitious: ^a *Vespasian* a worthy Prince, but covetous: ^b *Hannibal*, as he had mighty virtues, 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 all, they are like these double or turning pictures; stand before which, you see a fair 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 find them wise on the one side, and fools 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 mad, ^x they have all the Symptoms of melancholy, fear, sadness, suspicion, &c. as shall be proved in his proper place,

Danda est Heliebori multo pars maxima avaris.

And yet methinks prodigals are much madder than they, be of what condition they will, that bear a publick, or private purse; as a Dutch writer censured *Richard* the rich Duke of Cornwall, suing to be Emperour, for his profuse spending, *qui effudit pecuniam ante pedes principum Electorum sicut aquam*, that scattered money like water; I do censure them, *Stulta Anglia* (saith he) *quæ tot denariis sponte est privata, stulti principes Alemania, qui nobile jus suum pro pecuniâ vendiderunt*; spend-thrifts, bribers, and bribe-takers are fools, and so are ^z all they that cannot keep, disburse, or spend their moneys well.

I might say the like of angry, peevish, covetous, ambitious; ^a *Anticyras melior sorbere meracas*; *Epicures*, *Atheists*, *Schismatics*, *Hereticks*; *his omnes habent imaginationem lasam* (saith *Nymannus*) and their madness shall be evident, ^b *2 Tim. 3. 9.* ^c *Fabius* an Italian, holds sea-faring men all mad; the ship is mad, for it never stands still: the mariners are mad, to expose themselves to such imminent dangers: the waters are raging mad, in perpetual motion: the winds are as mad as the rest, they know not whence they come, whither they would go: and those men are maddest of all that go to sea; for one fool at home, they find forty abroad. He was a mad man that said it, and thou peradventure as mad to read it. ^d *Felix Platerus* is of opinion all Alchymists are mad, out of their wits; ^e *Arben* cu

If it be his work, which Gasp. V. r. sus- pects.

u Livy. f. gentes r. tates in- gentia ci- tia.

x Hor. Quisquis ambitio- mala aut argenti palli a- ment. Quis- quis lavi- ria, tristi- que spo- sitioni, Por.

y Cronica Slavonica ad an- num 1257. de cuius pecunia jam inve- dibilla dicebant. z A fool and his money are soon parted.

a Orat. de Imag. am- bitus & audax na- tivitatis.

b Nicias stulta, que cotinuo movetur, nante su. ti

qui se pe- riculis ex- ponit, aqua inf- na qua se frunt, &c.

c Fabius an- ter jalla- tur, &c. qui mari si committit stoll- iminent dangers: the waters are raging mad, d. u. nam in perpetua motion: the winds are as mad as the rest, they know not whence they come, whi- ther they would go: and those men are maddest of all that go to sea; for one fool at home, they find forty abroad.

e Gasp. V. r. sus- pects.

e Dipsos- phist. lib. 2. saith

saith as much of Fiddlers, & musarum luscianis, ^f Musicians, omnes tibicines insaniant, ubi semel efflant, avolat illico mens, in comes musick at one ear, out goes wit at another. Proud and vain glorious persons are certainly mad; and so are ^g lascivious, I can feel their pulses beat hither, horn mad some of them, to let others lye with their wives, and wink at it.

To insist ^h in all particulars, were an Herculean task, to ⁱ reckon up ^k insanas substructiones, insanos labores, insanum luxum, mad labours, mad books, endeavours, carriages, gross ignorance, ridiculous actions, absurd gestures, insanam gulam, insaniam villarum, insana jurgia, as Tully terms them, madness of Villages, stupend Structures; as those Egyptian 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 known: To insist in their hypocrisie, inconstancy, blindness, rashness, dementem temeritatem, fraud, cozenage, malice, anger, impudence, ingratitude, ambition, gross superstition,

² tempora infesta & adulatione sordida, as in Tiberius times, such base flattery, stupend, parasitical fawning and colloquing, &c. brawls, conflicts, desires, contentions, it would ask an expert Vesalius to anatomize every member. Shall I say? Jupiter himself, 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 walk, converse with whom, in what Province, City, and not meet with Signior Deliro, or Hercules Furvens, Menades, and Corybantes? Their speeches say no less. ² E fungeis nati homines, or else they fetched their pedigree from those that were struck by Sampson with the jaw-bone of an Ass. Or from Deucalion and Pyrrha's stones, for durum genus sumus, ^b marmore sumus, we are stony-hearted, and favour too much of the stock, as if they had all heard that enchanted horn of Astolpho that English Duke in Ariosto, which never sounded but all his auditors were mad, and for fear ready to make away themselves; 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, afternoon-men, it is Midsummer-moon still, and the Dog-days last all the year long, they are all mad. Whom shall I then except? Ulricus Huttenus ^d nemo, nam, nemo omnibus horis sapit, Nemo nascitur sine vitiis, Crimine Nemo caret, Nemo forte sua vivit contentus, Nemo in amore sapit, Nemo bonus, Nemo sapiens, Nemo est ex omni parte beatus, &c. and therefore Nicholas Nemo, or Monsieur Nobody 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 madness, than 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 speak of them; neither is it fit; per me sint omnia protinus alba, I will not think amiss of them. Whom next? Stoicks? Sapiens Stoicus, and he alone is subject to no perturbations, as ^f Plutarch scoffs 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-blind, toothless and deformed; yet he is most beautiful, and like a god, a King in conceit, though not worth a groat. He never dotes, never mad, never sad, drunk, because virtue cannot be taken away, as ^g Zeno holds, by reason of strong apprehension, but he was mad to say so. ^h Anticyra caelo huic est opus aut dolabrâ, he had need to be bored, and so had all his fellows, 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 aut per ebrietatem, aut acribilarium morbum, it may be lost by drunkenness or melancholy, he may be sometimes crazed 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 Cross, those great Theologues, Politicians, Philosophers, Physicians, Philologers, Artists, &c. of whom S. Bridget, Albus Joacchimus, Leicenbergius, and such divine spirits have prophesied, and made promise to the world, if at least there be any such (Hen. ¹ Nennhusius makes a doubt of it, ^m Valentinus Andreas and others) or an Elias artifex their Theophrastian master; whom though Labovius and many deride and carp at, yet some will have to be the ⁿ renewer of all arts and sciences, reformer of the world, and now living, for so Johannes Montanus Strigoniensis that great Patron of Paracelsus contends, and certainly avers ^o a most divine man, and the quintessence of wisdom wheresoever he is; for he, his fraternity, friends, &c. are all ^p betrothed to wisdom, if we may believe their disciples and followers. I must needs except Lipsius and the Pope, and expunge their name out of the catalogue of fools. For besides that parasitical testimony of Doufa, ¹

A Sole exoriente Meotidas usq; paludes, Nemo est qui justo se equiparare queat. Lipsius saith of himself, that he was ² humani generis quidem pedagogus voce & stylo, a grand Signior, a Master, a Tutor of us all, and for thirteen years he brags, how he sowed wisdom in the Low Countreys, as Ammonius the Philosopher sometimes did in Alexandria, cum humanitate literas & sapientiam cum prudentia: antistes sapientiae, he shall be Sapientum

2 Tacitus

3. Annal.

a Ovid. 7.

mir. E. fug.

g. nati

homines ut

olim Corin-

thi prima-

vi illius

loci dice-

re, quia

stolidi &

fatus sangu-

nati dice-

bantur,

idem &

alibi di-

cas.

b Famian.

Strade de

hajulis, de

marmore

semisculpti.

c Arianus

periplo ma-

ris Epixini

portus ejus

meminit,

Gillius

l. 3. de

Bosphor.

Thoracio &

laurus in-

ferens que

allata in

convictum

convivas

omnis insu-

peria efficit.

Gallid.

Stuechius

comment.

&c.

d Lapidum

poema sic

inscriptum.

e Stultiti-

am similari

non poter

nisi taci-

tasitati.

f Extortus

non cracia-

tar, ambu-

las non le-

ditur, pro-

stratus in

lulla, non

vincitur;

non fit

captivus

ab hoste

venanda-

tus. Et si

ragosus, si-

rex idem

lus, lascus,

deformis,

formosus

tamen, &

dis similis,

felix, di-

tes, rex

nullius

egens, nisi

denotio non

fit dignus.

g. illum

contendunt

non injuria

affici, non

insania, non

increduli,

quia vir-

tus non tri-

pitar ob

constantes

comprehen-

siones. Lips.

Phys. Stoic.

lib. 3.

diff. 18.

h Tarrus

Hobus epig.

102. l. 8.

i Hor.

k Frater

sanct. Roset

crucis.

l An sint,

quales sint,

unde nomen

illud scien-

tiarum.

m Turri

nabil.

n Omnia

artium &

scientia-

rum infla-

rator.

o Divinus

ille vir au-

thor nota-

ram. in ep.

Reg. Eaton.

ed. Ham-

bur. 1608.

p Sapientie

dispositi.

q Solus hic

est sapiens,

alii volu-

tant velut

umbra.

r In ep. ad

Balthaf.

Moretum.

*Rejelli-
ancula ad
Patavum.
Felinus
cum reli-
quis.*

pientum Octavus. The Pope is more than a man, as his Parrots often make him, a demigod, and besides his Holiness cannot err, in *Cathedra* belike: and yet some of them have been Magicians, Hereticks, Atheists, Children, and as *Platina* saith of *John 22.* *Et si 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 in particular, but in general terms to the rest, they are all mad, their wits are evaporated, and as *Ariosto* feigns *l. 34.* kept in jars above the Moon.

*t Magnum
vivam si-
qui est sa-
pientia, some
think;
others de-
spere. Ca-
tal.*

Some lose their wits with love, some with ambition,
Some following *Lords & men of high condition.*
Some in fair jewels rich and costly set,
Others in Poetry their wits forget.
Another thinks to be an Alchymist,
Till all be spent, and that his number's mist.
Convict fools they are, mad men upon record;
and I am afraid past cure many of them, * *crepant inguina,* the Symptoms are manifest, they are all of *Goram* Parish:

* *Plant.
Mente.*

u In Sat. 14

x Or to

send for a

Cook to

the Anti-

cyra to

make Hel-

leboe pot-

rage, settle

brain pot-

rage.

y Aliqua-

tulum ta-

men indi-

mi salubr-

quod an-

rum multis

& sapien-

tibus &

celeberr-

mus viris

ipse inspi-

ens sim,

quod se

Atenippus

Luciani in

Nicomach-

ia.

z Petroni-

us in Ca-

talid.

Quum furor haud dubius, quum sit manifesta phrenesis,
what remains then* 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 ask in the mean time, who I am that so boldly censure others, *in nullo habes vitia?* Have I no faults? Yes more than thou hast, whatsoever thou art. *Nos numerus sumus,* I confess it again, I am as foolish, as mad as any one.

* *Insanus vobis videor, non deprecor ipse,*
Quo minus insanus,
I do not deny it, *demens de populo dematur.* My comfort is, I have more fellows, 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 mad, dotes, and every member of it, I have ended my task, and sufficiently illustrated that which I took upon me to demonstrate at first. At this present I have no more to say; *Hic sanam mentem Democritus,* I can but wish my self and them a good Physician, and all of us a better mind.

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 seek to reform what is amiss; 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, fullen, proud, vain-glorious, ridiculous, beastly, pievish, obstinate, impudent, extravagant, dry, doting, dull, desperate, hare-brain'd, &c. mad, frantick, foolish, hetero-

clites, which no new *Hospital* can hold, no physick help: my purpose and endeavour is, in the following discourse to anatomize this humour of melancholy, through all his parts and species, as it is an habit, or an ordinary disease, and that philosophically, medicinally, to shew the causes, symptoms, and several 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 *Mercurialis* observes, in these our days, so often happening, saith *Laurentius*, in our miserable times, as few there are that feel not the smart of it. Of the same mind is *Alian* *Montalins*, *Melaniton*, and others; *Julius* *Caspar Claudinus* calls it the fountain of all other diseases, and so common in this crazed age of ours, that scarce one of a thousand is free from it: and that *Splenetic* *Hypocondriacal* wind especially, which proceeds from the spleen and short ribs. Being then it is a disease so grievous, so common, I know not wherein to do a more general service, and spend my time better, than to prescribe means how to prevent and cure so universal a malady, an Epidemical disease, that so often, so much crucifies the body and mind.

If I have over-shot my self in this which hath been hitherto said, or that it is, which I am sure some will object, too phantastical, too light and comical for a Divine, too satirical for one of my profession, I will presume to answer with *Erasmus*, in like case, 'Tis not I, but *Democritus*, *Democritus dixit:* you must consider what it is to speak in ones own or anothers person, an assumed habit and name; a difference betwixt him that affects or acts a Prince, a Philosophers, a Magistrates, a Fools 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.

Dixero si quid forte jocosius, hoc mihi juris Cum veniam dabis

Take heed you mistake me not. If I do a little forget my self, 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 lawful was of old, and still will be,

To speak of vice, but let the name go free:

I hate their vices, not their persons. If any

be displeased, or take ought unto himself, let

him not expostulate or cavil with him that said

it (so did *Erasmus* excuse himself to *Dorpi-*

us, si parva licet componere magnis) and so

do I; but let him be angry with himself, that

so betrayed and opened his own faults in ap-

plying it to himself: if he be guilty and de-

serve it, let him amend whoever he is, and

not be angry. He that hateth correction is a

fool, *Prov. 12. 1.* If he be not guilty, it con-

cerns him not; it is not my freeness of speech,

but a guilty conscience, a gauged back of his

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

b Hec affli-
ctio nostris
temporibus
frequentis-
sima.

c Cap. 15.

d De Mal.

e De ani-

ma. nostro

hoc seculo

morbus fre-

quentis-
simus.

f Consult.

98. ad

nostris tem-

poribus fre-

quenter in-

gruit ut

nullus fore

ab ejus

labe immu-

nis reperit-

atur, &

omnium

fire mor-

borum oc-

casio exi-

stat.

g Mor. Ex-

com. si quis

calumnie-

tur levius

esse quam

deceat Theo-

logum, aut

mordacius

quam dece-

at Christi-

anum.

h Mor. Sat.

4. l. 1.

i Epl. ad

Dorpiam de

historia. si

quispiam

offendatur

& sibi vin-

dicet, non

habet quod

expostulet

cum eo qui

scripsit, ipse

si volet, se-

cum agere

injuriarum,

ut potest sui

proditor,

qui decla-

rauit hoc

ad se pro-

prie parti-

navi.

j Si quis se

lesum cla-

mabit, aut

conscienti-

am prodit-

isam, aut

corde me-

rum. Phed.

l. 3. Alop.

Fab.

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

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

^l *Mart. l. 7. 22.* *Nec cibis ipse juvat morsu fraudatus aceti.* Object then and cavil 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* feast, when as he said, *nullum libertati periculum est*, servants in old Rome had liberty to say and do what them list. When our country-men sacrificed to their goddesses ⁿ *Vacuna*, and sat tipling by their *Vacunal* fires, I writ this, and published this ^o *ἐπεὶ ἔλαυν*, it is neminis nihil. The time, place, persons, and all circumstances apologize for me, and why may I not then be idle with others? speak my mind freely? If you deny me this liberty, upon these presumptions I will take it: I say again, I will take it.

^p *Si quis est qui dictum in se inclementius existimavit esse, sic existimet.* If any man take exceptions, let him turn 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 fear not. No, I recant, I will not, I care, I fear, I confess my fault, acknowledge a great offence,

^q *motus praestat componere suetus,* I have overshot my self, I have spoken foolishly, rashly, unadvisedly, absurdly, I have anatomized mine own folly. And now methinks upon a sudden I am awaked as it were out of a dream, I have had a raving fit, a phantastical fit, ranged up and down, in and out, I have insulted over most kind of men, abused some, offended others, wronged my self; and now being recovered, and perceiving mine error, cry with ^r *Orlando*, *Solvite me, pardon (O boni)* that which is past, and I will make you amends in that which is to come; I promise you a more sober discourse in my following Treatise. If through weakness, folly, passion, discontent, ignorance, I have said amiss, let it be

forgotten and forgiven. I acknowledge that of ^s *Tacitus* to be true, *Asper faciet ubi nimis ex vero traxere, acrem sui memoriam relinquant*; a bitter yeast leaves a sting behind it: and as an honourable man observes, ^t *They fear a Satyrists wit, be their memories.* I may justly suspect the worst; and though I hope I have wronged no man, yet in *Medea's* 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, huc ire data
Obliterentur*

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

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, leni ingenium, vel minimam suspicionem deprecari oportere*. If thou knewest my ^u modesty and simplicity, thou wouldst easily pardon and forgive what is here amiss, or by thee mis-conceived. If hereafter anatomizing this sorry humour, my hand slip, as an unskilful Prentice I launce too deep, and cut through skin and all at unawares, make it smart, or cut awry, ^v *pardon a rude hand, an unskilful knife*, 'tis a most difficult thing to keep an even tone, a perpetual 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 err; *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,

^w *Nemo aliquid recognoscat, nos mentimur omnia.*

I'll 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.



Lectori male feriato.

U vero cauesis edico quisquis es, ne temere sugilles Authorem huiusce operis, aut cavillator irrideas. Imo ne vel ex aliorum censura tacite obloquaris (vis dicam verbo) nequid nasutulus inepte improbes, aut falso singas. Nam si talis revera sit, qualem pra se fert Junior Democritus, seniori Democrito saltem affinis, aut ejus Genium vel tantillum sapiat; actum de te, censorem aequae ac delatorem^a aget e contra, (petulanti splene cum sit) sufflabit te in jocos, comminuet in sales, addo etiam, & deo Risui te sacrificabit.

^a Si mihi combricit, melius non tangere clamo. Hor.
^b Hippocriti.
Damageto, accersitus sum ut Democritum tanquam insanum curarem, sed postquam conveni, non per fo-rem desipientiae negotium, sed verum omnium receptaculum deprehendi, ejusque ingenium demiratus sum. Abderitavos vero tanquam non sanos accusavi, veratri potione ipsos potius eguisse dicens. c. Mart.

Iterum moneo, ne quid cavillere, ne dum Democritum Juniorem conviciis infames, aut ignominiose vituperes, de te non male sentientem, tu idem audias ab amico cordato, quod olim vulgus Abderitanum^c ab^b Hippocrate, concivem bene meritum & popularem suum Democritum, pro insano habens. Nec tu Democrite sapias, stulti autem & insani Abderitae.

^c Abderitanae pectora plebis habes.

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

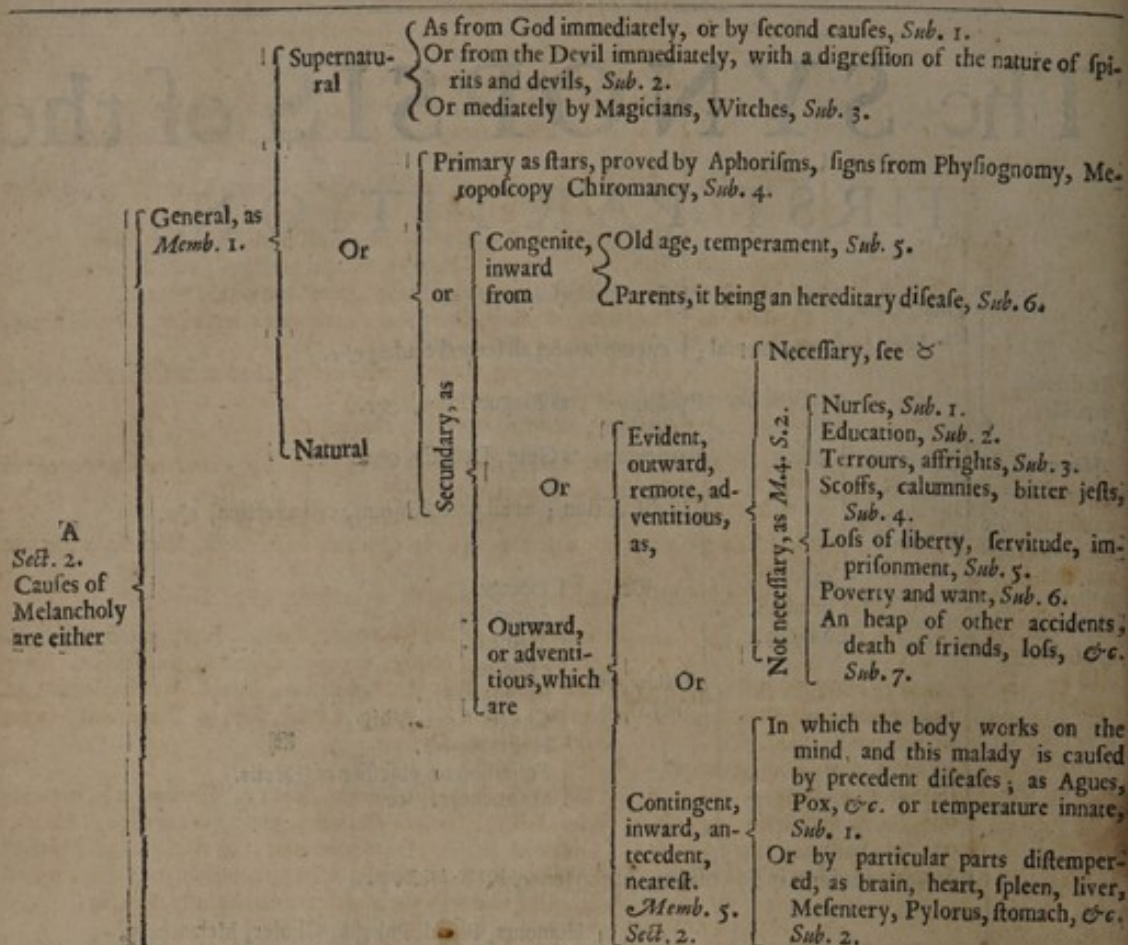
Heraclite fleas, misero sic convenit avo,
Nil nisi turpe vides, nil nisi triste vides.
Ride etiam, quantumque lubet, Democrite ride,
Non nisi vana vides, non nisi stulta vides.
Is fletu, hic risu modo gaudeat, unus utrique
Sit licet usque labor, sit licet usque dolor.
Nunc opus est (nam totus eheu jam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



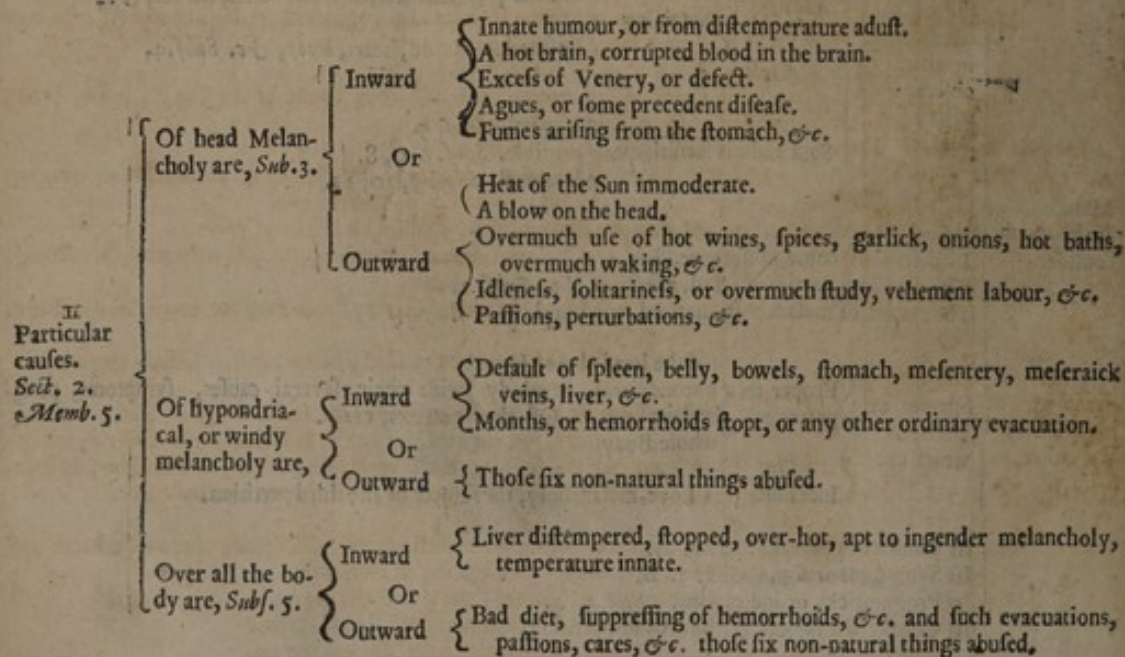
The SYNOPSIS of the FIRST PARTITION.

In diseases consider <i>Sett. 1.</i> <i>Memb. 1.</i>	Their Causes. <i>Subs. 1.</i>		{ Impulsive ; { sin, concupiscence, &c. { Instrumental ; { intemperance, all second causes, &c.		
	Or Definition, Member, Division. <i>Subselt. 2.</i>	Of the body 300. which are	{ Epidemical ; as Plague, Plica, &c. Or { Particular ; as Gout, Dropsie, &c.		
			{ In disposition ; as all perturbations, evil affection, &c.		
		Of the head or mind. <i>Subs. 3.</i>	Or	Dotage. Phrensic. Madnefs. Ecstasie. Lycanthropia. Chorus sancti Viti. Hydrophobia. Possession or obsession of Devils. Melancholy. See V	
Its <i>Æquivocations</i> , in Disposition, Improper, &c. <i>Subselt. 5.</i>					
Melancho- ly: in which consider	<i>Memb. 2.</i> To its ex- plication, a digression of anatomy, in which observe parts of <i>Subs. 1.</i>	Body hath parts <i>Subs. 1.</i>	{ contained as Or { containing	Humours, Blood, Phlegm, Choler, Melancholy!	
				Spirits ; Vital, Natural, Animal.	
				Similar ; spermatical, or flesh, bones, nerves, &c.	
				Dissimilar ; brain, heart, liver, &c. <i>Subs. 4.</i>	
				Soul and his faculties, as	
Melancho- ly: in which consider	<i>Memb. 3.</i> Its definition, name, difference, <i>Sub. 1.</i> The part and parties affected, affection, &c. <i>Subs. 2.</i> The matter of melancholy, natural, unnatural, &c. <i>Subs. 4.</i>		{ Proper to parts, as Or { Indefinite ; as Love-melancholy, the subject of the third partition.	Vegetal. <i>Subs. 5.</i>	
				Sensible. <i>Subs. 6, 7, 8.</i>	
				Rational. <i>Subs. 9, 10, 11.</i>	
				Of the head alone, Hy- pocondriacal, or windy melancholy. Of the whole Body	
				with their several causes, symptoms, prog- nosticks, cures.	
Its Causes in general. <i>Sett. 2. A.</i> Its Symptoms or signs. <i>Sett. 3. B.</i> Its Prognosticks or indications. <i>Sett. 4. 4.</i> Its Cures ; the subject of the second Partition.					

Synopsis of the first Partition.



Particular to the three species, See II



Necessary

Synopsis of the first Partition.

		Bread; coarse and black, &c.		
		Drink; thick, thin, sowre, &c.		
		Water unclean, milk, oyl, vinegar, wine, spices, &c.		
		Parts; heads, teet, entrails, fat, bacon, blood, &c.		
Necessary causes, as those six non-natu- ral things which are, <i>Self. 2.</i> <i>Memb. 2.</i>	Diet of- fending in <i>Sub. 3.</i>	Substance	Flesh {	
			Kinds {	Bief, Pork, Venifon, Hares, Goats, Pigeons, Pea- cocks, Fen-fowl, &c.
				Herbs, {
			Of Fish; all Shell-fish, hard and slimy fish, &c.	
				Of Herbs; Pulse, Cabbage, Mellons, Garlick, Onions, &c.
			&c. {	All Roots, raw Fruits, hard and windy Meats.
		Quality, as in	Preparing, dressing, sharp sauces, salt meats, indurate, sowced, fryed, broyled, or made-dishes, &c.	
			Disorder in eating, immoderate eating, or at unseasonable times, & <i>Subsec. 2.</i>	
		Quantity	Custom; delight, appetite, altered, &c. <i>Subf. 3.</i>	
		B. Symptoms of Melancholy are either, <i>Self. 3.</i>	General, as of <i>Memb. 1.</i>	Mind
Costiveness, hot baths, sweating, issues stopped, <i>Venus</i> in excess, or in defect, phlebotomy, purging, &c.				
Air; hot, cold, tempestuous, dark, thick, foggy, moorish, &c. <i>Subf. 5.</i>				
Exercise, {				
Unseasonable, excessive or defective of body or mind, solitariness, idleness, a life out of action, &c.				
Sleep and waking, unseasonable, inordinate, over-much, over-little, &c. <i>Subf. 7.</i>				
Iracible	Sorrow, cause and symptome, <i>Sub. 4.</i> Fear, cause and sym- ptome, <i>Sub. 5.</i> Shame, repulse, disgrace, &c. <i>Sub. 6.</i> Envy and malice, <i>Sub. 7.</i> Emulation, hatred, faction, desire of revenge, <i>Sub. 8.</i> Anger a cause, <i>Sub. 9.</i> Discontents, cares, miseries, &c. <i>Sub. 10.</i>			
	Or			
concu- piscible.	Vehement desires, ambition, <i>Sub. 11.</i> Covetousness, <i>φιλαργυ- ρια</i> , <i>Sub. 12.</i> Love of pleasures, gaming in excess, &c. <i>Sub. 13.</i>			
	Desire of praise, pride, vain-glory, &c. <i>Sub. 14.</i> Love of learning, study in excess, with a digression of the misery of Scholars, and why the Muses are melancholy, <i>Sub. 15.</i>			
Body, as ill digestion, crudity, wind, dry brains, hard belly, thick blood, much waking; heaviness and palpitation of heart, leaping in many places, &c. <i>Sub. 1.</i>				
B. Symptoms of Melancholy are either, <i>Self. 3.</i>	General, as of <i>Memb. 1.</i>	Mind	Common to all or most, {	
			Fear and sorrow without a just cause, suspicion, jealousy, discontent, soli- tariness, irksomness, continual cogitations, restless thoughts, vain ima- ginations, &c. <i>Subf. 2.</i>	
			Celestial influences, as $\hbar \mu \delta$, &c. parts of the body, heart, brain, liver, spleen, stomach, &c.	
				Humours {
			Sanguine are merry still, laughing, pleasant, meditating on Playes, Women, Musick, &c.	
			Phlegmatick, slothful, dull, heavy, &c.	
			Cholerick, furious, impatient, subject to hear and see strange apparitions, &c.	
			Black, solitary, sad, they think they are bewicht, dead, &c.	
			Or mixt of these four humours adust, or not adust, infinitely varied.	
			Particular to private persons, according to <i>Su. 3, 4.</i>	Their severall cu- stoms, conditions, inclinations, dis- cipline, &c.
Continuance of time, as the humour is intended or remitted, &c.	Pleasant at first, hardly discerned, afterwards harsh and intolerable, if inveterate. Hence some { 1. <i>Falsa cogitatio.</i> make three { 2. <i>Cogitata loqui.</i> degrees, { 3. <i>Execrui loquutum.</i> By fits, or continue, as the object varies, pleasing or displeasing.			
Simple, or as it is mixt with other diseases, Apoplexies, Gout, <i>Caninus appetitus</i> , &c. so the sym- ptoms are various.				

Symptoms of the first Partition.

Particular symptoms to the 3 distinct species.
Seet. 3. Memb. 2.

Head-me- { In body { Head-ach, binding, heaviness, vertigo, lightness, ringing of the ears, much waking, fixed eyes, high colour, red eyes, hard belly, dry body, no great sign of melancholy in the other parts.

lancholy. Or
Sub. 1. In mind { Continual fear, sorrow, suspicion, discontent, superfluous cares,
solicitude, anxiety, perpetual cogitation of such toys they are
possessed with, thoughts like dreams, &c.

Hypocondriacal or windy me- { In body { Wind, rumbling in the guts, belly-ake, heat in the bowels, convulsions, crudities, short wind, fowr and sharp belchings, cold swear, pain in the left side, suffocation, palpitation, heaviness of the heart, singing in the ears, much spittle, and moist, &c.

lancholy. Or
Sub. 2. In mind { Fearful, sad, suspicious, discontent, anxiety, &c. Lascivious by reason of much wind, troublesome dreams, affected by fits, &c.

Over all { In body { Black, most part lean, broad veins, gross, thick blood, their hemorrhoids commonly stopped, &c.

the body. } Or
Sub. 3. { In mind { Fearful, sad, solitary, hate light, averse from company, fearful dreams, &c.

Symptoms of Nuns, Maids, and Widows Melancholy, in body and mind, &c.

A reason of these sym- } Why they are so fearful, sad, suspicious without a cause, why solitary, why melancholy men are witty, why they suppose they hear and see strange voices, visions, apparitions.

promes. } Why they prophesie, and speak strange languages, whence comes their crud-
dity, rumbling, convulsions, cold swear, heaviness of heart, palpitation, car-
diaca, fearful dreams, much waking, prodigious phantasies.

Morphew, Scabs, Itch, Breaking out, &c.

Black Jaundice.

Tending to good, as { Black Jaundice.
If the Hemorrhoids voluntarily open.
If Varices appear.

If Varices appear.

Leaners, drinkers, hollow-eyed, &c.

Inveterate melancholy is incurable.

Tending to evil, as { If cold, it degenerates often into Epilepsie, Apoplexy, dotage, or into blind^{ness}.

BLINDNESS.

If hot, 'nto madness, despair, and violent death.

The grievousness of this above all other diseases.

Corollaries and que- { The diseases of the mind are more grievous than those of the body.
Whether it be lawful in this case of melancholy, for a man to offer violence to himself. *Neg.*

How a melancholy or mad man offering violence to himself, is to be censured.



THE FIRST PARTITION.

SECTIONS.
THE FIRST } MEMBER:
SUBSECTION.

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

Mans excellency.

^a *Magnum miraculum.*
^b *Mundi epitome, natura deliciae.*

^c *Finis, re-
ram omni-
um, cui
sublunaria
serviunt.*
*Scalig. ex-
ercit. 265.*

^d *ut in
numismate
Cesaris
imago, sic
in homine
Dei.*

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

^g *Eph. 4.
h* *Palanti-
rins.*

MAN, the most excellent and noble creature of the World, the principal and mighty work of God, wonder of Nature, as Zoroastes calls him; and *audacis natura miraculum*, the ^a marvail of marvails, as Plato; the ^b Abridgment and Epitome of the World, as Pliny; *Microcosmus*, a little world, a model of the world, ^c Sovereign 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 yield obedience; far surpassing all the rest, not in body only, but in soul; ^d *Imaginis Imago*, ^e created to Gods own ^f Image, to that immortal and incorporeal substance, with all the faculties and powers belonging unto it; was at first pure, divine, perfect, happy, ^g Created after God in true holiness and righteousness; *Deo congruens*, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorifie him, to do his will,

Ut diis consimiles parturiat deos.
(as an old Poet saith) to propagate the Church. But this most noble creature, *Heu tristis, & lachrymosa commutatio* (^h one exclaims) O pitiful change! is fallen from that he was, and forfeited his estate, become *miserabilis homuncio*, a castaway, a caitiff, one of the most miserable

creatures of the world, if he be considered in his own 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 esteems him: a monster by stupend Metamorphosis, ^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 kind of calamities. ^m *Great travel is created for all men, and an heavy yoke on the sons of Adam*, from the day that they go out of their mothers womb, unto that day they return to the mother of all things. Namely their thoughts,

and fear 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 blue silk, and weareth a Crown, to him that is clothed in simple linnen. Wrath, envy, trouble, and

unquietness; and fear of death, and vigour, and strife, and such things come to both man and beast, but sevenfold to the ungodly. All this befalls him in this life, and peradventure eternal misery in the life to come.

The impulsive cause of these miseries in man;

ⁱ *Pf. 49. 20.*
Mans fall and misery.

^k *Lasit-
vii sape-
equum, im-
pudentia
canem, astu
vulpem.*

^l *Gen. 3.
13.*

^m *Eccles.
4. 1, 2, 3,
4, 5, 8.*

A descrip-
tion of
Melancholy.

2
Impulsive
cause of
mans mi-
fery and
infirmities.
n Gen. 3.
17.

17.

o Illa ca-
dens tegmen
manibus
decahit, &
una Perni-
ciem im-
miste mis-
ris mortu-
libus a-
triam. Ho-
fod. 1. 1. 1.
p Hom. 5.
ad pop.
Antioch.
q Psal.
107. 17.
r Prov. 1.

Quid
autem cri-
bris bella
concurant,
quod steri-
litas &
famis fol-
licitudi-
nem canu-
lent, quod
severiti-
bus morbus
valitudo
frangitur,
quod huma-
nam genus
luis popu-
latione
vastatur;
ob peccatum
omnia.

Cyp.
t Si raro
desuper
pluvia de-
scendat,
si terra
sua pulve-
ris squali-
tat, si vix
jejunas &
pallidas
herbas sti-
rili gleba
producat,
si turbo vitam debilitet, &c. Cyp. u Mat 14. 3. x Philo-
stratus lib. 8. vit. Apollonii. Inpositum eius, & sceleratus nup-
as, & cetera que preter rationem fecerat, morborum causas dixit.

man, this privation or destruction of Gods image, the cause of death and diseases, of all temporal and eternal punishments, was the sin of our first Parent Adam, in eating of the forbidden fruit, by the devils instigation and allurements. His disobedience, pride, ambition, intemperance, incredulity, curiosity; from whence proceeded original sin, and that general corruption of mankind, as from a fountain flowed all bad inclinations, and actual transgressions, which cause our several calamities inflicted upon us for our sins. And this belike is that which our fabulous Poets have shadowed unto us in the tale of Pandora's box, which being opened through her curiosity, filled the world full of all manner 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 *Ubi peccatum, ibi procella*, as *Chrysostom* well observes. Fools by reason of their transgression, and because of their iniquities are afflicted. Fear cometh like sudden desolation, and destruction like a whirlwind, affliction and anguish, because they did not fear God. 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 Epidemical maladies? 'tis all for your sins, *Hag. 1. 9, 10. Amos 1. Jer. 7.* God is angry, punisheth, and threateneth, because of their obstinacy and stubbornness, they will not turn unto him, If the earth be barren then for want of rain, if dry and squalid, it yield no fruit, if your fountains be dried up, your wine, corn, and oyl blasted, if the air be corrupted, and men troubled with diseases, 'tis by reason of their sins: which like the blood of Abel cry loud to Heaven for vengeance, *Lam. 5. 15.* That we have sinned, therefore our hearts are heavy, *Isa. 59. 11, 12.* We roar like Bears, and mourn like Doves, and want health, &c. for our sins and trespasses. But this we cannot endure to hear, or to take notice of, *Jer. 2. 30.* We are smitten in vain, & 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.* Herod could not abide John Baptist, nor Domitian endure Apollonius to tell the causes of the plague at Ephesus, his injustice, incest, adultery, and the like.

To punish therefore this blindness and obstinacy of ours, as a concomitant cause, and principal agent, is Gods just judgement, in bringing these calamities upon us, to chastise us, I say for our sins, and to satisfy Gods wrath. For the law requires obedience or punishment, as you may read at large, *Deut.*

28. 15. If they will not obey the Lord, and keep his Commandments and ordinances; then all these curses shall come upon them. Cursed in the town, and in the field, &c. Cursed in the fruit of the body, &c. The Lord shall send thee trouble and shame, because of thy wickedness. And a little after, The Lord shall smite thee with the botch of Egypt, and with emroids, and scab, and itch, and thou canst not be healed. With madness, blindness, and astonishing of heart. This Paul seconds, *Rom. 2. 9.* Tribulation and anguish on the soul 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 to know God our selves, to inform and teach us wisdom. 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, *Nostra salutis avidus*, saith *Lemnius*, and for that cause pulls us by the ear many times, to put us in mind of our duties: That they which erred might have understanding, (as *Isay* speaks *29. 21.*) and so to be reformed. I am afflicted, and at the point of death, so David confesseth of himself, *Psal. 88. 15. v. 9.* Mine eyes are sorrowful through mine affliction: And that made him turn 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, remembered that he was but a man, and remitted of his pride. In morbo recolligit se animus, as *Pliny* well perceived, In sickness the mind reflects upon itself, & so intrinsically surveys it self, and abhors its former courses; insomuch that he concludes to his friend *Marinus*, that it were the period of all Philosophy, if we could so continue sound, or perform but a part of that which we promised to do, being sick. 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, sickness, or any other adversity, seriously to recount with himself, why this or that malady, misery, this or that incurable disease is inflicted upon him; it may be for his good, sic expedit, as *Peter* said of his daughters ague. Bodily sickness is for his souls health, perisset nisi perisset, had he not been visited, he had utterly perished; for the Lord correcteth him whom he loveth, even as a father doth his child in whom he delighteth. If he be safe and sound on the other side, and free from all manner of infirmity, & cui Gratia, forma, valetudo contingat abunde, Et mundus victus, non deficiente crumena. 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*, beware that he do not forget the Lord his God; that he be not puffed up, but acknowledge them to be

y 16.
z 18.
a 20.

b Vers. 17.

c 28.
Dum quos diligit, castigat.

d Isa. 5. 13.
Vers. 15.

e Nostra salutis avidus, contemnit aures sollicitas, ac calamitate subjugat.

f Leviticus 1. 2. c. 29. d. occult. nat.

g Vixatio dat intellectum.

h Lib. 7. Cam judicio, mors & fastidii cognoscit.

i Intra- tar. Dum vero languorem, vero religioe amoris.

k Summus esse totius Philo- sophie, ut tales esse perseveremus, quales nos sumus esse infirmis profectur.

l Petrar. i Prov. 3. 12.

m k Hic. Epist. lib. 1. 4.

n Deut. 8. 11.

o Qui stat videt ut cadat.

* *Quanto majoribus beneficiis à Deo cumulatur, tanto obligatio- nem se debitorum satori. Instrumental causes of our infirmities.*

be his good gifts and benefits, and * *the more he hath, to be more thankful, (as Agapetianus adviseth)* and use them aright.

Now the instrumental causes of these our infirmities, are as diverse, as the 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 been changed, the earth accursed, the influence of Stars altered, the four Elements, Beasts, Birds, Plants, are now ready to offend us. The principal things for the use of man, are Water, Fire, Iron, Salt, Meal, Wheat, Hony, Milk, Oile, Wine, Clothing, good to the godly, to the sinners turned to evil, Eccles. 39. 26. Fire, and Hail, and Famine, and Dearth, all these are created for vengeance, Eccles. 39. 29. The Heavens threaten us with their Comets, Stars, Planets, with their great Conjunctions, Eclipses, Oppositions, Quæres, and such unfriendly Aspects. The Air with his Meteors, Thunder and Lightning, intemperate heat and cold, mighty winds, tempests, unseasonable weather; from which proceed dearth, famine, plague, and all sorts of Epidemical diseases, consuming infinite myriads of men. At Cayro in Egypt, every third year, (as it is related by Boterus, and others: 300000 dye of the plague; and 200000 in Constantinople, every fifth or seventh at the utmost. How doth the Earth terrify and oppress us with terrible Earthquakes, which are most frequent in China, Japan, and those Eastern Climes, swallowing up sometimes six Cities at once? How doth the water rage with his inundations, irruptions, flinging down Towns, Cities, Villages, Bridges, &c. besides shipwracks; whole Islands are sometimes suddenly overwhelmed with all their inhabitants in Zeland, Holland, and many parts of the Continent drowned, as the Lake Erno in Ireland? Nihilque præter arcium cadavera Patenti cernimus freto. In the Fenns of Freeland 1230. by reason of tempests, the Sea drowned multa hominum millia, & jumenta sine numero, all the Country almost, men and Cattle in it. How doth the Fire rage, that merciless Element, consuming in an instant whole Cities? What Town of any antiquity or note, hath not been once, again and again, by the fury of this merciless element, defaced, ruined, and left desolate? In a word,

Boterus de Inst. Terribilium.

n Ligei hist. relationum Lad. Fris d'cribus Japonicus ad annum 1556.

o Gulcei-ard. de- script. Belg. an. 1421. p Giraldus Cambrensis. q Jasus Doufa 17. lib. 1. cap. 10. r Bunsler. l. 3. Col. 462.

f Buchanan. Baptis.

Ignis pepercit, unda mergit, aëris Vis pestilentis aquori ereptum necat, Bello superstes, tabidus morbo perit. Whom Fire spares, Sea doth drown, whom Sea, Pestilent Ayre doth send to clay, Whom War escapes, sickness takes away.

To descend to more particulars, how many creatures are at deadly feud with men? Lions, Wolves, Bears, &c. Some with hoofs, horns, tusks, teeth, nails: How many noxious Serpents and venomous creatures, ready to offend

us with stings, breath, sight, or quite kill us?

How many pernicious fishes, plants, gums, 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 self? Some make mention of a thousand several 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 mischief, his own executioner, a Wolf, a Devil to himself, and others. We are all brethren in Christ, or at least should be, members of one body, servants of one Lord, and yet no fiend can so torment, insult over, tyrannize, vex, as one man doth another. Let me not fall therefore, (saith David, when wars, plague, famine were offered) into the hands of men, merciless, and wicked men:

Vix sunt homines hoc nomine digni, Quamque lupi, sava plus feritatis habent.

We can most part foresee these Epidemical diseases, and likely avoid them; Dearth, tempests, plagues, our Astrologers foretell 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 keep our professed enemies from our Cities, by gates, walls and towers, defend our selves from thieves and robbers by watchfulness 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 mischief one another.

Sometimes by the Devils help, as Magicians, Witches: sometimes by impostures, mixtures, poysons, stratagems, single combats, wars, we hack and hew, as if we were adinternectionem nati; like Cadmus souldiers born to consume one another. 'Tis an ordinary thing to read of a hundred and two hundred thousand men slain in a battle. Besides all manner of tortures, brasen bulls, racks, wheels, strappadoes, guns, engines, &c. Ad unum corpus humanum supplicia plura, quam membra: We have invented more torturing instruments, than there be several members in a mans body, as Cyprian well observes. To come nearer yet, our own parents by their offences, indiscretion and intemperance, are our mortal enemies. The Fathers have eaten sown grapes, and the childrens teeth are set on edge. They cause our grief many times, and put upon us hereditary diseases, inevitable infirmities: They torment us, and we are ready to injure our posterity;

mox daturi progeniem vitiosorem, and the latter end of the world, as Paul foretold, is still like to be worst. We are thus bad by nature, bad by kind, but far worse by art, every man the greatest enemy unto himself. We study many times to undo our selves, abusing those good gifts which God hath bestowed upon us, Health, Wealth, Strength, Wit, Learning, Art, Memory to our own destruction, Perditio tua ex te. As Judas Maccabeus killed Apollonius with his own weapons, we

3

Homo homini lupus, homo homini non damus.

Ovid de Trist. l. 5. Eleg. 7.

r Misericordia aconita novicia.

Lib. 2. Epist. 2. ad Donatum.

Ezech. 18. 2.

u Hor. l. 3. Od. 6.

y Ezech. 18. 31. z i Macc. 3. 12.

am

4 arm our selves to our own overthrows; and use Reason, Art, Judgement, all that should help us, as so many instruments to undo us, *Hector* gave *Ajax* a sword, which so long as he fought against enemies, served for his help and defence; but after he began to hurt harmless creatures with it, turned to his own hurtless bowels. Those excellent means, God hath bestowed on us, well employed, cannot but much avail us; but if otherwise perverted, they ruine and confound us: and so by reason of our indiscretion and weakness, they commonly do: we have too many instances. This *S. Austin* acknowledgeth of himself in his humble confessions, *promptness 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 means, 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 dilate more at large; they are the causes of our infirmities, our surfeiting, and drunkenness, our immoderate insatiable lust, and prodigious riot. *Plures crapula, quam gladius,* is a true saying, the board consumes more than the sword. Our intemperance it is, that pulls so many several incurable diseases upon our heads, that hastens old age, perverts our temperance, and brings upon us sudden death. And last of all, that which crucifies us most, is our own folly, madness, (*quos Jupiter perdit, demeritat*; by subtraction of his assisting grace God permits it) weakness want of government, our facility and proneness in yielding to several lusts, in giving way to every passion and perturbation of the mind: by which means we metamorphize our selves, and degenerate into beasts. All which that Prince of Poets observed of *Agamemnon*, that when he was well pleased, and could moderate his passion, he was — *os oculosq; Jovi par*: like *Jupiter* in feature, *Mars* in valour, *Pallas* in wisdom, another God; but when he became angry, he was a *Lion*, a *Tiger*, a *Dog*, &c. there appeared no sign or likeness of *Jupiter* in him; so we, as long as we are ruled by reason, correct our inordinate appetite, and conform our selves to Gods word, are as so many living Saints; but if we give reins to Lust, Anger, Ambition, Pride, and follow our own ways, we degenerate into beasts, transform our selves, overthrow our constitutions, provoke God to anger, and heap upon us this of *Melancholy*, and all kinds of incurable diseases, as a just and deserved punishment of our sins.

a Part. 1.
Sect. 2.
Memb. 2.

b Nequitia
est quæ se
non sinit
esse sanum.

c Homer.
Iliad.

d Intem-
perantia,
luxus, in-
glucies, &
insolita
hujusmodi
flagitia,
quæ divi-
nas penas
merentur.
Crato.

e Fern.
*Parth. l. 1.
c. 1. Alor-
bus est af-
fectus con-
tra natu-
ram corporis
insidens.*
*Fusch. lib. 1.
tit. 1. c. 3.*
Stell. 1. c. 3.
*à quo pri-
mum uti-
atur allio.*

SUBJECT. 2.

The { Definition }
 { Number } of Diseases.
 { Division }

What a Disease is, almost every Physi-
cian defines. *Fernelius* calleth it an
Affection of the body, contrary to Nature.
Fuschius and *Crato* an hinderance, hurt, or
alteration of any action of the body, or part of

it. *Tholosanus*, a dissolution of that league which is between body and soul, and a perturbation of it: as health the perfection, and makes to the preservation of it. *Labco* in *Agellius*, an ill habit of the body, opposite to nature, hindering the use of it. Others otherwise, all to this effect.

How many diseases there are, is a question not yet determined; *Pliny* reckons up 300. from the crown of the head, to the sole of the foot: elsewhere he saith, *morborum infinita multitudo*, their number is infinite. However it was in those times, it boots not; in our days I am sure the number is much augmented.

* *macies, & nova februm*

Terris incubuit cohors.

For besides many Epidemical diseases unheard of, and altogether unknown to *Galen* and *Hippocrates*, as *Scorbutum*, *Small pox*, *Plica*, *Sweating sickness*, *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 Mind. *Quisq; suos patimur manes*, we have all our infirmities, first or last, more or less. There will be peradventure in an age, or one of a thousand, like *Zenophilus* the Musician in *Pliny*, that may happily live 105 years without any manner of impediment; A *Pollio Romulus*, that can preserve himself with wine and oyle; A man as fortunate as *Q. Metellus*, of whom *Valerius* so much brags; A man as healthful as *Otto Herwardus*, a Senator of *Ausborow* in *Germany*, whom *Leovitiu* the Astrologer brings in for an example and instance of certainty in his art; who because he had the significatours in his geniture fortunate, and free from the hostile aspects of *Saturn* and *Mars*, being a very cold man, could not remember that ever he was sick. *Paracelsus* may brag, that he could make a man live 400 years 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 certain period of mans life; but it may still by temperance and physick be prolonged. We find in the mean time, by common experience, that no man can escape, but that of *Hesiod* is true:

Πάν μοι γὰρ γὰρ καὶ νύξ, καὶ ἡμέρα, καὶ ὅτε κοιμῶμαι,
Νόσος δ' ἀνδρῶν ἐν ἐπ' ἡμέρῃ, καὶ ὅτε κοιμῶμαι

Autemati potest.

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 *Chronick*, *First* and *Secondary*, *Le-
thales*, *Salutares*, *Errant*, *Fixed*, *Simple*, *Compound*, *Connexed*, or *Consequent*, belonging to parts or the whole, in *Habit* or in *Disposi-
tion*, &c. My division at this time (as most be-
fitting my purpose) shall be into those of the Body and Mind. For them of the Body, I make a brief Catalogue of which *Fuschius* hath made, *Institut. lib. 3. sect. 1. cap. 11.* I refer you to the voluminous Tomes of *Galen*, *Arctius*, *Rhasis*, *Avicenna*, *Alexander*, *Paulus*, *Etias*, *Corderius*: And those exact Neotericks,

*Diffini-
tio medica
in corpore,
atque in
soulis*

cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

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cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

cap. 2.

Neotericks, *Savonarola*, *Capivaccius*, *Donatus Altomarus*, *Hercules de Saxonia*, *Mercurialis*, *Vittorius Faventinus*, *Wecker*, *Piso*, &c. that have methodically and elaborately written of them all. Those of the Mind and Head I will briefly handle, and apart.

SUBJECT. 3.

Division of the Diseases of the Head.

These Diseases of the Mind, forasmuch as they have their chief seat and organs in the head, which 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 several parts, so there be divers grievances, which according to that division of *Heurnius*, (which he takes out of *Arculanus*) are inward or outward (to omit all others which pertain to Eyes and Ears, Nostrils, Gums, Teeth, Mouth, Palate, Tongue, Wesel, Chops, Face, &c.) belonging properly to the brain, as baldness, falling of hair, surfair, lice, &c. Inward belonging to the skins next to the Brain, called *dura* and *pia mater*, as all head-aches, &c. or to the Ventricles, Caules, Kells, Tunicles, Creeks, and parts of it, and their passions, as *Caro*, *Vertigo*, *Incubus*, *Appoplexie*, *Falling-sickness*. The diseases of the Nerves; *Crampes*, *Sinopor*, *Convulsion*, *Tremor*, *Palsie*: or belonging to the excrements of the brain, *Catarrhes*, *Sneezing*, *Rheumes*, *Distillations*: or else those that pertain to the substance of the brain it self, in which are conceived, *Frensie*, *Lethargie*, *Melancholy*, *madness*, *weak memory*, *Sopor*, or *Coma* *Vigilia* & *vigil Coma*. Out of these again I will single such as properly belong to the Phantasie, or Imagination, or Reason it self, which *Laurentius* calls the diseases of the mind, and *Hildisheim*, *morbos Imaginationis*, aut *Rationis laes*, which are three or four in number, *Frensie*, *Madness*, *Melancholy*, *Dotage* and their kinds: as *Hydrophobia*, *Lycanthropia*, *Chorus sancti Viti*, *morbos demoniaci*: which I will briefly touch and point at, insisting especially in this of *Melancholy*, as more eminent than the rest, and that through all his kinds, causes, symptoms, prognosticks, cures: As *Lonicerus* hath done de *Apoplexia*, and many other of such particular diseases. Not that I find fault with those which have written of this subject before, as *Jason*, *Pratenfis*, *Laurentius*, *Montaltus*, *T. Bright*, &c. they have done very well in their several kinds and methods: yet that which one omits, another may haply see; that which one contracts, another may enlarge. To conclude with *Scribanus*, that which they had neglected, or perfunctorily handled, we may more thoroughly 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 chief end of my Discourse.

SUBJECT. 4.

Dotage, *Phrensie*, *Madness*, *Hydrophobia*, *Lycanthropia*, *Chorus sancti Viti*, *Extasis*.

Dotage; Fartuity, or Folly, is a common name to all the following Species, as some will have it. *Laurentius* and *Alto-* *marus* comprehended *Madness*, *Melancholy*, and the rest under this name, and call it the *summum genus* of them all. If it be distinguished from them, it is *natural* or *ingenite*, which comes by some defect of the organs, and over-much brain, as we see in our common fools; and is for the most part intended or permitted in particular men, and thereupon some are wiser than other: or else it is *acquisite*, an appendix or symptome of some other disease, which comes or goes; or if it continue, a sign of *Melancholy* it self.

Phrenitis, which the *Greeks* derive from *Phrensie*, the word *egor*, is a Disease of the Mind, with a continual *Madness* or *Dotage*, which hath an acute feaver annexed, or else an inflammation of the Brain, or the Membranes or Kells of it, with an acute feaver, which causeth *Madness* and *Dotage*. It differs from *Melancholy* and *Madness*, because their dotage is without an Ague: this continual, with waking, or Memory decayed, &c. *Melancholy* is most part silent, this clamorous; and many such like differences are assigned by Physicians.

Madness, *Frensie*, and *Melancholy* are confounded by *Celsus*, and many Writers; others leave out *Frensie*, and make *Madness* and *Melancholy* but one disease; which *Jason Pratenfis* especially labours, and that they differ only *secundum magis* or *minus*, in quantity alone, the one being a degree to the other, and both proceeding from one cause: They differ *intenso* & *remisso gradu*; saith *Gordolius*, as the humour is intended or remitted. Of the same mind is *Areteus*, *Alexander Tertullianus*, *Guianerius*, *Savonarola*, *Heurnius*; and *Galen* himself 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. *Madness* is therefore defined to be a vehement *Dotage*; or raving without a Fever, far more violent than *Melancholy*, full of anger and clamour, horrible looks, actions, gestures, troubling the Patients with far greater vehemency both of body and mind, without all fear and sorrow, with such impetuous force and boldness, that sometimes three or four 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 blood intensed, Brains inflamed, &c. *Fracastrorius* adds, a due time, and full age to this definition, to distinguish it from children, and will have it confirmed *Impotency*, to separate it from such as accidentally come and go again, as by taking

6

Henbane, Nightshade, Wine, &c. Of this fury there be divers kinds; ^f *Ecstasie*, which is familiar with some persons, as *Cardan* saith of himself, 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, l. 3. cap. 18. *Extasimonia prædicere*, answer all questions in an *Ecstasie* you will ask; what your friends do, where they are, how they fare, &c. The other species of this fury are *Enthusiasms*, *Revelations*, and *Visions*, so often mentioned by *Gregory* and *Beda* in their works; *Obsession* or possession of *Devils*, *Sibylline Prophets*, and *Poetical Furies*; such as come by eating noxious Herbs, *Tarantulas*, stinging, &c. which some reduce to this. The most known are these, *Lycanthropia*, *Hydrophobia*, *Chorus sancti Viti*.

Lycanthropia, which *Avicenna* calls *Cucubus*, others *Lupinam insaniam*, or *Wolf-madness*, when men run howling about graves and fields in the night, and will not be persuaded but that they are *Wolves*, or some such beasts. ^g *Ætius* and ^h *Paulus* call it a kind of *Melancholy*; but I should rather refer it to *Madness*, as most do. 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 believe to the contrary, but that he was a *Wolf*. He hath another instance of a *Spaniard*, who thought himself a *Bear*: ^l *Forrestus* confirms as much by many examples; one amongst the rest of which he was an eye-witness, at *Alcmaer* in *Holland*, a poor *Husbandman* that still hunted about graves, and kept in *Churchyards*, of a pale, black, ugly, and fearful look. Such belike or little better, were King *Prætorius*'s daughters, that thought themselves *kine*. And *Nebuchadnezzar* in *Daniel*, as some interpreters hold, was only troubled with this kind of *Madness*. This disease perhaps gave occasion to that bold assertion of ^m *Pliny*, some men were turned into *Wolves* in his time, and from *Wolves* to men again: and to that fable *Lupus fero*; of *Pausanias*, of a man that was ten years a *Wolf*, and afterwards turned to his former shape: to ⁿ *Ovid's* tale of *Lycæon*, &c. He that is desirous to hear of this Disease, or more examples, let him read *Austin* in his eighteenth Book *de Civitate Dei*, cap. 5. *Mizaldus* cent. 5. 77. *Skenkius* lib. 1. *Hildesheim* spicel. 2. *de Mania*. *Forrestus* lib. 10. *de morbis cerebri*. *Olaus Magnus*, *Vincen-*

tius Bellavicensis, *spec. met. lib. 31. c. 122*. *Pierius*, *Bodine*, *Zuinger*, *Zeitger*, *Peucer*, *Wierus*, *Spranger*, &c. This malady, saith *Avicenna*, troubleth men most in *February*, and is now a dayes frequent in *Bohemia* and *Hungary*, according to ^p *Heurnius*. *Schermitzans* will have it common in *Livonia*. They lye hid most part all day, and go abroad in the night, barking, howling, at graves and deserts; * they have usually hollow eyes, scabbed legs and thighs, very dry and pale, ^q saith *Altomarius*; he gives a reason there

of all the symptoms, and sets down a brief cure of them.

Hydrophobia, is a kind of madness, well known in every village, which comes by the biting of a mad dog, or scratching, saith ^r *Aurelianus*; touching, or smelling alone sometimes as ^s *Skenkius* 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 dog in it. And which is more wonderful; though they be very dry, (as in this malady they are) they will rather dye than drink: ^t *Celius Aurelianus*, an ancient Writer, makes a doubt whether this *Hydrophobia* be a passion of the body or the mind. The part affected is the *Brain*: the cause, poyson that comes from the mad dog, which is so hot and dry, that it consumes all the moisture in the body.

^u *Hildesheim* relates of some that dyed so mad; and being cut up, had no water, scarce blood, or any moisture left in them. To such as are so affected, the fear of water begins at fourteen dayes after they are bitten, to some again not till forty or sixty dayes after: commonly saith *Heurnius*, they begin to rave, flye water, and glasses, to look red, and swell in the face, about twenty dayes after (if some remedy be not taken in the mean time) to lye awake, to be pensive, sad, to see strange visions, to bark and howl, to fall into a swoon, and oftentimes fits of the falling sickness. * Some say, little things like whelps will be seen in their urines. If any of these signs appear, they are past recovery. Many times these symptoms will not appear till six or seven moneths after, saith ^v *Codronchus*; and some times not till seven or eight years, as *Guainerius*; twelve, as *Albertus*; six or eight moneths after, as *Galen* holds. *Baldus* the great Lawyer dyed of it: an *Augustin Frier*, and a woman in *Delft*, that were ^w *Forrestus* patients, were miserably consumed with it. The common cure in the countrey (for such at least as dwell near the sea side) is to duck them over head and ears in sea water; some use charms; 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 read of them, may consult with *Dioscorides* lib. 6. cap. 37. *Heurnius*, *Hildesheim*, *Capivaccius*, *Forrestus*, *Skenkius*, and before all others *Codronchus* an *Italian*, who hath lately written two exquisite books of this subject.

Chorus sancti Viti, or *S. Viti* dance; the lascivious dance, ^x *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 *S. Viti* for help, and after they had danced there a while, they were ^y certainly freed. 'Tis strange to hear how long they will dance, and in what manner, over stools, forms, tables, even great bellied women sometimes (and yet never hurt their children)

will

Of which read *Ps. lix* *Plater* cap. 3. *de mentis alienatione*.

Lycanthropia lib. 4.

g Lib. 6. cap. 11. *h* Lib. 3. cap. 16.

i Cap. 9. *Art. med.* *k* *De præfig. Demonum* lib. 2. cap. 21. *l* *Observat.* lib. 10. *de morbis cerebri* c. 15.

m *Hippocrates* lib. *de insanis*.

n Lib. 2. cap. 22. *hominis interdum* *lupus fero*; of *Pausanias*, of a man that was ten years a *Wolf*, and afterwards turned to his former

o *Met.* l. 1.

p Cap. *de Max.* * *ulcerata crura, scilicet* *hijis adiff. inmodica*, *pallidi*, *lingua sicca*.

q Cap. 9. *art. Hydrophobia*.

r Lib. 3. cap. 9. *s* Lib. 7. *de Venenis*.

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

u *spicil.* 2.

x *Skenkius* lib. 7. *de Venenis*.

y Lib. *de Hydrophobia*.

z *Observat.* lib. 10. 25.

Chorus sancti Viti. *a* *Lascivius Choram*. *b* *Eventu ut pluvium rem ipsam com-prodante*.

will dance so long that they can stir neither hand nor foot, but seem to be quite dead. One in red cloaths they cannot abide. Musick above all things they love, and therefore Magistrates in Germany will hire Musicians to play to them, and some lusty sturdy companions to dance with them. This disease hath been very common in Germany, as appears by those relations of *Seckinkius*, and *Paracelsus* in his book of Madnes, 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 moneth together. The Arabians call it a kind of Palse. *Bodine* in his fifth Book of *Repub. cap. 1.* speaks of this infirmity; *Monavius* in his last Epistle to *Scoltrizius*, and in another to *Dudithus*, where you may read more of it.

The last kind of madnes or melancholy, is that demoniacal (if I may so call it) obsession or possession of Devils, which *Platerus* and others would have to be praternatural: 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 because some will not allow, (for *Deacon* and *Darrel* have written large volumes of this subject *pro & con.*) I voluntarily omit.

d. Cap. 3. de mentis alienat. e. Cap. 4. de mel.
d. Eusebius institut. lib. 3. sect. 1. cap. 11.
Felix Plater. o. Laurentius add 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.

*PART 3. Melancholy; of all which I will speak *apart, intending to write a whole book of them.

SUBSEC. 5.

Melancholy in disposition, improperly so called, Equivocations.

Melancholy, the subject of our present Discourse, is either in Disposition, or Habit. In Disposition, is that transitory Melancholy which goes and comes upon every small occasion of sorrow, need, sickness, trouble, fear, grief, passion, or perturbation of the mind, any manner of care, discontent, or thought, which causeth anguish, dulness, heaviness and vexation of spirit, any wayes opposite to pleasure, mirth, joy, delight, causing frowardness in us, or a dislike. In which equivocal and improper sense, we call him melancholy, that is dull, sad, fowr, lumpish, ill disposed, solitary, any way moved, or displeased. And from these Melancholy Dispositions, *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 himself; so well composed, but more or less, some time or other he feels the smart of it. Melancholy in this sense is the character of Mortality. **Man that is born of a woman, is of short continuance, and full of*

14. trouble. *Zeno, Cato, Socrates* himself, whom

Alcian so highly commends for a moderate temper, that nothing could disturb him, but going out, and coming in, still *Socrates* kept the same serenity of countenance, what misery soever befell him; (if we may believe *Plato* his Disciple) was much tormented with it. *Q. Metellus*, in whom *Valerius* gives instance of all happiness, the most fortunate man then living, born in that most flourishing City of Rome, of noble parentage, a proper man of person, well qualified, beautiful, rich, honourable, a Senator, a Consul, happy in his wife, happy in his children, &c. yet this man was not void of Melancholy, he had his share of sorrow. *Polyrates Samius*, 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 cure himself; the very gods had bitter pangs, and frequent passions, as their own *Poets* put upon them. In general, *as the heaven, so is our life, sometimes fair, sometimes overcast, tempestuous, and serene; as in a rose, flowers and prickles; in the year it self, a quater temperate summer sometimes, a hard winter, a drowth, and then again pleasant showers: so is our life intermixt with joyes, hopes, fears, sorrows, calumnies: Invicem cedunt dolor & voluptas*, there is a succession of pleasure and pain.

— medio de fonte leporum
Surgit amari aliquid, in ipsis floribus ang.

Even in the midst of laughing there is sorrow, (as *Solomon* holds:) even in the midst of all our feasting and jollity, as *Austin* infers in his *Com. on Psal. 41.* there is grief and discontent. *Inter delicias semper aliquid sevi nos strangulat*, for a pint of honey thou shalt here likely find a gallon of gaul, for a dram of pleasure a pound of pain, for an inch of mirth an ell of moan; as *Ivy* doth an Oak, these miseries encompass our life. And 'tis most absurd and ridiculous, for any mortal man to look for a perpetual tenour of happiness in his life. Nothing so prosperous and pleasant, but it hath some bitterness in it, some complaining, some grudging; 'tis all *γλυκύμεγας*, a mixt passion, and like a Chequer table black and white, men, families, cities, have their falls and wanes, now trines, sextiles, then quartiles and oppositions. We are not here as those Angels; celestial powers and Bodies, Sun and Moon, 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 down, carried about with every small blast, often molested and disquieted upon

7

Omni tempore Socratem eadem vultu videri, pro domum rediret, sine dno gravi daretur.
h. Lib. 7. cap. 1. Natus in florissimam civitatem, nobilissimis parentibus, corporis vires habuit & rarissimas animi dotes, experientiam consuetudinem, pudicam, iustitiam, liberos, consulat, datus, seculum, amplexus, &c.
Alcian.
h. Honor. Iliad.
l. Iphigenia cent. 3.
Op. 45. ut calum, sic nos homines sumus: illud ex intervallo nobilis obducitur & obscuratur.
In rosario flores spinis intermixti.
Vita finitima acris, ut admodum, sudam, tempestas, sermitas: ita vices rerum sunt, premia gaudis, & sequaces cura.
In Lucretius l. 4. 1124.
14. 3. Extremam gaudis latus occupat.
o Natalitia inquit celebrantur, nuptia hic sunt; at ibi quid celebrator quod non dolet, quod non transit? p. Apuleius 4. florid.
Nihil quicquid homini tam prosperum divinitus datum, quin si admixtum sit aliquid difficultatis, ut etiam amplissima quaque letitia, subit quapiam vel parva querimonia conjugatione quadam mixta & siliis.

8 each slender occasion, & uncertain, brittle, and so is all that we trust unto. ¹ And he that

q Caduca nimium & fragilia, & puerilibus consentanea expanditis sunt ista que vires & opes humane voluntas affluunt subitis, rident delabuntur, nullo in loco, nulla in persona, stabilibus nixa radicibus consistant, sed incertissimo flata fortuna, quos in sublimi exultant improvisi recursum distitantes in profundo misteriarum vultu miserabiliter immergant. *Valerius l. 6. c. 11.* *r* Huius scilicet parum aptus es, aut potius omnium nostrum conditionem ignoras, quibus reciprocum quodam nexu, &c. *Lordbanus Gallobelgicus lib. 3. ad annum 1598.* *r* Huiusmodi omnia fluida dirigi debent, ut humana fortiter firmentur. *2 Tim. 2.3.* *u* Epist. 96. l. 10. affertus frigiditate contempti, que morbum faciunt. *Dissillatio* una ne adhuc in morbum aduoluit, tussim facit, afflicta & violenta phibem. *x calidum ad os: frigidum ad os. una bibendo non facit phibem.*

and go, as by some objects they are moved. This *Melancholy* of which we are to treat, is an habit, *morbis fonticus*, or *Chronicus*, a Chronick or continue disease, a fetled humour, as ¹ *Aurelianus*, and ² others call it, *y* L. 1. c. 5. *z* *Fuschius*. *l. 3. sec. cap. 7.* *Hildebrand fol. 130.* not errant, but fixed; and as it was long increasing, so now being (pleasant, or painful) grown to an habit, it will hardly be removed.

SECT. 1.
MEMB. 1.
SUBJECT. 1.

Digression of Anatomy.

BEfore I proceed to define the Disease of *Melancholy*, what it is, or to discourse farther of it, I hold it not impertinent to make a brief Digression of the anatomy of the body and faculties of the soul, for the better understanding of that which is to follow; because many hard words will often occur, as *Myrrache*, *Hypochondries*, *Hemorrhoids*, &c. *Imagination*, *Reason*, *Humours*, *Spirits*, *Vital*, *Natural*, *Animal*, *Nerves*, *Veins*, *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 thereupon with that Royal * Prophet to praise God, ** Psal. 39. 13.* (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 bargain, buy and sell, to keep and make choice of a fair Hawk, Hound, Horse, &c. But for such matters as concern the knowledge of themselves, they are wholly ignorant and careless, they know not what this Body and Soul are, how combined, of what parts and faculties they consist, or how a man differs from a Dog. And what can be more ignominious and filthy (as ¹ *Melanchthon* well inveighs) than for a man not to know the structure and composition of his own body, especially since the knowledge of it tends so much to the preservation of his health, and information of his manners? To stir them up therefore to this study, to peruse those elaborate works of ² *Galen*, *Banbinus*, *Plater*, *Vesalius*, *Falopius*, *Lanrentius*, *Remelinus*, &c. which have written copiously in Latin; or that which some of our industrious Country-men have done in our Mother Tongue, not long since, as that translation of ³ *Columbus*, and ⁴ *Microcosmographia*, in thirteen books, I have made this brief digression. Also because ⁵ *Wecker*, ⁶ *Melanchthon*, ⁷ *Fernelius*, ⁸ *Fuschius*, and those tedious Tracts de *Animâ* (which have more compendiously handled and written of this *Physiol.* matter) are not at all times ready to be had, *l. 1. 2.*

to give them some small taste, or notice of the rest, let this Epitome suffice.

SUBJECT. 2.

Division of the Body, Humours, Spirits.

OF the parts of the Body, there be many divisions: The most approved is that of ⁱ *Ant. l. 1. c. 18.* *Laurentius*, out of *Hippocrates*: which is, into parts contained, or containing. Contained, are either *Humours*, or *Spirits*.

Humours. A humour is a liquid or fluent part of the body, comprehended in it, for the preservation of it; and is either innate or born with us, or adventitious and acquisitive. The radical or innate, is daily supplied by nourishment, which some call *Cambium*, and make those secondary humours of *Ros* and *Gluten* to maintain it: or acquisitive, to maintain these four first primary Humours, coming and proceeding from the first concoction in the Liver, by which means *Chylus* is excluded. Some divide them into profitable, and excrementitious.

But ^k *Crato* out of *Hippocrates* will have all four to be juice, and not excrements, without which no living creature can be sustained: which four, though they be comprehended in the mass of *Blood*, yet they have their several affections, by which they are distinguished from one another, and from those adventitious, peccant, or ^l diseased humours, as *Melancthon* calls them.

Blood. *Blood*, is a hot, sweet, temperate, red humour, prepared in the *Meferacke* veins, 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 veins, 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 *Phlegm*, is a cold and moist humour, begotten of the colder part of the *Chylus*, (or white juice coming out of the meat digested in the stomach) 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 helps the natural heat and senses, and serves to the expelling of excrements.

^{Melancho-}
^{ly.} *Melancho-*
ly, cold and dry, thick, black, and fowry, begotten of the more feculent part of nourishment, and purged from the spleen, is a bridle to the other two hot humours, *Blood* and *Choler*, preserving them in the Blood, and nourishing the bones. These four humours have some analogy with the four Elements, and to the four ages in man.

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

Spirits. Spirit is a most subtle vapour, which is ex-

pressed from the *Blood*, and the instrument of the soul, to perform all his actions; a common tie or *medium* betwixt the body and the soul, as some will have it; or as ² *Paracelsus*, a *Spiritus*, a fourth soul of it self: *Melancthon* holds the fountain of these spirits to be the *Heart*, begotten there; and afterward conveyed to the Brain, they take another nature to them. Of these spirits there be three kinds, according to the three principal parts, *Brain*, *Heart*, *Liver*; *Natural*, *Vital*, *Animal*. The *Natural* are begotten in the *Liver*, and thence dispersed through the *Veins*, to perform those natural actions. The *Vital Spirits* are made in the *Heart* of the *Natural*, which by the *Arteries* are transported to all the other parts: if these *Spirits* cease, then life ceaseth, as in a *Syncope* or *Swoning*. The *Animal Spirits* formed of the *Vital*, brought up to the Brain, and diffused by the *Nerves*, to the subordinate Members, give sense and motion to them all.

SUBJECT. 3.

Similar parts.

Containing parts, by reason of their more Similar solid substance, are either *Homogeneous* parts, or *Heterogeneous*, *Similar*, or *Dissimilar*; so *Aristotle* divides them, *lib. 1. cap. 1. de hist. Animal.* *Laurentius* cap. 20. lib. 1. *Similar*, or *Homogeneous*, are such, as if they be divided, are still severed into parts of the same nature, as water into water. Of these some be *Spermatical*, some *Fleshy*, or *Carnal*. ^m *Sper-*
^{mat.} *matical* are such as are immediately begotten of the Seed, which are *Bones*, *Gristles*, *Ligaments*, *Membranes*, *Nerves*, *Arteries*, *Veins*, *Skins*, *Fibers* or *strings*, *Fat*.

The bones are dry and hard, begotten of the thickest of the seed, to strengthen and sustain other parts: some say there be three hundred and four, some three hundred and seven, or three hundred and thirteen in Mans body. They have no *Nerves* in them, and are therefore without sense.

A *Gristle*, is a substance softer than bone, and harder than the rest, flexible, and serves to maintain the parts of motion.

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

Nerves or sinews, are *Membranes* without, and full of marrow within, they proceed from the Brain, and carry the *Animal spirits* for sense and motion. Of these some be harder, some softer; the softer serve the senses, and there be seven pair of them. The first be the *Optick Nerves*, by which we see; the second move the eyes; the third pair serve for the tongue to taste; the fourth pair for the taste in the Palat; the fifth belong to the Ears; the sixth pair is most ample, and runs almost over all the Bowels; the seventh pair moves the Tongue. The harder sinews serve for the motion

10

motion of the inner parts, proceeding from the Marrow in the back, of whom there be thirty combinations; seven of the Neck, twelve of the Breast, &c.

Arteries.

Arteries are long and hollow, with a double skin to convey the vital spirits; to discern which the better, they say that *Vesalius* the Anatomist was wont to cut up men alive.

In these they observe the beating of the pulse.

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 ayr to refrigerate the Heart.

Veins.

Veins are hollow and round like pipes, arising from the Liver, carrying blood and natural spirits, they feed all the parts. Of these there be two chief, *Vena porta*, and *Vena cava*, from which the rest are corrivated. That *Vena porta* is a Vein coming from the concave of the Liver, and receiving those meseraical Veins, by whom he takes the *Chylus* from the stomach and guts, and conveys it to the Liver. The other derives blood from the Liver to nourish all other dispersed Members. The branches of that *Vena porta* are the *Meseraical* and *Hemorrhoids*. The branches of the *Cava* are inward or outward. Inward, seminal or emulgent, Outward, in the head, arms, feet, &c. and have several names.

Fibra, Fat, Flesh.
o Cujus est pars similis à vi cutifica ut interiora nutriat.
Capivac.
Anat. pag. 252.

Fibrae are strings, white and solid, dispersed through the whole member, and right, oblique, transverse, all which have their several uses. *Fat* is a similar part, moist, without blood, composed of the most thick and unctuous matter of the blood. The skin covers the rest, and hath *Cuticlam*, or a little skin under it. *Flesh* is soft and ruddy, composed of the congealing of blood, &c.

SUBJECT. 4.

Dissimilar parts.

Dissimilar parts, are those which we call *Organical*, or *Instrumental*, 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, chin, eyes, ears, nose, &c. neck, breast, chest, upper and lower part of the belly, hypochondries, navel, groyn, flank, &c. Backward, the hinder part of the head, back, shoulders, sides, loyns, hip-bones, or *sacrum*, buttocks; &c. Or joynts, arms, hands, feet, leggs, thighs, knees, &c. Or common to both, which because they are obvious and well known, I have carelessly repeated, *eaque praecipua & grandiora tantum: quod reliquum, ex libris de animâ, qui volet, accipiat.*

p Anat. lib. 1. c. 19.
celebris est & praeval-gata pars-sium disti-fio in prin-cipis & ignobiles partes.

Inward *Organical* parts which cannot be seen, are divers in number, and have several names, functions, and divisions; but that of *Laurentius* is most notable, into *Noble*, or *Ignoble* parts. Of the *Noble* there be three principal 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, and brain it self, which by his nerves give sense and motion to the rest, and is (as it were) a privy Counsellour, and Chancellour to the *Heart*. The second Region is the *Chest*, or middle *Belly*, in which the *Heart* as King keeps 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 *Legate à latere*, with the rest of those natural Organs, serving for concoction, nourishment, expelling of excrements. This lower Region is distinguished from the upper by the *Midriff*, or *Diaphragma*, and is subdivided again by some into three concavities, or Regions, upper, middle, and lower. The upper of the *Hypochondries*, in whose right side is the *Liver*, the left the *Spleen*: From which is denominated *Hypochondriacal Melancholy*. The second of the *Navel* and *Flanks*, divided from the first by the *Rim*. The last of the water-course, which is again 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 several Regions I will treat in brief apart: and first of the third Region, in which the natural Organs are contained.

q D. Crook out of Gallies and others.

But you that are Readers in the mean time, Suppose you were now brought into some sacred Temple, or Majestical Palace (as *Melancthon* saith) to behold not the matter only, but the singular Art, Workmanship, and counsel 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 *oesophagus* or gullet, which brings meat and drink into the *Stomach*. The *Ventricle* or *Stomach*, which is seated in the midst of that part of the belly beneath the *Midriff*, the *Kitchen* (as it were) of the first concoction, and which turns our meat into *Chylus*: It hath two mouths, one above, another beneath. The upper is sometimes taken for the stomach it self: the lower and nether door (as *Wecker* calls it) is named *Pylorus*. This stomach is sustained by a large Kell or Kaull, called *Omentum*; which some will have the same with *Peritoneum*, or *Rim* of the belly. From the *Stomach* to the very fundament, are produced the *Guts*, or *Intestina*, which serve a little to alter and distribute the *Chylus*, and convey away the excrements. They are divided into small and great, by reason of their site and substance, slender or thicker: the slender is *Duodenum*, or whole gut, which is next to the stomach, some twelve inches long, (saith *Enschim*.)

De anima.

Vos vero

relati is

templum ac

sacrum quoddam

nos duci

patet, &c.

Suavis &

utilis cog-

nitio.

The lower

Region.

Natural

Organs.

Lib. 1.

cap. 12.

Sect. 5.

Jejunum

Jejunum or empty gut, continue to the other, which hath many *Meseraick veins* annexed to it, which take part of the *Chylus* to the Liver from it. *Ilion* the third, which consists of many crinkles, which serves with the rest to receive, keep, and distribute the *Chylus* from the stomach. The thick guts are three, the *Blind gut*, *Colon*, and *Right gut*. The *blind* is a thick and short gut, having one mouth, in which the *Ilion* and *Colon* meet: it receives the excrements, and conveys them to the *Colon*. This *Colon* hath many windings, that the excrements pass not away too fast: the *Right gut* is straight, and conveys the excrements to the *fundament*, whose lower part is bound up with certain *Muscles*, called *Sphincteres*, that the excrements may be the better contained, until such time a man be willing to go to the stool. In the midst of these guts is situated the *Mesenterium* or *Midriff*, composed of many veins, Arteries, and much fat, serving chiefly to sustain 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 the liver, like in colour to congealed blood, the shop of blood, situate in the right *Hypochondry*, in figure like to an half Moon, *Generosum membrum*, *Melanthon* stiles it a generous part; it serves to turn the *Chylus* to blood, 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 *Spleen*, *Melanchole*; which is situate on the left side, over against the *Liver*, a spongy matter, that draws this black *Choler* to it by a secret virtue, and feeds upon it, conveying the rest to the bottom of the stomach, to stir up appetite, or else to the guts as an excrement. That watery matter the two *Kidnies* expurgate, by those emulgent veins, and *Ureters*. The emulgent draw this superfluous moisture from the blood; the two *Ureters* convey it to the *Bladder*, which by reason of his site in the lower belly, is apt to receive it, having two parts, neck and bottom: the bottom holds the water, the neck is constricted 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 do voluntarily omit.

Middle Region.

Next in order is the *middle Region*, or chest, which comprehends the vital faculties and parts: which (as I have said) is separated from the lower belly, by the *Diaphragma* or *Midriff*, which is a skin consisting of many nerves, membranes; and amongst other uses it hath, is the instrument of laughing. There is also a certain thin membrane, full of sinews, which covereth the whole chest within, and is called *Pleura*, the seat of the disease called *Pleurisie*, when it is inflamed; some add a

third skin, which is termed *Mediastinus*, which divides the chest into two parts, right and left: of this region the principal part is the *Heart*, which is the seat and fountain of life, of heat, of spirits, of pulse and respiration; the Sun 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 pyramidal form, and not much unlike to a Pine-apple; a part worthy of admiration, that can yield 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 blood outwardly; in sorrow, to call it in; moving the humours, as Horses do 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 Moon increasing; bigger than the other part, and receives blood from *Vena cava*, distributing some of it to the *Lungs* to nourish them, the rest to the left side, to engender spirits. The *left creek* hath the form of a *Cone*, and is the seat of life, which as a torch doth oyl, draws blood unto it, begetting of it spirits and fire; and as fire in a torch, so are spirits in the blood, and by that great Artery called *Aorta*, it sends vital spirits over the body, and takes aire from the *Lungs*, by that Artery which is called *Venosa*: So that both Creeks have their Vessels; the *Right* two Veins; the *left* two Arteries, besides those two common anfractuons ears, which serve them both; the one to hold blood, the other aire, for several uses. The *Lungs* is a thin spongy part, like an Oxe hoof, (saith *Physiologists*) the *Town-Clark*, or *Cryer* (one terms it) the instrument of voice, as an Orator to a King; annexed to the heart, to express their 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 cool the heart, by sending ayre unto it, by the *Venosal Artery*, which vein comes to the lungs by that *aspera arteria*, which consists of many gristles, membranes, nerves, taking in ayre at the nose and mouth, and by it likewise, exhales the fumes of the *Heart*.

In the upper Region serving the animal faculties, the chief Organ is the *Brain*, which is a soft, marrowish, and white substance, ingendred of the purest part of seed and spirits, included by many skins, and seated within the skull or brain-pan, and it is the most noble Organ under heaven, the dwelling house and seat of the Soul, the habitation of wisdom, 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 skins or membranes, whereof the one is called *dura mater*, or *meninx*, the other *pia mater*. The *dura mater* is next

11

11
Hec res
est pre-
cipua
admirati-
one, quod
tanta affi-
ctuum va-
rietate ele-
tur cor,
quod omnes
res vivas
& lata
statim cor-
da feriant
& moriantur.

u Physi-
l. 1. c. 84
x ut ora-
tor regi:
sic pulmo
voci in-
strumentum
annectitur
cordi, &c.
Melanth.

to the skull, above the other, which includes and protects the brain. When this is taken away, the *pia mater* is to be seen, a thin membrane, the next and immediate cover of the brain, and not covering only, but entering into it. The *Brain* it self is divided into two parts, the *fore* and *hinder part*; the *fore part* is much bigger than the other, which is called the *little brain* in respect of it. This *fore-part* hath many concavities distinguished by certain ventricles, which are the receptacles of the spirits, brought hither by the arteries from the heart, and are there refined to a more heavenly nature, to perform the actions of the soul. Of these ventricles there be three, *Right, Left, and Middle*. The *Right* and *Left* answer to their site, and beget animal 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*, and the other extends it self to the fourth creek: in this they place *Imagination* and *Cogitation*, and so the three ventricles of the *fore part* of the *Brain* are used. The fourth Creek behind the head, is common to the *Cerebel* or *little brain*, and marrow of the back-bone, the last, and most solid of all the rest which receives the animal spirits from the other ventricles, and conveys them to the marrow in the back, and is the place where they say the memory is seated.

SUBSECT. 5.

Of the Soul and her Faculties.

According to *Aristotle*, the Soul is defined to be *ἐνσώφεια, perfectio & actus primus corporis Organici, vitam habentis in potentia*: the perfection or first act of an Organical body, having power of life, which most Philosophers approve. But many doubts arise about the *Essence, Subject, Seat, Distinction*, and subordinate faculties of it. For the *Essence* and particular knowledge, of all other things it is most hard (be it of Man or Beast) to discern, as *Aristotle* himself, *Tully*, *Picus Mirandula*, *Tolet*, and other Neoterick Philosophers confels. *We can understand all things by her, but what she is we cannot apprehend*. Some therefore make one Soul, divided into three principal faculties; others, three distinct Souls. Which question of late hath been much controverted by *Piccolomini*, and *Zabarel*. *Paracelsus* will have four Souls, adding to the three granted faculties, a *Spiritual Soul*: which opinion of his, *Campanella* in his book de ** Sensu rerum*, much labours to demonstrate and prove, because *Carkasses* bleed at the sight of the murderer; with many such arguments: And some

again, one soul 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 common division of the Soul, is into three principal faculties, *Vegetal, Sensitive, and Rational*, which make three distinct kind of living Creatures: *Vegetal Plants, Sensitive Beasts, Rational Men*. How these three principal faculties are distinguished and connected, *Humano ingenio inaccessum videtur*, is beyond humane capacity, as *Tauvrellus, Philop, Flavins* and others suppose. The inferior may be alone, but the superior cannot subsist without the other; so *Sensitive* includes *Vegetal, Rational* both; which are contained in it (saith *Aristotle*) *ut trigonus in tetragono*, as a Triangle in a Quadrangle.

Vegetal, the first of the three distinct faculties, is defined to be a *substantial act of an organical body, by which it is nourished, augmented, and begets another like unto it self*. In which definition, three several operations are specified, *Altrix, Nutrix, Procreatrix*; the first is *Nutrition*, whose object is nourishment, meat, drink, and the like; his Organ the Liver in sensible creatures; in Plants, the root or sap. His office is to turn the nutriment into the substance of the body nourished, which he performs by natural heat. This nutritive operation hath four other subordinate functions, or powers belonging to it, *Attraction, Retention, Digestion, Expulsion*. *Attraction* is a ministering faculty, which as a Loadstone doth Iron, draws meat into the stomach, 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 stomach. *Retention* keeps it, being attracted unto the stomach, untill such time it be concocted; for if it should pass away straight, the body could not be nourished. *Digestion* is performed by natural 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 natural 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 sown again. *Crudity* is opposed to it, which Gluttons, Epicures, and idle persons are most subject unto, that use no exercise to stir up natural heat, or else choke it, as too much wood puts out a fire. *Elixation* is the seething of meat in the stomach, by the said natural heat, as meat is boyled in a pot; to which corruption or putrefaction is opposite. *Assation* is a concoction of the inward moisture by heat; his opposite is *Seminifulation*. Besides these three several operations of *Digestion*, there is a fourfold order of concoction: *Mastication*, or chewing in the mouth; *Chylification* of this fold.

Expulsi-
on.

so chewed meat in the stomach; the third is in the *Liver*, to turn this *Chylus* into blood, called *Sanguification*; the last is *Assimilation*, which is in every part. *Expulsion* is a power of *Nutrition*, by which it expells all superfluous excrements, and reliques of meat and drink, by the guts, bladder, pores; as by purging, vomiting, spitting, sweating, urine, hairs, nails, &c.

Augmen-
tation.

As this *Nutritive faculty* serves to nourish the body, so doth the *Augmenting faculty* (the second operation or power of the *Vegetal faculty*) to the increasing of it in quantity, according to all Dimensions, long, broad, thick, 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 certain, as the Poet observes:

*Stat sua cuique dies, brevis & irreparabile
tempus*

Omnibus est vita, —

A term of life is set to every man,
Which is but short, and pass it no one can.

Generati-
on.

The last of these *Vegetal faculties* is *Generation*, which begets another by means of seed, like unto it self, to the perpetual preservation of the *Species*. To this faculty they ascribe three subordinate operations: The first to turn nourishment into seed, &c.

Life and
death con-
comitants
of the
Vegetal
faculties.

Necessary concomitants or affections of this *Vegetal faculty*, are life, and his privation, death. To the preservation of life the natural heat is most requisite, though siccidity and humidity, and those first qualities, be not excluded. This heat is likewise in Plants, as appears by their increasing, fructifying, &c. though not so easily perceived. In all bodies it must have radical moisture to preserve it, that it be not consumed; to which preservation our climate, country, temperature, and the good or bad use of those six non-natural things avail much. For as this natural heat and moisture decays, so doth our life it self: and if not prevented before by some violent accident, or interrupted through our own default, is in the end dried up by old age, and extinguished by death for want of matter, as a Lamp for defect of oyl to maintain it.

m^a Vita
consistit in
calido &
humido.

SUBSECT. 6.

Of the sensible Soul.

NEXT in order is the *Sensible Faculty*, which is as far beyond the other in dignity, as a Beast is preferred to a Plant, having those *Vegetal powers* included in it. 'Tis defined an *Act of an organical body by which it lives, hath sense, appetite, judgement, breath and motion*. His object in general is a sensible or passible quality, because the sense is affected with it. The general Organ is the Brain, from which principally the sensible operations are derived. This *Sensible Soul* is divided into two parts, *Apprehending* or *Moving*. By the *Apprehensive power* we perceive the Species

of sensible things present, or absent, and retain them as wax doth the print of a seal. 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 add *Scaligers* sixth sense of *Titillation*, if you please; or that of *Speech*, which is the sixth external sense, according to *Lullius*. *Inward* are three; *Common sense, Phantasie, Memory*. Those five outward senses have their object in outward things only, and such as are present, as the eye sees no colour except it be at hand, the ear 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 sun beams: According to that Axiom, *Visibile forte destruit sensum*. Or if the object be not pleasing, as a bad sound to the ear, a stinking smell to the nose, &c. Of these five senses, *Sight* is held to be most precious, and the best, *Sight*; and that by reason of his object, it sees the whole body at once; by it we learn, and discern 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 general is *Visible*, or that which is to be seen, as colours, and all shining bodies. The *Medium* is the illumination of the air, which comes from light, commonly called *Diaphanum*; for in dark we cannot see. The *Organ* is the eye, and chiefly the apple of it; which by those *Optick Nerves*, conveying both in one, conveys the sight to the common sense. Betwixt the Organ and the Object a true distance is required, that it be not too near, or too far off. Many excellent questions appertain to this sense, discussed by Philosophers: as whether this sight be caused *intra mittendo, vel extra mittendo, &c.* by receiving in the visible species, or sending of them out; which *Plato, P^lutarch, q^u Ma- crobins, Lactantius*, and others dispute. And besides it is the subject of the *Perspectives*, of which *Albazen the Arabian, Vitellio, Roger Bacon, Baptista Porta, Guidus Obaldus, Aquilonius, &c.* have written whole volumes.

Hearing, a most excellent outward sense, by which we learn and get knowledge. His object is sound, or that which is heard; the *Medium* ayre; *Organ* the ear. To the sound, which is a collision of the air, three things are required; a body to strike, as the hand of a Musician; the body stricken, which must be solid and able to resist; as a bell, lute-string; not wooll, or sponge; the *Medium*, the air; which is *Inward*, or *Outward*; the outward being struck or collided by a solid body, still strikes the next air, until it come to that inward natural air, which as an exqui-

n Lumen est
actus per-
spicui.Lumen a
lux proven-
it, lux est
in corpore
lucido.o Sator. 71
c. 14.p In phe-
don.

q Lac. cap.

8. de opif.

r De practi-
Philos. 4.

14
fire organ is contained in a little skin formed like a drum-head, and struck upon by certain small instruments like drum-sticks, conveys the sound by a pair 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 air; And of all the rest it is the weakest sense in men. The Organ in the nose, or two small hollow pieces of flesh a little above it: The Medium the air to men, as water to fish: The Object, *Smell*, arising from a mixt body resolved, 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, faith *Agellius*, are of discipline; and that by avoiding bad smells, as by choosing good, which do as much alter and affect the body many times, as Diet it self.

Taste. *Taste*, a necessary sense, which perceives all favours by the Tongue and Palat, and that by means of a thin spittle, or watery juice. His Organ is the Tongue with his tasting nerves; the Medium, a watery juice; the Object *Taste*, or flavour, which is a quality in the juice, arising from the mixture of things tasted. Some make eight species or kinds of flavour, bitter, sweet, sharp, salt, &c. all which sick men (as in an ague) cannot discern, by reason of their organs mis-affected.

Touching. *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, thick, thin, &c. Many delightful questions are moved by Philosophers about these five senses; their Organs, Objects, Mediums, which for brevity I omit.

SUBJECT. 7.

Of the Inward Senses.

Common sense. *Inner Senses* are three in number, so called, because they be within the brain-pan, as *Common Sense*, *Phantasie*, *Memory*. Their objects are not only things present, but they perceive the sensible species of thing 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 discern all differences of objects; for by mine eye I do not know that I see, or by mine ear that I hear, 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 Brain is his Organ or seat.

Phantasie, or Imagination, which some call *Phantasie Estimative*, or *Cognitive*, (confirmed, faith *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 again; or making new of his own. In time of sleep this faculty is free, and many times conceives strange, stupend, absurd shapes, as in sick men we commonly observe. His Organ is the middle cell of the Brain; his Objects all the Species communicated to him by the *Common sense*, by comparison of which he feigns infinite other unto himself. In *Melancholy* men this faculty is most powerful 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 works, as appears by their several Fictions, Anticks, Images: as *Ovid's* house of sleep, *Psyche's* Palace in *Apuleius*, &c. In men it is subject and 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. laves 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 brain.

The affections of these senses, are *Sleep* Affections of the senses, *Waking*, common to all sensible creatures. *Sleep* is a rest or binding of the outward senses, and of the common sense, for the preservation of Body and Soul, (as *Scaliger* defines it) For when the common sense resteth, the outward senses rest also. The *Phantasie* alone is free, and his commander, Reason: as appears by those imaginary Dreams, which are of divers kinds, *Natural*, *Divine*, *Demoniacal*, &c. which vary according to humours, diet, actions, objects, &c. of which, *Artemidorus*, *Cardanus*, and *Sambucus*, with their several 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 stomach, filling the Nerves, by which the spirits should be conveyed. When these vapours are spent, the passage is open, and the spirits perform their accustomed duties; so that *Waking* is the action and motion of the Senses, which the Spirits dispersed over all parts, cause.

SUBJECT. 8.

Of the Moving faculty.

Appetite.

THIS *Moving Faculty*, is the other power of the *Sensitive Soul*, which causeth all those *Inward and Outward animal 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; *Natural*, 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 *Vegetal*, as the Appetite of meat and drink; hunger and thirst. *Sensitive* is common to men and brutes. *Voluntary*, the third, or intellectual, which commands the other two in men, and is a curb 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 reins to their concupiscence and several lusts. For by this Appetite the soul 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 imbraceeth, the other he rejecteth: according to that Aphorism, *Omnia appetunt bonum*, all things seek their own good, or at least seeming good. This power is inseparable from sense; for where sense is, there is likewise pleasure and pain. His *Organ* is the same with the *Common sense*, and is divided into two powers, or inclinations, *Concupiscible* or *irascible*:

x T.W. Jo-
sue in his
Passions of
the Mind.
y Volucris.

or (as * one translates it) *Coveting*, *Anger invading*, or *Impugning*. *Concupiscible* covets alwayes pleasant and delightful things, and abhors that which is distasteful, harsh and unpleasant. *Irascible*, y *quasi aversans per iram & adiam*, as avoiding it with anger and indignation. All affections and perturbations arise out of these two fountains, which although the *Stoicks* make light of, we hold natural, 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 Soul, subverts the good estate of the Body, hindering all the operations of it, causing Melancholy, and many times death it self: or future, as Fear. Out of these two arise those mixt affections and passions of Anger, which is a desire of revenge, Hatred, which is inveterate anger: Zeal, which is offended with him who hurts that he loves; and *ἀνταρπαξία*, a compound affection of Joy and Hate, when we rejoyce at other mens mischief, and are grieved at their prosperity; Pride, Self-love, Emulation, Envy, Shame, &c. of which elsewhere.

Moving from place to place, is a faculty necessarily following the other. For in vain were it otherwise to desire and to abhor, 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 go 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 dog 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 spirit 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 * 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*. Worms creep, Birds flye, Fishes swim; and so of parts, the chief of which is *Respiration* or breathing, and is thus performed. The outward air is drawn in by the *vocal Artery*, and sent by mediation of the *Midriff* to the Lungs which dilating themselves as a pair of bellows, reciprocally fetch it in, and send it out to the heart to cool it; and from thence now being hot, convey it again, still taking in fresh. Such a like motion is that of the *Pulse*, of which, because many have written whole Books, I will say nothing.

15

z Nervi &
spiritu
moventur,
spiritus ab
anima.
Melanct.

SUBJECT. 9.

Of the Rational Soul.

IN the precedent Subsections I have anatomized those inferiour faculties of the soul, the *Rational* remaineth, a pleasant, but a doubtful Subject (as * one terms it) and with the like brevity to be discussed. Many erroneous opinions are about the essence and origin 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 blood; mortal or immortal; how it comes into the body. Some hold that it is ex traduce, as *Phil. 1. de Anima*, *Tertullian*, *Lactantius de opific. Dei cap. 19*; *Hugo lib. de Spiritu & Anima*, *Vincencius Bellavic spec. natural. lib. 23. cap. 2*; & 11. *Hippocrates*, *Avicenna*, and many late Writers; that one begets another, body and soul: or as a candle from a candle, to be produced from the seed: otherwise, say they, a man begets but half a man, and is worse than a beast that begets both matter and form; and besides the three faculties of the soul must be &c.

a Volucris
facundum
& anticip
subjectum.

b Gorteni-
us in
Philosoph.
pag. 302.
Bright in
Phys. Scrib.
l. 1. David
Crassus,
Melancton,
Hippius
Heculius,
Levinus
Laminius;
&c.

16

c Lib. an
mores se-
quantur,
&c.

* Caesar. 6.
can.

d Read
Anas
Gargus

dial. of the
immorta-
lity of the
Soul.

* Ovid.
met. 15.

e In Gallo.
idem.

f N'epho-
rus hist.
l. 10. c. 35.

g Phedon.

* Claudi-
an lib. 1.
de rap.
Prosp.

hæc qua-
stio multas
per annos
traxit, ac
mirabili-
ter impug-
nata, &c.

* Colerus
ibid.

together infused, which is most absurd as they hold, because in beasts they are begot, the two inferior I mean, and may not be well separated in men. *Galen* supposeth the soul *crasin* esse, to be the Temperature it self; *Trismegistus*, *Musæus*, *Orpheus*, *Homer*, *Pindarus*, *Phærecides Syrus*, *Epictetus*, with the *Chaldees* and *Egyptians*, affirmed the soul to be immortal, as did those *Britan* * *Druides* of old. The *Pythagorians*, defend *Metempsychosis*, and *Palingenesia*, that souls go from one body to another, *epotâ prius Lethes undâ*, as men into Wolves, Bears, Dogs, Hogs, as they were inclined in their lives, or participated in conditions.

* inque ferinas
Possumus ire domus, pecundumque in corpore
condi.

* *Lucians* Cock was first *Euphorbus* a Captain:
Ille ego (nam memini) Trojani tempore belli,
Panthoides Euphorbus eram,

a horse, a man, a sponge. *Julian* the Apo-
stata thought *Alexanders* soul 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 inclosed
in the body, it forgets, and learns anew, which
he calls *reminiscentia*, or recalling, and that it
was put into the body for a punishment, and
thence it goes into a beast, or man, as ap-
pears by his pleasant fiction *de sortitione ani-
marum*, lib. 10. *de rep.* and after ten thou-
sand years is to return into the former bo-
dy again,

* post varios annos, per mille figuras,
Rursus ad humana fertur primordia vite.
Others deny the immortality of it, which
Pomponatus of *Padua* decided out of *Aristotle*
not long since, *Plinius Avunculus* cap. 7. lib. 2.
& lib. 7. cap. 55. *Seneca* lib. 7. *epist.* ad *Lu-
ciliu* *epist.* 55. *Dicæarchus* in *Tull.* *Tusc. Epi-
curus*, *Aratus*, *Hippocrates*, *Galen*, *Lucretius*
lib. 1.

(Præterea gigni pariter cum corpore, &
una
Crescere sentimus, pariterque senescere men-
tem)

Autorroes, and I know not how many *Neote-
ricks*. This question of the immortality of
the Soul, is diversely and wonderfully impugned
and disputed, especially amongst the *Italians*
of late, faith *Jab. Colerus* lib. *de immort. ani-
ma*, cap. 1. The *Popes* themselves have doubt-
ed of it, *Leo Decimus* that *Epicurean* Pope, as
* some record of him, caused this question to
be discussed *pro* and *con* before him, and con-
cluded at last, as a prophane and atheistical
Moderator, with that verse of *Cornelius*
Gallus,

Et redit in nihilum, quod fuit ante nihil.
It began of nothing, and in nothing it ends.

* *De sectis*. *Zeno* and his *Stoicks* as * *Austin* quotes him,
dog. cap. 16. supposed the Soul so long to continue, till the
Body was fully putrified, and resolved into
materia prima: but after that, in *fumos*
evanesçere, to be extinguished and vanish;

and in the mean time, whilst the body was
consuming, it wandred all abroad, & *longi-
quino multa annunciare*, and as that *Clazo-
mentian Hermotimus* averred, saw pretty visi-
ons, and suffered I know not what.

Errant exanguis sine corpore & ossibus
umbra.

Others grant the immortality thereof, but
they make many fabulous fictions in the mean
time of it, after the departure from the body:
like *Plato's* *Elisian fields*, and that *Turkie Pa-
radise*. The souls of good men they deified;
the bad (faith *Austin*) became devils, as
they supposed; with many such absurd te-
nants, which he hath confuted. *Hicram, Au-
stin*, and other Fathers of the Church, hold
that the Soul is immortal, created of nothing,
and so infused into the child or *Embryo* in his
mothers womb, six months after the con-
ception; not as those of brutes, which are ex-
traduce, and dying with them vanish into no-
thing. To whose divine Treatises, and to the
Scriptures themselves, I rejoin all such Athe-
istical spirits, as *Tully* did *Atticus*, doubting
of this point, to *Plato's* *Phædon*. Or if they
desire Philosophical proofs and demonstra-
tions. I refer them to *Niphus*, *Nic. Faventi-
nus* Tracts of this subject. To *Fran.* and *John*
Picus in *digress. sup.* 3. *de Anima*, *Tholo-
sanus*, *Engubinus*, *To. Soto*, *Canas*, *Thomas*,
Peregrinus, *Dandinus*, *Colerus*, to that elaborate
Tract in *Zanchinus*, to *Tolets* sixty reasons, and
Lessius twenty two arguments, to prove the
immortality of the soul. *Campanella* lib. *de*
sensu rerum, is large in the same discourse,
Albertinus the Schoolman, *Jacob. Nactantus*,
Tom. 2. *op.* handleth it in four questions, *An-
tony Brunus*, *Aonius Palearius*, *Marinus*
Marcennus, with many others. This *Reason-
able Spul*, which *Austin* calls a spiritual sub-
stance moving it self, is defined by Philoso-
phers to be the first substantial act of a Na-
tural, Humane, Organical 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 Ra-
tional Soul includes the powers, and performs
the duties of the two other, which are con-
tained in it, and all three faculties make one
Soul, which is inorganical of it self, although
it be in all parts, and incorporeal, using
their Organs, and working by them. It is
divided into two chief parts, differing in of-
fice only, not in essence. The understanding,
which is the Rational power apprehend-
ing; the will, which is the Rational power
moving: to which two, all the other Rational
powers are subject and reduced.

SUBJECT. 10.

Of the Understanding.

Understanding is a power of the Soul, ^k by which we perceive, know, remember,
and judge as well singulars, as universals,
having certain innate notices or beginnings of
arts,

arts, a reflecting action, by which it judgeth of his own doings, and examines them. Out of this definition (besides his chief office, which is to apprehend, judge all that he performs, without the help of any Instruments or Organs) three differences appear betwixt a man and a beast. As first, the sense only comprehends Singularities, the Understanding Universalities. Secondly the sense hath no innate notions. Thirdly, brutes cannot reflect upon themselves. Bees indeed make neat and curious works, 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 Understanding, is some sensible thing; after by discoursing, the mind finds out the corporeal substance, and from thence the spiritual. His actions (some say) are *Apprehension*, *Composition*, *Division*, *Discoursing*, *Reasoning*, *Memory*, which some include in *Invention*, and *Judgement*. The common divisions are of the understanding, *Agent*, and *Patient*; *Speculative*, and *Practick*; In *Habit*, or in *Act*; *Simple*, or *Compound*. The *Agent* is that which is called the *Wit* of man, *acumen* or *subtlety*, *sharpness* of invention, when he doth invent of himself without a teacher, or learns anew, which abstracts those intelligible Species from the Phantasie, and transfers them to the passive understanding,

In nihil in intellectu, quod non prius fuerat in sensu.

¹ 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 *Passive* to be kept. The *Agent* is a Doctor or Teacher, the *Passive* a scholar; and his office is to keep and farther judge of such things as are committed to his charge: as a bare and rased table at first, capable of all forms 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 kinds of them, *Sense*, *Experience*, *Intelligence*, *Faith*, *Suspicion*, *Error*, *Opinion*, *Science*; to which are added *Art*, *Prudence*, *Wisdom*: as also *Synteresis*, *Diktamen rationis*, *Conscience*; so that in all there be fourteen 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 intellectual habits: two *practick*, as *Prudence*, whose end is to practise; to fabricate; *Wisdom* 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 acquirent, the rest are improper, imperfect, and in a more strict examination excluded. Of all these I should more amply dilate, but my subject will not permit. Three

of them I will only point at, as more necessary to my following discourse.

Synteresis, or the purer part of the conscience is an innate habit, and doth signify 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, than in the will. This makes the major proposition in a practick Syllogism. The *Diktamen rationis* is that which doth admonish us to do good or evil, and is the minor in the Syllogism. The *Conscience* is that which approves good or evil, justifying or condemning our actions, and is the conclusion of the Syllogism: as in that familiar example of *Regulus* the Roman, taken prisoner by the Carthaginians, and suffered to go to Rome, on that condition he should return again, or pay so much for his ransom. 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. = *Do not that to another, which thou wouldest not have done to thy self.* *Diktamen* applies it to him, and dictates this or the like: *Regulus*, thou wouldest not another man should falsifie his oath, or break promise with thee: *Conscience* concludes, therefore *Regulus*, thou dost well to perform thy promise, and oughtest to keep thine oath. More of this in *Religious Melancholy*.

SUBJECT. 11.

Of the will.

Will, is the other power of the rational soul, ^o which covers or avoids such things as have been before judged, and apprehended by the understanding. If good, it approves; if evil, it abhors it: so that his object is either good or evil. *Aristotle* calls this our rational 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 lieth a particular object, good or bad: this an universal, immaterial; That respects only things delectable and pleasant, this honest. Again, they differ in liberty. The *Sensual* appetite seeing an object, if it be a convenient good, cannot but desire it; if evil, avoid it: but this is free in his essence, ^p much now depraved, obscured, and fals from his first perfection; yet in some of his operations still free, as to go, walk, move at his pleasure, and to choose whether it will do, or not do, steal, or not steal. Otherwise in vain were Laws, Deliverations, Exhortations, Councils, Precepts, Rewards, Promises, Threats and Punishments: and God should be the author of sin. But in a spiritual things we will no good, prone to evil (except we be regenerate, and led by the Spirit) we are egged on by our natural concupiscence, and there is *aversion*, a confusion in our powers, ^r our whole will is averse from

Valerius.

m The pure part of the conscience.

o Res ab intellectu non recipit, vel respicit; approbat, vel improbat; *p* philipp. ignota natura cupidus

p Melanchthon. Operatio rationis perquamque, ita libera sit, ut illa in se sentia sua, q. in civilibus libris libere, sed non in spiritualibus. *r* Tota voluntas avertitur a bono. Omnis homo mendax.

18 from God and his law, not in natural things only, as to eat and drink, lust, to which we are led headlong by our temperance and inordinate appetite,

Ving. Nec nos obniti contra, nec tendere tantum Sufficimus,

we cannot resist, our concupiscence is originally bad, our heart evil, the seat of our affections, captivates and enforceth our will. So that in voluntary things we are averse from God and goodness, bad by nature, by ignorance worse, by Art, Discipline, Custome, we get many bad habits: suffering them to domineer 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 swayd and counterpoised again with some divine precepts, and good motions of the spirit, which many times restrain, hinder and check us, when we are in the full career of our dissolute courses. So David corrected himself, when he had Saul at a vantage. Revenge and Malice were as two violent oppugners on the one side; but Honesty, Religion, Fear of God, with-held him on the other.

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 himself; although the *Stoicks* absolutely deny it, and will have all things inevitably done by *Destiny*, imposing a fatal 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 counsel, 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 go hither and thither, not to touch a book, to speak fair or foul: 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 well agreeing with reason, and there was an excellent consent and harmony betwixt them, but that is now dissolved, they often jar, Reason is overborn by Passion:

Fertur equis auriga, nec audit currus habenas,
as so many wild horses run away with a Chariot, and will not be curbed. We know many times what is good, but will not do it, as she said,

Trahit invitum nova vis, aliudque cupido,
Mens aliud suadet.

Lust counsels one thing, reason another, there is a new reluctance in men.

** Ovid.* Odi, nec possum, cupiens non esse, quod odi.

We cannot resist, but as *Phadra* confessed to her Nurse, ** qua loqueris, vera sunt, sed furor suggerit sequi peiora*: she said well and true, she did acknowledge it, but headstrong passion and fury made her to do that which was opposite. So David knew the filthiness of his fact, what a loathsome, foul, crying sin adultery was, yet notwithstanding he would

commit murder, and take away another mans wife, enforced against Reason, Religion, to follow his Appetite.

Those natural and vegetal powers are not commanded by Will at all; for who can add one cubit to his stature? These other may, but are not: and thence come all those headstrong passions, violent perturbations of the Mind; and many times vicious habits, customs, feral diseases; because we give so much way to our Appetite, and follow our inclination, like so many beasts. The principal 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 *Moral Philosophy*.

MEMB. 3. SUBSECT. 1.

Definition of Melancholy, Name, Difference.

HAVING thus briefly anatomized the body and soul of man, as a preparative to the rest; I may now freely proceed to treat of my intended object, 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 material cause: as *Brueel* observes, *Μελαγχολία, quasi Μελας αχολία*, from black Choler. And whether it be a cause or an effect, a Disease, or symptom, let *Donatus Alcomarus*; y *Melancholicos* vocamus, quos exasperantia vel pravitas Melancholie ita male habet, ut inde in rebus, or in all, belonging to election, will, sanant vel or other manifest operations of the understanding. ** Melanellius* out of *Galen*, *Ruffus*, *Ætius*, describe it to be a bad and pievish disease, *id est, morbus, qui facit hominem degenerare in bestiam*: *Galenus* in *Mercurialis de affect.* cap. lib. 1. cap. 10. taxeth it as a privation or infection of the middle cell of the Head, &c. defining it from the part affected, which ** Hercules de Saxonia* approves, lib. 1. cap. 16. calling it a deprivation of the principal function: *Enseius* lib. 1. cap. 23. *Arnoldus Breviar.* lib. 1. cap. 18. *Guianerius*, and others: By reason of black Choler, *Paulus* adds. *Halyabbas* simply calls it a commotion of the mind. *Arctæus*, ** a perpetua angustia* of the soul, fastned on one thing, without an ague; which definition of his, *Mercurialis de affect.* cap. lib. 1. cap. 10. taxeth: but *Ælianus Montanus* defends, lib. de morbo. cap. 1. de Melan. for sufficient and good. The common sort define it to be a kind of dotage without a fever, having for his ordinary companions, fear, and sadness, without any apparent occasion. So doth *Laurentius* cap. 4. *Piso*, lib. 1. cap. 43. *Donatus* *Alcomarus*, cap. 7. art. medic. *Jacchinus* in abj. s. bre. com.

** Vd prop-
ter igno-
rantiam,
quod boni
studii non
sit instructio
mens ut
debeat, aut
divina
præcepta
accusa.*

*n Medea
Ovid.*

** Ovid.*

*x Seneca.
Stipp.*

com. in lib. 9. *Rhasis ad Almanfor cap. 15.*
Valesius exere. 17. Fufebius institut. 3. sec. 1.
c. 11, &c. which common definition, howfo-
 c cap. 16. ever approved by most, *Hercules de Saxonia*
 l. 1. *lib. 1. cap. 6.* he holds it unsuffi-
 d *Enam de* cient: as *a* rather shewing what it is not, than
fuftis what it is: as omitting the specifical difference,
morbus the Phantasie and Brain: but I descend to particu-
quid non lars. The *summum genus* is *Dotage*, or
fit potius *Anguish of the mind*, saith *Arctatus*, of a
quam quid principal part; *Hercules de Saxonia* adds,
fit, expli- to distinguish it from Cramp and Palsie, and
cat. such diseases as belong to the outward sense
 * *Anime* and motions [depraved] * to distinguish it
functio from Folly and Madnes (which *Montalius*
immun- makes *angor animi*, to separate) in which those
tur in fa- functions are not depraved, but rather abolished;
ultat, tol- [without an ague] is added by all, to
luntur in fever it from Phrensie, and that *Melancholy*
mania, de- which is in a pestilent Fever. (*Fear and Sor-*
pravatur row) make it differ from *Madnes*: [without
solum in a cause] is lastly inserted, to specify it from
melanch- all other ordinary passions of [*Fear and Sor-*
olia. Herc. row.] We properly call that *Dotage*, as
de Sax. *Laurentius* interprets it, when some one
cap. 1. principal faculty of the mind, as imaginati-
tract. de on, or reason is corrupted, as all melancholy
delanch. persons have. It is without a fever, because
c cap. 4. the humour is most part cold and dry, con-
de mel. trary to putrefaction. *Fear and Sorrow* are
 the true Characters, and inseparable compani-
 ons 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 again, and free from all manner of
 fear and grief, as hereafter shall be de-
 clared.

SUBJECT. 2.

Of the parts affected. Affection. Parties affected.

SOME difference I find amongst Writers, about the principal part affected in this disease, whether it be the Brain, or Heart, or some other Member. Most are of opinion that it is the Brain: for being a kind of Dotage, it cannot otherwise be, but that the Brain must be affected, as a similar part, be it by * consensum of essence, not in his ventricles, or any obstructions in them, for then it would be an Apoplexie, or Epilepsie, as *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 *Hippocrates* confirms. *Galen, Arabians*, and most of our new Writers. *Marcus de Oddis* (in a consultation of his, quoted by *Hildesheim*) and five others there cited are of the contrary part, because fear and sorrow, which are passions, be seated in the Heart. But this objection is sufficiently answered by *Montali-*

us, who doth not deny that the heart is affected (as *Melanelius*, proves out of *Galen*) by reason of his vicinity, and so is the midriff and many other parts. They do com-
 pati, 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 mis-affected, as the seat of Reason; and then the Heart, as the seat of Affection. *Cappivaccius*, and *Mercurialis* have copiously discussed this question, and both conclude the subject is the inner Brain, 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 Stomach, or myrache, as the *Arabians* term it, whole body, Liver, or Spleen, which are seldom free, *Pylorus, Meserick* veins, &c. For our body is like a Clock, if one wheel be amiss, all the rest are disordered, the whole fabrick suffers: with such admirable art and harmony is a man composed, such excellent proportion, as *Lodovicus Vives* in his *Fable of man* hath elegantly declared.

As many doubts almost arise about the Affection: whether it be Imagination or Reason alone, or both. *Hercules de Saxonia* proves it out of *Galen, Arius*, and *Altomarus*, that the sole fault is in Imagination. *Brue* is of the same mind: *Montalius* in his 2. cap. of *Melancholy*, confutes this tenet of theirs, and illustrates the contrary by many examples: as of him that thought himself a shell-fish; of a Nun, and of a desperate Monk that would not be persuaded but that he was damned; reason was in fault as well as Imagination, which did not correct this error: they make away themselves oftentimes, and suppose many absurd and ridiculous things. Why doth not Reason detect the Fallacy, scute and persuade, if she be free? *Avicenna* therefore holds both corrupt, to whom most *Arabians* subscribe. The same is maintained by *Arctus, Gorgonius, Guianerius*, &c. To end the controversy, no man doubts of Imagination, but that it is hurt and mis-affected here; for the other I determine with *Albertinus Bottonus* a Doctor of Padua; that it is first in Imagination, and afterwards in reason; if the disease be inveterate, or as it is more or less of continuance: but by accident, as *Herc. de Saxonia* adds; faith, opinion, discourse, ratiocination, are all accidentally depraved by the default of imagination.

Montalius si affectus inveteratus sit. lib. posthumo de Melanc. edit. 1620. de privator fides, discursus, opinio, &c. per vitium Imaginatiois, ex Accidenti.

To the part affected, I may here add the Parties affected, which shall be more opportunely spoken of elsewhere, now only signified. Such as have the Moon, Saturn, Mercury mis-affected in their genitures, such as live in over-cold,

19

Lib. de
 del. Cor
 viti-
 atatis ra-
 tione, una
 afficitur,
 at septem
 transfor-
 sum ac flo-
 machus
 cum doctis
 spina, &c.
 Lib. 1.
 cap. 10.
 Subjellum
 est cere-
 bram inte-
 rior.
 in Raro
 quicquam
 tanquam
 effugit li-
 no, qui hoc
 morbo affi-
 citur. Viti-
 osus affe-
 ctus.

n See Do-
 nar. ab Al-
 tomar.

o Facultas
 imaginan-
 di, non co-
 gitandi,
 nec memo-
 randi la-
 bic.

p Lib. 3.
 Fin. 1.
 Tract. 4.
 cap. 8.
 q Lib. 3.
 cap. 5.
 r Lib. Med.
 cap. 19.
 part. 2.
 Tract. 15.
 cap. 2.
 s Hilde-
 shelm si-
 cel. 2. de
 Melanc.
 fol. 207. &
 fol. 127.
 Quandoq;
 etiam Ra-
 tionalis si affectus inveteratus sit.

* Lib. posthumo de Melanc. edit. 1620. de privator fides, discursus, opinio, &c. per vitium Imaginatiois, ex Accidenti.

20

*Qui par-
uum caput
habent, in-
sensati ple-
rius sunt.
Arist. in
physiog-
nomia.
u. Arctus
lib. 3. c. 5.*

*x Qui
proprietatem
sunt. Arct.
Medus
convenit
statibus
Piso.
y De qua-
tano.
z Primus
ad Melan-
choliā
non tam
maius sed
et hilaris,
jocosi, ca-
chinnantes,
irrisores,
et qui
plerumque
parvuli
sunt.
* Lib. 1.
part. 2.
cap. 11.
a Qui sunt
subtilis in-
tegral, et
multa per-
spicacitatis
de facili
incidunt in
Melancholiā lib. 1. cont. Tract. 9.*

*b Nāquam sanitate mentis ex-
cēdit, aut dolore capiti. Eras. c In land. calvit. d Vacant
conscientia carnis, nec pudant, nec veretur, nec dilacerantur
millibus carum, quibus tota vita obnoxia est.*

cold or over-hot Climes: such as are born of melancholy parents: as offend in those fix non-natural things, are black, or of an high sanguine complexion, that have little heads, that have a hot heart, moist Brain; hot Liver and cold stomach, have been long sick: such as are solitary by nature, great Students, given to much contemplation, lead a life out of action, are most subject to melancholy. Of sexes both, but men more often; yet women mis-affected, are far more violent, and grievously troubled. Of seasons of the year, the Autumn is most melancholy. Of peculiar times; old age, from which natural Melancholy is almost an inseparable accident; but this artificial Malady is more frequent in such as are of a middle age. Some assign forty years, Gariopontus 30. Juberius excepts neither young nor old from this adventitious. Daniel Sennertus involves all of all sorts, out of common experience, in omnibus omnino Corporibus ejusque constitutionis dominatur. Arius and Arctius, ascribe into the number not only discontented, passionate, and miserable persons, swarthy, black; but such as are most merry and pleasant, scoffers, and high coloured. Generally, saith Rhafis, the finest wits, and most generous spirits, are before other obnoxious to it; I cannot except any complexion, any condition, sex, or age, but fools and Stoicks, which according to Synesius, are never troubled with any manner of passion, but as Anacreons cicada, sine sanguine & dolore, similes ferē diis sunt. Erasmus vindicates fools from this Melancholy Catalogue, because they have most part moist brains, and light hearts, they are free from ambition, envy, shame and fear, they are neither troubled in conscience, nor macerated with cares, to which our whole life is most subject.

SUBSECT. 3.

Of the matter of Melancholy.

*e Lib. 1.
tract. 3.
contradic.
12.
f Lib. 1.
cont. 21.
g Bright
cap. 16.
h Lib. 1.
cap. 6. de
sanit. lu-
enda.
i Quisve
aut qualis
fit humor
aut que istius differentia, & quomodo signantur in corpore, scrup-
tandum, hac enim rei multi veterum laboraverunt, nec facile acci-
pere ex Galeno sententiam ab loquendi varietatem. Leon. Jac. com.
in 9. Rhafis cap. 15. cap. 16. in 9. Rhafis.*

OF the Matter of Melancholy, there is much question betwixt Avicenna and Galen, as you may read in Cardans Contradictions, Valefius controversies, Montanus, Prosper Calenus, Capivaccius, Bright, Ficinus, that have written either whole Tracts, or copiously of it, in their several Treatises of this subject. 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 Jachinus thinks: the Neotericks cannot agree. Montanus in his con-

sultations, holds Melancholy to be material or immaterial: and so doth Arculanus: the material is one of the four humours before mentioned, and natural. The immaterial or adventitious, acquires, redundant, unnatural, artificial: which Hercules de Saxonia will have reside in the spirits alone, and to proceed from an hot, cold, dry, moist distemperature, which without matter, alter the Brain and functions of it. Paracelsus wholly rejects and derides this division of four humours and complexions, but our Galenists generally approve of it, subscribing to this opinion of Montanus.

This material Melancholy is either simple, or mixt; offending in Quantity or quality, varying according to his place, where it seetheth, as Brain, Spleen, Meseriack Veins, Heart, Womb and Stomach: or differing according to the mixture of those natural humours amongst themselves, or four unnatural adust humours, as they are diversly tempered and mingled. If natural melancholy abound in the body, which is cold and dry, so that it be more than the Body is well able to bear, it must needs be distempered, saith Faurentius, and diseased: and so the other, if it be depraved, whether it arise from that other Melancholy of Choler adust, or from Blood, produces the like effects, and is, as Montanus contends, if it come by adustion of humours, most part hot and dry. Some difference I find, whether this melancholy matter may be ingendred of all four humours, about the colour and temper of it. Galen holds it may be ingendred of three alone, excluding Flegm, or Pituita, whose true assertion, Va-lesius and Menardus stiffly maintain, and so doth Fuchsius, Montanus, Montanus. How (say they) can white become black? But Hercules de Saxonia, l. post. de mela. c. 8. and Cardan are of the opposite part (it may be ingendred of Flegm, etsi raro contingat, though it seldom come to pass) so is Guinerius and Laurentius c. 1. with Melancholy in his Book de Anima, and Chapter of humours; he calls it Asininam, dull, swinish Melancholy, and saith that he was an eye witness of it: so is Wecker. From melancholy adust ariseth one kind, from Choler another, which is most brutish: another from Flegm, which is dull, and the last from Blood, which is best. Of these some are cold and dry, others hot and dry, varying according to their mixtures, as they are intended, and remitted. And indeed as Rodericus à Fonf. conf. 12. l. determines, ichorous and those ferous matters being thickned become flegm, and flegm degenerates into choler, choler adust becomes aruginosa melancholia, as vinegar out of purest wine putrified or by exhalation of purer spirits is so made, and becomes fowr and sharp; and from the sharpness of this humour proceed much waking, troublesome thoughts and dreams, &c. so that I conclude as before. If the humour be cold, it is saith Faurentius, a cause of dorage, and produceth

** Tract.
posth. de
Melan.
edit. Ven-
etis 1620.
cap. 7 & 8.
Ab inter-
pretati-
onibus
de, humi-
da, &c.*

*k Secun-
dam magis
aut minus
si in corpore
fuerit, ad
interperi-
ducet the like effects, and is, as Montanus
plurquam
corpus sa-
lubriter
ferre pote-
rit: inde
corpus non
bosum effi-
ciatur.
l Lib. 1.
Flegm, or Pituita, whose true assertion, Va-
controvers.
lesius and Menardus stiffly maintain, and so
cap. 21.
m Lib. 1.
n Fuchsius, Montanus, Montanus.
sist. 4. c. 4.
n Concil.
26.*

*o Lib. 2.
contradic.
cap. 11.
p De sub-
tract. diff.
2. cap. 1. non
est negan-
dum ex hac
fieri Melan-
choliā.
q In Syn-
tax.
r Varie
adversus
& misce-
tur, ante
varia
amentium
species Mo-
lanti.*

*s Humor
frigidus
delibit
causa, fa-
voris cali-
dioris, &c.
milder*

milder symptoms: if hot, they are rash, raving mad, or inclining to it. If the brain be hot, the animal spirits are hot, much madness follows with violent actions: if cold, fatuity and sottishness, *Capiuaccius*. "The colour of this

Lib. 1. cap. 10. de mixture varies likewise according to the mixture, be it hot or cold, 'tis sometimes black, sometimes not, *Altomarus*. The same *Me-lanclius* proves out of *Galen*: and *Hippocrates* in his Book of Melancholy (if at least it be his) giving instance in a burning coal, which when it is hot, shines; when it is cold, looks black, and so doth the humour. This diversity of Melancholy matter, produceth diversity of effects. If it be within the body, and not putrified, it causeth black Jaundise; if putrified, a Quartan Ague; if it break out to the skin, Leprosie; if to parts, several Maladies, as Scurvy, &c. If it trouble the mind; as it is diversly mixt, it produceth several kinds of Madness and Dotage: of which in their place.

quid simile accidit, qui durante flamma prae lucidissime candent, tunc extinguitur prorsus nigrescent. *Hippocrates*. y *Galenus* diff. 2. cap. 7.

SUBSECT. 4.

Of the species or kinds 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 Madness, as *Heurnius*, *Guianerius*, *Gordonius*, *Salustius*, *Salvianus*, *Jason Pratensis*, *Savonarola*, that will have Madness no other than Melancholy in extent, differing (as I have said) in degrees. Some make two distinct species, as *Ruffus Ephesus* an old Writer, *Constantinus*, *Africanus*, *Aretius*, *Aurelianus*, *Paulus Aegineta*: others acknowledge a multitude of kinds, and leave them indefinite, as *Asius* in his *Tetrabiblos*, *Avicenna* lib. 3. Fen. 1. Tratt. 4. cap. 18. *Arculanus* cap. 16. in 9. *Rasis*. *Montanus med. part. 1.* "If natural Melancholy be adust, it maketh one kind; if blood another; if choler, a third, differing from the first; and so many several opinions there are about the kinds, as there be men themselves. * *Hercules de Saxonia* sets down two kinds, material and immaterial; one from spirits alone, the other from humours and spirits. *Savonarola* Rub. 11. Tratt. 6. cap. 1. de agnitione capitis, will have the kinds to be infinite; one from the myrach, called myrachialis of the Arabians; another from stomachalis, from the stomach; another from the liver, heart, womb, hemorrhoids, &c. one beginning, another consummate. Melancholy second him, as the humour is diversly adust. * Tratt. de and mixt, so are the species divers: but what mil. cap. 7. these men speak of species, I think ought to be understood of symptoms, and so doth quedam consummata. f cap. de humor. lib. de anima. varietate adu-ratur & mixtum ipsa melancholia, unde varietate mentium species.

Arculanus interpret himself: infinite species, id est, symptomes: and that in that sense, as *Jo. Gorrheus* acknowledgeth in his medicinal definitions, the species are infinite; but they may be reduced to three kinds, by reason of their seat; Head, Body, and Hypochondriac.

This threefold division is approved by *Hippocrates* in his Book 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. Tratt. 9. lib. 1. cap. 16. *Avicenna*, and most of our new Writers. *Th. Erasmus* makes two kinds; one perpetual, which is Head melancholy; the other interrupt, which comes and goes by fits, which he subdivides into the other two kinds, so that all comes to the same pass. Some again make four or five kinds with *Rodericus à Castro de morbis mulier. lib. 2. cap. 3.* and *Lod. Mercatus*, who in his second book de mulier. affect. cap. 4. will have that melancholy of Nuns, Widows, and more ancient Maids, to be a peculiar species of Melancholy differing from the rest: some will reduce Enthusiasts, extatical and demoniacal persons to this rank, adding *Love melancholy* to the first, and *Lycanthropia*.

The most received division is into three kinds. The first proceeds from the sole fault of the Brain, 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, Spleen, or Membrane, called Mesenterium named Hypochondriacal, or windy Melancholy, which *Laurentius* subdivides into three parts, from those three Members, Hepatick, Splenatick, Meseriack. Love melancholy, which *Avicenna* calls *Iluschi*: and *Lycanthropia*, which he calls *Cucubushe*, are commonly included in head Melancholy: but of this last, which *Gerardus de Solo* calls *Amoreos*, and most *Knight melancholy*, with that of Religious melancholy, *Virginum*, & *Vi-duarum*, maintained by *Rod. à Castro* and *Mercatus*, and the other kinds of Love melancholy, I will speak 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, symptoms, cures, together, and apart; that every man that is in any measure affected with this malady, may know how to examine it in himself, and apply remedies unto it.

It is a hard matter, I confess, to distinguish these three species one from the other, to express their several causes, symptoms, 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*. *Julius Caesar Claudius*

22

in Hilde-
brand. Spi-
cel. 2. fol.
166.

n Trinca-
vallis
rom. 2. con-
fil. 15. &
16.

* Cap. 13.
 1744. 1806
 de milan.

o'Guarion,
conf. med. 2.

p Labors-
vit per ef-
sentiam, &
a toto cor-
pore.

* Machia-
vel, &c.
Smithus de
rep. Angl.
cap. 8.
lib. 1.
Eufoldius
discur. po-
lit. discurs.
5. cap. 7.
Arist. l. 3.
polit. cap.
ult.
Keckerm.
alii, &c.
* Lib. 6.

dinus with Stone, Gout, Jaundice. *Trincavellius* with an Ague, Jaundice, *Cannus Appetitus*, &c. ^m *Paulus Regoline*, a great Doctor in his time, consulted in this case, was so confounded with a confusion of symptoms, that he knew not to what kind of Melancholy to refer 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 kind to reduce it. In his seventeenth consultation, there is the like disagreement about a melancholy Monk. Those symptoms, which others ascribe to misaffected parts and humours, * *Herc. de Saxonia* attributes wholly to distempered spirits, and those immaterial, as I have said. Sometimes they cannot well discern this Disease from others. In *Reinerus Solinanders* counsels, *Self. consil.* 5. he and Dr. *Brande* both agreed, that the patients disease was hypochondriacal melancholy. Dr. *Matholdus* said it was *Asthma*, 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 *Cesar Claudinus* his forty fourth consultation for a *Polonian* Count, in his judgement he laboured of head melancholy, and that which proceeds from the whole temperature both at once. ^p I could give instance of some that have had all three kinds *semel & simul*, and some successively. So that I conclude of our melancholy species, as ^q many Politicians do of their pure forms of Commonwealths, Monarchies, Aristocracies, Democracies, are most famous in contemplation, but in practice they are temperate and usually mixt, (so ^r *Polybius* enformeth us) as the *Lacedemonian*, 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 symptoms, causes, how difficult a thing is it to treat of several kinds apart, to make any certainty or distinction among so many casualties, distractions, when seldom two men shall be like affected *per omnia*? 'Tis hard, I confess, yet nevertheless I will adventure through the midst of these perplexities, and led by the clue or thread of the best writers, extricate myself out of a labyrinth of doubts and errors, and so proceed to the Causes.

SECT. II.
MEMB. I.
SUBSECT. I.

Causes of Melancholy. God a cause.

IT is in vain to speak of cures, or think of remedies, untill such time as we have considered of the causes, so ¶ Galen prescribes *Glauco*: and the common experience of others confirms, that those cures must be imperfect, lame, and to no purpose, wherein the causes have not first been searched, as ¶ *Prosper Caleninus* well observes in his tract de *atrabile* to Cardinal *Casius*. Insomuch that ¶ *Fernelius* puts a kind 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 help, but not thoroughly 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 confess) to be able to discern these causes whence they are, and in such variety to say what the beginning was. ¶ He is happy that can perform it aright. I will adventure to guess as near as I can, and rip them all up, from the first to the last, general and particular, to every species, that so they may the better be described.

curare, nec præcavere licet. et Tanta enim morbi varietas ac differentia ut non facile dignoscatur, unde initium morbus sumpsit Melanclius à Galeno. u Felix qui potuit rerum cognoscere causas.

General causes, are either *supernatural*, or *natural*. *Supernatural* are from God and his angels, or by Gods permission from the devil and his ministers. That God himself is a cause for the punishment of sin, 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 wickedness. *Gebari* was stricken with leprosie, *2 Reg.* 5. 27. *Tehoram* with dysentery and flux, and great diseases of the bowels, *2 Chron.* 21. 15. *David* plagued for numbring his people, *1 Par.* 21. *Sodom* and *Gemorrab* swallowed up. And this disease is peculiarly specified, *Psal.* 127. 12. He brought down their heart through heaviness. *Deut.* 28. 28. He strokes them with madness, blindness, and astonishment of heart. * *An evil spirit was sent by the Lord upon* *x* 1 Sam. *Saul, to vex him.* *Y Nebuchadnezzar did eat* 16. 14. *grass like an Oxe, and his heart was made like* *Y Dan.* 5. *the beasts of the field.* *22.* *Heathen stories are full of such punishments. Lycurgus, because he cut down the Vines in the Country, was by Bacchus driven into madness: so was Pentheus and his mother Agave for neglecting their sacrifice. 2 Cenfor Fulvius ran mad for un-tiling Juno's Temple, to cover a new one of his own, which he had dedicated to Fortune, and was consounded to death, with grief and* *Z Laffant. Instit. lib. 2. cap. 8. a Cicero de captiv. & summo animi morore* *sorrow*

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 struck 4000 men dead, the rest ran mad. ^b A little after, the like happened to *Brennus*, lightning, thunder, Earthquakes, upon such a sacrilegious occasion. If we may believe our Pontifical Writers, they will relate unto us many strange and prodigious punishments in this kind, inflicted by their Saints. How * *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 stoll away a silver image of *S. John*, at *Birgurge*, became frantick on a sudden, raging, and tyrannizing over his own flesh: Of a ^d Lord of *Rhadnor*, that coming from

hunting late at night, put his dogs into *S. A-*
vens Church, (*Llan Aven* they called it) and rising betimes next morning, as hunters use to do, found all his Dogs mad, himself being suddenly stricken blind. Of *Tyridates* an *Armenian King*, for violating some holy Nuns, that was punished in like sort, with loss of his wits. But Poets and Papists may go together for fabulous tales; let them free their own credits: Howsoever they fain of their *Nemesis*, and of their *Saints*, or by the devil means may be deluded; we find it true, that *ultor à tergo Deus*, *He is God the avenger*, as *David* stiles him; and that it is our crying sins that pull this and many other maladies on our own heads. That he can by his Angels, which are his Ministers, strike and heal (*saith Dionysius*) whom he will; that he can plague us by his Creatures, Sun, Moon, and Stars, which he useth as his instruments, as a Husbandman (*saith Zanchini*) doth an Hatchet: Hail, Snow, Winds, &c.

^b *Et conjurati veniunt in classica venti :*
as in *Joshua's* time, as in *Pharaoh's* reign in
Egypt; they are but as so many execution-
ers of his justice. He can make the proudest
spirits stoop, and cry out with *Julian* the
Apostate, *Vicisti Galilee* : or with *Apollon's*
Priest in *Chrysothome*, *O cælum ! o terra ! unde*
hostis hic ? What an enemy is this ? And pray

¹ with David, acknowledging his power, I am
g. Lib. 8. weakened and sore broken, I roar for the grief
cap. de mine heart, mine heart panteth, &c. Psal.
Hierar. 38. 8. O Lord rebuke me not in thine anger,
h. Claudi- neither chastise me in thy wrath, Psal. 38. 1.
1 de Babila Make me to hear joy and gladness, that the
Martine.

bones which thou hast broken, may rejoice,
Psal. 51. 8. and verse 12. Restore to me the
joy of thy salvation, and stablish me with thy
free spirit. For these causes belike^k Hippo-
crates would have a Physician take special no-

1 Lib. 1. de
Abditis
terram cau-
sis.
in Respons.
med. 12.
lib.

calls them) are spiritually to be cured, and not otherwise. Ordinary means in such cases will not avail: *Non est reluctandum cum Deo.* When that monster-taming *Hercules* overcame all in the *Olympicks*, *Jupiter* at last in an unknown shape wrestled with him; the victory was uncertain, till at length *Jupiter* descried himself, and *Hercules* yielded. No striving with supream powers.

Nil juvat immensos Cratere promittere montes;
Physicians and Physick can do no good, * we * 1 Pet.
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 spear of *Achilles*, he alone must help; otherwise our diseases are incurable, and we not to be relieved.

SUBSEC. 2.

A Digression of the nature of Spirits, bad Angels, or Devils, and how they cause Melancholy.

How far 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 brief digression of the nature of Spirits. And although the question be very obscure, according to *Postellus*, full of controversy and ambiguity, beyond the reach of humane capacity, *fateor excedere vires intentionis meae*, saith * *Anstus*, I confess I am not able to understand it, *finium de infinito non potest statuere*, we can sooner determine with *Tully de nat. decorum, quid non sint, quam quid sint*, our subtle Schoolmen, *Cardanus*, *Scaligers*, profound *Thomists*, *Fracastoriana* & *Ferneliana acies*, are weak, dry, obscure, defective in these mysteries, and all our quickest wits, as an owles eyes at the Suns light, wax 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 read *Acts 23. the Sadducees* denied that there were any such Spirits, Devils, or Angels. So did *Galen* the Physician, the *Peripateticks*, even *Aristotle himself*, as *Pompanatius* stoutly maintains, and *Scaliger* in some sort grants. Though *Dandinus* the Jesuite, *com. in lib. 2. de anima*, stiffly denies it; *substantia separata* and intelligences, are the same which Christians call Angels, and Platonists Devils, for they name all the Spirits, *dæmones*, be they good or bad Angels, as *Julius Pollux Onomasticon, lib. 1. cap. 1.* observes. *Epicurus* and *Atheists* are of the same mind in general, because they never saw them. *Plato*, *Plotinus*, *Porphyrius*, *Jamblicus*, *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

23

N Lib. 1.
c. 7. de or-
bis concor-
dia. In
nulla re
major fuit
altercatio,
major ob-
secratar,
minor opi-
nionum
concordia,
quam de
demonibus
& substan-
tiis separa-
tis.
* Lib. 3.
de Trinit.
cap. 1.

24
 o Petrius
 in Genes.
 lib. 4. in
 cap. 3.
 v. 23.
 p See
 Strozzius
 Cicogna
 omniafaria.
 Mag. lib.
 2. c. 15.
 f. Auba-
 nus, Ere-
 dibachio-
 nus.
 q Angelus
 per super-
 biam sepa-
 ratus a
 Deo, qui
 in veritate
 non stetit.
 Austin.
 Nature of
 Devils.
 * Nihil
 aliud sunt
 Demones
 quam nude
 anime que
 corpore de-
 posito prio-
 rem misse-
 rati vitam,
 eogatis
 succurrant
 commoti
 inflictor-
 dia, &c.
 * De Deo
 Socratis.

r He lived
 400 years
 since.
 f Apollinus
 spiritus
 animalia
 sunt animo
 passibilia,
 mente rati-
 onalia, cor-
 pore aëria,
 tempore
 sempiterna.
 t Nutriuntur
 & ex-
 crementa
 habent
 quod pul-
 sata dolo-
 ant solido
 percussa
 corpore.

them, the ° *Thalmudists* say that *Adam* had a wife called *Eilis*, before he married *Eve*, and of her he begat nothing but Devils. The *Turks* & *Alcoran* is altogether as absurd and ridiculous in this point: but the Scripture informs us *Christians*, how *Lucifer* the chief of them with his associates, fell from Heaven for his pride, and ambition; created of God, placed in Heaven, and sometimes an Angel of light, now cast down into the lower aerial sublunary parts, or into Hell, and delivered into chains of darkness (2 Pet. 2. 4.) to be kept unto damnation. There is a foolish opinion which some hold, that they are the souls of men departed, good and more noble were deified, the baser grovelled on the ground, or in the lower parts: and were devils, the which with *Tertullian*, *Porphyrius* the Philosopher, *M. Tyrim* ser. 27. maintains. These spirits, he * saith, which we call Angels and Devils, are nought but souls of men departed, which either through love and pity of their friends yet living, help and assist them, or else persecute their enemies, whom they hated, as *Dido* threatned to persecute *Eneas*:
*Omnibus umbra locis adero: dabis improbe poe-
 nas.*

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 *Larva* if bad, by the *Stoicks*, governors of Countries, Men, Cities, saith * *Apuleius*, *Deos appellant qui ex hominum numero justè ac prudenter vite curriculo gubernato, pro numine, postea ab hominibus pradii fanis & ceremoniis vulgò admittuntur, ut in Egypto Osyris, &c. Praefites*, *Capella* calls them, which protected particular men as well as Princes, *Socrates* had his *Demonium Saturninum & ignium*, which of all spirits is best, ad sublimes cogitationes animum erigentem, as the *Platonists* supposed; *Plotinus* his; and we *Christians* our assisting Angel, as *Andreas Victorellus*, a copious writer of this subject, *Lodovicus de La-Cerda* the Jesuite in his *Voluminous Tract de Angelo Custode*, *Zanchius*, and some Divines think. But this absurd Tenet of *Tyrenus*, *Proclus* confutes at large in his book *de Anima & Damone*.

* *Pselus* a Christian, and sometimes Tutor (saith *Cuspinian*) to *Michael Parapinatus*, Emperour of Greece, a great observer of the nature of Devils, holds they are corporeal, and have aerial bodies, that they are mortal, live and dye, (which *Martianus Capella* likewise maintains, but our Christian Philosophers explode) that they are nourished and have excrements, that they feel pain if they be hurt (which *Cardan* confirms, and *Scaliger* justly laughs him to scorn for; *Si pascantur aëre, cur non pugnant ob puriorem aëre? &c.*) or stricken: and if their bodies be cut, with admirable celerity they come together again. *Austin* in *Gen. lib. 3. lib. ar-
 bit.* approves as much, *mutata casu corpora*

in deteriore qualitate aëris spissioris, so doth *Hierom*, *Comment. in epist. ad Ephes. cap. 3.* *Origen*, *Tertullian*, *Lactantius*, and many ancient Fathers of the Church: That in their fall their bodies were changed into a more aerial and gross substance. *Bodine lib. 4. Theatri Naturæ*, and *David Crusius Hermetica Philosophia lib. 4. cap. 4.* by several arguments proves Angels and Spirits to be Corporeal: *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, *Anima separata genii*, *Spiritus*, *Angels*, *Devils*, and so likewise souls of men departed, if Corporeal (which he most eagerly contends) to be of some shape, and that absolutely round, like Sun and Moon, because that is the most perfect form, *que nihil habet asperitatis, nihil angulis incisum, nihil anfractibus involutum, nihil eminent, sed inter corpora perfecta est perfectissimum*; therefore all spirits are corporeal he concludes, and in their proper shapes round. That they can assume other aerial bodies, all manner of shapes at their pleasures, appear in what likeness they will themselves, that they are most swift in motion, can pass many miles in an instant, and so likewise transform bodies of others into what shape they please, and with admirable celerity remove them from place to place; (as the Angel did *Habakkuk* to *Daniel*, and as *Philip* the Deacon was carried away by the Spirit, when he 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, palaces, armies, spectrums, and prodigies, and such strange objects to mortal mens eyes, * cause smells, savours, &c. deceive all the senses; most Writers of this subject credibly believe; and that they can foretell future events, and do many strange miracles. *Juno's* image spake to *Camillus*, and *Fortunes* statue to the Roman matrons, with many such. *Zanchius*, *Bodine*, *Spondanus* and others are of opinion that they cause a true Metamorphosis, as *Nabuchadnezzar* was really translated into a beast, *Lots* wife into a pillar of Salt; *Ulysses* companions into Hogs and Dogs, by *Circes* charms: Turn themselves and others, as they do Witches into Cats, Dogs, Hares, Crows, &c. *Strozzius Cicogna* hath many examples lib. 3. *omnisf. mag. cap. 4. & 5.* which he there confutes, as *Austin* likewise doth *de civ. Dei lib. 18.* That they can be seen when and in what shape, and to whom they will, saith *Pselus*, *Tamerfi* lof. *nil tale viderim, nec optem videre*, though he himself never saw them nor desired it; and use sometimes carnal copulation (as elsewhere I shall * prove more at large) with women and men. Many will not believe they can be seen, and if any man shall say, swear, and stiffly maintain, though he be discreet and wise, judicious and learned, that he hath seen them, they

* Lib. 4.
 Tool. nat.
 fol. 535.

u *Cyprianus*
 in Epist.
 montes etiam
 & animalia trans-
 ferri pos-
 sunt: as
 the devil
 did Christ
 to the top
 of the Pi-
 nacle: and
 Witches
 are often
 translated.
 See more
 in *Stroz-
 zius Ci-
 cogna lib.
 3. cap. 4.*
 omnisf. mag.
 Per aëre
 subducere
 & in sub-
 lime cor-
 pora ferre
 possunt,
Nicamachus.
*Percussu do-
 lent &*
arantur in
conspicuos
cineas, A-
grippa, lib.
3. cap. de
occul. Phi-
lof.
 * *Agrippa*.
de occult.
Philof. lib.
3. cap. 18.
 x *Part. 3.*
 sect. 2.
 Mem. 1.
 Sub. 1.
 Love Me-
 lancholy.

they account him a timorous fool, a melancholy dizard, a weak fellow, a dreamer, a sick or a mad man, they contemn him, laugh him to scorn, and yet *Marcus* of his credit told *Pfellus* that he had often seen them. 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 withal sets down the means how men may see them; *Si irreverberatis oculis sole splendente versus cœlum continuaverint obtutus*, &c. and saith moreover he tryed it, *premissorum 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 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 themselves: 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 all travellers besides; in the West Indies and our Northern climes, *Nil familiarius quam in agris & urbibus spiritus videre, audire qui ventent, jubeant*, &c. *Hieronimus vita Pauli, Basil ser. 40. Nicephorus, Eusebius, Socrates, Sozomenus, * Jacobus Boissardus* in his tract *de spirituum apparitionibus*, *Petrus Loyerus l. de spectris, Wierus l. 1.* have infinite variety of such examples of apparitions of spirits, for him to read that farther doubts, to his ample satisfaction. One alone I will briefly insert. A noble man in Germany was sent Embassador to the King of Sweden (for his name, the time, and such circumstances, I refer you to *Boissardus* mine ^a Author) after he had done his business, he sailed to Livonia, on set purpose to see those familiar spirits, which are there said to be conversant with men, and do their drudgery works. Amongst other matters, one of them told him where his wife was, in what room, in what cloths, what doing, and brought him a Ring from her, which at his return *non sine omnium admiratione*, he found to be true; and so believed 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 seven Devils in Greek apparel, about forty years of age, some ruddy of complexion, and some pale, as he thought; he asked them many questions, and they made ready answer, that they were aerial Devils, that they lived and died as men did, save that they were far longer liv'd, (seven or eight hundred ^b years) they did as much excell men in dignity, as we do juments, and were as far excell'd again of those that were above them; our ^c governours and keepers they are moreover, which ^d *Plato in Critias* delivered of old, and sub-

ordinate to one another, *Ut enim homo homini, sic demon demoni 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-herds, 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 reveal 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 comparable to the basest of them. Sometimes they did instruct men and communicate their skill, reward and cherish, and sometimes again terrify and punish, to keep them in awe, as they thought fit, *Nil magis cupientes* (saith *Lysius, Phil. Stoicorum*) *quam adorationem hominum*. The same Authour *Cardan* in his *Hyperchen*, out of the doctrine of *Stoicks*, will have some of these *Genii* (for so he calls 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* av-calls *Ignios & sublunares, qui nunquam desunt & mergunt ad inferiora, aut vix ullum habent in terris commercium*: ^b Generally they far excell men in worth, as a man the meanest worm; though some of them are inferior to those of their own rank in worth, as the black guard in a Princes Court, and to men again, as some degenerate, base, rational creatures, are excelled of brute beasts.

That they are mortal besides these testimonies of *Cardan, Martianus*, &c. many other Divines and Philosophers hold, *post prolixum tempus moriuntur omnes*; The ^c *Platonists* and some Rabbines, *Porphyrus* and *Plutarch*, as appears 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 Eremite tells a story how one of them appeared to *S. Antony* in the Wilderness, and told him as much. ^e *Paracelsus* of our late Writers stiffly maintains that they are mortal, live and die, as other creatures do. *Zoni-mus l. 2.* farther adds, that religion and policy dies and alters with them, The ^f Gentiles gods, he saith, were expelled by *Constantine*, and together with them, *Imperii Romani majestas*, & fortune and Majesty of the Roman Empire, decayed and vanished, as that Heathen in ^g *Minutius* formerly bragged when the Jews were overcome by the Romans, the Jews god was likewise captivated by that of Rome, and ^h *Rabsakeh* 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 carnal copulations, are sufficiently confuted by *Zanch. c. 10. l. 4. Pererius* in his comment, and *Tostatus* questions on the sixth of *Gen. Th. Aquin. S. Austin, Wierus, Th. Erastus, Delrio, Tom. 2. l. 2. quest. 29. Sebastian Michaelis, cap. 2. de spiritibus, D. Reinoldi*

y Genial.
ditam.
ita sibi
visum &
comportum
quam pri-
us an essent
ambigeret
Fidem su-
am libere.

z Lib. 1.
de verit.
Fidei.
Eurg. &c.

* Lib. de
Divinati-
one & ma-
gia.

a Cap. 8.
Transporta-
vit in Li-
voni-
am
cupido-
tate
videndi,
&c.

b Sic Hef-
odus de
Nymphis
vivere di-
cit. 10.
atates pœ-
niam vel
5. 7. 20.

c Custodes
hominum
& provin-
ciarum, &c.
tanto mili-
ores homi-
nibus,
quanto hi
brutis ani-
mantibus.
d Presides,
Pastores,
Gubernato-
res homi-
num, &
illi anima-
lum.

a Natura
familiares
ut canis
hominibus,
muti av-
calls
Ignios &
sublunares,
qui nunquam
desunt &
mergunt ad
inferiora, aut
vix ullum habent
in terris commercium.

b Ab ho-
mine plus
distant
quam homo
ab ignobi-
lissimo
vitiis, &
tamen qui-
dam ex his
ab homini-
bus superi-
ores sunt.

c Platonist
homines à
seris, &c.
e Cibo &
potu uti &
vivere cum
hominibus
ac tandem
mori, &
cogn. 1.
part. lib. 2.
c. 3.

d Plutarch.
de dissi-
mulo-
ram.
e Lib. de
Zilphus &
Pigmei.
f Dii gen-
tium à Con-
stantio pro-
fugati
sunt, &c.
g Octavian
dial.

h Judæorum
deum fuisse
Romanorum
nominibus
vix cum
gentis cap-
tivam.

g Omnia spiritibus placat, & ex eorum concordia & discordia omnis boni & mali effectus promanant, omnia humana reguntur: paradoxa veterum deus. This no doubt is as true as the rest; yet thus much in general, Thomas, Durand, and others grant that they have understanding far beyond men, can probably conjecture and 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 Devil is Quovis homine scientior, as Cicogna maintains out of others. They know the virtues of Herbs, Plants, stones, Minerals, &c. of all Creatures, Birds, Beasts, the four Elements, Stars, 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, adhaerent sonis, subjiciunt se odoribus, infundunt se saporibus, omnes sensus etiam ipsam intelligentiam demones fallunt, they deceive all our senses, even our understanding it self at once. They can produce miraculous alterations in the ayre, and most wonderful effects, conquer armies, give victories, help, further, hurt, crosse and alter humane attempts and projects (Dei permissu) as they see good themselves. * When Charls the great intended to make a channel betwixt the Rhine and Danubius, look what his workmen did in the day, these spirits flung down in the night, Ut conatu Rex desisteret, pervicere. Such feats can they do. But that which Bodine l. 4. Theat. nat. thinks, (following Tyrius belike and the Platonists) they can tell the secrets of a mans heart, aut cogitationes hominum, is most false; his reasons are weak, and sufficiently confuted by Zanch. lib. 4. cap. 9. Hierom. lib. 2. com. in Mat. ad cap. 15. Athanasius quest. 27. ad Antiochum Principem, and others.

Orders. * In lib. 2. de anima text. 29. Horatius discrim. natum omnes spiritus demones vocat.

Left. 47. They may deceive the eyes of men, yet not take true bodies, or make a real metamorphosis: but as Cicogna proves at large, they are Illusorie & prestigiatrixes transformationes, omnis. mag. lib. 4. cap. 4. meer illusions and cozenings, like that tale of Pasetis obulus in Suidas, or that of Antolicus, Mercuries son that dwelt in Parnassus, 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 means, * for he could drive away mens cattle, and if any pursued him, turn them into what shapes he would, and so did mightily enrich himself, hoc astu maximam pradam est adsequutus. This no doubt is as true as the rest; yet thus much in general, Thomas, Durand, and others grant that they have understanding far beyond men, can probably conjecture and 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 Devil is Quovis homine scientior, as Cicogna maintains out of others. They know the virtues of Herbs, Plants, stones, Minerals, &c. of all Creatures, Birds, Beasts, the four Elements, Stars, 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, adhaerent sonis, subjiciunt se odoribus, infundunt se saporibus, omnes sensus etiam ipsam intelligentiam demones fallunt, they deceive all our senses, even our understanding it self at once. They can produce miraculous alterations in the ayre, and most wonderful effects, conquer armies, give victories, help, further, hurt, crosse and alter humane attempts and projects (Dei permissu) as they see good themselves. * When Charls the great intended to make a channel betwixt the Rhine and Danubius, look what his workmen did in the day, these spirits flung down in the night, Ut conatu Rex desisteret, pervicere. Such feats can they do. But that which Bodine l. 4. Theat. nat. thinks, (following Tyrius belike and the Platonists) they can tell the secrets of a mans heart, aut cogitationes hominum, is most false; his reasons are weak, and sufficiently confuted by Zanch. lib. 4. cap. 9. Hierom. lib. 2. com. in Mat. ad cap. 15. Athanasius quest. 27. ad Antiochum Principem, and others.

Antiochum Principem, and others. ram non est tot tantaeque res cisa admirabiles ab ipsis patrar, & quidem rerum naturalium ope quas multo melius intelligunt, multoque peritius suis locis & temporibus applicare norant, quam homo, Cicogna. * Aventinus, quicquid interdictis exhaurebatur, noctu explebatur. Inde pavoris curatores, &c.

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 among 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 kills his game, and is hated nevertheless of his game; nec piscatorem piscis amare potest, &c. But Jamblicus, Psellus, Plutarch, and most Platonists acknowledge bad, & ab eorum maleficiis cavendum, for they are enemies of man-kind, and this Plato learned in Egypt, that they quarrelled with Jupiter, and were driven by him down to hell. That which Apuleius, Xenophon, and Plato contend of Socrates Demonium, is most absurd: That which Plotinus of his, that he had likewise Deum pro Demonio: and that which Porphyry concludes, of them all in general, if they be neglected in their sacrifice they are angry; nay more, as Cardan in his Hesperchen will, they feed on mens souls, Elementa sunt plantis elementum, animalibus planta, hominibus animalia, erunt & homines alii, non autem diis, nimis enim remota est eorum natura a nostra, qua propter demonibus: 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 return to that I said before, if displeased they fret and chafe, (for they feed belike on the souls of beasts, as we do on their bodies) and send many plagues amongst us; but if pleased, then they do much good; is as vain as the rest and confuted by Austin l. 9. c. 8. de Civ. Dei. Ensch. l. 4. prapar. Evang. c. 6. and others. Yet thus much I find, that our School-men and other Divines make nine kinds of bad Spirits, as Dionysius hath done of Angels, In the first rank are those false gods of the Gentiles, which were adored heretofore in several Idols, and gave Oracles at Delphos, and elsewhere; whose Prince is Beelzebub. The second rank is of Lyars, and Equivocators, as Apollo, Pythius, and the like. The third are those vessels of anger, inventors of all mischief; as that Thentus in Plato; Esay calls them * vessels of k Vasa ire. fury; their Prince is Belial. The fourth are malicious revenging Devils; and their Prince is Asmodeus. The fifth kind are cozeners, such as belong to Magicians and Witches; their Prince is Satan. The sixth are those aerial devils that corrupt the aire and cause plagues, thunders, fires, &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, Captain of the Furies, causing wars, tumults, combustions, uproars, mentioned in the Apocalyps; and called Abaddon. The eighth is that accusing or calumniating Devil, whom the Greeks call Διάβολος, that drives men to despair. The ninth are those tempters in several kinds, and their Prince is Mammon. Psellus makes six kinds, yet none above the Moon: Wierus in his Pseudomonarchia Demonis, out of an old book, makes many more divisions and subordinations, with their several names, numbers, offices, &c. but Gazaus cited by Lipsius will have all places full of Angels,

h De Dio Socratis adit mibi divina sorte Deum pro Demonio: quoddam a prima pavoris me sequantur, septem dissoluti, impit- nunt nonnullum instar ovium, Plato.

A Jove ad inferos pulsi, &c.

i Agrippa lib. 3. de occult. ph. c. 18. Zanch. Platonius, Perivius Cicogna. l. 3. cap. 1.

k Vasa ire. c. 13.

l Quibus datum est nocere terrae & mari, &c.

m Physiol. Stoicorum lib. 1. cap. 28.

Angels, Spirits, and Devils, above and beneath the Moon, æthereal and aerial, which *Austin* cites out of *Varro l. 7. de Civ. Dei, c. 6.* The celestial Devils above, and aerial beneath, or as some will, gods above, *Semidei* or half gods beneath, *Lares, Heroes, Genii*, which clime higher, if they lived well, as the *Stoicks* held; but grovel on the ground as they were baser in their lives, nearer to the earth:

and are *Manes, Lemures, Lamie, &c.* They will have no place void but all full of Spirits; Devils, or some other inhabitants; *Plenum Cælum, aer, aqua, terra, & omnia sub terrâ*, faith *P. Gazens*; though *Anthony Rufca* in his book *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 hair breadth empty in heaven, earth, or waters, above or under the earth. The air is not so full of flies in summer, as it is at all times of invisible devils: this *Paracelsus* stilly maintains, and that they have every one their several *Chnos*, others will have infinite worlds, and each world his peculiar Spirits, Gods, Angels, and Devils to govern and punish it.

*Singula * nonnulli credunt quoque sydera posse dici orbis, terramque appellant sydis opacum, Cui minimus divum præsit* —

Gregorius Tholosanus makes seven kinds of æthereal Spirits or Angels, according to the number of the seven Planets, Saturnine, Jovial, Martial, of which *Cardan* discourseth *lib. 20. de subtil.* he calls them *substantias primas, Olympicos demones Tritemius, qui præ sunt Zodiaco, &c.* and will have them to be good Angels above, Devils beneath the Moon, their several names and offices he there sets down, and which *Dionysius* of Angels, will have several spirits for several countreys, men, offices, &c. which live about them, and as so many assisting powers cause their operations, will have in a word, innumerable, and as many of them as there be Stars in the Skies.

Marcellius Ficinus seems to second this opinion, out of *Plato*, or from himself, I know not, (still ruling their inferiours, as they do those under them again, all subordinate, and the nearest to the earth rule us, whom we subdivide into good and bad Angels, call Gods or Devils, as they help or hurt us, and so adore, love or hate) but it is most likely from *Plato*, for he relying wholly on *Socrates*, whom *Plato* more than *Socrates* loved, made nine kinds of them: which opinion belike *Socrates* took from *Pythagoras*, and he from *Trismegistus*, he from *Zoroastes*, First God, Secondly, *Idea*, Thirdly, *Intelligences*, Fourthly, *Arch-Angels*, Fifthly, *Angels*, Sixthly, *Devils*, Seventhly, *Heroes*, Eighthly, *Principalities*, Ninthly, *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 *Jamblicus* will, the middle betwixt God and men, *Principalities* and *Princes*, which commanded and swayed *Kings* and *Countreys*; and had places in the *Spheres* perhaps, for as every *Sphere* is higher, so hath it more excellent inhabitants: which belike is that *Galilæus à Galileo* and *Kepler* aims at in his *nuncio Syderio*, when he will have *Saturnine* and *Jovial* 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.*

So that according to these men, the number of æthereal Spirits must needs be infinite: For if that be true that some of our Mathematicians say: if a stone could fall from the starry Heaven, or eighth *Sphere*, and should pass every hour an hundred miles; it would be sixty five years, or more, before it would come to ground, by reason of the great distance of heaven from earth, which contains as some say one hundred and seventy Millions eight hundred and three miles, besides those other heavens, whether they be *CrySTALLINE* or watery which *Maginus* adds, which peradventure holds as much more, how many such spirits may it contain? And yet for all this *Thomas, Albertus*, and most hold that there be far more Angels than Devils.

But be they more or less, *Quod supra nos nihil ad nos*. Howsoever as *Martianus* foolishly supposeth, *Ætherii Demones non curant res humanas*, they care not for us, do not attend our actions, or look for us, those æthereal spirits have other worlds to reign in belike, or business to follow. We are only now to speak in brief of these sublunary Spirits or Devils: For the rest, our Divines determine that the Devil had no power over stars, or heavens; ** Carminibus cælo possunt deducere lunam, &c.* Those are poetical fictions, and that they can ** sistere aquam fluvii, & vertere sydera retro, &c.* as *Canidia* in *Horace*, 'tis all false. They are confined until the day of judgement, to this sublunary world, and can work no farther than the four Elements, and as God permits them. Wherefore of these sublunary Devils, though others divide them otherwise according to their several places and offices, *Pfellus* makes six kinds, fiery, aerial, terrestrial, watery, and subterranean Devils, besides those *Fairies, Satyrs, Nymphs, &c.*

Fiery spirits or devils are such as commonly work by blazing Stars, *Firedrakes*, or *Ignes fatui*; which lead men often in *flumina*, and *præcipitia*, faith *Bodine, lib. 2. Theat. naturæ fol. 221.* Quos inquit arceat si volunt viatores, clara voce Deum appellare aut pronam facie terram contingente adorare oportet &c. *hoc Amuletum majoribus nostris acceptum ferre debemus, &c.* likewise they counterfeit Suns and Moons, Stars oftentimes, and sit on *Ship Masts*; In *navigiorum summitatibus visuntur*; and are called *Dioscuri*, as *Eusebius l. 1. Perrius in contra Philosophos c. 48.* informeth us, our the authority of *Zenophanes*; or little Clouds,

** Lib. de Amica & demone med. inter deos & homines, dicuntur ad res & nostra æqualiter ad deos servare. * Saturninus & Jovialis accolat. * in loca detrahi sunt infra cælestes orbis in ævum scilicet & infra ubi judicio generali res servantur.*

** 2. 36. art. 9.*

Sublunary devils, and their kinds.

** Virg. 2. 18.*

** ver. y oen. 4.*

** Austin. hoc dixi, ne quis existimet habitare ibi mala demonia ubi Solem & Lunam & Stellas Deus ordinavit, & alibi nemo arbitratur Dæmonum talia habitare cum Angelis suis unde lesam vidimus. id. Zanchi. l. 4. c. 3. de Angel. malis.*

** Perrius in Gen. cap. 6. lib. 8. in ur. 2.*

** ad*

1. Lib. 7. cap. 34. & 5. Syntax. art. mirab.

** Comment. in dial. Plat. de amore c. 5. ut sphaera quælibet super nos, ita præstantiores habent habitatores sue sphaere consortes, ut habet nostra.*

ad motum nescio quem volantes; which never appear, saith *Cardan*, but they signifie some mischief or other to come unto men, though some again will have them to portend good, and victory to that side they come towards in Sea-fights, *St. Elmes* fires they commonly call them, and they do likely appear after a Sea storm; *Radzivilius* the *Polonian* Duke calls this apparition, *Sancti Germani sydus*; and saith moreover, that he saw the same after in a storm, as he was sayling, 1582. from *Alexandria* to *Rhodes*. Our Stories are full of such apparitions in all kinds. Some think they keep their residence in that *Hecla*, a mountain in *Island*, *Aetna* in *Sicily*, *Lypera*, *Vesuvius*, &c. These Devils were worshipped heretofore by that superstitious *Nequaquies*, and the like.

* *Prigian*
Hittolol.

Aerial Spirits or Devils, are such as keep quarter most part in the ^a air, cause many tempests, thunder, and lightnings, tear Oaks, fire Steeples, Houses, strike men and beasts, make it rain stones, as in *Livies* time, *Wooll*, *Frogs*, &c. Counterfeit Armies in the air, strange noises, swords, &c. as at *Vienna*, before the coming of the *Turks*, and many times in *Rome*, as *Scheretzius* l. de spect. c. 1. part. 1. *Lavater* de spect. part. 1. c. 17. *Julius Obsequens*, an old *Roman* in his book of prodigies, ab urb. cond. 505. ^b *Machiavel* hath illustrated by many examples, and *Josephus* in his book de bello *Judaico*, before the destruction of *Jerusalem*. All which *Guil. Postellus* in his first book c. 7. de orbis concordia useth as an effectual argument (as indeed it is) to persuade them that will not believe there be Spirits or Devils. They cause whirlwinds on a sudden, and tempestuous storms; which though our Meteorologists generally refer to natural causes, yet I am of *Bodines* mind *Theat. Nat.* l. 2. they are more often caused by those aerial devils, in their several quarters; for *Tempestatibus se ingerunt*, saith ^{*} *Rich*, *Argentine*; as when a desperate man makes away himself, which by hanging or drowning they frequently do, as *Kornmannus* observes, de mirac. mort. part. 7. c. 76. tripudium agentes, dancing and rejoycing at the death of a sinner. These can corrupt the Air, and cause plagues, sickness, storms, shipwracks, fires, inundations. At *Mons Draconis* in *Italy*, there is a most memorable example in

* De pre-
stigiis de-
monum
c. 16.
Convelli
calmina
videmus,
proferunt
sua, &c.

c De bello
Neopolita-
no, lib. 5.
d Suffici-
bus gau-
dent. Idem
Jast. Mart.
Apol. pro
christiani-
e in Diu-
initatio-
nem, saith
Eusebius.
e Diu gen-
tium De-
monia, &c.
ego in ro-
rum statu-
as piteat.

Jovianus Pontanus; And nothing so familiar (if we may believe those relations of *Saxo Grammaticus*, *Olaus Magnus*, *Damianus A. Goes*) as for *Witches* and *Sorcerers*, in *Lapland*, *Litvania*, and all over *Scandia*, to sell winds to *Marriners*, and cause tempests, which *Marcus Paulus* the *Venetian* relates likewise of the *Tartars*. These kind of Devils are much delighted in Sacrifices, (saith *Porphyry*) held all the world in awe, and had several names, Idols, Sacrifices, in *Rome*, *Greece*, *Egypt*, and at this day tyrannize over, and deceive those *Ethnicks*, and *Indians*, being adored and worshipped for gods. For the *Gentiles* gods were Devils (as ^{*} *Trismegistus*

confesseth in his *Aselepius*) and he himself could make them come to their Images by Magick spells: and are now as much respected by our *Papists* (saith [†] *Pictorius*) under the name of *Saints*. These are they which *Cardan* thinks, desire so much carnal copulation with *Witches*, (*Incubi* and *Succubi*) transform bodies, and are so very cold, if they be touched; and that serve *Magicians*. His father had one of them (as he is not ashamed to relate) an aerial devil bound to him for twenty and eight years. As *Azrippa's* dog had a devil tyed to his collar; some think that *Paracelsus* (or else *Erastus* belies him) had one confined to his sword pommel; others wear them in Rings, &c. *Jannes* and *Jambres* did many things of old by their help, *Simon Magnus*, *Cinops*, *Apollonius Trianus*, *Jamblicus*, and *Tricemius* of late, that shewed *Maximilian* the Emperour his wife, after she was dead; *Et verrucam in collo ejus* (saith ^b *Godolman*) so much as the Wart in her neck. *Delrio* lib. 2. hath divers examples of their feats: *Cicogna* lib. 3. cap. 3. and *Wierus* in his book de praestig. demonum, &c. *Boissardus* de magis & veneficiis.

† Et nunc
sub divo-
rum nomi-
ne coluntur
Postifi-
catis.

Lib. 17.
de ritum
ver.

h Lib. 3.
c. p. 3. de
magi &
veneficiis,
&c. No-
videt.

Water-devils are those *Naiades* or water Nymphs which have been 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 Queen; these cause Inundations, many times shipwracks, and deceive men divers wayes, as *Succuba*, or otherwise, appearing most part (saith *Tricemius*) in womens shapes. *Paracelsus* hath several stories of them that have lived and been married to mortal men, and so continued for certain years with them, and after upon some dislike, have forsaken them. Such a one as *Aggeria*, with whom *Numa* was so familiar, *Diana*, *Ceres*, &c. ^k *Olaus Magnus* hath a long narration of one *Hoherus* 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 *Heitor Boethius*, of *Mackbeth*, and *Banco*, two Scottish Lords, that as they were wandering in Woods, had their Fortunes told them by three strange women. To these heretofore they did use to sacrifice, by that *Nequaquies*, or divination by waters.

i Lib. de
Zilphus.

k Lib. 3.

Terrestrial devils, are those ^l *Lares*, *Gemii*, *Faunes*, *Satyrs*, ^{*} *Wood-nymphs*, *Foliots*, *Fairies*, *Robin Goodfellows*, *Trulls*, &c. which as they are most conversant with men, so they do them most harm. Some think 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 *Simaritanes*, *Isis* and *Osyris* amongst the *Agyptians*, &c. Some put our ^{*} *Fairies* into this rank, which have been in former times adored with much superstition, with sweeping their houses, and setting of a

l Pro salute
hominum
excubare se
simulant,
sed in co-
ram perva-
tium omnia
moliuntur.
Aust.

Oriades,
Hamady-
ades.

* Elvas
Olaus vo-
cat. lib. 3.

m Part 1.
cap. 19.
n Lib. 3.
cap. 11.
Eluam
choras
Olaus li. 3.
vocat sal-
tam ad
profunde in
terras im-
primunt, ut
locus infe-
ri directus
vitore or-
bicularis
fit, & gra-
men non
perest.
o Lib. de
Zilph. &
Fignels
Olaus li. 3.
p Lib. 7.
cap. 14.
Qui & in
familitio
viris &
femulis in-
serviunt,
caecavaria
scopis par-
gunt, pati-
nas man-
dant, ligna
portant,
equos cu-
rant, &c.
q Ad muel-
leria atan-
tw.
r Where
treasure is
hid (as
some
think) or
some mur-
der, or
such like
villany
commit-
ted.
* Lib. 16.
de veram
varietat.
s Vel hi-
ritus sunt
hujusmodi
dammato-
rum, vel
purgatorio,
vel ipsi de-
mones, &c.
t Quidam
lemonis de-
moficis in-
strumentis
notia lu-
dant: pati-
nas, ollas,
caesthas,
& alia va-
sa deitiant
& quidam
votis emi-
tant, cu-
lant, risam
emittunt,
&c. ut ca-
nis nigri,
fides, vari-
is formis,
&c.
u Epil. 7.

pail of clean water, good victuals, and the like, and then they should not be pinched, but find money in their shoos, and be fortunate in their enterprizes. These are they that dance on Heaths and Greens, as *Lavater* thinks with *Tritemius*, and as *Olaus Magnus* adds, leave that green circle, which we commonly find in plain fields, which others hold to proceed from a Meteor falling, or some accidental rankness of the ground, so Nature sports her self, they are sometimes seen by old women and children. *Hierom. Pauli* in his description of the City of *Bertino* in Spain, relates how they have been familiarly seen near that Town, about fountains and hills; *Nonnunquam* (saith *Tritemius*) in sua latibula montium simpliciores homines ducant, stupenda mirantibus ostentes miracula, nolarum sonitus, spectacula, &c. *Giraldus Cambrensis* gives instance in a Monk of Wales that was so deluded. *Paracelsus* reckons up many places in Germany, where they do usually walk in little coats some two foot long. A bigger kind there is of them, called with us *Hobgoblins*, and *Robin Goodfellow*s, that would in those superstitious times, grind corn for a mefs of milk, cut wood, or do any manner of drudgery work. They would mend old Irons in those *Eolian Isles* of *Lypara*, in former ages, and have been often seen and heard. *Tholosanus* calls 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; and *Felix Malleolus* in his book *de crudel. demon.* affirms as much, that these *Trolli*, or *Telchines*, are very common in Norway, and are seen to do drudgery work; to draw water, saith *Wierus* li. 1. cap. 22. dress meat, or any such thing. Another sort of these there are, which frequent forlorn houses, which the Italians call *Foliosi*, most part innoxious, * *Cardan* holds; They will make strange noises in the night, howl some times piteously, and then laugh again, cause great flames and sudden lights, sling stones, rattle chains, shave men, open doors, and shut them, sling down platters, stools, chests, sometimes appear in the likeness of Hares, Crows, black Dogs, &c. of which read *Pet. Thyreus* the Jesuit in his Tract, *de locis infectis*, part 1. & cap. 4. who will have them to be Devils, or the souls of damned men that seek revenge, or else souls out of Purgatory that seek ease, for such examples peruse *Sigismundus Scheretzius* lib. *de spectris*, part. 1. c. 1. which he saith he took out of *Luther* most part; there be many instances. *Plinius secundus* remembers such a house at *Athens*, which *Athenodorus* the Philosopher hired, which no man durst inhabit for fear of Devils. *Ausim. de Civ. Dei*, lib. 22. cap. 8. relates as much of *Hesperius* the Tribunes house at *Zubeda* near their City of *Hippos*, vexed with evil spirits, to his great hinderance, *Cum afflictione animalium & servorum suorum. Ma-*

ny such instances are to be read in *Niderius Formicar. lib. 5. cap. 12. 3. &c.* Whether I may call these *Zim* and *Othim*, which *Isay* cap. 13. 21. speaks of, I make a doubt. See more of these in the said *Scheretz.* lib. 1. *de spect.* cap. 4. he is full of exam-
ples. These kind of Devils many times ap-
pear to men, and affright them out of their
wits, sometimes walking at * noon-day, some-
times at nights, counterfeiting dead mens
Ghosts, as that of *Caligula*; which (saith
Suetonius) was seen to walk in *Lavinia's* Gar-
den, where his body was buried, spirits haun-
ted, and the house where he dyed, *Nulla*
nox sine terrore transacta, donec incendio con-
sumpta; every night this hapned, there was no
quietness, till the house was burned. About
Hecla in *Island* Ghosts commonly walk, ani-
mas mortuorum simulantes, saith *Jo. Anan.*
lib. 3. *de nat. dam.* *Olaus* lib. 2. cap. 2. *Natal.*
Tallop. lib. *de apparit. spir.* *Kormannus* de
mirac. mort. part. 1. cap. 44. such fights are
frequently seen circa Sepulchra & Monaste-
ria, saith *Lavat.* lib. 1. cap. 19. in Monaste-
ries, and about Church-yards, loca paludinea,
ampla edificia, solitaria, & cede hominum
notata, &c. *Thyreus* adds, ubi gravius pec-
catum est commissum, impii, pauperum op-
pressores & nequiter insignes habitant. These
spirits often foretell mens deaths, by several
signs, as knocking, groanings, &c. * though
Rich. Argentine c. 18. *de prestigiis demonum*,
will ascribe these predictions to good An-
gels, out of the authority of *Ficinus* and
others; prodigia in obitu principum sapient
contingunt, &c. as in the *Lateran Church* in
* *Rome*, the Popes deaths are foretold by Syl-
vesters tomb. Near *Rupes nova* in Finland,
in the Kingdom of Sweden, there is a Lake,
in which, before the Governour of the Castle
dyes, a spectrum, in the habit of *Arion* with
his Harp appears, and makes excellent musick,
like those blocks in *Cheshire*, which (they
say) preface death to the Master of the fa-
mily; or that * Oak in *Lanthadran Park* in
Cornwall, which foreshews as much. Many
families in Europe are so put in mind of their
last, by such predictions, and many men are
forewarned (if we may believe *Paracelsus*)
by familiar spirits, in divers shapes, as Cocks,
Crows, Owls, which often hover about sick
mens chambers, vel quia morientium fedita-
tem sentiunt, as * *Baracellus* conjectures, &
ideo super lectum infirmorum crocitant; be-
cause they smell a Coarse; or for that (as
* *Bernardinus de Bustis* thinketh) God per-
mits the Devil to appear in the form of Crows,
and such like creatures, to scare such as live
wickedly here on earth. A little before *Tul-*
lies death (saith *Plutarch*) the Crows made
a mighty noise about him, tumultuose perstre-
pentes, they pulled the pillow from under
his head. *Rob. Gaguinus* bist. Franc. lib. 8.
telleth such another wonderful story at the
death of *Johannes de Monteforti* a French
Lord, Anno 1345. tanta Corvorum multi-
tudo edibus morientis infedit, quantum esse

* Meridio-
nalis De-
monis Ci-
cognæ calli
them or
Alaßores
i. 3. cap. 9.
y Sueton.
c. 69. in
Caligula.

* Strozius
Cicognæ
lib. 3. magi
cap. 5.

* Idem
c. 18.

z M. Cady.
Survey of
Cornwall,
lib. 2. fol.
140.

a Hoto
Genali
fol. 137.

b Part. 1.
c. 19. Ab-
ducant eos
a villa
via, & vi-
am iter
facientibus
intercla-
dunt.

30

in Gallia nemo judicasset. Such prodigies are very frequent in Authors. See more of these in the said Lavater, Thyrens de locis infestis, part. 3. cap. 58. Pistorius, Delrio, Cicogna, lib. 3. cap. 9. Negromancers take upon them, to raise and lay them at their pleasures: And so likewise those which Mizaldus calls Ambulones, that walk about midnight on great Heaths and desert places, which (saith Lavater) draw men out of the way, and lead them all night a by-way, or quite bar them of their way; these have several names in several places; we 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 voices of his companions to seduce him. Hieronym. Pauli in his book of the hills of Spain, relates of a great mount in Cantabria, where such spectrums are to be seen; Lavater and Cicogna have variety of examples of spirits and walking devils in this kind. Sometimes they sit by the high-way side, to give men falls, and make their horses stumble and start as they ride, (if you will believe the relation of that holy man Ketellus in * Nubrigensis, that had an especial grace to see Devils, Gratiam divinitus collatam, and talk with them, Et impavidus cum spiritibus sermonem miscere, without offence, and if a man curse or spur his horse for stumbling, they do heartily rejoyce at it; with many such pretty feats.

Subterranean Devils are as common as the rest, and do as much harm. Olaus Magnus lib. 6. cap. 19. makes six kinds of them, some bigger, some less. These (saith Munster) are commonly seen about Mines of metals, and are some of them noxious, some again do no harm. The metal-men in many places account it good luck, a sign of treasure, and rich ore when they see them. Georgius Agricola, in his book de subterraneis animantibus, cap. 37. reckons two more notable kinds of them, which he calls * Getuli and Cobali, both are cloathed after the manner of Metal-men, and will many times imitate their works. Their office, as Pistorius and Paracelsus think, is to keep treasure in the earth, that it be not all at once revealed; and besides, Cicogna avers, that they are the frequent causes of those horrible Earth-quakes, which often swallow up not only houses, but whole Island and Cities; in his third book 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 egress and regress some suppose to be about Aetna, Hypara, Mons Hecla in Island, Vesuvius, Terra del Fuego, &c. because many threcks and fear-

ful cries are continually heard thereabouts, and familiar apparitions of dead men, Ghosts and Goblins.

Thus the Devil reigns, in a thousand several shapes, As a roaring Lyon still seeks whom he may devour, 1 Pet. 5. by Earth, Sea, Land, Air, as yet unconfined, though some will have his proper place the air, all that space betwixt us and the Moon, for them that transgressed least, and hell for the wickedest of them, Hic velut in carcere ad finem mundi, tunc in locum funestorem tradendo, as Austin holds de Civit. Dei c. 22. lib. 14. cap. 3. & 23. but be where he will, he rageth while he may, to comfort himself, as Lactantius thinks, with other mens falls, he labours all he can to bring them into the same pit of perdition with him. For mens miseries, calamities and ruines, are the Devils banqueting dishes. By many temptations and several Engines, he seeks to captivate our souls. The Lord of lyes, saith Austin, as he was deceived himself, he seeks to deceive others, the Ring-leader to all naughtiness, as he did by Eve and Cain, Sodom and Gomorrah, so would he do by all the world. Sometimes he tempts by covetousness, drunkenness, pleasure, pride, &c. errs, dejects, saves, kills, protects, and rides some men, as they do their horses. He studies our overthrow, and generally seeks our destruction; and although he pretend many times humane good, and vindicate himself for a god, by curing of several diseases, agris sanitatem, & cecis luminis usum restituendo, as Austin declares, lib. 10. de civit. Dei, cap. 6. as Apollo, Aesculapius, Isis, of old have done; divert plagues, assist them in wars, pretend their happiness, yet nihil his impurius, scelestius, nihil humani generi infestius, nothing so impure, nothing so pernicious, as may well appear by their tyrannical, and bloody sacrifices of men to Saturn and Moloch, which are still in use amongst those Barbarous Indians, their several deceipts and cozenings to keep men in obedience, their false Oracles, sacrifices, their superstitious impositions of fasts, penury, &c. Heresies, superstitions observations of meats, times, &c. by which they crucifie the souls of mortal men, as shall be shewed in our Treatise of Religious Melancholy. Modico adhuc tempore sinitur malignari, as Bernard expresseth it, by Gods permission he rageth a while, hereafter to be confined to hell and darknes, Which is prepared for him and his Angels, Mat. 25.

Ambros. Epistol. lib. 10. ep. ad 84. August. de civ. Dei lib. 5. c. 9. lib. 8. cap. 22. lib. 9. 18. lib. 10. 21. Theophil. in 12. Mat. Paph. ep. 141. Leonem Str. Theodoret. in 11. Cor. ep. 22. Chrys. hom. 53. in 12. Gen. Greg. in 1. c. John Barthol. de prop. l. 2. c. 20. Zanch. l. 4. de malis angelis. Perer. in Gen. l. 2. in c. 6. 2. Origen. sepi preliis interfont, itinera & negotia nostra quacunq; dirigunt, clandestinis subditiis operatos sepi praebeant successus, Pet. Mar. in Sam. &c. Rufian de Inferno. f. Et velat municipia circumfere Iffimus. g. Lib. de transmut. Malac. ep.

How far their power doth extend, it is hard to determine, what the Ancients held of their

Their offices, operations & study.

Hieron. in 3. Eph. f. idem de Mochel. c. 4. de spiritibus.

Idem Thyrens de locis infestis.

Lactantius 2. de origine erroris c. 15. hi maligni spiritus per omnem terram vagantur, & solatium perditionis suae perducunt hominibus operantur.

d Mortalium calamitates epale sunt malorum demonum, Synesius.

d Dominus mendacii & siphis deceptus, alimnis ut decipere lib. 10. de civit. Dei, cap. 6. as Apollo, Aesculapius, Isis, of old have done; divert plagues, assist them in wars, pretend their happiness, yet nihil his impurius, scelestius, nihil humani generi infestius, nothing so impure, nothing so pernicious, as may well appear by their tyrannical, and bloody sacrifices of men to Saturn and Moloch, which are still in use amongst those Barbarous Indians, their several deceipts and cozenings to keep men in obedience, their false Oracles, sacrifices, their superstitious impositions of fasts, penury, &c. Heresies, superstitions observations of meats, times, &c. by which they crucifie the souls of mortal men, as shall be shewed in our Treatise of Religious Melancholy. Modico adhuc tempore sinitur malignari, as Bernard expresseth it, by Gods permission he rageth a while, hereafter to be confined to hell and darknes, Which is prepared for him and his Angels, Mat. 25.

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c Lib. 1. cap. 44. Dæmonum circumstantur & audiuntur ibi frequentes illusiones, unde victoribus cavendum ne se dissiocent, aut a tergo manent, voces enim fugant, sociorum, ut a vestro itinere abducant, &c. d Mons sterilis & nitosus, ubi in tempestu nocte umbra apparet.

* Lib. 2. cap. 21. Offendicula faciunt transiuntibus in via & petulantur vident cum vel hominem vel iumentum ejus pedes atterere faciunt, & maxime sibom maledictis & calcantibus seviat.

z In Conf. magr.

a Vestiti more metallicorum, gestus & opera eorum imitantur.

b Immissi in terre carceres vito horribiles terre motus efficiant, qui bus sepe non domus modo & turres, sed civitates integra & insule hauriunt.

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, *Were mens governours and keepers, our Lords and Masters, as we are of our cattle.* ^h *They govern Provinces and Kingdoms by Oracles, auguries, dreams, rewards and punishments, prophecies, inspirations, sacrifices, and religious superstitions, varied in as many forms, as there be diversity of spirits, they send wars, plagues, peace, sickness, health, dearth, plenty,* ⁱ *Adstantes hic jam nobis, spectantes & arbitantes, &c.* as appears by those histories of *Thucydides, Livius, Dionysius Halicarnassensis*, with many others that are full of their wonderful 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 querunt quam metum & admirationem hominum*; and as another hath it, *Dici non potest, quam impotenti ardore in homines dominum, & Divinos cultus maligni spiritus affecit.* *Tritemius* in his book *de septem secundis*, assigns names to such Angels, as are Governours of particular Provinces, by what authority I know not, and gives them several jurisdictions. *Asclepiades a Grecian, Rabbi Achiba the Jew; Abraham Avenezra, and Rabbi Azareel, Arabians*, (as I find them cited by ^l *Cicogna*) farther add, that they are not our Governours only, *Sed ex eorum concordia & discordia, boni & mali affectus promanant*, but as they agree, so do we and our Princes, or disagree; stand or fall. *Juno* was a bitter enemy to *Troy*, *Apollo* a good friend, *Jupiter* indifferent, *Aqua Venus Teucris, Pallas in qua fuit*; some are for us still, some against us, *Premente Deo, fert Deus alter opem.* Religion, policy, publick and private quarrels, wars are procured by them, and they are ^m delighted perhaps to see men fight, as men are with Cocks, Bulls and Dogs, Bears, &c. plagues, dearths depend on them, our *bonè* 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 Angel attending of him in particular, all his life long, which *Jamblicus* calls *daemonem*) preferments, losses, weddings, deaths, rewards and punishments, and as ⁿ *Proclus* will, all offices whatsoever, *alii genetricem, alii opificem potestatem habent, &c.* and several names they give them according to their offices, as *Lares, Indegites, Prastites, &c.* When the *Arcades* in that battel at *Cheronea*, which was fought against King *Philip* for the liberty of *Greece*, had deceitfully carried themselves, long after, in the very same place, *Diis Gracia ultoribus* (saith mine Author) they were miserably slain by *Metellus* the *Roman*: so likewise, in smaller matters, they will have things fall out, as these *boni* and *mali Genii* favour or dislike us: *Saturni non conveniunt jovialibus, &c.* He that is *Saturninus*,

shall never likely be preferred. ^o That base fellows are often advanced, undeserving *Gnathe's*, and vicious parasites, when as discreet, wise, vertuous, and worthy men are neglected, and unrewarded, they refer to those domineering spirits, or subordinate *Genii*, as they are inclined, or favour men, so they thrive; are ruled and overcome, for as ^p *Labanius* supposeth, in our ordinary conflicts and contentions, *Genius Genio cedit & obtemperat*, one *Genius* yields and is overcome by another. All particular events almost they refer to these private spirits; and (as *Paracelsus* adds) they direct, teach, inspire, and instruct men: Never was any man extraordinarily famous in any Art, action, or great Commander, that had not *familiarem demonem*, to inform him, as *Numa, Socrates*, and many such, as *Cardan* illustrates, *cap. 128. Arcanis prudentia civilis*, *Speciali siquidem gratia, se a Deo donari asserunt magi, a Geniis celestibus instrui, ab iis doceri.* But these are most erroneous paradoxes, inept & fabulose nuge, rejected by our Divines, and Christian Churches. 'Tis true, they have by Gods permission, power over us, and we find by experience, that they can hurt not our fields only, cattel, goods, but our bodies and minds. At *Hannmel* in *Saxony*, *An. 1484. 20 Junii*, the Devil in likeness of a piper, carryed away 130 Children, that were never after seen. Many times men are affrighted out of their wits, carried away quite, as *Sheretzius* illustrates, *lib. 1. c. 4.* and severally molested by his means. *Plotinus* the *Platonist* *lib. 14. advers. Gnost.* laughs them to scorn, that hold the Devil or Spirits can cause any such diseases. Many think he can work upon the body, but not upon the mind. But experience pronounceth otherwise, that he can work both upon body and mind. *Tertullian* is of this opinion, *c. 22.* That he can cause both sickness and health, and that secretly. ^q *Tanrellus* adds by clancupennis inlar poysons he can infect the bodies, and binder the operations of the bowels, though we perceive it not, closely creeping into them, saith ^r *Lipsius*, and so crucifie our souls: *Et nociva melancholia furiosus efficit.* For being a spiritual body, he struggles with our spirits, saith *Rogers*, and suggests (according to ^s *Cardan*, *verba sine voce, species sine visu*, envy, lust, anger, &c.) as he sees men inclined.

varis, quovis morborum & malorum genere effecere, imo & in ipsa penetrare & sevir. ^t Inducere potest morbos & sanitates. ^u Viscerum afflicto potest inhibere lateenter, & venous nobis ignotis corpus inficere. ^x Irrepentes corporibus occulto morbos fingunt, mentes torquent, membra distorquent. *Lips. Phil. Stoic. l. 1. c. 19.* ^y De verum var. l. 16. c. 93.

The manner how he performs it, *Biarmannus* in his Oration against *Bodine*, sufficiently declares, He begins first with the phantasmie, decipi et moves that so strongly, that no reason is quit, privit phantasmie, & ita obfirmat vasis conceptibus aut ut ne quem facultati estimative rationi locum relinquat. Spiritus malus invadit animam; turbat sensus, in furorē conficit. *Austin. de vit. Beat. able*

^h *Colledes sunt hominum & eorum, ut nos animalium: tum & provinciarum praepositi regunt auguria, somnia, oracula, praemia, &c.* ⁱ *Lipsius Physiol. Stoic. lib. 1. cap. 19.* ^k *Leo Suetonius. idem & Tritemius.*

^l *Omsif. mag. lib. 2. cap. 23.*

^m *Ladus deorum sumus.*

ⁿ *Lib. de anima & demoni.*

31

^o *Quoties sit, ut Priacipis nobilitatem abdicam dignitatemque pine obtruant, & multorum aversionem ministrant, quae non semel pro hero periculum subit, ne terantio docent, &c.* ^p *Idem. Quod Philosophi non remanent, cam scura & iniqua ed insulsum jocam sepe pramiam reportet, inde fit, &c.* ^q *Lib. de creat. Cadavar. q. Baiffardus c. 6. magia.* ^r *Godolmeus cap. 3. lib. 1. de Magia. idem Zanchinus lib. 4. cap. 10. & 11. de malis angelis.* ^s *Nociva Melancholia furiosus efficit, & quandoque penitus inlar poysons he can infect the bodies, and binder the operations of the bowels, though we perceive it not, closely creeping into them, saith Lipsius, and so crucifie our souls: Et nociva melancholia furiosus efficit.* For being a spiritual body, he struggles with our spirits, saith Rogers, and suggests (according to Cardan, verba sine voce, species sine visu, envy, lust, anger, &c.) as he sees men inclined.

32

able to resist. Now the Phantasm he moves by mediation of humours; although many Physicians are of opinion, that the Devil can alter the mind, and produce this disease of himself. *Quibusdam medicorum visum, faith*

a Lib. 3.
Fen. 1.
Tract. 4.
c. 18.
b A De-
mone ma-
xime profi-
cisci, &
sepe solo.

^a *Avicenna, quod Melancholia contingat à demonio.* Of the same mind is *Pfellus* and *Rhasis* the Arab. lib. 1. Tract. 9. Cont. ^b That this disease proceeds especially from the Devil. and from him alone. *Arculanus* cap. 6. in

9. *Rhasis, Elianus Montanus* in his 9 cap. *Daniel Sennertus* lib. 1. part. 2. cap. 11. confirm as much, that the Devil 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 he interprets himself; no more doth *Avicenna, si contingat à demonio, sufficit nobis ut convertat complexionem ad cholera nigram, & sit causa ejus propinqua cholera nigra*; the immediate cause is choler adust, which

* Lib. de
incant.

* *Pomponatus* likewise labours to make good: *Galgerandus* of Mantua a famous Physician, so cured a demoniacal woman in his time, that spake all languages, by purging black choler, and thereupon belike this humour of Melancholy, is called *Bathum Diaboli*, the devils Bath; the devil spying his opportunity of such humours drives them many times to despair, fury, rage, &c. mingling himself amongst these humours. This is that which *Tertullian* avers, *Corporibus insigunt acerbos casus, animaque repentinos, membra distorquent, occulte repentes, &c.* and which *Lemnius* goes about to prove, *Immiscet se mali Genii pravis humoribus, atque atra bili, &c.* And

† Cap. de
maxia lib.
de morbis
cerebri;
Demones,
quam sint
tenuis &
incompre-
hensibiles
spiritus,
se insinuant
corporibus
humanis
possunt, &
occulte in-
visibilibus
operi, v. a.
letitudinem
vitiare,
sunt in
animas ter-
rare &
mentis fa-
voribus
quodare.
Insinuant
se melan-
cholicorum
penetrabi-
bus, intus
sibi que con-
sidunt &
deliciantur
iniquam
in regione clarissimorum siderum, coguntque animum furere. (Lib. 1.
cap. 6. occult. Philof. Part. 1. cap. 1. de spectris. † Sint cruce &
sanctificatione sic à demon obsessa, dial.

† *Jason pratensis*, that the devil being a slender incomprehensible spirit, can easily insinuate and wind himself into humane bodies, and cunningly coched in our bowels, vitiate our healths, terrifie our souls with fearful dreams, and shake our mind with furies. And in another place, These unclean spirits settled in our bodies, and now mixt with our melancholy humours, do triumph as it were, and sport themselves as in another Heaven. Thus he argues, and that they go in and out of our bodies, as Bees do in a Hive, and so provoke and tempt us as they perceive our temperature inclined of it self, and most apt to be deluded. [†] *Agrippa* and [†] *Lavater* are perswaded, that this humour invites the devil to it, wherefoever it is in extremity, and of all other, melancholy persons are most subject to diabolical temptations, and illusions, and most apt to entertain them, and the Devil best able to work 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. Thyrens* the Jesuite, lib. de demoniacis, de locis infestis, de Terrificationibus no-

and others of that rank of Pontifical writers, it seems, by their exorcisms and conjurations approve of it, having forged many stories to that purpose. A Nun did eat a Lettice without Grace, or signing it with the sign of the Cross, and was instantly possessed. *Du-*

rand. lib. 6. Rational. 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 confess, when she was cured by exorcisms. And therefore our Papists do sign themselves so often with the sign of the Cross, *Ne demon ingredi auct,* and exorcise all manner of meats, as being unclean or accursed otherwise, as *Bellarmino* defends. Many such Stories I find amongst Pontifical writers, to prove their assertions, let them free their own credits; some few I will recite in this kind out of most approved Physicians. *Cornelius Gemma* lib. 2. de nat. mirac. c. 4. relates of a young maid, called *Katharine Gualter* a Coopers daughter, An. 1571. that had such strange passions and convulsions, three men could not sometimes hold her, she purged a live Eele, which he saw a foot and a half long, and touched himself; but the Eele afterward vanished, she vomited some twenty four pounds of fulsome stuff of all colours, twice a day for fourteen dayes; and after that she voided great balls of hair, pieces of wood, Pigeons dung, Parchment, Goose dung, coals; and after them two pound of pure blood, and then again coals and stones, of which some had inscriptions bigger than a walnut, some of them pieces of glass, brasse, &c. besides paroxysms of laughing, weeping and extasies, &c. *Er hoc (inquit) cum horrore vidi*, this I saw with horrore. They could do no good on her by Physick, but left her to the Clergy. *Marcellus Donatus* lib. 2. c. 1. de med. mirab. hath such another story of a Countrey fellow, that had four knives in his belly, *Instar ferra dentatos*, indented like a Saw, every one a span long, and a wreath of hair like a globe, with much baggage of like sort, wonderful to behold: how it should come into his Guts, he concludes, *Certe non alio quam demonis 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 Devil. If you shall ask a reason of this, 'tis to exercise our patience; for as ^{*} *Tertullian* holds, *Virtus non*

est virtus, nisi comparem habet aliquem, in quo superando vim suam ostendat, 'tis to try us and our faith, 'tis for our offences, and for the punishment of our sins, by Gods permission they do it, *Carnifices vindicta justa Dei*, as ^{*} *Tolosanus* stiles them, Executioners of his will; or rather as *David, Psal. 78. ver. 49.* He cast upon them the fierceness of his anger, indignation, wrath, and vexation, by sending out of evil Angels: So did he afflict *Job, Saul*, the Lunatics and demoniacal persons whom Christ cured, *Matth. 4. 8. Luke 4. 11. Luke 13. Mark 9. Tobit. 8. 3. &c.* This, I say, hap-

* Penult.
de opific.
Dul.

Lib. 28.
cap. 26.
Tom. 2.

happeneth for a punishment of sin, for their want of faith, incredulity, weakness, distrust, &c.

SUBSECT. 3.

Of Witches and Magicians, how they cause Melancholy.

YOU have heard what the Devil can do of himself, now you shall hear what he can perform by his instruments, who are many times worse (if it be possible) than he himself, and to satisfy their revenge and lust, cause more mischief, *Multa enim mala non egisset demon, nisi provocatus à Sagis*, as ** Erastus* thinks; much harm had never been done, had he not been provoked by Witches to it. He had not appeared in *Samuels* shape, if the Witch of *Endor* had let him alone; or represented those Serpents in *Pharaoh's* presence, had not the Magicians urged him unto it: *Nec morbos vel huminibus, vel brutis infligeret* (** Erastus* maintains) *si Sage quiescerent*; Men and cattle might go free; if the Witches would let him alone. Many deny Witches at all, or if there be any, they can do no harm; of this opinion is *Wierus*, lib. 3. cap. 53. de *prestig. dam.* *Austin Lerchemer* a Dutch Writer, *Biarmannus*, *Ewichius*, *Enwaldus*, our Countryman *Scot*; with him in *Horace*,

Somnia, terrores Magicos, miracula, sagas, Nocturnos Lemures, portentag; Thessalarisum Excipiunt

They laugh at all such Stories; but on the contrary are most Lawyers, Divines, Physicians, Philosophers, *Austin*, *Hemingius*, *Danau*, *Coytrau*, *Zanchius*, *Aretius*, &c. *Delrio*, *Springer*, ** Niderius* lib. 5. *Fornicar. Cuiatius*, *Bartholus*, *consil. 6. tom. 1.* *Bodine* *demoniant. lib. 2. cap. 8.* *Godelman*, *Damboderius*, &c. *Paracelsus*, *Erastus*, *Scribanus*, *Camerarius*, &c. The parties by whom the Devil deals, 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 book called

** Arbatell; demones enim advocati prelo sunt, seque exorcismis & conjurationibus quasi coguntur, ut miserum magorum genus in impietate detineant.* Or such as are commanded, as Witches, that deal *ex parte implicitè*, or *explicitè*, as the *King* hath well defined; many subdivisions there are, and many several species of Sorcerers, Witches, Inchanters, Charmers, &c. They have been tolerated heretofore some of them; and Magick hath been publicly professed in former times, in *Salamanca*, ** Cracovia*, and other places, though after censured by several ** 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 far approved by some Princes, *Ut nihil ausi aggredi in politicis, in sacris, in consiliis, sine eorum*

arbitrio; they consult still with them, and dare indeed do nothing without their advice. *Nero* and *Heliogabalus*, *Maxentius*, and *Julianus Apostata*, were never so much addicted to Magick of old, as some of our modern Princes and Popes themselves are now adays.

Erricus King of Sweden, had an ** enchanted Cap*, by virtue of which, and some magical murmur or whispering terms he could command spirits, trouble the ayre, and make the wind stand which way he would, inso much that when there was any great wind or storm, the common people were wont to say, the King now had on his conjuring Cap. But such examples are infinite. That which they can do, is as much almost as the devil himself, who is still ready to satisfy their desires, to oblige them the more unto him. They can cause tempests, storms, which is familiarly practised by Witches in *Norway*, *Island*, as I have proved. They can make friends enemies, and enemies friends by philters; ** 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 sweethearts to them by night, upon a Goats back flying in the ayre.* *Sigismund Scheretzius*, 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 confess as much; hurt, and infect men and beasts, Vines, Corn, Cattle, Plants, make Women abortive, not to conceive, ** barren*, men and women unapt and unable, married and unmarried, flit several ways, saith *Bodine* lib. 2. c. 2. flye in the ayre, meet when and where they will, as *Cicogna* proves, and *Lavat. de spect.* part. 2. c. 17. steal young children out of their cradles, ministerio *dæmonum*, and put deformed in their rooms, which we call *Changelings*, saith ** Scheretzius*, part. 1. c. 6. make men victorious, fortunate, eloquent; and therefore in those ancient Monomachies and combats they were searched of old, if they had no Magical charms; they can make ** stick frees*, such as shall endure a Rapiers point, Musket shot, and never be wounded: of which read more in

Boissardus cap. 6. de *Magiâ*, the manner of the adjuration, and by whom 'tis made, where and how to be used in expeditionibus bellicis, *præliis*, *duellis*, &c. with many peculiar instances and examples; they can walk in fiery furnaces, make men feel no pain on the Rack, *aut alias torturas sentire*; they can stanch blood, ** represent* dead mens shapes, alter and turn themselves and others into several forms, at their pleasures. ** Agaberta* a famous Witch in *Lapland*, would do as much publicly to all spectators, *Modò Pusilla, modò annus, 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? she could represent to others what forms they most desired to see, shew them friends absent, reveal secrets, *maximâ omnium admiratione*, &c. And yet for all this subtilty of theirs, as

Lyssus

x De La-
mis.

* Et quomodo vincti fiant enervat.

* De quo plura legas in Boissardus lib. 1. de prestig. y Rex Jacobus de monol. l. 1. c. 2. z An University in Spain in old Castile. The chief Town in Poland. a Oxford and Paris, see finem P. Lambardi. * Prefat. de magis & vinctis. lib.

33

* Rotatum Pileum habebat, quo ventos violentos circumferret, autem turbaret, & in quam partem, &c.

b Turpes amores

* Misistis hinc i nocturnis

* Steriles nuptas & inhabiles. vnde Petrus de Palude lib. 4. distill. 34. Paulum Gaucand.

* Infantes matribus suffragantur, alii suppositus in locum vererantur.

c Miller. d D. Lathor, in primam præceptum, & Leon. Varius lib. 1. de Fasti- no. e Lavat. Cicog.

* Boissardus de Magiâ.

Lyffius 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, poor, contemptible fellows most part; as * *Bodine* notes, they can do nothing in *Judicum decreta aut pœnas, in regum Concilia vel arcana, nihil in rem nummariam aut thesauros*, they cannot give money to their Clients, alter Judges decrees, or Councils of Kings, these *minuti Genii* cannot do 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*, *Pafetes*, *Jamblicus*, * *Odo de stellis*, that for a time can build Castles in the ayre, represent armies, &c. as they are^l 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, reveal secrets, future events, tell what is done in far Countries, make them appear that dyed long since, &c. and do many such miracles, to the worlds terror, admiration and opinion of Deity to themselves, yet the Devil forsakes them at last, they come to wicked ends, and *rare aut nunquam* such Impostors are to be found. The vulgar sort of them can work 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 8 Melancholy amongst the rest. *Paracelsus Tom. 4. de morbis amentium, Tract. 1.* in exprefs words affirms; *Multi fascinantur in melancholiam*, many are bewitched into melancholy, out of his experience. The same, saith *Danaus lib. 3. de sortiariis. Vidi, inquit, qui Melancholicos morbos gravissimos induxerunt*: I have seen those that have caused Melancholy in the most grievous manner, ^b *dryed up womens Paps, cured Gout, Palsie; this and Apoplexy, Falling-sickness, which no Physick could help, solo tactu*, by touch alone. *Ruland in his 3 Cent. Cura 21.* gives an instance of one *David Helde* a young man, who by eating Cakes which a Witch gave him, *more delirare cepit*, began to dote on a sudden, and was instantly mad: *F. H. D. in Hildesheim*, consulted about a Melancholy man, thought his disease was partly Magical, and partly natural, because he vomited pieces of Iron and Lead, and spake such Languages, as he had never been taught; but such examples are common in *Scribanius, Hercules de Saxonio*, and others. The means by which they work, are usually Charms, Images, as that in *Helior Boetius* of King *Dusse*; characters stamped of sundry metals, and at such and such 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 *Acolusius*, giving instance in a *Bohemian Baron* that was so troubled by a Philter taken. Not that there

is any power at all in those spells, charms, characters, and barbarous words; but that the Devil doth use such means to delude them. *Ut fideles inde magos (* saith Libanius) in officio retineat, tum in consortium malefactorum vocet.*

* *De cruciat. Cada-ver.*

SUBSECT. 4.

Stars a cause. Signs from Physiognomy, Metoposcopy, Chyromancy.

Natural causes, are either *Primary* and *Universal*, or *Secondary*, and more *Particular*. *Primary* causes are the Heavens, Planets, Stars, &c. by their influence (as our Astrologers hold) producing this and such like effects. I will not here stand to discuss *obiter*, whether Stars be causes, or Signs; or to apologize for judicial Astrology. If either *Sextus Empiricus, Picius Mirandula, Sextus ab Heminga, Pererius, Erasmus, Chambers, &c.* have so far prevailed with any man, that he will attribute no virtue at all to the Heavens, or to Sun, or Moon, more than he doth to their signs at an Inn-keepers post, or Tradesmans shop, or generally condemn all such Astrological Aphorisms approved by experience: I refer him to *Bellantius, Pirovânus, Marascallerus, Goclenius, S. Christopher Heydon, &c.* If thou shalt ask me what I think; I must answer, *nam & doctis hisce erroribus versatus sum*, they do 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 (methinks) ⁿ *Joh. de Indagine* hath comprized in brief, *Quaris a me quantum in nobis operantur astra? &c. Wilt thou know how far the Stars work upon us? I say they do but incline, and that so gently, that if we will be ruled by reason, they have no power over us; but if we follow our own nature, and be led by sense, they do 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 divine virtutis, &c.* that the Heaven is Gods instrument, by mediation of which he governs and disposeth these elementary bodies; or a great book, whose letters are the Stars, (as one calls it) wherein are written many strange things for such as can read, *Per an excellent harp, made by an eminent workman, on which, he that can but play, will make most admirable musick.* But to the purpose.

^q *Paracelsus* is of opinion, that a Physician without the knowledge of Stars, can neither understand the cause or cure of any disease either of this, or Gout, nor so much as Toothache; except he see the peculiar geniture and *elementaria corpora ordinat. & disponit.* *Th. de Pio Cajetanus in Psal. 104. p. Mundus iste quasi lura ab excellentissimo quodam artifice concinnata, quem qui novit mirabilis elicit harmonias.* *J. M. Aphorismo 11. q. Medicus sine calli peritis nihil est, &c. nisi genitum sciverit, ne tanti illum poterit.* *lib. de podag.*

Scheme

* *Demon. lib. 3. cap. 3.*

* *Vide Philostratum vita ejus Boissardum de Magic.*

* *Nebri-gensis legi. lib. 1. c. 15.*

* *Vide Suidam de Pafes.*

* *De Cruciat. Cada-ver.*

* *Erastus. Adolphus Scribanius.*

* *Virg. Enid. 4.*

* *Insignari-um descri-bens: Hec si carmini-bus promit-tit solvere mentes.*

* *Quas ve-lit, est aliis duras im-mittere curas.*

* *Godolma-nus cap. 7. lib. 1.*

* *nutricum manas præfecant solo tactu podagram, Apoplexi-an, Para-lysin & alios mor-bos, quos medicina curare non poterat.*

* *Pallus inde Mari-acus, lib. 2. fol. 147.*

* *Omnia Philtra et si inter se differant, hoc habent commu-ne, quod homi-nem effici-ant me-lancholicu epist. 231.*

* *Scholæ.*

* *Scholæ.*

* *Scholæ.*

* *Scholæ.*

* *Scholæ.*

* *Scholæ.*

* *Scholæ.*

* *Scholæ.*

r confella-
tio in cau-
sa: & influentia
culi mor-
bum hanc
movet, in-
terdum om-
nibus aliis
amotis.
Et alibi.
Origo ejus
à Caelo pe-
tenda est.
Tr. de mor-
bis ameli-
um.
Lib. de
anima cap.
de humorib.
Ea varietas in Me-
lancholia,
habet ca-
usas
h & h
in & d
& in
m.
Ex atra
bile varii
generantur
morbi pr-
indeat ipse
multum ca-
lidi aut
frigidi in
se habuerit,
quam utri-
que suscipi-
endo quam
aptissima
sit, tamen
scope, irradi-
ated by those
quartile as-
pects of
saape natu-
ra frigida
fit. Annon
aqua sic
afficitur à
calore ut
ardet; &
a frigore
ut in gla-
ciem con-
vertatur?
& hec va-
rietat di-
stinctio-
nem, aliis
fieri, vi-
dent, &c.
u Hanc ad
intemperan-
tiam gign-
endam
plurimum
conferunt
& h po-
tius, &c.
x & Quo-
ties alie-
jus genitu-
ra in m
& h ad
verso signo
positus, horoscopus partiliter tenetur, atque etiam à h vel h □ ra-
dio percussus fuerit, natus ab insana vexatur. y Qui h & h
habet, alterum in culmine, alterum imo caelo, cum in lucem venerit,
melancholicus erit, à quo sanabitur, si illos irradiaverit. z Hac
configuratione natus, Aut Lunaticus, aut mente captus.

Scheme of the party affected. And for this proper malady, he will have the principal and primary cause of it proceed from the Heavens, ascribing more to Stars than humours, and that the constellation alone many times, produceth melancholy, all other causes set apart. He gives instance in Lunatick persons, that are deprived of their wits by the Moons motion; and in another place; refers all to the Ascendent, and will have the true and chief cause of it to be sought from the Stars. Neither is it his opinion only, but of many Gale- nists and Philosophers, though they not so stiffly and peremptorily maintain as much. This variety of Melancholy symptoms, proceeds from the Stars, saith *Melanithon*: The most generous melancholy, as that of *Augustus*, comes from the conjunction of *Saturn* and *Jupiter* in *Libra*: the bad, as that of *Catalines*, from the meeting of *Saturn* and the *Moon* in *Scorpio*. *Jovianus Pontanus* in his tenth Book, and thirteenth Chapter de rebus celestibus, discourseth to this purpose at large. Ex atra bile varii generantur morbi, &c. many diseases proceed from black choler, as it shall be hot or cold; and though it be cold in its own nature, yet it is apt to be heated, as water may be made to boyle, and burn as bad as fire; or made cold as Ice: and thence proceed such variety of symptoms, 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: from the position of *Mars*, *Saturn* and *Mercury*. His Aphorisms be these, Mercury in any ge- niture, if he shall be found in *Virgo*, or *Pisces* his opposue sign, and that in the Ho- roscope, irradiated by those quartile aspects of *Saturn* or *Mars*, the child shall be mad or me- lancholy. Again, He that shall have *Saturn* or *Mars*, the one culminating, the other in the fourth house, when he shall be born, shall be melancholy, of which he shall be cured in time, if *Mercury* behold them. If the *Moon* be in conjunction or opposition at the birth time with the *Sun*, *Saturn* or *Mars*, or in a quartile aspect with them, (e malo coeli loco, *Leoviti* adds) many diseases are sig- nified, especially the Head and Brain is like to be mis-affected with pernicious humours, to be melancholy, lunatick, or mad, *Cardan* adds, quartâ lunâ natos Eclipses, Earth-quakes. *Garcens* and *Leoviti* will have the chief Judgement to be taken from the Lord of the geniture, or when there is an aspect betwixt the *Moon* and *Mercury*, and neither behold the *Horoscope*, or *Saturn* and *Mars* shall be Lord of the present conjunction or opposition in *Sagittary* or *Pisces*; of the *Sun* or *Moon*, such persons are commonly Epileptick, dote, Dæmoniack, Melancholy: but see more of these Aphorisms in the above-named *Ponta-*

nus. *Garcens* cap. 23. de Jud. genitur. *Scho- ner* lib. 1. cap. 8. which he hath gathered out of *Ptolomy*, *Albubater*, and some other Ara- bians, *Junline*, *Ranzovius*, *Lindhout*, *Ori- gan*, &c. but these men you will reject perad- venture, as Astrologers, and therefore partial Judges; then hear the testimony of Physi- cians, *Galenists* themselves; *Crato* confesseth the influence of Stars to have a great hand to this peculiar disease, so doth *Jason Pratensis*, *Lonicerius* prafat. de Apoplexiâ, *Ficinus*, *Fernelius*, &c. *P. Cnemander* acknow- ledgeth the Stars an universal cause, the par- ticular from parents, and the use of the six non-natural things. *Baptista Port. mag. l. 1.* c. 10, 12, 15. will have them causes to every particular individuum. Instances and ex- amples, to evince the truth of those Apho- risms, are common amongst those Astrolo- gian Treatises. *Cardan* in his thirty seventh geniture, gives instance in *Math. Bolognius*, *Camerar. hor. natalit. centur. 7. genit. 6.* & 7. of *Daniel Gare*, and others, but see *Gra- cans*, cap. 33. *Luc. Gauricus*. Traff. 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 beams or terms of h and g especially, or any fixed Star of their nature, or if h by his revolution, or transi- tus, shall offend any of those radical promif- sors in the geniture.

Other signs there are taken from Physiog- nomy, Metoposcopy, Chiromancy, which be- cause *Job. de Indagine*, and *Rotman* the Land- grave of *Hassia* his Mathematician, nor long since in his Chiromancy; *Baptista Porta* in his celestial Physiognomy, have proved to hold great affinity with Astrology, to satisfie the curious, I am the more willing to in- sert.

The general notions of Physiognomers give, be these; Black colour, argues natural Me- lancholy; so doth leanness, hirsutiness, broad veins, much hair on the brows, saith *Grata- narolus* cap. 7. and a little Head, out of *Ari- stotle*, high sanguine, red colour shews head- melancholy; they that stuter and are bald, will be soonest melancholy, (as *Avicenna* sup- poseth) by reason of the driness of their brains, but he that will know more of the fe- veral signs of humours and wits out of Physi- ognomy, let him consult with old *Adaman- tus* and *Polemus*, that comment, or rather pa- raphrase upon *Aristotles* Physiognomy, *Bap- tista Porta*'s four pleasant books, *Michael Scot de secretis naturæ*, *John de Indagine*, *Montaltus*, *Antony Zara*, anat. ingeniorum. sect. 1. memb. 13. & lib. 4.

Chiromancy hath these Aphorisms to fore- tell melancholy. *Tasnier* lib. 5. cap. 2. who hath comprehended the summ of *John de In- dagine*: *Tricassus*, *Corvinus*, and others in his book, thus hath it: The Saturnine line going from the *Rascetta* through the hand, to *Saturns* mount, and there intersected by certain little lines, argues melancholy; so if the vital and

35
a Ptolom-
us centili-
quis, &
quadripa-
ritat tribuit
omnium
melanchol-
licam sym-
ptoma hye-
ram influ-
entia.
b Arts Me-
dica. ac-
cidunt ad
has causas
afflictiones
c. 10, 12, 15.
d Plurimum
incitatur
& provo-
cant influ-
entia ca-
lesta. Vel-
cuius lib. 4.
cap. 15.
e Hilde-
brandi spi-
rit. 2. de
mel.
d Job. de
Indag. c. 9.
Montaltus
cap. 22.
e Caput
parvum quæ
habent ce-
rebrum &
spiritus
plurimæ
angustas,
facile inci-
dent in Me-
lancholiam
rubicundâ.
f Atius
idem Me-
talus c. 21
à Galeno.
g Saturnus
à Rascetta
per median
manum de-
current,
usque ad
vadicem
montis Sa-
turni, à
parva line-
a interse-
ctâ, arguit
melanchol-
licos. Apho-
rif. 78.
natu-

36

g Agitat-
tur miseri-
is, contin-
is inquietu-
tudinis, ne-
que an-
quam à so-
litudine
liberi sunt,
anxie affli-
guntur
amari-
simis
intra cogi-
tationibus,
semper tri-
stes, suspi-
ciosi, mi-
culosi: co-
gitationes
sunt, velle
agrum cole-
re, flagra-
ant &
paludes,
&c. fo. de
Indagine
lib. 1.
h Celsus
Physiogn.
lib. 10.
i Cap. 14.
lib. 5. Idem
macule in
ungulis ni-
græ, lites,
rivas, mel-
ancholiam
significant,
ab humore
in corde
tali.

natural make an acute angle, Aphorism 100. The Saturnine, Epatick and natural lines, making a gross triangle in the hand, argue as much; which Goclenius cap. 5. Chiraf. repeats verbatim out of him. In general they conclude all, that if Saturnus mount be full of many small lines and interfections & such men are most part melancholy, miserable and full of disquietness, care and trouble, continually vexed with anxious and bitter thoughts, alway sorrowful, fearful, suspicious; they delight in husbandry, buildings, pools, marshes, springs, woods, walks, &c. Thaddæus Haggelus in his *Metoposcopia*, hath certain Aphorisms derived from Saturnus lines in the forehead, 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 spleen; ⁱ or in the nails, if it appear black, it signifieth much care, grief, contention, and Melancholy; The reason he refers to the humours, and gives instance in himself, that for seven years space he had such black spots in his nails, and all that while was in perpetual Law-sutes, controversies for his inheritance, fear, loss of honour, banishment, grief, care, &c. and when his miseries ended, the black spots vanished. Cardan in his book *de libris propriis*, tells such a story of his own person, that a little before his sons death, he had a black spot, which appeared in one of his nails; and dilated it self as he came nearer to his end. But I am over-tedious in these toys, which howsoever, in some mens too severe censures, they may be held absurd and ridiculous, I am the bolder to insert, as not borrowed from circumforanean Rogues and Gipsies, but out of the writings of worthy Philosophers, and Physicians, 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.

SECondary peculiar causes efficient, so called in respect of the other precedent, are either congenita, interna, innata as they term them, inward, innate, imbred; or else outward and adventitious, which happen to us, after we are born: congenite or born with us, are either natural, as old age, or *præter naturam* (as ^b Fernelius calls it) that distemperature, which we have from our Parents seed, it being an hereditary disease. The first of these, which is natural to all, and which no man living can avoid, is ^c old age, which being cold and dry, and of the same quality 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 plerumque delirasse in senectâ*, that old

men familiarly dote, ob atram bilem, for black choler, which is then superabundant in them: and Rhasis that Arabian Physician in his *Cont. lib. 1. cap. 9.* calls it ^e a necessary and inseparable accident, to all old and decrepit persons. After seventy years (as the Psalmist saith) all is trouble and sorrow; and common experience confirms the truth of it in weak and old persons, especially in such as have lived in action all their lives, had great employments, much business, much command, and many servants to over-see, and leave off ex abrupto; as ^f Charles the fifth did to King Philip, resign up all on a sudden; they are overcome with melancholy in an instant: or if they do 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 grief, Children again, dizzards, they Carle many times as they sit, and talk to themselves, they are angry, waspish, displeased with every thing, suspicious of all, wayward, covetous, hard, (saith Tully) self-willed, superstitious, self-conceited, braggars and admirers of themselves, as ^g Balthasar Castilio hath truly noted of them. This natural infirmity is most eminent in old women, and such as are poor, solitary, live in most base esteem and beggary, or such as are Witches; Infomuch that Wierus, Baptista Porta, Ulricus Molitor, Edwicus, do refer all that Witches are said to do, to Imagination alone, and this humour of melancholy. And whereas it is controverted, whether they can bewitch Cattle to death, ride in the air upon a Coultstaff out of a Chimney-top, transform themselves into Cats, Dogs, &c. translate bodies from place to place, meet in companies, and dance, as they do, or have carnal copulation with the Devil, they ascribe all to this redundant melancholy, which domineers in them, to ^k somniferous potions, and natural causes, the Devils policy. *Non laidunt omnino* (saith Wierus) *aut quid mirum faciunt* (de Lamiis lib. 3. cap. 36.) *ut putatur, solam vitiatam habent phantasiam;* they do no such wonders at all, only their ^l Brains are crazed. ^m They think they are in Imaginaries, and can do hurt, but do not. But this opinion Bodine, Erastus, Danaus, Sebastianus, Sebastian Michaelis, Campanella de *Sensu rerum* lib. 4. cap. 9. ⁿ Dandinus the Jesuit, lib. 2. de *Animâ* explode; ^o Cicogna confutes at large. That Witches are melancholy, they deny not, but not out of corrupt phantasie alone, so to delude themselves and others, or to produce such effects.

SUBSECT. 6.

Parents a cause by propagation.

THat other inward inbred cause of Melancholy, is our temperature, in whole or part, which we receive from our Parents, which ^p Fernelius calls *Præter naturam*, or ^q Lib. 1. unnatural, it being an hereditary disease; for

e Necessa-
rium acci-
dens dicitur,
pist. &
inspira-
bile.
* Psal. 90.
10.

f Metuan.
Bulg. hist.
lib. 1.

g Sant mor-
ros, anxii,
& iracun-
di & dis-
siles si-
nes, si qua-
rimus, sti-
am avati.
Tull. de se-
necitate.

h Lib. 2. de
Aulico. Se-
sens avati.
moros, i-
stabanli,
philanti,

deliri, su-
perstitiosi,
suspitosi,
&c. Lib. 3.
de Lamiis,
c. 17. & 18

k Solanum,
opium, lupi
adips, liti
asini, &c.
sanguis in-
fantum,
&c.

l Corrupta
est iis ab
humore
Melancholico phan-
tasia. Ny-
minus.

m Putant
se ledere
quando non
ledunt.

* Qui hec
in Imagi-
nationis
vim referre
conati sunt,
aut atræ
bilis, in-
nem prorsus
laborem
suscipiunt.
n Lib. 3.
cap. 4. om-
nis mag.

b Lib. 1.
Path. c. 11.
c Venit
enim pro-
perata ma-
lus inopina
senectus:
& dolor
etatem ju-
sit inesse
meam. Boe-
thius met. 1
de consol.
Philos.
d Cap. de
humoribus,
lib. de Ani-
ma.

o ut ar- as he^o justifies, *Quale parentum maxime pa-*
 thitici tris semen obtigerit, tales evadunt similes
 Epilip. &c. spermaticaque partes, quocunque etiam morbo
 put filii Pater quam generat tenetur, cum semine
 non tam transfert in Prolem; such as the temperature
 possessionum of the father is, such is the sons, and look
 quam mor- what disease the father had when he begot
 borum ha- him, his son will have after him, P and is as
 ridet sint. well inheritor of his infirmities, as of his
 q Epilip. de lands; And where the complexion and consti-
 secretis ar- tution of the father is corrupt, there, (saith
 tis & na- Roger Bacon) the complexion and constitution
 tura c. 7. of the son must needs be corrupt, and so the
 nam in hoc corruption is derived from the father to the
 pater cor- son. Now this doth not so much appear in
 rupti sunt, the composition of the Body, according to
 generant fi- that of Hippocrates, in habit, proportion,
 lios cor- & scars, and other lineaments; but in manners
 rupta com- and conditions of the Mind,
 plexionis. Et patrum in natos abeunt cum semine mores.
 & compo-
 sitionis, Et sic devota corruptio a patribus ad filios. Non tam (in-
 & compo- quit Hippocrates) gibbos & claudicantes vis & corporis habitum
 sitionis, agnoscit ex his, sed curam incessant gessas, mores, morbos, &c.

Selencus had an anchor on his thigh, so
 had his posterity, as Trogus records l. 15. Le-
 pidus in Pliny l. 7. c. 17. was purblind, so was
 his son. That famous family of Anobarbi,
 were known of old, and so surnamed from
 their red beards, the Austrian lip, and those
 Indians flat noses are propagated, the Bava-
 rians chin, and goggle eyes amongst the Jews,
 as Buxtorfius observes; their voice, pace,
 gesture, looks, is likewise derived with all the
 rest of their conditions and infirmities; such
 a mother, such a daughter; their very affec-
 tions 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 heredi-
 tary disease. * Paracelsus in express words
 affirms it lib. de morb. amentium To. 4. Tr. 1.
 so doth Crato in an Epistle of his to Mona-
 vius. So doth Bruno Seidelius in his book
 de morbo incurab. Montaltus proves cap. 11.
 out of Hippocrates and Plutarch, that such he-
 reditary dispositions are frequent, & hanc
 (inquit) fieri reor ob participatam melanco-
 licam intemperantiam (speaking of a pati-
 ent) I think he came so by participation of
 Melancholy. Daniel Sennertus lib. 1. part. 2.
 cap. 9. will have this melancholy constitution
 derived not only from the father to the son,
 but to the whole family sometimes; Quando-
 que totis familiis hereditariam. * Forestus
 in his medicinal observations, illustrates this
 point, with an example of a Merchant his Pa-
 tient, 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 af-
 fected ex matre melancholica, had a melanco-
 lic Mother, & victu melancholico, and bad-
 dier together. Lodovicus Mercanus, a Spa-
 nish Physician, in that excellent Tract, which
 he hath lately written of hereditary diseases,

Tom. 2. oper. lib. 5. reckons up Leprosie, as
 those Galbats in Gascony; hereditary Lepers;
 37 Pox, Stone, Gout, Epilepsie, &c. Amongst
 the rest, this and Madnes after a set time comes
 to many, which he calls a miraculous thing
 in nature, and sticks for ever to them as an
 incurable habit. And that which is more to
 be wondered at, it skips in some families the
 father, and goes to the son, b or takes every b
 other, and sometimes every third in a lineal
 descent, and doth not alwayes produce the
 same, but some like, and a symbolizing di-
 scase. These secundary causes hence derived, ille
 are commonly so powerful, that (as Wol-
 phius holds) saepe mutant decreta syderum,
 they do often alter the primary causes, and
 decrees of the heavens. For these reasons be-
 like the Church and Common-wealth, humane
 and divine laws, have conspired to avoid he-
 reditary diseases, forbidding such marriages
 as are any whit allyed; and as Mercanus ad-
 viseth all families, to take such, si fieri possit
 quae maxime distant natura, and to make
 choice of those that are most differing in com-
 plexion from them; if they love their own,
 and respect the common good. And sure, I
 think, it hath been ordered by Gods especial
 providence; that in all ages there should be
 (as usually there is) once in 4 six hundred
 years, a transmigration of Nations to amend
 and purifie their blood, as we alter seed up-
 on our Land, and that there should be as it
 were an inundation of those Northern Goths
 and Vandales, and many such like people which
 came out of that Continent of Scandia, and
 Sarmatia (as some suppose) and over-ran as
 a deluge, most part of Europe and Africk, to
 alter for our good, our complexions, which
 were much defaced with hereditary infirmi-
 ties, which by our lust and intemperance we
 had contracted. A found generation of strong
 and able men were sent amongst us, as those
 Northern men usually are, innocuous, free
 from riot, and free from diseases; to qualifie
 and make us as those poor naked Indians are
 generally at this day, and those about Brasile
 (as a late Writer observes) in the Isle of
 Maragnan, free from all hereditary diseases,
 or other contagion, whereas without help of
 Physick they live commonly an hundred and
 twenty years or more; as in the Orchades
 many other places. Such are the common ef-
 fects of temperance, and intemperance, but
 I will descend to particulars, and shew by
 what means, and by whom especially this in-
 firmity is derived unto us.

Filii ex senibus nati, raro sunt firmi tem-
 peramenti, old mens children are seldom of
 a good temperament, as Scoltzius supposeth,
 consult. 177. and therefore most apt to this
 disease; and as Levinus Lemnius farther
 adds, old men beget most part wayward,
 peevish, sad, melancholy sons, and seldom
 merry. He that begets a child on a full
 stomach, will either have a sick child, or
 a crazed son (as Cardan thinks) con-
 tradict. med. lib. 1. contradict. 18. or if the
 parents

h Dial.
p. 10. l. 1.
ovito.

l. 1. de id.
libris.
k De ocul.
nat. mor.
temulenta
& stolidi
malitiae
libros ple-
rangui pro-
ducant sibi
similes.

l. 1. lib. 2. c. 8.
de ocul.
nat. mir.
Good
Master
School-
master do
not En-
glish this.
De nat.
mal. lib. 3.
cap. 4.

m Bar-
dolphus
c. 13. Sy-
nag. Jud.
Ezech. 18.

n Drusus
obf. lib. 3.
cap. 20.
o Bed. Eccl.
hist. lib. 1.
c. 27. respon.
10.

p Nam spi-
ritus cere-
bri si tam
male affi-
ciantur, tales
procreant,
& quales
fuerint af-
fectus tales
filiorum:
ex tristibus
tristes, ex
jucundis
jucundi
nascuntur,
&c.
q Fel. 229.
mor. Socra-
tes Chil-
dren were
fools. Sab.

parents be sick, or have any great pain of the head, or megrim, head-ache, (^a Hieronimus Wolfius doth instance in a child of Sebastian Castalia's) or if a drunken man get a child, it will never likely have a good brain, as Gel-
lius argues, lib. 12. cap. 1. Ebrui gignunt Ebrios, one drunkard begets another, saith
Plutarch. sym. lib. 1. quest. 5. whose sen-
tence^k Lemnius approves, l. 1. c. 4. Alfarinus
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 hair-brain wo-
men, most part bring forth children like unto
themselves, morosos & languidos, and so like-
wise he that lyes with a menstruous woman.

Intemperantia veneris, quam in nautis pre-
sertim infestatur^l Lemnius, qui uxores ineunt,
nulla menstrui decursus ratione habitâ, nec ob-
servato interlunio, precipua causa est, noxia,
perniciosa, concubitus hunc exitialem ideò, &
pestiferum vocat. Rodoricus a Castro Lusita-
nus, detestantur ad unum omnes medici, tum
& quartâ lunâ concepti, infalices plerumque
& amentes, deliri, stolidi, morbofi, impuri,
invalidi, tetra luc sordidi, minimè vitales,
omnibus bonis corporis atque animi destituti:
ad laborem nati, si seniores, inquit Eusta-
thius, ut Hercules, & alii. ^m Judæi maximè
infestantur fœdum hunc, & immundum apud
Christianos Concubitus, ut illicitum abhor-
rent, & apud suos prohibent; & quod Chri-
stiani toties leprosi, amentes, tot morbilli, im-
petiginæ, albi, psoræ, cutis & faciei decolo-
rationes, tam multi morbi Epidemici, acerbis
& venenosi sunt, in hunc immundum concubi-
tum rejiciunt, & crudeles in pignora vacant,
qui quartâ lunâ profuere. hâc mensum illu-
vie concubitus hunc non perhorrescunt. Dam-
navit olim divina Lex, & morte multavit
huiusmodi homines, Lev. 18. 20. & inde nati,
si qui deformes aut mutili, pater dilapidatus,
quod non contineret ab ⁿ immundâ muliere.

Gregorius Magnus, petenti Augustino nunquid
apud ^o Britannos huiusmodi concubitus tolera-
ret, severe prohibuit viris suis tum misceri
fœminas in consuetis suis menstruis, &c. I
spare to English this which I have said. Ano-
ther cause some give, inordinate Diet, as if a
man eat Garlick, Onions, fast over-much, stu-
dy too hard, be over-sorrowful, dull, heavy,
dejected in mind, perplexed in his thoughts,
fearful, & their children (^p saith P Cardan
subtil. lib. 18.) will be much subject to mad-
ness and melancholy; for if the spirits of the
brain be fussed, or mis-affected by such means,
at such a time, their children will be fussed in
the brain; they will be dull, heavy, timorous,
discontented all their lives. Some are of opi-
nion, and maintain that paradox, or problem,
that wise men beget commonly fools; Suidas
gives instance in Aristarchus the Grammarian,
duos reliquit filios Aristarchum & Arista-
chorum, ambos stultos; and which ^q Erasmus
urgeth in his Moria, fools beget wise men.
Card. subtil. l. 12. gives this cause. Quoniam
spiritus sapientum ob studium resolvuntur, &

in cerebrum feruntur à corde: because their
natural spirits are resolved by study, and turn-
ed into animal; drawn from the heart, and
those other parts to the brain. Lemnius sub-
scribes to that of Cardan, and assigns this rea-
son, Quod persolvant debitum languide, &
oscitantur, unde fœtus à parentum generosi-
tate desciscit: they pay their debt (as Paul
calls it) to their wives remissly, by which
means their Children are weaklings, and many
times ideots and fools.

Some other causes are given, which
properly pertain, and do proceed from the
mother: If she be over-dull, heavy,
angry, peevish, discontented, and mel-
ancholy, not only at the time of con-
ception, but even all the while she car-
ries the child in her womb (saith Fern-
elius path. l. 1. 11.) her son will be so like-
wise affected, and worse, as ^r Lemnius adds,
l. 4. c. 7. if she grieve overmuch, be disqui-
eted, or by any casualty be affrighted and ter-
rified by some fearful object, heard or seen,
the endangers her child, and spoils the tempe-
rature of it; for the strange imagination of
a woman, works effectually upon her infant,
that as Baptista Porta proves Physiog. celestis
l. 5. c. 2. she leaves a mark upon it, which is
most especially seen in such as prodigiously
long for such and such meats, the child will
love those meats, saith Fernelius, and be ad-
dicted to like humours: ^s If a great-bellied
woman see a Hare, her Child will often have
an Hare-lip, as we call it. Garceus de Ju-
diciis geniturarum c. 33. hath a memorable ex-
ample of one Thomas Nickell born in the City
of Brandeburge, 1551. ^t that went reeling and
stagging all the dayes of his life, as if he
would fall to the ground, because his mother
being great with child saw a drunken man
reeling in the street. Such an other I find in
Martin Wenrichius com. de ortu monstrorum
c. 17. I saw (saith he) at Wittenberge in
Germany, a Citizen that looked like a carcase;
I asked him the cause, he replied, His Mo-
ther when she bore him in her womb, saw a
carcase 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 several wayes are we plagued and
punished for our fathers defaults; in so much
that as Fernelius truly saith, ^u It is the greatest
part of our felicity to be well-born, and it
were happy for humane kind, if only such pa-
rents as are sound of body and mind, should
be suffered to marry. An husbandman will
sow none but the best and choicest seed upon
his land, he will not rear a Bull or an Horse,
except he be right shapen in all parts, or per-
mit him to cover a Mare, except he be well
assured of his breed, we make choice of the
best Rams for our sheep, rear the neatest
Kine, and keep the best Dogs, Quanto id di-
ligentius in procreandis liberis observandum?
And how careful then should we be in be-
getting of our children? In former time some
y Coun-

De ocul.
nat. mor.
Pica mor-
bus maliti-
um.

De ocul.
nat. mor.
Pica mor-
bus maliti-
um.

De ocul.
nat. mor.
Pica mor-
bus maliti-
um.

y refertis
legimus
præcipit
necati.
Bohemus
lib. 3. c. 3.
Apud La-
cos olim
Lypias
epist. 84.
cent. ad
Bulgus, Di-
onysio, Vil-
lerto, si quos
aliqua ex
horum par-
te iustitias
necaverint,
necari ju-
bent.
Z Lib. 1.
De veterum
Scotorum
moribus.
Morbo co-
mittali,
demencia,
mania
lepra, &c.
ant simili-
lari, que
facile in-
prolunt.
transmitti-
tur, labo-
rantes in-
ter eos,
ingenti
falsa inde-
line, in-
venies, ne
gens fada
contagione
laderatur,
ex illis na-
ta, castro-
verunt, mu-
liera hu-
jusmodi pro-
cipit à virorum consortio ablegant, quod si harum aliqua
concepisse invenitur, simul cum feto nondum edito, defodit
tur viva. a Euphorbio Satyr.

Comneys have been so chary in this be-
half, so stern, that if a child were crooked or
deformed in body or mind, they made him
away; so did the Indians of old by the rela-
tion of *Cursius*, and many other well-govern-
ed Common-wealths, according to the disci-
pline of those times. Heretofore in Scotland,
saith ² *Helt. Boethius*, if any were visited with
the falling-sickness, madness, gout, leprosie, or
any such dangerous disease, which was likely
to be propagated from the father to the son,
he was instantly gelded; a woman kept from
all company of men; and if by chance having
some such disease, she were 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 cor-
rupted. A severe doom 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 kind, 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 fa-
mily 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
fools or dizzards, lame or maimed, unable,
intemperate, dissolute, exhaust through riot,
as he said, ² *jure hereditario sapere jubetur*;
they must be wise and able by inheri-
tance: It comes to pass that our generation
is corrupt, we have many weak persons, both
in body and mind, many feral diseases ra-
ging amongst us, crazed families, parents,
peremptores; or fathers bad, and we are like
to be worse.

MEMB. 2. SUBSECT. 1.

Bad diet a cause. Substance. Quality of
meats.

According to my proposed method, ha-
ving opened hitherto these secondary
causes, which are inbred with us: I must now
proceed to the outward and adventitious,
which happen unto us after we are born.
And those are either Evident, Remote; or
inward, Antecedent, and the nearest: Conti-
nent causes some call them. These outward,
remote, precedent causes are subdivided again,
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-natural things, so much spoken
of amongst Physicians, which are principal
causes of this disease. For almost in every
consultation; whereas they it all 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 two hundred forty fourth counsel,
censuring a melancholy souldier, assigns that
reason of his malady, ^b *He offended in all*
those six non-natural things, which were the
outward causes, from which came those inward
obstructions; and so in the rest.

These six non-natural things, are Diet, Re-
tention, and Evacuation, which are more ma-
terial than the other, because they make new
matter, or else are conversant in keeping or
expelling it. The other four are, Air, Exer-
cise, 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 of-
fends in Substance, or Accidents, that is, Quan-
tity, quality, or the like. And well it may
be called a material cause, since that as ^c *Fer-*
nelius holds, *It hath such a power in begetting*
of diseases, and yields the matter and suste-
nance of them, for neither air, nor pertur-
bations, nor any of those other evident causes
take place, or work this effect, except the con-
stitution of body, and preparation of humours
do concur. 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
Physicians, I confess, have written copious
volumes of this one subject, of the nature
and qualities of all manner of meats; as
namely, *Galen*, *Isaac the Jew*, *Halyabbas*,
Avicenna, *Mesue* also four Arabians: *Gor-*
donius, *Villanovanus*, *Wecker*, *Johannes Bru-*
erius *sirologia de Escentis & Poculentis*,
Michael Savonarola, *Tract. 2. cap. 8.* *Antho-*
ny Fumanellus, *lib. de regimine senum*, *Curio* in
his Comment on *Schola Salerna*, *Godefridus*
Steckius arte med. *Marsilius cognatus*, *Ficinus*,
Ranzovius, *Fonseca*, *Lessius*, *Magninus*, *re-*
gim. sanitatis, *Frietiagus*, *Hugo Fridevallius*,
&c. besides many other in ^d English, and
almost every peculiar Physician, 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 several 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 hasten to the thing it self: And first of
such Diet as offends in substance.

Beef, a strong and hearty meat (cold in the
first degree, dry in the second, *saith Gal. 1.3.*
c. 1. de alim. fac.) is condemned by him,
and all succeeding Authors, to breed gross me-
lancholy blood: Good for such as are found,
and of a strong constitution, for labouring
men, if ordered aright, corned, young, of an
Ox (for all gelded meats in every species are
held best) or if old, such as have been tired

39

b Ferit om-
nia delicia
que sunt
possunt cir-
ca res sex
non natura-
les, & ea
sunt
causa ex-
ternæ, ex
quibus po-
tèst arte
sunt obstru-
tiones.

c Path. 1.1.
e. 2. Maxi-
mam in
gignit in
morbis vim
obstant, pa-
bulum, ma-
teriamque
morbis sug-
gerens: nam
nec ab aere,
nec à per-
turbationi-
bus, vel
aliis evi-
dentibus
causis mor-
bi sunt, nisi
conjunctis
corporis
preparatio-
nibus, & hu-
morum con-
stitutio. ut
semel di-
cam, una
gula est
omnium
morborum
mater, et
amplius
est generator.
Ab hac
morbis spo-
te sepe
emanant,
nulla alia
eigente
causa.
d Cogan,
Elliot,
Vasabaz,
Petrus

Beef

c Fidi-
glus

40

cut with labour, are preferred. *Anbanus* and *Sabellicus* commend *Poringal* Beef to be the most savoury, best, and easiest of digestion; we commend ours: but all is rejected, ~~and~~ and unfit for such as lead a resty life, any ways inclined to Melancholy, or dry of complexion: *Tales* (*Galen* thinks) *de facile melancholicis ægritudinibus capiuntur*.

Pork.
Isaac.

Pork, of all meats is most nutritive in his own nature, but altogether unfit for such as live at ease, are any ways unsound of Body or Mind: Too moist, full of humours, and therefore *noxia delicatis*; saith *Savonarola*, *ex eorum usu ut dubitetur an febris quartana generetur*: Naught for queasie stomachs, in so much, that frequent use of it may breed a quartan ague.

Goat.

Non laudatur quia melancholicum præbet alimentum.

Savonarola discommends Goats flesh, and so doth *Brucrinus*, l. 13. c. 19. calling it a filthy beast, and ramish; and therefore supposeth it will breed rank and filthy substance: yet Kid, such as are young, and tender, *Isaac* accepts, *Brucrinus* and *Galen*, l. 1. c. 1. *de alimentorum facultatibus*.

Hart.

Male alit cervina (inquit Frietagus) crassissimum & attribilium sapeditat alimentum. h Lib. de subtiliff. diæta. Equina caro & asina equinis danda est hominibus & asinis.

Hart, and *Red Deer* & hath an evil name, it yields gross nutriment; a strong and great grained meat, next unto a Horse. Which although some Countries eat, as *Tartars*, and they of *China*; yet *Galen* condemns. Young Foals are as commonly eaten in *Spain*, as *Red Deer*, and to furnish their Navies, about *Malaga* especially, often used; but such meats ask long baking, or seething, to qualifie them, and yet all will not serve.

Venison,
Fallow
Deer.

All Venison is melancholy, and begets bad blood; a pleasant meat; in great esteem with us, (for we have more Parks in *England*, then there are in all *Europe* besides) in our solemn feasts. 'Tis somewhat better hunted than otherwise, and well prepared by cookery; but generally bad, and seldom to be used.

Hare.

Hare, a black meat, melancholy, and hard of digestion, it breeds *Incubus*, often eaten, and causeth fearful dreams, so doth all Venison, and is condemned by a Jury of Physicians. *Mizaldus* and some others, say, That Hare is a merry meat, and that it will make one fair, 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.

Conies.

i Parum absort à natura Leporum. Brucrinus, l. 13. cap. 25. pullorum tenera & optima. & illandabilis succi nascentem provocant.

Conies are of the nature of Hares. *Magninus* compares them to Beef, Pig, and Goat, *Reg. sanit. part. 3. c. 17.* yet young Rabbits by all men, are approved to be good.

Generally, all such meats as are hard of digestion, breed melancholy, *Arctem*, lib. 7. cap. 5, reckons up heads and feet, ^k bowels, brains, entrails, marrow, fat, blood, skins, 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. *Savonarola*, Rab. 32. *Tract. 2.*

Milk, and all that comes of Milk, as Butter Milk.

and Cheese, Curds, &c. increase melancholy (Whey only excepted, which is most wholesome:) Some except Asses Milk. The rest, to such as are sound, is nutritive and good, especially for young children, but because soon turned to corruption, ^m not good for those that have unclean stomachs, are subject to headach, 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 *Me-lanthion*, cited by *Mizaldus*, *Isaac*, p. 5. *Gal.* 3. *de cibis boni succi*, &c.

Amonst Fowl, ⁿ Peacocks and Pigeons; all fenny Fowl are forbidden, as Ducks, Geese, Swans, Hens, Cranes, Coots, Didappers, Waterhens, with all those Teals, Curs, Shel-drakes, and peckled Fowls, that come higher in winter out of *Scandia*, *Muscovy*, *Greenland*, *Friezland*, which half the year are covered all over with snow, and frozen up. Though these be fair in feathers, pleasant in taste, and have a good out-side, like Hypocrites, white in plumes, and soft, their flesh is hard, black, unwholesome, dangerous, melancholy meat; *Gravant* & *putrefaciunt stomachum*, saith *Isaac*, part 5. *de vol.* their young ones are more tolerable, but young Pigeons he quite disproves.

Rhasis and ^o *Magninus* dicomend all Fish, and say, They breed *Viscosities*, slimy nutriment, little and humorous nourishment. *Savonarola* adds cold, moist, and phlegmatick, *Isaac*; and therefore unwholesome for all cold and melancholy complexions: others make a difference, rejecting only amongst fresh-water fish, Eel, 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 Bonfuetus* poetically defines, *Lib. de aquatilibus*.

Nam pisces omnes, qui stagna, lacusque frequentant,

Semper plus succi deterioris habent.

All fish, that standing Pools, and Lakes frequent, Do ever yield bad juyce and nourishment.

Lampreys, *Paulus Jovius*, c. 34. *de piscibus fluvial.* highly magnifies, and saith, None speak against them, but *inepti* and scrupulous, some scrupulous persons; but ^p *Eels*, c. 33. he abhorreth in all places, at all times, all Physicians detest them, especially about the Solstice. *Gouessius*, lib. 1. c. 22. *de sale*, doth immoderately extol Sea-fish, which others as much vilifie, and above the rest, dried, sowced, indurate fish, as Ling, Fumados, Red-herrings, Sprats, Stock-fish, Haberdine, Poor-John, all Shell-fish. ^q *Tim. Bright* excepts Lobster and Crab. *Messarius* commends Salmon, which *Brucrinus* contradicts, *Lib. 22. c. 17.* *Magninus* rejects Congre, Sturgeon, Turbet, Mackerel, Skare.

Carp is a fish, of which, I know not what to determine. *Franciscus Bonfuetus* accounts it a muddy fish. *Hippolitus Salvianus* in his Book

1 *Pis. Al-*
to mar.
m *Carie.*
Fritagins.
Magninus.
part 3. cap.
17. *Mercur-*
ialis, de
affict. lib.
1. c. 10.
Excepts
all milk
meats in
Hypocon-
driacal
Melancholy.
Fowl.
n *wecker*
Syntax.
ibid. p. 2.
Isaac, Brucr.
lib. 15. cap.
30. & 31.

Fishes.
o cap. 18.
part. 3.

p *Omnis lo-*
borreth in all places, at all times, all Physicians
co & omni
tempore me-
dici dete-
stantur an-
guillas
praefertim
circa solsti-
tium. Dam-
nantur tum
sanis tum
aegris.
q cap. 6.
in his
Tract of
Melancholy.

Book de Piscium natura & preparatione, which was Printed at Rome in Folio, 1554. with most elegant Pictures, esteems Carp no better than a slimy watery meat: *Paulus Jovius* on the other side, disallowing Tench, approves of it; so doth *Dubravus* in his Books of Fish-ponds. *Freitagius* extols it for an excellent wholesome 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 judgement, by *Bruerinus*, l. 22. c. 13. The difference riseth from the site and nature of Pools, 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 *Rondeletius*, *Bellonius*, *Oribasius*, lib. 7. cap. 22. *Isaac*, l. 1. especially *Hippolitus Salviannus*, who is *instar omnium solus*, &c. Howsoever they may be wholesome and approved, much use of them is not good: *P. Forestus* in his Medicinal observations, relates, That Carthusian Fryers, whose living is most part fish, are more subject to melancholy than any other order, and that he found by experience, being sometimes their Physician ordinary at Delph in Holland. He exemplifies it with an instance of one *Bulcodnese* a Carthusian of a ruddy colour, and well liking, that by solitary living, and fish-eating, became so misaffected.

Herbs.

Amongst Herbs to be eaten, I find Gourds, Cowcumbers, Coleworts, Melons, disallowed, but especially Cabbage. It causeth troublesome dreams, and sends up black vapours, to the brain. *Galen*, loc. affect. l. 3. c. 6. of all Herbs condemns Cabbage; and *Isaac*, lib. 2. c. 1. *Anima gravitatem facit*, it brings heaviness to the soul. Some are of opinion, That all raw Herbs and Sallets, breed melancholy blood, except Bugloss and Lettice. *Crato*, consil. 21. lib. 2. speaks against all Herbs and Worts, except Borrage, Bugloss, Fennel, Parsly, Dill, Bawm, Succory. *Magninus*, regim. sanitatis, 3. part. cap. 31. *Omnis herba simpliciter mala, via cibi*. All Herbs are simply evil to feed on (as he thinks.) So did that scoffing Cook in *Plautus* hold,

Non ego cenam condio ut alii coqui solent,
Qui mihi condita prata in patinis proferunt,
Boves qui convivas faciunt, herbasque aggerunt.
Like other Cooks I do not Supper drest,

That put whole Medows into a Platter,
And make no better of the Guests than Bees,
With Herbs and Grasse to feed them fatter.

Our Italians and Spaniards do make a whole dinner of Herbs & Sallets (which our said *Plautus* calls *Cenae Terrestres*, *Horace*, *cenae sine sanguine*) by which means, as he follows it,

Hic homines tam brevem vitam colunt—
Qui herbas huiusmodi in alvum suam congerunt,
Formidolosum dictu, non esumodum,
Quas herbas pecudes non edunt, homines edunt.
Their lives that eat such Herbs, must needs be short,

And 'tis a fearful thing for to report,

That men should feed on such a kind of meat;
Which very Juments would refuse to eat.

They are windy, and not fit therefore to be eaten of all men raw, though qualified with Oyl, but in Broths, or otherwise. See more of these in every Husbandman and Herbalist. Roots, *Etsi quorundam gentium opes sint*, saith *Bruerinus*, The wealth of some Countries, and sole food, are windy and bad, or troublesome to the head; as Onions, Garlick, Scallions, Turneps, Carrets, Radishes, Parsnips: *Crato*, lib. 2. consil. 11. disallows all Roots, though some approve of Parsnips and Potatoes. *Magninus* is of *Crato's* opinion, They trouble the mind, sending gross fumes to the brain, make men mad, especially Garlick, Onions, if a man liberally feed on them a year together. *Guainerius*, tract. 15. cap. 2. complains 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 Pears, Apples, Plums, 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, *Via cibi, aut quantitate magna*, not to make a meal of, or in any great quantity. *Cardan* makes that a cause of their continual sickness at *Fessa* in *Africk*, because they live so much on fruits, eating them thrice a day. *Laurentius* approves of many fruits, in his Treatise of Melancholy, which others disallow, and amongst the rest Apples, which some likewise commend, Sweetings, Paimains, Pippins, as good against Melancholy; but to him that is any way inclined to, or touched with this malady, *Nicholas Piso* in his *Prædicticks*, forbids all fruits, as windy, or to be sparingly eaten at least, and not raw. Amongst other fruits, *Bruerinus* out of *Galen*, excepts Grapes and Figs, but I find them likewise rejected. All Pulse are naught, Beans, Pease, Fitches, &c. they fill the Brain (saith *Isaac*) with gross fumes, breed black thick blood, and cause troublesome dreams. And therefore, that which *Pythagoras* said to his Scholars of old, may be for ever applied to Melancholy men, *A fabis abstinete*, Eat no Pease, nor Beans; yet to such as will needs eat them, I would give this counsel; to prepare them according to those rules that *Arnoldus Villanovanus*, and *Freitagius* prescribe, for eating, and dressing, Fruits, Herbs, Roots, Pulse, &c.

Spices cause hot and head melancholy, and Spices are for that cause forbidden by our Physicians, to such men as are inclined to this malady, as Pepper, Ginger, Cinnamon, Cloves, Mace, Dates, &c. Honey and Sugar. Some except Hony, to those that are cold, it may be tolerable, but *Dulcia se in bilem vertunt*, they are obstructive. *Crato* therefore forbids all Spice, in a consultation of his, for a Melancholy Schoolmaster, *Omnia aromatica, & quicquid sanguinem adurit*: So doth *Fernelius*,

Quare
rellius oz-
titudini
sue quicquid
consilii
qui lapsus
priorum pa-
rentum me-
mor, eas
plane vel
omiserit
vel parce
dignabitur.
Kerleius:
cap. 4. de
viro usa
med.
z. to Mi-
raldo de
Horto P.
criscent.
Herba'tica
&c.
Roots.
a Cap. 13.
part. 3.
Bright in
his Treatise
of Mel.
b Intelle-
ctum tur-
bant, pro-
ducunt in-
saniam.
c Audiui
(inquit
Magnin.)
quod si quis
ex his per
annum con-
tinuè comi-
dat, in in-
saniam ca-
deret. c. 13.
Fruits.
Improbi
succo sunt.
cap. 12.
d De rerum
varietat.
In Fessa
pleramque
morboſi,
quod fra-
ctus com-
dant ter in
die.
e Cap. de
Mel.
f Lib. 114.
c. 3.
Pulse.

Optimè
nutrit om-
nium iudi-
tio inter
primæ no-
te piscis
genu præ-
stanti.

Non est
dubium,
quin pro
variorum
sit, ac na-
tura, mag-
nas ali-
mentorum
fortiantur
differenti-
as, alibi
suaviores,
alibi lute-
scunt.
Observat.
16. lib. 10.

u Pseudo-
lus, act. 3.
scen. 2.

x Plautus.
ibid.

42
confil. 45. Guianerius, trakt. 15. c. 2. *Mercurialis*, conf. 189. To these I may add all sharp and fowre things, luscious, and over-sweet, or fat, as Oyl, Vinegar, Verjuice, Mustard, Salt; as sweet things are obstructive, so these are corrosive. *Gomesius* in his Books, *De sale*, l. 1. c. 21. highly commends Salt; so so do *Codronchus* in his Tract, *De sale Absynthii*, Lemn. l. 3. c. 9. de occult. nat. mir. yet common experience finds Salt, and Salt-meats, to be great procurers of this disease. And for that cause belike those *Egyptian* Priests, abstained from salt, even so much, as in their bread, *ut sine perturbatione anima esset*, saith mine Authour, that their souls might be free from perturbations.

Bread. Bread that is made of baser grain, as Pease, Beans, Oats, Rye, or over-hard baked, crusty, and black, is often spoken against, as causing melancholy juyce and wind. *John Mayor* in the first Book of his History of Scotland, contends much for the wholesomeness of Oaten Bread: It was objected to him then living at Paris in France, That his Countrymen fed on Oats, and base grain, as a disgrace; but he doth ingenuously confess, Scotland, Wales, and a third part of England, did most part use that kind of Bread, that it was as wholesome as any grain, and yielded as good nourishment. And yet *Wecker* out of *Galen*, calls it horse-meat, and fitter for juments, than men to feed on. But read *Galen* himself, Lib. 1. *De cibis boni & mali su ci*, more largely discoursing of Corn and Bread.

Wine. All black Wines, over-hot, compound, strong thick drinks, as Muscadine, Malmsey, Allegant, Runny, Brownbassard, Metheglen, and the like, of which they have thirty several kinds in *Muscovy*, all such made drinks are hurtful 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. *Arnauus*, c. 16. in 9. *Rhasus*, puts in Wine for a great cause, especially if it be immoderately used. *Guianerius*, Trakt. 15. c. 2. tells a story of two Dutchmen, to whom he gave entertainment in his house, That in one month's space were both melancholy by drinking of Wine, one did nought but sing, the other sigh. *Galen*, l. de causis, morb. c. 3. *Matthiolus* on *Dioscorides*, and above all other *Andreas Baccius*, l. 3. c. 18, 19, 20. have reckoned upon 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, confil. 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 drinks, and for that cause to be neglected, and so are all those hot spiced strong drinks.

Beer. Beer, if it be over new or over stale, over strong, or not sod, finell of the cask, sharp, or sour, is most unwholesome, frets, and gauls, *ed. fol. 273. &c.* *Henricus Ayrenus* in a consultation of

his, for one that laboured of *Hypocondriacal* melancholy discommends Beer. So doth *Crato* in that excellent counsel of his, Lib. 2. confil. 21. as too windy, because of the Hop. But he means belike that thick black *Bohemian* Beer used in some other parts of Germany, *nil spissius illa*

Dum bibitur, nil clarius est dum mingitur, unde constat, quod multas facies in corpore linquat.

Nothing comes in so thick,

Nothing goes out so thin,

It must needs follow then

The dregs are left within.

As that old Poet scoffed, calling it *Stygian monstrosus* conforme paludi, a monstrous drink, like the River Styx. But let them say as they list, to such as are accustomed unto it, 'Tis a most wholsom (so *Polydor Virgil* calleth it) and a pleasant drink, it is more subtil and better for the Hop that rarifies it, hath an especial vertue against melancholy, as our Herbalists confess, *Fuchsius* approves, Lib. 2. sect. 2. instit. cap. 11. any many others.

Standing Waters, thick and ill coloured, Waters, such as come forth of Pools, and Motes, where Hemp hath been steeped, or slimy fishes live, are most unwholsome, putrified, and full of mites, creepers, slimy, muddy, unclean, corrupt, impure, by reason of the Sun's heat, and still standing; they cause foul distemperatures in the body and mind of man, are unfit to make drink of, to dress meat with, or to be used about men inwardly or outwardly. They are good for many domestical uses, to wash horses, water cattle, &c. or in time of necessity, but not otherwise. Some are of opinion, that such standing waters make the best Beer, and that seething doth defecate it, as *Cardan* holds, Lib. 13. subtil. It mends the substance, and savour of it, but it is a paradox. Such Beer may be stronger, but not so wholsom as the other, as *Jobertus* 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* agricultural. lib. 1. & lib. 4. c. 11. & c. 45. *Pamphilus Herilachius*, l. 4. de nat. aquarum, such waters are naught, not to be used, and by the testimony of *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 *Jobertus* stiffly maintains, Paradox. lib. 1. part. 5. that it causeth bleer 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 *Afracan* breeds worms in such as drink it. *Axius*, or as now called *Verduri*, the fairest River in *Macedonia*, makes all Cattle black that taste of it. *Aleacman* y *Aque ex* now *Pelega*, another stream in *Theffaly*, turns Cattle most part white, si potui ducas. 1. *Antonius Bohemus* refers that *Struma*, or Poke of the *Bavarians* and *Syrians* to the nature of their waters, as *Munster* doth that of the *l. 3. cap. 36.* *Valesians*,

Bread.
i Ne comedat crassum, choleam, quia gignit aciditatem.
Schoel. Sal.

k *Plin.*
tarbidum.

l Ex oculo
patentem
distentionem
Alomani in
ono murgi
melancholia
facti
fuit.

Cider,
Perry.

Beer.

m *Hildesheim*,
spissius.

n *Crassum*
generat
sanguinem.
o About
Dantzick
in Spire.

p *Henricus*
Abriacensis.

q *Potus*
tam salubris
tam jucundus,
l. 1.

r *Galen*,
l. 1. de
sej. tunc.

s *Crescentius*
sunt aquae
quae ex
stagnantibus
hauriuntur,
& quae
torbidae &

t *Cardan* holds,
Lib. 13. subtil.

u *Lib. de*
bonitate
aqua, hy-

v *Jobertus* truly justifieth
out of *Galen*, Paradox. dec. 1.

w *Paradox* 5.

x *Contendit*
haec vitia
colligere
non emen-

y *Lib. de*
bonitate
aqua, hy-

z *Lib. de*
bonitate
aqua, hy-

aa *Lib. de*
bonitate
aqua, hy-

ab *Lib. de*
bonitate
aqua, hy-

ac *Lib. de*
bonitate
aqua, hy-

ad *Lib. de*
bonitate
aqua, hy-

ae *Lib. de*
bonitate
aqua, hy-

af *Lib. de*
bonitate
aqua, hy-

ag *Lib. de*
bonitate
aqua, hy-

ah *Lib. de*
bonitate
aqua, hy-

ai *Lib. de*
bonitate
aqua, hy-

aj *Lib. de*
bonitate
aqua, hy-

ak *Lib. de*
bonitate
aqua, hy-

al *Lib. de*
bonitate
aqua, hy-

^a Method. ^{Valesians} in the Alps, and ^{Bodine} supposeth the fluttering 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, muddy water, must needs have muddy, ill coloured, impure, and infirm bodies. And because the body works upon the mind, they shall have grosser understandings, dull, foggy, melancholy spirits, and be really subject to all manner of infirmities.

To these noxious simples, we may reduce an infinite number of compound, artificial, made dishes, of which our Cooks afford us a great variety, as Taylors do fashions in our apparel. Such are * Puddings stuffed with blood, or otherwise composed, Baked meats, sowced, indurate meats, fried, and broiled, buttered meats, condite, powdred, and over-dried, ^b all Cakes, Simnels, Buns, Cracknels made with Butter, Spice, &c. Fritters, Pancakes, Pies, Salfages, and those several sawces, sharp, or over sweet, of which *Scientia popine*, as *Seneca* calls it, hath served those ^c *Apician* tricks, and perfumed dishes, which *Adrian* the sixth Pope, so much admired in the accounts of his predecessor *Leo decimus*; and which prodigious riot, and prodigality, have invented in this age. These do generally ingender gross humours, fill the stomach 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 evil affected. Such examples are familiar and common.

^c As *Letrice* slept in Wine, Birds fed with Fennel and Sugar, as a Pope's Concubine used in Avignon, *Stephan.*

SUBJECT. 2.

Quantity of dyet a cause.

There is not so much harm proceeding from the substance it self of meat, 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, over-much, or over-little taking of it. A true saying it is, *Plures crapula quam gladius*, This gluttony kills more than the sword, this omnivorantia & homicida gula, this all-devouring and murdering gut. And that of ^e *Pliny* is truer, Simple Dyet is the best, heaping up of several meats, is pernicious, and sawces worse, many dishes bring many diseases. ^f *Avicenna* cries 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 fountain of all

diseases, which arise out of the repugnancy of gross humours. Thence, saith, & *Fernelius*, come crudities, wind, oppilations, *Cachochymia*, *Plethora*, *Cachexia*, *Bradypoepsia*, * *Hinc subita mortes, atque intestina senectus, iudain* death, &c. and what not.

As a Lamp is choaked with a multitude of Oyl, or a little fire with overmuch wood quite extinguished; so is the natural heat with immoderate eating, strangled in the Body. *Pernitiosa sentina est abdomen insaturabile*: One saith, An insatiable paunch is a pernicious sink, and the fountain of all diseases, both of Body and Mind. ^h *Mercurialis* will have it a peculiar cause of this private disease; *Soleander*, *consil.* 5. *sect.* 3. illustrates this of *Mercurialis*, with an example of one so melancholy, *ab intempestivis comestationibus*, unseasonable feasting. ⁱ *Crato* confirms as much, in that often cited Counsel, 21. lib. 2. putting superfluous eating for a main cause. But what need I seek farther for proofs? Hear *Hippocrates* himself, *Lib.* 2. *Aphorif.* 10. *Impure bodies the more they are nourished, the more they are hurt, for the nourishment is patri-*

fied with vicious humours. And yet for all this harm, which apparently follows surfeiting and drunkenness, see how we luxuriate and rage in this kind, read what *Johannes Struckius* hath written lately of this subject, in his great Volumn *De Antiquorum Conviviis*, and of our present age; *Quam portentose cana*, prodigious suppers, ^m *Quidum* invitant ad canam, efferunt ad sepulchrum, what *Fagos*, *Epicures*, *Apetios*, *Helio-* gables our times afford? *Lucullus* ghost walks still, and every man desires to sup in *Apollo*: *Esops* costly dish is ordinarily served up.

ⁿ *Magis illa juvant, que plaris emantur.* The dearest Cares are best, and 'tis an ordinary thing to bestow twenty or thirty pound on a dish, some thousand Crowns upon a dinner: *Muly-Hamet*, King of Fez and *Morocco*, spent three pound on the sawce of a Capon: It is nothing in our times, we scorn all that is cheap. We loath the very light (some of us, as *Seneca* notes) because it comes free, and we are offended with the Sun's heat, and those cool blasts, because we buy them not. This air we breath is so common, we care not for it; nothing pleaseth but what is dear. And if we be witty in any thing, it is *ad gulam*: If we study at all, it is *erudito luxu*, to please the palat, and to satisfy the gut. A Cook of old was a base knave (as *Levy* complains) but now a great man in request: *Cookery* is become an art, a noble science: Cooks are Gentlemen: *Venter Deus*: They wear their brains in their bellies, and their guts in their heads; as ^o *Agrippa* taxed some parasites of his time, rushing on their own destruction, as if a man should run upon the point of a sword, *usque dum rumpantur, comedunt*: ^p All day, all night, let the Physician say what he will, imminent danger, and feral diseases are now ready to seize upon them, that will eat till they vomit, *Edant ut vomant, vomant*

43
Part. 1.
1. c. 14.
* *Jov.*
Sat. 5.

^h *Nimia*
repletio ciborum facit
melancholiam.

ⁱ *Consistio*
superflua cibi, & po-
tus quantitas ni-
mia.

^k *Inopara*
corpora
quanto magis
est ledus

^l *Id. Ga-*
len. de
potentis
canis, &c.

^m *Quam*
lib. de
ja. cap. 14.
n Juvinal.

^o *Guic-*
cardin.
^p *Na. quest.*
4. ca. ult.

^q *Ingratiss-*
ad Galam.
^r *Olim velle*
mancipi.

^s *omni asti-*
matione,
nunc ars
haberi ca-
vet, &c.

^t *Epist. 28.*
^u *7. quo-*
rum in
ventre it-
erunt in
patinis,
&c.

^v *In lacum*
canat. Ser-
vatus.

^w *Id. Ga-*
len. de
potentis
canis, &c.

^x *Id. Ga-*
len. de
potentis
canis, &c.

^y *Id. Ga-*
len. de
potentis
canis, &c.

^z *Id. Ga-*
len. de
potentis
canis, &c.

^d *Anima*
negotium
illa facit,
& de
templa Dei
immundum
stulturnum
facit.
Peletius,
10. c.
^e *Lib. 11.*
^f *Avicenna*
cries 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
fountain of all
ciborum
perisera, &
condimenta
perisiosa,
multos morbos
multa ferula
ferunt. *f* 31. Dec. 2. c. *Nihil deterius quam si tempus justo longius comedendo protrahatur, & varia ciborum genera coniungantur: inde morborum scaturigo, que ex repugnantia humorum oritur.*

44

u Seneca.

x Manticla
gula, dapes
non sapere
sed sumptu
assimantes.
Seneca
consol. ad
Helvidium.
y Sarcina
gattora
satiare non
possunt flo-
ris & ma-
tia, &c.
as Sylvius
de miser.
civial.

ut edant, saith Seneca: which Dion relates of
Vatellius, Solo transitu ciborum nutrire judica-
tus: His meat did pass through, and away;
or till they burst again. "Strage animantium
ventrem onerant, and take over all the world,
as so many * slaves, belly-gods, and land-fer-
pents, Et totus orbis ventri nimis angustus, the
whole world cannot satisfy their appetite.
y Sea, Land, Rivers, Lakes, &c. may not give
content to their raging guts. To make up the
mets, what immoderate drinking in every
place? Senem potum pota trahabat anus,
how they flock to the Tavern: as if they
were fruges consumere nati, born to no
other end but to eat and drink, like Of-
fellus 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 marris wines, and it self is not
marred by it, yet these are brave men, Sile-
nus Ebrinus was no braver. Et que fuerunt
vitia, mores sunt: 'tis now the fashion of
our times, an honour: Nunc vero res ista co-
redit (as Chrysost. serm. 30. in 5 Ephes. Com-
ment) Ut effeminata ridendaque ignavia loco
habeatur, nolle inebriari; 'tis now come to
that pass, that he is no Gentleman, a very
milk-sop, a clown, of no bringing up, that
will not drink, fit for no company; he is
your only gallant that plays it off finest,
no disparagement now to stagger in the
streets, reel, rave, &c. but much to his fame
and renown; as in like case Epidicus told
Thesprio his fellow servant, in the 2 Poet.
Edipol facinus improbum, one urged, the
other replied, At jam alii fecere idem, erit
illi illa res honori, 'tis now no fault, there
be so many brave examples to bear one out;
'tis a credit to have a strong brain, and car-
ry his liquor well: The sole contention who
can drink most, and fox his fellow soonest.
'Tis the summum bonum of our Tradesmen,
their felicity, life and soul, Tanta dulcedine
affectant, saith Pliny, lib. 14. cap. 12. Ut
magna pars non aliud vita premium intelli-
gat, their chief comfort, to be merry toge-
ther in an Alehouse or Tavern, as our mo-
dern Muscovites do in their Mede-Inns, and
Turks in their Coffee-houses, which much re-
semble our Taverns; they will labour hard all
day long to be drunk at night, and spend to-
rius anni labores, as S. Ambrose adds, in a
tipping feast; convert day into night, as Se-
neca taxeth some in his times, Pervertunt
officia noctis & lucis; when we rise, they
commonly go to bed, like our Antipodes,

Nosque ubi primus equis oriens afflavit an-
helis,

Illis sera rubens accendit lumina vesper.

So did Petronius in Tacitus, Heliogabalus in
Lampridius,

— "Noctes vigilabat ad ipsum

Mane, diem totum stertebat.

Symonides the Sybarite, never saw the Sun rise
or set, so much as once in twenty years. Ver-
res, against whom Tully so much inveighs,
in Winter he never was extra tellum, vix ex-

tra tellum, never almost out of bed, b still b Dili be-
wenching, and drinking; so did he spend
his time, and so do Myrinds in our dayes.
They have gymnasia bibonum, schools and
rendezvous; these Centaures and Lapithae,
toss pots, and bowls, as so many balls, invent
new tricks, as Sallages, Anchoves, Tobacco,
Caveare, pickled Oysters, Herrings, Fuma-
docs, &c. innumerable salt-meats to increase
their appetite, and study how to hurt them-
selves by taking Antidotes, c to carry their
drink the better: d and when naught else
serves, they will go forth, or be conveyed out
to empty their gorge, that they may return
to drink afresh. They make laws, insanas
leges, contra bibendi fallacias, and e brag of
it when they have done, crowning that man
that is soonest gone, as their drunken prede-
cessours have done, — f quid ego video?
Pl. Cum coronâ Pfendolum ebrinum tuum —
And when they are dead, will have a Can of
Wine with 8 Marons old woman to be en-
graven on their tombs. So they triumph in
villany, and justify their wickedness; with
Rablais that French Lucian, drunkennels is
better for the body than Physick, because there
be more old drunkards, than old Physicians.
Many such frothy arguments they have, h in-
viting and encouraging others to do as they
do, and love them dearly for it (no glew like
to that of good-fellowship.) So did Alcibi-
ades in Greece, Nero, Bonosus, Heliogabalus
in Rome, or Alegabalus rather, as he was stiled
of old, (as Ignatius proves out of some old
Coynds.) So do many great men still, as
k Heresbachius observes. When a Prince
drinks till his eyes stare, like Bias in the
Poet,

— (l ille impiger hausit

Spumantem vino pateram) —

and comes off clearly, sound Trumpets, Fife
and Drums, the spectators will applaud him,
the m Bishop himself (if he belye them not) m idem
with his Chaplain will stand by and do as
much, O dignum principe haustum, 'twas done
like a Prince. Our Dutchmen invite all com-
ers with a pail and a dish, Velut infundibula
integras obbas exhauriunt, & in monstrosi
poculis, ipsi monstrosi monstrosius epotant,
making barrells of their bellies. Incredible
ditu, as n one of their own Countrymen com-
plains: o Quantum liquoris immodestissima
gens capiat, &c. How they love a man that
will be drunk, crown him and honour him for
it, hate him that will not pledge him, stab
him, kill him: A most intolerable offence,
and not to be forgiven. p He is a mortal
enemy that will not drink with him, as Mun-
ster relates of the Saxons. So in Poland, he
is the best servitor, and the honestest fellow,

sat infundere possunt, sed impletum malleale apponant, & scutella
inusta hortantur quolibet ad libitum potare. o Diffu incre-
dibile, quantum hujusce liquoris immodesta gens capiat, plus potan-
tem amicissimum habent, & sero coronant, inimicissimum e con-
tra qui non vult, & cede & fustibus explant. p Qui potare
recusat, hostis habetur, & cede nonnuquam res explantur.

saith

46 *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, eat * raw meat, grass, and that with delight. With some, *Fish*, *Serpents*, *Spiders*; and in divers places they eat mans flesh raw, and roasted, even the Emperour *Metaxuma* himself. In some coasts again, * one Tree yields them *Coquernuts*, meat and drink, fire, fuel, apparel; with his leaves, oyl, vinegar, cover for houses, &c. and yet these men going naked, feeding course, live commonly a hundred years, are seldom or never sick; all which dyet our Physicians forbid. In *Westphalia* they feed most part on fat meats and wourts, knuckle deep, and call it *cerebrum Jovis*: in the Low Countreys with roots, in *Italy* *Frogs* and *Snails* are used. The *Turks*, saith *Busbequius*, delight most in fried meats. In *Muscovy*, *Garlick* and *Onions* are ordinary meat and sauce, which would be pernicious to such as are unaccustomed unto them, delightful to others; and all is * because they have been brought up unto it. Husbandmen and such as labour, can eat fat *Bacon*, salt gross meat, hard cheese, &c. (*O dura messorum ilia*) course bread at all times, go to bed and labour upon a full stomach, which to some idle persons would be present death, and is against the rules of Physick; so that custom is all in all. Our travellers find this by common experience when they come in far Countreys, and use their dyet, they are suddenly offended, as our *Hollanders* and *Englishmen* 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. * *Peregrina*, etsi suavia solent vescentibus perturbationes insignes adferre, strange meats, though pleasant, cause notable alterations and distempers. On the other side, use or custom mitigates or makes all good again. *Mithridates* by often use, which *Pliny* 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. eat *Opium* familiarly, a dram at once, which we dare not take in grains. * *Garcinus ab Horto* writes of one whom he saw at *Goa* in the *East Indies*, that took ten drams of *Opium* in three dayes; and yet consulo loquebatur, spake understandingly, so much can custom do. * *Theophrastus* speaks of a Shepherd that could eat *Hellebor* in substance. And therefore *Cardan* concludes out of *Galen*, *Consuetudinem utcumque ferendam, nisi valde malam*, Custom is howsoever to be kept, except it be extream bad: he adviseth all men to keep their old customs, and that by the authority of * *Hippocrates* himself, *Dandum aliquid tempore, atati, regioni, consuetudini*, and therefore to continue as they began, be it diet, bath, ex-

ercise, &c. or whatsoever else.

Another exception is delight, or appetite, to such and such meats: Though they be hard of digestion, melancholy; yet as *Euchsius* excepts cap. 6. lib. 2. *Instit. sect. 2.* b *Qui cum stomacho doth readily digest, and willingly entertain such meats we love most, and are pleasing to us, abhors on the other side such as we distaste.* Which *Hippocrates* confirms, *Aphorif. 2. 38.* Some cannot endure Cheese, out of a secret Antipathy, or to see a roasted Duck, which to others is a * delightful meat.

The last exception is necessity, poverty, want, hunger, which drives men many times to do 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 Dogs, Cats, Rats, and Men themselves. Three out-laws in *Hellor Boethius*, being driven to their shifts, did eat raw flesh, and flesh of such fowl as they could catch, in one of the *Hebrides* for some few moneths. These things do mitigate or disannul that which hath been said of melancholy meats, and make it more tolerable; but to such as are wealthy, live plentifully, at ease, may take their choice, and refrain if they will, these viands are to be forborn, if they be inclined to, or suspect melancholy, as they tender their healths: Otherwise if they be intemperate, or disordered in their dyet, at their peril be it. *Qui monet amat, Ave & cave.*

SUBJECT. 4.

Retention and Evacuation a cause; and how.

OF Retention and Evacuation, there be divers kinds, which are either concomitant, assisting, or sole causes many times of melancholy. * *Galen* reduceth defect and abundance to this head; others, * *All that is separated, or remains.* 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. * *Celsus*, lib. 1. cap. 3. saith, *It produceth inflammation of the head, dulness, cloudiness, head-ach, &c.* *Procapitis do* *sper Calenus*, lib. de atra bile, will have it distemper not the organ only, but the mind it self by troubling of it: And sometimes it is a sole cause of Madnes, as you may read in the first Book of *Skenkius* his Medicinal Observations. A young Merchant going to *Nordeling Fair* in *Germany*, for ten dayes space never went to stool; at his return he was 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 *Cnelim* a Physician being sent for, found his Costiveness alone to be the cause, and thereupon gave him a Clifter, by which he was speedily

* Lat. occident. ind. descript. l. 11. c. 10. Aquam marinam bibere sicut absque noxa. * Davies second Voyage p Patagonia. q Buzo & Fer. Cortisus lib. novus orbis inscrip. r Liviof. ten, c. 56. palme instar testas orbis arboribus longe praestantior. s Liviof. t Tirois affusere multum. u Repentia ne mutati- onis noxam pariat. Hippocrat. Aphorifm. 21. Ep. 6. sect. 3.

* Brunerus l. 1. c. 23.

* Simpl. med. c. 4. l. 1.

2 Haverius, l. 3. c. 19. prax. med. * Aphorif. 17. a te dabilis consuetudinem sequitur adole- scens, & interceptis perseverat.

b Qui cum voluptate assumuntur cibi, vinctulus avidius complent. tar. expedit. tuncque concoquit. & quae displicent accersatur. c Nothing against a good stomach, as the saying is. d lib. 7. Hist. Scot.

e 30. aris. f Quae excreantur aut subsistant. Costive- ness. g Ex ventre suppressio, inflammationes, capitis dolores, caliginis cre- cant. h Excre- menta re- tentia men- tis agita- tionem pa- rent solum. i Cap. de Mel. k Tam delirus, ut vix se ho- minum ag- nosceret. l Alons astrictus causa.

speedily recovered. *Trincavellius* consult. 35. lib. 1. faith as much of a melancholy Lawyer, to whom he administered Physick, and *Rodericus à Fonseca* consult. 85. Tom. 2. * of a Patient of his, that for eight dayes was bound, and therefore melancholy affected. Other Retentions and Evacuations there are, not simply necessary, but at sometimes; as *Fernelius* accounts them. *Path. lib. 1. cap. 15.* as suppression of emrods, monethly issues in women, bleeding at nose, immoderate, or no use at all of *Venus*; or any other ordinary issues.

* Detention of Emrods, or monethly issues, *Villanovanus Breviar. lib. 1. cap. 18.* *Arculanus*, cap. 16. in 9. *Rafis*, *Vittorius Faventinus*, *pract. mag. Tract. 2. cap. 15.* *Brusel*, &c. put for ordinary causes. *Fuchsius* l. 2. sect. 5. c. 30. goes farther, and faith, That many men unseasonably cured of the emrods, have been corrupted with melancholy, seeking to avoid Scylla, they fall into Charybdis. *Galen*, l. de humi. commen. 3. ad text. 26. illustrates this by an example of *Lucius Martius*, whom he cured of madness, contracted by this means: And * *Skenkius* hath other two instances of two melancholy and mad women, so caused from the suppression of their moneths. The same may be said of bleeding at the nose, if it be suddenly stopt, and have been formerly used, as *Villanovanus* urgeth: And * *Fuchsius*, lib. 2. sect. 5. cap. 33. stiffly maintains, That without great danger, such an issue may not be stayed.

Venus omitted, produceth like effects. *Marthiolus*, *epist. 5. l. penult.* * avoucheth of his knowledge, that some through bashfulness abstained from *Veneris*, and thereupon became very heavy and dull; and some others that were very timorous, melancholy, and beyond all measure sad. *Oribasius*, *med. collect. l. 6. c. 37.* speaks of some, That if they do not use carnal copulation, are continually troubled with heaviness and head-ach; and some in the same case by intermission of it. Not use of it hurts many, *Arculanus*, c. 6. in 9. *Rafis*, and *Magninus*, part. 3. cap. 5. think, because it sends up poisoned vapours to the brain and heart. And so doth *Galen* himself hold, That if this natural seed be over-long kept (in some parties) it turns to poison. *Hieronymus Mercurialis* in his Chapter of Melancholy, cites it for an especial cause of this malady, * *Priapismus*, *Satyriasis*, &c. *Haliabbar* 5. *Theor. c. 36.* reckons up this and many other diseases. *Villanovanus Breviar. l. 1. c. 18.* faith, He knew * many Monks and Widows, grievously troubled with melancholy, and that from this sole cause. *Ludovicus Mercatus* l. 2. de mulierum affect. cap. 4. and *Rodericus à Castro* de morbis mulier. l. 2. c. 3. treat largely of this subject, and will have it produce a peculiar kind of me-

lancholy, in stale Maids, Nuns, and Widows, *Ob suppressionem mensium & venerem omis-*

sam, timida, mesta, anxie, verecunda, suspitiosa, languentes, consilii inopes, cum summa vite & rerum meliorum desperatione, &c. they are melancholy in the highest degree, and all for want of husbands. *Alianus*

Mentalis, cap. 37. de melanchol. confirms as much out of *Galen*; so doth *Wierus*, *Christophorus à Vega* de art. med. lib. 3. cap. 14. relates many such examples of men, and women, that he had seen so melancholy. *Felix Plater* in the first Book of his Observations,

* Tells a story of an ancient Gentleman in *Allatia*, 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 several infirmities: But she because of this inhibition of *Venus*, fell into a horrible fury, and de-

fired every one that came to see her, by words, looks, and gestures, to have to do with her, &c. * *Bernardus Paternus* a Physician, faith, He knew a good honest godly Priest, that because he would neither willingly marry, nor

make use of the stews, fell into grievous melancholy. *Hildesheim*, *speciel. 2.* hath such another example of an Italian melancholy Priest; in a consultation had Anno 1580. *John Pratenus* gives instance in a married man, that from his wives death abstaining, after marriage, became exceeding melancholy, *Rodericus à Fonseca* in a young man so mis-affected, Tom. 2. consult. 85. To these you may add, if you please, that conceited tale of a Jew, so visited in like sort, and so cured, out of *Poggins Florentinus*.

vit, & quam non consueverant, molestos Anglicanos magno spiritus clamore. a Vidi sacerdotem optimum & piun, qui quod nollet ad Venus, in melancholica symptomata incidit. b Ob abstinentiam d concubitu incidit in melancholiam.

Intemperate *Venus* is all out as bad in the other extrem. *Galen*, l. 6. de morbis popular, sect. 5. text. 26. reckons up melancholy amongst those diseases which are exasperated by *Veneris*: so doth *Avicenna* 2. 3. c. 11. *Oribasius*, loca citat. *Ficinus*, lib. 2. de sanitate tuenda, *Marsilius Cognatus*, *Montaltus*, cap. 27. *Guiantrius*, *Tract. 3. cap. 2.* *Magninus*, cap. 5. part. 3. * gives the reason, because it infrigidates and dries up the body, consumes the spirits; and would therefore have all such as are cold and dry, to take heed of, and to avoid it as a mortal enemy. *Jacchinus*, in 9. *Rafis* cap. 15. ascribes the same cause, and instanceth in a Patient of his, that married a young wife in a hot summer, and so dried himself with chamber-work, that he became in short space from melancholy, mad: he cured him by moistning remedies. The like example I find in *Laelius à Fonte Eugubinus*, consult. 129. of a Gentleman of Venice, that upon the same occasion, was first melancholy, afterwards mad. Read in him the story at large.

Any other evacuation stopped will cause it,

* Per oſſo
dies atvam
ficcam ha-
bit, & ni-
hil reddit.
m Sive per
nares, sive
hemorrhoi-
des.
n Multa
intempe-
ritas ab
hemorrhoi-
dibus cura-
ti, melan-
cholia cor-
rupti sunt.
Incidit in
Scyllam,
&c.
o Lib. 1.
de Mania.
p Breviar.
l. 7. c. 18.
q Non sine
magna in-
commodo
ejus, cui
sanguis à
nariibus
premanat,
nocti san-
guinis va-
cuaſio im-
pediri po-
teſt.
r Novi
quosdam
per pudore
à coitu ab-
ſtinentes,
turbidos,
pigrosque
factos: non
nullos eti-
am melan-
cholicos,
præter ma-
dam ma-
ſtos, timi-
doſque.
Sicnulli
niſi coeant,
affluat ca-
pitis gra-
vitate inſi-
ſtantur.
Dicit ſe
noviſſe
quosdam
tristes &
ita ſallios
ex inter-
miſſione
Veneris.
s Vapores
venenatos
mittitur-
ma ad cor-
pore
brum.
Spiritus plus
disſerui-
tam, tran-
ſe in ven-
nam.
u Gravis producit corporis & animi agitadine. x Ex ſper-
mate ſupra modum retento monacho, & viduus melancholicus ſæpe
ſerui vidi. y Melancholia orta à vaſis ſeminariis in utero.

* Nobilis
ſenex Aff-
tus jati-
am uxorem
dixit, at
ille colico
dolore, &
multis
morbis cor-
ruptus non
petit præ-
ſtare offici-
um mariti
ſi, vix
lento ma-
lancholico
agitatus
ſua in her-
edem ſu-
orum inci-
dit, ob
ſtinentiam
abſtinenti-
æ omnium
ſum inſua
ſentiam
congreſ-
ſum, vocis
cultu, et-
ſa expe-
rit, & quam non conſueverant, moleſtos Anglicanos magno ſpiritus
clamore. a Vidi ſacerdotem optimum & piun, qui quod nollet ad
Veneri, in melancholica ſymptomata incidit. b Ob abſtinentiam d
concubitu incidit in melancholiam.

c Dea à
coira exa-
cerbantur.
d ſuperflu-
um coitum
cauſam po-
nunt.
e Exſecrat
corpus, ſpi-
ritus con-
ſumit, &c.
f Cavent ab
hoc ſteſſu
g Melanchol-
ico morbo
taliſſi
h Ita ex-
ſecutus ut
i melanchol-
ico ſtatim
ſuerit inſa-
nari, ab hac
miſeranti-
bus curati
ſunt.

g Ex cas-
taris &
ulceri ex-
ficato.
h Gord.
c. 10. lib. 1.
Discom-
mends
cold Baths
as noxi-
ous.
i Siccam
reddunt
corpus.
k Si quis
longius
moritur in
itis, aut vi-
ne fre-
quenter, aut
importune
utatur,
humores
putrefacti.
l Ego anno
superiori,
quendam
gustofum
vidi ada-
stum, qui
at liberari-
tur de gut-
ta, ad
balnea ac-
cessit, &
de gatta
liberatus,
maniacus
factus est.
Phleboto-
my.
m On Scio-
la Salerni-
tana.
n Causa.
Elio &
ebullitio
per vine
incisum,
magis sa-
pitur
& angustia
movent im-
petu humo-
ris per cor-
pus discor-
rant.
o Lib. de
flatulentia
Melanchol-
ia. Fre-
quenter san-
guinis mis-
sus corpus
extenuat.
p In g. ha-
sis, atra u-
bilis pa-
rit, &
visum de-
bilitat.
q Multo
negrior
spallata
sanguis post
dies exsiliis quoniam fuit ab initio. r Non laudo eos qui in
despicienda dactylis seorsum esse venam frontis, quia spiritus debi-
litate inde, & eo longius exposita observant in propria Neuro-
chia, unde despicere & Phlebotomia magis ledunt, & magis de-
spiciunt, & melancholici postea sunt inde pejores.

as well as these above named, be it bile, ulcer, issue, &c. *Hercules de Saxonia*, lib. 1. cap. 16. and *Gordonius*, verifie this out of their experience. They saw one wounded in the head, who as long as the fore was open, *Lucida habuit mentis intervalla*, was well; but when it was stopped, *Rediit melancholia*, his melancholy fit seized on him again.

Artificial evacuations are much like in effect, as hot-houses, baths, blood-letting, purging, unseasonably and immoderately used. Baths dry too much, if used in excess, be they natural or artificial, and offend extremities hot, or cold; one dries, the other refrigerates over-much. *Montanus*, consil. 137. saith, They over-heat the Liver. *Joh. Struthius*, *Strigmat. artis*, l. 4. c. 9. contends, That if one stay longer than ordinary at the Bath, go in too oft, or at unseasonable times, he putrefies the humours in his body. To this purpose writes *Magninus*, l. 3. c. 5. *Guianerus*, *Tract. 15. c. 21.* utterly disallows all hot baths in melancholy adust. I saw (saith he) a man that laboured of the Gout, who to be freed of his malady, came to the Bath, and was instantly cured of his disease, but got another worse, and that was Madness. But this judgement varies as the humour 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 do much harm to the body, when there is a manifest redundance of bad humours, and melancholy blood; and when these humours heat and boyl, if this be not used in time, the parties affected, so inflamed, are in great danger to be mad; but if it be unadvisedly, importunately, immoderately used, it doth as much harm by refrigerating the body, dulling the spirits, and consuming them: As *Joh. Curio* in his tenth Chapter, well reprehends, such kind of letting blood doth more hurt than good: The humours rage much more than they did before, and is so far from avoiding melancholy, that it increaseth it, and weakeneth the sight. *Prosper Calenus* observes as much of all Phlebotomy, except they keep a very good diet after it: Yea, and as *P. Leonartus Jacobinus* speaks out of his own experience, The blood is much blacker to many men after their letting of blood, than it was at first. For this cause belike *Salust. Salvinianus* l. 2. c. 1. will admit or hear of no blood-letting at all in this Disease, except it be manifest, it proceeds from blood: He was (it appears) by his own words in that place, Master of an Hospital of mad men, and found by long experience, that this kind of evacuation, either in head, arm, or any other part, did more harm than good. To this opinion of his,

* *Felix Plater* is quite opposite, Though some wink at, disallow and quite contradict all Phlebotomy in Melancholy, yet by long experience I have found innumerable so cured, after they had been twenty, nay, sixty 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 six pound of blood, which now we dare scarce take in three ounces: sed viderint medici, great Books are written of this subject.

Purging upward and downward, in abundance of bad humours omitted, may be for the worst; so likewise as in the precedent, if over-much, too frequent or violent, it weakeneth their strength, saith *Fuchsius*, l. 2. sect. 2. c. 17. or if they be strong or able to endure Phylick, 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.

SUBSECT. 5.

Bad Air a Cause of Melancholy.

It 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. If it be impure and foggy, it dejects the spirits, and causeth Diseases by infection of the heart, as *Paulus* hath it, *Lib. 1. c. 49.* *Avicenna*, l. 1. *Gal. de san. tuenda. Mercurialis*, *Montanus*, &c. *Fernelius* saith, A thick air thickneth the blood and humours. *Lemnius* reckons up two main things most profitable, and most pernicious to our bodies, Air, and Diet: And this peculiar Disease, nothing sooner causeth (as *Jubertus* holds) than the air wherein we breathe and live. Such as is the air, such be our spirits, and as our spirits, such are our humours. It offends commonly if it be too hot and dry, thick, fuliginous, cloudy, blustering, or a tempestuous air. *Bodine* in his fifth Book, *De reph. cap. 15.* of his Method of History, proves that hot Countreys are most troubled with Melancholy, and that there are therefore in Spain, Africk, and Asia minor, great numbers of mad men, inasmuch, That they are compelled in all Cities of note, to build peculiar Hospitals for them. *Leo Afer*, lib. 3. de Fessa urbe, *Ortelius* and *Zuinger*, confirm as much: They are ordinarily so cholerick in their speeches, that scarce two words pass without railing or chiding in common talk, and often quarrelling in their streets. *Gordonius* will have every man take notice of it: Note this (saith he) that in hot Countreys it is far more familiar than in cold. Although this we have now said be not continually so, for as *Acosta* truly saith, under the Equator it self, is a most

b Lib. med. part. 2. c. 19. intelligi, quod in calidis regionibus, frequenter accidit mania, in frigidis autem tardius. c Lib. 2.

temperate habitation, wholsom air, a Paradise of pleasure : The leaves ever green, cooling showers. But it holds in such as are intemperately hot, as ^d *Johannes à Meggen*, found in Cyprus, others in *Malta*, *Apulia*, and the

* *Holy Land*, where at some seasons of the year is nothing but dust, their Rivers dried up, the Air scorching hot, and Earth inflamed ; infomuch, that many Pilgrims going barefoot for devotion sake, from *Joppa* to *Jerusalem* 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 blows * *Involuti arenis transseunt necantur*. * *Hercules de Saxonia* a Professor in *Venice*, gives this cause, why so many *Venetian* women are melancholy, *Quod diu sub sole degant*, they tarry too long in the Sun. *Montanus consil.* 211 amongst other causes assigns this ; Why that Jew his Patient was mad, *Quod tam multum exposuit se calori & frigori* : He exposed himself to much to heat and cold. And for that reason in *Venice*, there is little stirring in those brick-paved Streets in Summer about noon, they are most part then asleep : As they are likewise in the great *Mogors* Countreys, 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 *Ormuz*, like cattle in a Pasture, people of all sorts lye up to the chin 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 Sun beams. The *Turks* wear great Turbants *ad fugandos solis radios*, to refract the Sun beams ; and much inconvenience, that hot air of *Bantam* in *Java*, yields to our men, that sojourn there for traffick ; where it is so hot, & that they that are sick of the *Pox*, lye commonly bleaching in the Sun, to dry up their sores. Such a complaint I read of those *Isles of Cape Verde*, fourteen degrees from the *Aequator*, they do

* *Sir Rich. male audire* : * One calls them the unhealthiest clime of the World ; for fluxes, fevers, frenzies, calentures, which commonly seize on Sea-faring men that touch at them, and all by reason of a hot distemperature of the air. The hardiest men are offended with this heat, and stiffest clowns cannot resist it, as *Constantine* affirms, *Agricul.* l. 2. c. 45. They that are naturally born in such air, may not endure it, as *Niger* records of some part of *Mesopotamia*, now called *Diarbecha* : *Quibusdam in locis sevientis est adeo subjecta est, ut pleraque animalia fervore solis & coeli extinguantur*, 'tis so hot there in some places, that men of the Countrey and Cattle are killed with it : And * *Adricomius* of *Arabia felix*, by reason of myrrhe, frankincense, and hot spices there growing, the air is so obnoxious to their brains, that the very inhabitants at sometimes cannot abide it, much less weaklings and strangers. * *Ananus Lusitanus*, cent. 1. curat. 45. reports of a young maid, that was one *Vincent* a *Curriers* daughter, some thirty years of age, that would wash her hair in the heat of the day (in July) and so let it dry in the Sun, to make it yellow, but by that means carrying too long in the heat, she inflamed her head, and made her self mad.

Cold air in the other extrem, is almost as bad as hot, and so doth *Montanus* esteem of it, c. 11. if it be dry withal. In those Northern Countreys, the people are therefore generally dull, heavy, and many Witches, which (as I have before quoted) *Saxo Grammaticus*, *Olav*, *Baptista Porta* ascribe to melancholy. But these cold climes are more subject to natural melancholy (not this artificial) which is cold and dry : For which cause ^k *Mercurius Britannicus* belike, purs melancholy men to inhabit just under the Pole. The worst of the three is a ^d thick, cloudy, misty, foggy air, or such as come from Fens, Moorish grounds, Lakes, Muckhills, Draughts, Sinks, where any carcases, or carrion lyes, or from whence any stinking fulsom smell comes : *Galen*, *Avicenna*, *Mercurialis*, new and old Physicians, hold that such air is unwholsom, and ingenders melancholy, plagues, and what not ? ^m *Alexandrea* an haven town in the Mediterranean Sea, *Saint John de Ullua*, an haven in *Nova-hispania*, are much condemned for a bad air, so as *Durazzo* in *Albania*, *Lituania*, *Ditmarsh*, *Pomptina paludes* in *Italy*, the territories about *Pisa*, *Ferrara*, &c. Rummy Marsh with us : the Hundreds in *Essex*, the Fens in *Lincolnshire*. *Cardan* de rerum varietate, l. 17. c. 96. finds fault with the sight of those rich, and most populous Cities in the Low-Countreys, as *Bruges*, *Gant*, *Amsterdam*, *Leyden*, *Utrick*, &c. the air is bad ; and so at *Stockholm* in *Sweden* ; *Regium* in *Italy*, *Salisbury* with us, *Hull* and *Lin* : They may be commodious for navigation, this new kind of fortification, and many other good necessary uses ; but are they so wholsom ? 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 Plains, to take the opportunity of Rivers. *Leander Albertus* pleads hard for the air, and site of *Venice*, though the black ; Moorish Lands appear at every low water ; the Sea, Fire, and Smoke (as he thinks) qualifie the air : And ⁿ some suppose, that a thick foggy air 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 near the Fens. But let the site of such places be as it may, how can they be excused that have a delicious seat, a pleasant air, and all that nature can afford, and yet through their own nastiness, and stultishness, immund, and sordid manner of life, suffer their air to putrifie, and themselves to be choked up ? Many Cities in *Turkey* do male audire in this kind : *Constantinople* it self, where commonly Carrion lyes in the street. Some find the same fault

Quam ad solis radios in longam moram traheret, ut eos pillos plures redderet, in ucliam incidit.

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fault in Spain, even in *Madrid*, the Kings seat, a most excellent air, a pleasant site; but the inhabitants are slovens, and the streets uncleanly kept.

A troublesome tempestuous air, is as bad as impure, rough and foul weather impetuous winds, cloudy dark dayes, as it is commonly with us, *Cælum visu fœdum*, o Polydor calls it a filthy sky, & in quo facile generantur nubes; as Tullies brother Quintus wrote to him in Rome, being then *Questor* in Britain. In a thick and cloudy air (saith Lemnius) men are tetrick, sad and peevish: And if the Western winds blow, and that there be a calm, or a fair sunshine day, there is a kind of alacrity in mens minds; it cheers 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.

Verum ubi tempestas, & cæli mobilis humor Mutare vices, & Jupiter humidus Austro, Vertitur species animorum, & pectore motus Concipiunt alios

But when the face of Heaven changed is To tempests, rain, from season fair:

Our minds are altered, and in our breasts Forthwith some new conceits appear.

And who is not weather-wise against such and such conjunctions of Planets, moved in foul weather, dull and heavy in such tempestuous seasons? *Gelidum contristat Aquarius annum*: The time requires, and the Autumn breeds it, Winter is like unto it, ugly, foul, squalid, the Air works on all men, more or less, but especially on such as are melancholy, or inclined to it, as Lemnius holds, They are most moved with it, and those which are already mad, rave downright, either in, or against a tempest. Besides, the Devil many times takes his opportunity of such storms, and when the humours by the air be stirred, he goes on with them, exagitates our spirits, and vexeth our souls; as the Sea waves, so are the spirits and humours in our bodies, tossed with tempestuous winds and storms. To such as are melancholy therefore, Montanus, consil. 24. will have tempestuous and rough air to be avoided, and consil. 27. all night air, 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. Will not any windows to be opened in the night. Consil. 229. & consil. 230. he discommends especially the South wind, and nocturnal air: So doth Plutarch, The night and darkness makes men sad, the like do all subterranean vaults, dark houses in caves and rocks, desert places cause melancholy in an instant, especially such as have not been used to it, or otherwise accustomed. Read more of air in Hippocrates, *Lib. 3. de c. 171. ad 175. Orbasius, de c. 21. ad 22. Avicen. l. 1. can. Fen. 2. doc. 2. Fen. 1. c. 123. to the 12, &c.*

SUBJECT. 6.

Immoderate exercise a cause, and how. Solitaries, Idleness.

Nothing so good, but it may be abused: Nothing better than Exercise (if opportunely used) for the preservation of the Body: Nothing so bad, it is be unseasonable, violent, or over-much. Fernelius out of Galen, *Path. lib. 1. cap. 16.* saith, That much exercise and weariness consumes the spirits and substance, refrigerates the body; and such humours which Nature would have otherwise concocted and expelled, it stirs up, and makes them rage: which being so enraged, diversly affect, and trouble the body and mind. So doth it, if it be unseasonably used, upon a full stomach, or when the body is full of crudities, which Fuchsius so much inveighs against, *Lib. 2. instit. sect. 2. c. 4.* giving that for a cause, why school-boys in Germany are so often scabbed, because they use exercise presently after meats. Bayerus puts in a caveat against such exercise, because it corrupts the meat in the stomach, and carries the same juice raw, and as yet undigested, into the veins (saith Lemnius) which there putrefies, and confounds the animal spirits. Crato, consil. 21. l. 2. protests against all such exercise after meat, as being the greatest enemy to concoction that may be, and cause of corruption of humours, which produce this, and many other diseases. Not without good reason then, doth Salust. Salvianus, l. 2. c. 1. and Leonartus Jacchinus in *9. Rhafis. Mercurialis, Arculanus*, and many other, set down a immoderate exercise, as a most forcible cause of melancholy.

Opposite to Exercise, is Idleness (the badge of Gentry) or want of Exercise, the bane of body and mind, the nurse of naughtiness, step-mother of discipline, the chief author of all mischief, one of the seven deadly sins, and a sole cause of this and many other maladies, the Devils cushion, as Gualter calls it, his pillow and chief reposal. For the mind can never rest, but still meditates on one thing or other, except it be occupied about some honest business, of his own accord it rusheth into melancholy. As too much and violent exercise offends on the one side, so an idle life on the other, (saith Crato) it fills the body full of flegm, gross humours, and all manner of obstructions, rheums, catarrhs, &c. Rhafis, cont. lib. 1. tract. 9. accounts of it as the greatest cause of melancholy.

an sponte delabitur. c Crato consil. 21. ut immodica corporis exercitatio nocet corporibus, ita vita deserta, & otiosa: otium, animal pituitosum reddit, viscera obstruunt & cereas fluxiones & morbos concitat.

choly.

d Et vidi quod una de rebus que magis generat melancholiam, est otiositas. e Riponitur otium ab aliis causis, & hoc a nobis obstruatur eos huic malo magis obnoxios qui placent otiosi sunt, quam eos qui aliqua munera versantur exequenda. f De Tranquill. animae. Sicut quia ipsum otium in animi consistit agilitatem. g Nihil est quod aequè melancholiam aliat ac pungat, ac otium & abstinentia a corporis & animi exercitiis. h Nihil magis excusat intellectum, quam otium. Gordanius de observat. vit. hom. lib. 1. i Path. lib. 1. cap. 17. exercitatio intermissio, interem calorem, languidos spiritus, & ignavos, & ad omnes actionis signis reddit, cruditates, obstruunt, & excrementorum proventus facit. k Hor. Ser. 1. Sat. 3. choly. d I have often seen (saith he) that idleness begets this humour more than anything else. Montaltus, c. 1. seconds him out of his experience, e They that are idle are far more subject to melancholy, than such as are conversant or employed about any office or business. f Plutarch reckons up idleness for a sole cause of the sickness of the soul: They are they (saith he) troubled in mind, that have no other cause but this. Homer, Iliad. 1. brings in Achilles eating of his own heart in his Idleness, because he might not fight. Mercurialis, consil. 86. for a melancholy young man urgeth it is a chief cause; why was he melancholy? because idle. Nothing begets it sooner, encreaseth and continueth it oftner than idleness. A disease familiar to all idle persons, an inseparable companion to such as live at ease, Pinguis otio desidiore agens, a life out of action, and have no calling or ordinary employment to busie themselves about, that have small occasions; and though they have, such is their laziness, dulness; they will not compose themselves to do ought, they cannot abide work, though it be necessary, easie, as to dress themselves, write a Letter, or the like; yet as he that is benumbed with cold, sits still shivering, that might relieve himself with a little exercise or stirring, do they complain, but will not use the facile and ready means to do themselves good; and so are still tormented with melancholy. Especially if they had been formerly brought up to business, or to keep much company, and upon a sudden come to lead a sedentary life, h it crucifies their souls, and seazeth on them in an instant; for whilest they are any ways employed, in action, discourse, about any business, sport or recreation, or in company to their liking, that are very well; but if alone or idle, tormented instantly again; one days solitariness, one hours sometimes, doth them more harm, than a weeks physick, labour and company can do good. Melancholy seazeth on them forthwith being alone, and is such a torture, that as wise Seneca well saith, *Malo mihi male quam molliter esse*, I had rather be sick than idle. This idleness is either of body or mind. That of body is nothing but a kind of benumbing laziness, intermitting exercise, which if we may believe i Fernelius, causeth crudities, obstructions, excremental humours, quenches the natural heat, dulls the spirits, and makes them unapt to do any thing whatsoever. k Neglectis urenda filix innascitur agris. As Fern grows in untild grounds, and all manner of weeds, so do grots humours in an idle body, Ignavia corrumpunt omnia corpus. A horse in a stable that never travel, a hawk in a Mew that seldom flies, are both subject to diseases; which left unto themselves, are most free from any such incumbrances. An idle dog will be mangy, and how shall an idle person think to escape? Idleness of the mind, is much worse than this of the body; wit without employment, is a disease, l Erugo

animi, rubigo ingenii: the rust of the soul, m a plague, a hell it self, Maximum animi nocumentum, Galen calls it. n At in a standing pool, worms and filthy creepers increase, (vitiis capiunt in moveantur aquae, the water it self putrifies, and air likewise, if it be not continually stirred by the wind) so do evil and corrupt thoughts in an idle person, the soul is contaminated. In a Common-wealth, where is no publick enemy, there is likely civil wars, and they rage upon themselves: this body of ours, when it is idle, and knows not how to bestow it self, macerates and vexeth it self with cares, griefs, false-fears, discontents, and suspicions; it tortures and preys upon his own 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 allied, 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 mind, 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 carried away with some foolish 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 idleness is an appendix to Nobility, they count it a disgrace to work, and spend all their days in sports, recreations, and pastimes, and will therefore take no pains; be of no vocation; they feed liberally, fare well, want exercise, action, employment, (for to work, I say, they may not abide) and company to their desires, and thence their bodies become full of gross humours, wind, crudities, their minds disquieted, dull, heavy, &c. care, jealousy, fear of some diseases, fullen fits, weeping fits seize too o familiarly on them. For what will not fear and phantasie work in an idle body? what distempers will they not cause? when the children of * Israel murmured against Pharaoh in Egypt, he commanded his officers to double their task, and let them get straw themselves, and yet make their full number of Brick; for the sole cause why they mutiny, and are evil at ease, is, they are idle. When you shall hear and see so many discontented persons, in all places where you come, so many several grievances, unnecessary complaints, fears, suspicions, the best means to redress it, is to set them a work, so to busie their minds; for the truth is, they are idle. Well they may build Castles in the air for a time, and sooth up themselves with phantastical and pleasant humours, but in the end they will prove as bitter as gall, they shall be still I say discontent, suspicious, p fearful, jealous, sad, fretting and vexing of themselves; so long as they be idle, it is impossible to please them, Otio qui nescit nisi, plus habet negotii quam qui negotium in negotio, as that q Agellius could observe: He that knows not how to spend his time, hath more

51
in Mercurio animi, & natione, Plutarch calls it, n Sicut in flagro generantur vitia, sic & otio male cogitantur, Sen.

o Now this leg, now that arm, now their head, heart, &c. * Exod. 5. (For they cannot well tell what aileth them, or what they would have themselves) my heart, my head, my husband, my son, &c. p Pro. 18. Pigrum depiciit timor. Heantoni-murumcor. q Lib. 19. c. 10.

52

more business, care, grief, anguish of mind, than he that is most busy in the midst of all his business. *Ociosus animus nescit quid velit*: An idle person (as he follows it) knows not when he is well, what he would have, or whither he would go, *Quum illuc ventum est, illinc lubet*, he is tired out with every thing, displeased with all, weary of his life: *Nec bene domi, nec militia*, neither at home, nor abroad, *errat, & prater vitam vivitur*, he wanders, and lives besides himself. In a word, What the mischievous effects of laziness and idleness are, I do not find any where more accurately expressed, than in these verses of *Philolaches* in the * Comical Poet, which for their elegance, I will in part insert.

* *Plantus*
Prol.
Mogel.

Novarum adium esse arbitror similem ego hominem,

Quando hic natus est: Ei rei argumenta dicam.

*Edes quando sunt ad amissum expolite,
Quisque laudat fabrum, atque exemplum expectit, &c.*

At ubi illo migrat nequam homo indiligensque, &c.

Tempestas venit, confringit regulas, imbricesque,

Putriscit aer operam fabri, &c.

Dicam ut homines similes esse adium arbitramini,

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 illico, oppidum,
Venit ignavia, ea mihi tempestas fuit,
Adventuque suo grandinem & imbrem attulit,
Illa mihi virtutem deturbavit, &c.*

A young man is like a fair new house, the Carpenter leaves it well built, in good repair, of solid stuff; but a bad tenant lets it rain 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 virtuous education; but when we are left to our selves, Idleness as a tempest drives all virtuous motions out of our minds, & *nihili sumus*, on a sudden, by sloth and such bad ways, we come to naught.

Cozen German to Idleness, and a concomitant cause, which goes hand in hand with it, is *nimia solitudo*, too much solitariness, by the testimony of all Physicians, Cause and Symptom both; but as it is here put for a cause, it is either coact, enforced, or else voluntary. Enforced solitariness is commonly seen in Students, Monks, Friars, 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 supersticioso seclusi*, as *Bale* and *Hospinian* well term it, such as are the *Carthusians* of our time, that eat no flesh (by their order) keep perpetual silence, never go abroad. Such as live in prison, or some desert place, and cannot have company, as many of our Country

Gentlemen do in solitary houses, they must either be alone without companions, or live beyond their means, and entertain all comers as so many hostes, or else converse with their servants and hinders, such as are unequal, inferior to them, and of a contrary disposition; or else as some do, to avoid solitariness, spend their time with lewd fellows in Taverns, and in Ale-houses, and thence addict themselves to some unlawful disports, or dissolute courses. Divers again are cast upon this rock of solitariness for want of means, or out of a strong apprehension of some infirmity, disgrace, or through bashfulness, rudeness, simplicity, they cannot apply themselves to others company. *Nullum solum infelici gratius, solitudine, ubi nullus sit qui miseriam exprobet*; this enforced solitariness 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 desert Country Cottage far off, restrained of their liberty, and barred from their ordinary associates: Solitariness is very irksome to such, most tedious, and a sudden cause of great inconvenience.

Voluntary solitariness is that which is familiar with Melancholy, and gently brings on like a Siren, a shooping-horn, or some Sphinx to this irrevocable gulf, a primary cause *Piso* calls it; most pleasant it is at first, to such as are melancholy given, to lie in bed whole dayes, and keep their Chambers, to walk alone in some solitary Grove, betwixt Wood and Water, by a Brook side, to meditate upon some delightful 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 air, to go smiling to themselves, acting an infinite variety of parts, which they suppose, and strongly imagine they represent, or that they see acted or done: *Blanda quidem ab initio*, saith *Lemnius*, to conceive and meditate of such pleasant things, sometimes, *Present, past or to come*, as *Rhaphis* speaks. So delightful these toys are at first, they could spend whole days and nights without sleep, even whole years alone in such contemplations, and phantastical meditations, which are like unto dreams, and they will hardly be drawn from them, or willingly interrupt, so pleasant their vain conceits are, that they hinder their ordinary tasks and necessary business, they cannot address themselves to them, or almost to any study or employment, these phantastical and bewitching thoughts so covertly, so feelingly, so urgently, so continually set upon, creep in, insinuate, possess, overcome, distract, and detain them, they cannot I say go about their more necessary business, slave off or extricate themselves, but are ever musing, melancholizing, and carried along, as he (they say) that is lead round about an Heath with a *Puck* in the night, they run earnestly on in this labyrinth of anxious and solicitous melancholy

A quibus malum, velut à primaria causa, occasio nem nascitur.

et Jucundæ rerum presentium, præteritarum, & futurarum meditatio.

Piso, Montaltus, Stercuria, &c.

lancholy meditations, and cannot well or willingly refrain, or easily leave off, winding and unwinding themselves, as so many clocks, and still pleating their humours, until at last the Scene is turned upon a sudden, by some bad object, and they being now habituated to such vain meditations and solitary places, can endure no company, can ruminate of nothing but harsh and distasteful subjects. Fear, sorrow, suspicion, *subrasticus pudor*, discontent, cares, and weariness of life surprize them in a moment, and they can think of nothing else, continually suspecting, no sooner are their eyes open, but this infernal plague or Melancholy seizeth on them, and terrifies their souls, representing some dismal object to their minds, which now by no means, no labour, no persuasions they can avoid, *hæret lateri lethalis arundo*, they may not be rid of it, they cannot resist. I may not deny but that there is some profitable Meditation, Contemplation, and kind of solitariness to be embraced, which the Fathers so highly commended, * *Hierom*, *Chrysostom*, *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 soul: As many of those old Monks used it, to divine contemplations, as *Simulus* a Courtier in *Adrians* time, *Dioclesian* the Emperour retired themselves, &c. in that sense, *Vatia solus seivere*, *Vatia* lives alone, which the Romans went to say, when they commended a Country 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 Tusculan*, *Jovius* study, that they might better *vacare studiis & Deo*, serve God, and follow their studies. Methinks therefore our too zealous in-vaders were not so well advised in that general subversion of Abbies and religious houses, promiscuously to sling down all, they might have taken away those gross abuses crept in amongst them, rectified such inconveniencies, and not so far to have raved and raged against those fair buildings, and everlasting monuments of our forefathers devotion, consecrated to pious uses; some Monasteries and Collegiate Cells might have been well spared, and their revenues otherwise employed, here and there one, in good Towns or Cities at least, for men and women of all sorts and conditions to live in, to sequester themselves from the cares and tumults of the world, that were not desirous, or fit to marry; or otherwise willing to be troubled with common affairs, 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 Monks of old had done, freely and truly to serve God. For these men are neither solitary, nor idle, as the Poet made answer to the

husbandman in *Æsop*, that objected idleness to him; he was never so idle as in his company; or that *Scipio Africanus* in *Tully*, *Nunquam minus solus, quam cum solus*; *nunquam minus otiosus, quam quum esset otiosus*; never less 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 coming into *Socrates* mind by chance, he stood still musing, *eadem vestigio cogitabundus*, from morning to noon, and when as then he had not yet finished his meditation, *perstabat cogitans*, he so continued till the evening the souldiers (for he then followed the Camp) observed him with admiration, and on set purpose watched all night, but he persevered immoveable *ad exortum solis*, till the Sun rose in the morning, and then saluting the Sun, went his wayes. In what humour constant *Socrates* did thus, I know not, or how he might be affected, but this would be pernicious to another man; what intricate business might so really possess him, I cannot easily guess; But this is *otiosum otium*, it is far otherwise with these men, according to * *Seneca*, *Omnia nobis mala solitudo persuadet*; this solitude undoeth us, *pugnat cum vita sociali*; tis a destructive solitariness. These men are Devils alone, as the saying is, *Homo solus aut Deus, aut Demon*: a man alone, is either a Saint or a Devil, *mens ejus aut languescit, aut tumescit*; and * *Va 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 do even loath themselves, and hate the company of men, as so many *Timons*, *Nebuchadnezzars*; by too much indulging to these pleasing humours, and through their own default. So that which *Mercurialis* *consil.* 11. sometimes expostulated with his melancholy patient, may be justly applied to every solitary and idle person in particular. * *Natura de te videtur conqueri posse, &c.* Nature may justly complain of thee, that whereas she gave thee a good wholesome temperature, a sound body, and God hath given thee so divine and excellent a Soul, so many good parts, and profitable gifts, thou hast not only contemned and rejelled, but hast corrupted them, polluted them, overthrown their temperature, and perverted those gifts with riot, idleness, solitariness, and many other wayes, thou art a traitour to God and Nature, an enemy to thyself and to the world. *Perditio tua ex te*; thou hast lost thy self wilfully, cast away thy self, thou thy self art the efficient cause of thine own misery, by not resisting such vain cogitations, but giving way unto them.

53
Offic. 3.

* Eccl. 4.

z Naturæ de te videtur conqueri posse, quod cum ab ea temperatissimum corpus adeptus sis, tam præclarum à Deo ac utile donum, non contempsisti, modo, virum corruptisti, scidisti, perdidisti, optimam temperatam otio, crapula, & aliis vitæ erroribus.

u Facilis discensus Averni: Sed revocare gradum, superasque revadere ad auroras, Hic labor, hoc opus est. Virg.
x Hieronimus ep. 72. dixit opida & nobis videri soli terros carceres, solitudinem Paradisum: solum scorpionibus infestum, sacco amictum, humi cubans, aqua & herbis vilitans, Romanis pretulit deliciis.

SUBSECT. 7.

Sleeping and waking, causes.

WHAT I have formerly said of Exercise, I may now repeat of Sleep. Nothing better than moderate sleep, nothing worse than it, if it be in extreams, or unseasonably used. It is a received opinion, that a melancholy man cannot sleep over-much; *Somnus supra modum prodest*, as an only Antidote, and nothing offends them more, or causeth this malady sooner, than waking, yet in some cases sleep may do more harm than good in that flegmatick, swinish, cold, and sluggish melancholy, which *Melanithon* speaks of, that thinks of waters, fighting most part, &c. ^a It duls the Spirits, if overmuch, and senses, fills the head full of gross humours, causeth distillations, rheumes, great store of excrements in the brain, and all the other parts, as ^b *Eusebius* speaks of them, that sleep like so many Dormice. Or if it be used in the day time, upon a full stomach, the body ill composed to rest, or after hard meats, it increaseth fearful dreams, *Incubus*, night walking, crying out, and much unquietness; such sleep prepares the body, as ^c one observes, to many perilous diseases. But as I have said, waking overmuch, is both a symptom, and an ordinary cause. It causeth driness of the brain, frensie, dotage, and makes the body dry, lean, hard, and ugly to behold, as ^d *Lemnius* hath it. The temperature of the Brain is corrupted by it, the humours adust, the eyes made to sink into the head, choler 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 natural heat, it causeth crudities, hurts concoction, and what not? Not without good cause therefore *Crato* consil. 21. lib. 2. *Hil-desheim* spicel. 2. de delir. & *Mania*, *Jacchinus*, *Arculanus* on *Rhasis*, *Guianerius* and *Mercurialis*, reckon up this over-much waking, as a principal cause.

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 perturbatio* ^g *Grad. 1. num* (*Picolomineus* calls it) this thunder and lightning of perturbation, which causeth such violent and speedy alterations in this our Microcosm, and many times subverts the good estate and temperature of it. For as the Body works upon the mind, by his bad humours, troubling the Spirits, and sending gross fumes into the Brain; and so per consequens disturbing the Soul, and all the faculties of it,

* *Corpus onustum,** *Hoc.*

Hesternis vitis animus quoque pergravat unū, with fear, sorrow, &c. which are ordinary symptoms 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, despair, cruel diseases, and sometimes death it self. Insumuch, that it is most true which *Plato* saith in his *Charmides*: *omnia corporis mala ab animo procedere*; all the mischiefs of the body, proceed from the soul: ^h *Perturbationes claudunt sunt,* ⁱ *quibus corpori animi sui patibulo affligitur.* ^j *Jamb. de mist.* ^k *Lib. de sanitat. tuend.* ^l *Proleg. de virtute christi;* ^m *Quae utitur corpore, ut scilicet malit.* ⁿ *Vita Apollonii lib. 1.* ^o *Lib. de anim. ab inconsiderantia, & ignorantia, & amens animi motus.* ^p *De Physiol. Stoic. o Grad. 1. c. 32.* ^q *Epist. 104.* ^r *Allianus.* ^s *Lib. 1. cap. 6. si quis esse percussit eos, tantum respiciant.* ^t *Terror in sapiente esse non debet.* ^u *De occulte nat. mir. l. 1. c. 16.* ^v *Nemo mortalium quā afflictiū non datur: qui non moritur, aut saxum, aut Deus est.* ^w *Instit. l. 2. de humanorum affect. morborumque curat.* ^x *Epist. 105.*

and

and restrain these passions in some few men at some times, but most part they domineer and are so violent, * that as a torrent, (*torrens velut agger rupto*) bears down all before, and overflows his banks, *sternit agros, sternit sata*, they overwhelm Reason, Judgement, and pervert the temperature of the Body: *Fertur*

Y equis auriga, nec audit currus habenas, Now such a man (saith *Austin*) that is so led, in a wise mans eye, is no better than he that stands upon his head. It is doubted by some, *Gravioresne morbi à perturbationibus*, an ab humours, whether humours or perturbations cause the more grievous maladies. But we find that of our Saviour, *Mat. 26. 41.* most true, *The spirit is willing, the flesh is weak*, we cannot resist: And this of *Philos. Judaeus*, *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 *Winds upon the Sea*, some only move as those great gales, but others turbulent quite overturn the ship. Those which are light, easie, and more seldom, to our thinking, do us little harm, and are therefore contemned of us: Yet if they be reiterated, * as the rain (saith *Austin*) doth a stone, so do these perturbations penetrate the mind:

And (as one observes) produce an habit of Melancholy at the last, which having gotten the mastery in our souls, may well be called diseases.

Lib. de Dical. pas- siones max-
ime corpus
offendunt
& ani-
mam, &
frequentif-
sime cause
melanchol-
ie, dimen-
ventis ab
ingenio &
sanitate
pristina. l. 3.
de anima.

b. Freva
& stimuli animi, velut in mari quedam aura levis, quedam placi-
da, quedam turbulenta: sic in corpore quedam afflictiones excitant
tantum, quedam ita movent, ut de statu iudicii depellant. c. ut
gutta lapidum, sic paulatim he penetrant animam. d. ita valentes
veluti morbi animi vocantur.

c. Imagi- natio mo-
vet corpus,
ad corpus
motum ex-
citatur
humores, &
spiritus vi-
tales, qui-
bus altera-
tur.

f. Ecclef. 13. 26.
The heart
alters the
counte-
nance to
good or
evil, and
distraction
of the
mind cau-
seth dis-
tempera-
ture of the
body.

How these passions produce this effect, ** Agrippa* hath handled at large, *Occult. Philo-
soph. l. 11. c. 63. Cardan, l. 14. subtil. Lem-
nius, l. 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 Melan-
choly Treatise. Wright the Jesuite, in his
Book of the Passions of the Mind, &c. Thus
in brief, To our imagination cometh by the
outward sense or memory, some object to be
known (residing in the foremost part of the
brain) which he misconceiving or amplifying,
presently communicates to the heart, the
seat of all affections. The pure spirits forthwith
flock from the Brain to the Heart, by certain
secret channels, and signifie what good or bad
object was presented; *f* which immediately
bends it self to prosecute, or avoid it; and
wishal, draweth with it other humours to help
it: So in pleasure, concur great store of pu-
rer spirits; in sadness, much melancholy
blood; in ire, choler. 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 self ill or
well disposed, the passions are longer and*

stronger: So that the first step and fountain
of all our grievances in this kind, is a *lafa*

Imaginatio, which mis-informing the Heart, *g. Spiritus*
causeth all these distemperatures, alteration and
confusion of spirits and humours. By means
of which, so disturbed, concoction is hin-
dred, and the principal parts are much debi-
lized; as *b. Dr. Navarra* well declared, be-
ing consulted by *Montanus* about a melan-
choly Jew. The spirits so confounded, the
nourishment must needs be abated, bad hu-
mours increased, crudities and thick spirits
ingendred with melancholy blood. The
other parts cannot perform their functions,
having the spirits drawn from them by vehe-
ment passion, but fail in sense and motion; so
we look upon a thing, and see it not; hear,
and observe not; which otherwise would much
affect us, had we been free. I may therefore
conclude with *Arnoldus*, *Maxima vis est impediens*;
*phantasia, & huic uni ferè, non autem corpo-
ris intemperiei, omnis melancholia causa est*
ascribenda: Great is the force of Imaginati-
on, and much more ought the cause of melan-
choly to be ascribed to this alone, than to the
distemperature of the body. Of which Ima-
gination, because it hath so great a stroke in
producing this malady, and is so powerful of
it self, it will not be improper to my discourse,
to make a brief Digression, and speak of the
force of it, and how it causeth this alterati-
on. Which manner of Digression, howsoever
some dislike, as frivolous and impertinent,
yet I am of ** Beroaldus* his opinion,
Such Digressions do mightily delight and re-
fresh a weary Reader, they are like sawce to
a bad stomach, and I do therefore most wil-
lingly use them.

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56

1 Scallz.
exercit.m Qui
quantis vo-
libat, mir-
tus finis
jacibat an-
ferens se
sensibus, &
quam pau-
gorum do-
lorum non
sensit.n Idem
Nymemus
orat. de
Imaginatio-
o Verbus
& villio-
nibus si
conferret
demoni
prossime mu-
llens, qui
is ad
opus suum
utitur, &
earum
phantasiam
regit, du-
citque ad
locus de-
derata, cor-
pora vero
earum sine
sensu per-
manet,
que umbra
coarpirat
diabolus, ut
nulli sint
conspicui,
& post
umbra sub-
lata, pro-
pulis cor-
poribus eas
restituit,
l. 3. c. 11.
Wier.
p Denario
medico.
q Solet ti-
mor, pre
omnibus
afflictibus,
fortes ima-
ginationis
eignari,
post amor,
&c. l. 3.
c. 2.

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 walk in the night in their sleep, and do strange fears: These vapours move the Phantasie, the Phantasie the Appetite, which moving the animal spirits, causeth the body to walk up and down, as if they were awake. *Fracaft. l. 3. de intellectu.* refers all Extasies to this force of Imagination, such as lye whole dayes together in a trance: as that Priest whom *Celsus* speaks of, that could separate himself from his senses when he list, and lye like a dead man void of life and sense. *Cardan* brags of himself, that he could do as much, and that when he list. Many times such men, when they come to themselves, tell strange things of Heaven and Hell, what visions they have seen; as that *St. Owen* in *Matthew Paris*, that went into *St. Patrick's* Purgatory, and the Monk of *Evesham* in the same Author. Those common apparitions in *Bede* and *Gregory*, *Saint Brigets* revelations, *Wier. l. 3. de lamis c. 11. Cesar Vannius* in his Dialogues, &c. reduceth, as I have formerly said; with all those tales of Witches progresse, dancing, riding, transformations, operations, &c. to the force of Imagination, and the Devils illusions. The like effects almost are to be seen in such as are awake: How many Chimæras, Anticks, Golden Mountains and Castles in the Air do they build unto themselves? I appeal to Painters, Mechanicians, Mathematicians. Some ascribe all vices to a false and corrupt Imagination, Anger, Revenge, Lust, Ambition, Covetousness, which prefers falsehood, before that which is right and good, deluding the Soul with false shews and suppositions. *Bernardus Penotus* will have heresie and superstition to proceed from this fountain; as he falsely imagineth, so he believeth; 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 shews strange and evident effects: what will not a fearful man conceive in the dark? what strange forms of Bugbears, Devils, Witches, Goblins? *Lavater* imputes the greatest cause of spectrums, and the like apparitions, to fear, which above all other passions, begets the strongest Imagination (saith *Wierus*) and so likewise love, sorrow, joy, &c. Some dye suddenly, as she that saw her son come from the battel at *Canne*, &c. *Jacob* the Patriarch, by force of Imagination, made peckled Lambs, laying peckled rods before his sheep. *Perseus* that *Aethiopian* Queen in *Heliodorus*, by seeing the picture of *Perseus* and *Andromeda*, in stead of a Blackmoor, was brought to bed of a fair 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 bear such children. And if we may believe *Bale*, one of *Pope Nicholas* the thirds Concubines, by seeing of a Bear, was brought to bed of a monster. If a woman (saith *Lemnius*) at the time of her conception, think of another man present, or absent, the child will be like him. Great bellied women, when they long, yield us prodigious examples in this kind, as Moks, Warts, Scars, Harelips, Monsters, especially caused in their children, by force of a depraved phantasie in them: *Ipsam speciem quam animo effigiat, futuri inducit*: She imprints that stamp upon her child, which she conceives unto her self. And therefore *Lodovicus Vives*, lib. 2. de *Christ. fam.* gives a special caution to great bellied women, That they do not admit such absurd conceits and cogitations, but by all means avoid those horrible objects, heard or seen, or filthy spectacles. Some will laugh, weep, sigh, groan, blush, tremble, sweat, at such things as are suggested unto them by their Imagination. *Avicenna* speaks of one that could cast himself into a Palsie when he list; and some can imitate the tunes of Birds and Beasts, that they can hardly be discerned: *Dagebertus* and *Saint Francis* Scars and Wounds, like to those of Christs (if at the least any such were) * *Agrippa* supposeth to have hapned by force of Imagination: that some are turned to Wolves, from Men to Women, and Women again to Men (which is constantly believed) to the same Imagination; or from Men to Ases, Dogs, or any other shapes. *Wierus* ascribes all those famous transformations, to Imagination; that in *Hydrophobia* they seem to see the picture of a Dog, still in their water, * that melancholy men, and sick men, conceive so many phantastical visions, apparitions to themselves, and have such absurd apparitions, as that they are Kings, Lords, Cocks, Bears, Apes, Owls, that they are heavy, light, transparent, great and little, senseless and dead (as shall be shewed more at large, in our * Sections of Symptoms) can be imputed to nought else, but to a corrupt, false, and violent Imagination. It works not in sick and melancholy men only, but even most forcibly sometimes in such as are sound: It makes them suddenly sick, and alters their temperature in an instant. And sometimes a strong conceit or apprehension, as *Valesius* proves, will take away Diseases: in both kinds it will produce real effects. Men if they see but another man tremble, giddy or sick of some fearful disease, their apprehension and fear is so strong in this kind, that they will have the same Disease. Or if by some South-sayer, Wife-man, Fortune-teller, or Physician, 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

Ex viso
arsu, talis
epuit.
lib. 1.
cap. 4. de
ocult. nat.
mir. si in-
ter amplex-
us & fra-
via cogitat
de uno, aut
alio abijn-
te, quia
effigies so-
let in futu-
elapsa.
Quidam
fatai ad-
huc mari-
umito, sub-
ita spiri-
tum vi-
bratione,
per nervos,
quibus ma-
trix certi-
bro canen-
ta est, im-
punit im-
pregnate
imagina-
tio? ut si
imaginatur
malum gra-
tiam, il-
lius notae
secum profe-
rit fatus:
Si leporem,
insans edi-
tur suprema
labello bi-
sido, & dif-
fuso: Ve-
bominis co-
gitatio
movet re-
rum species.
Wier. l. 3.
cap. 8.
u Ne dum
utram ge-
rent, ad-
mittant ab-
surdos co-
gitationes,
sed & visu
auditiq;
facta &
horrida
decevant.
x Occult.
Philos. l. 1.
c. 64.
y lib. 2.
de Lamis,
cap. 10.
z Agrippa,
lib. 1. cap.
64.
* Sess. 3.
memb. 1.
subsect. 3.
a Mallius
malefic.
fol. 77. cor-
pus mutari potest in diversas agitudines, ex forti apprehensione.
b Fr. Vales. l. 5. cont. 6. nonnunquam etiam morbi distanti corpi-
quantur, quandoque curantur.

c. Expedi. Riccius the Jesuit) *° If it be told them that 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 dye upon it.* Dr. Costa in his Discovery of ignorant Practitioners of Physick, cap. 8. hath two strange stories to this purpose, what phantasia is able to do. The one of a Parsons wife in Northamptonshire, Anno 1607. that coming 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 return, 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 itself is caused by force of Phantasia. I have heard of one that coming by chance in company of him that was thought to be sick of the Plague (which was not so) fell down suddenly dead. Another was sick of the Plague with conceit. One seeing his fellow let blood, falls down in a swoon. Another (saith *Cardan* out of *Aristotle*) fell down dead, (which is familiar to women at any gashly sight) seeing but a man hanged. A Jew in France (saith *Ludovicus Vives*) came by chance over a dangerous passage, or plank, that lay over a Brook in the dark, without harm, the next day perceiving what danger he was in, fell down dead. Many will not believe such stories to be true, but laugh commonly, and deride when they hear of them; but let these men consider with themselves, as *Peter Byarus* illustrates it, If they were set to walk upon a plank on high, they would be giddy, upon which they dare securely walk upon the ground. Many (saith *Agrippa*) *° strong hearted men otherwise, tremble at such sights, dazle, and are sick, if they look but down from an high place, and what moves them but conceit?* As some are so molested by Phantasia: so some again by Fancy alone, and a good conceit are as easily recovered. We see commonly the Tooth-ach, Gout, Falling-sickness, biting of a mad Dog, and many such maladies cured by Spells, Words, Characters, and Charms, and many green wounds by that now so much used *Unguentum Armarium*, magnetically cured, which *Crollius* and *Goclenius* in a book of late have defended, *Libavius* in a just Tract as stiffly contradicts, and most men controvert. All the world knows there is no virtue in such Charms, or Cures, but a strong conceit and opinion alone, as *Pomponatius* holds, *which forceth a motion of the humours, spirits, and blood; which takes away the cause of the malady from the parts affected.* The like we may say of our Magical effects, superstitious cures, and such as are done by Mountebanks and Wizards. As by wicked incredulity many men are hurt (so saith *Wierus* of Charms, Spells, &c.) we find in our experience, by the same means many are relieved. An Empirick oftentimes,

and a silly Chyrurgion, doth more strange cures, than a rational Physitian. *Nymannus* gives a reason, because the Patient puts his confidence in him, which *Avicenna* prefers before Art, Precepts, and all Remedies whatsoever. 'Tis opinion alone (saith *Cardan*) that makes, or marrs Physitians, and he doth the best cures, according to *Hippocrates*, in whom most trust. So diversly doth this phantasia of ours affect, turn and wind, so imperiously command our bodies, which as another *Protens*, or a Camelion, can take all shapes; and is of such force (as *Ficinus* adds) that it can work upon others, as well as our selves. How can otherwise bleary-eyes in one man, cause the like affection in another? Why doth one mans yawning, make another yawn? One mans pissing, provoke a second many times to do the like? Why doth scraping of trenchers offend a third, or hacking of files? Why doth a Carcass bleed, when the murderer is brought before it, some weeks after the murder hath been done? Why do Witches and old women, fascinate and bewitch children? but as *Wierus*, *Paracelsus*, *Cardan*, *Mizaldus*, *Valleriola*, *Cesar Vanninus*, *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 only diseases, maladies, and several infirmities, by this means, as *Avicenna* de anim. l. 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 conceit or imagination, is *astrum hominis*, and the rudder of this our ship, which reason should steer, but over-born by phantasia, cannot manage, and so suffers it self, and this whole vessel of ours to be over-ruled, and often over-turned. Read more of this in *Wierus* l. 3. de Lamiis, c. 8, 9, 10. *Franciscus Valesius* med. controu. l. 5. cont. 6. *Marcellus Donatus* l. 2. c. 1. de hist. med. mirabil. *Levinus Lemnius* de occult. nat. mir. l. 1. c. 12. *Cardan* l. 18. de rerum var. Corn. *Agrippa* de occult. Philosoph. cap. 64, 65. *Camerarius* 1. Cent. cap. 54. horarum subcis. *Nymannus* morat. de imag. *Laurentius*, and him that is *instar omnium*, *Ficinus*, a famous Physitian of Antwerp, that wrote three books de viribus imaginationis. I have thus far digressed, because this imagination is the medium deferens of passions, by whose means they work and produce many times prodigious effects; and as the phantasia is more or less intended or remitted, and their humours disposed, so do perturbations move, more or less, and take deeper impression.

SUBJECT. 3.

Division of Perturbations.

Perturbations and passions, which trouble the phantasie, though they dwell between the confines of Sense and Reason, yet they rather follow Sense than Reason, because they are drowned in corporeal organs of Sense.

n T. W.
Jifalt.

o3. de Ad.
ma.

P Ser. 35.

He quatuor
passiones
sunt tan-
quam rote
in curra,
quibus re-
binat hoc
mundo.

q Haym
quippe im-
moderatio-
ne, spiritus
macerant.

Evenl. l. 1.
Path. c. 18.

r Mala con-

suetudinis

detravator

ingenium,

ne bene fi-

ciat. Pro-

sper Cala-

nas, l. de

atra bile.

Plura fa-

ciunt homi-

nes e con-

stetudine,

quam e ra-

tione.

A teneris

assuescere

multum est.

Vide mi-

liora pro-

boque, de-

teriora si-

quor. Ovid.

si Nemo le-

ditur nisi a

seipso.

Multi se

in inquit-

tudinem

precipiti-

ant ambi-

tione &

cupidita-

tione exca-

cati, non

intelligunt se illud a diis preter, quod sui ipsi si valint prestare

possint, si curis & perturbationibus, quibus assidue se macerant, im-

perare vellent. u Tanto studio miseriam causas, & alimenta do-

lorum querimus, utamque sicut felicissimam, tristam & miserabilem

spicimus. Petrar. prefat. de Remedii, &c.

They are commonly reduced into two inclinations, *Irafcible*, and *Concupiscible*. The Thomists subdivide them into eleven, six in the *Coveting*, and five in the *Invading*. Aristotle reduceth all to *Pleasure* and *Pain*; *Plato* to *Love* and *Hatred*; *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 evil, we absolutely hate it: if present, it is *Sorrow*: if to come, *Fear*: These four passions *Bernard* compares to the wheels of a Chariot, by which we are carryed in this world. All other passions are subordinate unto these four, or six, as some will: *Love*, *Joy*, *Desire*, *Hatred*, *Sorrow*, *Fear*: The rest, as *Anger*, *Envy*, *Emulation*, *Pride*, *Jealousie*, *Anxiety*, *Mercy*, *Shame*, *Discontent*, *Despair*, *Ambition*, *Avarice*, &c. are reducible unto the first: and if they be immoderate, they 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 meekness, patience, and the like; but most part for want of government, out of indiscretion, ignorance, they suffer themselves wholly to be led by sense; and are so far from repressing rebellious inclinations, that they give all encouragement unto them, leaving the reins, and using all provocations to further them: bad by Nature, worse by Art, Discipline, Custom, Education, and a perverse will of their own, they follow on, whereforever their unbridled Affections will transport them, and do more out of custom, self-will, than out of Reason. *Contumax voluntas*, as *Melancthon* calls it, *malum facit*: this stubborn will of ours perverts judgement, which sees and knows what should and ought to be done, and yet will not do it. *Mancipia gule*, slaves to their several lusts, and appetite, they precipitate and plunge themselves into a Labyrinth of cares, blinded with lust, blinded with ambition; They seek that at Gods hands, which they may give unto themselves, if they could but refrain from those cares, and perturbations, wherewith they continually macerate their mindes. But giving way to these violent passions of fear, grief, shame, revenge, hatred, malice, &c. they are torn in peices, as *Algon* was with his dogs, and crucifie their own souls.

SUBJECT. 4.

Sorrow a cause of Melancholy.

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 *Irafcible* appetite, may justly be challenged by *Sorrow*. An inleparable companion, *The Mother* and daughter of melancholy, *her Epitome*, *Symptome*, and chief cause: as *Hippocrates* hath it: They beget one another, and tread in a ring, for *Sorrow* is both Cause and Symptom of this disease. How it is a Symptom shall be shewed in his place. That it is a cause all the world acknowledgeth, *Dolor* nonnullis insania causa fuit, & aliorum morborum insanabilium, saith *Plutarch* to *Apolonius*; a cause of madness, a cause of many other diseases, a sole cause of this mischief, *Lemnius* calls it. So doth *Rhasus* cont. l. 1. 19. *Viltra* tract. 9. *Guianerius* Tract. 15. c. 5. And if it take root once, it ends in despair, as *Felix Plater* observes, and as in *Cebes* table, may well be coupled with it. *Chrysostom* in his seventeenth Epistle to *Olympia*, describes it to be a cruel torture of the soul, a most inexplicable grief, poisoned worm, consuming body and soul, and gnawing the very heart, a perpetual lib. 1. executioner, continual night, profound darkness, a whirlwind, a tempest, an ague not appearing, heating worse than any fire, and a battel 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 *Prometheus* heart, and no heaviness is like unto the heaviness of the heart, *Eccles.* 25. 15, 16. Every perturbation is a misery, but grief a cruel torment, a domineering passion: as in old Rome, when the Dictator degenerated was created, all inferiour magistracies ceased: when grief appears, all other passions vanish. It dries up the bones, saith *Solomon*, c. 17. Prov. makes them hollow-eyed, pale, and a little lean, furrow faced, to have dead looks, wrinkled brows, riveled cheeks, dry bodies, and quite perverts their temperature that are misaffected with it. As *Elenora* that exil'd mournful Dutchess (in our English *Ovid*) laments to her noble husband *Humphrey* Duke of Gloucester,

Sawest thou those eyes in whose sweet cheerful look,

Duke Humphrey once, such joy and pleasure took,

Sorrow hath so despoil'd me of all grace, Thou couldst not say this was my Elnors face.

Like a foul Gorgon, &c.

nibra profunda, tempestas & turbo & febris non apparet omni igni calidius incendens; longior, & pugna finem non habens—Crucem circumfert dolor, faciens omni tyranno crudeliorem pre se fert. c Nat. Comet. Mythol. l. 4. c. 6. d Tully 3. Tust. omnis perturbatio miseria, & carnisicina est dolor. e M. Drayton in his Her. ep.

Sorrow.
Istius do-
lor.

x Timor &
miseria,
si diu per-
severet,

causa &
sibiles attri-
buntis,

fast, & in
circulum se
procurrent.

Hip. Apol-
l. 23. l. 6.
idem An-
talas cap.

19. Vil-
trius Fa-
ventius
prat.

y Multis
maior &
mita hoc
dilatit

aut. Lem-
cap. 16.

z Multa
causa &
tristitia

faciunt ac-
tendi ma-
lancholiam

(cap. 3. de
mentis

alien.) si
altas ra-
dices agat,

in veram
fixamque

melancholiam & in
desperationem

non desinit.

flax, ejus
viro furor
desperatio

finalis ponit.

b Anima-
rum crudela
tormentum,

dolor inex-
plicabilis,
tinea non

salum offa,
sed corda
peritiora

perpetuas
carnifex,
vires ani-

me confu-
mens, iugis
nox, & te-

It

Grato confil. 21. lib. 2. mifititia mifitium in frigidat corpus, calorem in natum extinguit, appetitum auferit. R. Cor refrigerat triftitia, triftitia ex ficit, in natumque calorem obruit, uigilias inducit, concoctionem labefcit, fanguinem increfcit, exaggeratque melancholicum faciem.
h Spiritus & fanguis hoc contaminatur. Pifo.
f Marc. 6. 16. 11. R. digne maceror, maceror & confentio mifer, offa atque pillum mifera macritudine. Plaut. h Aluum inceptum & affum d triftitia fol.
i Hildeheim. Sydel. 2. de melancholia, maxime animi pofta accedente, in priora fymptomata incidit.

*It hinders concoction, refrigerates the heart, takes away ftomach, colour, and fleep; thickens the blood, (v Fernelius l. 1. c. 18. de morb. caufis) contaminates the fpirits (h Pifo) Overthrows the natural heat, perverts the good effate of body and mind, and makes them weary of their lives, cry out, howl and roar for very anguifh of their fouls. David confeffed as much, Pfal. 38. 8. I have roared for the very difquietnefs of my heart. And Pfal. 119. 4. part. 4. v. My foul melteth away for very heavinefs, verl. 38. I am like a bottle in the fmoak. Antiochus complained that he could not fleep, and that his heart faint-ed for grief, *Chrift* himfelf, *Vir dolorum*, out of an apprehenfion of grief, did fweat blood, Mark 14. His foul was heavy to the death, and noorrow was like unto his. *Grato confil. 21. l. 2.* gives inftance in one that was fo melancholy by reafon of a grief: and *Montanus confil. 30.* in a noble Matron, *that had no other caufe of this mifchief. J. S. D.* in *Hildeheim*, fully cured a patient of his, that was much troubled with melancholy, and for many years, *but afterwards by a little occafion of forrow, he fell into his former fits, and was tormented as before.* Examples are common, how it caueth melancholy, *de fperation, and fometimes death it felf; for (Eccles 38. 15.) Of heavinefs cometh death. Worldly forrow caueth death, 2 Cor. 7. 10. Pfal. 31. 10. My life is wafted with heavinefs, and my years with mourning. Why was Hecuba laid to be turned to a Dog? Niobe into a Stone? but that for grief fhe was fenfelefs and ftupid. Severus the Emperour dyed for grief; and how many myriads be-fides?*
Tanta illi eft feritas, tanta eft infania luitus. Melancthon gives a reafon of it, *the gathering of much melancholy blood about the heart, which collection extinguifheth the good fpirits, or at leaft dullerh them, forrow ftrikes the heart, makes it tremble and pine away, with great pain: And the black blood drawn from the fpleen, and diffufed under the ribs, on the left fide, makes thofe perilous hypocondriacal convulfions, which happen to them that are troubled with Sorrow.**

SUBSECT. c.

Fear, a Cause.

COsin german to *Sorrow*, is *Fear*, or rather a sister, *fidus Achates*, and continual companion, an assistant and a principal agent in procuring of this mischief; a cause and symptom as the other. In a word, as *Virgil* of the *Harpies*, I may justly say of them both.

Tristius haud illis monstrum, nec savior ulla
Pestis & ira Deum stygiis sese extulit
undis.

A sadder monster, or more cruel plague
to tell.

Or vengeance of the Gods, ne'r came from
Stryx or Hell.

This foul fiend of fear was worshipp'd heretofore as a God by the *Lacedemonians*; and most of those other torturing P affections, and so was sorrow amongst the rest, under the name of *Angerona Dei*, they stood in such awe of them, as *Austin de Civitat. Dei, lib. 4. cap. 8.* noteth out of *Varro*, Fear was commonly ador'd and painted in their Temples with a Lions head; and as *Macrobius* records 1. 10. *Saturnaliuum*; * In the Calends of January *Angerona* had her holy day, to whom in the Temple of Volupia, or Goddess of pleasure; their *Augures* and *Bishops* did yearly sacrifice; that being propitious to them, she might expell all cares, anguish, and vexation of the mind, for that year following. Many lamentable effects this Fear causeth in men, as to be red, pale, tremble, sweat, † 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 speak, or shew themselves in publick assemblies, or before some great personages, as *Tully* confessed of himself, 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 Tragedus*, so much afraid of his auditory, when he was to make a speech to the rest of the Gods, that he could not utter a ready word, but was compelled to use *Mercuries* help in prompting. Many men are so amazed and astonish'd with fear, they know not where they are, what they say, * what they do, and that which is worst, it tortures them many dayes before with continual affrights and suspicion. It hinders most honourable attempts, and makes their hearts ake, sad and heavy. They that live in fear are never free, † resolute, secure, never merry, but in continual pain; that, as *Vives* truly said, *Nulla est miseria major quam metus*, no greater misery, no rack, nor torture like

conservat, sed & ingratum animi omne & laudabilem constant
impedit. Thucydides.

60

unto it, ever suspicious, anxious, solicitous, they are childishly drooping without reason, without judgement, * especially if some terrible object be offered, as Plutarch hath it. It causeth oftentimes sudden madness, and almost all manner of diseases, as I have sufficiently illustrated in my ^a Digression of the force of Imagination, and shall do more at large in my section of ^b Terrours. Fear makes our Imagination conceive what it list, invites the devil to come to us, as ^c Agrippa and Cardan avouch, and tyrannizeth over our Phantasie more than all other affections, especially in the dark. We see this verified in most men, as ^d Lavater saith, *Que metunt, fingunt*; what they fear they conceive, and saign unto themselves; they think they see Goblins, Hags, 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 bugbear) all his life after. Augustus Caesar durst not sit in the dark, nisi aliquo assidente, saith ^e Suetonius, Nunquam tenebris evigilavit. And 'tis strange what women and children will conceive unto themselves, if they go over a Church-yard in the night, lye, or be alone in a dark room, how they sweat and tremble on a sudden. Many men are troubled with future events, foreknowledge of their fortunes, destinies, as Severus the Emperour, Adrian, and Domitian, Quod sciret ultimum vite diem, saith Suetonius, valde sollicitus, much tortured in mind because he foreknew his end; with many such, of which I shall speak more opportunely in ^f another place. Anxiety, mercy, pitty, indignation, &c. and such fearful branches derived from these two stems of fear and sorrow, I voluntarily omit; read more of them in ^g Carolus Pascalius, ^h Dandinus, &c.

SUBJECT. 6.

Shame and Disgrace Causes.

SHAME and Disgrace cause most violent passions, and bitter pangs. Ob pudorem & dedecus publicum, ob errorem commissum sepe moventur generosi animi (Felix Plater lib. 3. de alienat. mentis) Generous minds are often moved with shame, to despair for some publick disgrace. And he, saith Philo lib. 2. de provid. dei, ^h That subjects himself to fear, grief, ambition, shame, is not happy, but altogether miserable, tortured with continual 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 contemn pleasure, bear grief indifferently, but they are quite ^k battered and bro-

ⁱ Multi contemunt mundi strepitum, repant pro nihilo gloriam, sed timeant infamiam, offensam, repulsum. Voluptatem severissime contemunt, in dolore sunt molliores, gloriam negligunt, franguntur infamia. ^k Gravius contumeliam ferimus quam detractionem, ut abjecti nimis animo sumus. Plut. in Timol.

ken with reproach and obloquy: (siquidem vita & fama pari passu ambulant) and are so dejected many times for some publick injury, disgrace, as a box on the ear, 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: Hieronym. Aristotle because he could not understand the motion of Euripus, for grief and shame drowned himself: Calius Rodiginus antiquar. l. 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 himself, ^m for that a Tragedy of his was hissed off the stage: Valer. max. lib. 9. cap. 12. Lucretia stabbed her self, 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 sat solitary in the fore-part of the Ship, abstaining from all company, even of Cleopatra her self, and afterwards for very shame, butchered himself, Plutarch vita ejus. Apollonius Rhodius ^p wilfully banished himself, forsaking his country, and all his dear friends, because he was out in reciting his Poems, Plinius lib. 7. cap. 23. Ajax ran mad, because his armes were adjudged to Ulysses. In China 'tis an ordinary thing for such as are excluded in those famous tryals of theirs, or should take degrees, for shame and grief to lose their wits, ^q Mat. Riccius expedit. ad Sinas l. 3. c. 9. Hostratus the Fryer took that book which Renclin had writ against him, under the name of Epist. obscurorum virorum, so to heart, that for shame and grief he made away himself, ^r Jovius in elogiis. A grave and learned Minister, and an ordinary Preacher at Almar in Holland, was (one day as he walked in the fields for his recreation) suddenly taken with a lask or looseness, and thereupon compelled to retire to the next ditch; but being ^s surprized at unawares, by some Gentlewomen of his Parish, wandering that way; was so abashed, that he did never after shew his head in publick; or come into the Pulpit, but pined away with Melancholy: (Pet. Forestus med. observat. lib. 10. observat. 12.) So shame amongst other passions can play his prize.

^t Hostratus cucullatus adeo graviter ob Renclini librum, qui inscribitur, Epistole obscurorum virorum, dolore simul & pudore sanciat, ut seipsum interfecit. ^u Propter pudorem confusus, statim caput deliravit, &c. ob suspitionem, quod eum illum crimine accusarent.

I know there be many base, impudent, brazen-faced rogues, that will ^v Nulla pallefcere timor. culpâ, be moved with nothing, take no injury or disgrace to heart, laugh at all; let them be proved perjured, stigmatized, convict rogues, chievers,

u Ps. Impudice. B. Ita est. Ps. sceleris. B. dicit vera. Ps. Verbera. B. quip- pui Ps. furor. B. factum op- time. Ps. feci fraude. B. sunt mea istec. Ps. parricida. B. pergitu. Ps. privileg. B. sator. Ps. perjur. B. vera di- ci. Ps. punitis adolescentum. B. accrine. Ps. fur. B. habi. Ps. fugitiv. B. bombax. Ps. frax populi. B. Planissima. Ps. import lino. canum. B. contentis probos. Ps. adolus alic. 1. Scen. 3. X Cent. 7. e Plinio.

thieves, traitours, lose their ears, be whipped, branded, carted, pointed at, hissed, reviled, and derided with ^a *Balkio* the Baud in *Plan- tus*, 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 gene- rous spirit, tender of his reputation, will be deeply wounded, and so grievously affected with it, that he had rather give myriads of crowns, lose his life, than suffer the least de- famation of honour, or blot in his good name: And if so be that he cannot avoid it, as a Nightingale, *Que cantando vita moritur*, (saith ^a *Mizaldus*.) dies for shame, if ano- ther bird sing better, he languisheth and pineth away in the anguish of his spirit.

SUBJECT. 7.

Envy, Malice, Hatred, Causes.

ENvy and Malice, are two links of this chain, and both, as *Guianerius* Tract. 15. cap. 2. proves out of *Galen* 3. Aphorisme, com. 22. ^a cause this malady by themselves, especially if their bodies be otherwise disposed to Melancholy. ^a *Tis* *Valefcus* de *Taranta*, and *Felix Platerus* observation, ^a Envy so gnawes many mens hearts, that they become altogether melancholy. And therefore belike *Solomon*, *Prov.* 14. 13. calls it, the rotting of the bones, *Cyprian*, *vulnus occultum*;

^a *Siculi non invenere tyranni*

Majus tormentum

The *Sicilian* tyrants never invented the like torment. It crucifies their souls, withers their bodies, makes them hollow-eyed, ^b pale, lean, and ghastly to behold, *Cyprian* ser. 2. de zelo & livore. ^c As a Moth gnaws a garment, so, saith *Chyostome*, doth envy consume a man: to be a living Anatomy: a Skeleton, to be a lean and ^d pale carcass, quickned with a ^e *spend*, *Hall* in *Charact.* for so often as an en- vious wretch sees another man prosper, to be enriched, to thrive, and be fortunate in the world, to get honours, offices, or the like, he repines and grieves.

^f *intabescitq; vivendo*

Successu hominum—suppliciumque suum est.

He tortures himself if his equal, friend, neigh- bour be preferred, commended, do well, if he understand of it, it gauls him afresh, and no greater pain can come to him, than to hear of another mans well-doing, 'tis a dagger at his heart every such object. He looks at him, as

they that fell down in *Lucians* rock of honour, with an envious eye, and will damage himself, to another a mischief: *Atque cadet subito, dum super hoste cadat.* As he did in *Esop*, lose one eye willingly, that his fellow might lose both, or that rich man in ^a *Quintilian* that

poysoned the flowers in his garden, because his neighbours Bees should get no more ho- ney from them. His whole life is sorrow, and every word he speaks a Satyre, nothing sats him but other mens ruines. For to speak in a word, Envy is nought else but *Tristitia de bonis alienis*, sorrow for other mens good, be it present, past, or to come: ^b *gaudium de adversis*, and ^c joy at their harms, opposite to mercy, ^d which grieves at other mens mis- chances, and misaffects the body in another kind; so *Damasen* defines it, lib. 2. de or- thod. fid. *Thomas* 2. 2. quat. 36. art. 1. *Ari- stotle* 1. 2. Rhet. c. 4. & 10. *Plato* *Philebo*.

Tully 3. *Tusc. Greg. Nis.* 1. de virt. anima. c. 12. *Basil.* de Invidia. *Pindarus* Od. 1. ser. 5. and we find it true. 'Tis a common diseale, and almost natural to us, as ^e *Tacitus* holds, to envy another mans prosperity. And 'tis in most men an incurable diseale. ^f I have read, saith *Marcus Aurelius*, Greek, Hebrew, Chaldee Authors, I have consulted with many wise men, for a remedy for envy, I could find none, but to renounce all happiness, and to be a wretch, and miserable for ever. 'Tis the beginning of hell in this life, and a passion not to be excused. ^g Every other sin hath some pleasure annexed to it, or will admit of an excuse; envy alone wants both. Other sins 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 run and read them, as that of *Saul* and *David*; *Cain* and *Abel*, angebat illum non proprium peccatum, sed fratris prosperitas, saith *Theo- doret*, it was his brothers good fortune gauled him. *Rachel* envied her sister, being barren, *Gen.* 30. *Josephs* brethren him, *Gen.* 37. *Da- vid* had a touch of this vice, as he confesseth = *Psal.* 37. ^a *Jeremy* and ^b *Habbakuk*, they repined at others good, but in the end they corrected themselves. *Psal.* 75. fret not thy self, &c. *Domitian* spited *Agricola* for his worth, ^c that a private man should be so much glorified. ^d *Cecinna* was envied of his fel- low Citizens, because he was more richly adorned. But of all others, ^e women are most weak, ob pulchritudinem invidie sunt famina (*Museus*) aut amat, aut odit, nihil est ter- tium (*Granatensis*.) They love, or hate, no medium amongst them. *Implacabiles ple- rumque lasa mulieres*, *Agrippina* like, ^f A wo- man if she see her neighbour more neat or ele-

habu, aut voluptatem, sola invidia utraque caret, reliqua vitia foem habent, ira deservit, gula satiat, adium suum habet invidia nunquam quiescit. in terbat me amulatio propter sultor. n. Hist. 12.1. o Hab. 1. p. invidit privati nomen supra principis attoli. q. Tacit. Hist. lib. 2. part. 6. r. Peritiae dolo & invidia; si quem viderint ornatiorem si in publicum prodidit. Platina dial. amorum. f. Ant. Guianerius lib. 2. cap. 8. vim. At. Aurelii femina vicinam elegantius servitutam vident, itena instat in virum infigit, &c.

Q

gati

62

*Quod in equo & obo
veterat,
quoniam
nullus cum
inuria,
oratum
illam tan-
quam la-
grauaban-
tur.
u Quod
pulchritu-
dine ovis
excellit,
pelle in-
dignate
occidit.*

gant, richer in tires, Jewels, or apparel, is emvaged, and like a Lionsess sets upon her husband, rails at her, scoffs at her, and cannot abide her; so the Roman Ladies in Tacitus did at Solonina Cecinna's wife, because she had a better horse, and better furniture, as if she had hurt them with it; they were much offended: In like sort our gentlewomen do at their usual meetings, one repines or scoffs at anothers bravery and happiness. Myrsine an Asrick wench, was murdered of her fellows, because she did excel the rest in beauty, Constantine, Agricola. l. 11. c. 7. every Village will yield such examples.

SUBSECT. 8.

Emulation, Hatred, Faction, Desire of revenge, Causes.

*x Leti-
tis in-
die fecu-
da pemi-
tis, & li-
vor radix
omnium
malorum,
suis eladi-
um, inde
odium sur-
git emula-
tio. Cypri-
an ser. 2.
de Livor.
* Valeri-
us l. 3.
cap. 9.
y Qualis
est animi
tinea, que
tabes pe-
loris re-
lat in al-
tero vel
allorum
felicitate
sua facit
miseriam,
&
volat quasi
dam pectori
suo admove-
re carnis-
sives, cogitationibus
& sensibus suis
adhibere tortores,
qui se in insidias
cruciatibus la-
cerant. Non citius
tabes latet, non potius
potius esse iocundus;
suspiciatur semper &
emulatur, & dolatur
dies & noctes, potius
suis intermissione
laceratur.
z Quisquis est ille
quem amulas,
cui invidet,
is te subterfugere
potest, at tu non te
ubiunque fugeris,
adversarius tuus
tunc est, hostis
tuus semper in pectore
tuo est, pectus
intus inclusa,
ligatus es,
vinctus, velo
dominante captivus:
hic solatus tibi
ulla subvenit:
hinc diabolus inter
iustitia statim
moratur, & perit
primus, & perdidit,
Cyprian ser. 2. de
vilo & livore.*

*a Hicod.
97. dist.*

** Kai xeguds nequid
notis & tictore tictur,
Kai tictore tictur & tictore
tictur.*

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 between two of them, some simulas, jarr, private grudge, heartburning in the midst of them. Scarce two gentlemen dwell together in the Country, (if they be not near kin or linked in marriage) but there is emulation betwixt them and their servants, some quarrel or some grudge, betwixt their wives or children, friends and followers, some contention about wealth, gentry, precedence, &c. by means of which, like the Frog in *Æsop*, that would swell till she was as big as an Ox, burst her self at last; they will stretch beyond their fortunes, callings, and strive so long that they consume their substance in Law-suits, or otherwise in hospitality, feasting, fine clothes, to get a few bumpast titles, for ambitiousa paupertate laboramus omnes, to out-brave one another, they will tire their bodies, macerate their souls, and through contentions or mutual invitations begger themselves. Scarce two great Scholars in an age, but with bitter invectives they fall foul one on the other, and their adherents; *Scotists, Thomists, Reals, Nominals, Plato and Aristotle, Galenists and Paracelsians*, &c. it holds in all professions.

Honest emulation in studies, in all callings is not to be disliked, 'tis ingeniorum eos, as one calls 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 roused up with the glory of *Miltiades*; *Achilles* trophies moved *Alexander*,

** Ambire semper stulta confidentia est,
Ambire nunquam deses arrogancia est,*

'Tis a sluggish humour not to emulate or to sue at all, to withdraw himself, neglect, refrain from such places, honours, offices, through sloth, niggardliness, fear, bashfulness, or otherwise, to which by his birth, place, fortunes, education he is called, apt, fit, and well able to undergo; but when it is immoderate, it is a plague and a miserable pain. What a deal of money did *Henry* the eighth, and *Francis* the first, King of France, spend

at that famous interview? and how many vain Courtiers, seeking each to outbrave other, spent themselves, their lively-hood and fortunes, and dyed beggars? *Adrian* the Emperour, was so galled with it, that he killed all his equals; so did *Nero*. This passion made *Dionysius* the Tyrant banish *Plato* and *Philostratus* the Poet, because they did excell, and eclipse his glory, as he thought; The Romans exile *Coriolanus*, confine *Camillus*, murder *Scipio*; The Greeks by *Ostracism* to expel *Aristides*, *Nicias*, *Alcibiades*, imprison *The- sen*, 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 himself to be the more valiant man, in so much that all mens eyes were upon him, it so gauled *Philip*, *Francum urebat Regis victoria*; faith mine & Author, tam agre ferebat *Richard* gloriam, ut carpere dilla, calumniari facta; that he cavilled at all his proceedings,

*b Rana cu-
pida &
quandi bo-
rum, se di-
stendit,
&c.*

*c Amala-
tis alit in-
genia:
Paterculus
post. VII.*

** Grotius,
Epig. lib. 1.*

*d Anno
1519. be-
twixt Ar-
des and
Quine.
e Spartian.*

f Plutarch.

*g Johannes
Heraldus,
l. 2. c. 12.
de billis
sat.*

h. Nulla
dies tae-
tum potuit
lenire fu-
rorem, &
terrena bella
pace subla-
ta gerunt.
Jurat ad-
am, nec an-
te invictum
esse desinit,
quam esse
desit.
Paterculus.
vol. 1.
i. Ita fecit
haec fregit
miseria
ut adhibe-
re solent
aliquando,
delat po-
pulos, pro-
vincias
aliqui flo-
rentes redi-
gat in so-
litudines,
mortales
vero mis-
eros in pro-
funda mis-
eriarum
valle mis-
erum valle
miserabi-
liter im-
mergat.
* Carthago
amula No-
mani im-
pari fan-
ditur in-
terit. Se-
lusi. Catil-
k Paul.
3. Col.
1 Rom. 12.

ings, and fell at length to open defiance; he could contain no longer, but hasting home, invaded his territories, and professed open war. *Flavred stirs up contention, Prov. 10. 12.* and they break out at last into immortal enmity, into virulency, and more than *Vatinius* hate and rage; ^b they persecute each other, their friends, followers, and all their posterity with bitter taunts, hostile wars, scurril investives, libels, calumnies, fire, sword, and the like, and will not be reconciled. Witness that *Guelf* and *Gibelline* faction in *Italy*; that of the *Adurni* and *Fregosi* in *Genoa*; that of *Cneius Papirius*, and *Quintus Fabius* in *Rome*; *Cesar* and *Pompey*; *Orleans* and *Burgundy* in *France*; *Tork* and *Lancaster* in *England*: Yea, this passion so rageth many times, that it subverts not men only, and families, but even populous Cities, * *Carthage* and *Corinth* can witness as much, nay flourishing Kingdoms are brought into a wilderness by it. This hatred, malice, faction, and desire of revenge, invented first all those racks, and wheels, strapadoes, brazen bulls, feral engines, prisons, inquisitions severe laws to macerate and torment one another. How happy might we be, and end our time with blessed days, and sweet content, if we could contain our selves, and as we ought to do, put up injuries, learn humility, meekness, patience, forget and forgive, as in ^k Gods word we are in-joynd, compose such final controversies amongst our selves, moderate our passions in this kind, and think better of others, as ⁱ *Paul* would have us, than 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 do invicem angariare, maul and vex one another, torture, disquiet, and precipitate our selves into that gulf of woes and cares, aggravate our misery, and melancholy, heap upon us hell and eternal damnation.

SUBJECT. 9.

Anger a Cause.

Anger, a perturbation, which carries the spirits outwards, preparing the body to melancholy, and madness it self: *Ira furor brevis est*; and as ^m *Piccolomineus* accounts it, one of the three most violent passions. ⁿ *Aretius* sets it down for an especial cause (so doth *Seneca*, ep. 18. l. 1,) of this malady. ^o *Mag-ninus* 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 madness, saith *S. Ambrose*. 'Tis a known saying, *Furor sit laesa sapiens patientia*, the most patient spirit that is, if he be often provoked, will be incensed to madness; it will make a devil of a Saint: And therefore *Basil* (be-like) ^p his Homily de *Ira*, calls it *tenebras rationis, morbum anima, & demonem possi-*

63
mum; the darkning of our understanding, and a bad Angel. ^p *Lucian* in *Abdicato*, Tom. 1. will have this passion to work this effect, especially in old men and women, *Anger and calumny* (saith he) *trouble them at first, and after a while break out into open madness: 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, *L. de Ira Dei*, ad *Donaum* c. 5. is *q* *sava animi tempestas*, &c. a cruel tempest of the mind, making his eyes sparkle fire, and stare, teeth gnash in his head, his tongue stutier, his face pale, or red, and what more filthy imitation can be of a mad man?

^r *Ora tument ira, fervescunt sanguine vena, Lumina Gorgonio sevirus angue micant.* They are void of reason, inexorable, blind, like beasts and monsters for the time, say and do they know not what, curse, swear, rail, fight, and what not? How can a mad man do more? as he said in the Comedy, *Iracundia non sum apud me*, I am not mine own man. If these fits be immoderate, continue long, or be frequent, without doubt they provoke madness. *Montanus* consul. 21. had a melancholy Jew to his patient, he ascribes this for a principal cause: *Irasciebatur levibus de causis*, He was easily moved to anger. *Ajax* had no other beginning of his madness; and *Charles* the sixth, that Lunatick French King, fell into this misery, out of the extremity of his passion, desire of revenge and malice, ^t incited against the Duke of *Britain*, he could neither eat, drink, nor sleep for some days together, and in the end, about the Calends of July, 1392. he became mad upon his horse-back, drawing his sword, striking such as came near him promiscuously, and so continued all the days of his life, *Emil. lib. 10. Gal. hist. Aegippus de excid. urbis Hieros. l. 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 *Josippus*, and played many such Bedlam pranks, 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 deseruit ira*, by and by outrageous again. In hot cholerick bodies, nothing so soon causeth madness, as this passion of Anger, besides many other diseases, as *Pellegrinus* observes, *Cap. 21. l. 1. de hum. affect.* *Sanguinem imminuit, fel auget*: And as ^v *Valesius* controverts, *Med. contr. lib. 5. contro. 8.* many times kills them quite out. If this were the worst of this passion, it were more tolerable, ^y But it ruins and subverts whole Towns, ^z Cities, Families, and Kingdoms; *Nulla pestis humano generi plurius stetit*, saith *Seneca*, de *Ira*, lib. 1. No plague hath done mankind so much harm. Look into our Histories, and you shall almost meet with

64

in Stalio-
ram figuram
et popule-
ram conti-
net affus.

with no other subject, but what a company of hare-brains have done in their rage. We may do well therefore, to put this in our procession amongst the rest: *From all blindness of heart, from pride, vain-glory, and hypocrisie, from envy, hatred and malice, anger, and all such pestiferous perturbations, Good Lord deliver us.*

SUBSECT. 10.

Discontents, Cares, Miseries, &c. causes.

Discontents, cares, crosses, miseries, or whatsoever it is, that shall cause any molestation of spirits, grief, anguish, and perplexity, may well be reduced to this head, (preposterously placed here in some mens judgements they may seem) yet in that *Aristotle* in his *Rhetorick* defines these cares, as he doth Envy, Emulation, &c. still by grief, I think I may well rank them in this Irascible row; being that they are as the rest, both causes and Symptoms of this disease, producing the like inconveniences, and are most part accompanied with anguish and pain. The common Etymology will evince it, *Cura quasi cururo, Dementes cura, insomnes cura, damnoſa cura, tristes, mordaces, caruifices, &c.* biting, eating, gnawing, cruel, bitter, sick, sad, unquiet, pale, teutrick, miserable, intolerable cares, as the Poets call them, worldly cares, and are as many in number as the Sea sands. *Galen, Fernelius, Felix Plater, Valeſcus de Taranta, &c.* reckon afflictions, miseries, even all these contentions, and vexations of the mind, as principal causes, in that they take away sleep, hinder concoction, dry up the body, and consume the substance of it. They are not so many in number, but their causes are as divers, and not one of a thousand free from them, or that can vindicate himself, whom that *Ate dea*,

* *Per hominum capita molliter ambulans,*

Plantae pedum teneras habens :

Over mens heads walking aloft,

With tender feet treading so soft,

Homer's Goddesses Are, hath not involved into this discontented rank, or plagued with some misery or other. *Hyginus*, *fab.* 220. to this purpose hath a pleasant tale. Dame *Cura* by chance went over a brook, and taking up some of the dirty slime, made an Image of it; *Jupiter* chisoons coming by, put life to it, but *Cura* and *Jupiter* could not agree what name to give him, or who should own him; the matter was referred to *Saturn* as Judge, he gave this arbitrement, His name shall be *Homo ab humo*, *Cura* cum possidet quamdiu vivat, *Care* shall have him whilst he lives, *Jupiter* his soul, and *Tellus* his body when he dies. But to leave tales. A general cause, a continue 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 mace

fate, and make him weary of his life; to think that he can never be secure, but still in danger, sorrow, grief, and persecution. For to begin at the hour of his birth, as ^{Pliny} doth elegantly describe it, *He is born naked, and falls with a whining at the very first, he is swaddled and bound up like a prisoner, cannot help himself, and so he continues to his lives end.* *Cujusque fera pabulum,* saith * *Seneca*, impatient of heat and cold, impatient of labour impatient of idleness, exposed to Fortunes contumelies. To a naked Mariner *Lucretius* compares him, cast on shore by shipwreck, cold and comfortless in an unknown Land: No estate, age, sex, can secure himself from this common misery. *A man that is born of a woman, is of short continuance, and full of trouble,* Job 14. 1, 22. and while his flesh is upon him, he shall be sorrowful, and while his soul is in him, it shall mourn. All his days are sorrow, and his travels grief; his heart also taketh not rest in the night, Eccles 2. 23. And 2. 11. All that is in it, is sorrow and vexation of spirit. ^{Ingress, progress, regress, egress,} much alike: Blindness seizeth on us in the beginning, labour in the middle, grief in the end; error in all. What day riseth to us, without some grief, care, or anguish? Or what so secure and pleasing a morning have we seen, that hath not been overcast before the evening? One is miserable, another ridiculous, a third odious. One complains of this grievance, another of that. *Aliquando nervi, aliquando pedes vexant,* (*Seneca*) *nunc distillatio, nunc epas est morbus;* *nunc deest, nunc superest sanguis:* Now the Head akes, then the Feet, now the Lungs, then the Liver, &c. *Hinc sensus exuberat, sed est pudori degener sanguis,* &c. He is rich, but base born; he is noble, but poor; a third hath means, but he wants health peradventure, or wit to manage his estate: Children vex one, Wife a second, &c. *Nemo facile cum conditione sua concordat,* no man is pleased with his fortune, a pound of sorrow is familiarly mixt a dram of content, little or no joy, little comfort, but ^{every} where danger, contention, anxiety in all places: Go where thou wilt, and thou shalt find discontents, cares, woes, complaints, sicknesses, diseases, incumbances, exclamations: *If thou look into the Market, there* (saith * *Chrysostom*) *is brawling and contention; if to the Court, there is flattery and flattery; if to a private mans house, there's care and care, heaviness, &c.* As he said of old,

*Nil homine in terrâ spirat miserum magis
alma?*

No creature so miserable as man, so generally
molested, 'in miseries of body, in miseries of
mind, miseries of heart, in miseries asleep, in
miseries awake, in miseries wheresoever he
turns, as Bernard found, Nunquid tentatio
est vita humana super terram? A meer tempta-
tion is our life, (*Austin. confess. lib. 10. cap.*
28.) catena perpetuorum malorum, & quis po-
test molestias & difficultates pati? Who can
endure

* *re blandiunt fortuna intercedi, in calamitatibus laboribus, semper fluit & miseri, cordas. in prosperis in adversis desolatio, & adversa prospera timor, qui inter hec medias lucet, ubi non sit humana vitio tentatio? n cardas. confol. Sapientia.*

endure the miseries of it? * In prosperity we are insolent and intolerable, dejected in adversity, in all fortunes foolish and miserable. = 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? * Wisdom hath labour annexed to it, glory envy; riches and cares, children and incumbrances, pleasure and diseases, rest and beggary go together: As if a man were therefore born, (as the Platonists hold) to be punished in this life, for some precedent sin. Or that as Pliny complains, Nature may be rather accounted a step-mother, than a mother unto us, all things considered: No creature's life so brittle, so full of fear, so mad, so furious; only man is plagued with envy, discontent, griefs, covetousness, ambition, superstition. Our whole life is an Irish Sea, wherein there is nought to be expected, but tempestuous storms, and troublesome waves, and those infinite,

P Tantum malorum pelagus aspicio,

Ut non sit inde enatandi copia.

No Hælyonian times, wherein a man can hold himself secure, or agree with his present estate: but as Boetius infers, There is something in every one of us, which before tryal we seek, and having tryed abhor: * We earnestly wish, and eagerly covet, and are afterwards weary of it. Thus betwixt hope and fear, suspicions, angers, Inter spemque metumque, timores inter & iras, betwixt falling in, falling out, &c. we bangle away our best days, befool out our times, we lead a contentious, discontent, tumultuous, melancholy, miserable life; inasmuch, that if we could foretel what was to come, and it put to our choice, we should rather refuse, than accept of this painful life. In a word, the World it self is a maze, a labyrinth of errors, a desert, a wilderness, a den of thieves, cheaters, &c. full of filthy puddles, horrid rocks, precipitums, an ocean of adversity, an heavy yoke, wherein infirmities and calamities overtake, and follow one another, as the Sea waves; and if we scape Scylla, we fall foul on Charybdis, and so in perpetual fear, labour, anguish, we run from one plague, one mischief, one burden to another, duram servientes servitutum, and you may as soon separate weight from lead, heat from fire, moistness from water, brightness from the Sun, as misery, discontent, care, calamity, danger from a man. Our Towns and Cities are but so many dwellings of humane misery. In which grief and sorrow (as he right well observes out of Solon) innumerable troubles, labours of mortal men, and all manner of vices, are included, as in so many pens. Our villages are like mole-hills, and men as so many Emmets, busie, busie still, going to and fro, in and out, and crossing one anothers projects,

periti pitant, expiti horreat. * Esse in honore iuvat, mor displicet. (Hor. t. Baribius in 6. Job. terbis & oppida nihil aliud sunt quam humanarum arumnarum domicilia, quibus lullus & maror, & mortalium caril infortitque labores, & omnis generis vitia, quasi septu includuntur.

as the lines of several Sea-cards cut each other in a Globe or Map. Now light and merry, but (= as one follows it) by-and-by sorrowful, 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 Jovis, in the Worlds esteem, Gullina filius alba, an happy and fortunate man, ad invidiam felix, because rich, fair, well allied, in honour and office; yet peradventure ask himself, and he will say, That of all others he is most miserable and unhappy. A fair shoe, Hic soccus novus, elegant, as he said, sed nescis ubi urat, but thou knowest not where it pincheth. It is not another mans opinion can make me happy; but as Seneca well hath it, He is a miserable wretch, that doth not account himself happy, though he be Sovereign 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 seem to others, if thou thyself dislike it? A common humour it is of all men to think well of other mens fortunes, and dislike their own: * Cui placet alterius, sua nimirum est odio fors: but qui sit Mæcenas, &c. how comes it to pass, what's the cause of it? Many men are of such a perverse nature, they are well pleased with nothing (saith Theodoret) neither with riches, nor poverty, they complain when they are well, and when they are sick, grumble at all fortunes, prosperity and adversity; they are troubled in a cheap year, 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 think 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, inasmuch, that as Paternulus mentioneth of him, you can scarce find of any Nation, order, age, sex, one for happiness to be compared unto him: he had in a word, Bona animi, corporis & fortune, goods of mind, body, and fortune, so had P. Mutianus Crassus. Lampisoca that Lacedemonian Lady, was such another in Plinies conceit, A Kings wife, a Kings mother, a Kings daughter: And all the world esteemed as much of Polyxates of Samos. The Greeks brag of their Socrates, Phocyon, Aristides; the Psophidians in particular of their Aglaus, Omni vitæ felix, ab omni periculo immunis (which by the way Pausanias held impossible) the Romans of the Cato, Curius, Fabricius, for their composed fortunes, and retired estates, government of passions, and contempt of the world: yet none of all these

disis, hominum invenies cuius felicitatem fortune Metelli comparas. Vol. 1. c. P. Crassus Mutianus, quinque habuisse dicitur verum bonarum maxima, quod esset ditissimus, quod esset nobilissimus, eloquentissimus, jurisconsultissimus, Pontifex maximus. f. Lib. 7. Regis filia, Regis uxor, Regis mater. g. Qui nihil unquam malis aut diris, aut fclis, aut fclis, qui bene semper fecit, quod aliter facere non potuit.

66

was happy, or free from discontent, neither *Metellus*, *Crassus*, nor *Polyrates*, for he died a violent death, and so did *Cato*: And how much evil doth *Lactantius* and *Theodoret* speak of *Socrates*, a weak man, and so of the rest. There is no content in this life, but as he said, *All is vanity and vexation of spirit*; lame and imperfect. Hadst thou *Sampson's* hair, *Milo's* strength, *Scanderbeg's* arm, *Solomon's* wisdom, *Abolom's* beauty, *Crassus* his wealth, *Pafetus obulum*, *Cesar's* valour, *Alexander's* spirit, *Tully's* or *Demosthenes's* eloquence, *Gyge's* ring, *Perseus Pegasus*, and *Gorgon's* head, *Nestor's* years to come, all this would not make thee absolute; give thee content, and true happiness in this life, or so continue it. Even in the midst of all our mirth, jollity and laughter, is sorrow and grief: or if there be true happiness amongst us, 'tis but for a time,

Definit in piscem mulier formosa superne: a fair morning turns to a lowering afternoon. *Brutus* and *Cassius*, once renowned, both eminently happy, yet you shall scarce find two (saith *Paterculus*) quos fortuna maturius destituerit, whom fortune sooner forsook. *Hannibal* a conqueror all his life, met with his match, and was subdued at last.

Occurrit forti, qui magis fortis erit. One is brought in triumph, as *Cesar* into *Rome*, *Alcibiades* into *Athens*, coronis aureis donatus, crowned, honoured, admired; by-and-by his statues demolished, he hissed out, massacred, &c. *Magnus Gonsalva* that famous Spaniard, was of the Prince and people at first honoured, approved; forthwith confined and banished. *Admirandas actiones, graves plerunque sequuntur invidie, & acres calumnia*: 'tis *Polybius* his observation, grievous enmities, and bitter calumnies, commonly follow renowned actions. One is born rich, dyes a beggar: found to day, sick to morrow: now in most flourishing estate, fortunate and happy, by-and-by deprived of his goods by foreign enemies, robbed by thieves, spoiled, captivated, impoverished, as they of *Rabbah* put under iron saws, and under iron harrows, and under axes of iron, and cast into the tile kiln,

Quid me felicem toties iactastis amici,

Qui cecidit, stabili non erat ille gradu,

He that erst marched like *Xerxes* with innumerable armies, as rich as *Crassus*, now shifts for himself in a poor cock-boat, is bound in iron chains, with *Bajazet* the Turk, and a foot-stool 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 own 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 demon, we maul, persecute, and

study how to sting, gaul, and vex one another with mutual hatred, abuses, injuries; preying upon, and devouring as so many ravenous birds; and as jugglers, panders, bawds, coustening one another; or raging as Wolves, Tygers and Devils, we take a delight to torment one another; men are evil, wicked, malicious, treacherous, 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 own ends, hard-hearted, merciless, pitiless, and to benefit themselves, they care not what mischief they procure to others. *Praxinos* and *Gorgo* in the Poet, when they had got in to see those costly fights, they then cryed *bene est*, and would thrust out all the rest: when they are rich themselves, in honour, preferred, full, and have even that they would, they debar others of those pleasures which youth requires, and they formerly have enjoyed. He sits at table in a soft chair at ease, but he doth not remember in the mean time, that a tired waiter stands behind him, an hungry fellow ministers to him full, he is a thirst that gives him drink (saith *Epictetus*) and is silent while he speaks his pleasure, *penfise, sad*, when he laughs. *Pleno se proluir auro*; He feasts, revels, and profusely spends, hath variety of robes, sweet musick, ease, and all the pleasure the world can afford, whilst many an hunger-starved poor 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 pain and grief, is in great distress and sorrow of heart. He loathes and scorns his inferior, hates or emulates his equal, envies his superiour, insults over all such as are under him, as if he were of another Species, a demigod, not subject to any fall, or humane infirmities. Generally they love not, are not beloved again: they tire out others bodies with continual 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 seek all means to depress, even most worthy and well deserving, better than themselves, those whom they are by the laws of nature, bound to relieve and help, as much as in them lyes, they will let them crier-waul, starve, beg and hang, before they will any wayes (though it be in their power) assist, or ease: so unnatural are they for the most part, so unregardful: 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 proof of their discontent and misery, examine every condition and calling apart. Kings, Princes, Monarchs, and Magistrates seem to be most happy, but look into their estate, you shall find them to be most encombred with cares in perpetu-

n Omnes hic aut captant, aut capiant: aut cadaveris que latitant, aut corvi qui lacerant.
Petrus.
O Homo omnes mortuum est, illi nam superat se, lapide & uti-los piliore obscura te-rit. Henf.
P Quod Paterculus de populo Romano, durante bello Paulico per annos 115, aut bellum inter eos, aut belli propa-ratio, aut infida pax, idem ego de mundi ac-colis.
q Theocri-tus Edyll.
t Qui se-dit in mis-sa, non me-minit sibi otioso mi-ni-strare nego-tiosum loci t i s s u r i o -tes, bibere s-tientes.
Quando in adole-scentia sua ipsi vix-erint, lauti-us & libe-rius volup-tates suas exple-rint, illi gnatie im-potent du-rantes continen-tia lo-gu-tur.
t Lugubris Atq lallag-servo Regum tamidas obfidet ar-cus. Res qd inquieta felicitas.
al

al fear, agony, suspicion, jealousy: that as
 nPlus alios = he said of a Crown, if they knew but the
 quam mil- discontents that accompany it, they would not
 lis habet. stoop to take it up. *Quem mihi regem dabis*
 Non inveni (saith Chrysostom) non curis plenum? What
 jacetum King canst thou shew me, not full of cares?
 tollit. Valer. l. 7. * Look not on his crown, but consider his affli-
 c. 3. ctions: attend not his number of servants, but
 X Non dia- multitude of crosses. *Nihil aliud potestas cul-*
 dona aspi- minis, quam tempestas mentis, as Gregory se-
 cias, sed condns him: Sovereignty is a tempest of the
 vitam af- Soul: Sylt like they have brave titles, but
 flictione terrible fits: splendorem titulo, cruciatum ani-
 refertam, mo: which made * Demofthenes vow, si vel
 non cater- ad tribunal, vel ad interitum duceretur: if
 was satelli- to be a Judge, or to be condemned, were put
 tum, sed to his choice, he would be condemned. Rich
 curarum men are in the same predicament: what their
 multitudi- pains are, *stulti nesciunt, ipsi sentiunt*: they
 nem. feel, fools perceive not, as I shall prove else-
 * As Pla- where, and their wealth is brittle, like chil-
 tarch re- dren's rattles: they come and go, there is no
 lateth. certainty in them; those whom they elevate,
 they do as suddenly depress, and leave in a vale
 of misery. The middle sort of men are as so
 many asses to bear 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.
 y Self. 2. The poor I reserve for another place, and
 memb. 4. their discontents.
 subst. 6.

y Self. 2.
memb. 4.
subst. 6.

z Stercus
& urina,
medicorum
furecula
prima.

a Nihil lu-
crantur,
nisi adma-
dam menti-
endo. Tell.
Offic.

b Hor. l. 2.
od. 1.

c Rarus se-
lix idemq;
senex. Sine-
ca in Her-
atp.

For particular professions, I hold as of the
 rest, there's no content or security in any;
 On what course will you pitch, how resolve?
 To be a Divine 'tis contemptible in the worlds
 esteem: To be a Lawyer 'tis to be a wrangler:
 To be a Physician, *pudet lotii*, 'tis loathed:
 A Philosopher, a mad man: an Alchymist, a
 beggar: a Poet, *esurit*, an hungry Jack: A
 Multian, a player: A School-master, a
 drudge: An Husband-man, an Emmet: A
 Merchant, his gains are uncertain: A Me-
 chanician, base: A Chyrurgian, fulsome: A
 Tradef-man, a Lyar: A Taylor, a Thief:
 A Serving-man, a Slave: A Souldier, a But-
 cher: A Smith, or a Metal-man, the Pot's ne-
 ver from's nose: a Courtier, a Parasite: as he
 could find no tree in the wood to hang him-
 self, I can shew no state of life to give con-
 tent. The like you may say of allages: chil-
 dren live in a perpetual slavery, still under
 that tyrannical government of Masters: young
 men, and of riper years, subject to labour,
 and a thousand cares of the world; to trea-
 chery, falsehood, and cozenage,

b Incedit per ignes,
Suppositos cineri doloso,

c 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 glass, a burden to themselves
 and others, after seventy years, *all is sorrow*
 (as David hath it) they do not live but ling-
 ger. If they be found, they fear diseases: if
 sick, weary of their lives: *Non est vivere, sed*
valere vita. One complains of want, a se-

cond of servitude, ^d another of a secret or in-
 curable disease: of some deformity of body,
 of some loss, danger, death of friends, ship-
 wrack, perpetuation, imprisonment, disgrace,
 repulse, ^e contumely, calumny, abuse, injury,
 contempt, ingratitude, unkindness, scolds;
 flouts, unfortunate marriage, single life, too
 many children, no children, false servants,
 unhappy children, barrenness, banishment, op-
 pression, frustrate hopes and ill success, &c:

^f *Talia de genere hoc adeo sunt multa, lo-*
quacem ut

Delassare valent Fabium.

Talking Fabius will be tyred before he can tell
 half of them; they are the subject of whole
 Volumes; and shall (some of them) be more
 opportunely dilated elsewhere. In the mean
 time thus much I may say of them, that gene-
 rally they crucifie the soul of man, ^g attenu-
 ate our bodies, dry them, wither them, rivel
 them up like old apples, and make them as so
 many Anatomies, (^h *ossa atque pellis est totius*, ⁱ *carc.*
ita curis macet) they cause *tempus foedum* &
squalidum, cumbersome dayes, *ingrataque*
tempora, slow, dull, and heavy times; make us
 howle, roar, and tear our hairs, as Sorrow
 did in ^j *Cebes* table, and groan for the very
 anguish of our souls. Our hearts fail us, as
 Davids did, Psal. 40. 12. *for innumerable*
troubles that compassed him; and we are re-
 ady to confess with Hezekiah, Isa. 38. 17. be-
 hold, for felicity I had bitter grief: to weep
 with *Heracitus*; to curse the day of our
 birth with *Jeremy*, 20. 14. and our stars with
 Job: to hold that axiom 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 *The-*
ombrotus *Ambrociato's* four hundred audi-
 tors, precipitate our selves to be rid of these
 miseries.

SUBSECT. 11.

*Concupiscible Appetite, as Desires, Ambition;
 Causes.*

THESE Concupiscible and Irascible Appe-
 tites are as the two twists of a rope, mu-
 tually mixt one with the other, and both
 twining about the Heart: both good, as *Au-*
stin holds l. 14. c. 9. *de civ. Dei*: ^l *if they be*
moderate: both pernicious if they be exorbi-
 tant. This Concupiscible appetite, howso-
 ever it may seem to carry with it a shew of
 pleasure and delight, and our concupiscences
 most part affect us with content and a pleas-
 ing object, yet if they be in extremes, they
 rack and wring us on the other side. A
 true saying it is, *Desire hath no rest*: is infi-
 nite in it self, endless: and as ^m *one* calls it,
 a perpetual rack, ⁿ or horse-mill, according
 to *Austin*, still going round as in a ring.
 They are not so continual, as divers, *facilius*
atomos denumerare possem, saith ^o *Bernard*, *inter*
quam

^l *Bona si*
nullam ra-
tionem si-
quantur,
^m *male si ex-*
orbitant.

^m *Tho. Bas-*
vil. Prob.
ⁿ *Adam*
aspiram.
^o *Tull. de*

68

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 self to every thing, as *Guianerius* will have it, that is superfluously sought after: or to any fervent desire, as *Fernelius* interprets it; be it in what kind soever, it tortures if immoderate, and is (according to *Plater* and others) an especial cause of Melancholy. *Multis* concupiscentiis dilaniantur cogitationes meæ, *Austin* confessed, that he was torn a pieces with his manifold desires: and so doth *Bernard* complain, that he could not rest for them a minute of an hour: 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, impossible to apprehend all. I will only insist upon some few of the chief, and most noxious in their kind, as that exorbitant Appetite and Desire of Honour, which we commonly call Ambition: Love of money, which is Covetousness, and that greedy desire of gain: self-love, pride, and inordinate desire of Vain-glory or applause, Love of study in excels: Love of women, (which will require a just volume of itself) of the other I will briefly speak, and in their order.

Ambition, a proud covetousness, or a dry thirst of Honour, a great torture of the mind, composed of envy, pride, and covetousness, a gallant madness, one ^u defines it, a pleasant poyson, *Ambrose*, a canker of the soul, an hidden plague: *Bernard*, a secret poyson, the father of livor, and mother of hypocrisie, the moth of holiness, and cause of madness, crucifying and disquieting all that it takes hold of. *Seneca* calls it, rem sollicitam, timidam, vanam, ventosam, a windy thing, a vain, sollicitous, and fearful thing. For commonly they that like *Sisyphus*, roll this restless stone of Ambition, are in a perpetual agony, still perplexed, semper taciti, tristisque recedunt, (*Lucretius*) doubtful, timorous, suspicious, loth to offend in word or deed, still coggling, and colloquing, embracing, capping, cringing, applauding, flattering, flattering, waiting at mens doors, with all affability, counterfeit honesty and humility. If that will not serve, if once this humour (as *Cyprian* describes it) possess his thirsty soul, ambitionis falsugo ubi bibulam animam possidet, by hook and by crook he will obtain it, and from his hole he will clime to all honours and offices, if it be possible for him to get up, flattering one, bribing another, he will leave no means unassay'd to win all. It is a wonder to see how slavishly these kind of men subject themselves, when they are about a sure, to every inferior person; what pains they will take, run, ride, cast, plot, countermine, protest and swear, vow, promise, what labours undergo, early up, down late; how obsequious and affable they are, how popular and courteous, how they grin and leer upon every man they meet; with what feasting and in-viting, how they spend themselves and their

fortunes, in seeking that many times, which they had much better be without; as *Cyncas* the Orator told *Pyrhus*: with what waking nights, painful hours, anxious thoughts, and bitterness of mind, inter spemque metumque, distracted and tired, they consume the interim of their time. There can be no greater plague for the present. If they do obtain their fute, which with such cost and solicitude they have fought, they are not so freed, their anxiety is anew to begin, for they are never satisfied, nihil aliud nisi imperium sperant, their thoughts, actions, endeavours are all for Sovereignty and Honour, like *Lues Sforzia*, that bustling Duke of Milan, a man of singular wisdom, but profound ambition, born to his own, and to the destruction of Italy, though it be to their own ruine, and friends undoing, they will contend, they may not cease, but as a dog in a wheel, a bird in a cage, or a squirrel in a chain, so *Budaus* compares them; they climb and climb 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 Earl, &c. a Doctor, a Dean, and then a Bishop: from Tribune to Prætor: from Bailiff, to Mayor: first this office, and then that; as *Pyrhus* in *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 down with *Sejanus*, ad Gemonias scalas, and break their own necks: or as *Evangelus* the piper in *Lucian*, that blew his pipe so long, till he fell down dead. If he chance to mis, and have a canvas, he is in a hell on the other side; so dejected, that he is ready to hang himself, turn Heretic, Turk, or Traytor in an instant. Enraged against his enemies, he rails, swears, fights, slanders, detracts, envies, murders: and for his own part, si appetitum explere non potest, furore corrumpitur; if he cannot satisfy his desire (as *Bodine* writes) he runs mad. So that both wayes, hit or mis, he is distracted so long as his Ambition lasts, he can look for no other but anxiety and care, discontent and grief in the mean time, madness it self, or violent death in the end. The event of this is common to be seen in populous Cities, or in Princes Courts, for a Courtiers life (as *Budaus* describes it) is a Gallimaufry of ambition, lust, fraud, imposture, dissimulation, detraction, envy, pride; the Court, a common conventicle of flatterers, time-servers; politicians, &c. or as *Anthony Perez* will, the suburbs of hell it self. If you will see such discontented persons, there you shall

niant. *e* Vide *Pyrhi*. *f* Ambitio in insaniam facile delabitur, si excedat. *Patritius* l. 4. tit. 20. de regis instit. *g* Lib. 5. de reip. cap. 1. *h* Imprimis vero appetitus, seu concupiscentia nimia rei alticujus, honeste vel inhoneste phantasiam ledunt; unde multi ambitiosi, philauti, irati, avari insani, &c. *Felix Plater* l. 3. de mentis alien. *i* Antica vita colluctis ambitionis, cupiditatis, simulationis, imposture, fraudis, invidie, superbie Titanica diversorum aula, & commune conventiculum assentandi artificium, &c. *Budaus* de ast. lib. 5. *k* In his Apbor.

likely

1 Plantas
Cucul.
Alh. 4.
Sec. 1.

likely find them. ¹ And which he observed of the markets of old Rome.

*Qui perjurum convenire vult hominem, mit-
to in Comitium;*

*Qui mendacem & gloriosum, apud Cluſine
ſacrum;*

*Dites, damnosos maritos, ſub baſilicâ que-
rito, &c.*

Perjur'd knaves, Knights of the Poſt, lyers, crackers, bad husbands, &c. keep their ſeveral ſtations; they do ſtill, and alwayes did in every Common-wealth.

SUBSECT. 12.

φιλανεια Covetousness, a Cause.

2 Tom. 2.
Si exami-
nes, omnis
miſerie
cauſas vel
a ſarſoſo
contendâ
ſtudio, vel
ab inſue-
ſto cupid-
tate, origi-
nem traxiſ-
ſe ſeſis.
Idem ſere
Chryſoſto-
mus com.
in c. 6. ad
Roman. ſer.
11.

* Cap. 4. 11.

a ut ſit

iniquus

in of all evil,

and they that luſt after it,

pierce

themselves

through with many ſorrows,

1 Tim.

6. 10.

Hippocrates

therefore in his

Epistle to

Crateva an

Herbaliſt,

gives him this good

counſel,

that if it were poſſible,

amongſt

other hearbs,

he ſhould cut up that Weed of

Covetouſneſs

by the roots,

that there be no re-
mainder left;

and then know this for a cer-
tainity,

that together with their bodies,

thou maieſt quickly cure

all the diſeaſes of their

minds.

For it is indeed the Pattern, Image,

Epitome of all Melancholy,

the fountain of

many miſeries,

much diſcontented care and

woe;

this inordinate, or immoderate deſire

&c.

of gain,

to get or keep money,

as Bonavent-
ure defines it:

or, as Auſtin deſcribes it,

a madneſs of the ſoul,

Gregory a torture;

Chryſoſtom, an unfatiable drunkenneſs;

Cyprian, blindneſs,

Plutarck, in his * book whether the diſeaſes of the body be more grievous than thoſe of the ſoul; 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 ſtubborn anger, that furious deſire of contention, or ſome unjuſt or immoderate affection, as Covetouſneſs, &c. From whence are wars and contentions amongſt you?

* St. James asks: I will add uſury, fraud, rapine, Simony, oppreſſion, lying, ſwearing, bearing falſe witneſs, &c. are they not from this fountain of covetouſneſs, that greedineſs in getting, tenacity in keeping, ſordidity in ſpending; that they are ſo wicked, * unjuſt

againſt God, their neighbour, themſelves, all comes hence. The deſire of money is the root

iniquus in of all evil, and they that luſt after it, pierce

themselves through with many ſorrows, 1 Tim.

6. 10. Hippocrates therefore in his Epistle to

Crateva an Herbalist, gives him this good

counſel, that if it were poſſible, amongſt

other hearbs, he ſhould cut up that Weed of

Covetouſneſs by the roots, that there be no re-
mainder left;

and then know this for a cer-
tainity,

that together with their bodies, thou maieſt quickly cure

all the diſeaſes of their
minds. For it is indeed the Pattern, Image,

Epitome of all Melancholy, the fountain of

many miſeries, much diſcontented care and

woe; this inordinate, or immoderate deſire

&c.

of gain, to get or keep money, as Bonavent-
ure defines it:

or, as Auſtin deſcribes it, a madneſs of the ſoul,

Gregory a torture;

Chryſoſtom, an unfatiable drunkenneſs;

Cyprian, blindneſs, ſpecioſum ſupplicium, a plague

ſubverting Kingdoms, families, an incurable

disease; Budens, an ill habit, yielding to no

remedies: neither Eſculapius nor Plutus can

cure them: a continual plague, ſaith Solomon,

and vexation of ſpirit, another Hell. I know

there be ſome of opinion, that covetous men

are happy, and worldly, wiſe, that there is

more pleaſure in getting wealth than in ſpend-
ing, and no delight in the world like unto it.

'Twas Bias problem of old, With what are

thou not weary? with getting money. What is

d Malus et

morbus maloque affectu avaritia ſiquidem cauſa, &c. avaritia diffi-
cilis curatur, quam inferia: quoniam hac omnis ſere medici laborant

Hip. 17. Abderit. * Extremus currit mercator ad lodos. Hor.

moſt deſteſtable? to gain. What is it, throw

you, that makes a poor man labour all his life

time, carry ſuch great burdens, fare ſo hard-
ly, macerate himſelf, and endure ſo much miſe-
ry; undergo ſuch baſe offices with ſo great

patience, to riſe up early, and lye down late,

if there were not an extraordinary delight in

getting and keeping of money? What makes

a Merchant that hath no need, ſatis ſuperque

domi, to range over all the world, through all

theſe intemperate * 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 money, which doth ſeaſon the

reſt, and mitigate his indefatigable pains?

What makes them go into the bowels of the

earth, an hundred fathom deep, endangering

their deareſt lives, enduring damps and filthy

ſmells, 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 ſeem plauſible at firſt

ſhew, a popular and ſtrong argument; but let

him that ſo thinks, conſider better of it, and

he ſhall ſoon perceive, that it is far otherwiſe

than he ſuppoſeth; it may be haply pleaſing

at the firſt, as moſt part all melancholy is.

For ſuch men likely have ſome lucida inter-
valla, pleaſant ſymptoms intermixt, but you

muſt note that of * Chryſoſtome, 'Tis one thing

to be rich, another to be covetous; general-
ly they are all fools, dizzards, mad-men, * miſe-
rable wretches, living beſides themſelves, ſine

arte fruendi, in perpetual ſlavery, fear, ſuſpi-
cion, ſorrow, and diſcontent, plus aloeſ quam

mellis habent; and are indeed, rather poſſeſſed

by their money, than poſſeſſors; as * Cyprian

ſaith it, mancipati pecuniis, bound preſente to

their goods, as * Pliny; or as Chryſoſtom, ſer-
vi divitiarum, ſlaves and drudges to their

ſubſtance; and we may conclude of them all,

as * Valerius doth of Ptolomæus King of Cy-
prus, He was in title a King of that Iſland,

but in his mind, 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 mortal men dote by fits, ſome one way,

ſome another, but that covetous men ^h are

madder than the reſt; and he that ſhall truly

look into their eſtates, and examine their ſym-
ptoms, ſhall find no better of them, but that

they are all ⁱ fools, as Naval was, Re & no-
mine (1. Reg. 15.) For what greater folly

can there be, or * madneſs, than to macerate

himſelf when he need not? and when, as Cy-
prian notes, ^k he may be freed from his bur-
den, and eaſed of his pains, will go on ſtill,

his wealth increaſing, when he hath enough,

to get more, to live beſides himſelf, to ſtarve

himſelf.

* Opus quidem mortalibus ſunt dementia Theng. k Ed. 2.
lib. 2. Exonſſare cum ſe poſſit & relevere ponderibus, pigrit magis ſor-
tibus argentibus pertinaciter incubare.

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in Non
amicis, non
libris, non
ipſi ſibi
quidquam
inperit,
poſſidet ad
hoc tantum,
ut poſſidere
alteri lice-
at, &c.
Hieron. ad
Paulinam
deſt. quod
habet quam
quod non
habet.

his *Genius*, keep back from his wife 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 only keep it, because it shall do no body else good, hurting himself and others: and for a little momentary pelf, damn his own soul? They are commonly sad and terrick by nature, as *Achabs* spirit was because he 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 own Childrens good, he brawls and scolds, his heart is heavy, much disquieted he is, and loth to part from it: *Miser abstinet & timet uti, Hor.* He is of a wearish, dry, pale constitution, and cannot sleep for cares and worldly business, his riches, saith *Solomon*, will not let him sleep, and unnecessary business which he heapeth on himself; or if he do sleep, 'tis a very unquiet, interrupt, unpleasing sleep: with his bags in his arms,

congestis undique saccis

Indormit inhians,

And though he be at a banquet, or at some merry feast, he sighs for grief of heart (as *Cyprian* hath it) and cannot sleep though it be upon a down bed; his wearish body takes no rest, troubled in his abundance, and sorrowful in plenty, unhappy for the present, and more unhappy in the life to come. *Basil.* He is a perpetual drudge, restless in his thoughts, and never satisfied, a slave, a wretch, a dust-worm, *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 endless, *crescunt divitiae, tamen curae nescio quid semper adest rei*: his wealth increaseth, and the more he hath, the more he wants: like *Pharaohs* lean Kine, which devoured the fat, and were not satisfied. *Austin* therefore defines covetousness, *quarumlibet rerum inhonestam & insatiabilem cupiditatem*, an unhonest and unsatiable desire of gain; and in one of his Epistles compares it to Hell, which devours all, and yet never hath enough, a bottomless pit, an endless misery; in quem scopulum avaritia cadaverosi senes ut plurimum impingunt, and that which is their greatest corollive, they are in continual suspicion, fear, and distrust. He thinks his own wife and children are so many thieves, and go about to cozen him, his servants are all false:

Rem suam periisse, seque eradicavisse,

Et divum atque hominum clamat continuo fidem,

De suo tigillo si qua exit foras.

If his doors creek, then out he cries anon, His goods are gone, and he is quite undone. *Timidus Plutus*, an old proverb, as fearful as *Plutus*: so doth *Aristophanes*, and *Lucian* *Timidus*, 3. de lib. arbit. Immoritur studiis, & amore seque habendi. & *Avarus* vir inferus est similis, &c. modum non habet, hoc egrotio quo plura habet.

bring him in fearful still, pale, anxious, suspicious, and trusting no man, *They are afraid of tempests for their corn; they are afraid of their friends lest they should ask something of them, beg or borrow; they are afraid of their enemies lest they hurt them, thieves, lest they rob them; they are afraid of war, and afraid of peace, afraid of rich, and afraid of poor; afraid of all.* Last of all, they are afraid of want, that they shall dye beggars, which makes them lay up still, and dare not use that they have: what if a dear year come, or dearth, or some loss? and were it not that they are loth to lay out money on a rope, they would be hanged forthwith, and sometimes dye to save charges, and make away themselves, if their corn and cattle miscarry; though they have abundance left, as *Agellus* notes. *Valerius* makes mention of one that in a famine, sold a Mouse for two hundred pence, and famished himself: Such are their cares, griefs and perpetual fears. These symptoms are elegantly expressed by *Theophrastus* in his Character of a covetous man; lying in bed, he asked his wife whether she shut the trunks, and chests fast, the capcase be sealed, and whether the Hall door be bolted; and though she say all is well, he riseth out of his bed in his shirt, bare foot and bare legged, to see whether it be so with a dark Lamthorn searching every corner, scarce sleeping a wink all night. *Lucian* in that pleasant and witty dialogue called *Gallus*, brings in *Mycillus* the Cobler disputing with his Cock, sometimes *Pythagoras*; where after much speech *Pro* and *Con*, to prove the happiness of a mean 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 Usurers house at mid-night, and after that to *Eucrates*; whom they found both awake, casting up their accounts, and telling of their money, lean, dry, pale and anxious, still suspecting lest some body should make a hole through the wall, and so get in; or if a Rat or Mouse did but stir, starting upon a sudden, and running to the door to see whether all were fast. *Plautus* in his *Anulularia*, makes old *Euclio*, commanding *Staphyla* his wife to shut the doors fast, and the fire to be put out, lest any body should make that an errant to come to his house; when he washed his hands, he was loth to fling away the foul water, complaining that he was undone, because the smoak got out of his roof. And as he went from home, seeing a Crow scrat upon the muck-hill, returned in all haste, taking it for a bad omen, an ill sign, his money was digged up; with many such. He that will but observe their actions, shall find these and many such passages not feigned for sport, but re-

ally

ally performed, verified indeed by such covetous and miserable wretches, and that it is, ** manifesta phrenesis*
Ut locuples moriaris egenti vivere fato,
 A meer madnes, to live like a wretch, and dye rich.

SUBJECT. 13.

Love of Gaming, &c. and pleasures immoderate; Causes.

IT is a wonder to see, how many poor distressed, miserable wretches, one shall meet almost in every path and street, begging for an alms, that have been well descended, and sometimes in flourishing estate, now ragged, tattered, and ready to be starved, lingering out a painful life, in discontent and grief of body and mind, and all through immoderate lust, gaming, pleasure and riot. 'Tis the common end of all sensual Epicures and brutish prodigals, that are stupified and carried away headlong with their several pleasures and lusts. *Cebes* in his table, *S. Ambrose* in his second book of *Abel and Cain*, and amongst the rest *Lucian* in his tract de *Mercede condultis*, hath excellent well deciphered such mens proceedings in his picture of *Opulentia*, whom he feigns to dwell on the top of a high mount, much sought after by many suitors; at their first coming 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 means fail, they are contemptibly thrust out at a back door, headlong, and there left to *Shame, Reproach, Despair*. And he at first that had so many attendants, parasites, and followers, young and lusty, richly array'd, and all the dainty fare that might be had, with all kind of welcome and good respect, is now upon a sudden stript of all, *f* pile, naked, old, diseased and forsaken, cursing his stars, and ready to strangle himself; having no other company but *Repentance, Sorrow, Grief, Detraction, Beggary, and Contempt*, which are his daily attendants to his lives end. As the prodigal son had exquisite musick, merry company, dainty fare at first; but a sorrowful reckoning in the end; so have all such vain delights and their followers. *Tristes voluptatum exitus, & quisquis voluptatum suarum reminisci volet, intelliget*, as bitter as gall and wormwood is their last; grief of mind, madnes it self. The ordinary rocks upon which such men do impinge and precipitate themselves, are *Cards, Dice, Hawks, and Hounds, Insanum venandi studium*, one calls it, *insana substructiones*: their mad structures, disports, playes, &c. when they are unseasonably used, imprudently handled, and beyond their fortunes. Some men are consumed by mad phantastical buildings, by making *Galleries, Cloisters, Taraces, Walks, Orchards, Gardens, Pools, Rillets, Bowers*, and such like places of pleasure; *Inutiles domos, Xenophon*

calls them, which howsoever they be delightful things in themselves, and acceptable to all beholders, an ornament, and besiring 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 yield him no advantage. Others, I say, are *k* overthrown by those mad sports of *hawking and hunting*; honest recreations, and fit for some great men, but not for every base inferior person; whilst they will maintain their Faulkoners, Dogs, and hunting Nags, their wealth, saith *Salmutze*, runs away with *Hounds, and their fortunes flye away with Hawks*: they persecute beasts so long, till in the end they themselves degenerate into beasts, as *m Agrippa* taxeth them, *n Acteon* quissquam like, for he was eaten to death by his own dogs, so do they devour themselves and their patrimonies, in such idle and unnecessary disports, neglecting in the mean time their more necessary businels, and to follow their vocations. Over-mad too sometimes are our great men in delighting, and doting too much on *Panciroli*. *When they drive poor husbandmen from their tillage, as p Sarisburiensis* objects, *polycrat. l. 1. c. 4. sung down countrey Farms, and whole Towns, to make Parks, and Forests, starving men to feed beasts, and punishing in the mean time such a man that shall molest their game, more severely than him that is otherwise a common hacker, or a notorious thief.* But great men are some wayes to be excused, the meaner sort have no evasion why they should not be counted mad. *Poggins* the *Florentine*, tells a merry story to this purpose, condemning the folly and impertinent businels of such kind of persons. A Physician of *Milan*, saith he, that cured mad men, had a pit of water in his house, in which he kept his patients, some up to the knees, some to the girdle, some to the chin, *pro modo insanie*, as they were more or less affected. One of them by chance that was well recovered, stood in the door, and seeing a Gallant ride by with a Hawk 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 certain fowl; the patient demanded again, what his fowl might be worth which he killed in a year; he replied, five or ten crowns; and when he urged him farther what his Dogs, Horse, and Hawks stood him in, he told him four hundred Crowns; with that the patient bad be gone, as he loved his life and welfare, for if our master come and find thee here, he will put thee in the pit amongst mad men up to the chin: Taxing the madnes and folly of such vain men that spend

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72 themselves in those idle sports, neglecting their business and necessary affairs. *Leo de- cimus*, that hunting Pope, is much discom- mended by *Jovius* in his life, for his immoderate desire of hawking and hunting, in so much that (as he saith) he would sometimes live about *Ostia* weeks and months together, leave suiters ¹unterspected, Bulls and Pardons unsigned, to his own prejudice, and many private mens loss. ²And if he had been 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, look so frow, be so angry and waspish, so grieved and molested, that it is incredible to relate it. But if he had good sport, and been well pleased on the other side, *incredibili munificentia*, with unspeakable bounty and munificence he would reward all his fellow hunters, and deny nothing to any suiter, when he was in that mood. To say truth, 'tis the common humour of all gamesters, as *Catullus* observes, if they win, no men living are so jovial and merry, but if they lose, though it be but a trifle, two or three games at Tables, or dealings at Cards for two pence a game, they are so cholerick and tettery, that no man may speak with them, and break many times into violent passions, oaths, imprecations, and unbecoming 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 win or lose for the present, their winnings are not *Munera fortune*, sed *insidie*, as that wise *Seneca* determines, not fortunes gifts, but baits, the common *Catastrophe* is beggery, *Ut pestis vitam, sic adimit alea pecuniam*, as the plague takes away life, so doth gaming goods, for *omnes nudi, inopes & egeni*. *Alea Scylla vorax, species certissima furti*, *Non contenta bonis animum quoque perfidam mergit*, *Ebrietas, furax, infamias, inersq; furiosa, & ruina*. For a little pleasure they take, and some small gains and gettings now and then, their wives and children are winged in the mean time, and they themselves with the loss of body and soul, rue it in the end. I will say nothing of those prodigious prodigals, *perdenda pecunia* *genitos*, as he ³taxed *Anthony*, *Qui parvum munus sine ulla fori calumpnia amittunt*, saith *Cyprian*, and ⁴mad Sybaritical spendthrifts, *Quique una comedunt patrimonium cœna*, that eat up all at a breakfast, at a supper, or amongst Bauds, Parasites, and Players, consume themselves in an instant, as if they had flung it into ⁵Tyber, with great wagers, vain and idle expences, &c. not themselves only, but even all their friends, as a man desperately

swimming drowns him that comes to help him, by suretyship and borrowing they will willingly undo all their associates and allies. ⁶*Irati pecunias*, as he saith, angry with their money: ⁷*What with a wanton eye, a liquorish tongue, & Seneca. and a gamester hand*, when they have un- discreetly impoverished themselves; mortgaged their wits together with their lands, and entombed their ancestors fair possessions in their bowels, they may lead the rest of their dayes in prison, as many times they do, they repent at leisure; and when all is gone, begin to be thrifty: but *Sera est in fundo parsimonia*, 'tis then too late to look about, their end is misery, sorrow, shame, and discontent. And well they deserve to be infamous and discontent, ⁸*Caramidiari in Amphitheatro*, as by *Adrian* the Emperours edict they were of old, *decoctores bonorum suorum*, so he calls them, prodigal fools; to be publicly shamed, and hissed out of all societies, rather than to be pittied or relieved. ⁹The *Tuscans* and *Boetians* brought their bankrupts into the market place in a bier with an empty purse carried before them, all the boyes following, where they sat all day *circumstante plebe*, to be infamous and ridiculous. At ¹⁰*Padua* in Italy they have a stone called *the stone of Turpitude*, near the Senate house, where spendthrifts, and such as disclaim non-payment of debts, do sit with their hinder parts bare, that by that note of disgrace others may be terrified from all such vain expence, or borrowing more than they can tell how to pay. The ¹¹*Civilians* of old set guardians over such brain-sick prodigals, as they did over mad-men, 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 main plagues, and common dorages of humane kind, Wine and Women, which have insatuated and belotted Myriads of people: They go commonly together.

¹²*Qui Vino indulget, quemque alea decoquit*, *like*

¹³*In venerem putris*

To whom is sorrow, saith *Solomon*, *Prov. 23. 39.* to whom is wo, but to such a one as loves drink? it causeth torture, (*Vino tortus & ira*) and bitterness of mind, *Sirac. 31. 21.* *Vinum furoris*, *Jeremy* calls it *chap. 15.* wine of madness, as well he may, for *insanire facit sanos*, it makes sound men sick and sad, and wise men mad, To say and do they know not what. *Accidit hodie terribilis casus* (saith *St. Austin*) hear a miserable accident; *Cyrillus* son this day in his drink, *Matrem prægnantem nequiter oppressit, sororem violenter voluit, patrem occidit fero, & datas alias sorores ad mortem vulneravit*, would have violated his sister, killed his father, &c. A true saying it was of him, *Vino dari lætitiā & dolorem*, drink causeth mirth, and drink causeth sorrow, drink causeth poverty and want, (*Prov. 21.*) shame and disgrace. *Males ignobiles*

Tom. 2. de vitis illu- strum, l. 4. de vit. Le- on. 10. Venatio- nibus adeo perdit flus- debat & aucupis. t. Aut insti- licite op- natus tam impatiens indit, ut summo- sap. viros acerbissimam contumeliis ostendit. & incredibile est, quali- talis ani- miq; ba- bitu dolo- rem ira- candiam, præferret, &c. u. tuncq; autem hoc à natura institum est, ut dolat scilicet ir- raverit aut deceptus sit. x. laven. Sat. 8. Nec enim locus com- mitantibus itur, Ad casum ta- bula, pos- ta sit la- ditur circa Lemius insit. e. 44. mendacio- rum quid- em, & peripat- rum, & passertais mater est alea, nul- lam ho- bens patri- monii re- verentiam, quam illud effuderit, sensum in- furtia dela- bitur & rapinas. Sarrif. poly- erat, l. 1. c. 5. y. Danhe- derus. z. Den. Sou- ter. a. Petrar. d. al. 27. b. Salust. c. Tom. 2. de Alea. d. Plutus in Aristop. callis all such gamesters mad men; Si in insanum hominum costigere. Apertum ad se trahet furor, & os, & nareq; & deos vivos fac- tiunt furis & divorforia, Chry. hom. 71.

c. Psestas Jullus l. 1. de alia. f. Seneca. g. Hall. h. In Sat. i. Sid de- ficiente crumena: & exsiente gala, quia te manet exitus — ribus in ventrem misit. i. Spartian. Adriano. k. Alex. ab Alex. l. 6. c. 10. l. Idem Ger- bilius, l. 9. Gra. dist. l. Fictis Me- tis. m. Insigni- an. in Di- gressu. n. Persius Sat. 5. o. Poetam quasi frons in quo sepe naufragium facient, ja- ctura tum pecunie tum mentis. Epam. in Prov. call- tum riu- tis: ebb. 4. cent. 7. Pro. 41. p. Sir. 33. q. ad frat. it. Ereus. nobiles

nobiles evasere ob vini potum, & (Austin) amissis honoribus profugi aberrarunt: Many men have made shipwreck of their fortunes, and go 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 hours pleasure, for their Hilary term's but short, or

q Libera
anjos hura
inamiam
ateno tem
pous radis
penant.
t Alano-
dici.

free madness, as Seneca calls it, purchase unto themselves eternal tediousness and trouble. That other madness is on women, Apostatare facit cor: saith the wife man, & Atque homini cerebrum minuit. Pleasant at first this is, like Dioscorides Rhododaphne, that fair plant to the eye, but poyson to the taste, the rest as bitter as wormwood in the end (Prov. 5. 4.) and sharp as a two-edged sword (7. 21.) Her house is the way to Hell, and gets down to the Chambers of death. What more sorrowful can be said? they are miserable in this life, mad, beasts, led like Oxen to the slaughter: and that which is worse, whoremasters and drunkards shall be judged, amittunt gratiam, saith Austin, perdunt gloriam, incurunt damnationem eternam. They lose grace and glory,

f Prov. 5.

t Merila.
Cocc.

brevis illa voluptas
Abrogat eternum celi decus
They gain Hell and eternal damnation.

SUBJECT. 14.

Philantia, or Self-love, Vain-glory, Praise, Honour, Immoderate applause, Pride, over-much Joy, &c. causes.

u Hor.

x Sagitta
que an-
mam per-
trahit, leviter
penetrat, sed
non levis
infligit
vulnus sup-
erius.

SELF-love, Pride, and Vain-glory, amor sui, which Chrysostome calls one of the Devils three great nets; Bernard, an arrow which pierceth the soul through, and slays it, a sly insensible enemy, not perceived, are main causes. Where neither anger, lust, covetousness, fear, sorrow, &c. nor any other perturbation can lay hold; this will shily and insensibly pervert us, Quem non gula vincit, Philantia superavit; (saith Cyprian) whom surfeiting could not overcome, Self-love hath overcome. He hath scorned all money, bribes, gifts, upright otherwise and sincere, hath injected himself to no fond imagination, and sustained all those tyrannical concupiscences of the body, hath lost all his honour, captivated by vain-glory. Chrysostom, sup. Io. Tu sola animam mentemque perdis, gloria. A great assault and cause of our present malady, although we do most part neglect, take no notice of it, yet this is a violent batterer of our souls, causeth melancholy and dotage. This pleasing humbug, this soft and whispering popular air, Amabilis insania, this delectable Frensie, most irrefragable passion, Mentis evanescens error, this acceptable disease, which so sweetly sets upon us, ravisheth our senses, kills our souls alive, puffs up our hearts as so many bladders, and that without

y Qui om-
nem pecuni-
arum con-
temptum
habent, &
nulli ima-
ginationis
totius mun-
di se im-
miscuerint,
& tyran-
nicas compo-
vis concu-
piscencias
sustine-
rint, hi
multoties
capti a va-
na gloria
omnia per-
didderunt.

all feeling, in so much as those that are mis-affected with it, never so much as once perceive it, or think of any cure. We commonly love him best in this malady, that doth us most harm, and are very willing to be hurt; adulationibus nostris libenter favemus (saith Jerome) we love him, we love him for it: O Bonciari suave, suave fuit à te tali hæc tribui; 'Twas sweet to hear it. And as Pliny doth ingenuously confess to his dear friend Agurinus, all thy writings are most acceptable, but those especially that speak of us. Again, a little after to Maximus, I cannot express how pleasing it is to me to hear my self commended. Though we smile to our selves, at least ironically, when Parasites bedawb us with false Encomiums, as many Princes cannot chuse but do, Quum tale quid nihil intra se repererint, when they know they come as far short, as a Mouse to an Elephant, of any such virtues; yet it doth us good. Though we seem many times to be angry, and blush at our own praises; yet our souls inwardly rejoice, it puffs us up; 'tis fallax suavitæ blandus demon, makes us swell beyond our bounds, and forget our selves. Her two daughters are lightness of mind, immoderate joy and pride, not excluding those other concomitant vices, which Jodocus Lorichius reckons up; Braggings, Hypocrisie, Pievishness, and curiosity.

ora presumat, uttamen ad laudem suam intrinsecus anima latet.

Now the common cause of this mischief, ariseth from our selves or others, we are active and passive. It proceeds inwardly from our selves, as we are active causes, from an over-weening conceit we have of our good parts, own worth, (which indeed is no worth) our bounty, favour, grace, valour, strength, wealth, patience, meekness, hospitality, beauty, temperance, gentry, knowledge, wit, science, art, learning, our excellent gifts and fortunes, for which Narcissus like, we admire, flatter, and applaud our selves, and think all the world esteems so of us; and as deformed women, easily believe those that tell them they be fair, we are too credulous of our own good parts and praises, too well persuaded of our selves. We brag and vendicate our own works, and scorn all others in respect of us; Inflati scientia (saith Paul) our wisdom, our learning; all our Geese are Swans; and we as basely esteem and vilifie other mens, as we do over-highly prize and value our own. We will not suffer them to be in secundis, no not in tertiis; what, Metaphorice, culices præ se, Nits and Flies compared to his inexorable and supercilious, eminent and arrogant worship: Though indeed they be far before him. Only wise, only rich, only fortunate, valorous, and fair, puffed up with this Tympany of self-conceit; as the proud Pharisee; they are not (as they suppose)

73

Hæc cor-
rupti no-
rogant de
medica.
Dii te-
tem à ter-
trite pesti-
b Ep. ad
Eustochi-
um, de
capped. vir-
tute.
c Lys. Ep.
Bonciari-
um.
d Ep. lib. 5.
Omnia tua
scripta pol-
cherrima
existimo
maxime
tamen illa
que de no-
bis.
e Exprim-
blandus demon
ne non pos-
sum quam
sit puerus
dum, &c.
f Hieron.
& licet
nos indige-
nos dici-
mus & ca-
lidas rabor
ora presumat, uttamen ad laudem suam intrinsecus anima latet.
g Hieron. Toce.

m Afon.

sep.

* De meli-

ore luto

fixit pre-

cordia Ti-

tan.

* Chil. 3.

cent. 10.

pro. 97.

Quis cre-

doret nuni-

nem alla

in vi pre-

stantiorum.

n Tauto fa-

ctu scripfit,

ut Alexan-

dri gista

inferima

se p'is suis

exstima-

ret, Jo. V. of

fides lib. 1.

cap. 9 de

hist.

o Platarch.

vit. Cato-

ni.

p Nemo

nequam

Poeta aut

Orator, qui

nequam

se meliorem

arbitraretur.

q Confol.

ad Pompa-

chiam man-

di Philoso-

phorum glorie

animi, &

popularis

aure & ra-

magnum ve-

nale manci-

plum.

r Epist. 5.

Capitoni

suo Diodus

ac noffi-

bus, hoc so-

lum cogito

si qua me

possum le-

vare hucus.

Id voto meo

sufficit, &c.

r Tullius.

r ut nomen

meum scri-

pis tuis

illustratur.

Ingleles

animus stu-

dio etrei-

tatis, noffis

& dies an-

gustatur.

Hicquas fa-

rat. natio.

De Scal.

x Hor. art.

Parr.

y Od. V. l. 1.

3. Jamque

opra exigi.

pose) like other men, of a purer and more precious metal: *Soli rei gerendi sunt effica-* ces, which that wise *Periander* held of such: *meditantur omne qui prius negotium, &c.* *Novi, quendam* (saith * *Erasmus*) I knew one so arrogant, that he thought himself inferior to no man living, like *Calisthenes* the Philosopher, that neither held *Alexanders* acts, or any other subject worthy of his Pen, such was his insolency; or *Seleucus* King of *Syria*, who thought none fit to contend with him but the *Romans*, *Eos solos dignos ratus quibuscum de imperio certaret.* That which *Tully* writ to *Atticus* long since, is still in force, *There was never yet true Poet or Orator, that thought any other better than himself.* And such for the most part are your Princes, Potentates, great Philosophers, Historiographers, Authors of Sects or Heresies, and all our great Scholars, as *Hierom* defines; *A natural Philosopher is glories creature, and a very slave of ramour, fame, and popular opinion, and though they write de contemptu gloria, yet as he observes, they will put their names to their books. Vobis & fame me semper dedi,* saith *Trebellius Pollio*, I have wholly consecrated my self to you and fame. 'Tis all my desire, night and day, 'tis all my study to raise my name. Proud *Pliny* seconds him; *Quamquam O! &c.* and that vain-glorious *Orator*, is not ashamed to confess in an Epistle of his to *Marcus Licinius*, *Ardeo incredibili cupiditate, &c.* I burn with an incredible desire, to have my name registred in thy book. Out of this fountain proceeds all those cracks and brags, — *Speramus carmina fingi Posse linenda cedro, & leni servanda cupresso* — *Non usitata nec tenui ferar penna. — nec in terra morabor longius. Nil parvum aut humili modo, nil mortale loquor. Dicar qua violens obstrepi Ausidius. — Exegi monumentum are perennius. Jamque opus exegi, quod nec Jovis 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 corpse laid under a stone,
My fame shall yet survive,
And I shall be alive,
In these my works for ever,
My glory shall persevere, &c.

And that of *Ennius*,
Nemo me lachrymis decoret, neque funera stetu Faxit, cur? volito docta per ora virum.
With many such proud strains, and foolish flashes too common with Writers. Not so much as *Democharis* on the * *Topicks*, but he will be immortal. *Typotius de fama*, shall be famous, and well he deserves, because he writ of fame; and every trivial Poet must be renowned,

— *Plausaque petit clarescere vulgi.*

This puffing humour it is, that hath produced

*Vade liber fulix Palingen. lib. 18. * In lib. 8.*

so many great tomes, built such famous monuments, strong Castles, and *Mausolean* Tombs, to have their acts eternized,

— *Digito monstrari, & dicier hic est;* to see their names inscribed, as *Phryne* on the walls of *Thebes*, *Phryne fecit;* This causeth so many bloody battles,

— *Et nolles cogit vigilare serenai;*

Long journeys,

Magnum iter intendo, sed dat mibi gloria vires,

gaining honour, a little applause, pride, self-love, vain-glory. This is it which ~~etiam~~ makes them take such pains, and break cut into those ridiculous strains, this high conceit of themselves, to scorn all others; *ridiculo fastu & intolerando contemptu*, as *Palemon* a *Saxos* li. the Grammarian contemned *Varro*, *secum & natus & moriturus literas jactans*, and brings them to that height of insolency, that they cannot endure to be contradicted, or bear of

any thing but their own commendation, which *Hierom* notes of such kind of men. And as *Austin* well seconds him, 'tis their sole study day and night to be commended and applauded. When as indeed, in all wise mens judgments, quibus cor sapit, they are mad, empty vessels, fungus, beside themselves, derided, & ut *Camelus* in proverbio quarens cornua, etiam quas habebat aures amisit, their works are toys, as an Almanack out of date, *authoris pereunt garrulitate sui*, they seek fame and immortality, but reap dishonour and infamy, they are a common obloquy, *insensati*, and come far short of that which they suppose or expect. *O purr ut sis vitalis metuo.* Of so many myriads of Poets, Rhetoricians, Philosophers, Sophisters, as *Eusebius* well observes, which have written in former ages, scarce one of a thousands works remains, *nomina & libri simul cum corporibus interierunt*, their books and bodies are perished together. It is not as they vainly think, they shall surely be admired and immortal, 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 marvel too, not as the vulgar we,

But as we *Gorgons*, *Harpy*, or *Furies* see. Or if we do 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! And yet every man must and will be immortal, as he hopes, and extend his fame to our Antipodes, when as half, no not a quarter of his own Province or City; neither knows nor hears of him: but say they did, what's a City to a Kingdom, a Kingdom to *Europe*, *Europe* to the world, the world it self that must have an end, if compared to the least visible Star in the Firmament, eighteen times bigger than it? and then if those Stars be infinite, and every Star there be a Sun, as some

2 De ponte

deicere.

De gram.

de gram.

natas &

morisuras

litteras

jactans,

and brings

them to that

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insolency,

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sole study

day and night

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and applauded.

When as indeed,

in all wise

mens judge-

ments, quibus

cor sapit,

they are

mad, empty

vessels, fungus,

beside them-

selves, deri-

ded, & ut

Camelus

in proverbio

quarens cor-

nua, etiam

quas habebat

aures amisit,

their

works are

toyes, as an

Almanack

out of date,

authoris

pereunt

garrulitate

sui, they seek

fame and

immortality,

but reap

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and

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O purr

ut sis

vitalis

metuo.

Of so many

myriads of

Poets,

Rhe-

toricians,

Philoso-

phers,

Sophis-

ters, as

Euse-

bius well

observes,

which have

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ages,

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nomina &

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ing after a

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his shadow

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longer than

before, we

may say to

them,

Nos demira-

mur, sed

non cum

deside

vulgo,

*Sed velut**Harpyas,**Gorgonas,**& Furias.*

We marvel

too, not as

the vulgar

we,

But as we

*Gorgons,**Harpy*,or *Furies*

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Or if we

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a Tract,

as scant

as *Alcibi-**ades* his

land in a

Map! And

yet every

man must

and will

be immor-

tal, as he

hopes, and

extend his

fame to our

Antipodes,

when as

half, no

not a quar-

ter of his

own Pro-

vince or

City; nei-

ther knows

nor hears

of him: but

say they

did, what's

a City to

a Kingdom,

a Kingdom

to *Europe*,*Europe*

to the world,

the world

it self that

must have

an end, if

compared

to the least

visible Star

in the Firm-

ament, eigh-

teen times

bigger than

it? and then

if those Stars

be infinite,

and every

Star there

be a Sun,

as some

some will, and as this Sun of ours hath his Planets about him, all inhabited; what proportion bear we to them, and where's our glory? *Orbem terrarum vider 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 praeclare admodum administravit*, — & *omnes orbis gentes Imperatori subieci*: so of *Alexander* it is given out, the four Monarchies, &c. when as neither *Greeks* nor *Romans* ever had the fifteenth part of the now known world, nor the half of that which was then described. What Braggadocians are they and we then?

g. Tull. sm.
Scip.
h. Boethius.

quam brevis hic de nobis sermo, as he said, *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 yield as generous spirits, as brave examples in all respects, as famous as our selves, *Cadwalader* in *Wales*, *Rollo* in *Normandy*, *Robbin-hood* and *Little John*, are as much renowned in *Sherwood*, as *Caesar* in *Rome*, *Alexander* in *Greece*, or his *Hephestion*, *Omnis mirationem veniet*, Every Town, City, Book, is full of brave Souldiers, Senators, Scholars, and though *Bracydas* was a worthy Captain, a good man, and as they thought, not to be matched in *Lacedaemon*, yet as his mother truly said, *plures habet Sparta Bracyda meliores*, *Sparta* had many better men than ever he was; and howsoever thou admirest thy self, 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 self.

i. Puttan.
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 condemn all praise and glory, think themselves most free, when as indeed they are most mad: *cantant sed alio festu*: a company of *Cynicks*, such as are *Monks*, *Hermites*, *Anachorites*; that condemn the world, condemn themselves, condemn 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 vana gloria contemptu, vanius gloriatur*, as *Austin* hath it, *confess. lib. 10. cap. 38.* like *Diogenes*, *intus gloriantur*, they brag inwardly, and feed themselves fat with a self-conceit of sanctity, which is no better than hypocrisy. They go in sheeps russet, many great men that might maintain themselves in cloth of gold, and seem to be dejected; humble, by their outward carriage, when as inwardly they are swollen full of pride, arrogancy, and self-conceit. And therefore *Seneca* adviseth his friend

k. Epist. 13.
Illum te
admonet, ut
egram more
facias, qui
non proficere,
sed con-
spici capi-
ut, que in
habitu tuo,
aut genere
vita nota-
bilia sunt,
Asperum
cultum &
vitiosum
caput, neg-
ligentiorum
barbam, in-
dignum ar-
gento odi-
um, cubile
humili pos-
tum, &
quicquid
ad laudem
perversa
via sequi-
tur, evita.

Lucilius, 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, coarse lodging, and whatsoever

leads to fame that opposite way.

All this madness yet proceeds from our selves, the main engin which batters us, is from others, we are meerly passive in this business: from a company of Parasites and flatterers, that with immoderate praise, and bumbast Epithetes, glozing titles, false elogiums, so bedawb and applaud, guild over many a silly and undeserving man, that they clap him quite out of his wits. *Res imprimis violentia est*, as *Hierom* notes, this common applause is a most violent thing, *laudam placenta*, a drum, a fife, and trumpet cannot so animate; that fattens men, erects and dejects them in an instant.

Palma negata macrum, donata reducit opimium.

It makes them fat and lean, as frost doth Corns. And who is that mortal man that can so contain himself, that if he be immoderately commended, and applauded, will not be moved? Let him be what he will, those Parasites will overturn him: if he be a King, he is one of the nine Worthies, more than a man, a God forthwith, — ** editum Domini Deique nostri*: and they will sacrifice unto him, — ** divinos si tu patiaris honores*,

Ultrò ipsi dabimus meritaque sacrabimus aras.

If he be a souldier, then *Themistocles*, *Epaminondas*, *Heitor*, *Achilles*, duo fulmina belli, triumpho terrarum, &c. and the valour of both *Scipio's* is too little for him, he is invictissimus, serenissimus; multis trophæis ornatus, natura dominus, although he be lepus galeatus, indeed a very coward, a milk-sop, * and as he said of *Xerxes*, postremus in pugna, primus in fuga, and such a one as never durst look his enemy 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 he can make a verse, *Homer*, *Virgil*, &c. And then my silly weak Patient, takes all these elogiums to himself; if he be a Scholar so commended for his much reading, excellent style, method, &c. he will eviscerate himself like a spider, study to death,

Laudatas ostendit avis Junonia pennas, Peacock-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, si pugnat, he will combat with a Giant, run first upon a breach: As another *Philippus*, he will ride into the thickest of his enemies. Commend his house-keeping, and he will beggar himself: commend his temperance, he will starve himself.

laudatque virtus.

Crescit, & immensum gloria calcar habet. he is mad, mad, mad, no whoe with him;

impatiens consortis erit, he will over the *Alpes* to be talked of, or to maintain his credit. Commend an ambitious

75

m. Quis
vero tam
breve modu-
m loqui so-
let, ut tam
assidue &
immodice
laudationibus
non move-
atur? Hæc
Steph.
* Marti

* Justini

n. Iviunt.
Gloria tam
tunc elatus,
non ira, in
medios bo-
res irrumpit,
quod com-
pletis mu-
lis conspicit
rem, a muro
spectanti-
bus, egrigi-
um ducbat.
et dementi
& servas
curra per
Alpes.

Aude ali-
quid, &c.
ut pueris
placitas, &
declamatio
fias. Juven.
Sat. 10.

man,

76

man, some proud Prince or Potentate, *Si plus aquo laudetur* (saith *P. Erasmus*) *cristas erigit, exuit hominem, Deum se putat*, he sets up his crest, and will be no longer a man, but a God.

* *Juvenal.*

Sat. 4.

* *Suton.*

c. 12. in

Domitian.

* *Brissotus.*

q. Antonius

ab affecta-

taribus co-

ditus Li-

beru si pa-

trum appel-

lari iussit,

Et pro deo

se vendita-

vit rudi-

mitus hede-

ra, & co-

rudavola-

tus aurea,

& thyrsus

tutus, co-

thodisq;

succellus

curva volat

Liber pater

vultus est

Alexan-

dria. Pat.

vol. post.

r Minervae

nuptias

ambit, tan-

to furor

periculis, at

satillitis

mitteret ad

videndum

non dea in

thalamis

venisset,

Et.

f. *Ellian.*

lib. 12.

* *De mentis*

aliquat.

cap. 3.

r *Siquitur*

quod super-

bia for-

mam.

Livius li.

11 *Oracu-*

lum est,

civida

sepe inge-

nia, luxu-

riore hac

& transfe-

re multoq;

sestium peni-

tus ami-

fisse. Ho-

minis inta-

entur, ac si

ipsi non

essent ho-

mines.

u *Galenus*

de rubris,

civis post

fatu for-

arius, ob

inventum

instrumenti

Caelia olim

Archimedis

didi, pra

latitia

infavit.

x *Istia*

postmodum

corruptus, ob

nimiam inde

ar-

How did this work with *Alexander*, that would needs be *Jupiter's* son, and go like *Hercules* in a Lions skin? *Domitian* a God, (* *Dominus Deus noster sic fieri iubet*) like the * *Persian Kings*, whose Image was adored by all that came into the City of *Babylon*. *Commodus* the Emperour was so gulled by his flattering parasites, that he must be called *Hercules*. q. *Antonius* the Roman would be crowned with *Ivy*, carryed in a Chariot, and adored for *Bacchus*. *Corys* King of *Thrace*, was married to * *Minerva*, and sent three several messengers one after another, to see if she were come to his bed-chamber. Such a one was * *Jupiter Menecrates*, *Maximinus Jovianus*, *Dioclesianus Hercules*, *Sapor* the *Persian King*, brother of the Sun and Moon, 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*, *stulta jactantia*, 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 brag, and shew their folly in excess. They have good parts, and they know it, you need not tell them of it; out of a conceit of their worth, they go smiling to themselves, a perpetual meditation of their Trophies and plaudites, they run at the last quite mad, and lose their wits. *Petrarch*, lib. 1. de contemptu mundi, confessed as much of himself, and *Cardan* in his fifth book of wisdom, gives an instance in a Smith of *Milan*, a fellow Citizen of his, u one *Galenus de Rubris*, that being commended for refining of an instrument of *Archimedes*, for joy ran mad. *Plutarch* in the life of *Artaxerxes*, hath such a like story of one *Chamus* a souldier, that wounded King *Cyrus* in battel, and grew thereupon so * 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 continual meditation of it, cannot sleep y or tell what they say or do, they are so ravished on a sudden; and with vain

—* *nihil est quod credere de se*

Non audeat quum laudatur diis aqua potestas.

How did this work with *Alexander*, that would needs be *Jupiter's* son, and go like *Hercules* in a Lions skin? *Domitian* a God, (* *Dominus Deus noster sic fieri iubet*) like the * *Persian Kings*, whose Image was adored by all that came into the City of *Babylon*. *Commodus* the Emperour was so gulled by his flattering parasites, that he must be called *Hercules*. q. *Antonius* the Roman would be crowned with *Ivy*, carryed in a Chariot, and adored for *Bacchus*. *Corys* King of *Thrace*, was married to * *Minerva*, and sent three several messengers one after another, to see if she were come to his bed-chamber. Such a one was * *Jupiter Menecrates*, *Maximinus Jovianus*, *Dioclesianus Hercules*, *Sapor* the *Persian King*, brother of the Sun and Moon, 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*, *stulta jactantia*, 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 brag, and shew their folly in excess. They have good parts, and they know it, you need not tell them of it; out of a conceit of their worth, they go smiling to themselves, a perpetual meditation of their Trophies and plaudites, they run at the last quite mad, and lose their wits. *Petrarch*, lib. 1. de contemptu mundi, confessed as much of himself, and *Cardan* in his fifth book of wisdom, gives an instance in a Smith of *Milan*, a fellow Citizen of his, u one *Galenus de Rubris*, that being commended for refining of an instrument of *Archimedes*, for joy ran mad. *Plutarch* in the life of *Artaxerxes*, hath such a like story of one *Chamus* a souldier, that wounded King *Cyrus* in battel, and grew thereupon so * 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 continual meditation of it, cannot sleep y or tell what they say or do, they are so ravished on a sudden; and with vain

conceits transported, there is no rule with them. *Epaminondas* therefore, the next day after his *Leutrian* victory, ² came abroad all squalid and submiss, and gave no other reason to his friends of so doing, than that he perceived himself the day before, by reason of his good fortune, to be too insolent, overmuch joyed. That wise and vertuous Lady, ² *Queen Katharin*, Dowager of *England*, in private talk, upon like occasion, said, that she would not willingly endure the extremity of either fortune; but if it were so, that of necessity she must undergo the one, she would be in adversity, because comfort was never wanting in it, but still counsel and government were defelive in the other: They could not moderate themselves.

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SUBJECT. 15.

Love of Learning, or overmuch study. With a Digression of the misery of Scholars, and why the *Muses* are Melancholy.

Eonartus Fuchsius Instit. lib. 3. sect. 1. cap. 1. Felix Plater. lib. 3. de mentis

alienat. Herc. de Saxonia Tract. post. de met- lanch. cap. 3. speak of a peculiar Fury,

which comes by over-much study. Fernelius lib. 1. cap. 18. d pur Study, contemplation,

and continual meditation, as an especial cause of madnes: and in his 86. consul. cites the same words. Jo. Archlanus in lib. Rhafus ad

Alnanforem cap. 16. amongst other causes reckons up studium vehemens: so doth Le- vinus Lemnius, lib. de occul. nat. mirac. l. 1. cap. 16. o Many men (saith he) come to

this malady by continual Study, and night- waking, and of all other men, Scholars are

most subject to it: and such Rhafus adds, that have commonly the finest wits. Cont. lib. 1. tract. 9. Marsilius Ficinus de sanit. tuenda.

l. 1. cap. 7. puts Melancholy amongst one of those five principal plagues of Students; 'tis

a common Maul unto them all, and almost in some measure an inseparable companion.

Varro belike for that cause calls Tristes Philosophos & severos. Severe, sad, dry, tetrick are

common Epithetes to Scholars: And s Patri- tius 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 Scholars are never good Souldiers, which a certain Goth well

perceived, for when his Countrey-men came into Greece, and would have burned all their

books, he cryed out against it, by all means they should not do it, leave them that plague,

liam. 2 Ob studium sollicitudinem l. 5. Tit. 5. h Gaspar Ess

Theaur. Polit. Apotell. 31. Gracis hanc pestem reliquit, quae dubium non est quin brevi omnem illi vigorem eripere Martioque spiritus ex-

haustura sit; ut ad arma trallanda plane inebelitus futuri sint.

which

which in time will consume all their vigour, and martial spirits. The ¹ Turks abdicated ² Cormanus the next heir, from the Empire, because he was so much given to his book: and 'tis the common Tenent of the world, that Learning dulls and diminisheth the spirits, and so per consequens produceth melancholy.

Two main 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 idleness concur with it, which is too frequent, they are precipitated into this gulf on a sudden: but the common cause is overmuch study, too much learning (as ¹ Festus told ² Paul) hath made thee mad; 'tis that other extremum which effects it. So did ¹ Trincavellius, lib. 1. consil. 12. & 13. find by his experience, in two of his Patients, a young Baron, and another that contracted this malady by too vehement study. So ¹ Forestus observes. l. 10. observ. 13. in a young Divine in Louvain, that was mad, and said ¹ he had a Bible in his head: ² *Murtilus Ficinus de sanit. tuend. lib. 2. cap. 1. 3. 4. & lib. 2. cap. 16.* gives many reasons, ¹ why Students dote more often than others: The first is their negligence: ² other men look to their Tools, a Painter will wash his Pensils, a Smith will look to his Hammer, Anvil, Forge: an Husbandman will mend his Plough-Irons, and grind his Hatcher if it be dull: a Faulkner or Huntsman will have an especial care of his Hawks, Hounds, Horses, Dogs, &c. A Musitian will string, and unstring his Lute, &c. only Scholars neglect that Instrument, their brain and spirits (I mean which they daily use, and by which they range over all the world, which by much study is consumed. Vide (saith Lucian) *ne funiculum nimis intendendo; aliquando abruptas*: See thou wilt not the rope so hard, till at length it break. *Ficinus* in his fourth Chapter gives some other reasons; *Saturn* and *Mercury*, the Patrons of Learning, are both dry Planets: and ¹ *Origanus* assigns the same cause, why *Mercurialis* are so poor, and most part beggars: for that their President *Mercury* had no better fortune himself. The Destinies of old, put poverty upon him as a punishment; since when, Poetry and Beggery, are *Gemelli*, twin-born Brats, inseparable companions.

* And to this day is every Scholar poor; Gross gold from them runs headlong to the Poor:

Mercury, can help them to knowledge, but not to money. The second is contemplation, which dries the brain, and extinguisheth natural heat; for whilst the spirits are intent to meditation above in the head, the stomach & *secum* *trahit* quod est melancholicum. *Accedit ad hoc, quod natura in contemplatione, cerebro proles cordique turbata; stomachum depauperat; unde ex alimentis male collis, sanguis crassus & niger efficitur; dum nimis otio membrorum superficial vapores exhalant.*

and liver are left destitute; and thence come black blood and crudities by defect of concoction, and for want of exercise, the superfluous vapours cannot exhale, &c. The same reasons are repeated by *Comenius*, lib. 4. cap. 1. de *sule*: *Nymannus orat. de Imag.* *Jo. Voschius lib. 2. cap. 5. de peste*: and something more they add, that hard Students are commonly troubled with Gout, Catarrhes, Rheums, *Cacexia*, *Bradiopexia*, bad Eyes, Stone and Collick, ¹ Crudities, ² Oppilations, ³ *Verrigo*, Winds, Consumptions, and all such diseases as come by over-much sitting; they are most part lean, dry, ill coloured, spend their fortunes, lose their wits, and many times their lives, and all through immoderate pains, and extraordinary studies. If you will not believe the truth of this, look upon great *Tostatus* and *Thomas Aquinas* Works, and tell me whether those men took pains? peruse *Austin*, *Hierom*, &c. and many thousands besides.

Qui cupit optatam cursu contingere metam, Multa tulit, secumque puer, sudavit & aluit.

He that desires this wished goal to gain, Must sweat and freeze before he can attain, and labour hard for it. So did *Seneca*, by his own confession, ep. 8. *Not a day that I spend idle, part of the night I keep mine eyes open, tired with waking, and now slumbering to their continual task.* Hear *Tully pro Archia Poeta*: whilst others leystered, and took their pleasures, he was continually at his book, so they do that will be Scholars; and that to the hazard (I say) of their healths, fortunes, wits and lives. How much did *Aristotle* and *Protemy* spend? *unius regni precium*, they say, more than a Kings ransom; how many crowns 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 find out the motion of the eighth sphere? forty years and more, some write: how many poor Scholars have lost their wits, or become Dizards, neglecting all worldly affairs and their own health, wealth, esse and bene esse, to gain knowledge? for which, after all their pains in the worlds esteem they are accounted ridiculous and silly Fools, Ideots, Asses, and (as oft they are rejected, contemned, derided, doting and mad. Look for examples in *Hildesheim* *Spiceet*. 2. de *mania & delirio*: read *Trincavellius* l. 3. consil. 36. & c. 17. *Montanus* consil. 231. *Garcens de Judic. genit. cap. 33.* *Mercurialis* consil. 86. cap. 25. *Prosper & Calenus* in his Book *de atrâ bile*: Go to *Bedlam* and ask. Or if they keep their wits, yet they are esteemed scrubs and fools by reason of their carriage: after seven years study

statua taciturnus exit,

Plerumque & risum populi quatit.

Because they cannot ride an horse, which every Clown can do; salute and court a Gentlewoman, carve at Table, cringe, and make congies, which every common Swaffer can do, *7* *hor populus ridet*, they are laughed to

78

a Pers. Sat.

b Ingenium
fibi quod
vitas de-
sumptisc Athenas Et
fipiens flo-
ditis annos
dedit, in-
finitum.d Libris &
cava statua
taciturnus
exit, Ple-
ranque &
& rife po-
pulum qua-
tit Hor. 17.e Transla-
ted by
M. B. Ho-
liday.f Lib. 2.
cap. 18.g Sub Fa-
rie larva
circumvult
videns, di-
tibus se
explorato-
rem ab in-
feris ve-
nisse, de-
laturum
demonibus
mortalium
peccata.h Petroni-
us. Ego
arbitror in
schola stu-
tissimos
fieri, quia
nihil eorum
que in vita
habemus
aut audi-
unt aut vi-
dent.

scorn, and accounted silly fools by our Gal-
lants. Yea many times, such is their misery,
the y deserve it: a meer Scholar, a meer
Afs.

Obstipo capite, & figentes lumine terram,
Murmura cum secum, & rabiosa silentia ro-
unt,

Atque exporcello trutinantur verba labello,
Agroti veteris meditantur somnia, gigni
De nihilo nihilum; in nihilum nil posse re-
verti.

—who do lean awry

c Their heads piercing the earth with a fixt
eye:

When by themselves they gnaw their mur-
muring,

And furious silence, as 'twere ballancing
Each word upon their out-stretcht lip, and
when

They meditate the dreams of old sick men,
As, out of nothing, nothing can be brought,
And that which is, can ne're be turn'd to
nought.

Thus they go commonly meditating unto
themselves, thus they sit, such is their action
and gesture. Fulgofus l. 8. c. 7. makes men-
tion how Th. Aquinas supping with King Lewis
of France, upon a sudden knocked his fist upon
the table, and cryed, conclusum est contra Ma-
nichaeos, his wits are a woolgathering as they
say, and his head busied about other matters,
when he perceived his error, he was much
abashed. Such a story there is of Archime-
des in Vitruvius, that having found out the
means to know how much gold was mingled
with the silver in King Hierons Crown, ran
naked forth of the bath and cryed eureka I have
found: e and was commonly so intent to his
studies, that he never perceived what was
done about him: when the City was taken,
and the souldiers now ready to rife his house,
he took no notice of it. St. Bernard rode all
day long by the Lemnian lake, and asked at
last where he was, Marullus lib. 2. cap. 4. It
was Democritus carriage alone that made the
Abderites suppose him to have been mad,
and send for Hippocrates to cure him: if he
had been in any solemn company, he would
upon all occasions fall a laughing. Theopha-
stus saith as much of Heraclitus, for that he
continually wept, and Laertius of Menedemus
Lampsacus, because he ran like a mad man,
& saying, he came from Hell as a Spie, to tell
the Devils what mortal men did. Your great-
est Students are commonly no better, silly, soft
fellows in their outward behaviour, absurd, ri-
diculous to others, and no whit experienced
in worldly business; they can measure the
heavens, range over the world, teach others
wisdom, and yet in bargains and contracts
they are circumvented by every base Trade-
man. Are not these men fools? and how
should they be otherwise, but as so many
Sots in Schools, when (as *he well observed)
they neither hear nor see such things as are
commonly practised abroad? how should they

get experience, by what means? I knew in h Nov
my time many Scholars, saith Eneas Sylvius
(in an Epistle of his to Gasper Scitick Chan-
cellor to the Emperour) excellent well learned,
but so rude, so silly, that they had no common
civility, nor knew how to manage their dome-
stic or publick affairs. Paglariensis was
amazed, and said his Farmer had surely co-
sened him, when he heard him tell that his
Sow had eleven Pigs, and his Afs had but
one Foal. To say the best of this Profession,
I can give no other testimony of them in ge-
neral, than that of Pliny of Ifnus; He is yet
a Scholar, than which kind of men there is na-
thing so simple, so sincere, none better, they
are most part harmless, honest, upright, inno-
cent, plain dealing men.

Now because they are commonly subject to
such hazards, and inconveniencies, as do-
tage, madness, simplicity, &c. Jo. Vofchius
would have good Scholars to be highly re-
warded, and had in some extraordinary re-
spect above other men, to have greater pri-
viledges than the rest, that adventure them-
selves and abbreviate their lives for the pub-
lick good. But our Patrons of Learning are
so far now a dayes, from respecting the Muses,
and giving that honour to Scholars, or reward
which they deserve, and are allowed by those
indulgent priviledges of many noble Princes,
that after all their pains taken in the Univer-
sities, cost and charge, expences, irksome hours,
laborious tasks, wearisome dayes, dangers,
hazards, (barred interim from all pleasures
which other men have, mewed up like Hawks
all their lives) if they chance to wade through
them, they shall in the end be rejected, con-
temned, and which is their greatest misery,
driven to their shifts, exposed to want, po-
verty, and beggery. Their familiar attend-
ants are,

* Pallentes morbi, luctus, curaque laborque
Et metus, & malefunda fames, & turpis
egetas,

Terribiles visu formae—

Grief, labour, care, pale sickness, miseries,
Fear, filthy poverty, hunger that cries,
Terrible Monsters to be seen 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 seven years Apprenthip,
are enabled by their Craft to live of them-
selves. A Merchant adventures his goods at
sea, and though his hazard be great, yet if
one Ship return of four, he likely makes a
saving Voyage. An Husbandmans gains are
almost certain; quibus ipse Jupiter nocere
non potest (tis *Cato's Hyperbole, a great
husband himself;) only Scholars methinks are
most uncertain, unrespected, subject to all ca-
suallties, and hazards. For first, not one of
a many proves to be a Scholar, all are not ca-
pable and docile, ex omni ligno non fit Mer-
curius: we can make Majors and Officers
every year, but not Scholars: Kings can in-
vest Knights and Barons, as Sigismund the
Em-

Emperour confessed; Universities can give degrees; and *Tu quoddes, è populo quilibet esse potest*; but he, nor they, nor all the world can give Learning, make Philosophers. Artists, Oratours, Poets; we can soon say, as Seneca well notes, *O virum bonum, ô divitem*, point at a rich man, a good, an happy man, a proper man, *sumptuose vestitum, Calamistratum, bene olentem, magno temporis impendio constat hac laudatio, ô virum literarum*! but 'tis not so easily performed to find out a learned man. Learning is not so quickly got, though they may be willing to take pains, to that end sufficiently informed, and liberally maintained by their Patrons and Parents, yet few can compass it. Or if they be docile, yet all mens wills are not answerable to their wits, they can apprehend, but will not take pains; they are either seduced by bad companions, *vel in puellam impingunt, vel in poculum*, and so spend their time to their friends grief and their own undoings. Or put case they be studious, industrious of ripe wits, and perhaps good capacities, then how many diseases of body and mind must they encounter? No labour in the world like unto study. It may be, 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, *areis intestinis*, with a body of brags, 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 far to seek it as he was (after twenty years standing) at the first day of his coming to the University. For what course shall he take, being now capable and ready? The most parable and easie, and about which many are employed, is to teach a School, turn Lecturer or Curat, and for that he shall have Faulkners wages, ten pound *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 do but a year or two) as inconsistent, as * they that cryed *Hosanna* one day, and *Crucifige* him the other; Servingman like, he must go look a new Master: if they do, what is his reward?

* Mat. 21. ¹ *Hoc quoque te manet ut pueros elementa docentem*

Occupet extremis in vicis alba senectus.

Like an Ass, he wears out his time for pro-
vender, and can shew a stum rod, *togam tritam*
* Lib. 1. de *laceram, saith * Hadus*, an old torn gown,
contem. an ensign of his infelicity, he hath his labour
amov. for his pain, a *modicum* to keep him till he be
decrepit, and that is all. *Grammaticus non est*
felix, &c. If he be a trencher Chaplain in
m Satyri- a Gentlemans house, as it befall *Euphormio*, af-
con. ter some seven years service, he may perchance
have a Living to the halves, as some small
Rectory with the mother of the maids at
length, a poor Kinswoman, or a crackt Cham-
ber-maid, to have and to hold during the time
of his life. But if he offend his good Patron;

or displease his Lady Mistres in the mean
time,

Ducetur Plantâ velut âlîm ab Hercule
Cacus,

Ponereturque foras, si quid tentaverit unquam
Hiscere

as Hercules did by *Cacus*, he shall be dragged
forth of doors by the heels, away with him.
If he bend his forces to some other studies,
with an intent to be a *secretis* to some Noble
man, or in such a place with an Embassadour,
he shall find that these persons rise like Pren-
tises one under another, and so in many
Tradefmens shops, when the master is dead,
the Foreman of the shop commonly steps in
his place. Now for Poets, Rhetoricians, Hi-
storians, Philosophers, * Mathematicians, So-
phisters, &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 believe that
pleasant Tale of *Socrates*, which he told fair
Phedrus under a Plane-tree, at the banks of
the river *Iseni*; about noon when it was hot,
and the Grasshoppers made a noise, he took
that sweet occasion to tell him a Tale; how
Grasshoppers were once Scholars, Musicians;
Poets, &c. before the *Muses* were born, and
lived without meat and drink, and for that
cause were turned by *Jupiter* into Grasshoppers.
And may be turned again, *In Tiboni Cicadas*,
aut *Lyciorum ranas*, for any reward I see they
are like to have: or else in the mean time, I
would they could live, as they did, without
any viaticum, like so many *P Manucodiatæ*
those Indian Birds of Paradise, as we com-
monly call them, those I mean that live with
the Air, and dew of Heaven, and need other
food: for being as they are, their * *Rhetorick*
only serves them, to curse their bad fortunes,
and many of them for want of means are driv-
ven to hard shifts; from Grasshoppers they
turn Humble-Bees and Wasps, plain Parasites,
and make the *Muses*, Mules, to satisfy their
hunger-starved panches, and get a meals meat,
To say truth, 'tis the common fortune of most
Scholars, to be servile and poor, to complain
pitifully, and lay open their wants to their res-
pectless Patrons, as † *Cardan* doth, as * *Xi-*
lander, and many others: And which is too
common in those Dedicatory Epistles, for hope
of gain, to lye, flatter, and with hyperbolical
elogiums and commendations, to magnifie and
extol an illiterate unworthy Idiot, for his ex-
cellent virtues, whom they should rather, as
* *Machiavel* observes, vilifie, and rail at
down right for his most notorious villanies
and vices. So they prostitute themselves as
Fidlers, or mercenary Tradefmen, to serve
great mens turns 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 *Simoni-*
des acquaintance, than *Simonides* did by his:

know not their strength they consider not their own worth:
* *Plura ex Simonidis familiaritate Hieron consequutus est, quam ex*
Hieronis Simonides

80

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 tombs, registers, and as so many trumpetours of their fames: what was *Achilles* without *Homer*? *Alexander* without *Arian* and *Curtius*? who had known the *Cæsars*, but for *Suetonius* and *Dion*?

* Hor. lib.
4. od. 9.

*Vixerunt fortes ante Agamemnona
Multi: sed omnes illachrymabiles
Urgentur, ignotique longa
Nocte, carent quia vate sacro.*

they are more beholden to Scholars, than Scholars to them; but they under-value themselves, and so by those great men are kept down. Let them have that *Encyclopedian*, all the learning in the world; they must keep it to themselves, * live in base esteem, and starve, except they will submit, as *Budeus* well hath it, so many good parts, so many ensigns of Arts, virtues, be 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 he non sunt Lucrativæ*, as *Guido Bonat* that great Astrologer could foresee, they be not gainful Arts these, *sed esurientes & famelica*, but poor and hungry.

* *Dat Galerius opes, dat Justinianus honores,*

Sed genus & species cogitur ire pedes:

The rich Physician, honour'd Lawyers ride, While 't the poor Scholar foots it by their side. Poverty is the *Muses* Parimony, and as that Poetical divinity teacheth us, when *Jupiter's* daughters were each of them married to the Gods, the *Muses* alone were left solitary, *Helicon* forsaken of all Suters, and I believe it was, because they had no portion.

Calliope longum coelebs 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 poor, forsaken and left unto themselves. In so much, that as *Petronius* argues, you shall likely know them by their cloaths. There came, faith he, by chance into my company, a fellow not very spruce to look on, that I could perceive by that note alone he was a Scholar, whom commonly rich men hate: I asked him what he was he answered; a Poet; I demanded again why he was so ragged, he told me this kind of learning never made any man rich.

*Qui Pelago credit, magno se fœnore tollit,
Qui pugnas & rostra petit, pr. cingitur auro:
Valis adulator pulso jaceret obrus ostro,
Sola pruinosis horret facundia pannis.*

A Merchants gain is great that goes to Sea,

A Souldier embossed all in gold:

A Flatterer lyes fox'd in brave array,

A Scholar only ragged to behold.

All which our ordinary Students, right well perceiving in the Universities, how unprofitable these Poetical, Mathematical, and Philosophical Studies are, how little respected, how

few Patrons; apply themselves in all haste to those three commodious Professions of Law, Physick, and Divinity, sharing themselves between them, * rejecting these Arts in the meantime, History, Philosophy, Philology, or lightly passing them over, as pleasant toys fitting only table talk, and to furnish them with discourse. They are not so behoveful; he that can tell his money hath Arithmetick enough: He is a true Geometritian, can measure out a good fortune to himself; A perfect Astrologer, that can cast the rise and fall of others, and mark their Errant motions to his own use. The best Opticks are, to reflect the beams of some great mens favour and grace to shine upon him. He is a good Engineer that alone can make an instrument to get preferment. This was the common Tenent and practice of Poland, as *Cromerus* observed not long since, in the first Book 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 betook himself to Divinity, *hoc solum in votis habens, opimum sacerdotium*, a good Personage was their aim. This was the practice of some of our neer neighbours, as * *Lipsius* inveighs, they thrust their children to the study of Law and Divinity, before they be informed aright, or capable of such studies. *Scilicet omnibus artibus antistat spes lucri, & formosior est cumulus auri, quam quicquid Craci Latiniq; delirantes scripserunt. Ex hoc numero deinde veniunt ad gubernacula reipub. intersunt & præsunt consiliis regum, o pater, o patria?* so he complained, and so may others. For even so we find, to serve a great man, to get an Office in some Bishops Court (to practice in some good Town) or compass a Benefice, is the mark we shoot at, as being so advantageous, the high way to preferment.

Although many times, for ought I can see, these men fail 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 practice and expatiate? Their fields are so scant, the Civil Law with us so contracted with Prohibitions, so few Causes, by reason of those all-devouring municipal Laws, quibus nihil illiteratus, faith * *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 Scholars, except they be otherwise qualified) and so few Courts are left to that profession, such slender offices, and those commonly to be compassed at such dear rates, that I know not how an ingenious man should thrive amongst them. Now for Physicians, there are in every Village so many Mountebanks, Empericks, Quack-salvers, Paracelsians, as they call themselves, *Causisæ & sanicide*, so * *Clenard* terms them, Wisards, Alcumists, poor Vicars, cast Apothecaries, Physicians men, Barbers, and Good wives,

* Inter in-
tentes &
Plebios
fere jacet,
ultimum
locum ha-
bens, nisi
tot artis
virtutisque
insignia,
tarpiter,
obnoxio,
supplican-
do
falsibus
subjectis
prætorum
insolentis-
que poten-
tiae, lib. 1.
de con-
script. re-
rum fortai-
taram.
* Bucha-
nan. eleg.
lib.

* In Saty-
ricon. in-
trat sen-
sed culta
non ita
speciosus,
ut facile
apparet
cum hoc
nota lite-
raturæ esse
quos di-
tius odisti
solent. Ego
inquit Po-
eta sum:
Quare ergo
tam male
vestitus
es? Prop-
ter hoc ip-
sum, an-
ingenti vi-
minem ut-
quam divi-
tem fecit.
Petronius
Arbitr.

* Oppressus
pæporitate
animus ni-
hil eximi-
um, aut
sublime co-
gitare po-
tess, ama-
nitatis li-
tore a me,
aut elegan-
tiam, quo-
nam nihil
prestiti in
his ad vite
cum nodum
videt, pri-
mo negli-
gere, mox
adisse inci-
pit. Henf.

* Epistol.
quæst. lib.
4. Ep. 21.

* Ciceron.
dial.

* Epist.
lib. 2.

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 arrogantia est,

Peritiae parum aut nihil,

Nec ulla mica literarii salis,

Crumenimulgatio:

Loquuteleia turba, litium strepita,

Maligna litigantium cohors, togati vul-

Laverna alumni, Aegypti, &c. (tutes,

Which have no skill but praing arrogance,

No learning, such a purse-milking nation:

Gown'd vultures, thieves, and a litigious rout

Of coufeners, 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, *major pars populi arida reptant fame*, they are almost starv'd a great part of them, and ready to devour their fellows, *Et noxia calliditate se corri-*

pere, such a multitude of pettifoggers and Empericks; such impostors, that an honest man knows not in what sort to compose and behave himself in their society, to carry himself with credit in so vile a rout, *scientia nomen, tot sumptibus partium & vigiliis, profiteri dispuat, postquam, &c.*

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 believe me, hear a brief of it, as it was not many years since publickly preached at Pauls cross, 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 Grammar school, which Austin calls magnam tyrannidem, & grave malum, and compares it to the torments of martyrdom; when we come to the University, if we live of the Colledge allowance, as Phalaris objected to the Leontines *μικρὸν ἐσθίουσι καὶ φόβῳ*, needy of all things but hunger and fear, or if we be maintained but partly by our Parents cost, do expend in unnecessary maintenance, books and degrees, before we come to any perfection, five hundred pounds, or a thousand marks. 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 poor Personage, or a Vicaridge of 50 l. per annum, but we must pay to the Patron for the lease of a life (a spent and out-worn life) either in annual pension, or above the rate of a copyhold, and that with the hazard and loss of our souls, by Simony and perjury, and the forfeiture of all our spiritual preferments, in esse and posse, both present and to come. What father after a while will be so improvident, to bring up his son to his great charge, to this necessary beggery? What Christian will be so irreligious, to bring up his son in that course*

of life, which by all probability and necessity, cogit ad turpia, enforcing to sin, will entangle him in simony and perury, when as the Poet saith, *Invitatus ad hanc aliquis de ponte negabit: a beggars brat taken from the bridge where he was a begging, if he knew the inconvenience, had cause to refuse it.* This being thus, have not we filched fair all this while, that are initiate Divines, to find no better fruits of our labours, *hoc est cur pulles, cur quis non praebeat hoc est? do we mace-* rate our selves for this? Is it for this we rise so early all the year long? *Leaping* (as he saith) *out of our beds, when we hear the bell ring, as if we had heard a thunderclap.* If this be all the respect, reward and honour we shall have, *frange leves calamos, & scinde Thalia libellos:* let us give over our books, and betake our selves to some other course of life? to what end should we study?

Quid me litterulis stulti docuere parentes, what did our parents mean to make us Scholars, to be as far to seek of preferment after twenty years study, as we were at first: why do we take such pains? *Quid tantum infantis jurat impalescere chartis?* If there be no more hope of reward, no better encouragement. I say again; *frange leves calamos, & scinde Thalia libellos;* lets turn souldiers, sell our books, and buy Swords, Guns, and Pikes, or stop bottles with them, turn our Philosophers gowns, as *Cleanthes* once did, unto millers coats, leave all and rather betake our selves to any other course of life, than to continue longer in this misery. *Præstat dentis calpiaradere, quam literariis monumentis magnatum favorem emendicare.*

Tea, but me thinks I hear some man except at these words, that though this be true which I have said of the estate of Scholars, and especially of Divines, that it is miserable and distressed at this time, that the Church suffers shipwrack of her goods, and that they have just cause to complain; 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 Tribunal of truth, we should be found guilty, and not able to excuse it. That there is a fault among us, I confess, 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 appear, that the fountain of these miseries proceeds from these griping Patrons. In accusing them, I do not altogether excuse us; both are faulty, they and we: yet in my judgement, theirs is the greater fault, more apparent causes and much to be condemned.

For my part, if it be not with me as I would, or as it should, I do ascribe the cause, as *Cardan* did in the like case, *meo infortunio potius quam illorum sceleris*, to mine own infelicity, rather than their naughtiness: Al- could not scamble, temporize, dissemble: *non praeberet olus, &c. ut dicam, ad palandum & adulandum peccatus infelix, recendi non possum, iam senior ut sem talis, & fangi nolo, utcumque male cideat in rem meam & obscurum inde delitescam.*

though

y Ja. Dow-
la Epodon.
lib. 2. car. 2.

2 Plautus.

* Luc. Ar-
genus lib. 3.

a Joh.
Hewson
4 Novem-
bris 1557.
The Ser-
mon was
Printed
by Arnold
Hartfield.

c Lib. 3.

de cool.

* I had no

money, I

wanted

impu-

dence, I

* Vit.
Crass. nec
facile judi-
care potest
potest a-
trum pau-
perior cum
primo ad
Crassum,
&c.

though I have been baffled in my time by some of them, and have as just cause to complain as another: or rather indeed to mine own negligence; for I was ever like that *Alexander* in * *Plutarch*, *Crassus* his tutor in Philosophy, who though he lived many years familiarly with rich *Crassus*, was even as poor 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 return restored it again. I have had some such noble friends, acquaintance and Scholars, but most part, (common courtesies and ordinary respects excepted) they and I parted as we met, they gave me as much as I requested, and that was — And as *Alexander ab Alexandro Genial. dier. l. 6. c. 16.* made answer to *Hieronimus Massianus*, that wondred, *quam plures ignavos & ignobiles ad dignitates & sacerdotia promotos quotidie videres*, when other men rose, still he was in the same state, *eodem tenore & fortuna, 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 segnitatem accensaret, cum obscura sortis homines ad sacerdotia & pontificatus eveitos, &c.* he chid him for his backwardness, yet he was still the same: and for my part (though I be not worthy perhaps to carry *Alexander's* books) yet by some overweening and wellwishing friends, the like speeches have been 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 *facinus detestandum*, to buy and sell livings, to detain from the Church, that which Gods and mens Laws have bestowed on it; but in them most, and that from the covetousness and ignorance of such as are interested in this business; I name covetousness in the first place, as the root of all these mischiefs, which *Achan* like, compels them to commit sacrilege, and to make Simoniackal compacts, (and what not?) to their own ends, that kindles Gods wrath, brings a plague, vengeance, and 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*, hook or crook, so they have it. And others when they have with riot and prodigality, imbezelled their estates, to recover themselves, make a prey of the Church, robbing it, as *Julian* the Apostate did, spoile Parsons of their revenues (in keeping half back, as a great man amongst us observes:) and that main-

tenance on which they should live: by means whereof, Barbarism is increased, and a great decay of Christian Professours: for who will apply himself to these divine studies, his son, or friend, when after great pains taken, they shall have nothing whereupon to live? But with what event do they these things?

* *Opesque toris viribus venamini,
At inde messis accedit miserrima.*

* *Euripi-
des.*

They toyle and moyle, but what reap they? They are commonly unfortunate families that use it, accured in their progeny, and as common experience evinceth, accured themselves in all their proceedings. With what face (as he quotes out of *Austin*) can they expect a blessing or inheritance from Christ in Heaven, that defraud Christ of his inheritance here on earth? I would all our Symoniackal Patrons, and such as detain Tithes, would read those judicious Tracts of *St Henry Spelman*, and *St James Sempill* Knights; those late elaborate and learned Treatises of *Dr Tilslye*, and *Mr Montague*, which they have written of that subject. But though they should read, it would be to small purpose, *clames licet & mare caelo confundas*; thunder, lighten, preach hell and damnation, tell them 'tis a sin, they will not believe it; denounce and terrifie, they have *canterized* consciences, they do not attend, as the enchanted Adder, they stop their ears. 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, *simulacrum nunc contempler in arcu*: say what you will, *quocumque modo rem*: as a dog barks at the Moon, to no purpose are your sayings: Take your Heaven, let them have money. A base prophane Epicurean, Hypocritical rout; for my part, let them pretend what zeal they will, counterfeit Religion, blear the worlds eyes, bumbast themselves, and stufte out their greatness with Church spoils, shine like so many Peacocks; so cold is my charity, so defective in this behalf, that I shall never think better of them, than that they are rotten at core, their bones are full of Epicurean hypocrisie, and Atheistical marrow, they are worse than Heathens. For as *Dionysius Halicarnassensis* observes *antiq. Rom. lib. 7.* *Primum locum &c.* *Greeks and Barbarians observe all religious rites, and dare not break them for fear of offending their Gods; but our Simoniackal Contractors, our senseless Achans, our stupified Patrons, fear neither God nor Devil, they have evasions for it, it is no sin, or not due jure divino, or if a sin, no great sin, &c.* And though they be daily punished for it, and they do manifestly perceive, that as he said, *Frost and Fraud come to foul ends*; yet as *Chrysostome* follows it *Nulla ex parva sit correctio, & quasi adversis malitia hominum provocetur, crescit quotidie quod puniatur*: they are rather worse than better, *iram atque animos à crimine sumunt*, and

* *Deum habent iratum, sedque mortem æternam acquirit, alius miserabilem ruinam. Scrvarius in Josiam 7. Euripides. g Nicophorus lib. 10. cap. 5. h Lord Cook in his Reports, second part, fol. 44.*

m *Primum locum apud omnes gentes habet patritius deorum cultus, & gentiorum, nam hunc distinctissime custodiunt, tam Greci quam Barbari, &c.* n *Tom. 1. de floril. trium annorum sub Elia servati.*

o Ovid.

Faß.

p De male
queſtus
vix gaudet
totius ho-

res.

q Strabo l.

4. Geog.

r Nihil fo-

cilius opes

revertit,

quem ava-

ritia &

frandi par-

ta. Eſſi-

nim ſeram

addas tali

arca &

exteriori

janna &

vultu tam

communi,

ſatus ta-

men frau-

dem &

avariti-

am, &c.

In 5. Co-

rinth.

f Acad.

cap. 7.

t Ars ve-

minum ha-

bit inimi-

cum præ-

ignoran-

tem.

u He that

cannot

diſſemble

cannot

live.

* Epiſt.

quæſt. lib. 4.

epiſt. 21

Lipſius.

x Dr. King

in his laſt

Lecture

on ſome

ſome-

times

right reve-

rend Lord

Biſhop of

Leſes.

y Quibus

opis &

etiam, bi

barbaro fa-

ſta literas

contem-

nuer.

and the more they are corrected, the more they offend: but let them take their course, *o Rode caper vites*, go on still as they begin, 'tis no lin, 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 *aurum Tholoſanum*, and will produce no better effects. Let them lay it up safe, and make their conveyances never so close, lock and shut door, faith *Chryſoſtome*, yet fraud and Covetousness, two most violent thieves, are still included, and a little gain evil gotten, will subvert the rest of their goods. The Eagle in *Aeſop* seeing a piece of flesh, now ready to be sacrificed, swept it away with her claws, and carried it to her nest; but there was a burning coal stuck to it by chance, which unawares consumed her, young ones, nest and all together. Let our Symoniack Church-chopping Patrons, and sacrilegious Harpies, look for no better success.

A second cause is Ignorance, and from thence contempt, *ſuccceſſit odium in literas ab ignorantia vulgi*; which *Junius* well perceived: this hatred and contempt of learning, proceeds out of Ignorance, as they are themselves, barbarous, idiots, dull, illiterate and proud, so they esteem of others.

Sint Mecænates non deerunt Flacce Ma-
romes:

Let there be bountiful Patrons, and there will be painful Scholars in all Sciences. But when they contemn Learning, and think themselves sufficiently qualified, if they can write and read, scramble at a piece of Evidence, or have so much Latin as that Emperour had, *qui nescit diſſimulare, nescit vivere*, they are unfit to do their Country service, to perform or undertake any action or employment, which may tend to the good of a Commonwealth, except it be to fight, or to do Countrey Justice, with common sense, which every Yeoman can likewise do. And so they bring up their children, rude as they are themselves, unqualified, untaught, uncivil most part.

* *Quis è nostrâ juventute legitime instituitur literis? Quis oratores aut Philosophos tangit? quis historiam legit, illam rerum agendarum quasi animam? precipitant parentes vota sua, &c.* 'twas *Lipſius* complaint to his illiterate countrey-men, it may be ours. Now shall these men judge of a Scholars worth, that have no worth, that know not what belongs to a Students labours, that cannot distinguish between a true Scholar and a drone? or him that by reason of a voluble tongue, a strong voice, a pleasing tone, and some trivially *Polyanthean* helps, steals and gleans a few notes from other mens Harvests, and so makes a fairer shew, than he that is truly learned indeed: that thinks it no more to preach, than to speak, * *or to run away with an empty Cart*; as a grave man said; and thereupon vilifie us, and our pains; scorn us, and all learning. y Because they are rich, and have other means to live; they think it

concerns them not to know, or to trouble themselves with it; a fitter task for younger brothers, or poor mens sons, to be Pen and Inkhorn men, pedantical slaves, and no whit beſeeming the calling of a Gentleman, as *Frenchmen* and *Germans* commonly do, neglecting therefore all humane learning, what have they to do with it? Let *Marriners* learn *Astronomy*; *Merchants* *Factors* study *Arithmetick*; *Surveyors* get them *Geometry*; *Spectacle-makers* *Opticks*; *Landleapers* *Geography*; *Town-Clarks* *Rhetorick*, what should he do 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 Scholars, excellent in all faculties.

Julius Caesar mended the year, and writ his own Commentaries,

—* *media inter prælia semper,*
Stellarum cœlique plagis, superisque vacavit.

* *Lucan.*
lib. 2.

* *Antonius, Adrian, Nero, Seve. Jul. &c.* z *Spartian.*
* *Michael* the Emperour, and *Isacius*, were so much given to their studies, that no base fellow would take so much pains: *Orion, Ptolemy, Alphonſus, Ptolomeus*, famous Astronomers: *Sabor, Mithridates, Lyſimachus*, admired Physicians: *Plato's Kings* all: *Evax* that *Arabian Prince*, a most expert Jueller, and an exquisite Philosopher; the *Kings of Egypt* were Priests of old, chosen and from thence, — *Idem rex hominum, Phœbique sacerdos*: but those heroical 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 dayes, Scholars were highly beloved, b honoured, esteemed; as old *Ennius* by *Scipio Africanus*, *Virgil* by *Augustus*; *Horace* by *Mecænates*: Princes companions; dear to them, as *Anacreon* to *Polycrates*; *Philoxenus* to *Dionysius*, and highly rewarded. *Alexander* sent *Xenocrates* the Philosopher fifty talents, because he was poor, *viſu rerum*, aut *eruditione præstantes viri*, mensis olim regum adhibiti, as *Philostatus* relates of *Adrian* and *Lampridius* of *Alexander Severus*: famous Clarks came to these Princes Courts, *velut in Lycaum*, as to an University, and were admitted to their tables, *quasi divum epulis accumbentes*; *Archilaus* that *Macedonian King* would not willingly sup without *Euripides*, (amongst the rest he drank to him at supper one night, and gave him a cup of gold for his pains) *delectatus poeta suavi sermone*; and it was fit it should be so: Because as * *Plato* in his *Protagoras* well faith, a good Philosopher as much excels other men, as a great King doth the Commons of his Countrey; and again, *quoniam illis nihil deest, & minime egere solent, & disciplinas quas proficiunt, soli a contemptu vindicare possunt*, they needed not to beg so basely, as they

b *Grammaticis olim & dialecticis jurisconsultis Professoribus, qui specimen eruditionis dedissent eadem dignitatis insignia decesserant Imperatores, quibus orabantur heredes.*
Evast. ep. Jo. Pabio epist. 11.
* *Probus vir & Philosophus magis præſtat inter alios homines, quam rex inclitus inter plebeios.*
c *Hincſus præſat. Poematum.*

d *Stevile*
nomen
Scholaris.
jam.

e *Seneca.*

f *Hand fa-*
cile emer-
gunt, &c.
g *Media*
quod nollis
ab hora Se-
disti qua
nemo faber,
qua nemo
studebat, qui
dacit obli-
quo lanam
deducere
furo: Ra-
ra tanta
merces.

h *Two Sat. 7.*

i *Call. 4.*

j *Virg. 1.*

k *Had I*

l *done as*

m *others*

n *did, but*

o *my self*

p *forward,*

q *I might*

r *have hap-*

s *pily been*

t *as great*

u *a man as*

v *many of*

w *my equals.*

they compell ^d Scholars in our times to complain of poverty, or crouch to a rich Chuff for a meals 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 axiom, that to keep them poor, will make them study; they must be dieted, as horses to a race, not pampered,

^e *Alendos volunt, non saginandos, ne melioris mentis flammula extingatur;* a fat bird will not sing, a fat dog cannot hunt, and so by this depression of theirs, ^f some want means, others will, all want ^g encouragement, as being forsaken almost; and generally contemned.

'Tis an old saying, *Sint Mecanates non deerunt Flacce Marones*, and 'tis a true saying still. Yet oftentimes I may not deny it, the main fault is in our selves. Our Academicks

too frequently offend in neglecting Patrons, as ^h *Erasmus* well taxeth, or making ill choice of them: *negligimus oblatores aut amplectimur parum aptos*, or if we get a good one, *non studemus munus officii favorem ejus alere*,

we do not plye and follow him as we should. *Idem mihi accidit Adolefcenti* (saith *Erasmus*) acknowledging his fault, *& gravissime peccavi*, and so may ⁱ I say my self, I have

offended in this, and so peradventure have many others. We did not *spondere magnatum favoribus, qui ceperunt nos amplecti*, apply our selves with that readines we should:

idleness, love of liberty, *inimodicus amor libertatis effecit ut diu cum perfidis amicis*, as he confesseth, *& pertinaci pauperate colluctaretur*, bashfulness, melancholy, timorousness

cause many of us to be too backward and remiss. 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 complain *deesse Mecanates*, want of encouragement; want of means, when as the true defect is our want of worth, our insufficiency: did *Mecanates* take notice of *Horace* or *Virgil*, till they had shewed themselves first? or had *Bavius* and *Mevius* any Patrons? *Egregium specimen dant*, 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 do, with such base flattery, parasitical colloquing, such hyperbolical eulogies they do usually insinuate, that it is a shame to hear and see. *Immodica laudes conciliant invidiam, potius quam laudem*, and vain commendations derogate from truth, and we think in conclusion, *non melius de laudato, pejus de laudante*, ill of both, the commender and commended.

So we offend, but the main fault is in their harshness, defect of Patrons. How beloved of old, and how much respected was *Plato* to *Dionysius*? How dear to *Alexander* was *Aristotle*, *Demetrius* to *Philip*, *Solon* to *Cræsus*, *Anaxarchus* and *Trebatius*, to *Augustus*, *Cassius* to *Vespasian*, *Plutarch* to *Trajan*, *Seneca* to *Nero*, *Simonides* to *Hieron*? how honoured?

^b *Sed hæc prius fuerit, nunc recomenda* ⁱ *Senectus quiete*
those dayes are gone:
Et spes, & ratio studiorum in Casare tantum:

As he said of old, we may truly say now, he is our *Amulet*, our Sun, our sole comfort

and refuge, our *Ptolomy*, our common *Mecanates*, *Jacobus munificus*, *Jacobus pacificus*, *mystra Musarum*, *Rex Platonius*: *Grande delubrum nostrum*: A famous Scholar himself, and the sole Patron, Pillar, and sustainer of learning: but his worth in this kind is so well known, that as *Paterculus* of *Cato*, *Jam ipsam laudare nefas sit*: and which

^{* Pliny} to *Trajan*. *Seria re carmina, honor- que æternus annalium*, *non hæc brevis & pudenda prædicatio colet*. But he is now gone, the Sun of ours set; and yet no night follows.

Sol occubuit, nox nulla sequatur est.

We have such another in his room.

— aureus alter

Avulsus, simili frondefcit virga metallo, and long may he reign and flourish amongst us.

Let me not be malicious, and lye against my *Genius*, I may not deny, but that we have a sprinkling of our Gentry, here, and there one, excellently well learned, like those *Fuggeri* in Germany, *Dubartius*, *Du Plessis*, *Saduel* in France, *Picus Mirandula*, *Schottius*, *Barotius* in Italy;

Apparent rari nantes in gurgite vasto.

But they are but few in respect of the multitude, the major part (and some again excepted, that are indifferent) are wholly bent for Hawks and Hounds, and carried away many times with intemperate lust, gaming and drinking. If they read a book at any time, (*si quod est interm otii à venatu, poculis, alea, scortis*) 'tis an English Chronicle, *St. Huon of Bordeaux*, *Amadis de Gaul*, &c. a play-book, or some pamphlet of News, and that at such seasons only, when they cannot stir abroad, to drive away time, ^k their sole

discourse is dogs, hawks, horses, and what News? If some one have been a traveller in Italy, or as far as the Emperours Court, wintered in *Orleanse*, and can court his Mistress in broken French, wear his clothes neatly in the newest fashion, sing some choice Out-landish Tunes, discourse of Lords, Ladies, Towns, Palaces, and Cities, he is compleat and to be admired: ^l Otherwise he and they are much at one; no difference betwixt the Master and the Man, but worshipful titles: wink 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, State-men, Magistrates, Noble, Great and Wise by inheritance.

Mistake me not (I say again) *Vos ô Patri- tius sanguis*, you that are worthy Senators, Gentlemen, I honour your names and persons, and with all submissness, prostrate my self

ⁱ *Catullus*,
Juv.

ⁱ *Nemo est*
quæ non
Plinius hic
notat, solo
instaurat
lubentiam
reddat.

^{* Pengu.}

^{* Virgil.}

^k *Rarus*
enim firma
me sensus
communis
in illa
Fortuna.
Juv. Sat. 8.

^l *Quis*
enim genti-
rosam di-
xerit hinc
qui Indig-
nus gener,
& præcla-
ro nomine
tantum
insigne.
Juv. Sat. 8.

self to your censure and service: There are amongst you, I do ingeniously confess, many well deserving Patrons, and true Patriots, of my knowledge, besides many hundreds which I never saw, no doubt, or heard of, pillars of our Common-wealth, ⁱⁿ whose worth, bounty, learning, forwardness, true zeal in Religion, and good esteem of all Scholars, ought to be consecrated to all posterity, but of your rank, there are a deboshed, corrupt, covetous, illiterate crew again, 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, enemies 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 task-masters they prove)

o hys licet
Atq; be-
nias comi-
tatus Ho-
mere, Nil
tamen at-
tuleris,
ibis Homs-
re foras.

p Et legat
historicos,
autores
nouerit
omnes.

Tanquam
unguis di-
gitosque
scos. Juv.
Sat. 7.
* Juvenal

q Tu vero
licet Or-
poreus sis,
saxa soso
refudinis
emollius,
nisi plum-
bea terram
corda, au-
vil argenti
malito
emollius,
Saxa. Sol.

bariensis
 Policrat.
 lib. 5. c. 10
 r Javen.
 Sat. 7.
 f Eugi ven
 no need
 Doufa ipa
 l. 3. dos
 ipsa scien
 tia sibi que
 congiarium
 est.

self to your censure and service: There are amongst you, I do ingeniously confess, many well deserving Patrons, and true Patriots, of my knowledge, besides many hundreds which I never saw, no doubt, or heard of, pillars of our Common-wealth, ^{or} whose worth, bounty, learning, forwardness, true zeal in Religion and good esteem of all Scholars, ought to be consecrated to all posterity, but of your rank, there are a deboshed, corrupt, covetous, illiterate crew again, 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, enemies 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 task-masters they prove) they take away their straw, and compel them to make their number of brick: they commonly respect their own ends, commodity is the steer of all their actions, and him they present in conclusion, as a man of greatest gifts, that will give most; no penny, ^{or} no *Pater Noster*, as the saying is. *Nisi preces auro fulcias, amplius irritas: ut Cerberus ossa*, their attendants and officers must be bribed, sed, and made, as *Cerberus* is by a sop by him that goes to Hell. It was an old saying, *Omnia Roma venalia*, 'tis a rag of Popery, which will never be rooted out, there is no hope, no good to be done without money. A Clark may offer himself, approve his ^p worth, learning, honesty, religion, zeal, they will commend him for it: but

——* *probitas laudatur & alget.*

If he be a man of extraordinary parts, they will flock afar off to hear him, as they did in *Apuleius*, to see *Psyche*: *multi mortales consuebant ad videndum seculi decus, spectulum gloriosum, laudatur ab omnibus, spectatur ab omnibus, nec quisquam non rex, non regius, cupidus ejus nuptiarum petitor accedis; mirantur quidem divinam formam omnes, sed ut simulacrum fabre politum mirantur*; many mortal men came to see fair *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*, fair *Psyche* had no money. ^a So they do by learning;

_____r didicit jam dives avarus

Tantum admirari, tantum laudare disertos.

Ut pueri Junonis avem—

Your rich men have now learn'd of latter
days

T'admire, commend, and come together

d. To hear and see a worthy Scholar speak.

As children do a Peacocks feather.

He shall have all the good words that may be given, 'a proper man, and 'tis pity he hath no preferment, all good wishes, but inexora-

ble, indurate as he is, he will not prefer him, though it be in his power, because he is *indotatus*, he hath no money. Or if he do give him entertainment, let him be never so well qualified, plead affinity, confanguinity, sufficiency, he shall serve seven years, as *Jacob* did for *Rachel*, before he shall have it. * If he will enter at first, he must get in at that *Simoniackal* gate, come off soundly, and put in good security to perform all covenants, else he will not deal with, or admit him. But if some poor Scholar, some Parson chaff, will offer himself; some Trencher Chaplain, that will take it to the halves, thirds, or accept of what he will give; he is welcom; be conformable, preach as he will have him, he likes him before a million of others; for the best is always best cheap: and then as *Hierom* said to *Cromatius*, *patella dignum operculum*, such a Patron, such a Clark; the cure is well supplied, and all parties pleased. So that is still verified in our age, which * *Chrysostome* complained of in his time, *Qui opulentes sunt, in ordinem parasitarum cognunt eos, & ipsos tanquam canes ad mensas suas enutriunt, eorumque impudentes Ventres iniquarum canum reliquiis differunt, iisdem pro arbitrio abutentes*: Rich men keep these Lecturers, and fawning Parasites, like so many dogs at their tables, and filling their hungry guts with the offals of their mear, they abuse them at their pleasure, and make them say what they propose. * *A*

children do by a Bird or a Buttersflye in a string, pull in and let him out as they list, do they by their trencher Chaplains, prescribe, command their wits, let in and out as to them it seems best. If the Patron be precise, so must his Chaplain be, if he be Papistical, his Clark must be so too, or else be turned out. These are those Clarks which serve the turn, whom they commonly entertain, and present to Church-livings, whilst in the mean time we that are Univerlity-men, like so many hide-bound Calves in a Pasture, tarry out our time, wither away as a flower ungathered in a garden, and are never used: or as too many candles, illuminate our selves alone, obscuring one anothers light, and are not discerned here at all, the least of which, translated to a dark room, or to some Countrey Benefice, where it might shine apart, would give a fair light, and be seen over all. Whilst we lye waiting here as those sick men did at the pool of

* *Benefida*, till the Angel stirred the water, expecting a good hour, they step between, and beguile us of our preferment. I have not yet said, if after long expectation, much expence, travel, earnest suit of our selves and friends, we obtain a small Benefice at last: our misery begins afresh, we are suddenly encountered with the Flesh, World and Devil, with a new onser; we change a quiet life for an ocean of troubles, we come to a ruinous house, which before it be habitable, must be necessarily to our great damage repaired; we are compelled to sue for dilapidations, or else sued our selves, and, scarce yet settled, we

85

t. Quatuor
ad portas
Ecclesias
ita ad
omnes; san-
guis aut
Simonis,
presulis
atque Del.
Helcor.

u Lib. con-
tra Genti-
les de Es-
cala mar-
tini.

X Præscri-
bunt, impu-
rant, in or-
dinem co-
cuer, inge-
nium no-
strum preat
ipſi vide-
bitur,
aſtringunt
& relax-
ant ut pa-
pillionem
paeri aut
brachium
ſilo demit-
tunt, aut
attrahunt,
nos à libe-
dine ſua
pendere
æquæ con-
ſiſtes.
Heinſius.

2 * John 44

86

are 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 *Begine* ; he was no sooner inducted, but instantly sued, *cepinusque* (* saith he) *frénne litigare, & implacabili bello configere* : at length after ten years suit, as long as *Troyes* siege, when he had tired himself, and spent his money, he was fain to leave all for quietness sake, and give it up to his adversary. Or else we are insulted over, and trampled on by domineering officers, fleeced by those greedy *Harpies* to get more fees ; we stand in fear of some precedent Lapse ; we fall amongst refractory, seditious Sectaries, peevish Puritans, perverse Papists, a lascivious rout of Atheistical *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 axiom, all they think well gotten that is had from the Church, and by such uncivil harsh dealings, they make their poor Minister weary of his place, if not his life : and put case they be quiet honest men, make the best of it, as often it falls out, from a polite and terse *Academick*, he must turn rustick, rude, melancholife alone, learn to forget, or else, as many do, become Maulsters, Graffiers, Chapmen, &c. (now banished from the Academy, all commerce of the Muses, and confined to a Countrey Village, as *Ovid* was from *Rome* to *Pontus*) and daily converse with a company of Idiots and Clowns.

Nos interim quod attinet (nec enim immunes ab hac noxâ sumus) idem reatus manet, idem nobis, & si non multo gravius, crimen obijci potest : nostrâ enim culpâ sit, nostrâ incuriâ, nostrâ avaritiâ, quod tam frequentes, sædæque fiant in Ecclesiâ nundinationes, (templum est vane, deusque) tot sordes invehantur, tanta grassetur impietas, tanta nequitia, tam insanis miseriærum Euripus, & turbarum æstuarium, nostro inquam, omnium (Academicorum inprimis) vitio sit. Quod tot Resp. malis afficiatur, à nobis seminarium, utriùs malum hoc accersimus, & quâvis contumeliâ, quâvis interim miseriâ digni, qui pro virili non occurrimus. Quid enim fieri posse speramus, quum tot indies sine delectu pauperes alumni, terre filii, & cuiuscunque ordinis homines ad gradus certatim admittantur ? qui si definitionem, distinctionemque unam aut alteram memoriter edidicerint, & pro more tot annos in dialecticâ posuerint, non refert quo profectû, quales denum sint, Idiote, nugatores, oratores, aleatores, compotores, indigni, libidinis voluptatumque administri,

Spontii Penelopes nebulones, Alcinioue,
modo tot annos in Academia insumpserint, &
se pro togatis vendidârint; lucri causâ, &
am eorum intercessu presentantur: Adde eis-

am & magnificis nonnunquam elogiis merum
& scientia; & jam valde dicturi testimoniali-
bus hisce litteris, amplissime conscriptis in eo-
rum gratiam honorantur, ab iis, qui fides sua
& existimationis jacturam proculdubio faci-
unt. Doctores enim & Professores (quod
ait & ille) id unum curant, ut ex professioni-
bus frequentibus, & tumultuariis potius quam
legitimis, commoda sua promoveant, & ex
dispendio publico suum faciant incrementum.

Id solum in votis habent annui plerumque
magistratus, ut ab incipientium numero ² pe-
cunias emungant, nec multum interest qui
sint, literatores an literati, modò pingues, ni-
tidi, ad aspectum speciosi, & quod verbo di-
cam, pecuniosi sint. ¹ Philosophastri licenti-
antur in artibus, artem qui non habent,
² eosque sapientes esse jubent, qui nulla præ-
diti sunt sapientia, Et nihil ad gradum præ-
terquam velle adferunt. Theologastri (sol-
vant modo) satis superque docti, per omnes
honorum gradus euehuntur & ascendant. At-
que hinc fit quòd tam viles scurre, tot passim
Idiotæ, literarum crepusculo positi, larva pas-
storum, circumforanei, vagi, bardi, fungi,
crassi, asini, merum pecus in sacrosanctos theo-
logiæ aditus, illotis pedibus irrumpant, præter
inverecundam frontem adferentes nihil, vul-
gares quasdam quisquilias, & scholasticum qua-
damque argumenta, iudicia que vel recipiant

- Ule

Ut nervis alienis mobile lignum

Ducitur

d Huiusmodi. d offam sequentes, pfitacorum more, in prædæ
 e Ecclesiæ. f Eramus ait) quidvis docent, dicunt,
 scribunt, suadent, & contra conscientiam pro-
 bant, non ut salutem reddant gregem, sed
 ut magnificam sibi parent fortunam. f Opi-
 niones quasvis & decreta contra verbum Dei
 astruunt, ne non offendant patronum, sed ut
 retineant favorem procerum, & populi plau-
 sum, sibi que ipsi opes accumulunt. Eo ete-
 nim plerumque animo ad Theologiam a cecidit,
 non ut rem divinam, sed ut suam faciant;
 non ad Ecclesiæ bonum promovendum, sed ex-
 pilandum; quærentes, quod Paulus ait, Non
 quæ Jesu Christi, sed quæ sua, non domini
 thesaurum, sed ut sibi, suisque thesaurizent.
 Nec tantum iis, qui vilioris fortuna, & ab-
 jectæ sortis sunt, hoc in usu est: sed & me-
 dios, summos, elatos, ne dicam Episcopos, hoc
 malum invasit.

g Prof.

h Salust.

g Dicite pontifices, in sacris quid facit aurum?
 h summos sæpe viros transverlos agit avaritia,
 & qui reliquis morum probitate prælucent;
 hi faciem præferunt ad Simoniam, & in cor-
 ruptionis hunc scopulum impingentes, non ton-
 dent pecus, sed deglubunt, & quocumque se
 conferunt, expilant, exhaustiunt, abradunt,
 magnum fama suæ, si non animæ naufragium
 facientes: ut non ab infimis ad summos, sed à
 summis ad infimos malum promanasse videa-
 tur, & illud verum sit, quod ille olim lusi-
 t, Emerat ille prius, vendere jure potest. Simo-
 niacus 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 elevum sedent
 à promovendo reliquos, ut penitus impediant,
 probe sibi consciis, quibus artibus illic pervene-
 rint. * Nam qui ob literas emeruisse illos
 credat, desipit: qui vero ingenii, eruditionis,
 experientie, probitatis, pietatis, & Mularum
 id esse pretium putat (quod olim revera fuit,
 hodie promittitur) planissime insanit. Ut-
 cunque vel undecunque malum hoc originem
 ducat, non ultra quæram, ex his promovendis cæ-
 pit vitiorum colluvies, omnis calamitas, omne
 miseriarum agmen in Ecclesiâ invenitur.
 Hinc tam frequens simonia, hinc orta querelæ,
 fraudes, imposturæ, ab hoc fonte se derivârunt
 omnes nequitia. Ne quid obiter dicam de
 ambitione, Adulatione plusquam aulicâ, ne
 tristi domiciano laborent, de luxu, de sædo
 nonnunquam vita exemplo, quo nonnullos of-
 fendunt, de comotatione Sybaritica, &c.
 Hinc ille squalor Academicus, tristes hac
 tempestate Camenæ, quum quivis homunculus
 artium ignarus, his artibus assurgat, hunc in
 modum promoveatur & discescat, ambitiosus ap-
 pellationibus insignis, & multis dignitatibus
 augustus vulgi oculos perstringat, bene se ha-
 beat, & grandia gradiens majestatem quan-
 dam ac amplitudinem præ se ferens, miramque
 sollicitudinem, barbâ reverendus, togâ nitidus,
 purpura conspersus, supellectilibus splendore, &
 famulorum numero maximè conspicuus. Qua-

les statux (quod ait ille) quæ sacris in ædi-
 bus columnis imponuntur, velut oneri ceden-
 tes videntur, ac si insudarent, quum revera
 sensu sint carentes, & nihil saxeam adjuvent
 firmitatem: Atlantes videri volunt, quum sint
 statua lapidea, umbratiles revera homuncio-
 nes, fungi forsan & bardi, nihil à saxo diffe-
 rentes. Quum interim docti viri, & vite
 sanctioris ornamentis præditi, qui æstum diei
 sustinent, his iniquâ sorte serviant, minimo
 forsan salario contenti, puris nominibus nun-
 cupati, humiles, obscuri, multoque digniores
 licet, egentes, inhonorati vitam privam pri-
 vatam agant, tenuique sepulti sacerdotio, vel
 in collegiis suis in æternum incarcerationi, inglo-
 riâ delitescant. Sed nolo diutius hanc movere
 sentinam, hinc illa lachryma, lugubris misa-
 rum habitus, * hinc ipsa religio (quod cum
 Secellio dicam) in ludibrium & contempnium
 adducitur, abjectum sacerdotium (atque hæc
 ubi sum, ausim dicere, & putidum & putidi
 dicitur de clero usurpare) Putium vulgus,
 inops, rude, sordidum, melancholicum, mise-
 rum, despicabile, contemnendum.

MEMB. 4.
SUBSECT. 1.

Non-necessary, remote, outward, adventitious;
 or accidental causes: as first from the
 Nurse.

OF those remote, outward, ambient, Ne-
 cessary causes, I have sufficiently discus-
 sed in the precedent member, the Non-necessa-
 ry follow; of which, faith ¹ Fuchsius, no art
 can be made, by reason of their uncertainty,
 casualty, and multitude; so called not neces-
 sary because according to ^m Ferneliu, they
 may be avoided, and used without necessity.
 Many of these accidental causes, which I shall
 entreat of here, might have well been 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 rank of causes. To
 reckon up all is a thing impossible; of some
 therefore most remarkable of these contingent
 causes which produce Melancholy, I will
 briefly speak and in their order.

From a child's Nativity, the first ill accident
 that can likely befall him, in this kind is a bad
 Nurse, by whose means alone he may be taint-
 ed with this ^a malady from his cradle. Antius ⁿ Quos-
 Gellius l. 12. c. 1. brings in Phavorinus that
 eloquent Philosopher, proving this at large,
 that there is the same virtue and property in
 the milk as in the seed, and not in men alone,
 but in all other creatures: he gives instance
 in a Kid and Lamb, if either of them suck
 of the others milk, the Lamb of the Goats, or
 the Kid of the Ewes, the wool of the one will
 be like to the other, & natura seminis, se quoque lactis proprietatem. Neque
 id in hominibus solum, sed in pecudibus animadvertitur. Nam si ovium
 lacte hœdi, aut caprarum agni alantur, constat pœd in his lanam
 dardorem, in illis capillum gigni severiorem.

p Adulter
in servam
persequati-
ont ad mi-
raculum
nq; sagar.
q Tam ani-
mal quod-
libet quam
homo, ab
illa cuius
lacte nu-
tritur, na-
turam con-
trahit.
r Improbis,
informis,
impadica,
timulenta
nutrix &c.
quoniam in
moribus ef-
formandis
magnam
sepe partem
ingenium
altrici &
natura la-
tis tenet.
s Hircane-
que adma-
rant uera
Tigres,
Virg.
t Lib. 2. de
Casibus.
u Bida c.
27. l. 1.
Ecclesi. hist.

x Ne infi-
tivo lacis
alimento
digerit
corpus, &
animus cor-
rumpatur.

* Lib. 3.
de civ. con-
vers.

y Stepha-
nos.

be hard, and the hair of the other soft, *Giraldus Cambrensis Itinerar. Cambria l. 1. c. 2.* confirms this by a notable example which happened in his time. A sow-pig by chance suckled a Brach, and when she was grown, *P* would miraculously hunt all manner of *Deer*, and that as well, or rather better than any ordinary bound. His conclusion is, *q* that men and beasts participate of her nature and conditions, by whose milk they are fed. *Phavorinus* urgeth it farther, and demonstrates it more evidently, that if a Nurse be *r* misshapen, unchaste, unbonest, impudent, drunk, *i* cruel or the like, the child that sucks upon her breast will be so too; all other affections of the mind and diseases, are almost ingrafted, as it were, and imprinted in the temperaure of the Infant, by the Nurfes milk; as *Pox*, *Leprosie*, *Melancholy*, &c. *Cato* for some such reason would make his servants children suck upon his wives breast, because by that means they would love him and his the better, and in all likelihood agree with them. A more evident example that the minds are altered by milk, cannot be given, than that of *Dion*, which he relates of *Caligula's* cruelty; it could neither be imputed to father nor mother, but to his cruel nurse alone, that anointed her paps with blood still when he suckled, which made him such a murderer, and to express her cruelty to an hair: and that of *Tiberius*, who was a common drunkard, because his nurse was such a one. *Et si delira fuerit*, *one* observes) *infantulum delirum faciet*, if she be a fool or dolt, the child she nurseth will take after her, or otherwise be misaffected; which *Franciscus Barbarus l. 2. ult. de re uxori* proves at full, *Ant. Guivarra lib. 2. de Marco Aurelio*: the child will surely participate. For bodily sickness there is no doubt to be made. *Titus Vespasian's* 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 evil attendance, negligence, and many gross inconveniences, which are incident to Nurfes, much danger may so come to the child. * For these causes *Aristotle Polit. lib. 7. c. 17.* *Phavorinus* and *Marcus Aurelius* would not have a child 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 child to nurse, is nature intemperies, so * *Cnatso* calls it, 'tis fit therefore she should be nurse her self; the mother will be more careful, loving and attendant, than 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 child, she was never quiet till she had made the infant vomit it up again. But she 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 *Plutarch 2 To. 2.* doth in his book *de liberis educandis*, and *S. Hierome lib. 2. epist. 27. Lata 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 mind, as sorrow, fear, grief, *b* folly, melancholy. For such passions corrupt the milk, and alter the temperature of the child, which now being *Udum & molle lutum*, is easily seasoned and perverted. And if such a nurse may be found out, that will be diligent and careful withall, let *Phavorinus* and *M. Aurelius* plead how they can against it, I had rather accept of her in some cases than the mother her self, and which *Bonacius* the Physician, *Nic. Biesius* the politician, *lib. 4. de repub. cap. 8.* approves, * *Some nurses are much to be preferred to some mothers.* For why may not the mother be naught, a peevish drunken flurt, a waspish cholerick slut, a crazed piece, a fool, (as many mothers are) unsound as soon as the nurse? There is more choice of nurses than 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 marriage they are engrafted to other families to alter the breed, or if any thing be amiss in the mother, as *Ludovicus Mercatus* contends, *Tom. 2. lib. de morib. hared.* to prevent diseases and future maladies, to correct and qualifie the child's ill-disposed temperature, which he had from his parents. This is an excellent remedy, if good choice be made of such a Nurse.

SUBSECT. 2.

Education a Cause of Melancholy.

Education, of these accidental causes of Melancholy, may justly challenge the next place, for if a man escape a bad nurse he may be undone by evil bringing up. *d* *Ja-son Pratenfis*, puts this of Education for a principal cause; bad parents, step-mothers, Tutors, Masters, Teachers, too rigorous, too severe, too remiss or indulgent on the other side, are often fountains and furtherers of this disease. Parents and such as have the tuition and oversight of children, offend many times in that they are too stern, alway threatening, 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 hour in their lives, or take pleasure in any thing. There is a great moderation to be had in such things, as matters of

z To. 2.
Nutricis
non quod-
vis, sed
maxime
probas de-
ligamus.
a Nutrix
non sit la-
siva aut
timulenta.
Hier.
b Probi-
bendum ne
solida
lactet.
c Perf.

* Nutricis
interdum
vitiis
sunt milia-
tes.

d Lib. de
morbis ca-
pitis, cap.
de mania;
Haec po-
strema cau-
sa supputa-
tur educa-
tio, inter
has mentis
abalienatio-
nis causas.
Injusta no-
verca.

of

of so great moment, to the making or marring of a child. Some fright their children with beggars, bugbears, and hobgoblins, if they cry, or be otherways 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.

Tyrannical, impatient, hair-brain'd School-masters, *aridi magistri*, so * *Fabius* terms them, *Asaces flagelliferi*, are in this kind as bad as hangmen and executioners, they make many children endure a martyrdom all the while they are at school, with bad diet, if they boord in their houses, too much severity and ill usage, they quite pervert their temperature of body and mind: 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 scholar. *Præceptorum ineptiis discruciantur ingenia puerorum*, saith *Erasmus*, they tremble at his voice, looks, coming in. *S. Austin* in the first book of his *confess.*

& 4. ca. calls this schooling *meticulosam necessitatem*, and elsewhere a martyrdom, and confesseth of himself, how cruelly he was tortured in mind for learning Greek, *nulla verba moveram, & sevis terroribus & pœnis, ut nossem, instabatur mihi vehementer*, I knew nothing, and with cruel terrours and punishment I was daily compell'd. * *Beza* complains in like case of a rigorous schoolmaster in *Paris*, that made him by his continual thunder and threats, once in a mind to drown himself, had he not met by the way with an uncle cle of his that vindicated him from that misery for the time, by taking him to his house. *Trincavellius lib. 1. consil. 16.* had a Patient nineteen years of age, extremely melancholy, ob *nimum 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 means do so deject, with terrible speeches and hard usage so crucifie them, that they become desperate, and can never be recalled.

Others again in that opposite extream, do as great harm by their too much remifness, 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 means of which their servants, children, Scholars, are carried away with that stream of drunkenness, idleness, gaming, and many such irregular courses, that in the end they rue it, curse their parents, and mischieve 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 revel, wench, riot, swagger, and do what they will themselves, and then punish them with a noise of Musicians;

* *Obsonet, potet, oleat unguenta de meo; Amat? dabitur à me argentum ubi erit commodum.*

Fores effregit? restituentur: descidit

Vestem? resarcietur.—faciat quod lubet;

Sumat, consumat, perdat, decretum est pati.

But as *Demeo* told him, *in illam corrumpi sinis*,

your lenity will be his undoing, *prævidere vi-*

deat jam diem illum, quum hic egens profu-

giet aliquo militatum, I foresee his ruine. So

parents often err, many fond mothers especi-

ally, dote so much upon their children, like

* *Æsops Ape*, till in the end they crush them to

death, *Corporum nutrices animarum nocere*, &

pampering up their bodies to the undoing of

their souls: they will not let them be cor-

rected or controled, but still soothed up in

every thing they do, that in conclusion, they

bring sorrow, shame, heaviness to their parents

(*Ecclesi cap. 30. 8, 9.*) become wanton, stub-

born, wilful, and disobedient; rude, untaught,

head-strong, incorrigible, and graceless; They

love them so foolishly, saith * *Cardan*, that they

rather seem to hate them, bringing them not

up to vertue but injury, not to learning but to

riot, not to sober life and conversation, but to

all pleasure and licentious behaviour. Who

is he of so little experience that knows not this

of *Fabius* to be true? * *Education* is another

nature altering the mind 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 minds, that causeth

custom, custom nature, &c. For these causes

Plutarch in his book *de lib. educ.* and *Hierom.*

epist. lib. 1. epist. 17. to *Lata de institut. filia*,

gives a most especial charge to all parents,

and many good cautions about bringing up of

children, that they be not committed to un-

discreet, passionate, Bedlam Tutors, light, gid-

dy headed, or covetous persons, and spare for

no cost, that they may be well nurtured and

taught, it being a matter of so great conse-

quence. For such parents as do otherwise,

Plutarch esteems of them, * *that are more*

careful of their shoes than of their feet,

that rate their wealth above their children.

And he, saith * *Cardan*, that leaves his son to

a covetous Schoolmaster to be informed, or to a

close Abby to fast and learn wisdom together,

doth no other, than that he be a learned fool, or

a sickly wise man.

vocamus, nervos omnes, & mentis & corporis frangit; sic ex his con-

suetudo, inde natura. Perinde agit ac si quis de calce sit sollicitus,

pedem nihil curat. Juven. Nil patri minus est quam filius. k Lib.

3. de sapient: qui avaris pedagogis pueros alendos dant, vel claustris

in cubilibus jejunare somni & sapere, nihil aliud agunt, nisi ut sint

vel nam sine stultitia eruditi, vel non integrâ vitâ sapientes.

* *Idem. At. 1. f. 2.*

* *Camra- rium em. 77.*

cent. 2.

hath ele-

gantly ex-

pressed ie

in an Em-

blemme pro-

dit aman-

do, &c.

Prov.

13. 24.

He that

spareth

the rod

hates his

son.

8. Lib. 2.

de consil.

Tam Stulte

pueros dili-

gimus ut

odisse pa-

tius videa-

mur, illos

non ad vir-

tutem sed

ad injuri-

am, non ad

traditio-

nem sed ad

luxum, non

voluptatem

educantes.

h Lib. 1.

c. 3. Edu-

catio al-

tera natu-

ra, alterat

animos &

volunta-

tem, atque

utinam (in-

quit libe-

rum no-

rum mores

non ipsi per-

ducimus,

quam in-

stantiam

statim de-

licium sol-

vimus: mollior ista

educatio,

quam in-

dulgentiam

vocamus, nervos omnes, & mentis & corporis frangit; sic ex his con-

suetudo, inde natura. Perinde agit ac si quis de calce sit sollicitus,

pedem nihil curat. Juven. Nil patri minus est quam filius. k Lib.

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in cubilibus jejunare somni & sapere, nihil aliud agunt, nisi ut sint

vel nam sine stultitia eruditi, vel non integrâ vitâ sapientes.

* *Lib. 2. cap. 4.*

* *Idem. Et quod maxime nocet, dum in tenebris ita timent nihil con-*

* *Præfat. ad Titum.*

* *Plutarchus in pedagogo supercilio ob-*

* *Ter. Adul. 3. 4.*

90

SUBJECT. 3.

Terrors and Affrights, Causes of Melancholy.

Tully in the fourth of his *Tusculans*, distinguisheth these terrors which arise from the apprehension of some terrible object heard or seen, from other fears, and so doth *Patritius lib. 5. Tit 4. de regis institut.* Of all fears they are most pernicious and violent, and so suddainly alter the whole temperature of the body, move the soul, and spirits, strike such a deep impression, that the parties can never be recovered, causing more grievous and fiercer Melancholy, as *Felix Plater, c. 3. de mentis alienat.* ¹ speaks out of his experience, than any inward cause whatsoever: and imprints it self so forcibly in the spirits, brain, humours, that if all the mass of blood were let out of the body, it could hardly be extracted. This horrible kind of Melancholy (for so he terms 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 kind of Melancholy (*ab agitatione spirituum*) by a peculiar name, it comes from the agitation, motion, contraction, dilatation of spirits, not from any distemperature of humours, and produceth strong effects. This terror is most usually caused, as ² *Plutarch* will have, from some imminent danger, when a terrible object is at hand, heard, seen, or conceived, ³ truly appearing, or in a ⁴ dream: and many times the more sudden the accident, it is the more violent.

* *Stat terror animis, & cor attonitum salit, Pavidumque trepidis palpitat venis jecur.*

Their souls affright, their heart amazed quakes, The trembling Liver pants ith' veins, 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 ninth*, was so terrible and fearful, 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 ⁵ by the sudden sight of some specter or devil, 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 *μοῦσχοῦρες*, which so terrifie their souls, or if they be but affrighted by some counterfeit devils in jest,

— † *ut pueri trepidant, atque omnia cæcis In tenebris metunt* —

Alex. præsertim in cunctis periculis, ubi res prope adsunt terribiles. n Fit à visibilibus horrenda, videri apparente, vel per insomniam, *Platinius.* o A painters wife in *Basil, 1600.* Somniavit filium bello mortuum, inde Melancholica consolari noluist. * *Senec. Herc. Ott. p* Quarta pars comment. de Statu religionis in Gallia sub Carolo. 9. 1572. q Ex occisione demonum aliqui furere corripuntur, & experientia notum est. * *Lib. 8. in Arcad. † Lucr.*

as children in the dark conceive Hobgoblins, and are sore afraid, they are the worke for it all their lives. Some by sudden fires, earthquakes, inundations, or any such dismal objects: *Themison* the Physician fell into an *Hydrophobia*, by seeing one sick of that disease: (*Dioscorides l. 6. c. 33.*) or by the sight of a monster, a carcase, they are disquieted many months following, and cannot endure the room where a carcase 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 *Basil* a many little children in the spring time, went to gather flowers in a meadow at the towns 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 slower than the rest, looking back, and seeing the stirred carcase wag towards her, cried out it came after, and was so terribly affrighted, that for many dayes she could not rest, eat or sleep, she could not be pacified, but melancholy died. ⁶ In the same town another child beyond the *Rhine*, saw a grave opened, and upon the sight of a carcase, was so troubled in mind, that she could not be comforted, but a little after departed, and was buried by it. *Platerus observat. l. 1.* A Gentlewoman of the same City saw a fat hog cut up, when the intrals were opened, and a noysome savour offended her nose, she much disliked, and would not longer abide: a Physician in presence, told her, as that hog, so was she, full of filthy excrements, and aggravated the matter by some other loathsome instances, in so much, this nice Gentlewoman apprehended it so deeply, that she fell forthwith vomiting, was so mightily distempered in mind and body, that with all his art and persuasions, for some months after, he could not restore her to her self 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 fearful disease, as possession, Appoplexies, one bewitched: ⁷ or if they read by chance of some terrible thing, the symptoms alone of such a disease, or that which they dislike, they are instantly troubled in mind, 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 videtur somnare*, they dream and continually think of it. As lamentable effects are caused by such terrible objects heard, read, or seen, *auditus maximos motus in corpore facit*, as ⁸ *Plutarch* holds, no sense makes greater alteration of body and mind: sudden speech sometimes, unexpected news, be they good or bad, *prævisa minus oratio*, will move as much, *animum obruere, & de sede sua dejicere*, as a * *Philosopher* observes, will take away our sleep, and appetite, disturb and quite overturn us. Let them bear witness that have heard those Tragical alarms, out-cries, hideous noises, which are many times suddenly heard in the dead

Paccia extra urbem in præto concubant, &c. mæssa & melancholica domum rediit per dies aliquot vexata, dum mortuus est. Plater. Altera trans-Rhenana ingressa sepulchrorum vicinis apratum, vidit cadaver, & domum subito reversa putavit tam vocare, post paucos dies obiit, proximo sepulchro collocata. Altera patibulum siccum præteriens, metuebat ne videret excludi sic pernoctaret, unde melancholica facta, per multos annos laboravit. Platerus. Subitus occursum, inopinata lectio.

Lib. de additione. * *Theod. Prodromus lib. 7. Amor.*

dead of the night by irruption of enemies and accidental fires, &c. those * panick fears, which often drive men out of their wits, be-
 * Effusio cereus fa-
 gientes ag-
 mine tur-
 mas, Quis
 mea nunc
 inflat cor-
 nua Fas-
 nus ait.
 Alciat.
 emb. 122.
 y Jud. 6.
 19.
 z Plutar-
 chus vita
 ejus.
 a In foro-
 rem cam
 sociis vir-
 sus.

ceive them of sense, understanding and all, some for a time, some for their whole lives, they never recover it. The * Midianites were so affrighted by Gideons souldiers, they break-
 ing but every one a pitcher; and * Hanni-
 bals army by such a panick fear was discom-
 fited at the walls of Rome. Augusta Livia hearing a few Tragical verses recited out of Virgil, Tu Marcellus eris, &c. fell down dead in swoon. Edwin King of Denmark, by a sud-
 den sound which he heard, * was turned into
 fury, with all his men, Cranzius l. 5. Dan.
 hist. & Alexander ab Alexandro l. 3. c. 5. Amatus Lusitanus had a patient, that by rea-
 son of bad tidings became Epilepticus, cen. 2. cura 90. Cardan. subtil. l. 18. saw one that
 lost his wits by mistaking of an Echo. If
 one sense alone can cause such violent com-
 motions of the mind, what may we think
 when hearing, sight, and those other senses
 are all troubled at once? as by some Earth-
 quakes, thunder, lightning, tempests, &c. At
 Bologne in Italy Anno 1504. there was such
 a fearful earthquake about eleven a clock in
 the night (as * Bevoaldus in his book de ter-
 ra motu, hath commended to posterity) that
 all the City trembled, the people thought the
 world was at an end, altum de mortalibus,
 such a fearful noise, it made such a detestable
 smell; the inhabitants were infinitely af-
 frighted, and some ran mad. Audi rem atro-
 cem, & annalibus memorandam (mine Author
 adds) 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 Foscium
 in Japona there was such an earthquake,
 and darkness on a sudden that many men
 were offended with head-ach, many overwhelm-
 ed with sorrow and melancholy. At Meacum
 whole streets and goodly palaces were over-
 turned at the same time, and there was such
 an hideous noise withal, like thunder, and fil-
 thy smell, that their hair stared for fear,
 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 news,
 was so affrighted for his part, that though it
 were two moneths after, he was scarce his
 own man, neither could he drive the remem-
 brance of it out of his mind. Many times,
 some years following they will tremble afresh
 at the c remembrance, or conceit of such a

terrible object, even all their lives long; if
 mention be made of it. Cornelius Agrippa re-
 lates out of Gu'ielmus v'arisiensis, a story of one,
 that after a distasteful purge which a Physitian
 had prescribed unto him, was so much moved,
 that at the very sight of physick he would be
 distempered, though he never so much as smel-
 led to it, the box of Physick long after would
 give him a purge; nay the very remembrance
 of it did effect it; * like Travellers and Sea-
 men, saith Plutarch, that when they have been
 fanded, or dashed on a rock, for ever after fear
 not that mischance only, but all such dangers
 whatsoever.

illa mole qua offendant, sed & similia horrent perpetuo &
 tremant.

SUBJECT. 4.

Scoffs, Calumnies, bitter Jests, how they cause
 melancholy.

IT is an old saying, * A blow with a word
 strikes deeper than a blow with a sword:
 and many men are as much gauled with a cal-
 lumny, * a scurril and bitter jest, a libel, a pas-
 quil, Satyre, Apologe, Epigram, Stage-playes,
 or the like, as with any misfortune whatsoever.
 Princes and Potentates, that are otherwise hap-
 py, and have all at command, secure and free,
 quibus potentia sceleris impunitatem fecit, are
 grievously vexed with these pasquelling libells,
 and Satyrs: they fear a railing * Aretine,
 more than an enemy in the field, which made
 most Princes of his time (as some relate)
 allow him a liberal pension, that he should not
 tax them in his Satyrs. The Gods had their
 Momus, Homer his Zoilus, Achilles his Thir-
 sutes, Philip his Demades: The Casars them-
 selves in Rome were commonly taunted. There
 was never wanting a Petronius, a Lucian in
 those times, nor will be a Rablais, an Euphor-
 mio, a Boccalinus in ours. Adrian the sixth
 Pope, & was so highly offended, and grievously
 vexed with Pasquils at Rome, he gave com-
 mand that his statue should be demolished and
 burned, the ashes flung into the river Tiber,
 and had done it forthwith, had not Ludovicus
 Suesanus, a facete companion, dissuaded him
 to the contrary, by telling him, that Pasquils
 ashes would turn to frogs in the bottom of
 the river, and croak worse and lower than
 before.—genus irritabile vatum, and there-
 fore * Socrates in Plato adviseth all his friends,
 that respect their credits, to stand in awe of
 Poets, for they are terrible fellows, can praise
 and dispraise as they see cause. Hinc quam
 sit calamus savior ense patet. The Prophet
 David complains, Psal. 123. 4. that his soul
 is full of the mocking of the wealthy, and
 of the despitefulness of the proud, and Psal.
 55. 4. for the voice of the wicked, &c. and
 their hate; his heart trembled within him,
 and the terrors of death came upon him: Fear
 nem curant, poetas vereantur, quia magnam vim habent ad laudan-
 dum & vituperandum.

and

* Subitant-
 us terra
 motus.

* Caput in-
 de dissi-
 pendi fa-
 nitatis,
 inde ad-
 demerit,
 ut sibi ip-
 sium mor-
 tem in-
 ferat.
 b Historica
 relatio de
 rebus Ja-
 ponis.
 Tracl. 2.
 de legat.
 regni Chi-
 nensis, a
 Iodovico
 Frois Jiso-
 ita A. 1
 1596. Pas-
 cini de-
 pte tan-
 ta aeris
 caligo &
 terramotus,
 ut multi
 capite do-
 luerit, pla-
 rimis cor-
 mure &
 melanco-
 lia obui-
 retur. Tantum fremitum edebat, ut tonitru fragorem imitari vi-
 deretur, tam inquit, &c. In urbe Sacai tam horribilis fuit, ut ho-
 mines viri su compotus essent a sensibus abalienati, maxime oppres-
 sam horrentio spectaculo, &c. c Quam subit illius tristissima natus
 Imagi.

Qui sole
 aspectu me-
 dicine
 moribatur
 ad purgan-
 dam.
 c Sicut vi-
 atres si at
 strum im-
 puerint,
 aut nautae,
 memores sui
 casus, non
 perperam &
 tremant.

* Sciatia
 tam esse
 qui a nemi-
 ne fore
 ari sui
 magnati,
 non illos
 stipendium
 habuit, ne
 mors ipso-
 ram Satyris
 suis nota-
 rit.
 Gals. Bar-
 thias pre-
 sat paroo-
 did.
 g foras
 in vita
 ejus, gra-
 vissime ta-
 lit famosis
 libellu no-
 men suum
 ad Pas-
 quilli sta-
 tuam fuisse
 lacervatum,
 delevitq;
 am demo-
 liri, &c.
 * Plato
 lib. 13. de
 legibus.
 Qui exi-
 matione

92

h Petulan-
ti spleen
cathinno.
i Civial.
lib. 2. Ea
quorundam
est inscitia,
ut quoties
loqui, toties
morde-
re liceat
sibi patet.

k Ter. En-
natio.

* Her. ser.
l. 2. Sat. 4.

l Lib. 2.

* De orat.

m Laudan-
do, & mira
lis persuas-
dando.

n Et vana
inflatus
opinionem,
incredibili-
lia ac
ridenda
quendam
Maficus
praecepta
commenta-
retur, &c.
o ut vocis
natis pa-
ritibus il-
liffe, su-
avis ac
acutius re-
siliunt.
p Immo-
talitati &
glorie sue
propterea in-
videns.

and horrible fear, &c. and Psal. 69: 20. *Rebuke hath broken my heart, and I am full of heaviness.* Who hath not like cause to complain, and is not so troubled, that shall fall into the mouths of such men? for many are of so ^h petulant a spleen; 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 than a jest: and what company soever they come in, they will 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 noddie, and all to make themselves merry:

— * *dummodo risum*
Excitiat sibi; non hic cuiquam pareit amico,

Friends, neutrals, enemies, all are as one, to make a fool a mad-man, is their sport, and they have no greater felicity than to scoff and deride others; they must sacrifice to the god of laughter, with them in ⁱ *Apuleius*, once a day, or else they shall be melancholy themselves, they care not how they grinde and misuse others, so they may exhilarate their own 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 heavy, here lyes their *Genius*, in this they alone excell, please themselves and others. *Leo Decimus*, that scoffing Pope, as *Jovius* hath registred in the fourth book of his life, took an extraordinary 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 fellows, 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 *Bibienna* his second in this business, that he thought himself to be a man of most excellent skill, (who was indeed a ninny) they ⁿ made him set foolish songs, and invent new ridiculous precepts, which they did highly commend, as to tye his arm that played on the Lute, to make him strike a sweeter stroke, ^o and to pull down the *Arras hangings*, because the voice 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 to be made a Laureat Poet, and invite all his friends to his instalment; and had so possessed the poor man with a conceit of his excellent Poetry, that when some of his more discreet friends told him of his folly, he was very angry with them, and said ^p they envied his ho-

nour and prosperity: It was strange (saith *Jovius*) to see an old man of sixty years, a venerable and grave old man so gulled. But what cannot such scoffers do, especially if they find 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 kind, especially if some excellent wits shall set upon him; he that mads others, if he were so humoured, would be as mad himself, as much grieved and tormented; he might cry with him in the Comedy, *Prob Jupiter, tu homo me adigas ad insanum*. For all is in these things as they are taken; if he be a silly soul, 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 than any lash. A bitter jest, a slander, a calumny pierceth deeper than any loss, danger, bodily pain, or injury whatsoever; *leviter enim volat*, as *Bernard* of an arrow, *sed graviter vulnerat*; especially if it shall proceed from a virulent tongue; it cuts (saith *David*) like a two edged sword. They shoot bitter words as arrows, Psal. 64: 3. And they smote with their tongues, Jer. 18. 18. and that so hard, that they leave an incurable wound behind them. Many men are undone by this means, 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 suspicious, cholerick, apt to mistake) and impatient of an injury in that kind: they aggravate, and so meditate continually of it, that it is a perpetual corrosive, not to be removed, till time wear it out. Although they peradventure that so scoff, do it alone in mirth and merriment, and hold it *optimum alienam frui insaniam*, an excellent thing to enjoy another mans madness; yet they must know, that it is a mortal sin (as ^q *Thomas* holds) and as the Prophet ^r *David* denounceth, they that use it, shall never dwell in Gods tabernacle.

Such scurrile jests, flouts, and sarcasms therefore, ought not at all to be used; especially to our betters, to those that are in misery, or any way distressed: for to such, *crumnarum incrementa sunt*, they multiply grief, and as ^t he perceived, *In vultis pudor, in multis iracundia*, &c. many are ashamed, many vexed, angered, and there is no greater cause or furtherer of melancholy. *Martin Cromerus* in the sixth book of his history, hath a pretty story to this purpose, of *Vladislaus* the second King of Poland, and *Peter Dnninus*, Earl of Shrine; they had been hunting late, and were enforced to lodge in a poor Cottage. When they went to bed, *Vladislaus* told the Earl 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

q 2. 2de
quæst. 76
irrisoria mor-
tale peccatum.

r Psal. 15.

s Baltasar Castilio
lib. 2. de
dulice.

these words of his so galled the Prince, that he was long after *tristis & cogitabundus*, very sad and melancholy for many moneths: but they were the Earls utter undoing: for when *Christina* heard of it, she persecuted him to death. *Sophia* the Empress, *Justinians* wife, broke a bitter jest upon *Narfetes* the Eunuch, a famous Captain then disquieted for an overthrow which he lately had: that he was fitter for a distaff and keep women company, than to wield a sword, or to be General of an Army: but it cost her dear, for he so far distasted it, that he went forthwith to the adverse part, much troubled in his thoughts, caused the *Lombards* to rebell, and thence procured many miseries to the Common-wealth. *Tiberius* the Emperour withheld a Legacy from the people of *Rome*, which his Predecessor *Augustus* had lately given, and perceiving a fellow round a dead corpse in the ear, would needs know wherefore he did so; the fellow replied, that he willed the departed Soul to signify to *Augustus*, the commons of *Rome* were yet unpaid; for this bitter jest the Emperour caused him forthwith to be slain, and carry the news himself. For this reason, all those that otherwise approve of jests in some cases, and facetie Companions, (as who doth not?) let them laugh and be merry, *rumpantur & illa Cedro*, 'tis laudable and fit, those yet will by no means admit them in their companies, that are any way inclined to this malady; *non jocandum cum iis qui miseri sunt, & arumprosi*, no jesting with a discontented person. 'Tis *Castilio's* caveat, 'Tis *Pontanus*, and *Galatens*, and every good mans.

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 he still accompanied with that ** aßdæCua* or innocency, *qua nemini nocet, omnem injuria oblationem abhorrens*, hurts no man, abhors all offer of injury. Though a man be liable to such a jest or obloquy, have been overseen, or committed a foul fact, yet it is no good manners or humanity, to upbraid, to hit him in the teeth with his offence, or to scoff at such a one; 'tis an old axiom, *turpis in reum omnis exprobratio*. I speak not of such as generally tax vice, *Barclay*, *Gentilis*, *Erasmus*, *Agrippa*, *Fisheartus*, &c. the *Varronists* and *Lucians* of our time, *Satyrist*, *Epigrammatists*, *Comedians*, *Apologists*, &c. but such as personate, rail, scoff, calumniate, perstringe by name, or in presence offend,

* *Ludit qui solidâ procacitate,*

Non est Sestius ille sed caballus;

'Tis horle-play this, and those jests (as he * *siith*) are no better than injuries, biting jests, mordentes & aculeati, they are poysoned jests, leave a sting behind them, and ought not to be used.

* Set not thy foot to make the blind to fall,

Nor wilfully offend thy weaker brother:

Nor wound the dead with thy tongues bitter gall,

Neither rejoyce thou in the fall of other.

If these rules could be kept, we should have much more ease and quietness than we have, less melancholy: whereas on the contrary, we study to misuse each other, how to sting and gaul, like two fighting boars, bending all our force and wit, friends, fortunes, to crucifie * one anothers souls; by means of which, there is little content and charity, much virulency, hatred, malice, and disquietness among us.

SUBJECT. 5.

Loss of liberty, servitude, imprisonment, how they cause Melancholy.

TO this Catalogue of causes, I may well annex loss 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, fair walks and gardens, delicious bowers, galleries, good fare and dyet, and all things correspondent: yet they are not content, because they are confined, may not come and go at their pleasure; have, and do what they will, but live ** alienâ quadrâ*, at another mans table and command. As it is * in meats, so is it in all other things, places, societies, sports; let them be never so pleasant, commodious, wholesom, 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 kennel, they are weary of it. They are happy, it is true, and have all things, to another mans judgement, that heart can wish, or that they themselves can desire, *bona si sua norint*, yet they lothe it, and are tired with the present: *Est natura hominum novitatis avida*; mens nature is still desirous of news, variety, delights; and our wandring affections are so irregular in this kind, that they must change, though it be to the worst. Batchelors must be married, and married men would be Batchelors; they do not love their own wives, though otherwise fair, wise, virtuous 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, ** Roma Tybur amo, ventosus Tybure Romam*, a *Hor.* that which we earnestly sought, we now contemn. *Hoc quosdam agit ad mortem saith Seneca* quod proposita sape mutando in eadem revolvuntur, & non relinquunt novitatis locum: *Fastidio capit esse vita, & ipso mundus, & subit illud rapidissimarum deliciarum, Quousque eadem?* this alone kills many a man, that they are tyed to the same still, as a horse in a mill, a dog in a wheel, they run round, without alteration or news, their life groweth odious, the world loathsome, and

23

* *Ego huius miseria fatuitate & demerita confiteor. Tully ad Attic. lib. 11.*

* *Miserum est aliena quadrâ vivere quadrâ. Juven. Crumbe his coctis. Vita me reddet priori.*

* *De sermone lib. 4. cap. 3. u Fol. 55. Galatens.*

* *Tully Tusc. quæst.*

* *Mart. lib. 1. epig. 35. x Tully joel ad in-jurios non possunt discerni. Galatens fo. 55. y Pythrac in his Quadrains 37.*

* *De tranquill. animæ.*

24

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 mind.

Now if it be death it self, another Hell, to be glutted with one kind of sport, dieted with one dish, tyed 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 *Hermolans* told *Alexander* in *Curtius*, worse than death is bondage: * *hoc animo scito omnes sortes, ut mortem servituti anteponant*, All brave men at arms (*Tully* holds) are so affected.

Equidem ego is sum, qui servitutem extremum omnium malorum esse arbitror: I am he (saith *Boterus*) that account servitude, the extremity of misery. And what calamity do they endure, that live with those hard task-masters, in gold-mines, (like those thirty thousand * *Indian* slaves at *Potosi* in *Peru*) tin-mines, lead-mines, stone-quarries, cole-pits, like so many mouldwarps under ground, condemned to the galls, to perpetual 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 mew'd up like *Hawks*, and lockt up by their jealous husbands? how tedious is it to them that live in *Stoves* and *Caves* half a year together? as in *Island*, *Moscovy*, or under the

* *Pole* it self, where they have six months perpetual night. Nay, what misery and discontent do they endure, that are in prison? They want all those six non-natural things at once, good air, good dyer, exercise, company, sleep, rest, ease, &c. that are bound in chains all day long, suffer hunger, and (as *Lucian* describes it) must abide that filthy stink, and rattling of chains, howlings, pitiful out-cries, that prisoners usually make: these things are not only troublesome, but intolerable. They lye nastily among *Toads* and *Frogs* in a dark dungeon, in their own dung, in pain of body, in pain of soul, as *Joseph* did, *Psalm* 105. 18. They hurt his feet in the stocks, the iron entred his soul. They live solitarily, 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 *Arculanus* put long imprisonment for a cause, especially to such as having lived jovially in all sensuality and lust, upon a sudden are estranged and debarred from all manner of pleasures: as were *Hunniades*, *Edward*, and *Richard* the second, *Valerian* the Emperour, *Bajazet* the Turk. If it be irksome to miss our ordinary companions and repast for once a day, or an hour, 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? *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 grief. *Jugurth* that generous Captain, brought to Rome in triumph, and after imprisoned, through anguish of his soul, and melancholy, dyed. *Roger*, Bishop of *Salisbury*, the second man from King *Stephen*, (he that built that famous Castle of *Devizes* in *Wiltshire*) was so tortured in prison with hunger, and all those calamities accompanying such men, *ut vivere noluisset, mori nescierit*, he would not live, and could not dye, betwixt fear of death, and torments of life. *Francis* King of *France* was taken Prisoner by *Charles* the fifth, *ad mortem ferè melancholicus*, saith *Guicciardine*, melancholy almost to death; and that in an instant. But this is as clear as the Sun, and needs no further illustration.

SUBSECT. 6.

Poverty and want, causes of Melancholy.

Poverty and want, are so violent oppressors, so unwelcome guests, so much abhorred of all men; that I may not omit to speak of them apart. Poverty, although (if considered aright, to a wise, understanding, truly regenerate, and contented man) it be *donum Dei*, a blessed estate, they way to Heaven, as *Chrysostome* calls it, Gods gift, the mother of modesty, and much to be preferred before riches (as shall be shewed in his place) yet as it is esteemed in the worlds censure, it is a most odious calling, vile and base, a severe torture, *summum scelus*, a most intolerable burthen; we shun it all, *cane peris & angue*, we abhor the name of it, *Pauis fugitur, totoque arcessitur orbe*, as being the fountain of all other miseries, cares, woes, labours and grievances whatsoever. To avoid which, we will take any pains, *extremos currit mercator ad Indos*, we will leave no haven, no coast, no creek of the world unsearched, though it be to the hazard of our lives, we will dive to the bottom of the sea, to the bowels of the earth, * five, six, seven, eight, nine hundred fathom deep, through all five Zones, and both extremes of heat and cold: we will turn parasites and slaves, prostitute our selves, swear and lye, damn our bodies and souls, forsake God, abjure Religion, steal, rob, murder, rather than endure this unsufferable yoke of Poverty, which doth so tyrannize, crucifie, and generally depress us.

For look into the world, and you shall see men

c 11b. 3.

* *Tullius**Lipido*

Fam. 10.

27.

d *Boterus*

l. 1. polit.

cap. 4.

* *Lat. de**scrip. Am-**rica?*

e If there

be any in-

habitants.

f In *Therz.**stordia**quidem**collum vin-**clum est &**maius con-**stricta, na-**ta vero**totum cor-**pus vincit-**tur, ad has**miseras**accidit**corporis**fator, stu-**pitus stu-**lantiam,**sumi bre-**vitae, hec**amnia pla-**ne molesta**& intolera-**abilia.*g In 9 *Rha-**ps.*h *William*

querors

the Con-

eldest son.

* *Salust.**Roman**triumpho**duabus tan-**demque in**carcerem**consectum,**animi do-**lore perit.*i *Camden**in Wilt.*

* *Enrip-
dis.*† *Tom. 4.
dial. mi-
nori pri-
culo Solem
quam hanc
dispiru ocu-
lis licet
intari.
p. Omnis
animus,
virtus, sa-
ma, decus,
divina,
humanaque
pulchra
Divitiis
parant.
Hor. Sir.
l. 2. Sat. 3.
Clarus
erit, fortis,
jagus, sa-
piens, eti-
am rex.
Et quic-
quid volet.
Hor.
q. El genas,
& formam,
rigina pi-
cunia do-
nat.
Money
adds spi-
ritus, cou-
rage, &c.
r. Epist. ult.
ad Atti-
cum.
f. Our
young Ma-
ster, a fine
towardly
gentle-
man, God
bless him,
and hope-
ful; why?
he is heir
apparent
to the
right wor-
shipful,
to the
right ho-
nourable,
&c.
r. O nummi,
nummi:
vobis hanc
prestat
honorem.
u. Exinde
sopre cum
omnis di-
cimus, ac
quisque fortunam habet. Plaut. Pseud.
principum caducalis ripari solita. Julius Capitolinus vita Anto-
tonini. y. Petronius. * Totaque opulenta adherent.
Jussu spiritus periculis, literati nummosi, liberalibus artifices.
z. Multa illam juvenis, multa petiere pallia. a. Dammodo sit
divus barbarus, ille placeat.*

men most part esteemed according to their means, and happy as they are rich: * *Ubique tanti quisque, 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 virtuously endowed, or villanously inclined; let him be a bawd, a gripe, an usurer, a villain, a Pagan, a Barbarian, a wretch, † *Lucians ty- rant, on whom you may look with less security, than on the Sun:* so that he be rich (and liberal withall) he shall be honoured, admired, adored, revered, and highly magnified. The rich is had in reputation because of his goods, *Eccles. 10. 31.* He shall be befriended: for, riches gather many friends, *Prov. 19. 4.* — *multos numerabit amicos,* all happiness ebbs and flows with his money. He shall be accounted a gracious Lord, a *Mecenas*, a benefactor, a wise, discreet, a proper, a valiant, a fortunate man, of a generous spirit, *Pullus Jovis, & gallina filius alba*, a hopeful, a good man, a virtuous, honest man. *Quando ego te Junonium puerum, & matris partum vere aureum,* as *Tully* said of *Octavianus*, while he was adopted *Cesar*, and an heir apparent of so great a Monarchy, he was a golden child. All honour, offices, applause, grand titles, and turgent Epithets are put upon him, *omnes omnia bona dicere*; all mens eyes are upon him, God blest his good worship, his honour; every man speaks well of him, every man presents him, seeks and fues to him for his love, favour and protection, to serve him, belong unto him, every man riseth to him, as to *Themistocles* in the *Olympicks*, if he speak, as of *Herod, Vox Dei, non hominis*, the voice of God, not of man. All the graces, *Veneres*, pleasures, elegances attend him, * golden Fortune accompanies and lodgeth with him; and as to those *Roman Emperours*, is placed in his chamber.

— *Secura naviget aurá,**Fortunamque suo temperet arbitrio:*

he may sail as he will himself, and temper his estate at his pleasure, Jovial dayes, splendor and magnificence, sweet Musick, dainty fare, the good things, and fat of the land, fine clothes, rich attires, soft beds, down pillows are at his command, all the world labours for him, thousands of Artificers are his slaves to drudge for him, run, ride, and post for him: * *Divines* (for *Pythia Philippiat*) Lawyers, Physicians, Philosophers, Scholars are his, wholly devote to his service. Every man seeks his acquaintance, his kindred, to match with him, though he be an ause, a ninny, a monster, a goof-cap, *uxorem ducat Danaen*, when, and whom he will, *hunc optant generum Rex & Regina* — he is an excellent match

for my son; my daughter, my niece, &c. *Quicquid calcaverit hic, Rosa fiet,* let him go whither he will, Trumpets sound, Bells ring, &c. all happiness attends him; every man is willing to entertain him, he sups in *b. Apollo* wheresoever he comes; what preparation is made for his entertainment? fish and fowl, spices and perfumes, all that sea and land affords. What cookery, masking, mirth to exhilarate his person?

† *Da Trebio, pone ad Trebium, vis frater ab illis**Ilibus?*

What dish will your good worship eat of?

† *dulcia poma**Et quoscunque feret cultus tibi fundus ho-**noret,**Ante Larem, gustet venerabilior Lare divet.*

Sweet Apples, and what e're thy fields afford,

Before the Gods be serv'd, let serve thy Lord.

What sport will your honour have? hawk- ing, hunting, fishing, fowling, bulls, bears, cards, dice, cocks, players, tumblers, fidlers, jesters, &c. they are at your good worships command. Fair houses, gardens, orchards, tarrasses, galleries, cabinets, pleasant walks, delightful places, they are at hand; *in au- reis lac, vinum in argenteis, adolescentula ad natum speciosa*, wine, wenches, &c. a *Turkie Paradise*, an *Heaven upon earth*. Though he be a silly soft fellow, and scarce have common sense, yet if he be born to fortunes (as I have said) † *jure hereditario sapere jubetur*, he must have honour and office in his court: † *Nemo nisi dives honore dignus* (*Ambros. offic. 21.*) none so worthy as himself: He shall have it, *atque esto quicquid Servius aut Labeo*. Get money enough, and command † *Kingdoms, Provinces, Armies, Hearts, Hands, and Affections*; thou shalt have Popes, Patriarks to be thy Chaplains and Parasites; thou shalt have (*Tamberlain-like*) Kings to draw thy Coach, Queens to be thy Landresses, Emperours thy foot-stools, build more Towns and Cities than great *Alexander*, *Babel Towers*, *Pyramids* and *Mansioleat Tombs*, &c. command heaven and earth, and tell the world it is thy vassal, *auro emitur diadema, argento caelum panditur, denarius Philo- sophum conducit, nummus jus cogit, obulus li- terarum pascit, metallum sanitatem conciliat, as amicos conglutinat.* And therefore not without good cause, *John Medices* that rich *Florentine*, when he lay upon his death bed, calling his sons, *Cosmus* and *Laurence* before him, amongst other sober saying, repeated this, *Animo quieto digredior, quod vos sanos & divites post me relinquam*, It doth me good to think yet, though I be dying, that I shall leave you my children, *Sound and Rich*: For wealth sways all. It is not with us, as amongst those *Lacedemonian Senators* of *Lycurgus* in *Plutarch*, He preferred that deserved best, was most virtuous and worthy of the place, *h* not swiftness, or strength, or wealth, or friends

25

b. *Plat. in
Lycello,
a rich
Chamber
so called.
c. *Pavus
pant me-
llor.
d. *Juv.
Sat. 5.***† *Hor. Sat.
5. lib. 2.*c. *Bohemus
d. *Turcs
& *Pruden-
bath.***f. *Euphor-
mio.*g. *Qui pe-
cuniam ha-
bent, elati
sunt ani-
ma, lofty
spirits,
brave men*at arms,
all rich
men are
generous,
courage-
ous, &c.† *Nummus
ait pro me
nubet Cor-
nabia Ro-
ma.*h. *Non fuit
apud mor-
tales illam
excellenti-
us certa-
men, non
inter cele-
res ceteri-
ma, non in-
ter robustos
robustissi-
ma, &c.*

carried it in those dayes; but inter optimos optimus, inter temperantes temperantissimus, the most temperate and best. We have no Aristocracies but in contemplation; all Oligarchies, wherein a few rich men domineer, do what they list and are privileged by their greatness.

i Dige-
quid libet
licet.

They may freely trespass, and do as they please, no man dare accuse them; no not to much as mutter against them, there is no notice taken of it, they may securely do it, live after their own laws, and for their money get pardons, indulgences, redeem their souls from Purgatory and Hell it self, — *clausum possidet arca Jovem.* Let them be Epicures, or Atheists, Libertines, Machiavilians, (as often they are)

* Hor. Sat.
5. lib. 2.

* Et quamvis perjurus 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 Mansions tombs, commended by Poets, registred in histories, have temples and statues erected to their names, — *è manibus illis — nascentur viola.* — If he be bountiful in his life, and liberal at his death, he shall have one to swear, as he did by Claudius Emperour in Tacitus, he saw his soul go to the Heaven, and be miserably lamented at his funeral. *Abubaiarum collegia, &c.* Trimalcionis Topanta in Petronius rest: in eorum abiit, went right to Heaven: a base quean,

l Et modo
quid sit
ignoscat
mibi geni-
us tant,
noluisse de
manu ejus
nummos ac-
cipere.
m He that
wears silk,
satin, vel-
vet, and
gold lace,
must
needs be
a gentle-
man.
† Est fan-
guis atque
spiritus pe-
cunia mor-
talibus.

thou wouldst have scorned once in thy misery to have a penny from her; and why? modio nummo metuit, she measured her money by the bushel. 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, he carries it, and shall be adored for a God, as † Cyrus was amongst the Persians, ob splendidum apparatus, for his gay tyres; now most men are esteemed according to their cloaths. In our gullish times, whom you peradventure in modesty would give place to, as being deceived by his habit, and presuming him some great worshipful man, believe 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 Fastidious Brisk, Sir Petronell Flash, a meer out-side. Only this respect is given him, that wheresoever 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 poor, Prov. 15. 15. all his dayes are miserable, he is under hatches, dejected, rejected and forsaken, poor in purse, poor in spirit; * prout res nobis fluit, ita & animus se habet; † Money gives life and soul. Though he be honest, wife, learned, well deserving, noble by birth, and of excellent good parts: yet in that he is poor, unlikely to rise, come to honour, office or good means, he is contemned, neglected, Frustra sapit, inter literas esurit, amicus molestus. — If he speak, what habler is this? Eccles. his nobility without wealth is^o projecta vilior algâ, and he not esteemed: Nos viles

pulli nati infelicibus ovibus, if once poor, we are metamorphosed in an instant, base slaves, villains and vile drudges; † for to be poor, is to be a knave, a fool, a wretch, a wicked, an odious fellow, a common eye-sore, say poor and say all: they are born to labour, to misery, to carry burdens like juments, pistum stercus comedere with Ulysses companions, and as Chremilus objected in Aristophanes, † salem lingere, lick salt, to empty jakes, say channels, & carry out dirt and dunghills, sweep chimnies, rub horse heels, &c. I say nothing of Turks Gally-slaves, which are brought* and sold like juments, or those African Negroes, or poor † Indian drudges, Qui indies hinc inde deferendis oneribus occumbunt, nam quod apud nos boves & asini vebunt, trahunt, &c. id omne misellis Indis, &c. they are ugly to behold, and though earst spruce, now rusty and squalid, because poor, * immundas fortunæ aquum est squalorem sequi, is is ordinarily so. † Others eat to live, but they live to drudge, † servilis & misera gens nihil recusare audit, a servile generation, that dare refuse no task.

at bene vivant, sed ut fortiter laborent. Histories. † Maister de rustici Germania, Cosmog. cap. 27. lib. 3.

— * Heustu Dromo, cape hoc flabellum, * Ter. Eucub. ventulum hinc facito, dum lavamus, Sirrah blow wind upon us while we wash, and bid your fellow get him up betimes in the morning, be it fair or foul, he shall run fifty miles a foot to morrow, to carry me a Letter to my mistress, Socia ad pristinam, Socia shall tarry at home and grind malt all day long, Tristhan thresh. Thus are they commanded, being indeed some of them as so many footstools for rich men to tread on, blocks for them to get on horse back, or as † walls for them to piss on. They are commonly such people, rude, silly, superstitious Idots, nasty, unclean, lowlie, poor, dejected, slavishly humble: and as † Leo Afer observes of the commonalty of Africk, natura viliores sunt, nec apud suos duces majore in precio quam si canes essent: base by nature, and no more esteemed than dogs, miseram, laboriosam, calamitosam vitam agunt, & inopem, infelicem, rudiores asinis, ut è brutis planè natos dicat: no learning, no knowledge, no civility, scarce common sense, nought but barbarism amongst them, belluino more vivunt, neque calceos gestant, neque vestes, like rogues and vagabonds, they go bare-footed and bare-legged, the soles of their feet being as hard as horse hoofs, as * Radzivilius observed at Damietta in Egypt, leading a laborious, miserable, wretched, unhappy life, * like beasts and juments, if not worse: (for a † Spaniard in Incatan sold three Indian boyes for a Cheefe, and an hundred Negro slaves for an horse) their discourse is scurrility, their summum bonum a pot of Ale. There is not any slavery which these villains will not undergo, Inter illos plebique latrinæ evacuant, alii culinariam curant,

* Eupri-
dis.
† Xenophon
Cyroped.
l. 8.

n Intesi-
rara est
secundis
parvo, Ju-
o Hor.

* Ego est
offender,
& indigere
silebunt
esse, sat.
dant.

† Plant.
alt. 4.

p Nullam
iam barba-
ram, tam
vile manus
est, quod
non labo-
risque obire
velit gens
vilissima.

* Lausus
nat. in
Hispaniam.

† Lat. di-
scip. Ami-
rice.

* Plantus.
q Leo Afer.

ca. ult. l. 1.

edunt non

† Maister de

* Ter. Eu-
cub.

r Pauper
paris fa-
nus, quem
canicula
commis-
sant.

† Lib. 1.
cap. ult.

† Dios em-
nes illi sa-
nos dis-
cunt: tam
pantasi,
famulalli,
tot assidu
malis effi-
cientia,
tanquam
picora qui-
bus splendor
rationis
emortuat.

* Periphr.
Hiers.
u Nilil
omnino mi-
liorem vi-
tam di-
cant, quam
sire in fil-
vis, jame-
ta in terra.

† Bartholo-
meus a
cafa.

rant, alii stabularios agunt, urinatores, & id genus similia exercent, &c. like those people that dwell in the ² Alps, Chimney-sweepers, Jakes-farmers, Dirt-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 * beggary, fulsom nastiness, squalor, contempt, drudgery, labour, ugliness, hunger and thirst: *pediculorum, & pulicis numerum*? as 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 cathedra, ruptæ caput urnæ*, he sits in a broken pitcher, or on a block for a chair, & *malva ramos pro panibus comedit*, he drinks water, and lives on wort leaves, pulse, like a hogg, or scraps like a dog, *ut nunc nobis vita afficitur, quis non putabit insaniam esse, infelicitatemque*? as *Chremylus* concludes his speech; as we poor men live now adays, who will not take our life to be ² infelicity, misery and madness?

poor men, but rather to condole and pity them, by expresting, &c. *y Chremylus All. 4. Plant. 2. Paupertas datur opas miseri mortalibus.*

If they be of little better condition than those bale villains, hunger-starved beggars, wandering rogues, those ordinary slaves, and day-labouring drudges? yet they are commonly so preyed upon by ² poling officers for breaking laws, by their tyrannizing Landlords, so fleeced and fleeced by perpetual ^b exactions, that though they do drudge, fare hard, and starve their *Genius*, they cannot live in some ^c Countries; but what they have is instantly taken from them, the very care they take to live, to be drudges, to maintain their poor families, their trouble and anxiety takes away their sleep, *Sirac. 31. 1.* it makes them weary of their lives: when they have taken all pains, done their utmost and honest endeavours, if they be cast behind by sickness, or over-taken with years, no man pities them, hard-hearted and merciless, uncharitable as they are, they leave them so distressed, to beg, steal, murmur and ^d rebel, or else starve.

The feeling and fear of this misery compelled those old *Romans*, whom *Menenius Agrippa* pacified, to resist their governors: outlaws, and rebels in most places, to take up seditious armes, and in all ages hath caused uproars, murmurings, seditions, rebellions, thefts, murders, mutinies, jars and contentions in every common-wealth: grudging, repining, complaining, discontent in each private family, because they want means to live according to their callings, bring up their children, it breaks their hearts, they cannot do as they would. No greater misery than 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 corrosives to all kind of men, especially to such as have been in good

and flourishing estate, are suddenly distressed, ^e nobly born, liberally brought up, and by some disaster and casualty, miserably dejected. For the rest, as they have base fortunes, so they have base minds correspondent; like *Beetles* *è stercore orti, è stercore vultus*, in *stercore delictum*, as they were obscurely born and bred, so they delight and live in obscenity; they are not so thoroughly 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 distress, they are forsaken of their fellows, most part neglected, and left unto themselves; as poor ^{* Terence in Rome was by Scipio, Lelius, & Doratus} *Terence* in Rome was by *Scipio*, *Lelius*, ^{viz. ejus.} and *Furius*, his great and noble friends.

Nil Publius Scipio profuit, nil ei Lelius, 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 comfortless, *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 neighbours,*

^{* Dum fortuna favet, vultum servatis amici, Cum 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 poor & every man contemns him insults over him, oppresseth him, scoffs at, aggravates his misery.

^b *Quum cæpit quassata domus subsidere, partes In proclinas omne recumbit onus.*

When once the tottering house begins to shrink,

Thither comes all the weight by an instinct. ^{h Ovid. in Trist.}

Nay they are odious to their own brethren, and dearest friends, *Prov. 19. 7. His brethren hate him if he be poor, omnes vicini oderunt,*

^{i Horat. k Ter. Eunucho 2.} his neighbours hate him, *Prov. 14. 20. omnes me noti ac ignoti deserunt*, as he complained in the Comedy, friends and strangers, all forsake me. Which is most grievous, poverty makes men ridiculous, *Nil habet infelix paupertas durius in se, Quam quod ridiculos homines facit*, they must endure ^l jests, taunts, ^l Quod quod materiam præbet cauti famque jocandi: Si toga sordida sit *Juv. Sat. 2. m Hor. n Odyss. 17. o Idem*

flouts, blows of their betters, and take all in good part to get a meals meat: ^m *magnum pauperis opprobrium jubet quidvis & facere & pati.* He must turn Parasite, jester, fool

with *desipientibus desipere*; faith ^{* Euripides,} slave, villain, drudge to get a poor living, apply himself to each mans humours, to win

and please, &c. and be buffeted, when he hath all done, as *Ulysses* was by *Melanthius*

ⁿ in *Homer*, be reviled, baffled, insulted over, for ^{* potentiorum stultitia perferenda est,} and may not so much as mutter against it. He must turn rogue, and villain; for as the saying is, *Necessitas cogit ad turpia*, poverty alone makes men thieves, rebels, murderers,

traitours,

o Mentu-
at.p De Afri-
ca lib. 1.
cap. ult.
* 4. de le-
gibus. fu-
racissima
paupertas,
facilega,
rapta, fla-
gitiosa,
equium
malorum
opifex.q Toci-
gnis.* Dipeo-
phist. lib.
12. Millies
potius ne-
riturum
(si quis si-
bi morte
constaret)
quam tam
vile &
arvum
vilem com-
munione
habere.
r Gelfer
Vilem si-
fulta epi-
Japon. lib.
I Mat. Ric-
cius expo-
dit. in Si-
nas lib. 1.
c. 3.

traitours, assassins, because of poverty we have sinned, Eccles. 27. 1. swear and forswear, bear false witness, lye, dissemble, any thing, as I say, to advantage themselves, and to relieve their necessities: * *Culpa scelerisque magistra est*, when a man is driven to his shifts, what will he not do?

—si miserum fortuna Sinonem

*Finxit, vnum etiam mendacemque improba-
funget.*

he will betray his father, Prince, and countrey, turn Turk, forsake Religion, abjure God and all, *nulla tam horrenda proditio, quam illi lucri causa* (saith P Leo Afer) *perpetrare no-
lunt.* * Plato therefore calls poverty, thievish, 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 do against his conscience, to sell his tongue, heart, hand, &c. to be churlish, hard, unmerciful, uncivil, to use indirect means to help his present estate. It makes Princes to exact upon their subjects, Great men tyrannize, Landlords oppress, Justice mercenary, Lawyers vultures, Physicians Harpyes, friends importunate, tradesmen lyars, honest men thieves, devout assassins, great men to prostitute their wives, daughters and themselves, middle sort to re-
pine, commons to mutiny, all to grudge, murmur and complain. A great temptation to all mischief, it compels some miserable wretches to counterfeit several diseases, to dismember, make themselves blind, lame, to have a more plausible cause to beg, and lose their limbs to recover their present wants. *Jodocus Dam-
boderius* a Lawyer of *Bruges*, *praxi rerum criminal. c. 112.* hath some notable examples of such counterfeit Cranks, and every village almost will yield abundant testimonies amongst us; we have Dummerers, Abraham men, &c. And that which is the extent of misery, it en-
forceth them through anguish and wearisomness of their lives, to make away themselves: They had rather be hanged, drowned, &c. than to live without means.

*In mare cutiferum, ne te premat aspera
egestas,*

Desili, & a celsis corruere Cerne jugis.

Much better 'tis to break thy neck,

Or drown thy self 't' th' Sea,

Then suffer irksome poverty,

Go make thy self away.

A Sybarite of old, as I find it registred in * *Athenens*, supping in *Phiditiis* in *Sparta*, and observing their hard fare, said it was no marvel if the *Lacedamonians* were valiant men; for his part he would rather run upon a sword's point (and so would any man in his wits) than live with such base diet, or lead so wretched a life. * In *Japonia* 'tis a common thing to stifle their children if they be poor, or to make an abort, which *Aristotle* com-
mends. In that civil Commonwealth of *Chi-
na*, the mother strangles her child, if she be not able to bring it up, and had rather lose, than sell it, or have it endure such misery as

poor men do. *Arnobius lib. 7. adversus gen-
tes*, * *Lactantius lib. 5. cap. 9.* objects as much to those ancient *Greeks* and *Romans*, they did expose their children to wild beasts, stran-
gle, or knock out their brains against a stone, in such cases. If we may give credit to † *Mun-
ster*, amongst us *Christians* in *Lithania*, they voluntarily mancipate, and sell themselves; their wives and children to rich men, to avoid hunger and beggary; * many make away them-
selves in this extremity. *Apicius* the *Roman*, when he cast up his accounts, and found but 100000 Crowns left, murdered himself for fear he should be famished to death. P. *For-
estus* in his medicinal observations, hath a memorable example, of two brothers of *Lo-
vain*, that being destitute of means, became both melancholy, and in a discontented hu-
mour massacred themselves. Another of a merchant, learned, wise otherwise and discreet, but out of a deep apprehension he had of a loss at *Seas*, would not be perswaded but as * *Ven-
tidius* in the Poet, he should die a begger. In a word, thus much I may conclude of poor men, that though they have good * parts, they cannot shew or make use of them: * *ab
inopia ad virtutem obsepta est via*, 'tis hard for a poor man to * rise, *haud facile emer-
gunt, quorum virtutibus obstat Res angusta
domi*: the wisdom of the poor is despised, and his words are not heard. *Eccles. 6. 19.* his works are rejected, contemned for the base-
ness and obscurity of the authour, though lau-
dable and good in themselves, they will not likely take.

*Nulla placere diu, neque vivere carmina pos-
sunt,*

Que scribuntur aqua potioribus.—

Poor men cannot please, their actions, coun-
sels, consultations, projects, are vilified in the worlds esteem, *amittunt consilium in re*, which *Gnaeto* long since observed. * *Sapiens crepi-
das sibi nunquam nec soleas fecit*, a wise man never cobbled shoes; as he said of old, but how do h he prove it? I am sure we find it other-
wise in our dayes, * *pruinosis horret facundia
pannis*. *Homer* himself must beg if he want means, and as by report sometimes he did,
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, pievish, like a weary tra-
vailer, for

* *Fames & mora bilem in naves conciunt*, still murmuring and repining: *Ob inopiam morosi sunt, quibus est male*, as *Plutarch* quotes out of *Euripides*, and that comical Poet well seconds,

* *Omnes quibus res sunt minus secunda, ne-
scio quomodo*

*Suspiciosi, ad contumeliam omnia accipiunt
magis,*

Propter suam impotentiam se credunt negligi. If they be in adversity, they are more suspici-
ous and apt to mistake; they think themselves scorned by reason of their misery; And there-
fore

* *Ves Ro-
mani pro-
creatos fi-
lios suos
& canibus
expositos,
nunc stran-
gulatos vel
in saxum
elidit,*
&c.

† *Cosmog.
4. lib. cap.
22. vno-
dum sibi
carentes
tanquam
procreas,
intra dom-
os suas
scissos, ut
apud divi-
tes saturan-
tur cibis.*
‡ *Vel bono-
rum dispe-
ratione vel
malorum
propensione
fracti &
fustigati,
plures vio-
lentas ma-
nus sibi in-
ferunt.*

u *Hor.*
x *Ingenio
poteram su-
peras voli-
tate per an-
tes: ut me
pluma le-
vat, sic
grave mer-
git onus.*
y *Tercet.*
z *Hor. Sat.*
3. lib. 1.

* *Pasche-
liis.*

a *Petroni-
us.*
b *Herodo-
tus vita
eius. Scal-
ger in post.*
c *Potentio-
rum adis
ostium
admis, ali-
quid acci-
piebat, ca-
mens carmi-
na sua, con-
comitante
cum patro-
rum chora.*

* *Plautus.*
Ampl.
c *Tir. Alf.*
4. *Scen. 3.*
Adulph.
Hagro.

fore many generous spirits in such cases, withdraw themselves from all company, as that Comedian *Terence is said to have done; when he perceived himself to be forsaken and poor, he voluntarily banished himself to *Symphala* a base Town in *Arcadia*, and there miserably dyed.

—ad summum inopiam redactus,
Itaque è conspectu omnium abiit Græcia in
terram ultimam.

Neither is it without cause, for we see men commonly respected according to their means, (*an dives sit omnes quarunt, nemo an bonus) and vilified if they be in bad clothes. *Philopoxen the Orator was set to cut wood, because he was so homely attired. *Terentius was placed at the lower end of *Cecilius* table, because of his homely outside. *Dante that famous Italian poet by reason his clothes were but mean, could not be admitted to sit down at a feast. *Gnatho* scorned his old familiar friend, because of his apparel, & *Hominem vi-*

deo pannis, annisque obstruunt; hic ego illum
contempsi prae me. King *Perseus* overcome

sent a letter to **Paulus Aemilius* the Roman General; *Perseus* P. Consul. S. but he scorned him any answer, tacite exprobrans fortunam suam (saith mine Author) upbraiding him with a present fortune. **Carolus Pugnax*, that great Duke of *Burgundy*, made

H. Holland, late Duke of *Exeter*, exil'd, run after his horse like a lackey, and would take no notice of him: 'tis the common fashion of the world. So that such men as are poor may justly be discontent, melancholy, and complain of their present misery, and all may pray with **Solomon*, Give me O Lord neither riches nor poverty, feed me with food convenient for me.

SUBSECT. 7.

An heap of other Accidents causing Melancholy, Death of Friends, Losses, &c.

IN this Labyrinth of accidental causes, the farther I wander, the more intricate I find the passage, multæ ambages, and new causes as so many by-paths offer themselves to be discussed: to search out all, were an *Herculean* work, and fitter for *Theseus*: I will follow mine intended thread; and point only at some few of the chiefest. Amongst which, loss and death of friends may challenge a first place, multi tristantur, as **Vives* well observes, post delicias, convivias, 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 again, weep and howl, and look after them as a Cow lows after her Calf, or a Child takes on that goes to school after holidayes. Ut me levaret tuus adventus, sic discessus afflixit, (which

* *Tully* writ to *Atticus*) thy coming was not

so welcome to me, as thy departure was harsh.

Montanus consil. 132. makes mention of a country-woman that parting with her friends and native place, became grievously melancholy for many years; 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 than his appointed time, or break his hour, they take on presently with sighs and tears, he is either robbed or dead, some mischance or other is surely befallen him, they cannot eat, drink, sleep, or be quiet in mind, till they see him again. If parting of friends, absence alone can work such violent effects, what shall death do, when they must eternally be separated, never in this world to meet again? This is so grievous a torment for the time, that it takes away their appetite, desire of life, extinguisheth all delights, it causeth deep sighs and groans, tears, exclamations,

(O dulce germen matris, o sanguis meus,
Eheu repentes, &c. — o flus tener)

howling, roaring, many bitter pangs, (*la-
mentis gemitibus & fœmineo ululatu Testa fre-
munt) and by frequent meditation extends so far sometimes, *they think they see their dead friends continually in their eyes, observantes
imagines, as *Conciliator* confesseth he saw his mothers ghost presenting her self still before him. Quod nimis miseri volunt, hoc facile credunt, still, still still, that good father, that good son, that good wife, that dear friend runs in their minds: Totus animus hac una cogitatione defixus est, all the year long, as **Pliny* complains to *Romanus*, methinks I see *Virginus*, I hear *Virginus*, I talk with *Virginus*, &c.

*Te sine, vae misero mihi, lilia nigra videntur,
Pallentesque rosa, nec dulce rubens hyacinthus,
Nullos nec myrtus, nec laurus spirat odores.

They that are most staid and patient, are so furiously carryed headlong by the passion of sorrow in this case, that brave discreet men otherwise, oftentimes forget themselves, and weep like children many moneths together, as *if that they to water would, and will not be comforted. They are gone, they are gone.

Abstulit atra dies & funere mersit acerbo,
What shall I do?

Quis dabit in lachrymas fontem mihi? quis
satis altus

Accendet gemitus, & acerbo verba do-
lori?

Exhaurit pietas oculos, & hiantia frangit
Pectora, nec plenos avido sinit edere questus,
Magna adeo jactura premit, &c.

Fountains of tears who gives, who lends me
groans,

Deep sighs sufficient to express my moans?
Mine eyes are dry, my breast in pieces torn,
My loss so great, I cannot enough mourn.

22

* la-
mentis gemitibus & fœmineo ululatu Testa fre-
munt) and by frequent meditation extends so far sometimes, *they think they see their dead friends continually in their eyes, observantes* *Patres*
mortuos co-
ram adan-
tes & pili-
os, &c.
* *Marcellus*
Donatus.* *Epist. l. 2.*
* *Virgilium*
vidit au-
dis, disan-
tium cogi-
to, allo-
quit.* *Calphurnius*
Gracchus.* *Chaucer*,

100

So *Stroza Filius* that elegant Italian Poet in his *Epiccedium*, bewails his fathers death, he could moderate his passions in other matters (as he confesseth) but not in this, he yields wholly to sorrow,

*Nunc facer do terga malis, mens illa fatiscit,
Indomitus quondam vigor & constantia mentis.*

1 Prefat. lib. 6.

How doth ¹ *Quintilian* complain for the loss of his son, to despair almost: *Cardan* lament his only child in his book *de libris propriis*, and elsewhere in many other of his tracts,

* 1 lib. de obitu Satyri fratris.

* *St. Ambrose* his brothers death? *an ego possum non cogitare de te, aut sine lachrymis cogitare? O amari dies, & flebiles noctes, &c.*

Gregory Nazianzen that noble *Pulcheria*? *O decorem, &c. flos recens, pullulans, &c. Alexander*, a man of a most invincible courage, after *Ephesions* death, as *Curtius* relates, *triduum jacuit ad moriendum obstinatus*, lay three dayes together upon the ground, obstinate to dye with him, and would neither eat, drink, nor sleep. The woman that communed with *Esdra* (*lib. 2. cap. 10.*)

when her son fell down dead fled into the field, and would not return into the City, but there resolved to remain, neither to eat nor drink, but mourn and fast until she dyed. *Rachel* wept for her children, and would not be comforted, because they were not, *Matth. 2. 18.*

So did *Adrian* the Emperour bewail his *Antonius*, *Hercules*, *Hylas*; *Orpheus*, *Euridice*; *David*, *Abolon*; (*O my dear son Abolon*) *Austin* his mother *Monica*, *Niobe* her children, inasmuch, that the ^m Poets feigned her to be turned into a stone, as being stupified through the extremity of grief. ⁿ *Agæus*,

m Ovid. Met.

signo lugubri filii conseruatus, in mare se precipitem dedit, impatient of sorrow for his sons death, drowned himself. Our late Physicians are full of such examples. *Montanus*

n Plat. vita ipsa.

consil. 242. ^o had a patient troubled with this infirmity, by reason of her husbands death many years together: *Trincavelinus* l. 1. c. 14. hath such another, almost in despair, after his ^p mothers departure, *ut se ferme precipitem daret*; and ready through distraction to make away himself: and in his fiftenth counsel, tells a story of one fifty years of age,

o Nobilis matrona melancholica ob mortem mariti.

that grew desperate upon his mothers death; and cured by *Phalopius*, fell many years 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 Kingdoms and Cities. *Vespasian's* death was pitifully lamented all over the Roman Empire, *totus orbis lugebat*, saith *Aurelius Victor*. *Alexander* commanded the battlements of houses to be pulled down, Mules and Horses to have their manes shorn off, and many common souldiers to be slain, to accompany his dear

p Ex matris obitu in desperationem incidit.

Ephesions death. Which is now practised amongst the *Tartars*, when ^q a great *Ham* dyeth, ten or twelve thousand must be slain, men and horses, all they meet; and among

q Mithras melancholicus, pater, Amphibolus.

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, *communis salus publica hilaritas*, the common safety, all good fellowship, peace, mirth, and plenty dyed with him, *tantum 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, wars, plagues, vastity, discontent. When *Augustus* *Caesar* dyed, saith *Paterculus*, *orbis ruinam timuimus*, we were all afraid, as if heaven had fallen upon our heads. * *Budeus* records, how that at *Lewis* the twelfth his death, *tam subita mutatio, ut qui prius digiti ad caelum attingere videbantur, nunc humi derepenit serpere, sideratos esse diceret*, they that were erst in heaven, upon a sudden, as if they had been planet stricken, lay groveling on the ground;

* *Consensus cecidere animis, seu frondibus ingens*
Sylva dolet lapsis —
they look't like cropt trees.
* At *Nancy* in *Lorain*, when *Claudia* *Valesia*, *Henry* the second French Kings Sister, and the Dukes wife deceased, the Temples for forty dayes were all shut up, no Prayers nor Masses, but in that room where she was. The Senators all seen in black, and for a twelve moneths space throughout the City, they were forbid to sing or dance.

* *Non ulli pastos illis egere diebus*
Frigida (Daphne) hœves ad flumina, nulla nec annem
Libavit quadrupes, nec graminis attigit herbam.

How were we affected here in England for our *Titus*, *delicia 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 news of *Edward* of *Caernarven* his Sons birth, *immortaliter gavisus*, he 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.

There is another sorrow, which ariseth from the loss of temporal goods and fortunes, which equally afflicteth, and may go hand in hand with the precedent; loss of time, loss of honour, office, of good name, of labour, fructus

strate hopes will much torment; but in my judgement, there is no torture like unto it, or chief: sooner procureth this malady and mischief:

* *Plerumque lachrymis amissa pecunia veris*: it wrings true tears from our eyes, many sighs, much sorrow from our hearts, and often causeth habitual melancholy it self, *Guianerius* tract. 15. 5. repeats this for an especial cause

* *Loss of friends, and loss of goods, make melancholy*, as I have often seen by myself.

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r Lo. Per-
toman.
M. Polus
Vostus
lib. 1. c. 54.
in via ob-
vius ha-
bent, di-
ces, ut,
& domus
nostro regi
servit in
alia vita.
Nec tam in
homines
infantibus
sed in equos
&c.
V. r. ius.
Lib. 4.
vita ipsa
aveam
etiam
condiderat
ad humani
generis sa-
lutem quam
nos statim
ab optimis
principis
excessu re-
re feriam
pateremus,
famem, pe-
stem, &c.
Lib. 5. de
aff.
Met.
Ortelius
invenimus
ob avram
integrum a
cantu, tri-
pudii, &
saltationi-
bus tota
civitas ab-
stinere ju-
buit.
* Virg.
* Sec Bar-
letius de
vita & ob-
itu Scander-
begi, lib. 13.
his.
u Matth.
Paris.
* Virg.
* Mithras
qui res
amatas per-
didit, ut
filios, opti-
non speran-
tes recupe-
rare, prop-
ter assidu-
am talium
considera-
tionem me-
lancholici
sunt, ut
800-

continual meditation of such things. The same causes *Arnoldus Villanovanus* inculcates, *Breviar.* l. 1. c. 18. *ex rerum amissione, damno, amicorum morte, &c.* Want alone will make a man mad, to be *Sans argent*, will cause a deep and grievous melancholy. Many persons are affected like *Irishmen* in this behalf, who if they have a good scimiter, had rather have a blow on their arm, than their weapon hurt: they will sooner lose their life, than their goods: and the grief that cometh hence, continueth long (saith ** Plater*) and out of many dispositions, procureth an habit.

** Montanus* and *Frisemelica* cured a young man of twenty two years age; that so became melancholy, *ob amissam pecuniam*, for a sum of money which he had unhappily lost. *Skenkius* hath such another story of one melancholy, because he overshot himself, and spent his stock in unnecessary building. ** Roger* that rich Bishop of *Salisbury*, exultus opibus & castris à Rege *Stephano*, spoiled of his goods by King *Stephan*, vi doloris absorptus, atque in amentiam versus, indecentia fecit, through grief ran mad, spake and did he knew not what. Nothing so familiar, as for men in such cases, through anguish of mind to make away themselves. A poor fellow went to hang himself, (which *Ansonius* hath elegantly expressed in a neat ** Epigram*) but finding by chance a pot of money, flung away the rope, and went merrily home, but he that hid the gold, when he missed it, hanged himself with that rope which the other man had left, in a discontented humour.

At qui considerat, postquam non reperit aurum,

Aptavit collo, quem reperit laqueum.

Such feral accidents can want and penury produce. Be it by suretyship, shipwrack, fire, spoil and pillage of souldiers, or what loss soever, it boots not, it will work the like effect, the same desolation in Provinces and Cities, as well as private persons. The *Romans* were miserably dejected after the battel of *Cannas*, the men amazed for fear, the stupid women tore their hair and cryed. The *Hungarians* when their King *Ladislans*, and bravest souldiers were slain by the *Turks*, *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 war in the Senate: *Lauredane Venetorum dux*, &c. and they had lost *Padua*, *Brixia*, *Verona*, *Forum Julii*, their territories in the continent, and had now nothing left but the City of *Venice* it self, & urbi quoque ipsi (saith ** Bembo*) *timendam putarent*, and the loss of that was likewise to be feared, *tantus repente dolor omnes tenuit, ut nunquam alias*, &c. they were piteously plunged, never before in such lamentable distresses. Anno 1527. when *Rome* was sacked by *Burbonius*, the common souldiers made such spoil, that fair

ments and books, made horse-litter, or burned like straw; reliques, costly pictures defaced; altars demolished, rich hangings, carpets, &c. trampled in the dirt. ** Their* wives and love-liest daughters constuprated by every base cullion, as *Sejanus* daughter was by the hangman in publick, 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 drag'd along the streets, and put to exquisite torments, to confess where their money was hid; the rest murdered on heaps, lay stinking in the streets; Infants brains dashed out before their mothers eyes. A lamentable sight it was to see so goodly a City so suddenly defaced, rich Citizens sent abegging to *Venice*, *Naples*, *Ancona*, &c. that erst lived in all manner of delights. ** Those* proud palaces that even now vanned their tops up to Heaven, were dejected as low as Hell in an instant. Whom will not such misery make discontent? *Terence* the Poet drowned himself (some say) for the loss of his Comedies, which suffered shipwrack. When a poor man hath made many hungry meals got together a small sum, which he loseth in an instant; a Scholar spent many an hours study to no purpose, his labours lost, &c. how should it otherwise be? I may conclude with *Gregory*, *temporalium amor, quantum afficit, cum heret possessio, tantum quum subtrahitur, urit dolor*; riches do not so much exhilarate us with their possession, as they torment us with their loss.

Next to Sorrow still I may annex such accidents as procure Fear; for besides those Terrors which I have before touched, and many other fears (which are infinite) there is a superstitious fear, one of the three great causes of fear in *Aristotle*, commonly caused by prodigies and dismal accidents, which much trouble many of us. (*Nescio quid animus mihi presagit mali.*) As if a Hare cross the way at our going forth, or a Mouse gnaw our clothes: If they bleed three drops at the nose, the salt falls towards them, a black spot appear in their nails, &c. with many such, which *Delrio Tom.* 2. l. 3. sect. 4. *Austin Niphus* in his book *de Auguriis*. *Polydore Virg.* l. 3. *de Prodigis*. *Sarisburyensis Polycrat.* l. 1. c. 13. discuss at large. They are so much affected, that with the very strength of Imagination, Fear, and the Devils craft, they pull those misfortunes they suspect upon their own heads, and that which they fear, shall come upon them, as *Solomon* foretelleth, *Prov.* 10. 24. and *Isay* denounceth, 66. 4. which if they could neglect and contemn; would not come to pass, *Eorum vires nostrâ resident opinione, ut morbi gravitas egrotantium cogitatione*, they are intended and remitted, as our opinion is fixed, more or less. *N. N. l. 2. dat panas*, saith ** Crato* of such a one, *ut nam non attraheret*: he is punished, and is the cause of it & himself.

** Inoculis maritarum dilectissimæ conjugis ab Hispanorum lixis constuprata sunt. Fille magnatum thoris deflorata, &c.*

** Ita fissa ante nam mentem tangida civitatis, &c. caminibus calum pulvere visa, ad inferos assat paucis diebus dejecta.*

c. Self. 2. Memb. 4. Subf. 3. fear from ominous accidents, defines fore-told;

d. Accer. sunt sibi malum. e. Si non deservimus, nihil valeat. Polydore.

f. Confil. 26. l. 2. g. Harm watch, harm catchi

2. Stati. hystas lib. Hist.

** Cap. 3. Melancholia semper venit ob jacuriam pecunie, villoria, repulsam, mortum librorum, quibus longè post tempore animus torquatur, & à dispeptione fit habitus. a. Confil. 26. b. Nalvi. genit.*

** Epig. 22.*

** Lib. 8. Vent. hist. * Templo ornamenti madata, spoliata, in stabula equorum & aliorum versa, &c. Insula bu-mi concu-cata, pidi-ta, &c.*

* *Dum fata fugimus, fata stulti incurrimus*, the thing that I feared, saith Job, is fall upon me.

* *Glor. Bucha.*

As much we may say of them that are troubled with their fortunes; or ill destinies foreseen; *multos angit praescientia malorum*: The fore-knowledge of what shall comes to pass, crucifies many men; fore-told by Astrologers, or Wizards, *iratum ob caelum*, be it ill accident, or death it self: which often falls out by Gods permission; *quia demonem timeant* (saith Chrysostom) *Deus ideo permittit accidere*. Severus, Adrian, Domitian, can testify as much, of whose fear and suspicion, Sueton, Herodian, and the rest of those Writers, tell strange stories in this behalf. *Montanus consil. 31.* hath one example of a young man, exceeding melancholy upon this occasion.

h. Juvenis sollicitus de futuro fratre, solitus melancholicus.
* *Pausanias in Achaia l. 7. tibi omnium eventus dignoscitur. Spectulum tui suspensum funiculo demittant: & ad Cyneas petras, ad Lyciae fontem, &c. i. Expedit. in Sinas, lib. 1. c. 3. k. Timendo praecipit, quod vitat, ultro provocat quod fugit, gaudetque moris & labens miser fuisse Minus Austria.*

Such fears have still tormented mortal men in all ages, by reason of those lying oracles, and juggling Priests, * There was a fountain in Greece, near Ceres Temple in Achaia, where the event of such diseases was to be known; *A glass let down by a thread, &c.* Amongst those Cyanean rocks at the springs of Lycia, was the Oracle of Thrixenus Apollo, where all fortunes were foretold, sickness, health, or what they would besides: so common people have been alwayes deluded with future events. At this day, *Metus futurorum maxime torquet Sinas*, this foolish fear, mightily crucifies them in China: as *Matthew Riccius* the Jesuit informeth us, in his Commentaries of those Countreys, of all Nations they are most superstitious, and much tormented in this kind, attributing so much to the Divinators, *ut ipse metus fidem faciat*, that fear it self and conceit, cause it to fall out: If he foretell sickness such a day, that very time they will be sick, *vi metus afflicti in agitudine cadunt*; and many times dye as it is fore-told. A true saying, *Timor mortis, morte peior*, the fear of death, is worse than death it self, and the memory of that sad hour, to some fortunate and rich men, *is as bitter as gall*, Eccles. 4. 1. *Inquietam nobis vitam facit mortis metus*, a worse plague cannot happen to a man, than to be so troubled in his mind; 'tis *triste divorcium*, an heavy separation, to leave their goods, with so much labour got, pleasures of the world, which they have so deliciously enjoyed, friends and companions whom they so dearly love, all at once. *Axiochus* the Philosopher was bold and courageous all his life, and gave good precepts *de contemnenda morte*, and against the vanity of the world to others; but being now ready to dye himself, he was mightily dejected, *hac luce privabor? his orbabor bonis?* he lamented like a child, &c. And though *Socrates* himself was there to comfort him, *ubi pristina virtutum saltatio O Axioche?* yet he was very timorous and impatient of death, much troubled in his mind, *Imbellis pavor & impatientia, &c.* *O Cloibo, Megapetus* the Tyrant in *Lucian* exclaims, now ready to depart, let me live a

while longer. * *I will give thee a thousand talents of gold, and two votes besides, which I took from Cleocritus, worth an hundred talents a piece: Woe's me, saith another, what goodly Mannors shall I leave! what fertile Fields! what a fine House! what pretty Children! how many servants! Who shall gather my grapes, my corn? Must I now dye so well settled? Leave all, so richly and well provided? Woe's me, what shall I do? An imula vagula, blandula, que nunc abibis in loca?*

To these tortures of Fear and Sorrow, may well be annexed Curiosity, that irksome, that tyrannizing care, *nimia sollicitudo*, superfluous industry about unprofitable things, and their qualities, as *Thomas* defines it: an itching humour or kind of longing to see that which is not to be seen, to do that which ought not to be done: to know that secret, which should not be known, to eat of the forbidden fruit. We commonly molest and tire our selves about things unfit and unnecessary, as *Martha* troubled her self to little purpose. Be it in Religion, Humanity, Magick, Philosophy, policy, any action or study, 'tis a needless trouble, a meer torment. For what else is school-divinity, how many doth it puzzle? what fruitless questions about the Trinity, Resurrection, Election, Predestination, Reprobation, Hell fire, &c. how many shall be saved, damned? What else is all superstition, but an endless observation of Idle Ceremonies, Traditions? What is most of our Philosophy, but a Labyrinth of opinions, idle questions, propositions, Metaphysical terms? *Socrates* therefore held all Philosophers, cavillers, and mad men, *circa subtilia Cavillatores pro insanis habuit, palam eos arguens*, saith *Ensebius*, because they commonly sought after such things *que nec percipi a nobis neque comprehendendi posset*, 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 far distant *Perseus* and *Cassiopea* from us, how deep the sea, &c. we are neither wiser, as he follows it, nor modefter, nor better, nor richer, nor stronger for the knowledge of it. *Quod supra nos nihil ad nos*, I may say the same of those Genethliacal studies, what is Astrology, but vain elections, predictions? all Magick, but a troublesome error, a pernicious soppery? Physick, but intricate rules and prescriptions? Philology, but vain Criticisms? Logick, needless Sophisms? Metaphysics themselves, but intricate subtilties, and fruitless abstractions? Alcumy, but a bundle of errors? to what end are such great Tomes? why do we spend so many years in their studies? Much better to know nothing at all, as those barbarous *Indians* are wholly ignorant, than as some of us, to be so fore vexed about unprofitable toys: *stultus labor est ineptiarum*, to build an house without pins, 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

* *Tom. 4. dial. 8. Cataph. Auri parva mille talenta, me hodie tibi datum promitto, &c.*
* *Ibidem. Huius mei que reliqua pradia? quam fertilis agri? &c.*
* *Adrian. Industria superflua circa res inutiles.*
* *Flavie secreta Minerva ut viderat Aglauros. Ov. Met. 2.*

* *Contra Phil. cap. 61.*

derstand the mystrie of the Trinity. He makes observations, keeps times and seasons; and as *Conradus* the Emperor would not touch his new Bride, till an Astrologer had told him a masculine hour, but with what success? He travels into *Europe, Africk, Asia*, searcheth every Creek, Sea, City, Mountain, Gulf, to what end? See one promontory (said *Socrates* of old) one Mountain, one Sea, one River, and see all. An *Alchymist* spends his fortunes to find out the philosophers stone forsooth, cure all diseases, make men long-lived, victorious, fortunate, invisible, and beggars himself, misled by those seducing impostors (which he shall never attain) to make gold; an Antiquary consumes his treasure and time to scrape up a company of old coyns, statues, rolls, edicts, manuscripts, &c. he must know what was done of old in *Athens, Rome*, what lodging, dyer, houses they had, and have all the present news at first, though never so remote, before all others, what projects, counsels, consultations, &c. *quid Juno in anrem insusurret Jovi*, what's now decreed in *France*, what in *Italy*: who was he, whence comes he, which way, whither 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 *Africk* first, and then *Asia*: He will be a sole Monarch, a second immortal, a third rich, a fourth commands. *Turbine magno spes solitudo in urbibus errant*; we run, ride, take indefatigable pains, all up early, down late, striving to get that, which we had better be without, (*Ardealion's* busie-bodies as we are) it were much suttler for us to be quiet, sit still, and take our ease. His sole study is for words, that they be

Lepida lexeis composita ut tesserule omnes,

not a syllable misplaced, to set out a stramineous subject: as thine is about apparel, to follow the fashion, to be terse and polite, 'tis thy sole business: both with like profit. His only delight is building, he spends himself to get curious pictures, intricate models and plots, another is wholly ceremonious about titles, degrees, inscriptions: A third is over-solicitous about his dier, he must have such and such exquisite sauces, meat so dressed, so far fetched, *peregrini aeris volucres*, so cooked, &c. something to provoke thirst, something anon to quench his thirst. Thus he redeems his appetite with extraordinary charge to his purse, is seldome pleased with any meal, whilst a trivial stomach 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, artificial gardens and fish-ponds 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 scornfully neglect. Thus through our foolish curiosity do we macerate our selves, tire our souls, and run headlong through our indiscretion, perverse will, and want of government, into many needless cares and troubles, vain expences, tedious journeys, painful hours, and when all is done, *quorsum hac? cui bono?* to what end?

** Nescire velle qua Magister maximus*

Docere non vult, erudita inscitia est.

Amongst these passions and irksome Accidents, unfortunate marriage may be ranked: a condition of life appointed by God himself in *Paradise*, an honourable and happy estate, and as great a felicity as can befall a man in this world, if the parties can agree as they ought, and live as *Seneca* lived 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 fool, a fury or a fiend, there can be no such plague. *Ecclesi. 26. 14. He that hath her, is as if he held a Scorpion; & 26. 25. a wicked wife makes a sorry countenance, an heavy heart, and he had rather dwell with a Lyon, than keep house with such a wife.* Her Properties *Jovianus Pontanus* hath described at large, *Ant. dial. Tom. 2.* under the name of *Euphorbia*. Or if they be not equal in years, the like mischief happens. *Cecilius* in *Agellius lib. 2. cap. 23.* complains much of an old wife, *dum ejus morti inbio, ego met 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,

** Judge who that are unfortunately wed,*

What 'tis to come into a loathed bed.

The same inconvenience befalls women.

** At vos o duri miseram lugete parentes,*

Si ferro aut laqueo lava hoc me exsolvere sorte

Sustineo: —

Hard hearted parents both lament my fate, If self I kill or hang, to ease my state.

A young Gentlewoman in *Basil*, was married, saith *Felix Plater, observat. l. 1.* to an ancient man against her will, whom she could not affect; she was continually melancholy, and pined away for grief; and though her husband did all he could possibly to give her content, in a discontented humour at length she hanged her self. Many other stories he relates in this kind. Thus men are plagued with women; they again with men, when they are of divers humours and conditions; he a spendthrift, the sparing; one honest, the other dishonest, &c. Parents many times disquiet their children, and they their parents. *A foolish son is an heaviness to his mother. Injusta noverca*: A step-mother often vexeth a whole family, is matter of repentance, exercise of patience, fuel of dissention, which made *Cato's* son expostulate with his father, why he should offer to marry his Client *Soli-*

** Jos. Scd. Uter in Gemit. Unfortunate marriage.*

IA vertuous woman is the crown of her husband. Prov. 12. 4. but she, m. Lib. 17. dist. 105.

n Titiana-tur, candida-labatur, &c.

** Daniel in Esau-mand.*

** Chalino-rus lib. 9. de ripab. Angli*

o Eligens virgo in-vita cui-dam d. no-bratibus nupit, &c.

A q Prov.

nus daughter, a young wench, *Cujus causa novercam induceret*; what offence had he done, that he should marry again?

Unkind, unnatural friends, evil neighbours, bad servants, debts and debates, &c. 'twas *Chilons* sentence, *comes aris alieni & litis est miseria*, misery and usury do commonly go together; suretyship is the bane of many families, *Sponde, pressio noxia est*: he shall be sore vexed that is surety for a stranger, *Prov. 11. 15.* and he that hateth suretyship is sure. Contention, brawling, law-suits, falling out of neighbours and friends. — *discordia demens* (*Virg. Æn. 6.*) are equal to the first, grieve many a man and vex his soul. *Nihil sane miserabilius eorum mentibus* (as *Boter* holds) nothing so miserable as such men, full of cares, griefs, anxieties, as if they were stabbed with a sharp sword, fear, suspicion, desperation, sorrow, are their ordinary companions. Our

Welshmen are noted by some of their own Writers, to consume one another in this kind; but whosoever they are that use it, these are that use it, these are their common symptoms, especially if they be convict or overcome, 'cast in a suit. *Arius* put out of a Bishoprick by *Eustathius*, turned Heretick, and lived after discontented all his life. "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. *Hippanax* a Satyrical Poet, so vilified and lashed two painters in his lambicks, *ut ambo laqueo se suffocarent*, * *Pliny* saith, both hanged themselves. All oppositions, dangers, perplexities, discontents, y to live in any suspense, are of the same rank: *potes hoc casu ducere somnos?* Who can be secure in such cases. All bestowed benefits, ingratitude, unthankful friends much disquiet and molest some. Unkind speeches trouble as many: uncivil carriage or dogged answers, weak women above the rest, if they proceed from their surly husbands, are as bitter as gaul, and not to be digested. A *Glas-mans* wife in *Basil* became melancholy, because her husband said he would marry again if she dyed. No cut to unkindness, as the saying is, a frown and hard speech, ill respect, a brow-bearing, or bad look, especially to Courtiers, or such as attend upon great persons, is present death:

Ingenium vultu statque caditque suo, they ebb and flow with their matters favours. Some persons are at their wits ends, if by chance they overshoot themselves, in their ordinary speeches, or actions, which may after turn to their disadvantage or disgrace, or have any secret disclosed. *Ronsens epist. miscel. 3.* reports of a Gentlewoman twenty five years old; that falling foul with one of her Gossips, was upbraided with a secret infirmity, (no matter what) in publick, and so much grieved with it, that she did thereupon *solitudines querere, 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 much tortured to see themselves rejected, contemned, scorned, disabled, diffamed, detracted, undervalued, or *left behind their fellows*. *Lucian* brings in *Ætamacles* a Philosopher in his *Lapith. convivio*, much discontented that he was not invited amongst the rest, expostulating the matter, in a long Epistle with *Aristinetus* their Host. *Pretextatus* a robed Gentleman in *Plutarch*, would not sit down at a Feast, because he might not sit highest, but went his wayes all in a chafe. We see the common quarrellings that are ordinary with us, for taking of the wall, precedence, and the like, which though toys in themselves, and things of no moment, yet they cause many distempers, much heart-burning amongst us. Nothing pierceth deeper than a contempt, or disgrace, especially if they be generous spirits, scarce any thing affects them more, than to be despised or vilified. *Creso consil. 16. l. 2.* exemplifies it, and common experience confirms it. Of the same nature is oppression, *Ecclus. 77.* surely oppression makes a man mad, loss of liberty, which made *Brutus* venture his life, *Cato* kill himself, and * *Tully* complain, *Omniem hilaritatem in perpetuum amisi*, mine heart's broken, I shall never look up, or be merry again, * *hec jactura intolerabilis*, to some parties 'tis a most intolerable loss. Banishment a great misery, as *Tyrtens* *Brutum* describes it in an Epigram of his,

Nam miserum est patriâ amissa, laribusque vagari

Mendicum & timidâ voce rogare cibos:
Omnibus invisus, quocunque accesserit exul
Semper eris, semper spretus egenisque jacet, &c.

A miserable thing 'tis so to wander,
And like a beggar for to whine at door,
Contemn'd of all the world, an exile is,
Hated, rejected, needy still and poor.

Polynices in his conference with *Jocasta* in *Æuripides*, 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 own infirmities or imperfections of body or mind, will rivel us up; as if we be long sick:

O beata sanitas, te presente, amicum
Ver floret gratius, absque te nemo beatus:
O blessed health! thou art above all gold and treasure, *Ecclus 30. 15.* the poor mans riches, the rich mans bliss, without thee there can be no happiness: Or visited with some loathsome disease, offensive to others, or troublesome to our selves; as a stinking breath, deformity of our limbs, crookedness, loss of an eye, leg, hand, paleness, leanness, redness, baldness, loss of hair, &c. *hic ubi fluere caput, diros illius cordi infert*, saith * *Synesius*, he himself troubled not a little ob come defectum, the loss of hair alone, strikes a cruel stroke to the heart. *Acco* and old woman, seeing by chance her face in a true glass (for she used false flattering glasses belike at other times,

r De In-
crem. mō.
lib. 3. c. 3.
tanquam
divo mu-
cane con-
fissi, his
nulla re-
quies, nulla
delectatio,
solicitadi-
ne, gemitu,
furore, de-
spiratione,
timore, tan-
quam ad
perpetuam
erumnam
infelicitate
rapti.
f. Humphre-
dus Lloyd
epist. ad
Abraham
mam Orte-
lium. M.
Vaughan
in his golden
fleece.
Litibus &
contrariis
is usque ad
omnem do-
rum con-
sumptionem
contendant.
t. Spiritus
injuriam
ma.
u. Quæque
repulsa
gravi.
x. Lib. 36.
c. 5.
y. Nihil
æque ama-
ram, quam
dū prode-
re: quidam
æquore
animo se-
runt præci-
di spem su-
am quam
trahit. Si-
neca cap. 3.
lib. 2. de
Dre. Virg.
Plater ob-
servat. l. 1.

z. Torpe-
lingui est.
Hor.

b. Scimus
enim gen-
eros natu-
ras, nulla
re citius
moveri, aut
gravius af-
fici quam
contemtu
ac despectu.
* Ad Atti-
cum epist.
lib. 12.
* Epist. ad

c. In Phe-
niss.

d. In lau-
dem calviti.

times, as most Gentlewomen do *animi dolore in insaniam delapsa est*, (*Celius Rhodiginus l. 17. c. 2.*) ran mad. * *Brothus* the son of *Vulcan*, because he was ridiculous for his imperfections, flung himself into the fire. *Lais* of *Corinth* now grown old, gave up her glass to *Venus*, for she could not abide to look upon it. * *Qualis sum nolo, qualis eram nequeo*. Generally to fair nice pieces old age and foul limen are two most odious things, a torment of torments, they may not abide the thought of it.

* *Hor. 3. car. Odé 3.*

* *ô deorum*

*Quisquis hac audis, unam inter errem
Nuda leones,
Antequam turpis macies decentes
Occupet malas, teneraque succus
Desinat prada, speciosa quero
Pascere tygres*

To be foul, ugly, and deformed, much better be buried alive. Some are fair but barren, and that gauls them. *Hannah* wept sore, did not eat, and was troubled in spirit, and all for her barrenness, *1 Sam. 1.* and *Gen. 30.* *Rachel* said in the anguish of her soul, 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: *minime miror eos* (as he said) *qui insaniri occipiunt ex injuriâ*, I marvel not at all if offences make men mad. Seventeen particular causes of anger and offence *Aristotle* reckons them up, which for brevities sake I must omit. No tydings troubles one; ill reports, rumors, bad tydings or news, hard hap, ill success, cast in a lute, vain hopes, or hope deferred, another: expectation, *adco omnibus in rebus molesta semper est expectatio*, as * *Polibius* observes; one is too too eminent, another too base born, and that alone tortures him as much as the rest: one is out of action, company, employment; another overcome and tormented with worldly cares, and onerous business. But what tongue can suffice to speak of all?

* *Hist. l. 6. f. Non mihi si cinum lingue sunt, etiam ceterum Omnia causam percurrere non potest.*
* *Celius l. 17. c. 2.*
* *Ita mente exagitati sunt, ut in trivium si constitutos putarent, marique vado bundo tempore jactatos, providi naufragiam videri, igitur his undique videri vasa omnia in viam de fustibus, ita in mare precipitarent: postridie, &c.*

Many men catch this malady by eating certain meats, herbs, roots, at unawares; as henbane, nightshade, cicuta, mandrakes, &c. * A company of young men at *Agrigentum* in *Sicily*, came into a Tavern; where after they had freely taken their liquor, whether it were the wine it self, or something mixt with it 'tis not yet known, * but upon a sudden they began to be so troubled in their brains, that their phantastie so crazed, that they thought they were in a ship at sea, and now ready to be cast away by reason of a tempest. Wherefore to avoid shipwrack and present drowning, they flung all the goods in the house out at the windows 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 madness) that what was done they did for fear of death, and to avoid eminent danger: the spectators were all amazed at this their stupidity, and gazed on them still, whilst one of the antientest of the company, in a grave tone excused himself to the Magistrate upon his knees, *O viri Tritones, ego in imo jacui*, I beseech your deities, &c. for I was in the bottom of the ship all the while: another besought them as so many Sea Gods, to be good unto them, and if ever he and his fellows came to land again; * he would build an Altar to their service. The Magistrate could not sufficiently laugh at this their madness, bid them sleep it out, and so went his wayes. Many such accidents frequently happen, upon these unknown occasions. Some are so caused by philters, wandering in the sun, biting of a mad dog, a blow on the head, stinging with that kind of Spider called *Tarantula*, an ordinary thing if we may believe *Skenck, l. 6. de Venenis*, in *Calabria* and *Apulia* in *Italy*, *Cardan. subtil. l. 9. Scaliger exercitat. 185.* Their Symptoms are merrily described by *Jovianus Pontanus Ant. dial.* how they dance altogether, and are cured by Music. * *Cardan* speaks, of certain stones, if they be carried about one, which will cause melancholy and madness, he calls them unhappy, as an *Adamant*, *Selenites*, &c. which dry up the body, increase cares, diminish sleep: *Cresus* in *Persia*, makes mention of a Well in those parts, of which if any man drink, * he is mad for four and twenty hours. Some lose their wits by terrible objects (as elsewhere I have more * copiously dilated) and life it self many times, as *Hippolitus* affrighted by *Neptune's* Sea-horses, *Athamas* by *Juno's* Furies: but these relations are common in all Writers.

* *Hic alias poteram, & plures subnectere causas,
Sed jumenta vocant, & Sol inclinat, Eundem est.*

Many such causes, much more could I say, But that for provender my cattle stay: The Sun declines, and I must needs away. These causes if they be considered, and come alone, I do easily yield, can do little of themselves, seldome, or apart (an old Oak is not felled at a blow) though many times they are all sufficient every one: yet if they concur, as often they do, *vis unita fortior*; & quæ non obsunt singula, multa nocent, they may batter a strong constitution; as * *Austin* said, many grains and small sands sink a ship; many small drops make a flood, &c. often reiterated; many dispositions produce an habit.

* *Artem zolis servatibus distigunt.*

* *Lib. de gemis. h. Quæ gestata inflicta & tristia reddant, caros augent, corpus succant, somnum minuant.*
* *Ad unum diem monte alienatus.*
* *Part. 1. Sect. 2. Subl. 3. k. juven.*
* *Sat. 3. l. totus bellum minuta multat nescit.*
* *Non quid minutissima sunt grana aræne? sed si arena amplius in navem mittatur, mergit illam: quam minuta grana, pluvia? & tamen implent flumina, domus ipsellunt, timenda ergoraria multitudinis, si non magnitadina.*

MEMB.

MEMB. 5.
SUBSECT. 1.

Continent, inward, antecedent, next causes,
and how the body works on the Mind.

AS a Purly hunter, I have hitherto beaten about the circuit of the Forrest of this Microcosm, and followed only those outward adventitious causes. I will now break into the inner rooms, and rip up the antecedent immediate causes which are there to be found. For as the distraction of the mind, amongst other outward causes, and perturbation, alters the temperature of the body, so the distraction and distemper of the body will cause a distemper of the soul, and 'tis hard to decide which of these two do more harm to the other. Plato, Cyprian, and some others, as I have formerly said, lay the greatest fault upon the soul, excusing the body; others again accusing the body, excusing the soul, as a principal agent. Their reasons are, because ^m the manners do follow the temperature of the body, as Galen proves in his book of that subject, *Prosper Calenius de Atra bile*, *Jason Pratensis c. de Mania*, *Lemnius l. 4. c. 16.* and many others. And that which *Gualter* hath commented *hom. 10. in epist. Johannis*, is most true, concupiscence and original sin, inclinations, and bad humours, are ⁿ radical in every one of us, causing these perturbations, affections, and several distempers, offering many times violence unto the soul. Every man is tempted by his own concupiscence (*James 1. 14.*) the spirit is willing but the flesh is weak, and rebellious against the spirit, as our ^o Apostle teacheth us: that methinks the soul 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 material, worketh upon the immaterial soul, by mediation of humors and spirits; which participate of both, and ill disposed organs, *Cornelius Agrippa* hath discoursed *lib. 1. de occult. Philo. 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 Conf. cap. 12. T. Bright c. 10, 11, 12. in his Treatise of melancholy.* For as P anger, fear, sorrow, obrectation, emulation, &c. si mentis intimos recessus occuparint, saith ^q *Lemnius*, corpori quoque infesta sunt, & illi terribiles morbos inferunt, cause grievous diseases in the body, so bodily diseases affect the soul by consent. Now the chiefest causes proceed from the ^r Heart, humours, spirits: as they are purer, or impurer, so is the Mind, and equally suffers, as a Lute out of tune, if one string or one organ be distempered, all the rest miscarry, ^r *Corpus onustum Hesternis vitiis, animum quoque pręgravat unā.* The Body is

domicilium anima, 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 perform all her actions, better or worse, as her organs are disposed; or as wine favours of the cask wherein it is kept; the soul receives a tincture from the body, through which it works. We see this in old men, children, *Europeans*; *Asians*, hot and cold Climes; Sanguin are merry, Melancholy sad, Phlegmatick 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 help he cannot exercise his functions, and the Will being weakned, hath but a small power to restrain those outward parts, but suffers her self to be overruled by them; that I must needs conclude with *Lemnius*, *spiritus & humores maximum nocumentum obtinent*, spirits and humours do most harm in troubling the soul. How should a man choose but be cholerick and angry, that hath his body so clogged with abundance of gross humours? or melancholy, that is so inwardly disposed? That thence comes then this malady, Madnes, Apoplexies, Lethargies, &c. it may not be denied.

Now this body of ours is most part distempered by some precedent diseases, which molest his inward organs and instruments, and so per consequens cause melancholy, according to the consent of the most approved Physicians. ^s This humour (as *Avicenna l. 3. part. 1. Traict. 4. c. 18.* *Arnoldus breviar. l. 1. c. 18.* *Jacchius comment. in 9. Rhafis. c. 15.* *Montanus c. 10.* *Nicholas Pisco c. de Melan. &c. suppose*) is begotten by the distemperature of some inward part, innate, or left after some inflammation, or else included in the blood after an ^t *ague*, or some other malignant distempe. This opinion of theirs concurs with that of *Galen l. 3. c. 6. de locis affect.* *Gninerius* gives an instance in one so caused by a quartan ague, and *Montanus consil. 32.* in a young man of twenty eight years of age, so distempered after a quartan, which had molested him five years together, *Hildishheim spi. cel. 2. de Mania*, relates of a Dutch Baron, grievously tormented with melancholy after a long ^u *ague*: *Galen. l. de atra bile c. 4.* puts the plague a cause. *Botaldus* in his book *de lue vener. c. 2.* the French pox for a cause, others, Phrensie, Epilepsie, Apoplexie, because those diseases do often degenerate into this. Of suppression of Hamrods, Hæmorrhagia, or bleeding at nose, menstruous retentions, (although they deserve a larger explanation, as being the sole cause of a proper kind of melancholy, in more ancient Maids, Nuns and Widows, handled apart by *Rodericus à Castro*, and *Mercatus*, as I have elsewhere signified,) or any other evacuation stopped, I have already spoken. Only this I will add, ^v that this melancholy which shall be caused by

* Humores
pravi men-
tem obau-
bilant.

* Hic hu-
mor vel 2
partis in-
temperie
generatur
vel relin-
quitur post
inflammationem, vel
crassior in
venis con-
clusus vel
torpidus
malignam
qualitatem
contrahit.
u Septi-
mum con-
suetudine
fere huius-
modi Melan-
cholicum
vel post fe-
brem videtur
aut alium
morbum.
Calida in-
temperies
innata, vel
a febre con-
tracta.
x Raro quis
diuturno
morbo la-
borat, qui
non sit mel-
ancholicus,
Mercurialis de
affect. capi-
tulis lib. 1.
c. 10. de
Melancholia

m Mores
sequuntur
temperatu-
ram corpo-
ris.

n Scintille
latent in
corporibus.

o Gal. 5.

p Sicut ex
animi af-
fectionibus
corpus lan-
guet: sic ex
corporis vi-
tiis &
morborum
plerisque
cruciatibus
animus
videtur
debilitari,
Galenus.
q Lib. 1.
c. 16. r Corporis itidem morbi animam per consensum, à lege con-
suetudinis affectant, & quæquam obiecta multos motus turbulentos in ho-
mine concitant, præcipua tamen causa in corde humoribus spiritibusque
consistit, &c. s Hor.

such infirmities, deserves to be pitted of all men, and to be respected with a more tender compassion, according to *Laurentius*, as coming from a more inevitable cause.

SUBSECT. 2.

Distemperature of particular Parts, causes.

Here is almost no part of the Body, which being distempered, doth not cause this malady, as the Brain and his parts, Heart, Liver, Spleen, Stomach, Matrix or Womb, Pylorus, Mirache, Mesentery, Hypochondries, Meseraick veins; and in a word, saith *Aruculanus*, there is no part which causeth not melancholy, either because it is adust, or doth not expel the superfluity of the nutriment. *Savonarola Pract. major. rubric. 11. Traët. 6. cap. 1.* is of the same opinion, that melancholy is ingendred in each particular part, and *Crato in consil. 17. lib. 2. Gordonius*, who is *instar omnium*, lib. med. partic. 2. cap. 19. confirms as much, putting the matter of Melancholy, sometime in the Stomach, Liver, Heart, Brain, Spleen, Mirach, Hypochondries, when as the melancholy humour resides there, or the Liver is not well cleansed from Melancholy blood.

Ad nomen lib. Rhafis ad Almonfor. c. 16. uni- versaliter à quacun- que parte potest fieri melanccho- licus. Vel quia adu- ritur, vel quia non expellit su- perfluitate excrementi. 2. A Lien, icterice, utero, & aliis partibus oritur. 3. Materia Melancholia aliquando in corde, in stomacho, hepate, ab hypochondriis, myrache, spleen, cum ibi remanet humor melanccholicus.

The Brain is a familiar and frequent cause, too hot, or too cold, ^b through adust blood so caused, as *Mercurialis* will have it, within or without the head, the brain it self being distempered. Those are most apt to this disease, ^c that have a hot heart and moist Brain, which *Montaltus cap. 11. de Melanch.* approves out of *Halyabbas, Rhafis*, and *Avicenna, Mercurialis consil. 11.* assigns the coldness of the brain a cause, and *Salustius Salvianus med. lect. 1. 2. c. 1.* ^d will have it arise from a cold and dry distemperature of the brain. *Piso, Benedictus Victorius Faventinus*, will have it proceed from a ^e hot distemperature of the Brain; and ^f *Montaltus cap. 10.* from the Brains heat, scorching the blood. The brain is still distempered by himself, or by consent: by himself 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.

b Ex san- guine a- dusto, intra vel extra caput. c Qui ca- lidum cor habent, ce- rebrum hu- midum, fa- cile melanc- cholicus. d Sequitur melanccho- lia malam intemperie- dam frigi- dam & sic- cam ipsius cerebri. e Septe sit ex calidi- ore cerebro, aut corporis colligente melanccho- liam, Piso. f Vel per propriam affectionem, vel per consensum, cum vaporis exhalant in cerebrum. Montalt. cap. 14. g Aut ibi gigni- tur melanccholicus fumus, aut aliunde vehitur, alterando animales facultates.

Hildesheim spicel. 2. de Mania, thinks it may be caused from a ^b distemperature of the heart; sometimes hot; sometimes cold. A hot Liver, and a cold Stomach, are put for usual causes of Melancholy: *Mercurialis consil. 11. & consil. 6. consil. 86.* assigns a hot Liver,

and cold Stomach for ordinary causes. *Montanus* in an Epistle of his to *Crato* in *Scot- zius*, that Hypochondriacal Melancholy may proceed from a cold Liver the question is there discussed. Most agree that a hot Liver is in fault; ^k The Liver is the shop of humours, and especially causeth melancholy by his hot and dry distemperature. ^l The Stomach, and Meseraick veins do often concur, by reason of their obstructions, and hence their heat cannot be avoided, and many times the matter is so adust, and inflamed in those parts, that it degenerates into Hypochondriacal melancholy. *Guainerius c. 2. Traët. 15.* holds the Meseraick veins to be a sufficient ^m cause alone. The spleen concurs to this malady, by all their consents, and suppression of Hamrods, dum non expurgat altera causa lien, saith *Montaltus*, if it be ⁿ too cold and dry, and do not purge the other parts as it ought, *Consil. 23.* *Montanus* puts the ^o spleen stopped for a great cause. ^p *Christopherus à Vega* reports of his knowledge, that he hath known Melancholy caused from putrified blood in those Seed-veins and womb: ^q *Arculanus* from that menstruous blood turned into melancholy, and seed too long detained (as I have already declared) by putrefaction or adustion.

quandoque à spermate dia retento, vel sanguine menstruo in melanccholiâ verso per putrefactionem, vel adustionem.

The Mesenterium, or Midriffe, Diaphragma, is a cause which the *Greeks* called *epiras*: because by his inflammation, the mind is much troubled with convulsions and dotage. All these, most part, offend by inflammation, corrupting humours and spirits, in this non-natural melancholy: for from these are ingendred fuliginous and black spirits. And for that reason ^r *Montaltus cap. 10. de causis melanc-* will have the efficient cause of melancholy to be hot and dry, not a cold and dry distemperature, as some hold, from the heat of the brain, roasting the blood, immoderate heat of the liver and bowels, and inflammation of the Pylorus. And so much the rather, because that, as *Galen* holds, all spices inflame the blood, solitariness, 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-natural Melancholy, which produceth madness, but not in that natural, which is more cold, and being immoderate, produceth a gentle dotage. ^t Which opinion *Geraldus de Solo* maintains in his comment upon *Rhafis*.

107
Epist.
239. Scot- zii.
k Officina humorum super con- currit, &c.
l Ventri- culus & vena me- seraica concurrant, quod he partes ob- struunt, &c.
m Per si sanguinem aduantes.
n Lien frigidus & sicus c. 13.
o Spleen ob- struunt.
p De arte med. lib. 3. cap. 24.
q A Jan- uarius pa- tridius in vasis semi- nariis & utero, & Magirus. Ergo efficiens causa melanccho- lia est calida & sicca inter- posita, non frigida & sicca, quod multi opi- nati sunt, oritur enim à calore ce- rebri & san- guinis, &c. tum quod aromata sanguinem incendant, solitudo, vigiliae, febri praecedens, me- ditatio, studium, & hec om- nia calefa- ciunt, ergo ratum sit, lib. 1. cap. 13. de Melancch.

SUBJECT. 3.

Causes of Head-Melancholy.

After a tedious discourse of the general causes of Melancholy, I am now returned at last to treat in brief of the three particular species, and such causes as properly appertain unto them. Although these causes promiscuously concur to each and every particular kind, 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 kind, and seldom found in the rest. As for example, Head-Melancholy is commonly caused by a cold or hot distemperature of the Brain, according to *Laurentius* cap. 5. de melan.

† Lib. 3. Tract. post. hum. de melan.

u A fatu-
tate insu-
pabilis ci-
vibet frigi-
ditas.

x Ab inter-
no calore
affatur.

y Intempe-
ritas innata
exuens fla-
vorem bilis
ac sangui-
nem, in me-
lancholiam
convertens.

z Si cere-
brum sit ca-
lidius, fit
spiritus
animalis
calidior,
delirium
maniatum;
si frigidior,
fit fatui-
tas.

a Melan-
cholia ca-
pitis acci-
dit per
potentiam
aut longam
moram sub
sole, aut per
cussionem
in capite,
cap. 13.
lib. 1.

b Qui bi-
bet vina
potentia,
& sepe
sunt sub
sole.

c Cere-
brum va-
lida, lar-
gius vini
& aroma-
tum usus.

but as † *Hercules de Saxonia* contends, from that agitation or distemperature of the animal spirits alone. *Salust. Salvianus* before mentioned lib. 2. cap. 3. de re med. will have it proceed from cold: but that I take of natural melancholy, such as are fools and dote; for as *Galen* writes lib. 4. de puls. 8. and *Avicenna*, "a cold and moist Brain is an inseparable companion of folly. But this adventitious melancholy which is here meant, is caused of an hot and dry distemperature, as **Damasen* the Arabian lib. 3. cap. 22. thinks, and most writers; *Altomarus* and *Piso* call it † an innate burning untemperateness, turning blood and choler into melancholy. Both these opinions may stand good, as *Brnel* maintains, and *Capivaccius*, si cerebrum sit calidius, † if the brain be hot, the animal spirits will be hot, and thence comes madness: if cold, folly. *David Crusius* Theat. morb. *Hermet.* lib. 2. cap. 6. de atra bile, grants melancholy to be a disease of an inflamed brain, but cold notwithstanding of it self: calida per accidens, frigida per se, hot by accident only; I am of *Capivaccius* mind for my part. Now this humour according to *Salvianus*, is sometime in the substance of the Brain, sometimes contained in the Membranes, and Tunics that cover the Brain, sometimes in the passages of the Ventricles of the brain, or veins of those ventricles. It follows many times † *Phrense*, long diseases, agues, long abode in hot places, or under the Sun, a blow on the head, as *Rhasis* informeth us: *Piso* adds solitariness, waking, inflammations of the head, proceeding most part † from much use of spices, hot wines, hot meats; all which *Montanus* reckons up consil. 22. for a Melancholy Jew; and *Hearnus* repeats cap. 12. de Mania: Hot bathes, Garlick, Onions, faith *Guianerius*, bad aire, corrupt, much † waking, &c. retention of seed or abundance, stopping of hemorrhagia, the Midriff misaffected; and according to *Trallianus* l. 1. 16. immoderate cares, troubles, griefs, discontent, study, meditation, and in a word, the abuse of all those six non-natural things. *Hercules de Saxonia*, cap. 16. lib. 1. will have it caused

from a † cautery, or boyl dried up, or any † issue. *Amatus Lusitanus* cent. 2. cura. 67. gives instance in a fellow that had a hole in his arm, † after that was healed, ran mad, and when the † wound was open, he was cured again. *Trincavelius* consil. 13. lib. 1. hath an example of a melancholy man so caused by overmuch continuance in the Sun, frequent use of Venery, and immoderate exercise: And in his consil. 49. lib. 3. from an † headpiece overheated, which caused head-melancholy. *Prosper Calenus* brings in *Cardinal Casius* for a pattern of such as are so melancholy by long study: but examples are infinite.

SUBJECT. 4.

Causes of Hypochondriacal, or windy Melancholy.

IN repeating of these causes, I must cramben *bis coctam* apponere, say that again which I have formerly said, in applying them to their proper Species. Hypochondriacal or flatuous Melancholy, is that which the *Arabians* call *Myrachial*, and is in my judgement the most grievous and frequent, though *Brnel* and *Laurentius* make it least dangerous, and not so hard to be known or cured. His causes are inward or outward. Inward from divers parts or organs, as Midriff, Spleen, Stomach, Liver, Pylorus, Womb, Diaphragma, Meseraick veins, stopping of issues, &c. *Montanus* cap. 15. out of *Galen* recites † heat and obstructi-

on of those meseraick 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 and wind. *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 veins, and bowels: quoniam inter ventriculum & jecur vena effervescent, the veins are inflamed about the Liver and Stomach. Sometimes those other parts are together misaffected; and concur to the production of this malady: A hot liver or cold stomach or cold belly: look for instances in *Hollerius*, *Victor Trincavelius*, consil. 35. l. 3. *Hildebrand* Spicel. 2. fol. 132. *Solenander* consil. 9. pro cive *Lugdunensi*, *Montanus* consil. 229. for the Earl of *Monfort* in Germany, 1549. and *Frisemelica* in the 233 consultation of the said *Montanus*. I. *Cesar Claudinus* gives instance of a cold stomach and over-hot liver, almost in every consultation, con. 89. for a certain Count: and con. 106. for a *Polonian Baron*, by reason of heat the blood is inflamed, and grofs vapours sent to the heart and brain. *Mercurialis* subscribes to them consil. 89. † the stomach being misaffected, which he calls the King of the belly, because if he be distempered, all the rest suffer with him, as being deprived of their nutriment or fed with bad nourishment, by means of which, come crudities, obstru-

d A caute-
rio & ul-
cere ex sic-
cato.

e Ab alive
curato in-
cidit in
insaniam,
aperto vul-
nere cura-
tur.

f Agalia
nimis ca-
lida.

g Exvitar
langui-
ne ob-
struatur,
quibus ob-
stru-
tis prohibetur
transitus
chili ad
jecur, con-
sumitur
& in ygi-
tus & flatus
vertitur.

h Stomacho
leso robur
corporis
imminui-
tur, & re-
liqua mem-
bra ali-
mento or-
bata, &c.

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 spleen weak by nature, and not able to discharge his office. A melancholy temperature, retention of Humors, monthly issues, bleeding at nose, long diseases, agues, and all those fix non-natural things increase it. But especially ^o bad dyet, as Piso thinks, pulse, salt meat, shell-fish, cheese, black wine, &c. *Mercurialis* out of *Averroes* and *Avicenna* condemns all herbs: *Galen. lib. 3. de loc. affect. cap. 7.* especially Cabbage. So likewise fear, sorrow, discontent, &c. but of these before. And thus in brief you have had the general and particular causes of Melancholy.

Now go and brag of thy present happiness, 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 several wayes, by bad diet, bad ayre, a small loss, a little sorrow or discontent, an ague, &c. how many sudden accidents may procure thy ruine, what a small tenure of happiness thou hast in this life, how weak and silly a creature thou art. Humble thy self therefore under the mighty hand of God, 1 Pet. 5. 6. know thy self, acknowledge thy present misery, and make right use of it. *Qui stat videat ne cadat.* Thou dost now flourish, and hast *bona animi, corporis, & fortune*, goods of body, mind, and fortune, *nescis quid serus secus vespere ferat*, thou knowest not what storms 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 sick and poor, moderate thy self. I have said.

SECT. 3.

MEMB. 1.

SUBSECT. 1.

Symptomes, or signs of Melancholy in the Body.

P^{Arrhasius} 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 extremest torture and torment, the better by his example, to express the pains and passions of his *Prometheus*, whom he was then about to paint. I need not be so barbarous, inhumane, curious or cruel for this purpose to torture any poor melancholy man, their symptomes are plain, obvious and familiar, there needs no such accurate observation or far fetcht object, they delineate themselves, they voluntarily

Y

bewray

obstructions, wind, rumbling, griping, &c. *Hercules de Saxonia* besides heat, will have the weakness of the liver and his obstruction a cause, *facultatem debilem jecinoris*, which he calls the mineral of melancholy. *Laurentius* assigns this reason, because the liver-overhot draws the meat undigested out of the stomach, and burneth the humours. *Montanus consil. 244.* proves that sometimes a cold liver may be a cause. *Laurentius c. 12. Trincavelius Lib. 12. consil.* and *Gualter Brunel* seems to lay the greatest fault upon the Spleen; that doth not his duty in purging the Liver as he ought, being too great, or too little, in drawing too much blood sometimes to it, and not expelling it, as *P. Cnemianthus* in a consultation of his noted, *tumorem lienis*, he names it, and the fountain of melancholy. *Diocles* supposed the ground of this kind of Melancholy, to proceed from the inflammation of the *Pylorus*, which is the neather mouth of the *Ventricle*. Others assign the Mesenterium or Midriff distempered by heat, the womb misaffected, stopping of Hemorrhoids, with many such. All which *Laurentius cap. 12.* reduceth to three, Mesenterium, Liver, and Spleen, from whence he denominates Hepatick, Splenetick, and Miserick Melancholy. Outward causes, are bad diet, care, griefs, discontents, and in a word all those fix non-natural 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 mischief procured by a medicine of Cantharides, which an unskillful Physician ministred his patient to drink *ad venerem excitandam*. But most commonly fear, grief, and some sudden commotion, or perturbation of the mind begin it, in such bodies especially as are ill disposed. *Melanithon tract. 14. cap. 2. de animi*, will have it as common to men, as the mother to women, upon some grievous trouble, dislike, passion, or discontent. For as *Cassirarius* records in his life,

Melanithon himself was much troubled with it, and therefore could speak out of experience. *Montanus consil. 22. pro delirante Judeo*, confirms 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 hypochondriacal fit, to avoid which he drank the decoction of wormwood, and was freed. ^l *Melanithon* (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.

i Hilde-
helm.

k Habuit
seva animi
symptomata
que impedi-
dunt con-
collationem,
&c.
l Illustratissi-
mus morbus
cum sit,
nihil est
hujus visio-
ris acci-
dentia con-
siderare,
nec leve pe-
riculum
hujus cau-
sas morbi
ignoranti-
bus.

* Seneca
cont. lib.
10. cont. 5.

q Quædam
universa-
lia, parti-
cularia,
quædam
manifesta,
quædam in
corpore,
quædam in
capitatione
& animæ,
quædam à
illis, quæ-
dam ab hu-
moribus,
quæ ut vi-
nam corpus
varie dis-
ponit, &c.
Diversa
phantas-
mata pro
varietate
cause ex-
terne, ig-
tur.
r lib. 1.
de visu.
fol. 17.
Ad ipsos
etiam alii
sunt,
alii vomant,
sunt, bibunt,
sunt, alii vident,
tremant, dor-
munt, &c.

bewray themselves, they are too frequent in all places, I meet them still as I go, they cannot conceal it, their grievances are too well known, I need not seek far to describe them.

Symptomes therefore are either ^q universal or particular, saith *Gordonius*, lib. med. cap. 19. part. 2. to persons, to species; some signs are secret, some manifest, some in the Body, some in the mind, and diversely vary, according to the inward or outward causes, *Cappivaccius*: or from stars according to *Jovianus Pontanus*, de reb. celest. lib. 10. cap. 13. and celestial influences, or from the humours diversely mixt, *Ficinus* li. 1. cap. 4. de sanit. tuenda: as they are hot, cold, natural, unnatural, intended or remitted, so will *Ætius* have melancholica deliria multiformia, diversity of melancholy signs. *Laurentius* ascribes them to their several temperatures, delights, natures, inclinations, continuance of time, as they are simple or mixt with other diseases, as the causes are divers, so must the signs be, almost infinite, *Altomarius* cap. 7. art. med. And as wine produceth divers effects, or that herb *Tortocolla* in *Laurentius*, which makes some laugh, some weep, some sleep, some dance, some sing, some howle, some drink, &c. so doth this our melancholy humour, work several signs in several parties.

But to confine them, these general Symptomes may be reduced to those of the Body or the Mind. Those usual signs 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 less adust. From these first qualities arise many other second, as that of colour, black, swarthy, pale, ruddy, &c. some are impense rubri, as *Montaltus* cap. 16. observes out of *Galen*. li. 3. de locis affectis, very red and high coloured. *Hippocrates* in his book ^u de insania & melan. reckons up these signs, that they are ^u lean, withered, hollow-eyed, look old, wrinkled, harsh, much troubled with wind, and a griping in their bellies, or belly-ake, belch often, dry bellies and hard, dejected looks, slaggish beards, singing of the ears, vertigo, light headed, little or no sleep, and that interrupt, terrible fearful dreams, ** Anna soror, quæ me suspensam insomnia terrent?* The same Symptomes are repeated by *Melanelius* in his book of Melancholy collected out of *Galen*, *Ruffus*, *Ætius*, by *Rhasis*, *Gordonius*, and all the Juniors, ^y continual, sharp, and stinking belchings, as if their meat in their stomach were putrified, or that they had eaten fish, dry bellies, absurd and inter-

f T. Bright-
cap. 20.
t Nigrescit
hic humor
aliquando
supercalc-
factus ali-
quando su-
perfrige-
factus.
Melan. à
Gal.
u Inter-
pente T.
Calvo.
x Oculi
his exca-
vatur,
venti gigan-
tuntur cir-
cum pre-
cordia &
acidi ru-
fus, feci-
ferè ven-
tris, Ver-
tigo, tin-
nitus au-
rium soni-
passi, somnia terribilia & interrupta. ** Virg. Æn. y Affidue
eas, acide: ratiocinationes quæ cibum virulentum caloremq; nidorem,
ut si nil tale ingestum sit, resistent ob crudelitatem. Ventris hinc
aridi, somnus plerumque parvus & interruptus, somnia absurdissima,
involuntaria, corporis tremor, capitis gravitas, strepitus circa aures &
visus aut oculos, ad ventrem prodigi.*

rupt dreams, and many phantastical visions about their eyes, vertiginous, apt to tremble, and prone to Venery. ^z Some add palpitation of the heart, cold sweat, as usual Symptomes, and a leaping in many parts of the body, *salsum in multis corporis partibus*, a kind of itching, saith *Laurentius* on the superficies of the skin, like a flea-biting sometimes. ^a *Montaltus* c. 21. puts fixed eyes and much twinkling of their eyes for a sign, and so doth *Avicenna*, oculos habentes palpitantes, trahit vehementer rubicundi, &c. l. 3. Fen. 1. Traill. 4. c. 18. They shut most part, which he took out of *Hippocrates Aphorisms*. ^b *Rhasis* makes head-ach and a binding heaviness for a principal token, much leaping of wind about the skin, as well as stutting, or tripping in speech, &c. hollow eyes, gross veins, and broad lips. To some too, if they be far gone mimical gestures are too familiar, laughing, grinning, sneering, murmuring, talking to themselves, with strange mouths and faces, inarticulate voices, exclamations, &c. And although they be commonly lean, hirsute, uncheerful in countenance, withered, and not so pleasant to behold, by reason of those continual fears, griefs, and vexations, dull, heavy, lazy, restless, unapt to go about any business; yet their memories are most part good, they have happy wits, and excellent apprehensions. Their hot and dry brains make them they cannot sleep, *Ingentes habent & crebras vigilias* (*Aræteus*) Mighty and often watchings, sometimes waking for a moneth, a year together. ^c *Hercules de Saxonia* faithfully averreth, that he hath heard his mother swear, she slept not for seven months together: *Trincavelius* Tom 2. conf. 16. speaks of one that waked fifty days, and *Skenkius* hath examples of two years, and all without offence. In natural actions their appetite is greater than 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 lean, ill liking, saith *Aræteus*, withered and hard, much troubled with costiveness, crudities, opilations, spitting, belching, &c. Their pulse is rare and slow, except it be of the ^e Carotides which is very strong; but that varies according to their intended passions or perturbations, as *Serapion* hath proved at large, *Spigmetica artis* l. 4. c. 13. To say truth, in such Chronic diseases the pulse is not much to be respected, there being so much superstition in it, as ^f *Crato* notes, and so many differences in *Galen*, that he dares say they may not be observed, or understood of any man.

z Altom-
rus, Bruc-
Piso, Mon-
taltus.

a Frequen-
ter habent
oculorum
nilatio-
nes, aliqui
tamen fixis
oculis ple-
rant, sunt.
b Cent. lib.
1. Traill. 9.
Signa ba-
jus morbi
sunt pluri-
mus saltus,
sonitus au-
rium, ca-
pitis gra-
vitas, lin-
gua titu-
bat, oculi
excavan-
tur, &c.

c In Par-
thenon cap.
de Melan-
cholia.

d Alvus
arida ni-
hil deici-
ens cibi ca-
paci, ni-
hilominus
tamen ex-
ternati
sunt.

e Nic. Piso
Inflatio
carotidum,
&c.

f Andreas
Dadish
Rahamo.
op. lib. 3.
Crato, epist.
multa in

pulsus superstitio, ausim etiam dicere, tot differentias quæ descri-
buntur à Galeno, neque intelligi à quoquam nec observari posse.

Their urine is most part pale, and low coloured, *urina pauca, acris, biliosa*, (*Aræteus*) Not much in quantity, But this in my judgement, is all out as uncertain as the other, varying so often according to several persons, habits, and other occasions not to be respected in

g. T. Wright. in Chronick diseases. & Their Melancholy
cap. 20. excrements in some very much, in others lit-
tle; as the spleen plays his part, and thence pro-
ceeds wind, palpitation of the heart, short
breath, plenty of humidity in the stomach, hea-
viness of heart and heartake, and intolerable
stupidity and dulness of spirits. Their excre-
ments or stool hard, black to some and little.
If the heart, brain, liver, spleen, be misaffected,
as usually they are, many inconveniences
proceed from them, many diseases accompany,
h. Post. 40. as Incubus, Apoplexy, Epilepsy, Vertigo,
atol. can- those frequent wakings and terrible dreams,
nam, faith intempestive laughing weeping, sighing, sob-
Jacobus in 19. bing, bathfulness, blushing, trembling, sweat-
9. Rhasis. ing, swooning, &c. All their senses are
Idem Nic- troubled, they thin they see, hear, smell and
colia con- touch that which they do not as shall be pro-
sult. 26. ved in the following discourse.
Trinacul-
lus, Tom.
2. consil. 17. i. Gordonius. modo videtur, modo sunt, filius, &c. k. Fern-
lius consil. 43. & 45. de morbis consil. 230. Galen. de locis affectis,
lib. 3. cap. 5.

SUBJECT. 2.

Symptoms or Signs in the Mind.

Fear.

1 Aphorism.
& lib. de
Melia.m. lib. 2.
cap. 6. de
locis affectis
timor &
maestitia,
si distinctus
perferent,
&c.n. Traff.
posthumo de
Melia.
edit. Vout-
till 1620.
p. Bolgat-
tam Bi-
biop.
Mili dili-
gentius
hanc m.
confidi-
rati. pa-
tit que-
dam esse,
qui non la-
borant me-
rore & ti-
more.
4. Prob.
lib. 3.

A Reulani in 9. Rhasis ad Almanfor. cap.
16. will have these Symptoms to be
infinite, as indeed they are, varying according
to the parties, for scarce is there one of a thou-
sand that does alike, ¹ Laurentius c. 16.
Some few of greater note I will point at; and
amongst the rest, Fear and Sorrow, which as
they are frequent causes, so if they persevere
long, according to Hippocrates ^m and Galen's
Aphorismes, they are most assured signes, in-
separable companions, and characters of mel-
ancholy; Of present melancholy, and habi-
tuated, saith Montanus c. 11. and common to
them all, as the said Hippocrates, Galen, Avi-
cenna, 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 Dioles of old, (whom Galen
confutes) and amongst the Juniors, ⁿ Her-
cules de Saxonia, with Led. Mercatus cap.
17. ¹ de Melan. take just exceptions at this
Aphorism of Hippocrates, 'tis not alwayes
true, or so generally to be understood, Fear
and Sorrow are no common Symptoms to all
melancholy; upon more serious consideration,
I find some (saith he) that are not so at all.
Some indeed are sad, and not fearful; some
fearful and not sad; some neither fearful, nor
sad; some both. Four kinds he excepts, fana-
tical persons, such as were Cassandra, Manto,
Nicostrata, Mopsus, Proteus, the Sibylls,
whom [†] Aristotle confesseth to have been deep-
ly melancholy. Baptista Porta seconds him,
Physiog. lib. 1. cap. 8. they were atra bile
percori: demoniacal persons, and such as
speak strange languages, are of this rank;
some Poets, such as laugh alwayes, and think
themselves, Kings, Cardinals, &c. sanguine
they are, pleasantly disposed most part, and so

continue. * Baptista Porta confines Fear and
sorrow to them that are cold; but Lovers,
Sibylls, Enthusiasts, he wholly excludes. So
that I think I may truly conclude, they are
not alwayes sad and fearful, but usually so;
and that without a cause, *timent de non ti-*
mendis, (Gordonius:) *quæq; momenti non sunt*,
although not all alike (saith Altomarus) yet
all likely fear, & some with an extraordinary
and a mighty fear, *Arctem*. 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, think
they shall go certainly to Hell, the Devil will
have them, and make great lamentation, Jason
Pratenfis. Fear of Devils, death, that they
shall be so sick, of some such or such disease,
ready to tremble at every object, they shall
dye themselves forthwith, or that some of their
dear friends or near allies are certainly dead,
imminent danger, loss, disgrace still torment
others, &c. that they are all glass, and there-
fore will suffer no man to come near them;
that they are all cork, 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. speaks of one that durst not walk
alone from home, for fear he should swoon, or
die. A second [†] fears every man he meets will
rob him, quarrel with him, or kill him. A
third dares not venture to walk alone, for fear
he should meet the Devil, a thief, be 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 mali-
ficated, every creature, all intend to hurt
him, seek his ruine: another dares not go
over a bridge, come near a pool, rock, steep
hill, lye in a chamber where cross beams are,
for fear he be tempted to hang, drown or præ-
cipitate himself. If he be in a silent auditory,
as at a sermon, he is afraid he shall speak aloud
at unawares, some thing undecent, unfit to be
said. If he be locked in a close room, he is
afraid of being stifled for want of air, and
still carries Bisket, Aquaviva, or some strong
waters about him, for fear of deliquiums, or
being sick; 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 any
business beforehand, but when it comes to be
performed, he dare not adventure, but fears
an infinite number of dangers, disasters, &c.
Some are afraid to be burned, or that the
ground will sink under them, or ² swallow
them quick, or that the King will call them
in question for some fault they never did
(Rhasis cont.) and that they shall surely be
executed. The terror of such a death troubles
them, and they fear as much, and are equally
tormented in mind, & as they that have com-
mitted

112

mitted 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 loſs, danger, that they ſhall ſurely loſe their lives, goods, and all they have, but why they know not. *Trincavelin 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 cauſe. *Lewis the eleventh*, the French King, ſuſpected every man a traitour that came about him, durſt truſt no officer. *Alii formiduloſi omnium, alii quorundam* (*Fraccaſtorius lib. 2. de Intellect.*) ² ſome fear all alike, ſome certain men, and cannot endure their companies, are ſick in them, or if they be from home. Some ſuſpect ³ treaſon ſtill, others are afraid of their ^b deareſt and neareſt friends. (*Melanelius à Galeno, Ruſſo, Aſio,*) and dare not be alone in the dark, for fear of hobgoblins and devils: he ſuſpects every thing he hears or ſees to be a Devil, or enchanted, and imagineth a thouſand Chimera's and viſions, which to his thinking he certainly ſees, bugbears, talks with black men, ghoſts, goblins, &c.

* *Omnes ferrent auræ, sonus excitat omnis.*
Another through bashfulness, suspicion and timoroufness will not be seen abroad, *c loves darkness as life, and cannot endure the light,* or to fit in lightsome places, his hat still in his eyes, he will neither see, nor be seen by his good will, *Hippocrates lib. de Insania & Melancholia.* He dare not come in company for fear he should be misused, dilgraced, overshoot himself in gesture or speeches, or be sick ; he thinks every man observes him, aims 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 nearest friends : *he thinks something speaks or talks within him, or to him, and be belcheth of the payson.* *Christophorus a Vega lib. 2. cap. 1.* had a patient so troubled, that by no perswasion or physick, he could be reclaimed. Some are afraid that they shall have every fearful disease they see others have, hear of, or read, and dare not therefore hear or read of any such subject, no not of melancholy it self, lest by applying to themselves that which they hear or read, they should aggravate and increase it. If they see one possessed, bewitched, an Epileptick Paroxysme, a man shaking with the pallsie, or giddy headed, reeling or standing in a dangerous place, &c. for many dayes after it runs in their minds, they are afraid they shall be so too, they are in like danger, as *Perk. c. 12. se. 2.* well observes in his *Cases of Conf.* 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, hear the devil named, or any tragical relation seen, but they quake for fear, *Hecatus somniare sibi videntur* (*Lucian*) they dream of Hobgoblins, and may not get it out of their minds a long time after: they apply (as I have said) all they hear, see, read, to themselves; as * *Felix Plater* notes of some young Physicians, that study to cure diseases, catch them themselves, will be sick, and appropriate all symptoms they find related of others, to their own persons. And therefore (*quod iterum moneo, licet nanscam 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 Symptoms, lest he disquiet or make himself for a time worse, and more melancholy than he was before. Generally of them all take this, *de inanibus semper conqueruntur, & timent, faith Arctius*; they complain of toys, and fear ^{it} without a cause, and still think 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 in as great an agony for toys and trifles (such things as they will after laugh at themselves) as if they were most material and essential matters indeed, worthy to be feared, and will not be satisfied. Pacify them for one, they are instantly troubled with some other fear; always afraid of something, which they foolishly imagine or conceive to themselves, which never peradventure was, never can be, never likely will be; troubled in mind upon every small occasion, unquiet, still complaining, grieving, vexing, suspecting, grudging, discontent, and cannot be freed so long as melancholy continues. Or if their minds be more quiet for the present, and they free from forraign fears, outward accidents, yet their bodies are out of tune, they suspect some part or other to be amiss; now their head akes, heart, stomach, spleen, &c. is misaffected, they shall surely have this or that disease; still troubled in body, mind, or both, and through wind, corrupt phantasie, some accidental distemper, continually molested. Yet for all this as * *Jacchinus* notes, in all other things they are wise, frigid, discreet, and do nothing unbecoming their dignity, person, or place, this foolish, ridiculous, and childish fear excepted; which so much, so continually tortures and crucifies their souls, like a barking dog that alwayes bawls, but seldom bites, this fear ever molesteth, and so long as melancholy lasteth, cannot be avoided.

Sorrow is that other Character, and inseparable companion, as individual as Saint *Cosmus* and *Damian*, *fidus Achates*, as all writers witness, a common symptom, a continual, and still without any evident cause, *hærent omnes*, and *siroges eos reddere causam, non possunt*: grieving still, but why they cannot tell: *Agelasti, maestri, cogitabundi*, they look as if they had new

e Observat.
l. 1. Quan-
do iis nil
nocet, nisi
quod muli-
eribus me-
lancholicis.

f-timeo ta-
men meta-
que causa
nescis,
causa est
metus.
Heinsius
Austriaco.

g Cap. 15.
an. 9. Rha-
sis, in mul-
tis vidi,
præter ra-
tionem sem-
per aliquid
timent, in
cæcis ta-
men optime
se gerant,
neq; ali-
quid præter
dignitatem
commis-
tunt.

h Altoma-
ras cap. 7.
Aretius,
tristes sunt.

2. Aliis
dumflicos
timet, ali-
us omens,
A. Ius.
A. Alii ti-
ment in-
fidias Aue-
lib. 1. d.
morb.
Chron. c. 6.
b Ille cha-
rissimos,
hic omnis
homines
circa dif-
crimen ti-
met.
* Virgil.
c Hic in
lacum pro-
dit timet,
tenet aq-
querit,
contra, ille
caliginosa
fugit.
d Quodam
larvas, &
malos spiri-
tus ab in-
micitia ven-
ficis &
incantari-
onibus sibi
patant ob-
scillari.
Hippocri-
tes, patien-
tiam se vici-
onem sum-
pisse patet.
& de hac
rallide sibi
crebro vi-
detur. Idem
Montanus
cap. 21.
Actus lib.
2. & alii
Vellianus
lib. 1. cap.

newly come forth of *Trophonius* den. And though they laugh many times, and seem to be extraordinary merry (as they will by fits) yet extream lumpish again in an instant, dull, and heavy, *semel & simul*, merry and sad, but most part sad: *Si qua placent, abeunt; inimica tenacius harent*: sorrow sticks by them still continually, gnawing as the Vulture did *Titius* bowels, and they cannot avoid it. No sooner are their eyes open, but after terrible and troublesome dreams their heavy hearts began to sigh: they are still fretting, chafing, sighing, grieving, complaining, finding faults, repining, grudging, weeping, *Heautontimorumenos*, vexing themselves, disquieted in mind, with restless, unquiet thoughts, discontent, either for their own, other mens, or publick affairs, such as concern them not, things past, present or to come, the remembrance of some disgrace, loss, injury, abuse, &c. troubles them now being idle abroad, as if it were new done; they are afflicted otherwise for some danger, loss, want, shame, misery, that will certainly come, as they suspect and mistrust. *Lugubris Ate* frowns upon them, inasmuch that *Arctus* well calls it, *angorem animi*, a vexation of the mind, a perpetual agony. They can hardly be pleased, or eased, though in other mens opinion most happy, go, tarry, run, ride,

m Hor. l. 3.
Od. 1.

n Virg.

o Mimed.
Heautont.
Act. 1. sc. 1.

— *post equitem sedet atra cura*: they cannot avoid this feral plague, let them come in what company they will, *heret lateri latialis arundo*, as to a Deer that is struck, whether he run, go, rest, with the herd, or alone, this grief remains: irresolution, inconstancy, vanity of mind, their fear, torture, care, jealousy, suspicion, &c. continues, and they cannot be relieved. So^o he complained in the Poet,

*Domum revortor maestas, atque animo ferè
Perturbato, atque incerto præ agitudine,
Assido, accurrunt servi: soccos detrahunt,
Video alios festinare, lectos, sternere,
Canam apparare, pro se quisque sedulo
Faciebant, quò illam mihi lenirent miseriam.*

He came home sorrowful, and troubled in his mind, his servants did all they possibly could to please him; one pulled off his socks, another made ready his bed, a third his supper, all did their utmost endeavours to ease his grief, and exhilarate his person, he was profoundly melancholy, he had lost his son, *illud angebat*, that was his *Cordolium*, his pain, his agony which could not be removed. Hence it proceeds many times, that they are weary of their lives, and feral thoughts to offer violence to their own persons, come into their minds, *tedium vita* is a common symptom,

Tedium vi-
ta.

tarda fluunt, ingrataque tempora, they are soon tired with all things; they will now tarry, now be gone; now in bed they will rise, now up, then go to bed, now pleased, then again displeased; now they like, by and by dislike all, weary of all, *sequitur nunc vivendi, nunc moriendi cupidò*, saith *Aurelianus* lib. 1. cap. 6. but most part *vitam damnant*,

p Altona-
rus.

discontented, disquieted, perplexed upon every light, or no occasion, object: often tempted, I say, to make away themselves: *Vivere nolunt, mori nesciunt*: they cannot dye, they will not live: they complain, weep, lament, and think they lead a most miserable life, never was any man so bad, or so before, every poor man they see is most fortunate in respect of them, every beggar that comes to the door is happier than they are, they could be contented to change lives with them, especially if they be alone, idle, and parted from their ordinary company, molested, displeased, or provoked: grief, fear, agony, discontent, weariness, laziness, suspicion, or some such passion forcibly seizeth on them. Yet by and by when they come in company again, which they like, or be pleased, *suam sententiam rursus damnant, & vita solatio delectantur*, as *Octavius Horatianus* observes, lib. 2. cap. 5. they condemn their former dislike, and are well pleased to live. And so they continue, till with some fresh discontent they be molested again, and then they are weary of their lives, weary of all, they will dye, and shew rather a necessity to live, than a desire. *Claudius* the Emperour as *Sueton* describes him, had a spice of this disease, for when he was tormented with the pain of his stomach, he had a conceit to make away himself. *Julius Caesar*, *Claudius*, consil. 84. had a *Polonian* to his Patient, so affected, that through fear and sorrow, with which he was still disquieted, hated his own life, wished for death every moment, and to be freed of his misery. *Mercurialis* another, and another that was often minded to dispatch himself, and so continued for many years.

Suspicion, and *Jealousie*, are general Symptoms: they are commonly distrustful, timorous, apt to mistake, and amplify, *facile irascibiles*, testy, pettish, pievish, and ready to snarl upon every small occasion, *cum amicis sumis*, and 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 ceremony be omitted, they think themselves neglected and contemned; for a time that tortures them. If two talk together, discourse, whisper, jest, or tell a tale in general, he thinks presently they mean him, applies all to himself, *de se putat omnia dici*. Or if they talk with him, he is ready to misconstrue 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 hemm, or point, cough, or spit, or make a noise sometimes, &c. He thinks they laugh or point at him, or do it in disgrace of him, circumvent him, contemn him; every man looks at him, he is pale, red, sweats for fear and anger, lest some body should observe him. He works upon it, and long after this, this false conceit of an abuse, troubles him. *Montanus* consil. 22. *Scotus* gives

113
q. *Stolica*.

* Cap. 31.
De stomachi dolore corruptam se. etiam de consensu mori cogitasse dixit.
r. *Lugubris Ate* frowns upon them, inasmuch that *Arctus* well calls it, *angorem animi*, a vexation of the mind, a perpetual agony. They can hardly be pleased, or eased, though in other mens opinion most happy, go, tarry, run, ride,

Suspicion.
Jealousie.
Facile in iram incidunt. *Arctus*.
Ira sine causa, vitio-
citas ira.
Savonarola. prall.
major. vitio-
locitas ira
signum.
Aurelianus.
l. 3. Pen. 1.
Vall. 4.
cap. 18.
Anger sine causa.

u Suspicio, diffidentia, symptoma, Crato Ep. Julio Alexan-
drino consil. 184.
Scotus.

114

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 himself in his company.

Inconstant-
cy.

Inconstant they are in all their actions, vertiginous, restless, unapt to resolve of any business, they will and will not, persuaded to and fro upon every small occasion, or word spoken: and yet if once they be resolved, obstinate, hard to be reconciled. If they abhor, dislike, or distaste, once sealed, though to the better by odds, by no counsel or persuasion to be removed. Yet in most things wavering, irresolute, unable to deliberate, through fear, *faciant, & mox facti poenitent* (*Aretius*) *avarici, & paulo post prodigi*. Now prodigal, and then covetous, they do, and by-and-by repent them of that which they have done, so that both ways they are troubled, whether they do or do not, want or have, hit or miss, disquieted of all hands, soon weary, and still seeking change, restless, I say, fickle, fugitive, they may not abide to tarry in one place long.

* Hor.

* *Roma rus optans, absentem rusticus urbem*

Tollit ad astra

no company long, or to persevere in any action or business.

* Pers.
Sat. 3.

* *Et similis regum pueris, pappare minutum*

Poscit, & iratus mamma lallare recusat. *Infants* pleased, and anon displeased, as a man that's bitten with fleas, or that cannot sleep, turns to and fro in his bed, their restless minds are tossed and vary, they have no patience to read out a book, to play out a game or two, walk a mile, sit an hour, &c. erected and dejected in an instant; animated to undertake, and upon a word spoken again discouraged.

Passionate.

Extream *Passionate*, *Quicquid volunt valde volunt*; and what they desire, they do most furiously seek: anxious ever and very solicitous, distrustful 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, soon troubled, and most violent in all their imaginations, not assable in speech, or apt to vulgar complement, but surly, dull, sad, austere; *e giribundi* still, very intent, and as

* In his
Dutch-
work pi-
cture.

* *Albertus Durer* paints melancholy, like a sad woman leaning on her arm with fixed looks, neglected habit, &c. held therefore by some proud, soft, sottish, or half mad, as the *Athenians* esteemed of *Democritus*: and yet of a deep reach, excellent apprehension, judicious, wise and witty: for I am of that * *Noblemans* mind, *Melancholy* *advanceth mens conceits*, more than any humour whatsoever, improves their meditations more than any strong drink or sack. They are of profound judgement in some things, although in others *non recte judicant inquieti*, saith *Fracastrorius*, lib. 2. de *Intell.* And as *Arculanus* c. 16. in 9. *Rhasis*, terms it, *Judicium pererumque perversum, corrupti, cum judicant honesta inhonesti, & amicitiam habent pro inimicitia*:

* Howard
cap. 7.
dissert.

They count honesty 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*: Loth to offend, and if they chance to overshoot themselves in word or deed, or any small business or circumstance be omitted, forgotten, they are miserably tormented, and 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 cross again, had news, misconceived injury, loss, danger, afflicted beyond measure, in great agony, perplexed, dejected, astonished, impatient, utterly undone: fearful, suspicious of all. Yet again, many of them desperate hare-brains, rash, careless, fit to be Assassins, as being void of all fear and sorrow, according to * *Hercules de Saxonia*, Most audacious, and such as dare walk alone in the night, through deserts and dangerous places, fearing none. They are prone to love, and * *caste* to be taken: *Propensi ad amorem & excarescentiam* (*Montanus* cap. 21.) quickly inamored, and dote upon all, love one dearly, 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 again *Anterotes*, cannot endure the sight of a woman, abhor the sex, as that same melancholy Duke of *Muscovy*, that was instantly sick, if he came but in sight of them: and that * *Anchorite*, that fell into a cold palsy, when a woman was brought before him.

* Trall. de
med. cap. 2.
Nollis am-
bulant per
silvas, &
loca peri-
culosa, ne-
minem ti-
ment.* Facile
amant, Al-
tem.
Amorous.
y Radist.2 Jo. Ma-
rior vitis
patrum fol.
202. Pau-
lus Abbas
Eremita
tanta soli-
tudine per-
severat, at
ne visum,
ne vultum
mulieris
ferre possit,
&c.

Humorous they are beyond all measure, sometimes profusely laughing, * *extraordinary* merry, and then again weeping without a cause, (which is familiar with many Gentlewomen) groaning, sighing, pensive, sad, almost distracted, *multa absurda fingunt, & a ratione aliena* (saith * *Frambesarius*) they feign many absurdities, vain, void of reason: one supposeth himself to be a Dog, Cock, Bear, Horse, Glass, Butter, &c. He is a Giant, a Dwarf, as strong as an hundred men, a Lord, Duke, Prince, &c. And if he be told he hath a stinking breath, a great nose, that he is sick, or inclined to such or such a disease, he believes it easily, and peradventure by force of imagination, will work it out. Many of them are immoveable, and fixed in their conceits, others vary upon every object, heard or seen. If they see a stage-play, they run upon that a week after; if they hear Musick, or see dancing, they have naught but bag-pipes in their brain; if they see a combat, they are all for arms. * If abused, an abuse troubles them long after; if crossed, that cross, &c. Restless in their thoughts and actions, continually meditating, *Velut agri somnia, vana finguntur species*; More like dreams than men awake, they feign a company of Antick, fantastical conceits, they have most frivolous thoughts,

Humo-
rous.* Consult.
lib. 1. 17.
Conf.* Gene-
rally as
they are
pleased or
displeas-
ed, so are
their con-
tinual co-
gitations
pleasing
or dis-
pleasing.
impossible

impossible to be effected; and sometimes think verily they hear and see present before their eyes such phantasms or goblins, they fear, suspect, or conceive, they still talk with, and follow them. In fine, *cogitationes somniantibus similes, id vigilant, quod alii somniant cogitabundi*; Still, saith *Avicenna*, they wake, as others dream, and such for the most part are their imaginations and conceits, ^b absurd, vain, foolish toys, yet they are ^c most curious and solicitous, continual, & *supra modum, Rhafis cont. lib. 1. cap. 9. præmeditantur de aliqua re.* As serious in a toy, as if it were a most necessary business, of great moment, importance, and still, still, still thinking of it: *seviunt in se, macerating themselves.* Though they do talk with you, and seem to be otherwise employed, and to your thinking very intent and busie, still that toy runs in their mind, that fear, that suspicion, that abuse, that jealousy, that agony, that vexation, that cross, that castle in the air, that crotchet, that whimsie, that fiction, that pleasant waking dream whatsoever it is. *Nec interrogant* (saith ^d *Fracastorius*) *nec interrogatis rectè respondent.* They do not much heed what you say, their mind is on another matter; ask what you will, they do not attend, or much intend that business 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 himself, a third frowns, calls, his lips go still, he acts with his hand, as he walks, &c. 'Tis proper to all melancholy men, saith ^e *Mercurialis, con. 11.* What conceit they have once entertained, to be most intent, violent, and continually about it: *Invitis occurrat, do what they may, they cannot be rid of it, against their wills they must think 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 desunt ea, qua minime volunt, cogitare, if it be offensive especially, they cannot forget it, they may not rest or sleep for it, but still tormenting themselves, Sisyphi saxum volunt sibi ipsi, as * Brunner observes, Perpetua calamitas & miserabile flagellum.*

^f *Crato, & Laurentius, and Fernelius, put bashfulness for an ordinary Symptome, subrusticus pudor, or viriosus 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, and so disheartned, dejected, they dare not come abroad, into strange companies especially, or manage their ordinary affairs, so childish, timorous and bashful, they can look no man in the face; some are more disquieted in this kind, some less, longer some, others shorter, by fits, &c. though some on the*

other side (according to ^h *Fracastorius*) be *invirecundi & pertinaces*, impudent and perversity. But most part they are very shamefaced, and that makes them with *Pet. Blesensis, Christopher Urswick*, and many such, to refuse honours, offices and preferments, which sometimes fall into their mouths, they cannot speak, or put forth themselves as others can, *timor hos, pudor impedit illos*, timorousness and bashfulness hinder their proceedings, they are contented with their present estate, unwilling to undertake any office, and therefore never likely to rise. For that cause they seldom visit their friends, except some familiars: *pauciloqui*, of few words, and oftentimes wholly silent. * *Frambesarius* a Frenchman had two such patients, *omnino taciturnos*, their friends could not get them to speak: *Rodericus à Fonseca consult. Tom. 2. 85. consil.* gives instance in a young man, of twenty seven years of age, that was frequently silent, bashful, moped, solitary, that would not eat his meat, or sleep, and yet again by fits apt to be angry, &c. Most part they are, as *Plater* notes, *desides, taciturni, agere impulsu, nec nisi coacti procedunt, &c.* they will scarce be compelled to do that which concerns them, though it be for their good, so diffident, so dull, of small or no complement, unsociable, hard to be acquainted with, especially of strangers; they had rather write their minds, than speak, and above all things love *Solitariness*. *Ob voluptatem, an ob timorem soli sunt?* Are they so solitary for pleasure (one asks) or Solitari-
pain? for both: yet I rather think for fear
and sorrow, &c.

ⁱ *Hinc metuunt, cupiuntque, dolent, fugiuntque, nec anras*
Respicunt clausi tenebris, & carcere cæco.
Hence 'tis they grieve and fear, avoiding light, And shut themselves in prison dark from sight.
As *Bellerophon* in ^k *Homer,*
Qui miser in sylvis mærens errabat opacis,
Ipse suum cor edens, hominum vestigia vitans.

That wandred in the woods sad all alone,
Forfaking mens society, making great moan.
They delight in floods and waters, desert places, to walk alone in orchards, gardens, private walks, back-lanes, averse from company, as *Diogenes* in his tub, or *Timon Misanthropus*, they abhor all companions at last, even their nearest acquaintance, and most familiar friends, for they have a conceit (I say) every man observes them, will deride, laugh to scorn, or misuse them, confining themselves therefore wholly to their private houses or chambers, *fugiant homines sine causa* (saith *Rhafis*) & *odio habent, cont. l. 1. c. 9.* they will dyet themselves, feed and live alone. It was one of the chiefest reasons, why the Citizens of *Abdera* suspected *Democritus* to be melancholy and mad; because that as *Hippocrates* related in his Epistle to *Philopamenes*, = he forsook the City, lived in groves and hollow trees, upon a green bank by a brook side, or *confluence of waters all day long, and all nights*

^b Omnis
exercent
vane in-
tersequat
animi co-
gitationes,
(N. Piss.
Brueh.) &
affidue.
^c Cuius de
rebus mini-
mis. Ate-
tens.

^d Lib. 2.
de Intell.

^e Hoc me-
lancholicis
omnibus
proprium,
ut quas
semel ima-
ginationes
valde re-
ceperint,
non facile
reiciant,
sed hæc et-
iam vel in-
vitis sem-
per occur-
rant.
^f *Tullius*
de sen.
^g *Consil.*
med. pro
Hippocri-
draco.
^h *Consil.*
43.
ⁱ *Cap. 5.*
Bashful-
ness.

115
li 1. lib. 2.
de Intell.

* *Consult.*
15. & 18.
lib. 1.

^k *Virgi-*
Æn. 6.

^k *Ilia. 3.*

^l Si malum
exasperan-
tur, homi-
nes odio
habent &
solitaria
petunt.
in Demo-
critus solet
nolles &
dies apud se
degere, plu-
rumque au-
tem in spe-
luncis, sub
amanis
arborum
ambus vel
in tenebris,
& molibus
herbis, vel
ad aqua-
rum cribra
trees, upon
a green bank
by a brook
side, or
& quita

116

u Gaudens
tendens
aliturque
dolor.
Ps. 62. Vi-
gilavi &
factus sum
velut ny-
ctiorax
in domici-
lio, passer
solitarius,
in templo.

o Et que
vix audit
fabula
monstra
parit.
* In cap.
18. l. 10.
de civ. dei.
Lucam ab
Africo epo-
tam vi-
dens.

night. *Quæ quidem* (saith he) *plurimum atra-
bile vexatis & melancholicis eveniunt, deserta
frequentant, hominumque congressum averfan-
tur;* which is an ordinary thing with melan-
choly men. The *Egyptians* therefore in their
Hieroglyph. expressed a melancholy man by a
Hare sitting in her form, as being a most ti-
morous and solitary creature, *Pierius Hiero-
glyph. l. 12.* But this and all precedent sym-
ptoms, are more or less apparent, as the hu-
mour is intended or remitted, hardly perceiv-
ed in some, or not at all, most manifest in
others. Childish in some, terrible in others;
to be derided in one, pitied or admired in
another; to him by his, to a second continu-
ate: and howsoever these symptoms be com-
mon and incident to all persons, yet they are
the more remarkable, frequent, furious and
violent in melancholy men. To speak in a
word, there is nothing so vain, absurd, ridi-
culous, extravagant, impossible, incredible, so
monstrous a Chimæra, so prodigious and
strange, ° such as Painters and Poets durst not
attempt, which they will not really fear, fain,
suspect and imagine unto themselves: And
that which * *Lod. Viv.* said in jest of a silly
country fellow, that kill'd his As for drink-
ing up the Moon, *ut lunam mundo redderet,*
you may truly say of them in earnest; They
will act, conceive all extreams, contrarieties,
and contradictions, and that in infinite varie-
ties. *Melancholici plane incredibilia sibi
persuadent, ut vix omnibus sæculis duo re-
perti sint, qui idem imaginati sint* (*Erastus
de Lamis*) scarce two of two thousand that
concur in the same symptoms. The Tower
of *Babel* never yielded such confusion of
tongues, as this Chaos of melancholy doth va-
riety of symptoms. There is in all melan-
choly *similitudo dissimilis*, like mens faces, a
disagreeing likeness still; And as in a river
we swim in the same place, though not in the
same numerical water; as the same instru-
ment affords several lessons, so the same di-
sease yields diversity of symptoms. 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 par-
ticulars.

SUBSECT. 3.

Particular Symptoms from the influence of
Stars; parts of the body, and humours.

SOME men have peculiar Symptoms, ac-
cording to their temperament and *Crisis*,
which they had from the Stars and those cele-
stial influences, variety of wits and dispositi-
ons, as *Anthony Zara* contends, *Anat. in-
gen. sect. 1. memb. 11, 12, 13, 14. plurimum
irritant influentie celestes, unde cœntur ani-
mi ægritudines & morbi corporum.* P One
saith, diverse diseases of the body and mind
proceed from their influences, ° as I have al-
ready proved out of *Ptolomy, Pontanus, Lem-*

nins, Cardan, and others, as they as principal
significators of manners, diseases, mutually ir-
radiated, or Lords of the geniture, &c. *Ptole-
maus* in his centiloquy, *Hermes*, or whosoever
else the author of that tract, attributes all
these symptoms, which are in melancholy
men, to celestial influences: which opinion
Mercurialis de affect. lib. 1. cap. 10. re-
jects; but as I say, ° *Jovianus Pontanus*, and
others stily defend. That some are solitary,
dull, heavy, churlish; some again blith,
buxom, light and merry, they ascribe wholly
to the Stars. As if *Saturn* be predominant in
his nativity, and cause melancholy in his tem-
perature, then ° he shall be very austere, ful-
len, churlish, black of colour, profound in his
cogitations, full of cares, miseries, and dis-
contents, sad and fearful, alwayes silent, soli-
tary, still delighting in husbandry, in Woods,
Orchards, Gardens, Rivers, Ponds, Pools,
dark Walks and close: *Cogitationes sunt vel-
le adificare, velle arbores plantare, agros co-
lere, &c.* To catch Birds, Fishes, &c. still
contriving and musing of such matters. If
Jupiter domineers, they are more ambitious,
still meditating of Kingdoms, Magistracies,
Offices, Honours, or that they are Princes,
Potentates, and how they would carry them-
selves, &c. If *Mars*, they are all for wars,
brave combats, Monomachies, testy, cholerick,
hare-brain'd, rash, furious, and violent in their
actions. They will fain themselves Victors,
Commanders, are passionate and satyirical in
their speeches, great braggers, ruddy of co-
lour. And though they be poor in shew, vile
and base, yet like *Telephus* and *Peleus* in the
* *Poet,*

Ampullas jactant & sesquipedalia verba,
their mouths are full of Myriades, and te-
trarchs at their tongues end. If the *Sun*, they
will be Lords, Emperours, in conceit at least,
and Monarchs, give Offices, Honours, &c. If
Venus they are still courting of their mi-
stresses, and most apt to love, amorously
given, they seem to bear musick, playes, see
fine pictures, dancers, merriments, and the
like. Ever in love, and dote on all they see.
Mercurialis is solitary, much in contem-
plation, subtle, Poets, Philosophers, and mu-
sing most part about such matters. If the
Moon have a hand, they are all for peregrina-
tions, sea-voyages, much affected with tra-
vels, to discourse, read, meditate of such things;
wandering in their thoughts, divers, much de-
lighting in waters, to fish, fowl, &c.

But the most immediate symptoms proceed
from the Temperature it self, and the Organi-
cal parts, as Head, Liver, Spleen, Meseraick
veins, Heart, Womb, Stomach, &c. and most
especially from distemperature of Spirits
(which as ° *Hercules de Saxonia* contends, °
are wholly immaterial) or from the four hu-
mours in those seats, whether they be hot or
cold, natural, unnatural, innate or adventitious,
intended or remitted, simple or mixt, their
diverse mixtures, and several aduitions, com-
binations, which may be as diversly varied, as
those

De reb.
calist. lib.
10. c. 13.

J. de In-
daginis Gæ-
clenius.

Hov. de
ari. poet.

Tract. 7.
de Melan.

P. 1. l. 4.
c. 8.
r. Sect. 2.
Memb. 1.
Subf. 4.

those * four first qualities in * *Clavins*, and produce as many several Symptoms 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.

If it be natural Melancholy, as *Lod. Mercatus* lib. 1. cap. 17. de melan. T. Bright c. 16. hath largely described, either of the Spleen, or of the veins, faulty by excess of quantity, or thickness of substance, it is a cold and dry humour, as *Montanus* affirms consul. 26. the parties are sad, timorous and fearful. *Prosper Calenus* in his book de atra bile, will have them to be more stupid than ordinary, cold, heavy, dull, solitary, sluggish, Si multam atram bilem & frigidam habent. *Hercules de Saxonia* c. 19. l. 7. holds these that are naturally melancholy, to be of a leaden colour or black, and so doth *Gnanius* c. 3. tract. 15. and such as think themselves dead many times, or that they see, talk, with black men, dead men, spirits and goblins frequently, if it be in excess. These Symptoms vary according to the mixture of those four humours adust, which is unnatural melancholy. For as *Trallianus* hath written, cap. 16. l. 7. There is not one cause of this melancholy, nor one humour which begets it, but divers diversly intermixt, from whence proceeds this variety of Symptoms: And those varying again as they are hot or cold, a Cold melancholy saith *Benedic. Vitorius Faventinus* pract. mag. is a cause of dotage, and more mild Symptoms, if hot or more adust, of more violent passions, and furies. *Fracastrorius* l. 2. de intellectu. will have us to consider well of it, with what kind of Melancholy every one is troubled, for it much avails to know it; one is enraged by fervent heat, another is possessed by sad and cold; one is fearful, shameful, the other impudent and bold; As *Ajax*, *Arma rapit superosque furens in praelia post*: quite mad, or tending to madness: *Nunc hos, nunc impetis illos*. *Bellerophon* on the other side, *solis errat male sanus in agris*, wanders alone in the woods; one despairs, weeps and is weary of his life, another laughs, &c. All which variety is produced from the several degrees of heat and cold, which * *Hercules de Saxonia* will have wholly proceed from the distemperature of spirits alone, animal especially, and those immaterial, the next and immediate causes of Melancholy, as they are hot, cold, dry, moist, and from their agitation proceeds that diversity of Symptoms, which he reckons up, in the * thirteenth chapter of his Tract of Melancholy, and that largely through every part. Others will have them come from the divers adustion of the four humours, which in this unnatural melancholy, by corruption of blood, adust choler, or melancholy natural, * by excessive distemper of heat turned, in comparison of the natural, into a sharp lye by force of adustion, cause according to the diversity of their matter, diverse and strange Symptoms, which

T. Bright reckons up in his following chapter. So doth *Arculanus*, according to the four principal humours adust, and many others.

For example, if it proceed from flgm, (which is seldom and not so frequent as the rest) * it stirs up dull Symptoms, and a kind of stupidity, or impassionate hurt: they are sleepy, faith *Savanarola*, dull, slow, cold, blockish, as-like, *Astinam melancholiam*, *Me-lanthion* calls it, they are much given to weeping, and delight in waters, ponds, pools, rivers, fishing, fowling, &c. (*Arnoldus breviar* l. c. 18.) They are pale of colour, slothful, apt to sleep, heavy; much troubled with the head-ach, continual meditation, and murthering to themselves; they dream of waters, that they are in danger of drowning, and fear such things, *Rhasis*. They are fatter than others that are melancholy, of a muddy complexion, apter to spit, sleep, more troubled with rheum than the rest, and have their eyes still fixed on the ground. Such a patient had *Hercules de Saxonia*, a widow in Venice, that was fat and very sleepy still, *Christophorus à Vega*, another affected in the same sort. If it be inveterate or violent, the Symptoms 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 tun of Wine, and that *Siemois*, that resolved with himself not to piss, for fear he should drown all the Town.

and c. 16. lib. 7. I Semper sepe dormit somnolenta c. 16. l. 7. in *Laurentius*.

If it proceed from blood adust, or that there be a mixture of blood in it, * such are commonly ruddy of complexion, and high-coloured, according to *Salust Salvianus*, and *Hercules de Saxonia*. And as *Savanarola*, *Vitorius Faventinus* Emper. farther add, * the veins of their eyes be red, as well as their faces: They are much inclined to laughter, witty and merry, conceited in discourse, pleasant, if they be not far gone, much given to musick, dancing, and to be in womens company. They meditate wholly on such things, and think, they see or hear playes, dancing, and such like sports (free from all fear and sorrow, as *Hercules de Saxonia* supposeth.) If they be more strongly possessed with this kind of melancholy, *Arnoldus* adds, *Breviar* lib. 1. cap. 18. Like him of *Argos* in the Poet, that sat laughing all day long, as if he had been at a Theatre. Such another is mentioned by *Aristotle*, living at *Abydos* a town of *Asia* minor, that would sit after the same fashion, as if he had been upon a stage, and sometimes act himself; now clap his hands, and laugh, as if he had been well pleased with the sight. *Wolffius* relates of a countrey fellow called

Tract. de Melan. q. Hor. ep. lib. 2. quidam hand ignobilis Argos, &c. Lib. de rid. mir

Brusellius, subject to this humour, 'That being by chance at a Sermon, saw a woman fall off from a form half asleep, at which object most of the company laughed, but he for his part, was so much moved, that for three whole daies after he did nothing but laugh, by which means he was much weakened, and worse a long time following. Such a one was old *Sophocles*, and *Democritus* himself had bilare delirium, much in this vein. *Laurentius* cap. 3. de melan. thinks this kind of melancholy, which is a little adust with some mixture of blood, to be that which *Aristotle* meant, when he said Melancholy men of all others are most witty, which causeth many times a divine ravishment, and a kind of *Enthusiasmus*, which stirreth them up to be excellent Philosophers, Poets, Prophets, &c. *Merculialis*, consil. 110. gives instance in a young man his patient, sanguine melancholy, 'of a great wit, and excellently learned.

If it arise from choler adust, they are bold and impudent, and of a more hair-brain disposition, apt to quarrel and think of such things, battels, combats, and their manhood, furious; impatient in discourse, stiff, irrefragable and prodigious in their tenents; and if they be moved most violent, outrageous, ready to disgrace, provoke any, to kill themselves and others; *Arnoldus* adds, stark mad by fits, they sleep little, their urine is subtle and fiery. (*Guianerius*) In their fits you shall hear them speak all manner of languages, Hebrew, Greek and Latine, that never were taught or knew them before. *Apponensis* in com. in Pro. sec. 30. speaks of a mad woman that spake excellent good Latine; and *Rhassus* knew another, that could prophesie in her fit, and foretel things truly to come. *Guianerius* had a patient could make Latine verses when the Moon was combust, otherwise illiterate. *Avicenna* and some of his adherents will have these symptoms, when they happen, to proceed from the Devil, and that they are rather *demoniaci*, possessed, than mad or melancholy, or both together, as *Jason Pratensis*, thinks, immiscet se mali genii, &c. but most ascribe it to the humour, which opinion *Montaltus* cap. 21. stiffly maintains, confuting *Avicenna* and the rest, referring it wholly to the quality and disposition of the humour and subject. *Cardan de rerum var. lib. 8. cap. 10.* holds these men of all others fit to be assassins, bold, hardy, fierce, and adventurous, to undertake any thing by reason of their choler adust. 'This humour, saith he, prepares them to endure death it self, and all manner of torments with invincible courage, and 'tis a wonder to see with what alacrity they will undergo such tortures, ut supra naturam res videatur: he ascribes this generosity, fury, or rather stupidity, to this adustion of choler and melancholy: but I take these rather to be mad or desperate, than properly melancholy: for commonly this humour so adust and hot, degenerates into madness.

If it come from melancholy it self adust,

those men, saith *Avicenna*, are usually sad and solitary, and that continually, and in excess, more than ordinary suspicious, more fearful, and have long, sore, and most corrupt imaginations; cold and black, basifull, and so solitary, that as *Arnoldus* writes, they will endure no company, they dream of graves still, and dead men, and think themselves bewitched or dead: if it be extreme, they think they hear hideous noises, see and talk with black men, and converse familiarly with devils; and such strange Chimera's and visions, (*Gordonnus*) or that they are possessed by them, that some body talks to them, or within them. *Tales melancholici plerumque demoniaci*, *Montaltus* consil. 26. ex *Avicenna*. *Valescus de Taranta*, had such a woman in cure, 'that thought she had to do with the devil: and *Gentilis Fulgus* quasi. 55. writes that he had a melancholy friend, that had a black man in the likeness of a Souldier, still following him wheresoever he was. *Laurentius* cap. 7. hath many stories of such as have thought themselves bewitched by their enemies; and some that would eat no meat as being dead. Anno. 1550. an Advocate of *Paris* fell into such a melancholy fit, that he believed verily he was dead, he could not be perswaded otherwise, or to eat or drink, till a kinsman of his, a Scholar of *Bourges* did eat before him, dressed like a coarfe. The story saith *Serres*, was acted in a Comedy before *Charles* the ninth. Some think they are beasts, wolves, hogs, and cry like dogs, foxes, bray like asses, and low like kine, as King *Pratus* daughters. *Hil-desheim* spicel. 2. de mania, hath an example of a Dutch Baron so affected, and *Trincavelinus* lib. 1. consil. 11. another of a noble man in his country, 'that thought he was certainly a beast, and would imitate most of their voices, with many such symptoms which may properly be reduced to this kind.

i Baro quidam magnus boam, & rugitus asinorum, & aliorum animalium voces effingit.

If it proceed from the severall combinations of these four humours, or spirits, *Herc. de Saxon.* adds hot, cold, dry, moist, dark, confused, settled, constringed, as it participates of matter, or is without matter, the symptoms are likewise mixt. One thinks himself a giant, another a dwarf, one is heavy as lead, another is as light as a feather. *Marcellus* & *Donatus* l. 2. cap. 41. makes mention out of *Seneca*, of one *Senecio* a rich man, 'that thought himself and every thing else he had, great: great wife, great horses, could not abide little things, but would have great pots to drink in, great hose, and great shoes bigger than his feet. Like her in *Trallianus*, that supposed she could shake all the world with her finger, and was afraid to clinch her hand together, lest she should crush the world like an apple in pieces: or him in *Galen*, that thought he was *Atlas*, and sustained heaven with his shoulders. Another thinks himself

u Jaceis & non vulgari traditionis.

x Si à cholera, furibundi insensibiliter & alios, putant se videre paginas.

y viria subillis & ignea, parvam dormiunt.

z Trall. 15. c. 4.

z Ad hoc perpetrandum furor rapit ducuntur, cruciatus quosvis tolerant, & mortem, & furor exacerbat ad ad supplicia plus iritantur, miram est quantum habent in tormentis patientia.

b Tales plus ceteris timores, & tristitiam, valde suspiciosi, solitudinem diligunt, corruptissimas habent imaginationes, &c. c Si à melancholia adusta, tristes, de seipsum solliciti, somniant, timeant ne insensibiliter, putant se mortuos, aspici non vident. d Videntur sibi videre monachos nigros & demones, & suspensas & mortuos. e Quous nocte se cum damno coire putavit. f Semper se vidisse militem nigrum praefectum. g Anthony de Verdun. h Quidam magnus boam amantur, & picora se putant, ut Prati filia. i Baro quidam magnus boam, & rugitus asinorum, & aliorum animalium voces effingit. k Omnia magna putabat, uxorem magnam, grandis equos, adhorruit omnia parva, magna pocula, & calcamentum pedibus majora. l Lib. 1. cap. 16. putavit se uno digito posse totum mundum conterere: m Sustinet humeris columnam cum Atlante. n Alii celi ruinam timere.

so little, that he can creep into a mouse-hole: one fears heaven will fall on his head: a second is a cock; and such a one ⁿ *Guianerius* saith he saw at *Padua*, that would clap his hands together and crow. ^o Another thinks he is a Nightingale, and therefore sings all the night long: another he is all glass, a pitcher, and will therefore let no body come near him, and, and such a one ^o *Laurentius* gives out upon his credit, that he knew in *France*. *Christopherus 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 he was composed of butter, and durst not sit in the Sun, or come near the fire for fear of being melted: of another that thought he was a case of leather, stuffed with wind. Some laugh, weep; some are mad, some dejected, moped, in much agony, some by fits, others continue, &c. Some have a corrupt ear, they think they hear musick, 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 stink about him, all the odoriferous perfumes they could get, would not ease him, but still he smelled a filthy stink. 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 years after, all that came near him he imagined to scent of it, and would let no man talk with him but aloof off, or wear any new clothes, because he thought still they smelled of it; in all other things wise and discreet, he would talk sensibly, save only in this. A Gentleman in *Lymosen*, saith *Anthony Verdeur*, was perswaded he had but one leg, affrighted by a wild boar, that by chance stroke him on the leg: he could not be satisfied his leg was found (in all other things well) until two *Franciscans* by chance coming that way, fully removed him from the conceit. *Sed abunde fabularum addimus.*

SUBSECT. 4.

Symptoms from Education, custome, continuance of time, our condition, mixt with other diseases, by fits, inclination, &c.

Another great occasion of the variety of these symptoms, proceeds from custom, discipline, education, and several inclinations. This humour will imprint in melancholy men the objects most answerable to their condition of life, and ordinary actions, and dispose men according to their several studies and callings. If an ambitious man become melancholy, he forthwith thinks he is a King, an Emperour, a Monarch, and walks alone, pleasing himself with a vain hope of some future preferment, or present as he supposeth, and withal acts a

Lords part, takes upon him to be some State-man, or Magnifico, makes congies, gives entertainment, looks big, &c. *Francisco Sansevino* records of a melancholy man in *Cremena*, that would not be induced to believe; but that he was Pope, gave pardons, made Cardinals, &c. ^o *Christopherus à Vega* makes mention of another of his acquaintance, that thought he was a King driven from his Kingdom, 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 compass such and 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 conceit esteems it his own; like him in *Athenaus*, that thought all the ships in the haven to be his own. A lascivious innamorato plots all the day long to please his mistress, acts and struts, and carries himself, as if she were in presence, still dreaming of her, as *Pamphilus* of his *Glycerium*, or as some do in their morning sleep. ^o *Marcellus Donatus* knew such a Gentlewoman in *Mantua*, called *Elionora Meliorina*, that constantly believed she was married to a King, and ^o would kneel down and talk with him, as if he had been there present with his associates; and if she had found by chance a peice of glass 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, alms, interpretations, visions, prophecies, revelations, & he is inspired by the Holy Ghost, full of the spirit: one while he is saved, another while damned, or still troubled in mind for his sins, the Devil will surely have him, &c. more of these in the third Partition of love-melancholy. ^o A Scholars mind is busied about his studies, he applauds himself for that he hath done; or hopes to do, one while fearing to be out in his next exercise, another while contemning all censures; envies one, emulates another; or else with indefatigable pains and meditation, consumes himself. So of the rest, all which vary according to the more remiss, and violent impression of the object, or as the humour it self 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. ^o *Quadam occulta, quadam manifesta*, some signs are manifest and obvious to all at all times, some to few, or seldom, or hardly perceived; let them keep their own counsel, none will take notice or suspect them. They do not express in outward shew their depressed imaginations, as ^o *Hercules de Saxonia* observes, but conceal them wholly to themselves, and are very wise men, as I have often seen: some fear, some do not fear at all; as such as think themselves Kings or dead, some have more signs, some fewer, some great, some less, some vex, fret, still fear, grieve, lament, suspect,

120

spect, 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 less, a third half way. 'Tis super-particular, *sesquialtera*, *sequitertia*, and *superbipartiens tertias*, *quintas Melancholia*, &c. all those Geometrical proportions are too little to exprels it. ^b It comes to many by fits, and goes; to others it is continue: many (saith ^c Faventinus) in Spring and Fall only are molested; some once a year, as that Roman ^d Galen speaks of: one, at the conjunction of the Moon alone, or some unfortunate aspects, at such and such set hours and times, like the sea-tides, to some women when they bewitch child, as ^e Plater notes, never otherwise: to others 'tis settled and fixed: to one led about and variable still by that *ignis fatuus* of phantasia, like an *arthritis*, or running gout, 'tis here and there, and in every joint, always molesting some part or other; or if the body be free, in a myriad of forms exercising the mind. A second once peradventure in his life, hath a most grievous fit, once in seven years, once in five years, even to the extremity of madness, death, or dotage, and that upon some feral accident or perturbation, terrible object, and that for a time, never perhaps so before, never after. A third is moved upon all such troublesome objects, crosses fortune, disaster and violent passions, otherwise free, once troubled in three or four years. A fourth, if things be to his mind, or he in action, well pleased, in good company, is most jocund, and of a good complexion: if idle, or alone, a la mort, or carried away wholly with pleasant dreams and phantasies, but if once crossed and displeased,

Pellore concipiet nil nisi triste suo.

his countenance is altered on a sudden, his heart heavy, irksome thoughts crucifie his soul, and in an instant he is moped or weary of his life, he will kill himself. A fifth complains 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 delightful humour, to be alone, dwell alone, walk alone, meditate, lye in bed whole dayes, dreaming awake as it were, and frame a thousand phantastical imagination unto themselves. They are never better pleased than 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 Hor.

Et pol me occidistis amici,

Non servastis ait!

you have undone him, he complains, if you trouble him: tell him what inconvenience will follow, what will be the event, all is one,

canis ad vomitem, * 'tis so pleasant, he cannot refrain. He may thus continue peradventure many years by reason of a strong tempera-^h ture, or some mixture of business, which may divert his cogitations: but at the last *lesu Imaginatio*, his phantasia is crazed, and now habituated to such toys, cannot but work still like a fate, the Scene alters upon a sudden, Fear and Sorrow supplant those pleasing thoughts, suspicion, discontent, and perpetual anxiety succeed in their places; so by little and little, by that shooing-horn of idleness, and voluntary solitariness, Melancholy this fe-ⁱ ral fiend is drawn on, ^j & quantum vertice ^k *ad auras Ethereas*, tantum radice in Tartara tendit, it was not so delicious at first, as now it is bitter and harsh: a cankered soul macerated with cares and discontents, *tedium* ^l *facies mea*, impatience, agony, inconstancy, irresolution, precipitate them unto unspeakable miseries. They cannot endure company, light, or life it self, some; unfit for action, and the like. ^m Their bodies are lean and dried up, withered, ugly, their looks harsh, very dull, and their souls tormented, as they are more or less intangled, as the humour hath been intended, or according to the continuance of time they have been troubled.

To discern all which symptoms the better, ⁿ *Rafis* the Arabian makes three degrees of them. The first is, ^o *falsa cogitatio*, false conceits and idle thoughts: to misconstrue and amplify, aggravating every thing they conceive or fear: the second is, ^p *falso cogitata loqui*, to talk to themselves, or to use inarticulate, incondite voices, speeches, obsolete gestures, and plainly to utter their minds and conceits of their hearts by their words and actions, as to laugh, weep, to be silent, not to sleep, eat their meat, &c. the third is to put in practice that which they think or speak. ^q *Savonarola Rub. 11. tract. 8. cap. 1. de agitudine*, confirms as much ^r when he begins to express that in words, which he conceives in his heart, or talk idly, or goes from one thing to another, which ^s *Gordonius* calls *nec sentes caput habentia*, *nec caudam*, he is in the middle way: ^t but when he begins to act it likewise, and to put his fopperies in execution, he is then in the extent of melancholy or madness it self. This progress of melancholy you shall easily observe in them that have been so affected, they go smiling to themselves at first, at length they laugh out; at first solitariness, 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 do, all their actions, words, gestures, are furious or ridiculous. At first his mind 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 himself, as old women do many times, or old men when they sit alone, upon a sudden they laugh, whoop, hollow, or run away, and swear they see or hear players, ^u Devils, Hobgoblins, Ghosts, strike, or strut, &c. grow hu-

^b Trallianus, lib. 1. 16. alii intervalla quedam habent, ac etiam consuetudine admittunt, alii in continuo delirio sunt, &c. ^c Prag. mag. Viri tantum & autumno. ^d Lib. de humoribus. ^e Guianetius. ^f De mentis alienatione. cap. 3.

^f Iovinus Lamulus, Jansen Praetensis, blauda ab initio.

^h Facilis deservus aversi.

ⁱ Corpore cadaveris.

^j Psal. 67.

^k Cariosa est facies mea.

^l Pre agri-tudine ani-mae.

^m ad Almansorem.

ⁿ Quam ore loquuntur.

^o corde concipit, quam subito de-

^p una re ad aliud transiit, neque rationem reddit.

^q tunc est in medio, at quem incipit operari.

^r que loquitur, in summo gradu est.

^s n. Cap. 19. Partic. 2.

^t Loquitur sicam & ad alios, ac si vera praedicaret.

^u Ang. c. 11. lib. de cura pro moribus.

^v da. Rhasis.

^w Quam res ad hoc devenit, ut ea que cogitare cuperit, ore promat, atque alia permisceat.

^x tum pestifera melancholia est.

^y p. Melancholicus si videt & audit patet demonem.

^z I. Lavater de specteribus par. 3. cap. 2.

humorous in the end : Like him in the Poet, *sape ducentos, saepe decem servos*, he will dress himself, and undress, careless at last, grows insensible, stupid or mad. ¶ He howls like a wolf, barks like a dog, and raves like *Ajax* and *Orestes*, hears Musick and outcries, which no man else hears. As he did whom *Amatus Lusitanus* mentioneth cent. 3. cura 55. or that woman in *Springer*, that spake many languages, and said she was possessed : That Farmer in *Prosper Calenius*, that disputed and discoursed learnedly in Philosophy and Astronomy, with *Alexander Achilles* his master, at *Bologne in Italy*. But of these I have already spoken.

Who can sufficiently speak of these symptoms, or prescribe rules to comprehend them ? as *Eccho* to the Painter in *Ansonius*, *vane quid affectas*, &c. foolish fellow, what wilt ? if you must needs paint me, paint a voice, & *similem si vis pingere, pingere sonum* ; if you will describe melancholy, describe a phantastical conceit, a corrupt imagination, vain thoughts and different, which who can do ? The four and twenty letters make no more variety of words in divers languages, than melancholy conceits produce diversity of symptoms in several persons. They are irregular, obscure, various, so infinite, *Proteus* himself is not so divers, you may as well make the *Moon* a new coat, as a true character of a melancholy man ; as soon find the motion of a Bird in the air, 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 I have shewed) so are the symptoms ; Sometimes with head-ach, *Cacechia*, drop sic, stone ; as you may perceive by those several examples and illustrations, collected by *Hildesheim Specile*. 2. *Mercurialis consil.* 118. cap. 6. & 11. with Head-ach, Epilepsie, Priapismus, *Trincavellius consil.* 12. lib. 1. consil. 39. with gout : *caninus appetitus*. *Montanus consil.* 26. &c. 23. 234, 249. with falling-sickness, head-ach, *Vertigo*, *Lycanthropia*, &c. *J. Caesar Claudinus consil.* 4. consil. 80. & 116. with gout, agues, Hemroids, stone, &c. who can distinguish these melancholy symptoms so intermixt with others, or apply them to their several kinds, confine them into method ? 'Tis hard I confess, yet I have disposed of them as I could, and will descend to particularize them according to their species. For hitherto I have expatiated in more general lists or terms, speaking promiscuously of such ordinary signs, 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 several times.

Which I have been the more curious to express and report, not to upbraid any miserable man, or by way of derision (I rather pity them) but the better to discern, to apply remedies unto them ; and to shew that the best and soundest of us all, is in great danger, how

much we ought to fear our own fickle estates, remember our miseries and vanities, examine and humiliate our selves, seek to God ; and call to him for mercy ; that needs not look for any rods to scourge our selves, since we carry them in our bowels, and that our souls 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 our selves, to be more circumspect and wary in the midst of these dangers.

MEMB. 2.

SUBJECT. 1.

Symptomes of Head-Melancholy.

IF no Symptoms appear about the stomach, nor the blood be misaffected, and fear and Pifo. Si sorrow continue, it is to be thought the Brain itself is troubled, by reason of a melancholy juice bred in it, or otherways conveyed into it, and that evil juyce is from the distemperature of the part, or left after some inflammation. Thus far *Piso*. But this is not always true, for blood and hypocondries both are often affected even in head-melancholy. *Hercules de Saxonia* differs here from the common current of Writers, putting peculiar signs of head-melancholy, from the sole distemperature of spirits in the Brain, as they are hot, cold, dry, moist, all without matter, from the motion alone, and tenebrosity of spirits ; of melancholy which proceeds from humours by adustion, he treats apart, with their several symptoms and cures. The common signs, if it be by essence in the head, are rudeness of face, high sanguine complexion, most part rubore saturato, one calls it a blewish, and sometimes full of pimples, with red eyes. *Avicenna* 3. *Fen.* 2. *Tract.* 4. c. 18. *Duretus* and others out of *Galen.* de affect. lib. 3. c. 6. *Hercules de Saxonia* to this of redness of face, adds heaviness of the head, fixed and hollow eyes. If it proceed from dryness of the brain, then their heads will be light, vertiginous, and they most apt to wake, and to continue whole months together without sleep. Few excrements in their eyes and nostrils, and often bald by reason of excess of dryness, *Montanus* adds c. 17. If it proceeds from moisture, dulness, drowsiness, head-ach follows ; and as *Salust. Salvianus*, c. 1. l. 2. out of his own experience found, Epileptical, with a multitude of humours in the head. They are very bashful, if ruddy, apt to blush, and to be red upon all occasions, praesertim si metus accesserit. But the chiefest symptom to discern this species, as I have said, is this, that there be no notable signs in the stomach, Hypocondries, or elsewhere, dig- na, as *Montanus* terms them, or of greater

signa, quoniam in hac melancholia capitis, exigua non nunquam ventriculi pathemata coeunt, duo enim hac membra sibi invicem affectionem transmittunt.

d. Positima
magis fla-
tuosa.
e. Si minus
molestie
circa ven-
triculum
aut ven-
trum, in in-
terdum
primario &
afficitur,
curare oportet
hunc
afflictum,
per cibos
flatus exor-
tes, & bo-
ne conco-
ctionis, &c.
vero cer-
terum affec-
tus sine
ventriculo.
f. Sanguinem
adurit ca-
pat calidi-
us, & inde
fieri me-
lancholici
adasti, ani-
mum exa-
gitant.
g. Lib. de
loc. affect.
cap. 6.

h. Cap. 6.

note, because oftentimes the passions of the stomach concur with them. Wind is common to all three species, and is not excluded, only that of the *Hypocondries* is more windy than the rest, saith *Hollerius*. *Etius tetrab. l. 2. se. 2. c. 9. & 10.* maintains the same, * if there be more signs, and more evident in the head than elsewhere, the Brain is primarily affected, and prescribes head melancholy to be cured by meats amongst the rest, void of wind, and good juyce, not excluding wind, or corrupt blood, even in head-melancholy it self: but these species are often confounded, and so are their symptoms, as I have already proved. The symptoms of the mind are superfluous and continual cogitations: for when the head is heated, it scorseth the blood, and from thence proceed melancholy fumes, which trouble the mind, *Avicenna*. They are very choleric, and soon hot, solitary, sad, often silent, watchful, discontent, *Montanus cap. 24.* If any thing trouble them, they cannot sleep, but fret themselves still, till another object mitigate, or time wear it out. They have grievous passions, and immoderate perturbations of the mind, fear, sorrow, &c. yet not so continue, but that they are sometimes merry, apt to profuse laughter, which is more to be wondred at, and that by the authority of *Galen* himself, by a reason of mixture of blood, *prærubri jocosis delectantur & irrisores plerumque sunt*, if they be ruddy, they are delighted in jests, and oftentimes scoffers themselves, conceited; and as *Rodericus à Vega* comments on that place of *Galen*, merry, witty, of a pleasant disposition, and yet grievously melancholy anon after: *omnia discunt sine doctore*, saith *Arctius*, they learn without a teacher: and as *Laurentius* supposeth, those feral passions and Symptoms of such as think themselves glass, pitchers, feathers, &c. speak strange languages, proceed à calore cerebri (if it be in excess) from the brains distempered heat.

SUBJECT. 2.

Symptoms of windy Hypochondriacal Melancholy.

*I*N this Hypochondriacal or flatuous melancholy, the symptoms are so ambiguous saith *Crato* in a counsel 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 malady, he with *Hollerius*, *Eracastorius*, *Valopius*, and others, being to give their sentence of a party labouring of Hypochondriacal melancholy, could not find out by the symptoms, which part was most especially affected; some said the womb, some heart, some stomach, &c. and therefore *Crato*, *consil. 24. lib. 1.* boldly avers, that in this diversity of symptoms, which commonly accompany this disease, * no Physician can

truly say what part is affected. *Galen. lib. 3. de loc. affect.* reckons up these ordinary symptoms, which all the Neotericks repeat of *Diocles*; only this fault he finds with him, that he puts not Fear and Sorrow amongst the other signs. *Trincavelius* excuseth *Diocles* *lib. 3. consil. 35.* because that oftentimes in a strong head and constitution, a generous spirit, and a valiant, these symptoms appear not, by reason of his valour and courage. * *Heracles de Saxonia* (to whom I subscribe) is of the same mind (which I have before touched) that Fear and Sorrow are not general symptoms; some fear and are not sad; some be sad and fear not; some neither fear nor grieve. The rest are these, beside Fear and Sorrow, *sternus belchings, fulsome crudities, heat in the bowels, wind and rumbling in the guts, vehement gripings, pain in the belly and stomach sometimes, after meat that is hard of concoction, much watering of the stomach, and moist spit- tle, cold sweat, importunus sudor, unseasonable sweat all over the body, as Octavius Horatianus lib. 2. cap. 5. calls it, cold joints, indigestion, they cannot endure their own full- some belchings, continual wind about their Hypochondries, heat and griping in their bowels, præcordia sursum convelluntur, midriff, and bowels are pulled up, the veins about their eyes look red, and swell from vapours and wind. Their ears ting now and then, Vertigo and giddiness comes by fits, turbulent dreams, driness, leanness, apt they are to sweat upon all occasions, of all colours and complexions. Many of them are high-coloured especially after meals, which symptom Cardinal 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 Majors feast. That Symptom alone vexeth many. Some again 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, grief in the mouth of the stomach, which maketh the patient think his heart it self aketh, and sometimes suffocation, difficultas anhelitus, short breath, hard wind, strong pulse, swooning. *Montanus consil. 55. Trincavelius lib. 3. consil. 36. & 37. Fernelius consil. 43. Frambesarius consil. lib. 1. consil. 17. Hildesheim. Claudinus, &c.* give instance of every particular. The peculiar symptoms, which properly belong to each part be these. If it proceed from the stomach, saith * *Savonarola*, 'tis full of pain, wind. *Guianerius* adds, vertigo, nausea, much spitting, &c. If from the myrrache, a swelling and wind in the Hypochondries, a loathing, and appetite to vomit, pulling upward. If from the heart, aking and trembling of it, much heaviness. If from the liver, there is usually a pain in the right Hypochondry. If from the spleen, hardness and grief in the left Hypochondry, a rumbling, much appetite and small digestion, *Avicenna*. nausea.*

Tract. passivo de mel. Patavii edit. 1620. per Bozettan Bibliop. cap. 2. l. Acidit vultus, cruditates, æstus in præcordiis, flatus, interdum ventriculi dolores vultus humides, symptoque cibo concocti difficultati, spatium humidum idque multum sequitur, &c. Hip. lib. de mel. Galenus, Melancholici d. Ruffo & Alio, Altomarus, Pifo, Mbratulus, Brui, wicker, &c. m. Circa præcordia de affluente inflatione queruntur, & cum sudore totius corporis importuno, frigidos articulos sepe patiuntur, indigestione laborant, rufus sunt infuæus. verborrefcunt, viscera dolores habent. n. Montanus c. 13. wicker, Fuchsius c. 13. Altomarus c. 7. Laurentius c. 73. Brui, Goudap. o. Præf. major dolor in eo & ventositat, nausea.

If from the Meseriack veins and liver on the other side, little or no appetite, *Here. de Saxonia.* If from the Hypochondries, a rumbling inflation, concoction is hindered, often belching, &c. And from these crudities, windy vapours ascend up to the brain, which trouble the imagination, and cause fear, sorrow, dulness, heaviness, many terrible conceits and Chimera's, as *Lemnius* well observes, *l. 1. c. 16.* as if a black and thick cloud covers the Sun, and intercepts his beams, and light, so doth this melancholy vapour obnubilate the mind, inforce it to many absurd thoughts and imaginations, and compel good, wise, honest, discreet men (arising to the Brain from the 9 lower parts, as smoke out of a chimney) to dote, speak, and do that which becomes them not, their persons, callings, wisdoms. One by reason of those ascending vapours and gripings, rumbling beneath, will not be persuaded, but that he hath a Serpent in his guts, a Viper, another Frogs. *Trallianus* relates a story of a woman, that imagined she had swallowed an Eel, or a Serpent; and *Felix Platerus, observat. lib. 1.* hath a most memorable example of a countreyman 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-spawn, and with that conceit and fear, his phantasia wrought so far, 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 persuaded of it, that for many years following, he could not be rectified in his conceit: He studied Physick seven years together to cure himself, travelled into *Italy, France and Germany*, to conferr with the best Physicians about it, and *Anno 1609.* asked his counsel amongst the rest; he told him it was wind, his conceit, &c. but *mordicus contradicere & ore, & scriptis probare nitebatur*: no saying would serve, it was no wind, but real Frogs? and do you not hear them croak? *Platerus* would have deceived him, by putting live Frogs into his excrements: but he being a Physician himself, would not be deceived, *vir prudens alius, & doctus*, a wife and learned man otherwise, a Doctor of Physick, and after seven years dotage in this kind, a phantasia liberatus est, he was cured. *Laurentius* and *Goulart* have many such examples, if you be desirous to read them. One commodity above the rest which are melancholy, these windy flatuous have, *lucida intervalla*; their symptoms and pains are not usually so continue as the rest, but come by fits, fear and sorrow, and the rest: yet in another they exceed all others; and that is, they are luxurious, incontinent, and prone to Venery, by reason of wind, & facile amant, & quamlibet ferè amant. (*Jason Pratensis*) *Rhasis* is of opinion, that *Venus* doth many of them much good; the other symptoms of the mind be common with the rest.

p m attra
denaque
nubes soli
effusa, ra-
dios & lu-
men ejus
intercipit
& effuscat:
sic, &c.
q ut famus
e camino.

I Hypochondriaci maxime affe-
 ctant coire, & multi-
 plicat coitus in
 ipsis, eo
 quod ven-
 tositates multipli-
 cantur in
 hypochondriis, & co-
 itus saepe al-
 leuat has
 ventositates.
 T. Cont. l. 1.
 trall. 9.

SUBJECT 3.

123

Symptoms of Melancholy abounding in the whole body.

Their bodies that are affected with this universal melancholy, are most part black, *the melancholy juice is redundant all over*, hirsute they are, and lean, they have broad veins, their blood is gross and thick. ** Their spleen is weak*, and a Liver apt to engender the humour; they have kept bad diet, or have had some evacuation stopped, as hæmroids, or months in women, which *Trallianus* in the cure, would have carefully to be inquired, and withal to observe of what complexion the party is, black or red. For as *Forrestus* and *Hollerius* contend, if ** they* be black, it proceeds from abundance of natural melancholy; if it proceed from cares, agony, discontents, diet, exercise, &c. they may be as well of any other colour, red, yellow, pale, as black, and yet their whole blood corrupt: *prærubri colore sæpe sunt tales, sæpe flevi*, (saith ** Montaltus* cap. 22.) The best way to discern this species, is to let them bleed, if the blood be corrupt, thick and black, and they withal free from those hypochondriacal symptoms, and not so grievously troubled with them, or those of the head, it argues they are melancholy *(à toto corpore)*. The fumes which arise from this corrupt blood, disturb the mind, and make them fearful and sorrowful, heavy hearted, as the rest, dejected, discontented, solitary, silent, weary of their lives, dull and heavy, or merry, &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 minds, and meet them still in every turn: all the bugbears of the night, and terrors, fairybabes of tombs, 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 tragical 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, tax satyrically, and because they cannot otherwise vent their passions, or redress what is amiss, as they mean, they will by violent death at last be revenged on themselves.

Etiam occurracula, omnia hostium formidamina, omnia sepulchrorum
terrificamenta.

a uerker,
Mellanbo-
licus Sa-
cus toto
corpore re-
dundans.
x Splen-
dida imbu-
cilligie.
Montanus
cap. 22.
y Lib. I.
cap. 16.
Interrare
convincit,
an aliqua
evacuatio-
nis retentio
obscurit;
viri in
hemorrhoidi-
mulierum
menstruis,
& vide
faciem si-
militer ad
sit rubicun-
da.
z Natura-
les nigri
acquisiti à
toto cor-
pore, sæpe
rubicundi:
à Montani-
us cap. 22.
Pifo.
Ex colore
Janguinis fi-
minas te-
nem; si
fluit niger,
&c.
b Apul. l. i.
semper ob-
via species
mortuarum
quicquid
ambrarum
et affiam,
quicquid
lemurum &
larvarum
oculis suis
aggrunt,

S U B-

Symptoms of Maids, Nuns, and Widows Melancholy.

Because *Lodovicus Mercatus* in his second book de mulier. affect. c. 4, and *Rodericus à Castro de morb. mulier. c. 31.* two famous Physicians in Spain, *Daniel Senertus* of Wittenberg 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: (for it much differs from that which commonly befalls men & other women, as having one only cause proper to women alone) I may not omit in this general Survey of melancholy Symptomes, to set down the particular signs of such parties so misaffected.

The causes are assigned out of *Hippocrates*, *Cleopatra*, *Moschion*, and those old Gyneciorum Scriptores, of this feral malady, in more ancient Maids, Widows, and barren Women, ob septum transversum violatum fâit *Mercatus*, by reason of the midriff or *Diaphragma*, heart and brain offended with those vicious vapours which come from menstuous blood, inflammationem arteria circa dorsum, *Rodericus* adds, an inflammation of the back, which with the rest is offended by that fuliginous exhalation of corrupt seed, troubling the brain, heart and mind; the brain I say, not in essence, but by consent, *Universa enim hujus affectus causa ab utero pendet, & à 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, agony, desperation, and the like, which are intended or remitted; si amatorius accesserit ardor, or any other violent object or perturbation of mind. 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 childe-bed ob suppressam purgationem; but to Nuns and more ancient Maids, and some barren Women for the causes above said, 'tis more familiar, crebrius his quam reliquis accidit, inquit *Rodericus*, the rest are not altogether excluded.

Out of these causes *Rodericus* defines it with *Areteus*, to be angorem animi, a vexation of the mind, a sudden sorrow from a small, light, or no occasion, with a kind of still dotage and grief of some part or other, head, heart, breasts, sides, back, belly, &c. with much solitariness, 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.

a Differt enim ab ea que viris & reliquis feminis communiter contingit, propriam habens causam.

b Ex menstrui sanguinis tetra ad cor & cerebrum exhalatione, vitiatum semen mentem perturbat, &c. non per essentiam sed per consensum. Animus maris & anxius inde malum trahit, & spiritus cerebrum obfuscantur, que cuncta augentur, &c.

c Cum tacito delirio de dolore alicujus partis interne, dorsu, hypochondrii, cordis regionem & universam mentem interdum occupant, &c.

Cutis aliquando squalida, aspera, rugosa, præcipue cubitis, genibus & digitorum articulis, præcordia ingenti sepi terrore æstuant & pulsant, cumque vapor excitatus sursum evolat, cor palpitat aut præmitur, animus deficit, &c.

But to leave this brief description, the most ordinary symptoms be these, *pulsatio juxta dorsum*, a beating about the back, which is almost perpetual, the skin is many times rough, squalid, especially as *Areteus* observes, about the arms, knees and knuckles. The midriff 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 foregrieved, and faints, *fances siccitate præcluduntur, ne difficulter possit ab uteri strangulatione decerni*, like fits of the mother, *Avus plerisque; nil redit, aliis exiguum, acre, biliosum, lotium flavum*. They complain many times, fâit *Mercatus*, of a great pain in their heads, about their hearts, and hypochondries, and so likewise in their breasts, which are often sore, sometimes ready to swoon, their faces are inflamed, and red, they are dry, thirsty, suddenly hot, much troubled with wind, cannot sleep, &c. And from hence proceed *ferina deliramenta*, a brutish kind of dotage, troublesome sleep, terrible dreams in the night, *subrusticus pudor & verecundia ignava*, a foolishly kind of bashfulness to some, perverse conceits and opinions, † dejection of mind, much discontent, preposterous judgment. They are apt to loath, dislike, disdain, to be weary of every object, &c. each thing almost is tedious to them, they pine away, void of counsel, apt to weep, and tremble, timorous, fearful, sad, and out of all hopes of better fortunes. They take delight in nothing for the time, but love to be alone and solitary, though that do them more harm; 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 and laugh in any good company, upon all occasions, and so by fits it takes them now and then, except the malady be inveterate and then 'tis more frequent, vehement and continue. Many of them cannot tell how to express themselves in words, how it holds them, what ails them, you cannot understand them, or well tell what to make of their sayings; so far gone sometimes, so stupified and distracted, they think themselves bewitched, they are in despair, *apta ad fletum, desperationem, dolores mammis & hypochondriis*. *Mercatus* therefore adds, now their breasts, now their hypochondries, belly and sides, then their heart and head akes, now heart, then wind, now this, now that offends, they are weary of all; * and yet will not, cannot again tell how, where or what offends them, though they be in great pain, agony, 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 persuaded, but that they are troubled with an evil spirit, which is frequent in Germany, fâit *Rodericus*, amongst the common sort: and to such as are most grievously affected, for he makes three degrees of this disease in women) they are in despair, surely forespoken or bewitched, and in extremity of their dotage, (weary of their lives) some of them will attempt to make away themselves.

† Animi dejectione, perversa rerum existimatio, præposterum judicium. Fastidiosus, languens, tediosus, consilii inops, lechrymosus, timoratus, magister, cum summa rerum nullarum distractione, nulla re delectantur, solitudinem amant, &c.

* Nolunt aperire molestiam quam patiuntur, sed conquiescunt tamen non de capite, corde, mammis, &c. In potius fore manifestâ causâ, ac strangulâ capiti, nulla orationis suavitate ad spem salutis recuperandam erigi, &c. Familiars non curant, non loquuntur, non respondent, &c. & hæc graviora sî, &c.

themselves. Some think they see visions, confer with spirits and devils, they shall surely be damned, are afraid of some treachery, 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 less affected, and as the inner humour is intended or remitted, or by outward objects and perturbations aggravated, solitaries, idleness, &c.

Many other maladies there are incident to young women, out of that one and only cause above specified, many feral 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 several cures of this infirmity, concerning Diet, which must be very sparing, Phlebotomy, Physick, internal, external remedies, are at large in great variety in * *Rodericus à Castro*, *Sennertius*, and *Mercatus*, which who so will, as occasion serves, may make use of. But the best and surest remedy of all, is to see them well placed, and married to good husbands in due time, *hinc illa lacryma*, that's the primary 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 huf-wives, 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, wholesome exhortation, fair promises, fame and loss of good name cannot inhibit and deter such, (which to chaste and sober maids cannot chuse but avail 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 seldom shall you see an hired servant, a poor handmaid, though antient, that is kept hard to her work, and bodily labour, a course country wench troubled in this kind, but noble virgins, nice gentlewomen, such as are solitary and idle, live at ease, lead a life out of action and employment, that fare well, in great houses, and jovial companies, ill disposed per-adventure of themselves, and not willing to make any resistance, discontented otherwise, of weak judgement, able bodies, and subject to passions (*grandiores virgines*, saith *Mercatus*, *steriles & vidua plerumque melancholica*) such for the most part are mis-affected, and prone to this disease. I do not so much pity 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, and though very modest of themselves, sober, religious, virtuous, and well given (as many so distressed maids are) yet cannot make resistance, these grievances will appear, this malady will take place, and now manifestly shews it self, and may not otherwise be helped. But where am I? Into what subject have I rushed? What

have I to do with Nuns, Maids, Virgins, Widows? I am a Batchelor my self, and lead a Monastick life in a Colledge, *ne ego sane ineptus qui hæc dixerim*, I confess '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, add 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 infirmity, and are destitute of help in this case, so must I needs inveigh against them that are in fault, more than manifest causes, and as bitterly tax those tyrannizing Pseudopoliticians, superstitious orders, rash vows, hard-hearted parents, guardians, unnatural friends, allies (call them how you will) those careless and stupid overseers, that out of worldly respects, covetousness, supine negligence, their own private ends (*cum sibi sit interim bene*) can so severely reject, stubbornly neglect, and impiously condemn, without all remorse and pity, the tears, sighs, groans, and grievous miseries of such poor Souls committed to their charge. How odious and abominable are those superstitious and rash vows of Popish Monasteries, so to bind and inforce men and women to vow virginity, to lead a single life against the laws of nature, opposite to religion, policy, and humanity, so to starve, to offer violence, to suppress the vigour of youth, by rigorous statutes, severe laws, vain persuasions, to debar them of that, to which by their innate temperature they are so furiously inclined, urgently carried, and sometimes precipitated, even irresistibly led, to the prejudice of their souls health, and good estate of body and mind: And all for base and private respects, to maintain their gross superstition, to enrich themselves and their territories as they falsely suppose, by hindering some marriages, that the world be not full of beggars, and their Parishes pestered with Orphans. Stupid Politicians! *hæcine fieri flagitia?* ought these things so to be carried? better marry than burn, saith the Apostle, but they are otherwise perswaded: They will by all means 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 oftentimes, flesh and blood shall so rage and burn, and they will not see it: *miserum est*, saith *Austin*, *seipsum non miseresce*, and they are miserable in the mean time, that cannot pity themselves; the common good of all, and *per consequens* their own estates. For let them but consider what fearful maladies, feral diseases, gross inconveniencies come to both sexes by this enforced temperance. It troubles me to think of, much more to relate those frequent abortions and murdering of infants in their Nun-

* Examen
cont. Tri-
dent. de
calibatu
sacerd.
* Cap. de
Satyr. &
Priapif.

* Part. 3.
fist. 2.
Mem. 5.
Sub. 3.

neries (read * Kemnitius and others) their notorious fornications, those Spintriat, Tribadas, Ambubeias, &c. those rapes, incests, adulteries, masturbations, Sodomies, Buggeries of Monks and Friars. See Bales Visitation of Abbies, * Mercurialis, Rodericus à Castro, Peter Forestus, and divers Physicians; I know their ordinary Apologies and excuses for these things, sed viderint Politici, Medici, Theologi, I shall more opportunely meet with them * elsewhere.

Illius vidua, aut patronum Virginis hujus,
Ne me forte putes, verbum non amplius
addam.

MEMB. 3.

Immediate cause of these precedent Symptoms.

TO give some satisfaction to melancholy men, that are troubled with these symptoms, a better means in my judgement cannot be taken, than to shew them the causes whence they proceed; not from Devils, as they suppose, or that they are bewitched or forsaken of God, hear or see, &c. as many of them think, but from natural 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 symptoms 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, Aetius discusseth at large, Terrabil. 2. 2. in his first problem out of Galen, lib. 2. de causis sympt. 1. For Galen imputeth all to the cold that is black, and thinks that the spirits being darkened, and the substance of the brain cloudy and dark, all the objects thereof appear terrible, and the mind it self, by those dark, obscure, gross fumes, ascending from black humours, is in continual darkness, fear and sorrow; divers terrible monstrous fictions in a thousand shapes and apparitions occur, with violent passions, by which the brain and phantasie are troubled and eclipsed. ^a Fracastorius lib. 2. de intellect. will have cold to be the cause of Fear and Sorrow; for such as are cold, are ill disposed to mirth, dull and heavy, by nature solitary, silent; and not for any inward darkness (as Physicians think) for many melancholy men dare boldly be, continue, and walk in the dark, and delight in it: solum frigidum 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 fear. Averroes scoffs at Galen for his reasons, and brings five arguments to refell them: so doth Herc. de Saxonia, Tract. de melanc. cap. 3. assigning other causes, which are copiously censured and confuted by Alianus Montaltus, cap. 5. & 6. Lod. Mercatus de Inter. morb. cur. lib. 1. cap. 17. Altomarus cap. 7. de mel. Guainerius tract. 15. c. 1. Bright cap. 17. Lau-

rentius cap. 3. Valesius med. cont. lib. 3. con. 1.

* Distemperature they conclude, makes black juice, blackness obscures the spirits, the spirits obscured, cause fear and sorrow. Laurentius cap. 13. supposeth these black fumes offend especially the Diaphragma or Midriff, and so per consequens the mind, which is obscured as the Sun by a cloud. To this opinion of Galen, almost all the Greeks and Arabians subscribe, the Latines new and old, interna tenebra offuscant animum, ut externe nocent pueris, as children are affrighted in the dark, so are melancholy men at all times, as having the inward cause with them, and still carrying it about. Which black vapours, whether they proceed from the black blood about the heart, as T. W. Jes. thinks in his Treatise of the passions of the mind, or stomach, spleen, midriff, or all the misaffected parts together, it boots not, they keep the mind in a perpetual dungeon, and oppress it with continual fears, anxieties, sorrows, &c. It is an ordinary thing for such as are found, to laugh at this dejected pusillanimity, and those other symptoms of melancholy, to make themselves merry with them, and to wonder at such, as toys and trifles, which may be resisted and withstood, if they will themselves: but let him that so wonders, consider with himself, that if a man should tell him on a sudden, some of his especial 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 fear, and his head be giddy. P. Byarns Tract. de pest. gives instance (as I have said) ^b and put case (saith he) in one that walks upon a plank, if it lye in the way on the ground, he can safely do it: but if the same plank be laid over some deep water, instead of a bridge, he is vehemently moved, 'tis nothing but his imagination, forma cadendi impressa, to which his other members and faculties obey. Yea, but you infer, that such men have a just cause to fear, a true object of fear; so have melancholy men an inward cause, a perpetual fume and darkness, causing fear, grief, suspicion, which they carry with them, an object which cannot be removed; but sticks as close, and is as inseparable as a shadow to a body, and who can expel, or over-run his shadow? remove heat of the liver, a cold stomach, weak spleen: remove those adust humours and vapours arising from them, black blood from the heart, all outward perturbations, take away the cause, and then bid them not grieve nor fear, or be heavy, dull, lumpish, otherwise counsel can do little good; you may as well bid him that is sick of an ague, not to be adry; or him that is wounded, not to feel pain.

Suspicion follows Fear and Sorrow at heels, arising out of the same fountain, so thinks Fracastorius, that Fear is the cause of Suspicion, and still they suspect some treachery, or some secret machination to be framed against them, still they distrust. Restlessness proceeds from Law. 5.

e Vapores
crasse &
nigri, à
ventriculo
in cerebrum
exvolant.
Ful. Plat-
ynus.
d calidi
biliares, fri-
gidi indi-
sposti ad
letitiam,
& ideo so-
litarii,
taciturni,
non ob te-
nebras in-
ternas, ut
medici vo-
lunt, sed ob
frigus: multi me-
lancholici
nocte am-
bulant in
trepidat.
Vapores
melancholi-
ci, spiritui-
bus missi,
tepiditatem
causant, cap. 1.

i Lib. 2. de
intellectio-
ne. Suspi-
ci ob time-
rum & ol-
liquum
discursum,
& super
inde putant
sibi fieri
invidia.

from the same spring, variety of fumes makes them like and dislike. Solitaries, 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, lest they should be misused, hissed at, or overshoot themselves, which still they suspect. They are prone to venery, by reason of wind. Angry, waspish, and fretting still, out of abundance of choler, which causeth fearful dreams, and violent perturbations to them, both sleeping and waking: That they suppose they have no heads, flye, sink, they are pots, glasses, &c. is wind in their heads.

Herc. de Saxonia doth ascribe this to the several motions in the animal spirits, their dilatation, contraction, confusion, alteration, tenebrosity, hot or cold distemperature, excluding all material humours.

Fracastorius accounts it a thing worthy of inquisition, why they should entertain such false conceits, as that they have horns, great noses, that they are birds, beasts, &c. why they should think themselves Kings, Lords, Cardinals. For the first, *Fracastorius* gives two reasons: One is the disposition of the body: the other, the occasion of the phantasia, as if their eyes be purblind, their ears ring, 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 follows 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 *Comimbra* assigns this reason, because by a vehement and continual meditation of that, where-with they are affected, they fetch up the spirits into the brain, 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 perform their offices as they ought.

Why melancholy men are witty, which *Aristotle* hath long since maintained in his problems: and that all learned men, famous Philosophers, and Law-givers, *ad unum fere omnes Melancholici*, have still been melancholy; is a problem much controverted. *Jason Pratensis* will have it understood of natural melancholy, which opinion *Melancthon* 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, heavy, dull, being cold and dry, fearful, fools, and solitaxy, but mixt with the other humours, flegm only excepted: and they not adust, but so mixt, as that blood be half, with little or no adustion, that they be neither too hot nor too cold. *Aponensis* cited by *Melancthon*, thinks it proceeds from melancholy adust, excluding all natural melancholy as too cold. *Laurentius* condemns his *Tenent*, because adustion of humours makes men mad, as limeburns when

water is cast on it. It must be mixt with blood, and somewhat adust, and so that old Aphorism of *Aristotle* may be verified, *Nul-lum magnum ingenium sine mixtura demen-tie*, no excellent wit without a mixture of mad-ness. *Fracastorius* shall decide the controver-sie, *Phlegmatick* are dull: Sanguine lively, pleasant, acceptable and merry, but not witty: *Choleyck* are too swift in motion, and furi-ous, impatient of contemplation, deceitful wits: *Melancholy* men have the most excellent wits, but not all, this humour 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 extremity of heat, than cold. This sen-tence of his will agree with that of *Heracli-tus*, a dry light makes a wise mind, temperate heat and driness, are the chief causes of a good wit; therefore saith *Alian*, an Elephant is the wisest of all brut beasts, because his brain is dryest, & ob *atra bilis copiam*: this rea-son *Cardan* approves *subtil. l. 12. Jo. Baptista Silvaticus*, a Physician of Milan, in his first controverfie, hath copiously handled this ques-tion: *Rulandus* in his problems, *Calius Rho-diginus lib. 17. Valleriola 6^o narrat. med. Herc. de Saxonia, Traët. posth. de mel. cap. 3. Lodovicus Mercatus de inter. morb. cur. lib. cap. 17. Baptista Porta Physic. lib. 1. c. 13.* and many others.

Weeping, sighing, laughing, itching trem-bling, sweating, blushing, hearing and seeing strange noises, visions, wind, crudity, are mo-tions of the body, depending upon these pre-cedent motions of the mind: Neither are tears, affections, but actions (as *Scaliger* holds) the voice of such as are afraid, trem-bles, because the heart is shaken (*Conimb. prob. 6. sec. 3. de som.*) why they stut or falter in their speech, *Mercurialis* and *Montaltus cap. 17.* give like reasons out of *Hippo-crates*, driness, which makes the nerves of the tongue torpid. Fast speaking, (which is a symptom of some few) *Acinus* will have caused from abundance of wind, and swift-ness of imagination: baldness comes from excess of dryness, hirsuteness from a dry tem-perature. The cause of much waking in a dry brain, continual meditation, discontent, fears and cares, that suffer not the mind to be at rest, incontinency is from wind, and an hot liver, *Montanus conf. 26.* Rumbling in the guts, is caused from wind, and wind from ill concoction, weakness of natural heat, or a distempered heat and cold; Palpitation of the heart from vapours, heaviness and aking from the same cause. That the belly is hard, wind is a cause, and of that leaping in many parts. Redness of the face, and itching, as if they were flea-bitten, or stung with Pit-mires, from a sharp subtle wind. Cold sweat from va-pours arising from the Hypochondries, which pitch upon the skin; leanness for want of good nourishment. Why their appetite is so great, *Acinus* answers: *Os ventris frigescit*, cold in those inner parts, cold belly, and hot

127

p Lib. 2. de
intelligitio-
ne. Pingui
sunt Mi-
nerva
phlegmati-
ci: sangui-
ni amabi-
les, grati,
bilaris, at
non ingrat-
i; chole-
rici celeres
mota, & ob
id contem-
plationis
impatici-
tes: Mel-
ancholici
solum ex-
cellentes
&c.

q Trepidat-
ionem vox
tremula,
quia cor
quantur.

r Ob aridi-
tatem qua
reddit ner-
vos lingue
torpidos.
s Inconti-
nentia lin-
gue ex co-
pia statu-
um, & ve-
locitate
imaginati-
onis.
t Calvities
ob siccita-
tis excess-
um.
u *Acinus*.

x *Lawer*.
c. 13.

y Titul. 2.
cap. 1. 10.

A 3 2 liver,

* Traët. de
mel. cap. 7.
Ex dilati-
one, contra-
ctione, con-
fusione, al-
teratione
spirituum,
calida, fri-
gida in-
temperie,
&c.
k Illud
inquisiti-
onem dig-
num, cur
tam falsa
recipiant,
habere se
cornus, esse
mortuos,
necesse, esse
aves, &c.
l 1. Dispo-
sitionis cor-
poris. 2. Oc-
casione ima-
ginationis.
m *Trapa. li.*
de celo.
Nimiam
& assidua
cogitatio
re vigi-
quam affi-
citur, spi-
ritus in co-
ritum
vocat.

n Melan-
cholici in-
geniosi om-
nes, summi
viri in ar-
tibus &
disciplinis,
sive circum
imperatorii
am aut re-
ip. discipli-
nam om-
nes fere
melanchol-
lici, *Aris-
toteles*.
o *Adio*
miseratur
ut sit dis-
plan san-
guinis ad
reliqua
dno.

*Z. Ant. Lodovicus
prob. lib. 1.
lib. 5. de
arrabilla-
ris.*

*a Subro-
tus pudor
vitijsus
pudor.*

*b Ob igno-
miniam
aut turpe-
dinem sa-
tis, &c.*

*c De symp.
& Antip.
cap. 12.
laborat*

*facies ob
presentiam
eius qui
distat*

*nostrum vi-
dit, & na-
tura quasi
epem lata-
ra calorem
illuc mit-
tit, calor*

*sanguinis
trahit, unde
rubor, ad-
dictus non
rubet, &c.*

*d Ob gau-
dium &
voluptatem
foras exit
sanguis, aut
ob melioris
revocanti-
am, aut ob
solitum
oculorum.*

*aut si quid
incautus
exciderit.*

** Com. in
Arist. de
anima.*

*Cari ut
plurimum
impudentes,
non facit
impudentes.*

*e Alexan-
der aplo-
dyscusis,
makes all
bashful-
ness a ver-
tue, tamquam
se reject in
silio expe-
rit solitu-
tum, et si
esset admo-
dum severus.*

*f Sapi post
cibum apti
ad rubo-
rem, ex po-
tu vini, ex
timore sapi &
ab hepate calido,
corbore calido, &c.*

** Com. in Arist.
de anima, tam a vi
& inexperientia quam a vitio.*

*g 2. De orator,
quid ipsi visus,
quo pacto concitatur,
ubi sit, &c.*

*h Diaphragma
titillatur, quia a transverso
& nervosum, quia titillatione
moto sensu atque
arteriis distentis spiritus inde latera,
venas, os, oculos occupant.*

*i Ex
caliditate humidi cerebri:
nam ex sicco lacryma non fluit.*

liver, causeth crudity, and intention proceeds from perturbations, ^a our soul for want of spirits cannot attend exactly to so many intensive operations, being exhaust, and overwayed by passion, the cannot consider the reasons which may dissuade her from such affections.

^a Bashfulness and blushing, is a passion proper to men alone, and is not only caused for some shame and ignominy, or that they are guilty unto themselves of some foul fact committed, but as ^c Præcastorius well determines, ob defectum proprium, & timorem, from fear, and a conceit of our defects; The face labours and is troubled at his presence that sees our defects, and nature willing to help, sends thither heat, heat draws the subtilest blood, and so we blush. They that are bold, arrogant, and careless, seldom or never blush, but such as are fearful. Anthonius Lodovicus, in his book de pudore, will have this subtil blood 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 pass from us, a sudden accident, occurse, or meeting: (which Disarius in ^e Macrobius confirms) any object heard or seen, for blind men never blush, as Dandinus observes, the night and darkness make men impudent. Or that we be staid before our betters, or in company we like not, or if any thing molests and offend us, *erubescencia* turns to *rubor*, blushing to a continue redness. ^e Sometimes the extremity of the ears 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 find otherwise, it may as well proceed ^f from fear, from force and inexperience, (so ^g Dandinus holds) as vice; a hot liver, saith Dandinus (not in Hollerius:) From a hot brain, from wind, the lungs heated, or after drinking of wine, strong drink, perturbations, &c.

Laughter, what it is, saith ^h Tully, how caused, where, and so suddenly breaks out, that desirous to stay it, we cannot, how it comes to possess and stir our face, veins, eyes, countenance, mouth, sides, let Democritus determine. The cause that it often affects melancholy men so much, is given by Gomezius l. 3. de sale genial. cap. 18. abundance of pleasant vapours, which in sanguine melancholy especially, break from the heart, ^b and tickle the midriff, because it is transverse and full of nerves: by which titillation the sense being moved, and the arteries distended, or pulled, the spirits from thence move and possess the sides, veins, countenance, eyes. See more in Jossius de risu & fletu, Vires 3. de Animâ. Tears, as Scaliger defines, proceed from grief and pity, ⁱ or from the heating of a moist brain, for a dry cannot weep.

That they see and hear so many phantasms, chimera's, noises, 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 seen, *Qui multum jejunant, aut noctes ducunt insomnes*, they that much fast, or want sleep, as melancholy or sick men commonly do, see visions, or such as are weak-sighted, very timorous by nature, mad, distracted, or earnestly seek. Sabini quod volunt somniant, as the saying is, they dream of that they desire. Like Sarmiento the Spaniard, who when he was sent to discover the Streights of Magellan, and Confine places, by the Prorex of Peru, standing on the top of an Hill, *Amanissimam plantitiam despiciere sibi visus fuit, adificia magnifica, quamplurimos Pagos, altas Turres, splendida Tempa, and brave Cities*, built like ours in Europe, not saith mine ^l Author, that there was any such thing, but that he was *vanissimus & nimis credulus*, and would fain have had it so. Or as ^m Loel. Mercatus proves, by reason of inward vapours, and humours from blood, choler, &c. diversly mixt, they apprehend and see outwardly, as they suppose, divers images, which indeed are not. As they that drink wine think all runs round, when it is their own brain; so is it with these men, the fault and cause is inward, as Galen affirms, ⁿ mad men and such as are near death, *quas extra se videre putant Imagines, intra oculos habent*, 'tis in their brain, which seems to be before them; the brain as a concave glass reflects solid bodies. Senes etiam decrepiti cerebrum habent concavum & aridum, ut imaginentur se videre (saith ^o Boissardus) *que non sunt*, old men are too frequently mistaken and dote in like case: or as he that looketh through a piece of red glass, judgeth every thing he sees to be red; corrupt vapours mounting from the body to the head, and distilling again from thence to the eyes, when they have mingled themselves with the watery crystal which receiveth the shadows of things to be seen, make all things appear of the same colour, which remains in the humours 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 humours, which wander to and fro in all the creeks of the brain, and cause such apparitions before their eyes. One thinks he reads something written in the Moon, as Pythagoras is said to have done of old, another smells brimstone, hears Cerberus bark: Orestes now mad supposeth he saw the furies tormenting him, and his mother still ready to run upon him.

O mater obsecro noli me persequi
His furiis, aspectu angustis, horribilibus,
Ecce ecce me invadunt, in me jam ruunt.
but Eletra told him thus raving in his mad fit,
he

*k Res mirandas
imaginatio-
nes: &
se videre
que nec
vident, nec
audiunt.*

*l Istet. lib.
13. cap. 2.
discrip.
Indie Oc-
cident.*

*m Lib. 1.
cap. 17.
cap. de mel.*

*n Insani, &
qui morti
vicini
sunt, res
quas extra
se videre
putant, in-
tra oculos
habent.*

*o cap. 10.
de Spiritu
appariti-
ont.*

*m De oc-
cult. Natu-
mirac.*

he saw no such sights at all, it was but his crazed imagination.

*Quiesce, quiesce miser in linteis tuis,
Non cernis etenim que videre te putas.*

So Pentheus (in *Bacchis Euripidis*) saw two suns, two Thebes, his brain alone was troubled. Sickness is an ordinary cause of such sights. *Cardan subtil. 8. Mens agra laboribus & jejuniis fracta, facit eos videre, audire, &c. And Osiander beheld strange visions, and Alexander ab Alexandro both, in their sickness, 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. Weak sight and a vain persuasion withall, may effect as much, and second causes concurring, as an oare in water makes a refraction, and seems bigger, bended double, &c. The thickness 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 facile credunt, we are apt to believe, and mistake in such cases. Marcellus Donatus, lib. 2. cap. 1. brings in a story out of Aristotle, of one Antepheron which likely saw wheresoever he was, his own image in the aire, as in a glass. Vitellio lib. 10. perspicit. hath such another instance of a familiar acquaintance of his, that after the want of three or four nights sleep, as he was riding by a river side, saw another riding with him, and using all such gestures as he did, but when more light appeared, it vanished. Eremites and Anachorites have frequently such absurd visions, revelations by reason of much fasting, and bad diet, many are deceived by legerdemain, as Scot hath well shewed in his book of the discovery of witchcraft, and Cardan subtil. 18. suffices, perfumes, suffumigations, mixt candles, perspectives glasses, and such natural causes, make men look as if they were dead, or with horse-heads, bulls-horns, and such like brutish shapes, the room full of snakes,adders, dark, light, green, red, of all colours, as you may perceive in Baptista Porta, Alexis, Albertus and others, Glow-worms, 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 Goelenius, Velcurius, Finkius, &c. such feats are often done, to frighten children with squibs, rotten wood, &c. to make folks look as if they were dead, † solito majores, bigger, lesser, fairer, fouler, ut astantes sine capitibus videntur; aut toti igniti, aut forma demonum, accipe pilos canis nigri, &c. saith Albertus; And so 'tis ordinary to see strange uncouth sights by Catoptricks; who knows not that if in a dark room, the light be admitted at one only little hole, and a paper or glass put upon it, the sun shining, will represent on the opposite wall, all such objects**

as are illuminated by his rayes? with Concave and Cylinder glasses, we may reflect any shape of men, devils, anticks, (as magicians most part do, to gull a silly spectator in a dark room) we will our selves, and that hanging in the air, when 'tis nothing but such an horrible image as † Agrippa demonstrates, placed in another room. Roger Bacon of old is said to have represented his own image walking in the aire by this art, though no such thing appear in his perspectives. But most part it is in the brain 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 add the knavish Impostures of Juglers, Exorcists, Mass-Priests, and Mountebanks, of whom Roger Bacon speaks, &c. de miraculis natura & artis cap. 1. * they can counterfeit the voices of all birds and bruit beasts almost, all tones and tunes of men, and speak within their throats, as if they spoke afar off, that they make their auditors believe they hear spirits, and are thence much astonished and affrighted with it. Besides, those artificial devices to over-hear their confessions, like that whispering place of Gloucester 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 bells, will make them sound what he list. *As the fool thinketh, so the bell clinketh.* Theophilus in *Galen*, thought he heard musick, from vapours which made his ears 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 walls. * At Cadurcum in Aquitany, words and sentences are repeated by a strange *Eccho* to the full, or whatsoever you shall play upon a musical instrument, more distinctly and louder, than 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 near Paris in France. At Delphos in Greece heretofore was a miraculous *Eccho*, and so in many other places. Cardan subtil. l. 18. hath wonderful stories of such as have been deluded by these *Ecchos*. Blancanus the Jesuite in his *Ecchometria* hath variety of examples, and gives his reader full satisfaction of all such sounds by way of demonstration. † At Barrey an Isle in the Severn mouth they seem to hear a smiths forge: so at Lypara, and those sulphureous Isles, and many such like which Olavi speaks of in the Continent of Scandia, and those Northern Countries. Cardan de rerum var. l. 15. c. 84. mentioneth a woman, that still supposed she heard the devil call her, and speaking to her, she was a painters wife in Milan: and many such illusi-

129

† Lib. 1. occult. philosoph. Imperialis homines demonum & umbrarum imagines vident, quos nihil int aliud, quam somnolachra animae expirantia.
* Pytho- nisse vocem paritatem in ventre & gustare singentis, for- mant voces humanas à longe vel propè, prout volunt, ac sisperitus cum homine loquatur, & sonos brutorum fingant, &c.

* Tam clare & articulate audis repetitum, ut persisteret sit Eccho quam ipse dixit.

p Blowing of bel- lows, and knocking of ham- mers, if they apply their ear to the cliff.

ons

o Seneca. Quod mentantur nimirum, nunquam amari posse, nec tolli putant.

† Sanguis apope cum melle compositus & centauria, &c. Albertus.

130

q Memb. 1.
Sub. 3. of
this par-
tition,
cap. 16. in
9. Rhafis.
r Signa
demonis
nulla sunt
nisi quod
loquuntur
ea que au-
te nesci-
bant, ut
Tritonicum
aut aliud
Idiomata,
&c.
* Cap. 12.
traff. de
mel.
† Traff. 15.
c. 4.
‡ Cap. 9.
u Mira vis
concitat
humores,
ardorque
vehemens
mentem
exagitat,
quam &c.
¶ Traff.
Jamblicus
mysticus.

ons and voices, which proceed most part from a corrupt imagination.

Whence it comes to pass, that they prophesie, speak several languages, talk of Astronomy, and other unknown sciences to them, (of which they have been ever ignorant,) I have in brief touched, only this I will here add, that *Arculanus*, *Bodin*, lib. 3. cap. 6. demon. and some others, hold as a manifest token that such persons are possessed with the devil: 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. refer it wholly to the ill disposition of the humours, and that out of the authority of *Aristotle* prob. 30. 1. because such symptoms are cured by purging; and as by the striking of a flint fire is enforced, so by the vehement motions of spirits, they do elicitur voces inauditas, compel strange speeches to be spoken: another argument he hath from *Plato's* reminiscencia, which is all out as likely as that which * *Marsilius Ficinus* speaks of his friend *Pierleonus*; by a divine kind of infusion he understood the secrets of nature and tenets 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 associates, that such symptoms proceed from evil spirits, which take all opportunities of humours decayed, or otherwise to pervert the soul of man; and besides, the humour it self is *Balneum Diaboli*, the devils bath; and as *Agrippa* proves, doth intice him to seize upon them.

SECT. 4.

MEMB. 1.

Prognosticks of Melancholy.

Prognosticks, or signs of things to come, are either good or bad. If this malady be not hereditary, and taken at the beginning, there is good hope of cure, recens curationem non habet difficilem, saith *Avicenna*, l. 3. Fen. 1. Traff. 4. c. 18. That which is with laughter, of all others is most secure, gentle, and remiss, *Hercules de Saxonia*. * If that evacuation of hamrods, or varices which they call the water between the skin, shall happen to a melancholy man, his misery is ended, *Hippocrates* Aphor. 6. 11. *Galen*. l. 6. de morbis vulgar. com. 8. confirms the same; and to this Aphorism of *Hippocrates* all the *Arabians*, new and old Latines subscribe; *Montaltus*. c. 25. *Hercules de Saxonia*, *Mercurialis*, *Vittorinus Faventinus*, &c. *Skenkius* l. 1. observat. med. c. de *Maria*, illustrates this Aphorism, with an example of one *Daniel Federer* a Copper-smith that was long melancholy, and in the end mad about the twenty seventh year of his age, these varices or water began to arise in his thighs, and he was freed from his mad-

* Si melancholicus hamorrhoides superveniant varices, vel ut quibusdam placet, aqua intercutanea solvitur malum.

ness. *Marinus* the Roman was so cured, some say, though with great pain. *Skenkius* hath some other instances of women that have been helped by flowing of their moneths, which before were stopped. That the opening of the hamrods will do as much for men, all physicians joyntly signifie, so they be voluntary, some say, and not by compulsion. All melancholy men are better after a quartane; y *Jo-* y Cap. 102
bertus saith, scarce any man hath that ague de quartana.
twice: But whether it free him from this z can san-
malady, 'tis a question; for many physicians gnis exis-
ascribe all along agues for especial causes, and per super-
a quartane ague amongst the rest. 2 *Rhafis* ficum &
cont. lib. 1. traff. 9. When melancholy gets lancholia
out at the superficies of the skin, or settles in scabiam
breaking out in scabs, leprosie, morphew, or is morphem
purged by stools, or by the urine, or that the nigram,
spleen is enlarged, and those varices appear, vel ex-
the disease is dissolved. *Guianerius*, cap. 5. lator per
traff. 15. adds dropcie, jaundise, dysentery, lancholia
leprosie, as good signs, to these scabs, &c. non
morphews, and breaking out, and proves it, &c.
it, out of the sixth of *Hippocrates* Aphorism
rismes.

Evil prognosticks on the other part. *In-*
veterata melancholia incurabilis, if it be in-
veterate, it is incurable, a common axiome, a Quid
aut difficulter curabilis as they say that make jam con-
the best, hardly cured. This *Galen* witnesseth, versa in
l. 3. de loc. affect. cap. 6. b be it in whom it b In qu-
mill, or from what cause soever, it is ever cuoque fit
long, wayward, tedious, and hard to be cured, a quacumq;
if once it be habituated. As *Lucian* said of causa Hy-
the goot, she was the queen of the diseases, pocris pro-
inexorable, may we say of melancholy. Yet fortim, sem-
Paracelsus will have all diseases whatsoever per est loc-
curable, and laughs at them which think othe- 62, morosa,
wise, as *T. Erastus* part. 3. objects to him, nec facile
although in another place, hereditary diseases curari po-
he accounts incurable, and by no art to be tist.
removed. d *Hildegardus* spicel. 2. de mel- c Regina
holds it less dangerous if only e imagination d Omne
be hurt, and not reason, f the gentlest is from delirium
blood, worse from choler adust, but the worst quod oritur
of all from melancholy putrified. g *Brue-* apacitate
esteems hypochondriacal least dangerous, and curabili in-
and the other two species (opposite to *Galen*) hard- curabili,
est to be cured. h The cure is hard in man, hilde-
but much more difficult in women. And scim, spi-
both men and women must take notice of that cal. de ma-
saying of *Montanus* consil. 230. pro Abbate nia.
Italo, i This malady doth commonly accompany c Si sola
them to their grave; Physicians may ease, and imaginatio
it may lye hid for a time, but they cannot quite ledatur,
cure it, but it will return again more violent & novatio.
and sharp than at first, and that upon every i Mala à
small occasion or error: as in *Mercurius* a bile sanguine
weather-beaten statue, that was once all over feritate,
gilt, the open parts were clean, yet there was deterior à
in sinibus aurum, in the chinks a remnant of a bile as-
gold: there will be some reliques of melan- g Diffici-
choly left in the purest bodies (if once taint- lio cura-
ed) rjus que fit

vicio corporis totius & cerebri. h Difficilis curata in viris, multo difficilior in feminis. i. Ad interitum plerumque homines comitatur, licet medici leviter plerumque, tamen non tollant nequam, sed recidunt acerbior quam antea minima occasione, aut errore.

ed)

k Pericu-
tum et ne
degeneret
in epilep-
siam, Apo-
plexiam,
Convulsio-
nem, eci-
tatem.
l Montal.
c. 25. Lan-
guetius.
Nir. Pifo.
m Hir. de
Saxonia,
Ariftole,
Capivaccius.
n Pavent.
Humor fri-
gidus sola
deliricausa
fuerit
vero humor
calidus.
o Hecurius
calls mad-
ness sobo-
rum melan-
cholia.
p Alexan-
der l. 1.
c. 13.
* Lib. 1.
part. 2.
q. 11.
q Montal.
c. 15. Raro
mors aut
naquam,
nisi sibi
ipfis infe-
rant.
r Lib. de
Infan. Fa-
bio Calico
Interprete.
Nonnulli
violentas
manus sibi
inferunt.
t Lucet.
l. 3.
u Lib. 2.
de Intel.
sepe noti-
tum sibi
conficiunt
ob timorem
& tristi-
tiam, &
dia vite
affecti ob
furorem &
desperatio-
nem. Est
enim infira
&c. Ergo
sic perpetuo
afflictati
vitam odi-
runt, se
precipi-
tant, hoc
malis cari-
tati aut
interficiunt
se, aut tale
quid com-
mittant.

ed) not so easily to be rooted out. ^k Often-
times it degenerates into Epilepsy, Apoplexy,
Convulsions, and blindness: by the authority
of Hippocrates and Galen, ^l all avers, if once
it possels the ventricles of the brain, *Fram-
besarius*, and *Salust. Salvianus* adds, if it get
into the optick nerves, blindness. *Mercuria-
lis consil. 20.* had a woman to his patient, that
from melancholy became Epileptic and blind.
= If it come from a cold cause or so conti-
nue cold, or increase, Epilepsy, Convulsions
follow, and blindness, or else in the end they
are moped, sottish, and in all their actions,
speeches, gestures, ridiculous. ⁿ If it come
from an hot cause, they are more furious, and
boisterous, and in conclusion mad. *Calesten-
tem melancholiam sapius 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 *seminarius ig-
nis* in this humour, the very seeds of fire. If
it come from melancholy natural adust, and
in excess, they are often dæmoniacal, *Mon-
talius*.

^q Seldom this malady procures death, ex-
cept (which is the greatest, most grievous ca-
lamity, and the misery of all miseries) they
make away themselves, which is a frequent
thing, and familiar amongst them. ^{Tis} *Hip-
pocrates* observation, *Galens* sentence, *Esti
mortem timent, tamen plerumque sibi ipsis mor-
tem consciscunt*, l. 3. de locis affect. cap. 7.
The doom of all physicians. ^{Tis} *Rabbi
Moses* Aphorism, the prognosticon of *Avi-
cenna*, *Rhasis*, *Ætius*, *Gordonius*, *Valescius*,
Altomarius, *Salust. Salvianus*, *Capivaccius*,
Mercatus, *Hercules de Saxonia*, *Piso*, *Brue-
l*, *Euchsius*, all, &c.

^r *Et sepe usque ad mortis formidinem vita
Percipit infelix odium lucisque videnda,
Ut sibi consciscat morienti pectore lethum.*
And so far forth deaths terrour doth affright.
He makes away himself, and hates the light:
To make an end of fear and grief of heart,
He voluntary dies to ease his smart.

In such sort doth the torture and extremity
of his misery torment him, that he can take
no pleasure in his life, but is in a manner in-
forced to offer violence unto himself, to be
freed from his present insufferable pains. So
some (saith ^a *Fracastorius*) in fury, but most
in despair, sorrow, fear, and out of the an-
guish and vexation of their souls, offer vio-
lence to themselves: for their life is unhappy
and miserable. They can take no rest in the
night, nor sleep, or if they do slumber, fearful
dreams astonish them. In the day time they
are affrighted still by some terrible object,
and torn in pieces with suspicion, fear, sor-
row, discontents, cares, shame, anguish, &c.
as so many wild horses, that they cannot be
quiet an hour, a minute of time, but even
against their wills they are intent, and still
thinking of it, they cannot forget it, it grinds
their souls day and night, they are perpetu-
ally tormented, a burden to themselves, as *Job*

was, they can neither eat, drink or sleep!

Psal. 107. 18. Their soul abhorreth all meat,
and they are brought to death's door, ^{*} being
bound in misery and iron: they curse their
stars with *Job*, ² and day of their birth, and
wish for death: for as *Pineda* and most in-
terpreters hold, *Job* was even melancholy to
despair, and almost ^{*} madnes it self; they
murmur many times against the world, friends,
allies, all mankind, even against God himself
in the bitterness of their passion, ^a *vivere no-
lunt, mori nesciunt*, live they will not, die
they cannot. And in the midst of these squa-
lid, ugly, and such irksome dayes they seek
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 *Hippocrates*) *vel quia putant
inde se majoribus malis liberari*, to be freed
as they wish. Though many times as *Æsop*
sithes, they leap from the frying-pan into the
fire it self, yet they hope to be eased by his
means; and therefore (saith *Felix* ^d *Platerus*)
after many tedious dayes at last, either by
drowning, hanging, or some such fearful end,
they precipitate, or make away themselves:
many lamentable examples are daily seen
amongst us: *alius ante fores se laqueo suspen-
dit*, (as *Seneca* notes) *alius se precipitavit in
testo*, ne dominum stomachantem audiret, *alius
ne reduceretur a fuga ferrum redegit in visce-
ra*, so many causes there are — *His amor
exitio est, furor his* — love, grief, anger,
madnes; and shame, &c. ^e *Tis* a common ca-
lamity, a fatal end to this disease, they are
condemned to a violent death, by a Jury of
Physicians, furiously disposed, carried head-
long by their tyrannizing wills, inforced by
miseries, and there remains no more to such
persons, if that heavenly Physician, by his
assisting grace and mercy alone do not pre-
vent, (for no humane perswasion, or art can
help) but to be their own butchers, and exe-
cute themselves. *Socrates* his cincta, *Lucre-
tia*'s dagger, *Timons* halter are yet to be had;
Cato's knife, and *Nero*'s sword are left be-
hind them, as so many fatal engines, bequeath-
ed to posterity, and will be used to the worlds
end, by such distressed souls: so intolerable,
insufferable, grievous and violent is their pain,
^f so unspeakable, and continue. One day
of grief is an hundred years, as *Cardan* ob-
serves: *Tis carnificina hominum, angor ani-
mi*, as well saith *Arctem*, a plague of the soul,
the cramp and convulsion of the soul, an Epi-
tome of hell; and if there be an hell upon
earth, it is to be found in a melancholy mans
heart.

For that deep torture may be call'd an hell,
When more is felt, than one hath power to tell.

Yea, that which scoffing *Lucian* said of the
Gout in jest, I may truly affirm of melancholy
in earnest.

131

x Psal.

107. 10.

y Job 33.

z Job 3. 2.

* vi do'

ra & tri-

stia ad

infamiam

pene re-

dallus.

a Seneca.

b in sal. tis

sue dispa-

rationis pa-

ponant. l. 1.

moris de-

siderium.

Old. Horat.

l. 2. c. 5.

c Lib. de

infamia.

Sic sic ju-

vat ira per

ambros.

d cap. 31

de mortis

allent.

molti de-

gant, dum

tandem

mortem

quam ti-

met, so-

spadilo aut

submersione,

aut aliqua

alia vi, ut

multa tri-

stia ex-

empla vi-

dimus.

e Arcula-

nus in 9.

Rhasis c.

16. cavet-

dam ne ex

alto se pra-

cipitent

aut alias

ledanti.

f O omni-

um opinio-

nibus inco-

gitabile

malum.

Lucian.

Mortisq;

mult, mille

dam vici-

necis gne-

prietate.

Hicinus

Asiaticol

132

* Regina
mordax
cui famu-
lantur om-
nes & obe-
diunt. Car-
dano.

O triste nomen ! O diis odibile
* Melancholia lacrymosa, Coccyi filia,
Tu Tartari specubus opacis edita
Erinny's, utero quam Megera suo tulit,
Et ab uberibus aluit, cuique parvula
Amarulentum in os lac Aletho dedit,
Omnes abominabilem te demones
Produxere in lucem, exitio mortalium.
Non Jupiter ferit tale telum fulminis,
Non ulla sic procella saevit aequoris,
Non impetuosus tanta vis est turbinis.
An asperos sustineo morsus Cerberi ?
Num virus Echidnae membra mea depascitur ?
Aut tunica sanie tincta Nessi sanguinis ?
Illacrymabile & immedicabile malum hoc.

Et paulo post.

O sad and odious name ! a name so fell
Is this of melancholy, brat of hell.
There born in hellish darkness doth it dwell,
The Furies brought it up, Megera's teat,
Aletho gave it bitter milk to eat.
And all conspir'd a bane to mortal men,
To bring this devil out of that black den.
Jupiter's thunderbolt, not storm at sea,
Nor whirl-wind doth our hearts so much dis-
may.

What ? am I bit by that fierce Cerberus ?
Or stung by † serpent so pestiferous ?
Or put on shirt that's dipt in Nessus blood ?

My pain's past cure, Physick can do no good.
No torture of body like unto it, Siculi non in-
venire tyranni Majus tormentum, no strap-
pado's, hot irons, Phalaris bulls,

* Nec ira deum vincitur, nec tela, nec hostis,
Quantum sola nocet animis illapsa,
Joves wrath, nor devils can
Do so much harm to th' Soul of man.

All fears, griefs, suspicions, discontents, imbo-
nities, intemperities are swallowed up, and
drowned in this Euripus, this Irish sea, this
Ocean of misery, as so many small brooks ;
'tis coagulum omnium avummarum : which

* Ammianus applied to his distressed Palladius.
I say of our Melancholy man, he is the cream
of humane adversity, the quintessence, and
upshot ; all other diseases whatsoever, are but
flea-bittings to melancholy in extent : 'Tis the
pith of them all,

† Hospitium est calamitatis ; quid verbis o-
pus est ?

Quamcumque malam rem queris, illic repe-
ries :

What need more words : 'tis calamities Inn,
Where seek for any mischief, 'tis within ;
and a melancholy man is that true Prometheus,
which is bound to Caucasus ; the true Titius,
whose bowels are still by a vulture devoured
(as Poets feign) 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 seek for help, if a leg
or an arm ake, through any distemperature or
wound, or that we have an ordinary disease,
above all things whatsoever we desire help
and health, a present recovery, if by any

means possible it may be procured : we will
freely part with all our other fortunes, sub-
stance, endure any misery, drink bitter potions,
swallow those distastful pills, suffer our joynts
to be seared, to be cut off, any thing for fu-
ture health ; so sweet, so dear, so precious
above all other things in this world is life :
'tis that we chiefly desire, long and happy days,
* multos de Jupiter annos, increase of years all
men wish ; but to a melancholy man, nothing
so tedious, nothing so odious ; that which they
so carefully seek to preserve he abhors, he
alone ; so intolerable are his pains, some
make a question, *graviore morbi corporis an
animi*, whether the diseases of the body or
mind be more grievous, but there is no com-
parison, no doubt to be made of it, *multo enim
savior longeq; est atrocior animi, quam corpo-
ris cruciatus* (Lem. l. 1. c. 12.) the diseases
of the mind are far more grievous. — *Totum
hic pro vulnere corpus*, body and soul is mis-
affected here, but the soul especially. So
Cardan testifies *de rerum var. lib. 8. 40.*
^m Maximus Tyrim a Platonist, and Plutarch
have made just volumes to prove it. * *Dies
adimit aegritudinem hominibus*, in other di-
seases 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 Philoso-
phers, whether it be lawful for a man in such
extremity of pain and grief, to make away
himself : and how those men that so do, are
to be censured. The Platonists approve of it,
that it is lawful in such cases, and upon a ne-
cessity ; Plotinus l. de beatitud. c. 7. and So-
crates himself defends it, in Plato's Phedon,
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 general affirm it, Epictetus and

* Seneca amongst the rest, *quamcumque veram
esse viam ad libertatem*, any way is allowa-
ble, 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 ostium habet, death is al-
ways ready and at hand. Vides illum prae-
cipitem 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 himself
headlong (non serviam aiebat puer) to be
freed of his misery : Every vein in thy body,
if these be nimis operosi exitus, will set thee
free, quid tua refert finem facias an acci-
pias ? there's no necessity for a man to live in
misery. *Malum est necessitati vivere ; sed in
necessitate vivere, necessitas nulla est. Igna-
rus qui sine causa moritur, & stultus qui
cum dolore vivit. Idem epi. 58.* Wherefore
hath our Mother the earth brought out poi-
sons, saith * Pliny, in so great a quantity,
but that men in distress might make away
themselves ? which Kings of old had
ever

† Eben quis
Intus Scar-
pio, &c.
Seneca
Alb. 4.
Herc. OE.

* Silius
Italicus.

* Lib. 29.
i Hic omnis
imbonitas
& inflexi-
tas consti-
tuit, ut Tir-
ullianus
verbis
ostendat, orat.
ad martyres.
† Plantus.

k Viti Her-
culis.

* Persius

† Quid est
miserius in
vita, quam
vixisse nisi ?
Seneca.

m Rom. 2.
Libello, ad
graviore
passiones,
&c.
n Tir.

* Patet ex
istis ; si
pugnare
non vultis,
licet fu-
gere : quis
vos tenet
invidios ?
De provid.
cap. 8.
* Agamus
Dio Gra-
tius, quod
nemo invol-
tus in vita
tenetur po-
tuit.
† Epist. 26.
Seneca &
de sacra. 2.
cap. 15. &
Epist. 70.
& 12.

* Lib. 2.
cap. 83.
Terra mater
nostris mi-
seria.

ever in a readines, *ad incerta fortuna venenum sub custode promptum*, Livy writes, and Executioners alwayes at hand. *Pseusippus* being sick was met by *Diogenes*, and carried on his slaves shoulders, he made his moan to the Philosopher; but *Ipitty* thee not quoth *Diogenes*, *qui cum talis vivere sustines*, thou maist be freed when thou wilt, meaning by death.

* *Epist. 24.* * *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*, and those Campanian Senators in *Livy* (*Dec. 3. lib. 6.*) to escape the Roman tyranny, that poisoned themselves. *Themistocles* drank Bulls blood, rather than he would fight against his Countrey, and *Demosthenes* chose rather to drink poyson, *Publius Crassi filius*, *Censorius* and *Plancus*, those heroicall Romans to make away themselves, than to fall into their enemies hands. How many myriads besides in all ages might I remember, *qui sibi lethum Infantes peperere manu*, &c.

p Mac. 14. * *Rhais* in the *Macchabees* is magnified for it, 42. *Sampsons* death approved. So did *Saul* and *Jonas* sin, and many worthy men and women, quorum memoria celebratur in Ecclesia, saith

* *Vindicta* * *Lemichus*, for killing themselves to save their Chastity and honour, when Rome was taken, as *Austin* instances, l. 1. de Civit. Dei, cap. 16. *Jerom* vindicateth the same in *Ionam*, & *Ambrose* l. 3. de virginitate commendeth *Pelagia* for so doing. *Eusebius*, lib. 8. cap. 15. admires a Roman Matron for the same fact to save her self from the lust of *Maxentius* the Tyrant. *Adelhelmus*, Abbot of *Malmesbury* calls them *Beatas virgines quæ sic*, &c. *Titus Pomponius Atticus*, that wise, discreet, renowned Roman Senator, *Tully's* dear friend, when he had been long sick, as he 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; and 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 settled resolution he desired again they would approve of his good intent, and not seek to debort him from it: And so constantly died, precesque eorum taciturnâ sua obstinatione depressit. Even so did *Cicorellius 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, à cibis omnino abstinnit, neither he nor *Hispilla* his wife could divert him, but destinatus mori obstinate magis, &c. die he would, and die he did. So did *Lycurgus*, *Aristotle*, *Zeno*, *Chrysippus*, *Empedocles*, with myriads, &c. In wars for a man to run rashly upon imminent danger, and present death, is accounted valour and magnani-

mity, * to be the cause of his own, and many a thousands ruine besides, to commit wilful murder in a manner, of himself and others, is a glorious thing, and he shall be crowned for it. The *Massagata* in former times, † *Barbicarians*, and I know not what Nations besides, did stifle their old men, after seventy years, to free them from those grievances incident to that age. So did the inhabitants of the Island of *Choa*, because their aire was pure and good, and the people generally long lived, antevertebant fatum suum, priusquam mancerent, 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, (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. † And 'tis the same tenent which *Laertius* relates of *Zeno*, of old, Justè sapiens sibi mortem consciscit, si in acerbis doloribus versetur, membrorum mutilatione aut morbis agere curandis, and which *Plato* 9. de legibus approves, if old age, poverty, ignominy, &c. oppress, and which *Fabius* expresseth in effect (*Præfat. 7. Institut.*) Nemo nisi suâ culpâ diu dolet. It is an ordinary thing in *China* (saith *Mat. Riccius* the Jesuit) if they be in despair of better fortunes, or tyred and tortured with misery, to bereave themselves of life, and many times to spite their enemies the more, to hang at their door. *Tacitus* the Historian, *Plutarch* the Philosopher, much approve a voluntary departure, and *Aust. de civ. Dei* l. 1. c. 29. defends a violent death, so that it be undertaken in a good cause, nemo sic mortuus, qui non fuerat aliquando moriturus; quid autem interest, quo mortis genere vita ista finiatur, quando ille cui finitur, iterum mori non cogitur? &c. no man so voluntarily dies, but volens volens, he must die at last, and our life is subject to innumerable casualties, who knows when they may happen, utrum satius est unam perpeti moriendo, an omnes timere vivendo, rather suffer one, than fear all. Death is better than a bitter life, Ec. 30. 17. * And a harder choice to live in fear, than by once dying to be freed from all. *Theomvrotus* *Ambraciotes* perswaded I know not how many hundreds of his auditors, by a luculent oration he made of the miseries of this, and happiness of that other life, to precipitate themselves. And having read *Platos* divine tract de anima, for examples sake led the way first. That neat Epigram of *Calimachus* will tell you as much,

Jamque vale Soli cum diceret *Ambraciotes*,
In Stygios festur desiluisse lacus,
Morte nihil dignum passus: sed forte *Platonis*
Divini eximium de nece legit opus.

* *Calenus* and his *Indians*, hated of old to morborum semel moriendo, nullum deinceps formidare. y Car-

133

* As amongst
Turks and
others.

q Bohemus
de moribus
gent.

† *Alian.*
lib. 4. cap.

1. omnes
70. annum
egressos in-

terficiunt.

† Lib. 2.

Præfatim
quam tor-

mentum et
vita sit,

bona spe

fratas, a-

cetba vita

velut à

carere se

eximat, vel

ab aliis

eximi sua

voluntate

patiatur.

† Nam quis

amphoran

exsiccat

facem ex-

orbetur (St-

rica epist.

58.) quæ

in panis

& visum

viverit?

Stulti est

manere in

in vita

cum sit mi-

ser.

† *Expedit.*

ad *Sinas*

l. 1. c. 9.

† Vel bono-

rum dispa-

ratione, vel

malorum

passione

fracti &

fatigati,

vel manus

violentas

sibi infi-

riunt, vel ut

inimicis

faciant,

&c.

u So did

Anthony,

Galba, *Vit-*

ellius, *O-*

tho, *Aristo-*

tle him-

self, &c.

Ajax in

despair &

Cleopatra

to save her

honour.

* *Terentius*

deligitur

diu vivere

quam in

timore

tot

z Lequeus
precipuos,
cont. 1. l. 5.
quidam
naufragio
facto,
amissis tri-
bus liberis,
& uxore,
suspendit
se; precipi-
dit illi
quidam ex
pretorianis
libris la-
queum; A
librato
vires sit ma-
lificii.
Seneca.

* See Lip-
sius Manu-
duc. ad
Stoicam
philosophi-
am lib. 3.
dissert. 22.
D. Kings
14. Lect.
on Jonas.
D. Abbots
6. Lect.
on the
same Pro-
phet.

a Plantus.
* Martial.

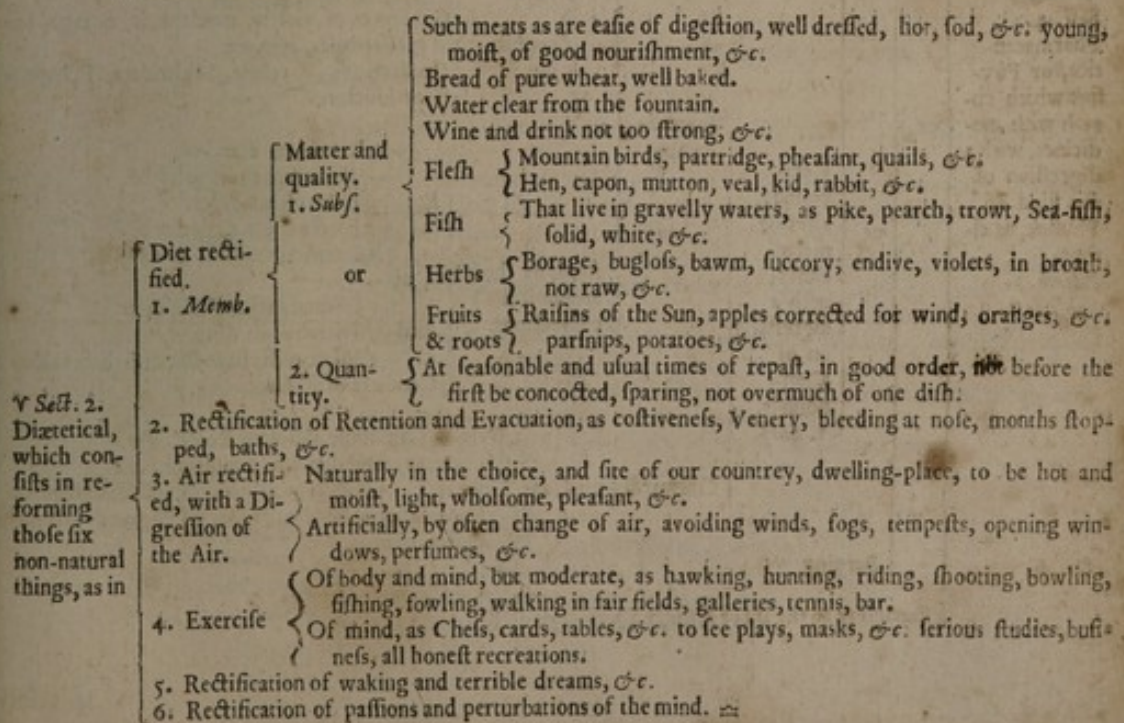
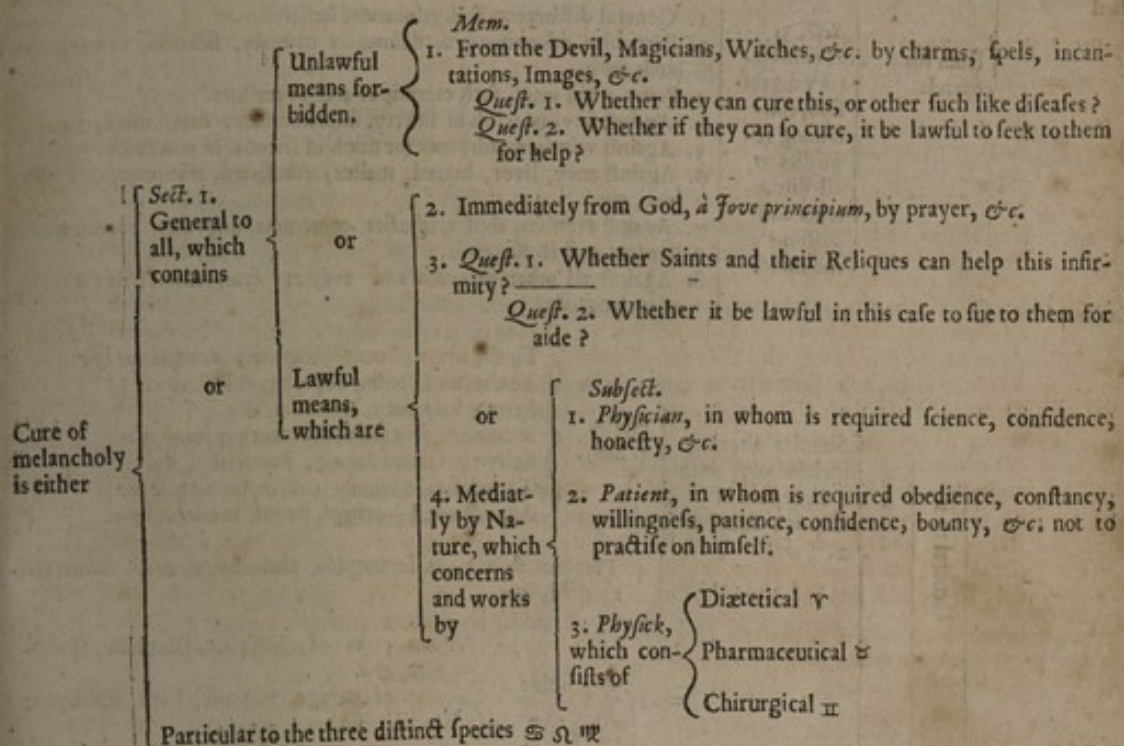
b As to be buried out of Christian burial with a stake. Idem Plato
9. de legibus, vult separatim sepeliri, qui sibi ipsis mortem consciscunt,
&c. lose their goods, &c.

die a natural death: the *Circumcellians* and *Donatists*, loathing life, compelled others to make them away, with many such: but these are false and Pagan positions, prophane Stoical Paradoxes, wicked examples, it boots not what Heathen Philosophers determine in this kind, they are impious, abominable, and upon a wrong ground. No evil is to be done that good may come of it; reclaims *Christus*, reclaims *Scriptura*, God, and all good men are against it: He that stabs another can kill his body; but he that stabs himself, kills his own soul. *Male 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 Comical Poet said) doth ill, because he doth but prolong his miseries. But *Lactantius* l. 6. c. 7. de vero cultu calls it a detestable opinion, and fully confutes it, lib. 3. de sap. cap. 18. and *S. Aug. in. ep. 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 stulta Philosophia*: so doth *Cyprian* de duplici martyrio; *Si qui sic moriantur, aut infirmitas, aut ambitio, aut dementia cogit eos*: 'tis meer madness so to do, * *furor est ne moriari 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 add, that in some cases, those hard

cenfures 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 shipwreck. ^d *P. Forestus* hath a story of two melancholy brethren, that made away themselves, and for so foul a fact, were accordingly censured, to be infamously buried, as in such cases they use: ^e *Seneca* to terrifie others, as it did the *Milesian Virgins* of old; but upon farther examination of their misery and madness, 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 miserece interfectori*; be justly offended with him as he was a murderer, but pity him now as a dead man. Thus of their goods and bodies, we 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 brook, the knife and the throat. *Quod cuiquam contigit, cuius potest*: Who knows how he may be tempted? It is his case, it may be thine: † *Qua 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 merciful unto us all.

c Nave
desolata
nautica,
in terribi-
lim ali-
quam scopu-
lam impin-
git.
d Obser-
vat.
e Seneca
trist. 1.
l. 2. c. 4.
Lex, Ho-
micida in
se insipul-
tas aspici-
atur, con-
tradictur;
Eo quod
affert sibi
actus sit
assiduis
malis; sum-
mam infa-
mam infa-
licitatem
suam in hoc
removet,
quod exi-
stimabat
licere mi-
sero mori.
† Bucha-
nan. Eleg.
lib.

The SYNOPSIS of the SECOND PARTITION.



Synopsis of the second Partition.

Memb. 6.
Passions &
perturbations
of the
mind recti-
fied

From him-
self

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 soft means, counsel, comfort, good persuasion, witty devices, fictions,
and if it be possible to satisfy his mind.

3. Musick of all sorts aptly applyed.

4. Mirth, and merry company.

or

from his
friends

Self. 3.

A consolatory digres-
sion, con-
taining re-
medies to
all discon-
tents and
passions of
the mind.

Memb.

1. General discontents and grievances satisfied.

2. Particular discontents, as deformity of body, sickness, baseness of
birth, &c.

3. Poverty and want, such calamities and adversities.

4. Against servitude, loss of liberty, imprisonment, banishment, &c.

5. Against vain fears, sorrows for death of friends, or otherwise.

6. Against envy, livor, hatred, malice, emulation, ambition, and self-
love, &c.

7. Against repulses, abuses, injuries, contempts, disgraces, contumelies,
slanders, and scoffs, &c.

8. Against all other grievous and ordinary symptoms of this disease
of melancholy.

General to all

Alterative

Simples altering
melancholy, with
a digression of
Exotick Simples
2. Subf.

Herbs.

3. Subf.

To the heart; borage, buglosse, Scorzonera, &c.

To the head; balm, hops, nenuphar, &c.

Liver; Eupatory, artemisia, &c.

Stomach; wormwood, centory, peniroyal.

Spleen; Ceterach, ash, Tamerisk.

To purifie the blood; endive, succory, &c.

Against wind; origan, fennel, anniseed, &c.

4. Pretious stones; as smaragdes, chelidones, &c. Minerals,
as gold, &c.

Self. 4.
Pharmaceu-
tice, or Phy-
sick which cu-
reth with me-
dicines, with a
digression of
this kind of
Physick, is ei-
ther

Memb. 1.

Subsect. 1.

or

or

Com-
pounds
altering
melan-
choly,
with a
digressi-
on of
Com-
pounds.
1. Subf.

Inward-
ly taken

Liquid

fluid

Wines; as of Hellebor, Buglosse, Tame-
risk, &c.

Syrups of borage, buglosse, hops, Epithyme,
endive, succory, &c.

or

consist-
ing.

Conserves of violets, maidenhair, borage, bu-
glosse, roses, &c.

Confections; Treacle, Mithridate, Eclegmes
or Linctures.

or

solid, as those
aromatical
confections.

hot

Diambra, dianthos.

Diamargaritum calidum.

Diamoschu dulce.

Electuarium de gemmis.

Lactificans Galeni & Rhazis.

or

Diamargaritum frigidum.

Diarrhodon Abbatis.

Diacorolli, diacodiū, with their tablets.

cold

Condites of all sorts, &c.

or

Outwardly used, as

Oyls of Camomile, Violets, Roses, &c.

Oyntments, alabastrum, populeum, &c.

Liniments, plaisters, cerotes, cataplasms, frontals,

fomentations, Epithemes, sacks, bags, odoraments,

posies, &c.

Purgings

Particular to the three distinct Species, S R M.

Medicines

Synopsis of the second Partition.

Medicines purging melancholy, are either <i>Memb. 2.</i>	Simple	purging melancholy.	1. <i>Subf.</i> Upward, as Vomits,	{ Asarabacca, Lawrell, White Hellebor, Scylla, or Sea-onion, Antimony, Tobacco.		
			Or Downward.	{ More gentle; as Sena, Epithyme, Polypody, Myrobalanes, Fumitory, &c.		
	or	3 <i>Subf.</i> Compounds purging melancholy.	2. <i>Subf.</i>	{ Stronger; Aloes, lapis Armenus, lapis lazuli, black hellebor.		
				{ Mouth		
	or	Superiour parts, or	or	swallowed,	{ Liquid, as Potions, Julips, Syrups, wine of Hellebor, bugloss, &c.	
					{ Solid, as lapis Armenus, and lazuli, pills of Indy, pills of Fumitory, &c.	
					{ Electuaries, Diafena, confection of Hamech, Hierologadium, &c.	
					{ Not swallowed, as gargarisms, masticatories, &c.	
	or	Noftrils;	or	fneezing powders, odouraments, perfumes, &c.	{ Inferiour parts, as Clysters strong and weak, and suppositories of Castilian soap, honey boyled, &c.	
					{ Phlebotomy, to all parts almost, and all the distinct Species.	
					{ With Knife, Horfleeches.	
					{ Cupping-glasses.	

II Chyrurgical physick, which consists of *Memb. 3.*

Cauteries, and searing with hot Irons, boaring.
Dropax and Synapismus.
Issues to several parts, and upon several occasions.

§. Sect. 5. Cure of head-melancholy. <i>Memb. 1.</i>	1. <i>Subsect.</i>	Moderate diet, meat of good juice, moistning, easie of digestion. Good Air. Sleep more than ordinary. Excrements daily to be voided by Art or Nature. Exercise of body and mind not too violent, or too remiss, passions of the mind, and perturbations to be avoided.				
	2.	Blood-letting if there be need, or that the blood be corrupt, in the arm, forehead, &c. or with Cupping-glasses.				
	3. Preparatives and purgers:	Preparatives; as Syrup of borage, bugloss, Epithyme, hops, with their distilled waters, &c. Purgers; as Montanus and Matthiolus Helleborismus, Quercetanus Syrup of Hellebor, Extract of Hellebor, Pulvis Hali, Antimony prepared, <i>Rulandi aqua mirabilis</i> : which are used, if gentler medicines will not take place; with Arnoldus <i>vinum buglossatum</i> , Sena, cassia, myrobalanes, <i>aurum potabile</i> , or before Hamech, Pil. Indæ, Hiera: Pil. de lap. Armeno, lazuli.				
	4. Averters.	Cardans nettles, frictions, clysters, suppositories, sneezings, masticatories, nals, cupping-glasses. To open the Hemorrhoids with horfleeches, to apply horfleeches to the forehead without scarification, to the shoulders, thighs. Issues, boaring, cauteries, hot irons in the suture of the crown:				
5: Cordials, resolvers, hinderers.		A cup of wine or strong drink. Bezbars stone, amber, spice. Conerves of Borage, Bugloss, Roses, Fumitory: Confection of Alcherimes. <i>Electuarium latificans Galeni & Rhafis, &c.</i> <i>Diamargaritum frig. Diaboraginum, &c.</i>				

Synopsis of the second Partition.

			<p>Odoraments of Roses, Violets. Irrigations of the head, with the decoctions of nymphaea, lettuce, mallows, &c. Epithemes, ointments, bags to the heart. Fomentations of oyl for the Belly. Baths of sweet water, in which were sod mallows, violets, roses, Water-lillies, Borage flowers, rams heads, &c.</p>
6. Correctors of accidents, as,	To procure sleep, and are	Inwardly taken,	<p>Simples, { Poppy, Nymphaea, Lettice, Roses, Purslane, Henbane, Mandrake, night-shade, opium, &c. or Compounds { Liquid, as Syrups of Poppy, Verbascum, Violets, Roses. Solid, as requies Nicolai, Philonium Romanum, Laudanum Paracelsi.</p>
		Outwardly used, as,	<p>Oyls of Nymphaea, Poppy, Violets, Roses, Mandrake, Nutmegs. Odoraments of Vinegar, rose-water, opium. Frontals of rose-cake, rose-vinegar, nutmeg. Oynments, alabastrum, unguentum populeum, simple or mixt with opium. Irrigations of the head, feet, sponges, Musick, murmur and noise of waters. Frictions of the head, and outward parts, sacculi of Henbane, wormwood at his pillow, &c.</p>
			<p>Against terrible dreams; not to sup late, or eat pease, cabbage, venison, meats heavy of digestion, use bawm, harts-tongue, &c. Against ruddiness and blushing, inward and outward remedies.</p>
2. Memb.	{	<p>Diet, preparatives, purges, averters, cordials, correctors, as before. Phlebotomy, in this kind more necessary, and more frequent. To correct and cleanse the blood with Fumitory, Sene, Succory, Dandelion, Endive, &c.</p>	
Cure of melancholy over the body.			
		Subsect. 1.	
		Phlebotomy if need require.	
		Diet, preparatives, averters, cordials, purgers, as before, saving that they must not be so vehement.	
		Use of penny-royal, wormwood, centaury sod, which alone hath cured many.	
		To provoke urine with anniseed, daucus, asarum, &c. and stools if need be by clysters and suppositories.	
		To respect the spleen, stomach, liver, hypochondries.	
		To use Treacle now and then in winter.	
		To vomit after meals sometimes, if it be inveterate.	
ing Cure of Hypochondriacal, or windy melancholy, 3. Memb.	To expel wind,	Inwardly taken,	<p>Simples, { Roots, { Galanga, gentian, Enula, Angelica, calamus Aromaticus, zedoary, china, condite ginger, &c. Herbs, { Pennyroyal, rue, calamint, bay-leaves, and berries, Scordium, Bettany, Lavander, camomile, centaury, wormwood, cummin, broom, orange pills. Spices, { Saffron, cinnamon, mace, nutmeg, pepper, musk, zedoary with wine, &c. Seeds, { Aniseed, fennel-seed, ammi, cari, cummin, nettle, bayes, parsley, grana paradisi.</p>
		Compounds, as	<p>Dianisum, Diagalanga, Diaciminum, dicalaminthes, Electuarium de baccis Lauri, Benedicta laxativa, &c. pulvis Carminativus, & pulvis descript. Antidotario Florentino, aromaticum rosatum, Mithridate.</p>
		or	<p>Outwardly used, as Cupping-glasses to the Hypochondries without scarification, oyl of camomile, rue, anniseed, their decoctions, &c.</p>



THE SECOND
PARTITION.
The CURE of
MELANCHOLY.

SECTION
THE FIRST } MEMBER.
SUBSECTION.

Unlawful Cures rejected.

In veterate Melancholy, howsoever it may seem to be a continue, 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 he be but willing to be helped.

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 several species. Of these

cures some be *Lawful*, some again *Unlawful*, which though frequent, familiar, and often used, yet justly censured, and to be controverted. As first, whether by these diabolical means, which are commonly practised by the Devil and his Ministers, Sorcerers, Witches, Magicians, &c. by Spells, Cabalistical words, Charms, Characters, Images, Amulets, Ligatures, Philtres, Incantations, &c. this disease and the like may be cured? and if they may, whether it be lawful to make use of them, those magnetical cures, or for our good to seek after such means 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 Maleficor. Heurnius, l. 3. pract. med. cap. 28. Calium lib. 16. c. 16. Delrio Tom. 3. Wierus lib. 2. de praestig. dam. Libanius, Lavater de spect. part. 2. cap. 7. Holbrenner*

^a Consil. 235. pro Abbate Italo.
^b Consil. 23 aut curabitur, aut certe minus afficietur, si volit.

Holbrenner the Lutheran in *Pistorium*, Polydor Virg. l. 1. de prodig. Tandlerus, Lemnius, (Hippocrates, and Avicenna amongst the rest) deny that spirits or devils have any power over us, and refer all with Pomponatius of Padua to natural causes and humours. Of the other opinion are Bodinus *Demonamantia* lib. 3. cap. 2. Arnoldus, Marcellus Empyrus, J. Pistorius, Paracelsus Apodix. Magic. Agrippa lib. 2. de occult. Philos. cap. 36. 69. 71. 72. & l. 3. c. 23. & 10. Marcellus Ficinus de vit. cœlit. 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 Snavius: Goclenius de ung. armar. Oswoldus Crollius, Ernestus Burgravius. Dr. Flud, &c. Cardan de subr. brings many proofs out of *Ars Notoria*, and Solomons decayed works, old *Hermes*, *Artesius*, *Costaben Luca*, *Picatrix*, &c. that such cures may be done. They can make fire it shall not burn, fetch back thieves or stoln goods, shew their absent faces in a glass, make Serpents lye still, stanch blood, salve gouts, epilepsies, biting of mad dogs, toothache, melancholy, & omnia mundi mala, make men immortal, young again as the Spanish Marquels is said to have done by one of his slaves, and some, which jugglers in China maintain still (as *Tragaltius* writes) that they can do by thier extraordinary skill in physick, and some of our modern Chymists by their strange limbecks, by their spels, Philosphers stones and charms. Many doubt, faith Nicholas Turrellus, whether the devil can cure such diseases he hath not made, and some flatly deny it, howsoever common experience confirms to our astonishment, that Magicians can work such feats, and that the devil without impediment can penetrate through all the parts of our bodies and cure such maladies, by means to us unknown. Danens in his tract de Sortiariis subscribes to this of Turrellus; *Erastus de lamiis*, maintaineth as much, and so do most Divines, that out of their excellent knowledge and long experience they can commit agents cum patientibus, colligere semina rerum, eaq; materia applicare, as *Austin* in *fers de Civ. Dei* & de Trinit. lib. 3. cap. 7. & 8. they can work stupend and admirable conclusions; we see the effects only, but not the causes of them. Nothing so familiar as to hear of such cures. Sorcerers are too common; cunning men, wizards, and white-witches, as they call them, in every village, which if they be sought unto, will help almost all infirmities of body and mind, *Servatores* in latine, and they have commonly St. *Catherines* wheel printed in the roof of their mouth, or in some other part about them, resistunt incantatorum prastigiis, (* *Boissardus* writes) morbos à sagis motos propulsant, &c. that to doubt of it any longer, or not to believe, were to run into that other Sceptical extreme of incredulity, faith Turrellus. Leo Snavius in his comment upon *Paracelsus* seemes to make it an art, which ought to be approved: *Pistorius* and others stily maintain the use of charms,

words, characters, &c. *Ars vera est, sed pauci artifices reperuntur*; 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 *Iosephus* eight books of antiquities, that Solomon so cured all the diseases of the mind by spels, charmes, and drove away devils, that Eleazar did as much before *Vespasian*. *Languis* in his medepist. holds *Iupiter Meneceates*, that did so many stupend cures in his times, to have used this art, and that he was no other than a Magician. Many famous cures are daily done in this kind, the Devil is an expert Physician, as *Godelman* calls him, lib. 1. c. 18. and God permits oftentimes these Witches, and Magicians to produce such effects, as *Lavater* cap. 3. lib. 8. part. 3. cap. 1. *Polyd. Virg.* lib. 1. de prodigiis, *Delrio* and others admit. Such cures may be done, and as *Paracelsus* Tom. 4. de morb. ament. stily maintains, they cannot otherwise be cured but by spels, seals, and spiritual physick, *Arnoldus* lib. de sigillis, sets down the making of them, so doth *Rulandus* and many others.

Hoc posito, they can effect such cures, the main question is, whether it be lawful in a desperate case, to crave their help, or ask a Wifards 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, *Fletere sinequant superos Acheront a movebunt*. It matters not, faith *Paracelsus*, whether it be God or the Devil, Angels or unclean spirits cure him, so that he be eased. If a man fall into a ditch, as he prosecutes 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 devil himself, or any of his ministers by Gods permission redeem me? He calls a 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 encourageh his patients to have a good faith, a strong imagination, and they shall find 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, they must be cured by incantation. *Constantinus* l. 4. approves of such remedies: *Bartolus* the Lawyer, *Peter Arodius rerum Judic.* lib. 3. tit. 7. *Salicetus Godefridus*, with others of that sect, allow of them; modo sint ad sanitatem, que à Magis sunt, secus non, so they be for the parties good, or not at all. But these men are confuted by *Remigius*, *Bodinus*, *dam.* lib. 3. cap. 2. *Godelmannus* lib. 1. cap. 8. *Wierus*, *Delrio* lib. 6. quest. 2. Tom. 3. mag. inquis. *Erastus de lamiis*; all our Divines, Schoolmen, and such as write cases of conscience are against it, the Scripture it self absolutely forbids it as a mortal sin, *Levit. cap. 18, 19, 20.* introducunt, aut interrogant, scient se fidem Christianam & baptismum præsumisse, & Apostatas esse. *Austin.* de superfl. observ. hoc passio à Deo deficitur ad diabolum, P. Mart.

*Deut. 18. &c. Rom. 8. 19. Evil is not to be done, that good may come of it. Much better it were for such patients that are so troubled, to endure a little misery in this life, than to hazard their souls health for ever, and as Delrio counselleth, much better dye, than be so cured. Some take upon them to expel Devils by natural remedies, and magical exorcisms, which they seem to approve out of the practice of the primitive Church, as that above cited of Josephus, Eleazar, Irenaeus, Tertullian, Austin. Eusebius makes mention of such, and Magick it self hath been publickly professed in some Universities, as of old in Salamanca in Spain, and Cracovia in Poland: but condemned Anno 1318. by the Chancelour and University of Paris. Our Pontifical Writers retain many of these adjurations, and forms of exorcisms still in the Church, besides those in Baptism used, they exorcise meats, and such as are possessed, as they hold, in Christs name. Read Hieron. *Mergus* cap. 3. *Pet. Tyrens*, part. 3. cap. 8. what exorcisms they prescribe, besides those ordinary means of fire, suffumigations, lights, cutting the air with swords, cap. 57. herbs, odours: Of which *Tostatus* treats, 2. *Reg. cap. 16. quest. 43.* you shall find many vain and frivolous superstitious forms of exorcisms among them, not to be tolerated, or endured:*

MEMB. 2.

Lawful Cures, first from God.

Being so clearly evinced as it is, all unlawful cures are to be refused, it remains to treat of such as are to be admitted, and those are commonly such which God hath appointed, by virtue of stones, herbs, plants, meats, &c. and the like, which are prepared and applied to our use, by art and industry of Physicians, who are the dispensers of such treasures for our good, and to be honoured for necessities sake, Gods intermediate ministers, to whom in our infirmities we are to seek for help. 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 ordinary means, is to do like him in *Esop*, that when his Cart was stalled, lay flat on his back, and cryed aloud, Help *Hercules*, but that was to little purpose, except as his friend advised him, *rotis rube ipse annitatis*, he whipt his horses withal, and put his shoulder to the wheel. God works by means, as *Christ* cured the blind man with clay and spittle:

Orandum est ut sit mens sana in corpore sano.

As we must pray for health of body and mind, so we must use our utmost endeavours to preserve and continue it. Some kind of Devils are not cast out but by fasting and prayer, and both necessarily required, not one without the other. For all the physick we

can use, art, excellent industry, is to no purpose without calling upon God, *Nil juvat immensas Cratere promittere montes*: It is in vain to seek for help, run, ride, except God blest us.

—non Siculi dapes

*Dulcem elaborabunt saporem,
Non animum cytharave cantus.*

Non domus & fundus, non aris acervus & auri

Aegroti possunt domino deducere febres.

With house, with land, with money, and with gold,

The masters fever will not be control'd.

We must use prayer and Physick both together: and so no doubt our prayers will be available, and our Physick take effect. 'Tis that *Hezekiah* practised, 2 *Kings* 20. *Luke* the Evangelist; and which we are enjoined, *Coloss. 4.* not the Patient only, but the Physician himself. *Hippocrates* an Heathen, required this in a good practitioner, and so did *Galen. lib. de Plat. & Hipp. dog. lib. 9. c. 15.* and in that tract of his, *an mores sequantur temp. cor. c. 11.* 'tis that which he doth inculcate, and many others. *Hyperius* in his first book *de sacr. script. lect.* speaking of that happiness and good success, which all Physicians desire and hope for in their cures, tells them that it is not to be expected, except with a true faith they call upon God, and teach their patients to do the like. The council of *Lateran*, Canon. 22. decreed they should do so; the Fathers of the Church have still advised as much: Whatsoever thou takest in hand (saith *Gregory*) let God be of thy counsel, consult with him; That healeth those that are broken in heart, (*Psal. 147. 3.*) and bindeth up their sores. Otherwise as the Prophet *Jeremy*, *Ecclesi. 38. cap. 46. 11.* denounced to *Aegypt*, In vain shalt thou use many medicines, for thou shalt have no health. It is the same counsel which *Comineus* that politick Historiographer gives to all Christian Princes, upon occasion of that unhappy overthrow of *Charles Duke of Burgundy*, by means of which he was extremely melancholy, and sick to death: in so much that neither Physick, nor perswasion could do him any good, perceiving his preposterous error belike, adviseth all great men in such cases, to pray first to God with all submission and penitency, to confess their sins, and then to use physick: The very same fault it was, which the Prophet reprehends in *Aza King of Juda*, that he relied more on Physick than on God, and by all means would have him to amend it. And 'tis a fit caution to be observed of all other sorts of men. The Prophet *David* was so observant of this precept, that in his greatest misery and vexation of mind, he put this rule first in practice. *Psal. 77. 3.* When I am in heaviness, I will think on God:

in consilium adhibeto. c. Commentar. lib. 7. ob infellecem paginam contristatus, in aegritudinem incidit, ita ut a medicis curari non posset. d. In his animi malis principi imprimis ad Deum precatur; & peccatis veniam exorat, inde ad medicinam, &c.

o Mori
prostat
quam su-
perstitiose
sanari,
Dijguis-
mag. l. 2.
c. 2. fcl. 1.
quest. 1.
tam. 3.

p P. Lam-
bard.

q Sufficit,
gladium
istius, &c.

r The Lord
hath cre-
ated me-
dicines of
the earth,
and he
that is
wise will
not abhor
them, Ec-
cles. 38. 4.
s My son,
fail not in
thy sick-
ness, but
pray unto
the Lord,
and he
will make
thee
whole,
Ecclesi. 38.
9.
tue omni
principium,
huc refer
exitum.
Hor. 3.
farm. Od. 6.

u Musick
and fine
fare can
do no
good.

x Hor. l. 1.

y. 2.

y Sincere

& Crassi

licet, non

hos Passio-

lus auras

undas a-

gens eripit

anquam a

miseria.

z Scientia

de Deo de-

bit in me-

dico infusa

est, Musae

Arads.

Sinat om-

nes langu-

res Deut.

For you

shall pray

to your

Lord, that

he would

prosper

that which

is given

for ease,

and then

use Phy-

sick for

the pro-

longing of

life.

a Omnes

opant

quandam

in medi-
na felici-

tatem, sed

hanc non

est quod

excellent,

nisi deum

vera fide

innocent,

atq; aegrot

similiter

ad arden-

tem voca-

tionem ex-

citent.

b Lammius

& Gregor.

exhor. ad

vitam opti-

infir.

c. 48.

Quicquid

meditatis

aggrede-

re, Deum

142

Pfal. 86. 4. *Comfort the soul of thy servant, for unto thee I lift up my soul: and verse 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 heaviness, they cryed to the Lord in their trouble, and he delivered them from their distresses.* And they have found good success in so doing, as David confesseth, Psal. 30. 12. *Thou hast turned my mourning into joy, thou hast loosed my sackloth, and girded me with gladness.* Therefore he advileth all others to do 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 duty in calling and relying upon God, out of a confidence on those remedies. ^f *Minutius* that worthy Consul of *Rome* in an Oration he made to his souldiers, was much offended with them, and taxed their ignorance, that in their misery called more on him than upon God. A general fault it is all over the world, and *Minutius* his speech concerns us all, we rely more on Physick, and seek ofner to Physicians, than to God himself. As much faulty are they that prescribe, as they that ask, respecting wholly their gain, and trusting more to their ordinary receipts and medicines many times, than to him that made them. I would wish all Patients in this behalf, in the midst of their melancholy, to remember that of *Siracides*, Ecc. 1. 12. & 12. *The fear of the Lord is glory and gladness, and rejoycing. The fear of the Lord maketh a merry heart, and giveth gladness, and joy, and long life: And all such as prescribe Physick, to begin in nomine Dei, as* ^h *Mesue* did, to imitate *Lalins* à *Fonte Eugubinus*, that in all his consultations still concludes with a prayer for the good success of his business; and to remember that of *Crato* one of their predecessors, *fuge avaritiam, & sine oratione & invocatione Dei nihil facias*, avoid covetousness, and do nothing without invocation upon God.

MEMB. 3.

Whether it be lawful to seek to Saints for aid 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 do us any good, it may be lawfully controverted. Whether their Images, Shrines, Reliques, consecrated things, holy water, medals, benedictions, those divine amulets, holy exorcisms, and the sign of the cross be available in this disease. The Papists on the one side flisy

maintain, how many melancholy, mad, demoniacal persons are daily cured at *S^t. Anthonies Church* in *Padua*, at *S^t. Vitus* in *Germany*, by our Lady of *Lauretta* in *Italy*, our Lady of *Sichem* in the *Low Countreys*: ^h *Que & cæcis lumen, agris salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi, curat, & in ipsos demones imperium exercet*: she cures halt, lame, blind, all diseases of body and mind, 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 news 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, *Perronella*: *S^t. Romanus* for such as are possessed: *Valentine* for the falling sickness; *S^t. Vitus* for mad men, &c. And as of old ^k *Pliny* reckons up Gods for all diseases, (*Febri sanum dicatum est*) *Lalins Giraldu* repeats many of her ceremonies: all affections of the mind were heretofore accounted gods, Love, and Sorrow, *Virtue*, *Honour*, *Liberty*, *Consumption*, *Impudency*, had their Temples, Tempests, Seasons, *Crepitus Ventris*, *Dea Vacuna*, *dea Cloacina*, there was a goddess of idleness, a goddess of the draught, or jakes, *Prema*, *Premunda*, *Priapus*, bawdy gods, and gods for all ^m Offences. *Varro* reckons up 30000 gods; *Lucian* makes *Podagra* the gout a goddess, and assigns 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 Chappel and Feasts, to whom (saith ⁿ *Macrobius*) they did offer sacrifice yearly, that she might be pacified as well as the rest. 'Tis no new thing, you see this of Papists; and in my judgment, that old doting *Lipsius*, might have suter dedicated his^o pen after all his labours, to this our goddess of Melancholy, than to his *Virgo Helenis*, and been her Chaplain, it would have become him better: But he, poor man, thought no harm in that which he did, and will not be persuaded but that he doth well, he hath so many patrons, and honorable precedents in the like kind, that justifie as much, as eagerly, and more than he there saith of his Lady and Mistress: read but superstitious *Coster* and *Gretsfers Traitt. de Cruce. Laur. Arcturus* *Fantens* de invoc. Sancti. *Bellarmino*, *de trio disc. mag.* Tom. 3. l. 6. *quæst. 2. sect. 3. Greg. Tolosanus* Tom. 2. lib. 8. cap. 24. *Syntax Strozius* *Cicogna* lib. 4. cap. 9. *Tyrens*, *Hieronymus Mengus*, and you shall find infinite examples of cures done in this kind, by holy waters, reliques, crosses, exorcisms, amulets, images, consecrated beads, &c. *Baradins* the Jesuit, boldly gives it out, that *Christs* countenance, and the virgin *Maries*, would cure melancholy, if one had looked stedfastly on them. *P. Morales* the Spaniard in his book *de pulch. Jes. & Mar.* confirms 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 mind to say *Enimus ad videndum filium*

^e Greg. Tolos. 2. l. 28. c. 7. *Syntax. In vestibulo templi Solomoni. Liber remedium cuiusque morbi fuit, quem revulsit Hezekias, quod populus neglecto Deo nec invocato, sanitatem inde petierat.*
^f *Minutius* l. 23. *Strepant aures clamoribus plorantium facierum, sepius nos quam deorum invocationum opem.*
^g *Rulandus* adjungit optimam orationem ad suam *Empiricorum. Nerviculis* consil. 25. ita concludit, *Monemus passim, &c. & plures alii, &c.*

^h *Lipsius.*ⁱ cap. 25.^k *Lib. 2.**cap. 7. de**Deo Mor-**bis in**genera de-**scriptis**diis repa-**mus.*^l *Selden.**prolog. c. 3.**de diis**Syris. Ro-**mus.*^m See *Li-**lli Giraldu**stigma de**diis, &c.*ⁿ 12. *Cal.**Januarii**serius cele-**brant. ut**augures &**animi soli-**itudinis**propitiata**depellat.*^o *Hanc di-**ve precam**consecravi,**Lipsius.*

p. Jodocus
Sincerus
itin. Gal-
lie 1617.
Hoc mente
captus de-
ducant, &
flatis ora-
tionibus,
sacrisque
precibus, in
illam le-
tiam dor-
mitam po-
nant, &c.
q. In Gallia
Narbonensi.
* Lib. de
orig. Fa-
lorum.

Collo fa-
spens &
pergamini
inscripta,
cum signo
crucis, &c.
r. Em. Aco-
sta cum re-
ram in
Oriente
q. a. fo-
clat. Jo-
la, Anno
1568.
Epist. Gon-
salvi Fer-
nandis,
An. 1560.
à Japonia.

[Spicel. de
morbis de-
moniacis,
sic à sacri-
ficulis para-
ti angustis
Magi-
cis corpori
illius, ut
stulta pla-
bucula per-
suadeant
tales cura-
ri à Sancto
Antonio.
* Printed
at London
4to by
J. Roberts.
1605.
t. Greg. 1.2.
Cujus fa-
num agro-
tantum
multitudi-
neris ferunt,
undiquaque
& tabellis
pendenti-
bus, in
quibus sa-
nati las-
civores
erant in-
scripti.

filium *Mariæ*, let us see the son of *Mary*, as they do now post to *S^t Antonies* in *Padua* or to *S^t Hillaries* at *Poitiers* in *France*. In a closet of that church, there is at this day *S^t Hillaries* bed to be seen, to which they bring all the mad men in the country, and after some prayers and other ceremonies, they lay them down there to sleep, and so they recover. It is an ordinary thing in those parts, to send all their mad men to *S^t Hillaries* cradle. They say the like of *S^t Tubery* in another place. *Giraldus Cambrensis* Itin. Camb. c. 1. tells strange stories of *S^c. Ciri-
cius* 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 sign of the crosse, will produce like effects. Read *Lipomannus* or that golden legend of *Iacobus de Voragine*, you shall have infinite stories, or those new relations of our *Jesuits* in *Iapona* and *China*, of *Mat. Riccius*, *Acosta*, *Loiola*, *Xaverius* life, &c. *Jasper Belga* a Jesuit, cured a mad woman by hanging *S^c. Johns* Gospel about her neck, and many such. Holy-water did as much in *Iapona* &c. Nothing so familiar in their works, as such examples.

But we on the other side, seek to God alone. We say with *David*, *Psf. 46. 1. God is our hope and strength, and help in trouble, ready to be found.* For their catalogue of examples, we make no other answer, but that they are false fictions, or diabolical illusions, counterfeit miracles. We cannot deny but that it is an ordinary thing on *S^c. Antonies* day in *Padua*, to bring divers mad men & demoniacal persons to be cured: yet we make a doubt whether such parties be so affected indeed, but prepared by their priests, by certain oynments and drams, to cosen the commonalty, as * *Hildesheim* well saith, the like is commonly practised in *Bohemia* as *Mathiolus* gives us to understand in his preface to his comment upon *Dioscorides*. But we need not run so far for examples in this kind, we have a just volume published at home to this purpose. * *A declaration of Egregious popish impostures, to with-draw the hearts of religious men under pretence of casting out devils, practised by Father Edmunds, alias Weston a Jesuit, and divers Romish priests his wicked associates, with the several parties names, confessions, examinations, &c. which were pretended to be possessed.* But these are ordinary tricks only to get opinion and money, meer impostures. *Æsculapius* of old, that counterfeit God, did as many famous cures; his temple (as * *Strabo* relates) was daily full of patients, and as many several 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 * *La-
tiantius* lib. 2. de orig. erroris, c. 17. ob-
serves. The same *Jupiter*, and those bad An-
gels are now worshipped, and adored by the
name of *S^c. Sebastian*, *Barbara*, &c. *Christo-
pher* and *George* are come in their places.
Our Lady succeeds *Venus* (as they use her in
many offices) the rest are otherwise supplied,
as * *Lavater* writes, and so they are deluded.
And God often winks at these impostures,
because they forsake his word, and betake
themselves to the Devil, as they do that seek
after Holy water, crosses, &c. *Wierus* lib. 4.
cap. 3. What can these men plead for them-
selves more than those heathen gods, the same
cures done by both, the same spirit that se-
duceth: but read more of the Pagan gods ef-
fects in *Austin de Civitate Dei* l. 10. cap. 6.
and of *Æsculapius* especially in *Cicogna* l. 3.
cap. 8. or put case they could help, why should
we rather seek to them, than to Christ him-
self, since that he so kindly invites us unto
him, Come unto me all ye that are heavy laden,
and I will ease you, *Matth. 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 ransom for all
men. We know that we have an Advocate
with the Father, *Jesus Christ* (1 *John* 2. 1.)
that there is no other name under heaven, by
which we can be saved, but by his, who is al-
ways ready to hear us, and sits at the right
hand of God, and from whom we can have
no repulse, *solus vult, solus potest, curat uni-
versos tanquam singulos, & unumquemque
nostrum ut solum*, we are all as one to him, he
cares for us all as one, and why should we then
seek to any other but to him?

MEMB. 4.

SUBSECT. 1:

Physiath, 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 ne-
cessary, and especially conducing to the good
of mankind. Next therefore to God in all
our extremities (for of the most high cometh
healing, *Ecclus* 38. 2.) we must seek to,
and rely upon the Physitian, who is *Mannus
Dei*, saith *Hierophilus*, and to whom he hath
given knowledge, that he might be glorified
in his wondrous works: With such doth he
heal men, and taketh away their pains,
Ecclus 38. 6, 7. when thou hast need of him,
let him not go from thee. The hour may come
that their enterprises may have good success;
ver. 13: It is not therefore to be doubted, that
if we seek a Physitian as we ought, we may be
eased of our infirmities, such a one I mean as is
sufficient, and worthily so called; for there be
many Mountebanks, Quack-salvers, Empiricks,
in every street almost, and in every village;
that take upon them this name, make this no-
ble

143
u. Melli an-
geli samp-
serant olim
nomen Jo-
vis, Jovo-
nis, Apelli-
nis, &c.
quos Gent-
es deos
crediderunt.
vnde S. Se-
bastianus,
Biblar. c.
&c. nomen
habent, &
aliquam.
x. Part. 2.
cap. 9. de
spicil. Vene-
ri sublima-
ant Virg-
nem Mari-
am.
y. Ad her-
ludibria De-
as committet
frequentur
abi relitio
verbo Dei,
ad Sata-
nam curri-
tur, quales
hi sunt, qui
aquam
lastralem,
crucem, &c.
labrica fi-
dei boni-
tatem offe-
rant.
z. Charior
est ipse
bona, quam
sibi, Paul.
a. Bernard;
b. Austin!

ble 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, skilful, honest, &c. of whose duty *Wecker*, *Antid. cap. 2.* & *Syntax. med. Crato. Julius Alexandrinus medic. Heurnius prax. med. lib. 3. cap. 1.* &c. treat at large. For this particular disease,

d Tom. 4.
Tract. 3. de
motibus
amentium,
horum mal-
ti non nisi
à Magis
curandi &
Astrologis,
quoniam
origo ipsa
à oculis pe-
tenda est.
e lib. de
Podagra.
f Sill. 5.

g Langius,
J. Caser.
claudius
consult.

h Predesti-
natum ad
hunc cu-
randum.

i Heliebors
curat, sed
quod ab
omni datis
medico vo-
nam est.

* Antid.
gen. lib. 3.
cap. 2.

k Quod
septi evi-
nit. lib. 3.
cap. 1. cum
non sit ne-
cessitas.
Fragra sa-
tigant re-
mediis
aegros, qui
villus ra-
tione cura-
ri possunt,
Heurnius.

him that shall take upon him to cure it, ^d *Paracelsus* will have to be a Magician, a Chymist, a Philosopher, an Astrologer; *Thurnesserus*, *Severinus* the Dane, and some other of his followers, require as much: many of them cannot be cured but by Magick. ^e *Paracelsus* is so stiff for those Chymical medicines, that in his cures he will admit almost of no other Physick, deriding in the mean time *Hippocrates*, *Galen*, and all their followers: but *Magick*, and all such remedies I have already censured, and shall speak of Chymistry ^f elsewhere. Astrology is required by many famous Physicians, by *Ficinus*, *Crato*, *Fernelius*, & doubted of, and exploded by others. I will not take upon me to decide the controversie my self, *Johannes Hossurtus*, *Thomas Boderius*, and *Maginus* in the preface to his Mathematical physick, shall determine for me. Many Physicians explode Astrology in physick (saith he) there is no use of it, *nam artem ac quasi temerariam inselantur*, ac gloriam sibi ab ejus imperitiis aucupari; but I will reprove Physicians by Physicians, that defend and profess it, *Hippocrates*, *Galen*, *Avicen*, &c. that count them butchers without it, *homicidas medicos Astrologie 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 herbs, of administering, Astrologically observed; in which *Thurnesserus*, and some *Iatromathematical* professors, are too superstitious in my judgement. ⁱ *Heliebors* 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 namque est* (as ^{*} *Wecker* notes) *inter ipsos cruciatus ingens pecuniam exposcere*, as an hungry Chyrurgion often produce and wiew-draw his cure, so long as there is any hope of pay,

Non missura cutem, nisi plena cruoris hirudo.

Many of them to get a fee, will give Physick to every one that comes, when there is no cause, and they do so irritare silentem morbum, as ^k *Heurnius* complains, stir up a silent disease, as it often falleth out, which by good counsel, good advice alone, might have been happily composed, or by rectification of those six non-natural things otherwise cured. This is *Natura bellum inferre*, to oppugn nature, and to make a strong body weak. *Ar-*

noldus in his eighth and eleventh Aphorisms gives cautions against, and expressly forbiddeth it. ^l *A wise Physician will not give Physick, but upon necessity, and first try medicinal dyets, before he proceed to medicinal cure.* ^m In another place he laughs those men to scorn, that think *longis syrupis expugnare demones & animi phantasmata*, they can purge phantastical imaginations, and the Devil 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 Symptoms, 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 stir up the humour, and not to purge it, doth often more harm than good. *Montanus consil. 30.* inveighs against such perturbations, *that purge to the halves, tire nature, and molest the body to no purpose.* ^p 'Tis a crabbed humour to purge, and as *Laurentius* calls this disease, the reproach of Physicians; *Bessardus*, *flagellum medicorum*, their lash; and for that cause, more carefully to be respected. Though the patient be averse, saith *Laurentius*, desire help, and refuse it again, though he neglect his own health, it behoves a good Physician, not to leave him helpless. But most part they offend in that other extrem, they prescribe too much physick, and tire out their bodies with continual potions, to no purpose. *Aetius tetrabib. 2. 2. ser. cap. 90.* will have them by all means therefore ^q to give some respite to nature, to leave off now and then; and *Laelius à Fonte Engubinus* in his consultations, found it (as he there witnesseth) often verified by experience, ^r that after a deal of Physick to no purpose, left to themselves, they recovered. 'Tis that which *Nic. Piso*, *Donatus Altomarus*, still inculcate, *dare requiem Naturæ*, to give nature rest.

SUBJECT. 2.

Concerning the Patient.

When these precedent cautions are accurately kept, and that we have now got a skilful, an honest Physician to our mind, if his patient will not be conformable, and content to be ruled by him, all his endeavours will come to no good end. Many things are necessarily to be observed and continued on the patients behalf; First that he be not too negligently miserable of his purse, or think it too much he bestows upon himself, and to save charges endanger his health. The *Abderites*, when they sent for *Hippocrates*, promised him what reward he would, ^s all the gold they had, if all the city were gold he should have it. *Naaman* the Syrian, when he went into *Israel* to *Elisha* to be cured of his leprosie, took with him ten talents of silver, six thousand pieces of gold, and ten change of raiments,

l Modestas & sapiens medicus, nunquam properabit ad pharmacum, nisi cogente necessitate.
41. Aphor. prudens & pius medicus cibis prius medicinalibus quam medicinis puris morbum expellere satagat.
m Brev. l. c. 18.
n Similitudo sepe bonis medicis imponit.
o Qui melancholicis praeberet reproach of Physicians; flagellum medicorum, their lash; and for that cause, more carefully to be respected.
p Nature Physick to no purpose, left to themselves, they recovered.
q Plerique hoc morbo medicina nihil proficisse vident, & sui demissi solvantur.
r Nature remissionem dare oportet.
s Abderitani q. Hippoc. & Elisha quid aurum esset, si tota urbs perficeretur, etiam si tota urbs nostra esset.

ments, (2 Kings 5. 5.) Another thing is, that out of bashfulness he do not conceal his grief; if ought trouble his mind, 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 defer it too long.

† Seneca. *Qui blandiendo dulce nutrit malum, Sero recusat ferre quod subiit jugum.* Et

† Per. 3. *Helleborum frustra cum jam cutis agra tumebit, Poscentes videas; venienti occurrere morbo.*

He that by cherishing a mischief doth provoke, Too late at last refuseth to cast off his yoke.

When the skin swells, to seek it to appease With Hellebor, is vain; meet your disease.

By this means many times, or through their ignorance in not taking notice of their grievance and danger of it, contempt, supine negligence, extenuation, wretchedness and perverseness, they undo themselves. The Citizens, I know not of what City now, when rumour was brought their enemies were coming, could not abide to hear it; and when the plague begins 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 ready to surprize them, they begin to fortifie and resist when 'tis too late; when the sickness breaks 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 do worse, than take any of it. Barbarous immanity (Melancthon terms it) and folly to be deplored, so to contemn the precepts of health, good remedies, and voluntarily to pull death, and many maladies upon their own heads. Though many again are in that other extrem too profuse, suspicious, and jealous of their health, too apt to take physick on every small occasion, to aggravate every slender passion, imperfection, impediment: if their finger do but ache, run, ride, send for a Physician, as many Gentlewomen do, that are sick, without a cause, even when they will themselves, upon every toy or small discontent, and when he comes, they make it worse than it is, by amplifying that which is not. * Hier. Cappivaccius sets it down as a common fault of all melancholy persons, to say their symptoms are greater than they are, to help themselves. And which y Mercenialis notes, consil. 53. to be more troublesome to their Physicians, than other ordinary patients, that they may have change of physick.

A third thing to be required in a Patient, is

confidence, to be of good cheer, and have sure hope that his Physician can help him.

¹⁴⁵ Damascen the Arabian, requires likewise in the Physician himself, that he be confident he can cure him, otherwise his physick will not be effectual, and promise withal that he will certainly help him, make him believe so at least. ² Galeottus gives this reason, because the form of health is contained in the Physicians mind, and as Galen holds, ³ confidence and hope do more good than physick; he cures most in whom most are confident. Axiocus sick almost to death, at the very sight of Socrates recovered his former health. Paracelsus assigns it for an only cause, why Hippocrates was so fortunate in his cures, not for any extraordinary skill he had; ⁴ but because the common people had a most strong concept of his worth. To this of confidence we may add perseverance, obedience and constancy, not to change his Physician, or dislike him upon every toy; for he that so doth (saith ⁵ Janus Damascen) or consults with many, falls into many errors; or that useth many medicines. It was a chief caveat of ⁶ Seneca to his friend Lucilius, that he should not alter his Physician, or prescribed physick: Nothing hinders health more; a wound can never be cured that hath several plaisters. Crato consil. 186. taxeth all melancholy persons of this fault: ⁷ 'Tis proper to them, if things fall not out to their mind, and that they have not present ease, to seek another, and another; (as they do commonly that have fore eyes) twentyone after another, and they still promise all to cure them, try a thousand remedies; and by this means they increase their malady, make it most dangerous and difficult to be cured. They try many (saith ⁸ Montanus) and profit by none: and for this cause consil. 24. he enjoyns his patient before he take him in hand, ⁹ perseverance and sufferance, for in such a small time no great matter can be effected, and upon that condition he will administer physick, otherwise all his endeavour and counsel would be to small purpose. And in his 31. counsel for a notable Matron, he tells her ¹⁰ if she will be cured, she must be of a most abiding patience, faithful obedience, and singular perseverance; if she remit, or despair, she can expect or hope for no good success. Consil. 230. for an Italian Abbot, he makes it one of the greatest reasons, why this disease is so incurable, ¹¹ because the parties are so restless, and impatient; and will therefore have him that intends to be eased, ¹² to take physick, not for a month, a year, but milks, also to apply himself to their prescriptions all the dayes of his life. Last of all, it is required that the patient be not too bold to practise

Dum ad varia se conferant, nullo proficiunt. h. Imprimis hoc statueret oportet, requiri perseverantiam, & tolerantiam. Exiguus enim tempore nihil ex. c. i. Si curari vult, opus est pertinaci perseverantia, fidei obedientia, & patientia singulari, si tedit aut desipere, nullum habebit effectum. h. Agitudine amittunt patientiam, & inde morbi incurabiles. i. Non ad mensem aut annum, sed oportet tota vita curricula carationi operam dare.

upon

u De anim. ma. Barba- ra tamen immanitate, & deplo- randa inscitia contemunt precepta sanitatis, mortem & morbos al- tro accer- sunt. x Consil. 173. & Scoltzo. Melanch. Agororum hoc fere proprium est, ut gra- viora di- cant esse symptoma- ta, quam ve- ra sunt. y Melan- cholici ple- rumque medicis sunt mole- sti, ut alia aliis ad- jungant.

z Oportet infirmo im- primis se- latem, at- que pro- mittere ut si ipse despe- rit. Not- lam medi- camentum efficax, nisi medicus iram sui- rit fortis imaginati- onis. a De pro- miff. doct. cap. 15. Quoniam sanitatis formam animi me- dici conti- nent. b Spes & confidendi- plas valent quam me- dicina. c Falsitas in medi- cina ob- fidem Eth- nicorum. d Aphorif. 89. Agere qui pluri- mos consa- lis medi- cos, plerum- que in erro- rem singu- larum ca- dit. e Nihil ita facili- tem impe- dit, ac re- mediorum crebra mu- tatio, nec vult vul- nus ad ci- catricem in- quo diversa medica- menta tra- ctantur. f Melancholico- rum proprium, quam ex- terarum ar- bitrio non fit subita mutatio in- tera me- dicas qui quidvis, &c. g Consil. 31. Dum ad varia se conferant, nullo proficiunt. h Imprimis hoc statueret oportet, requiri perseverantiam, & tolerantiam. Exiguus enim tempore nihil ex. c. i. Si curari vult, opus est pertinaci perseverantia, fidei obedientia, & patientia singulari, si tedit aut desipere, nullum habebit effectum. h. Agitudine amittunt patientiam, & inde morbi incurabiles. i. Non ad mensem aut annum, sed oportet tota vita curricula carationi operam dare.

upon himself, without an approved Physicians consent, or to try conclusions, if he read a receipt in a book; for so, many grossly mistake, and do themselves more harm than good. That which is conducing to one man, in one case, the same time is opposite to another. *An Ass and a Mule went laden over a brook, the one with salt, the other with wooll: the Mules pack was wet by chance, the salt melted, his burden the lighter, and he thereby much eased: He told the Ass, who thinking to speed as well, wet his pack likewise at the next water, but it was much the heavier, he quite tired. So one thing may be good and bad to several parties, upon divers occasions. *Many things* (saith *m Pe-nottus*) are written in our books, which seem to the Reader to be excellent remedies, but they that make use of them, are often deceived, and take for Physick poyson. I remember in *Valleriola's* observations, a story of one *John Baptist a Neopolitan*, that finding by chance a Pamphlet in *Italian*, written in praise of *Hellebor*, would needs adventure on himself, and took one dram for one scruple, and had he not been sent for, the poor fellow had poysoned himself. From whence he concludes out of *Damascenus* 2. & 3. *Aphorif.* that without exquisite knowledge, to work out of books is most dangerous: how unsavoury a thing it is to believe Writers, and take upon trust, as this patient perceived by his own peril. 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 own person; but had not some of his familiars come to visit him by chance, he had by his indiscretion hazarded himself: many such I have observed. These are those ordinary cautions, which I should think fit to be noted, and he that shall keep them, as *Montanus* saith, shall surely be much eased, if not thoroughly cured.

SUBJECT. 3.

Concerning Physick.

Physick it self in the last place is to be considered; for the Lord hath created medicines of the earth, and he that is wise will not abhorre them, *Ecclus* 38.4. ver. 8. of such doth the Apothecary make a confecti-on, &c. Of these medicines there be divers and infinite kinds, Plants, Metals, Animals, &c. and those of several natures, some good for one, hurtful to another: some noxious in themselves, corrected by art, very wholesome and good, simples, mixt, &c. and therefore left to be managed by discreet and skilful Physicians, and thence applyed to mans use. To this purpose they have invented method, and several rules of art, to put these remedies in order, for their particular ends. Physick (as *Hippocrates* defines it) is nought else but Addition and subtraction; and as it is required in

all other diseases, so in this of melancholy it ought to be most accurate, it being (as *Mercurialis* acknowledgeth) so common an affection in these our times, and therefore fit to be understood.* Several precripts and methods I find in several men, some take upon them to cure all maladies with one Medicine, severally applyed, as that *Panacea*, *Aurum potabile*, so much controverted in these dayes, *Herba solis*, &c. *Paracelsus* reduceth all diseases to four principal heads, to whom *Severinus*, *Ravelsaus*, *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*, *Furures*, *Scabs*, &c. To *Gout*, *Stone*, *Cholick*, *Tooth-ache*, *Head-ache*, &c. To *Dropsie*, *Agues*, *Jaundies*, *Cachexia*, &c. To the *Falling-sickness*, belong *Palsie*, *Vertigo*, *Cramps*, *Convulsions*, *Incubus*, *Apoplexy*, &c. * If any of these four principal be cured (saith *Ravelsaus*) all the inferiour are cured, and the same remedies commonly serve: but this is too general, and by some contradicted: for this peculiar disease of Melancholy, of which I am now to speak, I find several cures, several methods and precripts. They that intend the practick cure of Melancholy, saith *Ducretus* in his notes to *Hollerius*, set down nine peculiar scopes or ends; *Savonarola* prescribes seven especial Canons. *Alianus Montaltus* cap. 26. *Faventinus* in his *Empiricks*, *Hercules de Saxonia*, &c. have their several injunctions and rules, all tending to one end. The ordinary is threefold, which I mean to follow. *Diastemid*, *Pharmaceutica*, and *Chirurgica*, Diet or Living, Apothecary, Chirurgery, which *Wecker*, *Crato*, *Guianerius*, &c. and most prescribe; of which I will insist, and speak in their order.

SECT. 2.

MEMB. 1.

SUBJECT. 1.

Dyet rectified in substance.

Yet *Diastemid*, *Victus* or Living, according to *Fuchsius* and others, comprehend those six non-natural things, which I have before specified are especial causes, and being rectified, a sole or chief part of the cure. *Johannes Arculanus* cap. 16. in 9. *Rhasis*, accounts the rectifying of these six, a sufficient cure. *Guianerius* Tract. 15. cap. 9. calls them, *proprium & primam curam*, the principal cure: so doth *Montanus*, *Crato*, *Mercurialis*, *Altomarus*, &c. first to be tried. *Lemnius* instit. cap. 22. names them the hinges of our health, no hope of recovery without them. *Reinerus Solenander* in his seventh consultation for a *plenumque regimen rerum sex non-naturalium. u Et in his potissima sanitas consistit.*

Spanish

Spanish young Gentlewoman, that was so melancholy she abhorred all company, and would not sit at table with her familiar friends, prescribes this physick above the rest, *no good to be done without it. **Arctens lib. 1. cap. 7.* an old Physitian, is of opinion, that this is enough of it self, if the party be not too far gone in sickness. **Crato* in a consultation of his for a noble patient, tells him plainly, that if his Highness will keep but a good dyett, he will warrant him his former health. **Montanus Consil. 27.* for a Nobleman of France, admonisheth his Lordship to be most circumspect in his dyett, or else all his other Physick will be to small purpose. The same injunction I find verbatim in *J. Caesar Claudinus, Respons. 34. Scoltzi consil. 183. Trallianus lib. 2. cap. 16. lib. 1. Lelius à fonte Engubinus* often brags, that he hath done more cures in this kind by rectification of Dyett, than all other physicks besides. So that in a word, I may say to those melancholy men, as the Fox said to the Weezel, that could not get out of the garner, *Macra carum repetes, quem macra subisti*, the fix non-natural things caused it, and they must cure it. Which howsoever I treat of, as proper to the Meridian of Melancholy, yet nevertheless, that which is here said with him in **Tully*, though writ especially for the good of his friends at *Tarentum* and *Sicily*, yet it will generally serve most other diseases, and help them likewise, if it be observed.

*ita laborantes, villa potius quam medicamentis curasse. *i. de febribus Tarentinis & Siculis. c. Mado non multum elongatur.*

Of these fix non-natural things, the first is Dyett, properly so called, which consists in meat and drink, in which we must consider Substance, Quantity, Quality, and that opposite to the precedent. In Substance, such meats are generally commended, which are moist, easie of digestion, and not apt to ingender wind, nor fried nor roasted, but sod (saith *Valescius, Altomarus, Piso, &c.*) hot and moist, and of good nourishment: *Crato Consil. 21. lib. 2.* admits rosted meat, *if the burned and scorched superficies; the brown we call it, be pared off. *Salvianus lib. 2. cap. 1.* cries out on cold and dry meats; *young flesh and tender is approved, as of Kid, Rabbits, Chickens, Veal, Mutton, Capons, Hens, Partridge, Pheasant, Quails, and all mountain birds, which are so familiar in some parts of Africa, and in Italy, and as **Dublinius* reports, the common food of Boors and Clowns in *Palestina*. *Galen* takes exception at Mutton, but without question he means that rammy mutton, which is in Turkey and Asia minor, which have those great fleshy tails, of forty eight pound weight, as *Vertomannus* witnesseth, *na-vig. lib. 2. cap. 5.* The lean of fat meat is best, and all manner of broths, and pottage, with borage, lettuce, and such wholesome herbs are excellent good, specially of a Cock boyled; all spoon meats *Arabians* commend

brains, but **Laurentius c. 8.* excepts against them, and so do many others; Eggs are justified as a nutritive wholesome meat, Butter and Oyl may pass; but with some limitation; so **Crato* confines it, and to some men sparingly at set times, or in sauce, and so sugar and honey are approved. All sharp and sowre sauces must be avoided, and spices, or at least seldom used: and so saffron sometimes in broth may be tolerated; but these things may be more freely used, as the temperature of the party is hot or cold, or as he shall find inconvenience by them. The thinnest, whitest, smallest wine is best, not thick, nor strong; and so of beer, the middling 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:

i. Mercurialis consil. 88. acerbis omnia evitentur;

Pure, thin, light water by all means use, of good smell and taste, like to the air in sight, such as is soon hot, soon cold, and which *Hippocrates* so much approves, if at least it may be had. Rain water is purest, so that it fall not down in great drops, and be used forthwith, for it quickly putrefies. Next to it fountain water that riseth in the East, and runneth Eastward, from a quick running spring, from flinty, chalky, gravelly grounds: and the longer a river runneth, it is commonly the purest, though many springs do yield the best water at their fountains. The waters in hotter Countreys, as in Turkey, Persia, India, within the Tropicks, are frequently purer than ours in the North, more subtile, thin, and lighter, as our Merchants observe by four ounces in a pound, pleasanter to drink, as good as our Beer, and some of them as *Chosrois* in Persia, preferred by the Persian Kings; before wine it self.

**Clitorio quicunque sitim de fonte levavit Vina fugit gaudetque meris abstemius undis.* lib. 15. Many rivers I deny not are muddy still, white, thick, like those in China, Nilus in Egypt, Tiberis at Rome, but after they be settled two or three dayes, defecate and clear, very commodious, useful and good. Many make use of deep wells, as of old in the holy Land, lakes, cisterns, when they cannot be better provided; To fetch it in *Caris* or *Gundilo's*, as in Venice, or Camels backs, as at Cairo in Egypt, **Rad-zivilius* observed eight thousand Camels daily there, employed about that business; Some keep it in Trunks, as in the East Indies, made four square with descending steps, and tis not amiss: For I would not have any one so nice as that *Gracian Calis*, sister to *Nicephorus Emperor of Constantinople*; and *married to *Dominicus Silvius Duke of Venice*, that out of incredible wantonness, *communi aqua uti volebat*, would use no Vulgar water; but she died tanta (saith mine author) *feridissimi puris copia*, of so fustome a disease, that no water could wash her clean: **Plato* would not

Quimica Namacho. b Not fryed or buttered, but porched. c Consil. 16. Non improbat butyram & oleum, si tam men plus sit, non profundatur: facchari & mellis usus, utiliter ad ciborum condimentum componatur.

* Nihil hic agendum sine exquisita viscerum ratione, &c. y Si recens malum sit, ad primum habendum recuperandum alia medicina non est opus. z Consil. 99. lib. 2. si consuetudo tua, vilissimam vitam rationem, &c. a Mento Domini, ut sit prudens ad vilissimam, sit quoque cetera remedia frustra adhibentur. b Omnia remedia irrita & vana sine his. No-vissis me plerumque

lib. 1. de melan. cap. 7. Calidus & humidus viscus concollum facillius, flatus exortet, elixi non affi, neque cibi fixi sunt. c Si inter-na tantum pulpa de-calcatur, non superficies torrida abigit. f Bani nutritives cibi, tanquam etas multum valet, carnis non viscosos, ne plagues. * Hædoper. peregr. lib. 1. resol.

* The Dukes of Venice were then permitted to marry: * De Ligti-bus.

148

not have a traveller lodge in a City, that is not governed by laws, or hath not a quick stream running by it; *illud enim animum, hoc corrumpit valetudinem*, one corrupts the body, the other the mind. But this is more than needs, too much curiosity is naught, in time of necessity any water is allowed. Howsoever pure water is best, and which (as *Pindarus* holds) is better than gold; an especial ornament it is, and very commodious to a City (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 scateus 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 read of those stupend Aqueducts, and infinite cost hath been bestowed in Rome of old, *Constantinople, Carthage, Alexandria*, and such populous Cities, to convey good and wholesome waters: read *Frontinus, Lipsius de admir.* * *Plinius lib. 3. cap. 11.* *Strabo* in his Geogr. That Aqueduct of *Claudius* was most eminent, fetched upon arches fifteen miles, every arch one hundred and nine foot high: they had fourteen such other Aqueducts, besides lakes and cisterns, seven hundred as I take it; * every house had private pipes and channels to serve them for their use. *Peter Gillins* in his accurate description of *Constantinople*, speaks of an old cistern which he went down to see, three hundred thirty six foot long, one hundred and eighty foot broad, built of marble, covered over with arch-work, and sustained by three hundred thirty six pillars, twelve foot asunder, and in eleven rows, to contain sweet water. Infinite cost in channels and cisterns, from *Nilus* to *Alexandria*, hath been formerly bestowed, to the admiration of these times; P their cisterns so curiously cemented and 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 *Spain*, is much wondered at in these dayes, 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 * he is eternally to be commended, that brought that new stream to the North side of *London* at his own charge: and *M^r. 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 qua in iis generantur*, for that unctuous exuse, which causeth dysenteries and fluxes; * yet as *Alsarius Crucius* of *Genna* well answers, it is opposite to common experience. If that were true, most of our Italian Cities, *Montpelier* in *France*, with infinite others, would find this inconvenience, but there is no such matter. For private families, in what sort they should furnish themselves, let them consult with

P. Crescentius de Agric. l. 1. c. 4. *Pamphilus Hirciacus*, and the rest.

Amongst fishes, those are most allowed of, that live in gravelly or sandy waters, Pikes, Pearch, Trout, Gudgeon, Smelts, Flounders, &c. *Hippolytus Salviannus* takes exception at Carp; but I dare boldly say with *Dubravius*, it is an excellent meat, if it come not from muddy pools, that it retain not an unfavourable taste. *Erinacius Marinus* is much commended by *Oribanius, Etius*, and most of our late Writers.

* *Crato consil. 21. lib. 2.* censures all manner of fruits, as subject to putrefaction, yet tolerable at sometimes, after meals, at second course, they keep down vapours, and have their use. Sweet fruits are best, as sweet Cherries, Plums, sweet Apples, Pear-mains, and Pippins, which *Laurentius* extols, as having a peculiar property against this disease, and *Plater* magnifies, *omnibus modis appropriata conveniunt*, but they must be corrected for their windiness; ripe Grapes are good, and Rayfins of the Sun, Muskmillions well corrected, and sparingly used. Figs are allowed, and Almonds blanched. *Trallianus* discommends Figs, * *Salviannus* Olives and Capers, which * others especially like of, and so of pistick Nuts. *Montanus* and *Mercurialis* out of *Avenzoar*, admit Peaches, Pears, and Apples baked after meals, only corrected with Sugar, and Ani-seed, or Fennel-seed, and so they may be profitably taken, because they strengthen the stomach, and keep down vapours. The like may be said of preserved Cherries, Plums, Marmalade of Plumbs, Quinces, &c. but not to drink after them, * *Pomegranates, Lemons, Oranges* are tolerated, if they be not too sharp.

Crato will admit of no herbs, but Borage, Bugloss, Endive, Fennel, Aniseed, Bawm, *Callenius* and *Arnoldus* tolerate Lettuce, Spinage, Beets, &c. The same *Crato* will allow no roots at all to be eaten. Some approve of Potatoes, Parsnips, but all corrected for wind. No raw fallers; but as *Laurentius* prescribes, in broths; and so *Crato* commends many of them: or to use Borage, Hops, Bawm, steeped in their ordinary drink. * *Avenzoar* magnifies the juyce of a Pomgranate, if it be sweet, and especially Rose-water, which he would have to be used in every dish, which they put in practice in those hot Countreys, about *Damascus*, where (if we may believe the relations of *Vertomannus*) many hogsheds of Rose-water are to be sold in the Market at once, it is in so great request with them.

malis, aurantia commodè permittuntur modò non sit austera & acida
b *Olera omnia præter boraginem, buglossam, intybum, feniculum, anisum, melissam vitari debent.* c *Mercurialis præf. Med.*

MEMB. 2.

Diet rectified in quantity.

Lib. 2. de
com. Solus
homo edit
bibitque,
&c.

Consil.
21. 18. si
plus inge-
ratur quam
par est, &
ventricu-
lus tolle-
re non possit,
noct, &
cruditates
generat,
&c.

Observat.
lib. 1. Af-
fuit bis
in die ci-
bos sumere,
certa sem-
per hora.
h Ne plus
ingerat ca-
vendum
quam ven-
triculus
ferre possit,
semperque
surgat à
mensa non
satur.
i Siqui-
dem qui
semita-
sum volu-
erit inge-
rere cibum,
ventriculo
laborem
inferat,
& status
maximus
promoveat,
Crato.
* Quidam
maximè
comedere
nituntur,
putantes
ea ratione
se vires
refecturos;
ignorantes,
non ea que
ingerunt
posse vires
reficere,
sed que probè concoquant. k Multa appetunt, pauca digerunt.
l Saturnal. lib. 7. cap. 4. m Medicus & temperatus cibus
& carni & animæ utilis est. n Hygiasticon reg. 14. 16. uncia
per diem sufficiat, computato panis, carne ovium, vel aliis obsoniis, &
totidem vel paulo plures uncie potus.

MAN alone, saith * Cardan, eats and drinks without appetite, and useth all his pleasure without necessity, anima vitio, and thence come many inconveniences unto him. For there is no meat whatsoever, though otherwise wholesome and good, but if unseasonably taken, or immoderately used, more than the stomach can well bear, it will ingender crudity, and do much harm. Therefore Crato adviseth his patient to eat but twice a day, and that at his set meals, by no means to eat without an appetite, or upon a full stomach, and to put seven hours difference betwixt dinner and supper. Which rule if we did observe in our Colledges, it would be much better for our healths: But custome that tyrant so prevails, that contrary to all good order and rules of Physick, we scarce admit of five. If after seven hours tarrying he shall have no stomach, let him defer his meal, or eat very little at his ordinary time of repast. This very counsel was given by Prosper Calenus to Cardinal Casius, labouring of this disease; and Platerus prescribes it to a patient of his, to be most severely kept. Guainerius admits of three meals a day, but Montanus consil. 23. pro Ab. Italo, ties him precisely to two. And as he must not eat overmuch, so he may not absolutely fast; for as Celsus contends lib. 1. Jacchimus 15. in 9. Rhafu, h repletion and inanition may both do harm in two contrary extremes. Moreover, that which he doth eat, must be well chewed, and not hastily gobbled, for that causeth crudity and wind; and by all means to eat no more than he can well digest. Some think (saith * Trineavelius lib. 11. cap. 29. de curand. part. hum.) the more they eat the more they nourish themselves: eat and live, as the proverb is, not knowing that only repairs man which is well concocted, not that which is devoured. Melancholy men most part have good appetites, but ill digestion, and for that cause they must be sure to rise with an appetite: and that which Socrates and Disarius the Physicians in Macrobius so much require, S. Hierom enjoyns Rusticus, to eat and drink no more than will m satisfy hunger and thirst. n Lessius the Jesuite holds 12, 13, or 14. ounces, or in our Northern 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 drink. Nothing peesters the body and mind sooner than to be still fed, to eat and ingurgiate

beyond all measure as many do. ° By overmuch eating and continual feasts they stifle nature, and choke up themselves; which, had they lived coarsely, or like gally-slaves been tyed to an oare, might have happily prolonged many fair years.

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 overmuch, Sertorius-like in lucem canare, and as commonly they do in Muscovy and Island, to prolong their meals all day long, or all night. Our Northern countries offend especially in this, and we in this Island (ampliter viventes in prandis & canis, as Polydore notes) are most liberal feeders, but to our own hurt. † Persicos odi puer apparatus: Excess of meat breedeth sickness, and gluttony causeth cholerick diseases: by surfeiting many perish, but he that dieteth himself longeth his life, Ecclesi. 37. 29, 30. We account it a great glory for a man to have his table daily furnished with variety of meats: but hear the Physician, he pulls thee by the ear as thou sittest, and telleth thee, ‡ that nothing can be more noxious to thy health, than such variety and plenty. Temperance is a bridle of gold, and he that can use it aright, * ego non summis viris comparo, sed simillimum Deo iudico, is liker a God than a man: For as it will transform a beast to a man again, so will it make a man a God. To preserve thine honour, health, and to avoid therefore all those inflations, torments, obstructions, crudities, and diseases that come by a full diet, the best way is to feed sparingly of one or two dishes at most, to have ventrem bene moratum, as Seneca calls it, § to choose one of many, and to feed on that alone, as Crato adviseth his Patient. The same counsel Prosper Calenus gives to Cardinal Casius, to use a moderate and simple diet: and though his table be jovially furnished by reason of his state and guests, yet for his own part to single out some one savoury dish and feed on it. The same is inculcated by Crato consil. 9. l. 2. to a noble personage affected with this grievance, he would have his highness to dine or sup alone, without all his honourable attendance and courtly company, with a private friend or so, ¶ a dish or two, a cup of Rhenish wine, &c. Montanus consil. 24. for a noble Matron enjoyns her one dish, and by no means to drink betwixt meals. The like consil. 229. or not to eat till he be an hungry, which rule Berengarius did most strictly observe, as Hilbertus Cenomencensis Episc. writes in his life.

—cui non fuit unquam

Ante sitim potus, nec cibus ante famem, and which all temperate men do constantly keep. It is a frequent solemnity still used with us, when friends meet to go to the ale-house

tua prandeat sola, absq. apparatu aulico, contentus sit illustriſſimis principi duobus tantum ferculis, vinoq. Rhinano solum in mensa utatur. y Semper intra satietatem à mensa recedat, nec ferculo contentus.

Dd

or

149

o idem reg.
27. Plures
in domi-
bus suis
breui tem-
poris posu-
erunt, extin-
guanturq. si
trivium
domi vincti
fuerint,
aut euga-
rio pane
passi, sicut
& incolae
mris in loca
am at-
tem viliam
prorogaf-
sunt.

p Nihil
dicitur
quam di-
versa na-
turalia si-
mal adiu-
gere, &
comedendi
tempus pro-
rogare.

q Lib. 1.
hif.
† Hor. ad
lib. 5. ode
11.
r Ciborum
varietate
& copia
in eadem
mensa nihil
nocentius
homini ad
salutem,
Fr. Vale-
riola, ob-
sro. l. 2.
cap. 6.

* Tal. orati
pro M.
Marcel.

§ Nullus
cibum ſu-
mere debet,
nisi ſtomac-
chus ſit va-
cans, Gor-
don. lib.
med. l. 1.
c. 11.

¶ E multis
edulis
num eligi
reſiſſique
ceteris, ex
co comedi,
u Lide atra
bilit. Sim-
plex ſit ci-
bus & non
vtriusq.
quod licet
dignitati
tuo ab eo-
rum dif-
ſiſſe vide-
atur, &c.

x Cuiusdam
princeps duobus tantum ferculis, vinoq. Rhinano solum in mensa utatur.
y Semper intra satietatem à mensa recedat, nec ferculo contentus.

150

† Lib. de
Hil. &
Fetio.
Multa mel-
lius in ter-
ram vina
fuit. Crato.
Multa
visum nos
ignare
qui cibi
prioris.
Et liqui-
da prece-
dant car-
nium jura.
pistis, fru-
ctus, &c.
Cura bre-
vior sit
randia.

a Tract. 6.
contradict.
1. lib. 1.

b Super
omnia quo-
tidianum
leporum ha-
bit, &
pomis in-
dulget.

* Aenel.
6. Nidere
silebat cor,
qui 70. 30.
atatis an-
nam, &
cognosceda
corporis no-
xia vel
nulla, aji-
cuius con-
siliu indi-
gerent.

† A Lasso
edit. 1614.

c Agrippa
olim viciis
morbus co-
vabant co-
mitem & p-
vicio. Ro-
lamo lib.
2. cap. 3.

or tavern, they are not sociable otherwise: and if they visit one anothers houses, they must both eat and drink. I reprehend it not moderately used, but to some men nothing can be more offensive; they had better, I speak it with Saint *† Ambrose*, pour so much water in their shooes.

It much avails likewise to keep good order in our diet, ² to eat liquid things first, broaths, fish, and such meats as are sooner corrupted in the stomach; harder meats of digestion must come last. *Crato* would have the supper less than dinner, which *Cardan* contraditt. lib. 1. Tract. 5. contraditt. 18. disallows, and that by the authority of *Galen*. 7. art. curat. cap. 6. and for four reasons he will have the supper biggest: I have read many treatises to this purpose, I know not how it may concern some few sick men, but for my part generally for all, I should subscribe to that custome of the *Romans*, to make a sparing dinner, and a liberal 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 keep that we are accustomed unto, though it be naught, and to follow our disposition and appetite in some things is not amiss; to eat sometimes of a dish which is hurtful, if we have an extraordinary liking to it. *Alexander Severus* loved Hares and Apples above all other meats, as ^b *Lampridius* relates in his life: one Pope Pork, another Peacock, &c. what harm came of it? I conclude, our own experience is the best Physician; 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 himself. *Tiberius* in ^{*} *Tacitus* did laugh at all such that after thirty years of age would ask counsel of others concerning matters of diet, I say the same.

These few rules of diet he that keeps, shall surely find 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; he that shall but read their lives, written by *Hierom*, *Athanasius*, &c. how abstemious Heathens have been 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 *Nicephorus* relates, *Eccles. hist.* lib. 18. cap. 8. of *Mauritius*, *Lodovicus Pius*, &c. and that admirable [†] example of *Lodovicus Cornarus*, a Patrician of *Venice*, cannot but admire them. This have they done voluntarily, and in health; what shall these private men do that are visited with sickness, and necessarily enjoined to recover, and continue their health? It is a hard thing to observe a strict diet, & qui medicè vivit, misere vivit, as the saying is, quale hoc ipsum erit vivere, his si privatus fueris? as good be buried, as so much debarred of his appetite; excessit medicina malum, the physick is more

troublesome than 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; ² *malis minimum*, better do this than do worse. And as [†] *Tully* holds, better be a temperate old man, than 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 youthful in our old age, staid in our youth, discreet and temperate in both.

† Cat. Ma-
jor: Melior
conditio
sensu vi-
ventis ex
prescripto
artis me-
dicæ, quam
adolescentis
luxuriosi.

MEMB. 2.

Retention and Evacuation rectified.

I Have declared in the causes, what harm costiveness hath done in procuring this disease; if it be so noxious, the opposite must needs be good, or mean at least, as indeed it is, and to this cure necessarily required; *maximè conducit*, saith *Montanus* cap. 27. it very much avails. ^d *Altomarus* cap. 7. commends walking in a morning, into some fair green pleasant fields, but by all means first, by art or nature he will have these ordinary excrements evacuated. *Piso* calls it *Beneficium ventris*, the benefit, help or pleasure of the belly, for it doth much ease it. *Laurentius* cap. 8. *Crato* consil. 21. l. 2. prescribes it once a day at least: where nature is defective, art must supply, by those lenitive electuaries, supposito-ries, condite prunes, turpentine, clysters, as shall be shewed. *Prosper Calenus* lib. de atra bile, commends Clysters, in Hypochondriacal melancholy, still to be used as occasion serves, ^e *Peter Cnemand* in a consultation of his pro hypochondriaco, will have his patient continually loose, and to that end sets down there many forms of Potions and Clysters. *Mercurialis*, consil. 88. if this benefit come not of its own accord, prescribes ^f Clysters 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 fair linnen about him, to be decently and comely attired, for *sordes vitiant*, nastiness defiles, and dejects any man that is so voluntarily, or compelled by want, it dulseth the spirits.

Bathes are either artificial or natural, both have their special uses in this malady, and as ^g *Alexander* suppoeth lib. 1. cap. 16. yield as speedy a remedy, as any other Physick whatsoever. *Arius* would have them daily used, *assidua balnea*, *Tetra*. 2. sect. 2. c. 9. *Galen* cracks how many several cures he hath performed in this kind by use of bathes alone, and *Rufus* pills, moistning them which are otherwise dry. *Rhasis* makes it a principal cure, *Tota cura sit in humectando*, to bathe and afterwards anoint with oyle. *Jascon Pratensis*, *Laurentius* cap. 8. and *Montanus* set

d Dicitur per
anæa ex-
creta, &
loca viri-
dia, excre-
ta prius
arte vel na-
tura alvi
excremen-
tia.

e Hilde-
brand spi-
cel. 2. de
mil. Pri-
man omni-
um operam
dabit ut
singulis di-
bus habeat
beneficium
ventris,
semper ca-
vendo ne
alvus sit
duntius
atritia.
f Si non
sponte, Cly-
steribus
purgetur.

g Balneo-
rum usus
dulcissimus,
si quid ali-
ud, ipsi
opituletur.
Credo hæc
dici cum
aliqua ja-
ctantia,
inquit
Montanus
consil. 26.

down

down their peculiar Forms of artificial-bathes. Crato *consil.* 17. *lib.* 2. commends Mallows, Camomile, Violets, Borage to be boyled in it, and sometimes fair water alone, and in his following counsel, *Balneum aquae dulcis solum sapissime profuisse comperimus habemus.* So doth *Fuchsius lib.* 1. *cap.* 33. *Frisimelica* 2. *consil.* 42. in *Trincavelium.* Some beside herbs, prescribe a rams head and other things to be boyled. *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 alter that frictions all over the body. *Lelius Egubinus consil.* 142. and *Christoph.* *Averus* in a consultation of his, hold once or twice a week sufficient to bathe, the water to be warm, not hot, for fear of sweating. *Felix Plater, observ.* *lib.* 1. for a Melancholy Lawyer, will have lotions of the head still joyned to these bathes, with a lee wherein capital herbs have been boyled. *Laurentius* speaks of bathes of milk, which I find approved by many others. And still after bath, the body to be anointed with oyl of bitter Almonds, of violets, new or fresh butter, Capons grease, especially the back bone, and then lotions of the head, embrocations, &c. These kind of bathes have been in former times much frequented, and diversly varied, and are still in general use in those Eastern Countries. The Romans had their publick bathes 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 oynments: rich women bathed themselves in milk, some in the milk of 300. she Asles at once: we have many ruines of such bathes found in this Island, amongst those parietines and rubbish of old Roman Towns. *Lipsius de mag. Urb. Rom.* *l.* 3. *c.* 8. *Rosinus*, *Scot* of *Antwerp*, and other Antiquaries, tell strange stories of their Bathes. *Gililius l.* 4. *cap.* ult. *Topogr. Constant.* reckons up 155. publick Baths in *Constantinople*, of fair building, they are still frequented in that City by the Turks of all sorts, men and women, and all over Greece and those hot Countries; to absterge belike that fulsomeness of sweat, to which they are there subject. *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 oynment to rub them. The richer sort have private bathes in their houses; the poorer go to the common, and are generally so curious in this behalf, that they will not eat nor drink until they have bathed, before and after meals some, and will not make water (but they will wash their hands) or go to stool. *Leo Afer.* *l.* 3. makes mention of an hundred several bathes at *Fez* in *Africk*, most sumptuous, and such as have great revenues belonging to them.

Buxtorf. cap. 14. *Synagog. Jud.* speaks of many ceremonies amongst the Jews in this kind; they are very superstitious in their bathes, especially women.

Natural Bathes are praised by some, discommended by others; but it is in a divers respect. *Marcus de Oddis in Hipp. aff.* consulted about Baths, condemns them for the heat of the liver, because they dry too fast; and yet by and by in another counsel for the same disease, he approves them because they cleanse by reason of the sulphur, and would have their water to be drunk. *Arctus, c.* 7. commends Allome Baths above the rest; and *Mercurialis consil.* 88. those of *Luca* in that Hypochondriacal passion. He would have his patient tarry there fifteen dayes together, and drink the water of them, and to be bucketed, or have the water poured on his head. *John Baptista Silvaticus cont.* 64. commends all the Baths in Italy, and drinking of their water, whether they be Iron, Allome, Sulphur, so doth *Hercules de Saxonia.* But in that they cause sweat, and dry so much, he confines himself to Hypochondriacal melancholy alone, excepting that of the head, and the other. *Trincavelius consil.* 14. *lib.* 1. prefers those *Porrettan* baths before the rest, because of the mixture of Brass, Iron, Allome, and *consil.* 35. *l.* 3. for a melancholy Lawyer, and 36. *consil.* in that hypochondriacal passion, the Baths of *Aquaria*, and 36. *consil.* the drinking of them. *Frisimelica* consulted amongst the rest in *Trincavelius, consil.* 42. *lib.* 2. prefers the waters of *Apona* before all artificial bathes whatsoever in this disease, and would have one nine years affected with Hypochondriacal passions, flye to them, as to an holy anchor. Of the same mind is *Trincavelius* himself there, and yet both put a hot liver in the same party for a cause, and send him to the waters of *S. Helen*, which are much hotter. *Montanus consil.* 230. magnifies the *Chalderinian* Baths, and *consil.* 237. & 239. he exhorteth to the same, but with this caution, that the liver be outwardly anointed with some coolers that it be not overheated. But these baths 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, naught for cholerick, hot and dry, and all infirmities proceeding of choler, inflammations of the spleen and liver. Our English Baths as they are hot must needs incur the same censure: But *D. Turner* of old, and *D. Jones* have written at large of them. Of cold Baths I find little or no mention in any Physician, some speak against them: *Cardan* alone out of *Agathimus* commends bathing in fresh rivers, and

151

*Hildebrand. 2. de mel. Hypochondriacis, si non adisset nec carnem calidam, Theriacal, Landarum, si non nimia humoris excoctio esset mitiganda. Pol. 141. u. Thomas Lucentis adiat, ibiq. aquae tunc per 19. dies potet, & calidam aquam stillatam tam caput tum venisculum de more subiciat. x. de panthe. y. Aquae Porrettanae. 2. Aquae Aquariae. Ad aquas Aponenses velut ad sacrum anchoram confugiat. b. Joh. Baptista Silvaticus l. 3. ca. 14. h. admittit. Fontis Boleus in ducat. Wittenberg aquas Boleus ad melancholicos morbos, marem, fascinationem, aliaque animi paethemata. c. Balnea Chalderina. d. Hippat externat. e. angatur de calidat. f. Nocet calidus & siccus, cholericus, & omnibus morbis ex cholera, hepatis, splenisque affectionibus. * Lib. de aqua. Qui brevis hoc vite curriculum capiunt sani transigere, frigidis aquis sepe lavare debent, nulli autem tam sit incongrua, calidus imprimis utilis.*

cold waters, and adviseth all such as mean 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, blood-letting by haemihoids, or otherwise I shall elsewhere more opportunely speak of them.

Immoderate Venus in excess, as it is a cause, or in defect; so moderately used to some parties an only help, a present remedy. Peter Forester calls it, *aptissimum remedium*, a most apposite remedy, ¹remitting anger, and reason, that was otherwise bound. *Avicenna* *Gen. 3. 20.* *Oribasius med. collect. lib. 6. cap. 37.* contend out of *Ruffus* and others,

f Solut
Penetrati-
onis vim
impeditam,
ingentes
iras remit-
tit, &c.
g Multi co-
mittentes
melancholi-
ci, infani,
hujus usu
sola sanati.
i Si omi-
tatur coi-
tus, contri-
statur & pla-
rimum
gravatur cor-
pus & ani-
mum.

i Nisi certo
constat ni-
miam semina-
at sangui-
nem causam
esse, aut
amari pra-
cesserit,
aut, &c.
k Athleticis
Atroci-
cis, poda-
gricis no-
ctis, nec
opportuna
prodest, nisi
fortibus &
qui multo
sanguine
abundant.
Idem Sea-
liger ex-
erc. 269.
Luceis idem
inflatum
bus probi-
bitum.
l De sanis.
tuend. l. 1.
m Lib. 1.
cap. 7. ex-
haurit enim
spiritus
animique
debilitat.
n Frigidus
& siccus
corporibus
inimicissi-
mus.
o Vesci in-
tra satietate-
tem, imo-
erum esse
ad labo-
rem, vitale
suum con-
servare.

that many mad-men, melancholy, and labour-
ing of the falling sickness, have been cured by
this alone. *Montanus cap. 27. de melan.*
will have it drive away sorrow, and all illu-
sions of the brain, to purge the heart and brain
from ill smokes and vapours that offend them,
^hand if it be omitted, as *Valescus* supposeth,
it makes the mind sad, the body dull and hea-
vy. Many other inconveniencies are reckoned
up by *Mercatus*, and by *Rodericus à Castro*,
in their Tracts de melancholia virginum &
monialium; ob seminis retentionem sciunt
sapientiales & virgines, but as *Platerus*
adds, si nubant sanantur, they rave single,
and pine away, much discontent, but marri-
age mends all. *Marcellus Donatus lib. 2.*

med. hist. cap. 1. tells a story to confirm this
out of *Alexander Benedictus*, of a maid that
was mad, ob menses inhibitos, cum in officinam
meritoriam incidisset, à quindecim viris ead-
em nocte compressa, mensium largo profusio,
quod pluribus annis ante constiterat; non fore
magno pudore mane menti restituta discessit.
But this must be warily understood, for as
Arnoldus objects, *lib. 1. brevior. 18. cap.*

Quid coitus ad melancholicum succum? What
attinity have thesetwo? ¹except it be manifest
that superabundance of seed, or fulness of
blood be a cause, or that love, or an extra-
ordinary desire of Venus have gone before, or
that as *Lod. Mercatus* excepts, they be ve-
ry flatuous, and have been otherwise accus-
tomed unto it. *Montanus cap. 27.* will not
allow of moderate Venus to such as have the
Gout, Palsie, Epilepsie, Melancholy, except
they be very lusty, and full of blood. ²*Lo-*
dovicius Antonius lib. med. miscel. in his chap-
ter of Venus, forbids it utterly to all Wrest-
lers, Ditchers, labouring men, &c. ³*Ficinus*
and ⁴*Marsilius Cognatus* put Venus one of the
five mortal enemies of a student: It con-
sumes the spirits, and weakneth the brain.
Haljabbas the Arabian, 5. Theor. cap. 36. and
Jason Pratenus make it the fountain of most
diseases, ⁵but 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 principal signs and preservers
of health, temperance in this kind; ⁶To rise
with an appetite, to be ready to work, and ab-
stain from venery, tria saluberrima, are three

most healthful things. We see their opposites
how pernicious they are to mankind, as to all
other creatures they bring death, and many fe-
ral diseases: *Immodicus brevis est aetas & rara*
senectus. *Aristotle* gives instance in Sparrows,
which are parum vivaces ob salacitatem,
⁷short-lived because of their salacity, which
is very frequent, as *Scoppius* in *Priapius* will
better inform you. The extremes being both
bad, ⁸the medium is to be kept, which cannot
easily be determined. Some are better able to
sustain, such as are hot and moist, phlegma-
tick, as *Hippocrates* insinuateth, some strong
and lusty, well fed like ⁹*Hercules*, ¹⁰*Proculus*
the Emperour, lusty *Laurence*, ¹¹prostitutum
famiae *Messalina* the Empress, that by
Philires, and such kind of lascivious meats,
use all means to inable themselves: and brag
of it in the end, confodi multas enim, occidi
verò paucas per ventrem vidisti, as that *Spa-*
nish ¹²*Celestina* merrily said: others impotent,
of a cold and dry constitution cannot sustain
those gymnicks without great hurt done to
their own bodies, of which number (though
they be very prone to it) are melancholy
men for the most part.

q Et lassata virgo, &c. r Vid. Hic. 2. 11. Lem-
niam lib. 2. cap. 15. Catullum ad Ippophilam, &c. Ovid. Eleg.
lib. 2. & 6. &c. quae itinebra, vix nocte concessisset, tot corporas
ludicris deserta Triphallo, Marissa, Hermia, Priapo donaret, Cinge-
mas tibi mentulam coronis, &c. s Perseus. 1. 1. Galy. Bariboli.

MEMB. 3.

Air rectified. With a digression of the Air.

AS a long-winged Hawk when he is first
whistled off the fist, mounts aloft, and
for his pleasure fetcheth many a circuit in the
Air, still soaring higher and higher, till he
be come to his full pitch, and in the end when
the game is sprung, comes down again, and
swoops upon a sudden: so will I, having now
come at last into these ample fields of Air,
wherein I may freely expatiate and exercise
my self for my recreation, a while rove,
wander round about the world, mount aloft to
those aethereal orbs and celestial spheres, and
so descend to my former elements again. In
which progress, I will first see whether that
relation of the Frier of ¹*Oxford* be true, ²*Nich. de*
concerning those Northern parts under the
Pole (if I meet obiter with the wandering
Jew, *Elias Artifex*, or *Lucians Icaromē-*
nippus, they shall be my guides) whether
there be such four *Enripes*, and a great rock
of Loadstones, which may cause the needle in
the Compass still to bend that way, and what
should be the true cause of the variation of
the compass, ³is it a magnetical rock, or the
Pole-star, as *Cardan* will; or some other star
in the Bear, as *Marsilius Ficinus*; or a
magnetical meridian, as *Maurolicus*; *Vel*
situs in venâ terra, as *Agricola*; or the near-
ness of the next Continent, as *Cabeus* will;
or some other cause, as *Scaliger*, *Cortesi*, *Lat. 81.*

Conim-

a Cap. 26.
in his
Treatise
of magne-
tick bod-
ies.

b Leg. 1. 1.
cap. 23. &
24. de
magnetica
philoso-
phia, &
lib. 3. c. 4.

f 1612.

d M. Wier,
his Map
& North-
west Fox.

e Lib. 2.
cap. 64. de
nob. civi-
tat. Quin-
say, & cap.
10. de Cam-
balu.

f Lib. 4.
expd. ad
Sinas, c. 3.
& lib. 5.
c. 18.
g M. Polus
in Asia
Presb. Joh.
mensur.
l. 2. c. 30.
h Allacri-
sim & all.
l. 1. c. 10.
Gr. Auf.
k Ferdin-
nandus de
Quir. An-
no 1612.

Conimbricenses, *Peregrinus* contend; why at the *Azores* it looks directly North, other-
wise not? In the *Mediterranean* or *Levant*
(as some observe) it varies 7. grad. by and
by twelve, and then twenty two. In the *Bal-
tick* Seas, near *Rasceburg* in *Finland*, the nee-
dle runs round, if any ships come that way;
though *Martin Ridley* write otherwise, that
the needle near the Pole will hardly be forced
from its direction. 'Tis fit to be enquired
whether certain rules may be made of it, as
11. grad. *London*. *varius*. *alibi* 36. &c. and
that which is more prodigious, the variation
varies in the same place, now taken accurate-
ly, 'tis so much after a few years quite alter-
ed from that it was: till we have better in-
telligence, let our *D. Gilbert*, and *Nicholas
Cabens* the Jesuite, that have both written
great volumes of this subject, satisfy these
Inquisitors. Whether the sea be open and
navigable by the Pole arctic, and which is
the likeliest way, that of *Bartison* the *Hol-
lander*, under the Pole it self, which for some
reasons I hold best; or by *fretum Davis*, or
Nova Zembla. Whether *Hudsons* disco-
very be true of a new found Ocean, any like-
lihood of *Buttons* Bay in fifty degrees, *Hub-
berds* hope in sixty, that of *ut ultra* near
St. Thomas *Roes* welcome in North-west *Fox*,
being that the sea ebbs and flows constantly
there fifteen foot in twelve hours, as our
new Cards inform us that *California* is not
a Cape, but an Island, and the West winds
make the Nepe tides equal to the Spring, or
that there be any probability to pass by the
streights of *Annan* to *China*, by the Promon-
tory of *Tabin*. If there be, I shall soon
perceive whether *Marcus Polus* the *Veneti-
ans* narration be true or false, of that great
City of *Quinsay* and *Cambalu*; whether there
be any such places, or that as *Muth. Riccius*
the Jesuit hath written, *China* and *Cataia* be
all one, the great *Cham* of *Tartary* and the
King of *China* be the same: *Xuntain* and
Quinsay, and the City of *Cambalu* be that
new *Pagui*, or such a wall four hundred
leagues long to part *China* from *Tartary*:
whether *Presbyter John* be in *Asia* or
Africk; *M. Polus Venetus* puts him in *Asia*,
the most received opinion is, that he is Em-
perour of the *Abyssines*, which of old was
Æthiopia, now *Nubia*, under the *Æquator* in
Africk. Whether *Guinea* be an Island or
part of the Continent, or that hungry *Span-
niards* discovery of *Terra Australis Incogni-
ta*, or *Magellanica*, be as true as that of
Mercurius Britannicus, 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 Tropick of *Capricorn* to
the circle *Antarctic*, and lying as it doth
in the temperate Zone, cannot chuse but yield
in time some flourishing Kingdoms to succeed-
ing 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: methinks some of our modern *Ar-
gonantes* should prosecute the rest. As I go
by *Madagascar*, I would see that great Bird
Ruche, that can carry a man and horse, or
an Elephant, with that *Arabian Phoenix* de-
scribed by *Adricomus*; see the Pellicanes of
Egypt, those *Scythian Gryphes* in *Asia*: And af-
terwards in *Africk* examine the fountains of *Ni-
lus*, whether *Herodotus*; *Seneca*, *Plin.* l. 5.
cap. 9. *Strabo* lib. 5. give a true cause of his
annual flowing, *Pagaphetra* discourse right-
ly of it, or of *Niger* and *Senega*: examine
Cardan, *Scaligers* reasons, and the rest. Is it
from those *Etesian* winds, or melting of
snow in the Mountains under the *Æquator*
(for *Jordan* yearly overflows when the snow
melts in Mount *Libanus*) or from those great
dropping perpetual showers, which are so fre-
quent to the inhabitants within the Tropicks,
when the Sun is vertical, and cause such vast
inundations in *Senega*, *Maragnan*, *Orenoque*,
and the rest of those great rivers in *Zona Tor-
rida*, which have all commonly the same pas-
sions at set times: and by good husbandry
and policy, hereafter no doubt may come to be
as populous, as well tilled, as fruitfull as
Egypt it self, or *Cauchinchina*? I would ob-
serve 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 *System*
of the world, so eagerly proves, and firmly
demonstrates; or winds, as some will. Why
in that quiet Ocean of *Zur*, in *mare 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 *Atlantick Ocean* should still
be in some places from, in some again towards
the North, and why they come sooner than go?
and so from *Moabar* to *Madagascar* in that
Indian Ocean, the Merchants come in three
weeks, as *Scaliger* discusseth, they return
scarce in three months, with the same or like
winds: The continual current is from East to
West. Whether Mount *Athos*, *Pelion*, *Olym-
pus*, *Ossa*, *Caucasus*, *Atlas*, be so high as *Pliny*,
Solinus, *Mela* relate, above Clouds, Meteors,
Obi nec aura nec venti spirant, (in so much
that they that ascend, dye suddenly very often,
the air is so subtil) twelve hundred and fifty
paces high, according to that measure of *Di-
cearchus*, or seventy eight miles perpendicu-
larly high, as *Jacobus Mazonius*, sec. 3. & 4.
expounding that place of *Aristotle* about Mount
Caucasus, and as *Blancanus* the Jesuit contends
out of *Clavius* and *Nonius* demonstrations de
Crepusculis: or rather thirty two stadiums, as the
most received opinion is, or four miles, which
the height of no mountain doth perpendicu-
larly exceed, and is equal to the greatest
depths of the Sea, which is, as *Scaliger* holds,
one thousand five hundred and eighty paces,
Exer. 38. others one hundred paces: I would
see those inner parts of *America*, whether
there be any such great City of *Mamoa*, or
Eldorado in that golden Empire, where the
high

a Lat.
l. 17. c. 12.
descript. ac-
cid. l. 1.
x Lage alii
vocant.

* Geor.
miracul.
Aque tan-
ta celerita-
te tram-
pant & ab-
sorbetur, ut
expedito
equiti ad-
tum interi-
cludant.
y Boissar-
dus de Ma-
gis cap. de
Philippi.

z In campis
Lovicis.
solum vi-
sant in
nive, &
nubiam ve-
re, afflati,
autumno se
occultant.
Hermus Pa-
lit. l. 1.
Jol. Bulli-
us.
p Statim
mutant ve-
re hylve
florant
eorum can-
tatione.
Masovici.
comment.
q Inver-
gent si fla-
minibus, la-
cubusque
per hunc
totam, &c.

high wayes are as much beaten (one reports) as between *Madrid* and *Valedolit* in *Spain*; or any such *Amazones* as he relates, or gigantic *Paragones* in *Chioa*; with that miraculous mountain *Ibonyapab* in the Northern *Brasile*, *cujus jugum sternitur in amonissimam plantam, &c.* or that of *Pariacacca* so high elevated in *Peru*. * The pike of *Te-meriff* how high it is? seventy miles, or fifty as *Patricius* holds, or nine, as *Snellius* demonstrates in his *Eratostrates*: see that strange * *Cirknickzerksey* 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 *Esmellen* in *Muscovia*, *qua visitur horrendo biatu, &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 *Gilberts* Cave in *Lapland*, with many the like. I would examine the *Caspian* Sea, and see where and how it exonerates it self, 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 pool in the vale of *Terapeia*, of which *Acofta* l. 3. c. 16. hot in a cold country, the Spring of which boyls up in the middle twenty foot square, and hath no vent but exhalation: and that of *Mare mortuum* in *Palestina*, of *Thrasimene*, at *Peruzium* in *Italy*: the *Mediterranean* it self. For from the *Ocean*, at the *Sireights* of *Gibraltar*, there is a perpetual current into the *Levant*, and so likewise by the *Thracian Bosphorus* out of the *Euxine* or black Sea, besides all those great rivers of *Nilus*, *Padus*, *Rhodanus*, &c. how is this water consumed, by the Sun, or otherwise? I would find out with *Trajan* the fountains of *Danubius*, of *Ganges*, *Oxus*, see those *Egyptian* *Pyramids*, *Trajan's* bridge, *Grotta de Sibylla*, *Lucullus* Fish-ponds, the Temple of *Nidrose*, &c. And, if I could, observe what becomes of *Swallows*, *Storks*, *Cranes*, *Cuckows*, *Nightingales*, *Redstarts*, and many other kind of singing birds, water-fowls, *Hawks*, &c. some of them are only seen in Summer, some in Winter; some are observed in the snow, and at no other times, each have their seasons. In winter not a bird is in *Muscovy* to be found, but at the spring in an instant the woods and hedges are full of them, saith *Herbastein*: how comes it to pass? Do they sleep in winter, like *Gefners* *Alpine* mice; or do they lye hid (as *Olani* affirms) in the bottom of lakes and rivers, *Spiritus* continentes? often so found by *Fishermen* in *Poland* and *Scandia*, two together, month to month, wing to wing; and when the spring comes they revive again, or if they be brought into a stove, or to the fire side. Or do they follow the Sun, as *Peter Martyr* le- gat. *Babylonical*. 2. manifestly convicts, out of

his own knowledge: for when he was *Embassador* in *Egypt*, he saw *Swallows*, *Spanish* *Kites*, and many such other *European* Birds, in *December* and *January* very familiarly flying, and in great abundance, about *Alexandria*, ubi floridissima tunc arbores ac viridaria. Or lye they hid in caves, rocks, and hollow trees, as most think, in deep *Tin-mines* or *Sea-cliffs*, as *Europeis* * *Mr. Carew* gives out? I conclude of them all, for my part, as *Munster* doth of *Cranes* and *Storks*: whence they come, whither they go, *incompertum adhuc*, as yet we know not. We see them here, some in summer, some in winter: Their coming and going is sure in the night: in the plains of *Asia* (saith he) the *Storks* meet on such a set day, he that comes last is torn in pieces, and so they get them gone. Many strange places, *Isthmi*, *En-ripi*, *Chersonesi*, creeks, havens, promontories, streights, lakes, bays, rocks, mountains, plates, and fields, where Cities have been ruined or swallowed, battels fought, creatures, *Sea-monsters*, *Remora*, &c. minerals, vegetables. Zoophytes were fit to be considered in such an expedition, and amongst the rest, that of *Harbastein* his *Tartar* lamb, *Heftor Boethius* goof-bearing tree in the *Orchades*, to which *Cardan* lib. 7. cap. 36. de rerum varietat. subscribes: *Vertomannus* wonderful palm, that 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, Crowns, Swords, Saws, Pots, &c. usually found in the metall-mines in *Saxony* about *Mansfield*, and in *Poland* near *Nokow* and *Pallukye*, as * *Munster* and others relate. Many rare creatures and novelties each part of the world affords: amongst the rest, I would know for a certain whether there be any such men, as *Leo Snavius* in his comment on *Paracelsus* de sanit. tuend. and * *Gagminus* records in his description of *Muscovy*, that in *Lucumoria*, a Province in *Russia*, lye fast asleep as dead all winter, from the twenty seventh of November, like *Frogs* and *Swallows*, benumbed with cold, but about the twenty fourth of April in the Spring they revive again, and go about their business. I would examine that demonstration of *Alexander Piccolomineus*, whether the earths superficies be bigger than the seas; or that of *Archimedes* be 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* scoffs at, that if God did not detain it, the *Sea* would overflow the earth by reason of his higher fire, and which *Josephus Blancanus* the

posse sine alterius ope luminis. * *Cosmog.* lib. 1. cap. 435. & lib. 2. cap. 1. habet illas a natura formatas & terra extraxit, similes illis a singulis factis, cornus, pisces, aves, & omnes animantium species. * ut solent hiemandis & rana pro frigoris magnitudine mori, & postea redire vix 24. Aprilis reviviscere.

Jesuit in his interpretation on those mathematical places of *Aristotle*, foolishly fears, 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 adds in another. Methinks he might rather suspect the Sea should in time be filled by land, trees grow up, carcases, &c. that all-devouring fire, *omnia devorans & consumens*, will sooner cover and dry up the vast Ocean with sand and ashes. I would examine the true seat of that terrestrial * Paradise, and where *Ophir* was whence *Solomon* did fetch his gold; from *Pernana*, which some suppose, or that *Aurea Chersonesus*, as *Dominicus Niger*, *Ariat Montanus*, *Goropius*, and others will. I would censure all *Pliny's*, *Solinus*, *Strabo's*, *St. John Mandevil's*, *Olaus Magnus*, *Marcus Polus* lyes, correct those errors in navigation, reform Cosmographical Charts, and rectify longitudes, if it were possible; not by the Compass, as some dream, with *Mark Ridley* in his Treatise of magnetical 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 means to find them out.

* Vid. Perieriam in Gen. cor. a Lapide, & alii.

p In Nicomantia Tom. 2.

* Fragoribus lib. de simp. Georgius Miracula lib. de mem.

Julius Bilinus, &c.

* Simlerus, Ontolius, Brachius centum sub terra reperta est, in qua quadraginta octo cadavera interant, Anchora, &c.

* Pisces & cauche in montibus reperitur.

* Lib. de locis Mathematicis.

Aristot.

I would have a convenient place to go down with *Orpheus*, *Ulysses*, *Hercules*, & *Lucians Menippus*, at *St. Patrick's Purgatory*, at *Trophonius Den*, *Hecla* in Island, *Aetna* in Sicily, to descend and see what is done in the bowels of the earth; do stones and metalls grow there still? how come Firr-trees to be * digged out from tops of hills, as in our mosses, and marshes all over Europe? How come they to dig up fish bones, shells, beams, iron-works, many fathoms under ground, and anchors in mountains far remote from all seas. * Anno 1460. at *Berna* in Switzerland fifty fathom deep a ship was dig'd out of a mountain, where they got metal ore, in which were forty eight carcases of men, with other merchandise. That such things are ordinarily found in tops of hills, *Aristotle* insinuates in his meteors, * *Pomponius Mela* in his first book, c. de *Numidia*, and familiarly in the *Alpes* saith * *Blancanus* the Jesuit, the like is to be seen: Came this from Earth-quakes, or from *Noah's* flood, as Christians suppose, or is there a vicissitude of Sea and Land, as *Anaximenes* held of old, the mountains of *Thessaly* would become Seas, and Seas again Mountains? The whole world belike should be new moulded, when it seemed good to those all-commanding Powers, and turned inside out, as we do hay-cocks in Harvest, top to bottom, or bottom to top: or as we turn apples to the fire, move the world upon his Center; that which is under the *Poles* now, should be translated to the *Aequinoctial*, and that which is under the torrid Zone to the Circle *Artique*, and *Antartique* another while, and so be reciprocally warmed by the Sun: or if the worlds be infinite, and every fixed Star a Sun,

with his compassing Planets (as *Brunus* and *Campanella* conclude) cast three or four Worlds into one; or else of one old world make three or four new, as it shall seem to them best. To proceed, if the earth be twenty one thousand five hundred miles in compass, its Diameter is seven thousand 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 only, as *Aristotle* decrees, inhabited (as * *Paracelsus* thinks) with creatures, whose Chaos is the earth: or with *Fairies*, as the woods and waters (according to him) are with *Nymphs*, or as the Air with *Spirits*? *Dionysiodorus*, a Mathematician in * *Pliny*, that sent a letter ad *superos* after he was dead, from the Center of the earth, to signify what distance the same Center was from the superficies of the same, viz. two and forty thousand *stadia*, might have done well to have satisfied all these doubts. Or is it the place of Hell, as *Virgil* the air in his *Aeneides*, *Plato*, *Lucian*, *Dantes*, and others poetically describe it, and as many of our Divines think? 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 still in this tenent, 'tis a corporeal fire tow, cap. 5. l. 2. as he there disputes. Whatsoever Philosophers write (saith * *Surius*) there be certain monthes of hell, and places appointed for the punishment of mens souls, as at *Hecla* in Island, where the ghosts of dead men are familiarly seen, and sometimes talk with the living: God would have such visible places, that mortal men might be certainly informed, that there be such punishments after death, and learn hence to fear God. *Kranzius* dan. hist. lib. 2. c. 24. subscribes to this opinion of *Surius*, so doth *Colerus* cap. 12. lib. de immortal. anima (out of the authority belike of *St. Gregory*, *Durand* and the rest of the Schoolmen, who derive as much from *Aetna* in Sicily, *Lypara*, *Hyera*, and those sulphureous *Vulcanian* Islands) making *Terra del Fuego*, and those frequent *Vulcanes* in *America*, of which *Acosta* lib. 3. cap. 24. that fearful mount *Heckleberg* in Norway, an especial argument to prove it, where lamentable screeches and howlings are continually heard, which strike a terror to the Auditors; fiery chariots are commonly seen to bring in the souls of men in the likeness of crows, and devils ordinarily go in and out. Such another proof is that place near the *Pyramids* in *Egypt*, by *Cairo*, as well to confirm this as the resurrection, mentioned by * *Kernmannus* mirac. mort. lib. 1. cap. 38. *Camerarius* oper. suc. cap. 37. *Bredenbachius* peregr. ter. sanct. and some others, where once a year dead bodies arise about March, and walk, and after a while hide themselves again: 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 local known place, more than *Stryx* or *Phlegeton*, *Pluto's* Court,

155

Or plain, as *Patricius* holds, which *Austin*, *Laetantius*, and some others, held of old as round as a trencher. Lib. de zephia & Pigmis, they penetrate the earth as we do the air. u Lib. 2. c. 112.

x Comment. ad annam 1537.

Quicquid Philosophi quendam sent Tartari vi ostia, & loca post indis animis destinata, at Hecla montis, &c.

ubi mortuorum spiritus visantur, &c.

locis post indis animis destinata, at Hecla montis, &c.

ubi mortuorum spiritus visantur, &c.

locis post indis animis destinata, at Hecla montis, &c.

ubi mortuorum spiritus visantur, &c.

locis post indis animis destinata, at Hecla montis, &c.

ubi mortuorum spiritus visantur, &c.

locis post indis animis destinata, at Hecla montis, &c.

ubi mortuorum spiritus visantur, &c.

locis post indis animis destinata, at Hecla montis, &c.

ubi mortuorum spiritus visantur, &c.

locis post indis animis destinata, at Hecla montis, &c.

ubi mortuorum spiritus visantur, &c.

locis post indis animis destinata, at Hecla montis, &c.

ubi mortuorum spiritus visantur, &c.

locis post indis animis destinata, at Hecla montis, &c.

ubi mortuorum spiritus visantur, &c.

locis post indis animis destinata, at Hecla montis, &c.

ubi mortuorum spiritus visantur, &c.

locis post indis animis destinata, at Hecla montis, &c.

156

a Descript.
Grec. lib.
6. de Pelop.

b Constat
Ignatii.

c Nullus
dubitare
de occultis,
quam liti-
ga de in-
certis, ubi
flamma in-
ferni, &c.
d See Dr.
Rayolds
praefat. 55.
In Apoc.
e As they
come
from the
Sea, so
they re-
turn to
the Sea
again by
secret pas-
sages, as
in all like-
lihood the
Caspian
Sea vents
itself into
the Euxine
or Ocean.

Court, or that poetical *Infernum*, where *Homer's* soul was seen hanging on a tree, &c. to which they ferried over in *Charon's* boat, or went down at *Hermione* in *Greece*, *compendiaria ad inferos via*, which is the shortest cut, *quia nullum à mortuis nulum eo loci exposcunt*, (saith *Gerbetius*) 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 maps of it) ^b or *Ignatius* parler *Virgil*, sometimes Bishop of *Salzburg* (as *Aventinus* Anno. 745. relates) by *Bonifacius* Bishop of *Mentz* was therefore called in question, because he held *Amipodes* (which they made a doubt whether *Christ* died for) and so by that means took away the seat of Hell, or so contracted it, that it could bear no proportion to Heaven, and contradicted that opinion of *Austin*, *Basil*, *Lactantius*, that held the earth round as a trencher (whom *Acofta* 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 *Greeks* 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 Rivera* in cap. 14. *Apocalypf.* will have Hell a material and local fire in the center of the earth, 200. Italian miles in diameter, as he defines it out of those words, *Exivit sanguis de terra* — per stadia mille sexcenta, &c. But *Lessius* lib. 13. de moribus divinis cap. 24. will have this local hell far less, one Dutch mile in Diameter, all filled with fire and brimstone: because, as he there demonstrates, that space Cubically multiplyed, will make a Sphere able to hold eight hundred thousand millions of damned bodies (allowing each body six foot square) which will abundantly suffice; *Cum certum sit, inquit, facta subdultione, non futuros centies mille millones, dammandorum.* But if it be no material fire (as *Seo-Thomas*, *Bonaventure*, *Sencinas*, *Voscius*, and others argue) it may be there or elsewhere, as *Keckerman* disputes. *System. Theol.* for sure somewhere it is, *certum est alicubi, nisi definitus circulus non assignetur.* I will end the controversie in *Austins* words, *Better doubt of things concealed, than to contend about uncertainties, where Abrahams bosom is, and hell fire: Vix à mansuetis, à contentiosis nunquam invenitur;* scarce the meek, the contentious shall never find. If it be solid earth, 'tis the fountain of metals, water, which by his innate temper turns Air into water, which springs up in several chinks, to moisten the earths superficies, and therein a tenfold proportion (as *Aristotle* holds) or else these fountains come directly from the sea, by secret passages, and so made fresh again, by running through the bowels of the earth; and are either thick, thin, hot, cold, as the matter or minerals are by which they pass; or as *Peter Martyr Ocean. Decad. lib. 9.* and

some others hold, from abundance of rain 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 wind, or a sulphureous innate fire, as our Meteorologists inform us, which sometimes breaking out, causeth those horrible Earth-quakes, which are so frequent in these dayes in *Japan*, *China*, and oftentimes swallow up whole Cities. Let *Lucians Menippus* consult with or ask of *Tiresias*, if you will not believe Philosophers, he shall clear all your doubts when he makes a second voyage.

In the mean time let us consider of that which is *sub dio*, and find 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 several Nations? Some are wise, subtil, witty; others dull, sad and heavy; some big, some little, as *Tully de Fato*, *Plato in Timaeo*, *Vegetius*, and *Bodine* proves at large, *method. cap. 5.* some soft, and some hardy, barbarous, civil, black, dun, white, is it from the air, from the soyle, influence of stars, or some other secret cause? Why doth *Africa* breed so many venomous beasts, *Ireland* none? *Athens* Owles, *Creet* none? * Why hath *Daulis* and *Thebes* no Swallows (to *Pausanias* informeth us) as well as the rest of *Greece*, † *Ithaca* no Hares, *Pontus* Asses, *Seyrbia* Swine? whence come this variety of complexions, colours, plants, birds, beasts, * metals, peculiar almost to every place? Why so many thousand strange birds and beasts proper to *America* alone, as *Acofta* demands lib. 4. cap. 36. were they created in the six dayes, or ever in *Noahs* Ark? 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 egg 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 pass, that in the same fire, in one Latitude, to such as are *Periaci*, there should be such difference of soyle, complexion, colour, metal, aire, &c. The *Spaniards* are white, and so are *Italians*, when as the *Inhabitants* about † *Caput bonae spei* are Blackamores, and yet both alike distant from the *Equator*: nay, they that dwell in the same parallel line with these *Negro's*, as about the Straights of *Magellan*, are white coloured, and yet some in *Presbyter Johns* Countrey in *Ethiopia* are dun; they in *Zeilan* and *Malabar* parallel with them again black: *Ma-*

f Seneca
quest. lib.
cap. 3. 4.
5. 6. 7. 8.
9. 10. 11.
12. de cau-
sis aqua-
rum perpetu-
arum.

* In his nec
pallus bi-
vandins
excludunt
neque, &c.
† Th. Ra-
vennas lib.
de vit. bom-
barum. ca.
ult.
‡ Ad Dy-
to in Peru.
Plus auri
quam terrae
soditur in
aurifodi-
nis.

y Ad Ca-
pat bonae
spei incolae
sunt nigeri:
videtur: sed
sol causa,
cur non
Hispani &
Bali aequi
nigri, in
eodem la-
titudine, aequi distantes ab Aequatore, hi ad Austrum, illi ad Bo-
ream? qui sub Presbytero Johanne, habitant subsocii sunt, in Zeilan
& Malabar nigri, aequi distantes ab Aequatore, eodemque celi pa-
rallilo: sed hoc magis mirari quis possit, in tota America nusquam
nigros inveniri, praeter paucos in loco Quarum illis dicto: quae
hujus coloris causa efficiens, calice aut terra qualitas, seu soli prop-
rietas, aut ipsorum hominum innata ratio, aut omnia? Ortelius in
Africa Totat.

z Regio
quacunque
autem tem-
pere temper-
atissima.
Ortel. Mal-
tas Gallia
& Italiae
Regiones,
molli te-
pere, &
benigna
quodam
temperie
propterea ex-
cellit,
Jovi.
a Lat. 45.
Danubii.
b Quivira
lat. 40.
c In Sir
Fra. Drake's
voyage.

* Lapsus
erat. contra
Hungaros.

d Lisbon
lat. 38.
e Mantzick
lat. 54.

* De nat.
novi orbis
lib. 1. cap.
9. Snavi-
fimus on-
nium locus,
&c.

namotapa in Africk, and St. Thomas Isle are
extream hot, both under the line, cole black
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 latitude extreme cold,
as those Northern Countreys usually are, having
one perpetual hard frost all winter long: and
in 52. deg. lat. Sometimes hard frost and snow
all summer, as in Buttons Bay, &c. or by fits;
and yet England near the same Latitude, and
Ireland, very moist, warm, and more tempe-
rate in Winter than Spain, Italy, or France.
Is it the sea that causeth this difference, and
the Aire that comes from it: Why then is
a After so cold near the Euxine, Pontus, Bithnia,
and all Thrace; frigidus regiones Maginus
calls them, and yet their latitude is but 42.
which should be hot: b Quivira, or Nova
Albion in America, bordering on the sea, was
so cold in July, that our Englishmen could
hardly endure it. At Noremberga in 45. lat.
all the sea is frozen Ice, and yet in a more
Southern latitude than ours. New England,
and the Island of Cambrial Colchos, which that
noble Gentleman Mr Vaughan, or Orpheus
Junior, describes in his Golden Fleece, is in
the same latitude with little Britain in France,
and yet their Winter begins not till January,
their Spring till May; which search he ac-
counts worthy of an Astrologer: is this from
the Easterly winds, or melting of ice and snow
dissolved within the circle Arctick; or that the
aire being thick, is longer before it be warm
by the Sun beams, and once heated like an
oven will keep it self from cold? Our Climes
breed lice, * Hungary and Ireland male audi-
unt in this kind, come to the Azores, by a
secret virtue of that air they are instantly con-
sumed, and all our European vermine almost,
saith Ortelius. Egypt is watered with Nilus
not far from the sea, and yet there it seldom
or never rains: Rhodes, an Island of the same
nature, yields not a cloud, and yet our Islands
ever dropping and inclining to rain. The At-
lantick Ocean is still subject to storms, but in
Del Zur, or Mari pacifico, seldom or never
any. Is it from Topick stars, apertio portarum,
in the Dodecatemories or constellations,
the Moons mansions, such aspects of Pla-
nets, such winds, or dissolving air, or thick air,
which causeth this and the like differences of
heat and cold? Bodin relates of a Portugal
Embassadour, that coming from d Lisbon to
e Dantzick in Spruce, found greater heat there
than at any time at home. Don Garcia de
Sylva, Legate to Philip 3. King of Spain, re-
siding at Spahan in Persia 1619. in his letter to
the Marquess of Bedmar, makes mention of
greater cold in Spahan, whose lat. is 31. gr.
than ever he felt in Spain, or any part of Eu-
rope. The torride Zone was by our predeces-
sors held to be inhabitable, but by our mo-
dern travellers found to be most temperate, be-
dewed with frequent rains, and moistning
showers, 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 terra, an heaven on earth: how
incomparably do some extol Mexico in Nova
Hispania, Peru, Brasile? in some again hard,
dry, sandy, barren, a very Desert, and still
in the same latitude. Many times we find
great diversity of air in the same f Countrey, f The
by reason of the site to seas, hills, or dales, same va-
want of water, nature of soil, and the like: riety of
as in Spain Arragon is aspera & sicca, harsh weather
and evil inhabited; Estramedura is dry, fan- Lod. Guic-
dy, barren most part, extream hot by reason ciardus
of his plains, Andalusia another Paradise observes
Valence a most pleasant air, and continually betwixt
green; so is it about g Granado, on the one side Linge and
fertile plains, on the other, continual snow to Ajax not
be seen all Summer long on the hill tops, far di-
That their houses in the Alpes are three quar- stant, de-
ters of the year covered with snow, who knows scribe. Belg-
not? That Tenariffa is so cold at the top, ex- g Magin-
tream hot at the bottom: Mons Atlas in Pyadus.
Africk, Libanus in Palestina, with many such,
tantos inter ardores fidos nivibus, * Tacitus * Hist.
calls them, and Radzivilius epist. 2. fol. 27. lib. 5.
yields it to be far hotter there than in any part
of Italy: 'tis true; but they are highly ele-
vated, near the middle Region, and therefore
cold, ob paucam solarium radiorum refractio-
nem, as Serrarius answers, com. in 3. cap. Jo-
sua quest. 5. Abulensis quest. 37. In the heat
of summer, in the Kings Palace in Escorial the
air is most temperate, by reason of a cold blast
which comes from the snowy mountains 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 nearness (I say) to the middle
Region: but this diversity of air, in places
equally site, elevated and distant from the
Pole, can hardly be satisfied with that diver-
sity of Plants, Birds, Beasts, which is so fa-
miliar with us: with Indians, every where,
the Sun is equally distant, the same vertical
stars, the same irradiations of Planets, Aspects
alike, the same nearness of seas, the same su-
perficies, the same soyl, or not much differ-
ent. Under the Equator it self, amongst
the Sierra's, Andes, Lanes, as Herrera, Laet,
and * Acosta contend, there is tam mirabilis * lib. 11.
& inopinata varietas, such variety of wea- cap. 7.
ther, ut merito exerceat ingenia, that no Philo-
sophy can yet find out the true cause of it.
When I consider how temperate it is in one
place, saith f Acosta, within the Tropick of Ca- f lib. 2.
pricorn, as about La-plate, and yet hard by at cap. 9.
Car Potosa, in that same altitude, mountainous alike, Car Potosa
extream cold; extream hot in Brasile, &c. urbes in
Hic ego, saith Acosta, philosophiam Aristotelis tam tenui
meteorologicam vehementer irrisi, cum, &c. intervallo
when the Sun comes nearest to them, they utraq;
have great tempests, storms, thunder and light- montosa
ning, great store of rain, snow: and the foul- &c.
est weather when the Sun is vertical, their
rivers over-flow, the morning fair and hot,
noon day cold and moist: all which is opposite
to us. How comes it to pass? Scaliger poeti-

158

ces l. 3. c. 16. discourseth thus of this subject. How comes, or wherefore is this temeraria syderum dispositio, this rash placing of Stars, or as Epicurus will, fortuita, or accidental? Why are some big, some little, why are they so confusedly, unequally sit in the heavens, and set so much out of order? In all other things Nature is equal, proportionable, and constant; there be *justa dimensiones*, & *prudens partium dispositio*, as in the fabrick of man, his eyes, ears, nose, face, members are correspondent, *cur non idem celo opere omnium pulcherrimo*? Why are the heavens so irregular, *neque paribus molibus, neque paribus intervallis*, whence is this difference? *Diversus* (he concludes) *efficere locorum Genios*, to make diversity of Countreys, soils, manners, customs, characters and constitutions among us, *ut quantum vicinia ad charitatem addat, sydera distrahant ad perniciem*, and so by this means *fluvio vel monte distincti sunt dissimiles*, the same places almost shall be distinguished in manners. But this reason is weak and most insufficient. The fixed stars are removed since Ptolomies time 26. gr. from the first of Aries, and if the earth be immovable, as their site varies, so should Countreys vary, and divers alterations would follow. But this we perceive not; as in Tullies time with us in Britain, *caelum visu foedum, & in quo facile 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 domineer in several places; they cause storms, thunder, lightning, earthquakes, ruins, tempests, great winds, floods, &c. the Philosophers of Coimbra, will referr this diversity to the influence of that Empyrean Heaven: for some say, the Eccentricity of the Sun is come nearer to the earth than in Ptolomies time, the vertue therefore of all the vegetals is decayed, ^h men grow less, &c. There are that observe new motions of the Heavens, new Stars, *palantia sydera*, Comets, Clouds, call them what you will, like those Medicean, Bourbonian, Austrian planets lately detected, which do not decay, but come and go, rise higher and lower, hide and shew themselves amongst the fixed stars, amongst the Planets, above and beneath the Moon, at set times, now nearer, now farther off, together, asunder; as he that plays upon a Sagu but by pulling it up and down 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 Cali-Syria is a ⁱ Paradise, by reason of the plenty of waters, *in promptu causa est*, and the Desarts of Arabia barren, because of rocks, rolling seas of sands, and dry mountains, *quod iniquosus* (saith Adricomius) *montes habens asperos, saxosos, precipites, horridis & mortis speciem pra se ferentes*, uninhabitable therefore of men, birds, beasts, void of all

green trees, plants and fruits, a vast rocky horrid wilderness, 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 rain? Why should those ^k Etesian and North-^l Eastern winds blow continually and constantly so long together, in some places, at set times, one way still, in the dog-dayes only: here perpetual drought, there dropping showres; here foggy mists, there a pleasant Air; here terrible thunder and lightning at such set seasons, here frozen seas all the year, 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 wind, with infinite such. Fro-ⁿ mundus in his Meteors will excuse or save all this by the Suns motion, but when there is such diversity to such as Periaci, or very near fire, how can that position hold?

Who can give a reason of this diversity of Meteors, that it should rain = Stones, Frogs, 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 saeculent showres, and like so many Locusts, consume all that is green. Leo Afer speaks as much of Locusts, about Fez in Barbary there be infinite swarms in their fields upon a sudden: so at Arles in France 1553. the like happened by the same mischief, all their grafs and fruits were devoured, *magna incolarum admiratione & consternatione* (as Valeriola (obser. med. lib. 1. obser. 1.) relates) *caelum subito obumbrabant, &c.* he concludes, † it could not be from natural causes, they cannot imagine whence they come, but from heaven. Are these and such creatures, corn, wood, stones, worms, wooll, blood, &c. lifted up into the middle Region by the Sun beams, as ^{*} Baracellus the Physician disputes, and thence let fall with showres, or there ingendred? ^{*} Cornelius Gemma is of that opinion, they are there conceived by celestial influences: others suppose they are immediately from God, or prodigies raised by art and illusions of spirits, which are Princes of the air; to whom Bodin lib. 2. *Theat. Nat.* subscribes. In fine, of Meteors in general, Aristotles reasons are exploded by Bernardinus Telesius, by Paracelsus his Principles confuted, and other causes assigned, Sulphur, Mercury, in which his Disciples are so expert, that they can alter Elements, and separate at their pleasure, make perpetual motions, not as Cardan, Tasseir, Peregrinus, by some magnetical vertue, but by mixture of elements; imitate thunder, like Salmonius, snow, hail, 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, Foggs, ^o Vapours, arise higher than 50. or 80. miles, and all the rest to be purer air or Element of fire: which

P Cardan,

h Terra
malos ho-
mines nunc
educat atq;
pupillos.

i Nav. l.
1. c. 5.

As under the
Aequator
in many
parts,
showres
here at
such a
time,
winds at
such a
time, the
Etili they
call it.

m Ferd.
Contestus
lib. Novus
orbis in-
script.
n Lapida-
tum ist.
Livy.
* Cosmog.
li. 4. c. 22.
He tem-
peratibus
decidant &
nubibus
saeculentis,
dispaucan-
tibus, more
locustarum
omnia vi-
ventia.
† Hort.
Genial.

An a terra
suffum va-
plantur a
silo ite-
ramque cum
pluvius
precipita-
ntur? &c.

* Tam omi-
nosus pro-
ventus in
naturales
causas
referri vix
possit.
* Cosmog.
c. 6.

o Cardan
saith va-
pours rise
288. miles
from the
earth,
Eratosthe-
nes 48.
miles.

p De sub-
til. l. 2.
q In pro-
pynas.
r Prefat.
ad Euclid.
Catop.

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 Tycho proves, the Moon be distant from us 50. and 60. Semidiameters of the earth: and as Peter Nonius will have it, the air be so angust, what proportion is there betwixt the other three Elements and it? to what use serves it? is it full of spirits which inhabit it, as the Paracelsians and Platonists hold, the higher the more noble, full of birds, or a meer vacuum to no purpose? It is much controverted betwixt Tycho Brahe and Christopher Rotman the Lantgrave of Hassia's Mathematician, in their Astronomical Epistles, whether it be the same Diaphanum, clearness, matter of air 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 subtle; as they find by experience in the top of some hills in * America; if a man ascend, he faints instantly for want of thicker air to refrigerate the heart. Avofta l. 3. c. 9. calls this mountain Peria-cata in Peru, it makes men cast and vomit, he saith, that climb it, as some other of those Andes do in the desarts 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 Air; but so 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 Peripateticks hold, transparent, of a quinta essentia, but that it is penetrable and soft as the air it self is, and that the Planets move in it, as Birds in the air, 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 aerial Region, of an hot and dry exhalation, and so consumed: but as Anaxagoras and Democritus held of old, of a celestial matter: and as Tycho, * Elifus Ræsin, Thaddæus Haggæsius, Pena, Rotman, Fracastorius, demonstrate by their progress, parallaxes, refractions, motions of the Planets, which enterfere and cut one anothers orbs, now higher, and then lower, as g amongst the rest, which sometimes, as * Kepler confirms by his owa, and Tycho's accurate observations, comes nearer the earth than the ☉, and is again enshoons aloft in Jupiters orb; And y other sufficient reasons, far above the Moon: exploding in the mean time that element of fire, those fictitious first warty movers, those Heavens I mean above the Firmament, which Del-rio, Lodovicus Imo'a, Patricius, and many of the Fathers affirm; those monstrous Orbes of Eccentricicks, and Eccentre Epicycles

deserentes. Which howsoever Ptolomy, Al-hafen, Vitellio, Purbachius, Maginus, Clavi-us, and many of their associates stiffly maintain to be real Orbes, eccentric, concentrick, circles aquant, &c. are absurd and ridiculous. For who is so mad to think, that there should be so many circles, like subordinate wheels in a clock, all impenetrable and hard, as they feign, add and subtract at their pleasure. * Maginus makes eleven Heavens, subdivided into their Orbes and circles, and all too little to serve those particular appearances: Fracastorius 72. Homocentricks; Tycho Brahe, Nicholas Ramerus, Helifus Ræsin, have peculiar hypotheses of their own inventions: and they be but inventions, as most of them acknowledge, as we admit of Equators, Tropicks, Colures, Circles, Artique and Antartique, for doctrines sake (though Ramus think them all unnecessary) they will have them supposed only for method and order. Tycho hath feigned I know not how many subdivisions of Epicycles in Epicycles, &c. to calculate and expresse the Moons motion: But when all is done, as a supposition, and no otherwise; nor (as he holds) hard, impenetrable, subtle, transparent, &c. or making musick, as Pythagoras maintained of old, and Robert Constantine of late, but still, quiet, liquid, open, &c.

If the Heavens then be penetrable, as these men deliver, and no lets, it were not amiss in this aerial progress, to make wings, and fly up, which that Turk in Busbequius, made his fellow-Citizens in Constantinople believe he would perform: and some new-fangled wits, methinks, should some time or other find out: or if that may not be, yet with a Galileus glass, 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 think, by reason of æthereal Comets, that in Cassiopea 1572. that in Cygno 1600. that in Sagittarius 1604. and many like, which by no means Jul. Cesar la Galla, that Italian Philosopher, in his physical disputation with Galileus de phenomenis in orbe Luna, cap. 9. will admit: or that they were created ab initio, and shew themselves at set times: and as * Helifus Ræsin contends, have Poles, Axletrees, Circles of their own, and regular motions. For non preunt, sed minuantur & disparent, b Blancanus holds, they come and go by firs, casting their tails still from the Sun: some of them, as a burning glass projects the Sun beams from it; though not alwayes neither: for sometimes a Comet casts his taile from Venus, as Tycho observes. And as c Helifus Ræsin of some others, from the Moon, with little Stars about them, ad stuporem Astronomorum; cum multis aliis in celo miraculis, all which argue, with those Medicæan, Austrian, and Burbonian Stars, that the Heaven of the Planets is indistinct, pure, and open, in which the Planets move certis legibus ac metis. Examine likewise, An cælum sit coloratum? Whether

Ee 2

159

z De Theo-
ricis pla-
nitarum,
three
above the
Firma-
ment,
which all
wise men
reject.

t Epist. lib.
1. p. 83.
Ex quibus
constat nec
diversa
aëris &
aetheris di-
aphana
esse, nec
refractione
nec aliunde
quàm à
crasso aëre
causari —
Non dura
aut imper-
via, sed
liquida,
subtilia,
motuque
Planeta-
rum facile
cedens.
u In Prae-
fatio. lib.
2. exemplis
quingies.
x In Theo-
ria nova
Mot. coe-
lestium
1578.
y Epist.
Astron.
lib. 4.

y Multa sicut hinc consequuntur absurda, & si nihil aliud, tot Comete in aethere animadverti, qui nullius orbis ductum comitantur, idipsum sufficienter resistunt. Tycho astr. epist. pag. 107.

a Theor.
nova celest.
Mittor.

b Lib. de
fabrica
mundi.

c Lib. de
Cometis.

160

d. An sit
crux & nu-
bicula in
calce ad
Polam Ant-
arcticam,
quod ex
confalio
refert Pa-
tritius.

the Stars be of that bigness, distance, as Astro-
nomers 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 Stars, like so many nailes in a door: or
all in a row, like those 12000. Isles of the
Maldives, in the *Indie Ocean*? whether the
least visible Star in the eighth Sphere be eigh-
teen times bigger than the earth; and as *Tycho*
calculates, 14000. semidiameters distant from
it? Whether they be thicker parts of the
Orbes, as *Aristotle* delivers: or so many ha-
bitable Worlds, as *Democritus*? whether
they have light of their own, or from the Sun,
or give light round, as *Patritius* discourseth?
An aque 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 *E-*
quinoxes, as *Copernicus* holds, or that the
eighth Sphere move? *An bene philosophentur*
R. Bacon, & *J. Dee*, *Aphorism. de multiplic-*
atione specierum? Whether there by any such
Images ascending with each degree of the Zo-
diack in the East, as *Aliacensis* feigns? *An*
aqua super cælum? as *Patritius* and the
Schoolmen will, a Crystalline watry hea-
ven, which is^f certainly to be understood of
that in the middle Region? for otherwise, if
at *Noahs* flood the water came from thence, it
must be above an hundred years falling down
to us, as ^g some calculate. Besides, *An terra*
sit animata? which some so confidently be-
lieve, with *Orpheus*, *Hermes*, *Averroes*, from
which all other souls of men, beasts, devils,
plants, fishes, &c. are derived, and into which
again, after some revolutions, as *Plato* in his
Timæus, *Plotinus* in his *Enneades* more largely
discuss, they return, (See *Chalcidius* and *Ben-*
nius, *Plato's Commentators*) as all philoso-
phical matter in *materiam primam*. *Keplerus*,
Patritius, and some other Neotericks have in
part revived this opinion. And that every
Star in heaven hath a soul, angel, or intelli-
gence to animate or move it, &c. Or to omit
all smaller controversies, as matters of less mo-
ment, and examine that main paradox, of the
Earths motion, now so much in question:
Aristarchus Samius, *Pythagoras* maintained
it of old, *Democritus*, and many of their
Scholars, *Didacus Astinnica*, *Anthony Fasci-*
rinus, a Carmelite, and some other Commen-
tators 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* con-
futes, most contradict. Howsoever, it is re-
vived since by *Copernicus*, not as a truth, but
a supposition, as he confesseth himself in the
Preface to Pope *Nicholas*, but now maintained
in good earnest by * *Calcagninus*, *Telesius*,
Kepler, *Rotman*, *Gilbert*, *Digges*, *Galileus*,
Campanella, and especially by * *Lansbergius*,
natura, rationi, & veritati consentaneum,

by *Origanus*, and some † others of his fol-
lowers. 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
stiffly maintained by *Tycho*, *Ptolomæus*, 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
twenty four hours, when as every point of
the Firmament, and in the *Equator*, must
needs move (soⁱ *Clavius* calculates 176660.
in one 246th part of an hour: and an arrow
out of a bow must go seventimes about the
earth, whilst a man can say an *Ave Maria*,
if it keep the same pace, or compass the
earth 1884 times in an hour, which is *supra*
humanam cogitationem, beyond humane con-
ceit: *Ocyor & jaculo, & ventos aquante sa-*
gitta. A man could not ride so much ground,
going 40. miles a day, in 2904. years, as the
Firmament goes in 24. hours; or so much in
203. years, as the said Firmament in one mi-
nute; *quod incredibile videtur*: And the^k Pole
star, which to our thinking scarce moveth out
of his place, goeth a bigger circuit than the
Sun, whose Diameter is much larger than the
Diameter of the Heaven of the Sun, and
20000. Semidiameters of the earth from us,
with the rest of the fixed stars, as *Tycho*
proves. To avoid therefore these impossibi-
lities, they ascribe a triple motion to the earth,
the Sun 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
thirty or twenty six thousand years; and so
the Planets, *Saturn* in thirty years absolvs his
sole and proper motion, *Jupiter* in 12. *Mars*
in 3. &c. and so solve all apparences better
than any way whatsoever: Calculate all mo-
tions, bethey in *longum* or *latum*, direct, sta-
tionary, retrograde, ascent or descent, with-
out Epicycles, intricate Eccentrics, &c. *reli-*
us commodiusque per unicum motum terre,
saith *Lansbergius*, much more certain than
by those *Alphonsine*, or any such tables, which
are grounded from those other suppositions.
And 'tis true they say, according to optick
principles, the visible apparances of the Pla-
nets do so indeed answer to their magnitudes
and orbes, and come nearest to Mathematical
observations, and precedent calculations, there
is no repugnancy to physical axiomes, because
no penetration of orbes: but then between
the Sphere of *Saturn* and the Firmament,
there is such an incredible and vast^l space or
distance (7000000. semidiameters of the
earth, as *Tycho* calculates) void of stars:
And besides, they do so inhance the bigness
of the stars, enlarge their circuit, to save those
ordinary objections of Parallaxes and Retro-
gradations of the fixed stars, that alteration of
the

* *Peculia-
ri libello.*
† *Comment.*
in motum
terre, Mid-
dleburgi
1630. 4.

† *Peculiaris
libello.*
h See M.
Carpenter
Geogr. cap.
4. lib. 1.
Campanella
& Origanus
Præf.
Ephemer.
where
Scripture
places are
answered.
h Dr Mag-
net.
i *Comment.*
in 2. cap.
Spher. Jo. de
Sacr. Bosc.

k *Diff. 3.*
et. 1. a
Pole.

* *Præf.*
Ephemer.

l Which
may be
full of Pla-
nets, per-
haps, to us
unseen,
as those
about Je-
ru, &c.

the Poles, elevation in several places or latitude of Cities: here on earth (for, say they, if a mans eye were in the Firmament, he should not at all discern that great annual motion of the earth, but it would still appear *punctum indivisibile*, and seem to be fixed in one place, of the same bigness) that it is quite opposite to reason, to natural philosophy, and all out as absurd as disproportional (so some will) as prodigious, as that of the Suns 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 Moon, and to the other Planetary inhabitants, as the Moon and they do to us upon the earth: but shine she doth, as Galilee, ^m Kepler, and others prove, and then *per consequens*, the rest of the Planets are inhabited, as well as the Moon, which he grants in his dissertation with Galilees *Nuncius Siderens*, "that there be Jovial and Saturn Inhabitants, &c. and those several Planets have their several Moons about them, as the earth hath hers, as Galileus hath already evinced by his glasses: * four about Jupiter, two about Saturn (though *Sittius* the Florentine, *Fortunius Licetus*, and *Jul. Cesar le Gallia* cavil at it) yet Kepler, the Emperours Mathematician, confirms out of his experience, that he 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 Stars, which *Brunus* and *Brutus* have already averred. Then (I say) the earth and they be Planets alike, inhabited alike, moved about the Sun, the common Center of the World alike, and it may be those two green children which * *Nubrigensis* speaks of in his time, that fell from Heaven, came from thence; and that famous stone that fell from Heaven in *Aristotles* time, *olymp. 84. anno tertio*, ad *Caput Fluenta*, recorded by *Laertius* and others, or *Ancile* or buckler in *Numa's* time recorded by *Festus*. We may likewise insert with *Campanella* and *Brunus* that which *Pythagoras*, *Aristarchus*, *Samius*, *Heraclitus*, *Epicurus*, *Melissus*, *Democritus*, *Leucippus* maintained in their ages, there be infinite Worlds, and infinite earths or systems, in infinito aethere, which * *Eusebius* collects out of their tenents, because infinite Stars and Planets like unto this of ours, which some stick nor still to maintain and publicly defend, *sperabundus expecto innumerabilium mundorum in aternitate perambulationem, &c.* (Nic. Hill. *Londinensis philos. Epicuri*.) For if the Firmament be of such an incomparable bigness, as these Copernical Giants will have it, *infinitum*, aut *infinito proximum*, so vast and full of innumerable Stars, as being infinite in extent, one above another, some higher, some lower, some nearer, some farther off,

and so far 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 terra* 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 Stars visible in the Firmament to be so many Suns, with particular fixt Centers, to have likewise their subordinate Planets, as the Sun hath his dancing still round him? which *Cardinal Cusanus*, *Walkgrinus*, *Brunus*, and some others have held, and some still maintain, *Anima Aristotelismo innutrita, & minutis speculationibus assueta, secus forsan, &c.* Though they seem 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 confess) will by no means admit of *Brunus* infinite worlds, or that the fixed Stars should be so many Suns, with their compassing Planets, yet the said *Kepler* betwixt *Kepler* *fol. 2. diff. 1. Quid impedit nunc. syder.* seems in part to agree with this, and partly to contradict; For the Planets, he yields them to be inhabited, he doubts of the Stars: and so doth *Tycho* in his *Astronomical Epistles*, out of a consideration of their vastity and greatness, break out into some such like speeches, that he will never believe 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, & if they be inhabited? *rational creatures?* as *Kepler* demands, or have they souls to be saved? or do they inhabit a better part of the world than we do? *Are we or they Lords of the world? And how are all things made for man? Difficile est noster vuldum hunc expedire, eò quod nondum omnia que 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, nearest the heart of the Sun.* *Thomas Campanella*, a *Calabrian Monk*, in his second book *de sensu rerum, cap. 4.* subscribes to this of *Keplerus*; that they are inhabited he certainly supposeth, but with what kind of creatures he cannot say, he labours to prove it by all means: and that there are infinite worlds, having made an Apology for *Galileus*, and dedicates this tenent of his to *Cardinal Cajetanus*. Others freely speak, mutter, and would persuade the world (as * *Marinus Marcennus* complains) that our

operum Dei? *Kepler. fol. 29. r. Francofurt. quarto 1620. ibid. quarto 1622.* * *Prefat. in Comment. in Genesim. Modo sudent Theologos summa ignorantia versari, veras scientias admittenti nolle, & tyrannidem exercere, ut eos falsis dogmatibus, superstitionibus; & religione catholica detineant.*

modern

in Luna circum-
vestris Pla-
neta quon-
iam, constan-
tium est
esse in Lu-
na vivens
creatura-
ras, & sig-
gulus Pla-
nitarum
globus sui
serviant cir-
calatores,
ex qua con-
sideratione,
de totum
incolis
summa pro-
babilitate
concludi-
mus, quod
& Tycho
Bachel, &
sola confi-
deratione
vastitatis
eorum vi-
sum fuit.
Kepl. diff.
ser. cum
nun. syd.
f. 29.
n Tempera-
re non pos-
sum quia
ex inventis
tuis hoc
moniam,
veri non
absonile,
non tam in
Luna, sed
etiam in
Jove, &
reliquis
Planetis
incolas esse.
Kepl. fol. 26.
Si non sint
accolle in
Jovis glo-
bo, qui
notus ad-
mirandam
hanc vari-
tatem ocu-
lis, et hanc
quatuor illi
Plantæ Jovis circumstant? * Some of those about Ju-
piter I have seen my self by the help of a glass eight foot
long. * *Rerum Angl. lib. 1. cap. 27. de vividibus pueris. o te-*
finis alii mundi, vel ut Brunus, terra hanc nostre similes. * *Libro*
com. philos. cap. 29.

162

modern Divines are too severe and rigid against Mathematicians; ignorant and peevish, in not admitting their true demonstrations and certain observations, that they tyrannize over art, science, and all philosophy, in suppressing their labours (saith Pomponatus) forbidding them to write, to speak a truth, all to maintain their superstition, and for their profits sake. As for those places of Scripture which oppugn it, they will have spoken *ad captum vulgi*, and if rightly understood, and favourably interpreted, not at all against it: and as *Ortho Casman Astrol. cap. 1. part. 1.* notes, many great Divines, besides *Porphyrius, Proclus, Simplicius*, and those Heathen Philosophers, *doctrinâ & atate venerandi, Mosi Genesin mundanam popularis nescio cuius ruditis, qua longa absit à verâ Philosophorum eruditione, insimulant*: For *Moses* makes mention but of two Planets, ☉ and ☾. no four elements, &c. Read more in him, in *Grossius* 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, Origannus, Galileus*, and others maintain of the earths motion, that 'tis a Planet, and shines as the Moon doth, which contains

† Theat. Biblicæ.

* His argumentis planè satisfactiss. de maculis in Luna effi maria, de lucidas partes effi terram. Kepler. fol. 16. t. Anno 1616.

in it * both land and sea as the Moon doth: for so they find by their glasses that *Macule in facie Luna, the brighter parts are Earth, the duskie Sea*, which *Thales, Plutarch*, and *Pythagoras* formerly taught: and manifestly discern Hills and Dales, and such like concavities, if we may subscribe to and believe *Galileus* observations. But to avoid these Paradoxes of the earths motion (which the Church of *Rome* hath lately * condemned as heretical, as appears 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 *Eccentricity* and *Epicycles*, he hath coyned seventy two Homocentrics, to solve all appearances. * *Nicholas Ramerus* will have the earth the Center of the World, but moveable, and the eighth sphere immovable, the five upper Planets to move above the Sun, the Sun and Moon about the earth. Of which Orbs, *Tycho Brahe* puts the earth the Center immovable, the Stars immovable, the rest with *Ramus*, the Planets without Orbs to wander in the Air, keep time and distance, true motion, according to that virtue which God hath given them. * *Helisens Ræslin* censurèth both, with *Copernicus* (whose Hypothesis de terra motu, *Philippus Lansbergius* hath lately vindicated, and demonstrated with solid arguments in a just volume, *Jansonius Casus* hath illustrated in a sphere.) The said *Johannes Lansbergius*, 1633. hath since defended his assertion against all the cavils and calumnies of *Fromundus* his *Anti-Aristarchus*,

g In Hypothef. de mundo, Ed. 1597.

Lugduni 1633.

Baptista Morinus, and *Petrus Bartholinus: Fromundus*, 1634. hath written against him again, *J. Rossius of Aberdine, &c.* (sound Drums and Trumpets) whilst *Ræslin* (I say) censures all, and *Ptolomæus* himself as insufficient: one offends against natural Philosophy, another against Optick principles, a third against Mathematical, as not answering to Astronomical observations: one puts a great space betwixt *Saturnus* Orb and the eighth sphere, another too narrow. In his own hypothesis he makes the earth as before, the universal Center, the Sun to the five upper Planets, to the eighth sphere he ascribes diurnal motion, Eccentrics, 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 himself: reforms some, and marrs all. In the meantime, the World is tossed in a blanket amongst them, they hoys the earth up and down like a ball, make it stand and go at their pleasures: One saith the Sun stands, another he moves; a third comes in, taking them all at rebound, and lest there should any paradox bewanting,

he * finds certain spots and clouds in the Sun, by the help of glasses, which multiply (saith *Keplerus*) a thing seen a thousand times bigger in plano, and make it come thirty two times nearer to the eye of the beholder: but * In *Barbonis* syderibus.

upon his own Center, or they about the Sun. *Fabritius* puts only three, and those in the Sun: *Apelles* fifteen, and those without the Sun, floating like the *Cyanean* Isles in the *Euxine* Sea. * *Tarde* the Frenchman hath observed thirty three, and those neither spots nor clouds, as *Galileus* *Epist. ad Vlserrum* supposeth, but Planets Concentrick with the Sun, and not far from him, with regular motions;

* *Christopher Shemer* a German Suiffer Jesuit, *Ursicâ Rosâ* divides them in *maculas & fau-las*, and will have them to be fixed in *Solis* Solo dissimulata: and to absolve their periodical and regular motion in twenty seven or twenty eight dayes, holding withal the rotation of the Sun upon his Center; and are all so confident, that they have made schemes and tables of their motions. The * *Hollander* in his *dissertatiunculâ cum Apelle* censures all; and thus they disagree amongst themselves, old and new, irreconcilable in their opinions; thus

Aristarchus, thus *Hipparchus*, thus *Ptolomæus*, thus *Albateginus*, thus *Alfraganus*, thus *Tycho*, thus *Ramus*, thus *Ræslinus*, thus *Fracastorius*, thus *Copernicus* and his adherents, thus *Clavius* and *Maginus*, &c. with their followers, vary and determine of these celestial orbs and bodies; and so whilst these men contend about the Sun and Moon, like the Philosophers in *Lucian*, it is to be feared, the Sun and Moon will hide themselves, and be as much offended as * she was with those, and

x Jo. Pabritius de maculis in sole, Witteb. 1611.

Y Lib. de Barbonis syd. Stelle sunt erratice, que propriis orbibus circumstantur, non longe à sole, sed juxta Solem.

* Braccin fol. 1630. lib. 4. c. 52. 55. 59. &c. 2. Lugdun. Bat. An. 1612.

* Ne se subducant, & resilla detestum parent, ut curiositatis fœm faciant.

and send another message to *Jupiter*, by some new fangled *Icaromenippus*, to make an end of all those curious Controversies, and scatter them abroad.

But why should the Sun and Moon be angry, or take exceptions at Mathematicians and Philosophers? when as the like measure is offered unto God himself, by a company of Theologasters: they are not contented to see the Sun and Moon, measure their size and biggest distance in a glass, calculate their motions, or visit the Moon in a Poetical fiction, or a dream, as he saith, ** Andax facinus & memorabile nunc incipiam, neque hoc seculo usurpatum prius, quid in Luna regno hac nocte gestum sit exponam, & quo nemo unquam nisi somniando provenit*, but he and *Menippus*: or as *Peter Cuneus*, *Bonâ fide agam, nihil eorum quæ scripturus sum, verum esse scitote, &c. quæ nec facta, nec futura sunt, dicam, * stili tantum & ingenii causa*, not in jest, but in good earnest these gigantical Cyclops will transcend Spheres, Heaven, Stars, into that *Empyrean* Heaven; soar higher yet, and see what God himself doth. The

Jewish Talmudists take upon them to determine how God spends his whole time, sometimes playing with the Leviathan, sometime over-seeing the world, &c. like *Lucians Jupiter*, that spent much of the year in painting Butter-flies wings, and seeing who offered sacrifice; telling the hours when it should rain, how much snow should fall in such a place, which way the wind should stand in *Greece*, which way in *Africk*. In the *Turks* *Alchoran*, *Mahomet* is taken up to heaven, upon a *Pegasus* sent a purpose for him, as he lay in bed with his wife, and after some conference with God is set on ground again. The *Pagans* paint him and mangle him after a thousand fashions; our Hereticks, Schismatics, and some Schoolmen, come not far behind: some paint him in the habit of an old man, and make Maps of Heaven, number the Angels, tell their several names, offices: some deny God and his providence, some take his office out of his hand, will ** bind and loose* in Heaven, release, pardon, forgive, and be quartermaster 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, wars, fires, plagues infect all alike, why wicked men flourish, good are poor, in prison, sick, and ill at ease. Why doth he suffer so much mischief and evil to be done, if he be ** able to help*? why doth he not assist good, or resist bad, reform our wills, if he be not the author of sin, and let such enormities be committed, unworthy of his knowledge, wisdom, government, mercy, and providence, why lets he all things be done by fortune and chance? Others as prodigiously enquire after his omnipotency, *an possit plures similes creare deos? an ex scarabeo deum? &c. & quo demum ructis sacrificuli?* Some, by visions and revelations, take upon them to be familiar

with God, and to be of privy counsel with him; they will tell how many, and who shall be saved, when the world shall come to an end, what year, what month, and whatsoever else God hath reserved unto himself, and to his Angels. Some again 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 he unchangeable, infinite? &c. Some will dispute, cavil, and object, as *Julian* did of old, whom *Cyrril* confutes, as *Simon Magnus* is feigned to do, in that ** dialogue* betwixt him and *Peter*: and *Ammonius* the Philosopher, in that dialogical disputation with *Zacharias* the Christian. If God be infinitely and only good, why should he alter or destroy the world? if he confound that which is good, how shall himself continue good? If he pull it down because evil, how shall he be free from the evil that made it evil? &c. with many such absurd and brain-sick 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 able to dive into these profundities, or sound these depths; not able to understand, much less to discuss. I leave the contemplation of these things to stronger wits, that have better ability, and happier leisure to wade into such Philosophical mysteries: for put case I were as able as willing, yet what can one man do? I will conclude with ** Scaliger*, *Nequaquam nos homines sumus, sed partes hominis, ex omnibus aliquid fieri potest, idque non magnum; ex singulis fere nihil*. Besides (as *Nazianzen* hath it) *Deus latere nos multa voluit: and with Seneca, cap. 35. de Cometis, Quid miramur tam rara mundi spectacula non teneri certis legibus, nondum intelligi? multa sunt gentes quæ tantum de facie sciunt cælum, veniet tempus fortasse, quo ista quæ nunc latent in lucem dies extrahat longioris avi diligentia, una ætas non sufficit, posteris, &c.* when God sees his time, he will reveal these mysteries to mortal men, and shew that to some few at last, which he 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 reveals and conceals to whom, and when he will. And which ** one* said of History and Records of former times, *God in his providence to check our presumptuous inquisition, wraps up all things in uncertainty; bars us from long antiquity, and bounds our search within the compass of some few ages*: Many good things are lost, which our predecessors made use of, as *Pancirola* will better inform you; many new things are daily invented, to the

163

* Quid scit Deus ante mundum creatum? ubi vixit otiosus à suo subditis, &c.

* Lib. 3. recog. Pat. cap. 3. Peter answers by the simile of an egg-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 te-out, sic gravis mor-git anus.

* Extricis 184.

* I ant. descript. occid. 184. dia.

* David principis historiæ

* Heracles tam fidem Satyræ Menipp. edit. 1608.

* Sardi vanales Satyræ Menipp. An. 1612. * Patianus Comus sic incipit, or as Lippus Satyræ in a dream.

u Tritimius l. de 7. secundis.

x They have fetched Trajanus soul out of Hell, and canonize for Saints whom they list.

* Te Minutius, sine delectu temperates tangunt loca sacra & profana, bonorum & malorum fata juxta, nullo ordine res sunt, soluta legibus fortuna dominatur. * Vel malus vel impotens, qui peccatum permittit, &c. unde hæc suspensio?

the publick good; so Kingdoms, men, and knowledge ebb 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 down and follow.

Jason Pratensis, in his book *de morbis capitis*, and chapter of Melancholy hath these words out of *Galen*, ^a *Let them come to me to know what meat and drink they shall use, and besides that, I will teach them what temper of ambient Air they shall make choice of, what wind, what countreys they shall chuse, and what avoid.* Out of which lines of his, thus much we may gather, that to this cure of melancholy, amongst other things, the rectification of Air is necessarily required. This is performed, either in reforming Natural or Artificial Air. Natural, is that which is in our election to chuse or avoid: and 'tis either general, to Countreys, Provinces; particular, to Cities, Towns, Villages, or private houses. What harm those extremities of heat or cold do in this malady, I have formerly shewed: the medium must needs be good, where the Air is temperate, serene, quiet, free from bogs, fens, mists, all manner of putrefaction, contagious and filthy noisome smells. The ^b *Egyptians* by all Geographers are commended to be *hilaris*, a conceited and merry Nation: which I can ascribe to no other cause than the serenity of their Air. They that live in the *Orchades* are registred by ^c *Hector Boethius* and ^d *Cardan*, to be fair of complexion, long-lived, most healthful, free from all manner of infirmities of body and mind, by reason of a sharp purifying Air, which comes from the Sea. The *Bæotians* in Greece were dull and heavy, *crassi Bæoti*, by reason of a foggy Air in which they lived,

^a *Veniant ad me audituri quo esculento, quo itum poculento uti debeant, & prater alimentum ipsum, potumque, videri ipsos docebo, item aeris ambientis temperiem, insuper regiones quas eligere, quas vitare ex aia sit.*

^b *Leo Afer, Maginus, &c.*

^c *Lib. 1. Scot. hist. d. Lib. 1. d. rer. var.*

^d *Horat.*

^e *Maginus.*

^f *Hætonus de Tartariis.*

(^a *Bæotum in crasso jure aere natum*) *Attica* most acute, pleasant, and refined. The Climate changeth not so much customs, manners, wits (as *Aristotle Polit. lib. 6. cap. 4. Vegetius, Plato, Bodine method. hist. cap. 5.* hath proved at large) as constitutions of their bodies, and temperature it self. In all particular Provinces we see it confirmed by experience, as the Air is, so are the inhabitants, dull, heavy, witty, subtle, neat, cleanly, clownish, sick, and sound. In ^{*} *Perigort* in France the Air is subtle, healthful, seldom any plague or contagious disease, but hilly and barren: the men sound, nimble, and lusty; but in some parts of *Quienne* full of moors and marishes, the people dull, heavy, and subject to many infirmities. Who sees not a great difference betwixt *Surry, Suffex, and Rumny Marsh*, the *Wolds* in *Lincolnshire*, and the *Fens*. He therefore that loves his health, if his ability will give him leave, must often shift places, and make choice of such as are wholesome, pleasant, and convenient: there is nothing better than change of Air in this Malady, and generally for health, to wander up and down, as those ^e *Tartari Zambolhenfes*, 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 means a perpetual Spring. The great Turk sojourns sometimes at *Constantinople*, sometimes at *Adrianople*, &c. The Kings of Spain have their *Escorial* in heat of Summer, ^f *Madrid* for an wholesome seat, *Villadolate* a pleasant site, &c. variety of *secessus*, as all Princes and great men have, and their several progresses to this purpose. *Lucullus* the Roman had his house at *Rome*, at *Baia*, &c. ^g When *Cn. Pompeius, Marcus Cicero* (saith *Plutarch*) and many Noble men in the Summer came to see him, at supper *Pompeius* jested with him, that it was an elegant and pleasant village, full of windows, galleries, and all offices fit for a Summer-house; but in his judgement very unfit for Winter: *Lucullus* made answer, that the Lord of the house had wit like a Crane, that changeth her countrey 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 *Laurentan Village*, and every Gentleman of any fashion in our times hath the like. The ^h *Bishop of Exeter* had fourteen several houses all furnished, in times past. In *Italy*, though they bide in Cities in Winter, which is more Gentleman-like, all the Summer they come abroad to their countrey-houses, to recreate themselves. Our Gentry in *England* live most part in the countrey (except it be some few Castles) building still in bottoms (saith ⁱ *Jovius*) or near 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 unwholesome; so *Cambden* saith of ^k *Ewelme*, that it was therefore unfrequented, *ob stagni vicini halitus*, and all such places as be near lakes or rivers. But I am of opinion, that these inconveniencies will be mitigated, or easily corrected by good fires, as ^l one reports of *Venice*, that *graveolentia* and fog of the moors, 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 one hundred and twenty years. But it is not water simply that so much offends, as the slime and noisome smells that accompany such overflowed places, which is but at some few seasons after a flood, and is sufficiently recompensed with sweet smells and aspects in Summer, *Ver pinget vario gemmantia prata colore*, and many other commodities of pleasure and profit; or else may be corrected by the fire, if it be somewhat remote from the water, as *Lindly*, ⁿ *Orton super montem*, ^o *Drayton*, or a little more elevated, though nearer,

^{*} *Cyropæd lib. 8. perpetuum inde ver.*

^f The Air so clear, it never breeds the plague.

^g *Leander Albertus in Campania.*

^h *Plutarcho vita Luculli. Cum Cn. Pompeius.*

ⁱ *Plutarcho vita Luculli. Cum Cn. Pompeius.*

^j *Plutarcho vita Luculli. Cum Cn. Pompeius.*

^k *Plutarcho vita Luculli. Cum Cn. Pompeius.*

^l *Plutarcho vita Luculli. Cum Cn. Pompeius.*

^m *Plutarcho vita Luculli. Cum Cn. Pompeius.*

ⁿ *Plutarcho vita Luculli. Cum Cn. Pompeius.*

^o *Plutarcho vita Luculli. Cum Cn. Pompeius.*

^p *Plutarcho vita Luculli. Cum Cn. Pompeius.*

^q *Plutarcho vita Luculli. Cum Cn. Pompeius.*

^r *Plutarcho vita Luculli. Cum Cn. Pompeius.*

^s *Plutarcho vita Luculli. Cum Cn. Pompeius.*

^t *Plutarcho vita Luculli. Cum Cn. Pompeius.*

^u *Plutarcho vita Luculli. Cum Cn. Pompeius.*

^v *Plutarcho vita Luculli. Cum Cn. Pompeius.*

^w *Plutarcho vita Luculli. Cum Cn. Pompeius.*

^x *Plutarcho vita Luculli. Cum Cn. Pompeius.*

^y *Plutarcho vita Luculli. Cum Cn. Pompeius.*

^z *Plutarcho vita Luculli. Cum Cn. Pompeius.*

p The pos-
session of
William
Parfitt's
Esq.
q The
seat of
St. John
Ropington
Knight.
r St. Henry
Goodwin
lately de-
ceased.
s The
dwelling
house of
Hum. Ad-
dely, Esq.
t St. John
Harpers
lately deceased.
u St. George Greville, Knight.
x Lib. 1.
cap. 2.

The best soil commonly yields the worst
air, a dry sandy plat is fittest to build upon,
and such as is rather hilly than plain, full of
Downs, a Corfild countrey, as being most
commodious for hawking, hunting, wood, wa-
ters, and all manner of pleasures. Perigord
in France is barren, yet by reason of the ex-
cellency of the air, and such pleasures that it
affords, much inhabited by the Nobility; as
Nuremberg in Germany, Toledo in Spain. Our
country-man Tusser will tell us so much, that
the field-one is for profit, the wood-land for
pleasure and health, the one commonly a deep
clay, therefore noisome in Winter, and subject
to bad high-ways: the other a dry sand.
Provision may be had elsewhere, and our
Towns are generally bigger in the wood-land,
than the field-one, more frequent and popu-
lous, and Gentlemen more delight to dwell in
such places. Sutton Coldfield in Warwickshire
(where I was once a Grammar Scholar) may
be a sufficient witness, which stands, as Camden
notes, *loco ingrato & sterili*, but in an excel-
lent air, and full of all manner of pleasures.
Wadley in Berkshire is situate in a vale,
though not so fertile a soil as some vales af-
ford, yet a most commodious site, wholesome,
in a delicious air, a rich and pleasant seat. So
Segrave in Leicestershire (which Town * I
am now bound to remember) is sited in a
Champion, at the edge of the Wolds, and
more barren than the Villages about it, yet no
place likely yields a better air. And he that
built that fair house * Wollerton in Notting-
hamshire, is much to be commended, (though
the tract be sandy and barren about it) for
making choice of such a place. Constantine
lib. 2. cap. de agricult. praiseth mountains,
hilly, steep places, above the rest by the Sea
side, and such as look toward the North up-
on some great river, as Farmack in Darbi-
shire on the Trent, invironed with hills, open
only to the North, like Mount Edgemond in
Cornwall, which Mr. Carew so much ad-
mires for an excellent seat: Such as is the ge-
neral site of Bohemia: serenat Boreas, the
North wind clarifies, but near lakes or ma-

risbes, in holes, obscure places, or to the South
and West he utterly disproves, those winds are
unwholsome, putrifying, and make men sub-
ject to diseases. The best building for health,
according to him, is in * high places, and in
an excellent prospect, like that of Cuddesdon
in Oxfordshire (which place I must honoris
ergo mention) is lately and fairly * built in a
good air, good prospect, good soil, both for
profit and pleasure, not so easily to be matched.
P. Crescentius, in his lib. 1. de Agric. cap. 5.
is very copious in this subject, how a house
should be wholsomely sited, in a good coast,
good air, wind, &c. Varro de re rust. lib. 1.
cap. 12. forbids lakes and rivers, marish and
manured grounds, they cause a bad air, gross
diseases, hard to be cured: 8 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, Cato saith, and his dwelling next to
Hell it self, according to Columella: he com-
mends in conclusion, the middle of an hill,
upon a descent. Baptista Porta Villa, lib. 1.
cap. 22. censures Varro, Cato, Columella,
and those antient Rusticks, approving many
things, disallowing some, and will by all means
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 Northern Coun-
treys I am sure it is best: Stephanns a French-
man, pradio 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 condi-
tion in all sites which must not be omitted, as
Herbastein inculcates, lib. 1. Julius Cesar
Claudius a Physician, consule. 24. for a No-
bleman in Poland, melancholy given, adviseth
him to dwell in a house inclining to the
East, and * by all means to provide the air
be clear and sweet; which Montanus, consil.
229. counselleth the Earl of Monfort his pa-
tient, to inhabit a pleasant house, and in a good
air. If it be so, the natural site may not be
altered of our City, Town, Village, yet by
artificial means it may be helped. In hot
Countreys therefore they make the streets of
their Cities very narrow, all over Spain,
Africk, Italy, Greece, and many Cities of
France, in Languedock especially, and Pro-
vence, those Southern parts: Montpellier, the
habitation and University of Physicians, is so
built, with high houses, narrow streets, to di-
vert the Suns scalding rayes, which Tacitus
commends, lib. 15. Annal. as most agreeing
to their health, because the height of build-
ings, and narrowness of streets, keep away
the Sunbeams. Some Cities use Galleries, or
arched Cloysters towards the street, as Da-
mascus, Bologna, Padua, Berna in Switzer-
land, Westchester with us, as well to avoid
tempests, as the Suns scorching heat. They
build on high hills in hot Countreys, for more
air; or to the sea side, as Baie, Naples, &c.
In our Northern coasts, we are opposite, we

c Oportet
igitur ad
sanitatem
domus in
altioribus
aedificare,
& ad spe-
culatorem.
* By John
Bancroft
Doctor of
Divinity
my quon-
dam Tutor
in Christi-
church
Oxon, now
the Right
Reverend
Lord Bi-
shop of
Oxon, who
built this
house for
himself
and his
successors:
f Hyeme
est rebi-
mentis fi-
gida, &
estate non
salubris:
paludes
enim faci-
unt crassum
aerem, &
difficiles
morbos.
g Vindat
gaud assidue
passi, & si
negligas, si-
liquis.
h Lib. 1.
cap. 2. in
Orco habi-
ta.
i Aurora
maius ami-
ca, Vitruv.
k Aides
Orientem
spicantem
cir nobi-
lissimas in-
habites, &
cari ut sit
aer clarus,
lucidus,
odoriferus.
Ellgar ha-
bitationem
optimo aere
jucundam.
l Quoniam
angustie
itinerum,
& altitu-
do tellu-
rum, non
perinde
Solis calo-
rem admi-
tit.

166

commend streight, broad, open, fair streets, as most befitting and agreeing to our climate. We build in bottoms for warmth: and that site of *Mitylene* in the Island of *Lesbos*, in the *Aegean Sea*, which *Viruvius* so much discommends, magnificently built with fair houses, sed imprudenter posuit, unadvisedly sited, because it lay along to the South, and when the South wind blew, the people were all sick, would make an excellent site in our Northern climes.

Of that artificial site of houses I have sufficiently discoursed: if the site of the dwelling may not be altered, yet there is much in choice of such a chamber or room, in opportune opening and shutting of windows, excluding foreign air and winds, and walking abroad at convenient times. *Crato* a German commends East and South site (disallowing cold air and Northern winds in this case, rainy weather and misty dayes) free from purefaction, fens, bogs, and much hills. If the air be such, open no windows, come not abroad. *Montanus* will have his patient not to stir at all, if the wind be big or tempestuous, as most part in *March* it is with us; or in cloudy, loursing dark dayes, as in *November*, which we commonly call the black month; or stormy, let the wind stand how it will, *consil.* 27. and 30. he must not open a casement in bad weather, or in a boisterous season, *consil.* 299. he especially forbids us to open windows to a South wind. The best site for chamber windows 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 air, and rectifying of wind and windows, that he holds it alone sufficient to make a man sick or well; to alter body and mind. * A clear air cheers up the spirits, exhilarates the mind; a thick, black, misty, tempestuous, contracts, overthrows. Great heed is therefore to be taken at what times we walk, how we place our windows, lights, and houses, how we let in or exclude this ambient air. The *Egyptians*, to avoid immoderate heat, make their windows on the top of the house like chimnies, with two tunnels to draw a through air. In *Spain* they commonly make great opposite windows without glass, still shutting those which are next to the Sun: So likewise in *Turkey* and *Italy* (*Venice* excepted, which brags of her stately glazed Palaces) they use paper windows to like purpose; and lye subdio, 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 air out of hollow caves, and disperse the same through all the chambers of their Palaces, to refresh them; as at *Costoza* the house of *Casareo Trento*, a Gentleman of *Vicenza*, and elsewhere. Many excellent means are invented to correct nature by art. If none of these courses help, the best way is to make artificial air, which howsoever is profitable and good, still to be made hot and moist, and to be seasoned with sweet perfumes,

pleasant and lightsome as may be; to have *Roses*, *Violets*, and sweet smelling flowers ever in their windows, Posies in their hand. *Laurentius* commends water Lillies, a vessel of warm water to evaporate in the room, which will make a more delightfome perfume, if there be added Orange flowers, pills of Citrons, Rosemary, Cloves, Bayes, Rose-water, Rose-vinegar, Belzoin, Ladanum, Styrax, and such like Gums, which make a pleasant and acceptable perfume. * *Bessardus Bisantinus* prefers the smoak of Juniper to melancholy persons, which is in great request with us at *Oxford*, to sweeten our chambers. * *Guianensis* prescribes the air to be moistened with water, and sweet herbs boiled in it, vine and fallow-leaves, &c. † to besprinkle the ground and posts with Rose-water, Rose-vinegar, which *Avicenna* much approves. Of colours, it is good to behold green, red, yellow and white, and by all means to have light enough, with windows in the day, wax candles in the night, neat chambers, good fires in winter, merry companions; for though melancholy persons love to be dark and alone, yet darkness is a great encrease of the humour.

Although our ordinary air be good by nature or art, yet it is not amiss, as I have said, still to alter it; no better Physick for a melancholy man, than change of air, and variety of places, to travel abroad and see fashions. *Leo Afer* speaks of many of his countrymen so cured, without all other Physick: amongst the *Negroes*, there is such an excellent air, that if any of them be sick elsewhere, and brought thither, he is instantly recovered, of which he was often an eye-witness. *Lipsius*, *Zuinger*, and some other, add as much of ordinary travel. No man, saith *Lipsius* in an epistle to *Phil. Lanovius*, a noble friend of his, now ready to make a voyage, can be such a stock or stone, whom that pleasant speculation of countreys, cities, towns, rivers, will not affect. * *Seneca* the Philosopher was infinitely taken with the sight of *Scipio Africanus* house, near *Linternum*, to view those old buildings, Cisterns, Baths, Tombs, &c. And how was *Tully* pleased with the sight of *Athens*, to behold those antient and fair buildings, with a remembrance of their worthy inhabitants. *Paulus Amilius*, that renowned Roman Captain, after he had conquered *Persens*, 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 Autumn (as *Livy* describes it) made a pleasant peregrination all over *Greece*, accompanied with his son *Scipio*, and *Athenus* 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*, *Lacedaemon*, *Megalopolis*, &c. He took great content, exceeding delight in that his voyage, as who doth not that shall attempt the like, though his travel be ad jallationem magis quam

in *Consil.*
21. li. 2.
Frigidus
air, nubi-
latus, des-
sus, vitan-
dus, et
ac venti
septentrio-
nales, &c.
in *Consil.* 24

o *Finitum*
non ap-
at.

* *Discait*
Sol hore-
rem crassi
spiritum,
mentem ex-
hilarat, non
enim tam
corpora,
quam &
animi mu-
tationum
inde sub-
unt pro-
cali &
ventorum
ratione, &
sani aliter
affligi fiet
calo nubi-
lo, aliter
siccus.
De natura
ventorum,
see *Pliny*,
lib. 2. cap.
26. 27. 28.
Strabo l. 7.
c. 2.
* *Fines*
Athens
part. 1. c. 4.

p. *Aloma-*
rus car. 7.
Basil. Ar
sit lucidus,
beate olea,
humidus.
Montanus
idem, c. 26.
Osculus
roram sa-
viam, Lau-
rentius c. 2.
* *Ant. Phi-*
los. cap. de
melane.

c. *Trist.* 13.
c. 6. ex
redolenti-
bus herbis
& foliis
vitis
vino, &c.
salicis, &c.
f. *Parimen-*
tam aceto
& aqua
refacta, *Lan-*
rent. c. 8.

g. *Lib.* 1.
cap. de
mud. Afro-
rum. In
Nigritum
regione
tanta aeris
temperies,
at signis
alibi mor-
bosus is
advehatur,
optima sta-
tim sanita-
ti restitua-
tur, quod
multis ac-
cidisse, ipse
meis oculis
vidi.
h. *Lib.* de
peregrinat.
i. *Epist.* 2.
c. 1. Nec
quisquam
tam lapsi
aut fracti,
quam non
irillat
amena il-
la, variis
spectis lo-
cerum, ar-
bium, gro-
tium, &c.
* *Epist.* 26.
* *Lib.* 2. de
legibus.
* *Lib.* 45.

† Keckerman præfat. polit.

* Piers Morison c. 3. part. 1.

k Mutatio de loco in locum, it. nova & colagis longa & indeterminata, & hospitare in diversis diversorum. l. Modis rursus esse, modo in urbe, sepius in agro venari, &c.

m In Catalonia in Spain.

n Land-turquet domus longosque prospectus agros. * Many towns there are of that name, saith Adrianius, all high sited.

† Lately resigned for some special reasons.

quam ad usum respub. (as † one well observes) to crack, gaze, see fine sights and fashions, spend time, rather than for his own or publick good? (as it is to many Gallants that travel out their best dayes, together with their means, manners, honesty, religion) yet it availeth howsoever. For peregrination charms our senses with such unspeakable and sweet variety, * that some count him unhappy that never travelled, a kind of prisoner, and pity his case, that from his cradle to his old age beholds the same still; still, still the same, the same. Infomuch that k *Rhaphis* cont. lib. 1. Trañ. 2. doth not only commend, but enjoy travel, and such variety of objects to a melancholy man, and to lye in divers Inns, to be drawn into several companies: *Montaltus* cap. 36. and many Neotericks are of the same mind. *Celsus* adviseth him therefore that will continue his health, to have *varium vita genus*, diversity of callings, occupations, to be busied about, ¹ sometimes to live in the City, sometimes in the Countrey; now to study or work, to be intent, then again to hawk or hunt, swim, run, ride, or exercise himself. A good prospect alone will ease melancholy, as *Comefius* 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* beside *Egina* *Salamina*, and many pleasant Islands, had all the variety of delicious objects: so are those *Neapolitanes*, and inhabitants of *Genua*, to see the ships, boats, and passengers goby, 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 city at once, as at *Granado* in *Spain*, and *Fez* in *Africk*, the river running betwixt two declining hills, the steepness causeth each house almost, as well to oversee, as to be overseen of the rest. Every country is full of such ⁿ delightful prospects, as well within land, as by sea, as *Hermion* and * *Rama* in *Palestina*, *Colalto* in *Italy*, the top of *Tagetus* or *Acrochorinthus*, that old decayed castle in *Corinth*, from which *Peloponessus*, *Greece*, the *Ionian* and *Aegean* seas were *semel & simul* at one view to be taken. In *Egypt* the square top of the great *Pyramis* 300. yards in height, and so the *Sultans* Palace in *Grand Cairo*, the Countrey being plain, hath a marvellous fair prospect as well over *Nilus*, as that great City, five *Italian* miles long, and two broad, by the river side: from mount *Sion* in *Jerusalem* the holy land is of all sides to be seen: 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 real kindness, by the munificence of the right honourable my noble Lady and patroness, the Lady *Frances* Countess Dowager of *Exeter*: And two amongst the

rest, which I may not omit for vicinities sake, *Oldbury* in the confines of *Warwickshire*, where I have often looked about me with great delight, at the foot of which hill ° I was born: And *Hanbury* in *Staffordshire*, contiguous to which is *Falde* a pleasant Village, and an ancient patrimony 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, and pleasant meadows on the other. There be those that say as much and more of *St. Marks* steeple in *Venice*. Yet these are at too great a distance; some are especially affected with such objects as be near, to see passengers go by in some great Rode way, or boats in a river, in *subiectum forum despicere*, to oversee a Fair, a Market place, or out of a pleasant window into some thoroughfare street to behold a continual concourse, a promiscuous rout, coming and going, or a multitude of spectators at a Theatre, a Mask or some such like shew. But I rove: the summ is this, that variety of actions, objects, air, places, are excellent good in this infirmity and 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 sheep, and any manner of sick cattle. *Lalins a fonte Agubinus* that great Doctor, at the latter end of many of his consultations (as commonly he doth set down what succeeds his Physick had) in melancholy most especially approves of this above all other remedies whatsoever, as appears *consult. 69. consult. 229. &c.* † Many other things helped, but change of air was that which wrought the cure, and did most good.

MEMB. 4.

Exercise rectified of Body and mind.

TO that great inconvenience, which comes on the one side by immoderate and unreasonable exercise, too much solitariness and idleness on the other, must be opposed as an Antidote, a moderate and seasonable use of it, and that both of body and mind, as a most material circumstance, much conducing to this cure, and to the general preservation of our health. The heavens themselves run continually round, the Sun riseth and sets, the Moon increaseth and decreaseth, Stars and Planets keep their constant motions, the air is still tossed by the winds, the waters ebb and flow to their conservation no doubt, to teach us that we should ever be in action. For which cause *Hierom* prescribes *Rusticus* the Monk, that he be alwayes occupied about some business or other, † that the Devil do not find him idle. † *Seneca* would have a man do something, though it be to no purpose. * *Xenophon*

aliud agere quam nihil. * Lib. 3. de diffis Socratis, Qui tessit & visui excitando vacat, aliquid faciat, et si liceret his meliora agere.

F f 2

wishesth

167

o At *Linda* in *Leicestershire*, the possession and dwelling place of *Ralph Burton* Esquire, my late deceased father. p In *Icon animorum*.

q *Agrotantes* oves in aliam locum transportande sunt, ut aliam aerem & aquam participant, coaliscant & corroborentur. r *Alia* utilia, sed ex mutatione aeris potissimum curantur.

† Ne te diem otiosum inveniat.

† Praestat

Amasis
compel-
led every
man once
a year to
tell how
he lived.

Nofra
memoria
Atabamitis
Othomani
us qui
Græcia
imperium
subvertit,
cum orato-
rum postu-
lata audi-
vit externa-
rum genti-
um, cochle-
aria ligna
affidat ce-
labat, aut
aliquid in
tabula af-
figebat.

Sands
fol. 37. of
his voyage
to Jerusa-
lem.

Perkins
cases of
conscience
l. 3. c. 4. p. 3.

Lufinius
Græcio.

Nomest
cura melior
quam in-
gerere illi
necessaria
& oppor-
tuna; spe-
ram administratio illis magnum sanitatis incrementum, &
que replant animos eorum, & incitant in diversis cogita-
tionibus. Cont. 1. tract. 2.

wiseth one rather to play at tables, dice, or make a jester of himself (though he might be far better employed) than do nothing. The *Egyptians* of old, and many flourishing Commonwealths since, have enjoined labour and exercise to all sorts of men, to be of some vocation and calling, and to give an account of their time, to prevent those grievous mischiefs that come by idleness; for as fodder, whip and burthen belong to the ass: so meat, correction and work unto the servant, *Ecclesi* 33. 23. The *Turks* enjoin all men whatsoever, of what degree, to be of some trade or other, the grand Signior himself is not excused. ^a In our memory (saith *Sabellicus*) *Mahomet* the Turk, he that conquered Greece, at that very time when he heard Embassadors of other Princes, did either carve or cut wooden spoons, or frame something upon a table. ^x This present Sultan makes notches for bows. The *Jews* are most severe in this examination of time. All well-governed Places, Towns, Families, and every discreet person will be a law unto himself. But amongst us the badge of Gentry is idleness: to be of no calling, not to labour, for that's derogatory to their birth, to be a meer Spectator, a drone, *fruges consumere natus*, to have no necessary employment to busie himself about in Church and Commonwealth (some few governours excepted) but to rise to eat, &c. to spend his days in hawking, hunting, &c. and such like disports and recreations († which our Casuists tax) are the sole exercise almost and ordinary actions of our Nobility, and in which they are too immoderate. And thence it comes to pass that in City and Countrey so many grievances of body and mind, and this feral disease of melancholy so frequently rageth, and now domineers almost all over Europe amongst our great ones. They know not how to spend their times (disports excepted, which are all their business) what to do, or otherwise how to bestow themselves: like our modern Frenchmen that had rather lose a pound of blood in a single combat, than 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 do all by ministers and servants, *ad otia duntaxat se natos existimant*, imò *ad sui ipsius plerumque & aliorum perniciem*, ^{*} as one freely taxeth such kind 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 born some of them to no other ends. Therefore to correct and avoid these errors and inconveniences, 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 than continual business, as *Rhasis* holds, to have some employment or other, which may set their mind a work, and distract their cogitations. Riches may not

easily be had without labour and industry, nor learning without study, neither can our health be preserved without bodily exercise. If it be of the body, *Guianerus* allows that exercise which is gentle, ^z and still after those ordinary frictions, which must be used every morning. *Montanus* cap. 26. and *Jason Pratensis* use almost the same words, highly commending exercise if it be moderate; a wonderful help so used, *Crato* calls it, and a great means to preserve our health, as adding strength to the whole body, increasing natural heat, by means of which, the nutriment is well collected in the stomach, liver and veins, few or no cruelties left, is happily distributed over all the body. Besides, it expells excrements by sweat, and other insensible vapours; in so much, that ^a *Galen* prefers Exercise before all Physick, Rectification of diet, or any regiment in what kind soever; 'tis Nature's Physician. ^b *Fulgentius* out of *Gordonius de conserv. vit. hom. lib. 1. cap. 7.* terms exercise, a spur of a dull sleepy nature, the comforter of the members, cure of infirmity, death of diseases, destruction of all mischiefs 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 every morning to his patient, and that as ^d *Calenus* adds, after he hath done his ordinary needs, rubbed his body, washed his hands and face, combed his head, and gargarized. What kind of exercise he should use, *Galen* tells us, lib. 2. & 3. de sanit. tuend. and in what measure, ^e till the body be ready to sweat, and roused up; *ad ruborem*, some say, *non ad sudorem*, lest it should dry the body too much; others enjoin those wholesome 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 means will have it go farther than a beginning sweat, as being so perillous if it exceed.

atra bile. ^c Quisq; corpus universum intuscat, & floridam appareat, sudorigne, &c. ^f Omnino sudorem vitent. cap. 7. lib. 1. *Valisus de Tor.* ^g Exercitium si excedat, valde periculofum. *Salust. Sallustianus de remed. lib. 2. cap. 1.*

Of these labours, exercises and recreations, 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 doors, some natural, some are artificial. Amongst bodily exercises, *Galen* commends *ludum parva pila*, to play at ball, be it with the hand or racket, in Tennis-courts, or otherwise, it exerciseth each part of the body, and doth much good, so that they sweat not too much. It was in great request of old amongst the *Greeks*, *Romans*, *Barbarians*, mentioned by *Homer*, *Herodotus*, and *Plinius*. Some write, that *Aganella* a fair maid

^z *Acte*
exerciti-
um, levis
toto cor-
pore frica-
tiones con-
veniant.
Ad hanc
modum ex-
ercitatio-
nes, quam
vile &
sub tempo-
re sunt, mi-
risse con-
ducunt, &
sanitatem
tantant,
&c.
^a *Lib. 1. de*
San. tuend.
^b *Exerci-*
tium na-
tura dor-
mientis si-
mulatione,
membrorum
solatium,
moderata
medela,
fuga viti-
orum, me-
dicina lan-
guorum,
distillio
omnium
malorum.
Crato.
^c *Alimen-*
tis in ven-
triculo pro-
bè conco-
ctis.
^d *Japano*
ventre, vi-
sica &
alvo ab
excremen-
tis purgato,
frictus
membris,
lotis mani-
bns & oca-
lis, &c.
lib. de

maid of *Coreyra*, was the inventor of it, for she presented the first ball that ever was made, to *Nausica* the daughter of King *Alcinous*, and taught her how to use it.

The ordinary sports which are used abroad, are *Hawking*, *Hunting*, *hilaris venandi laboris*,^b one calls them, because they recreate body and mind, another, the *best exercise* that is, by which alone many have been freed from all feral 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, Air. *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* epit. 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. *Bobemius* de mor. gent. lib. 3. cap. 12. styles it therefore *studium nobilium*, communiter venantur, quod sibi solis licere contendunt, 'tis all their study, their exercise, ordinary business, all their talk: and indeed some dote too much after it, they can do nothing else, discourse of nought else, *Paulus Jovius* descr. Brit. doth in some sort tax our *English Nobility* for it, for living in the Countrey so much, and too frequent use of it, as if they had no other means but *Hawking* and *Hunting* to approve themselves Gentlemen with.

M. Tyrius. in *Nobilitas* omnis fere res fastidit, castellis, & liberisculo gaudet, generisque dignitate una maxime venatione, & falconum aucupio tuitur.

Hawking comes near to *Hunting*, the one in the air, as the other on the Earth, a sport as much affected as the other, by some preferred. It was never heard of amongst the *Romans*, invented some 1200 years since, and first mentioned by *Firmicus* lib. 5. cap. 8. The *Greek* Emperours began it, and now nothing so frequent: he is no body, that in the season hath not a Hawk on his fist. A great Art, and many books written of it. It is a wonder to hear what is related of the *Turks* Officers in this behalf, how many thousand men are employed about it, how many Hawks of all sorts, how much revenues consumed on that only disport, how much time is spent at *Adrianople* alone every year to that purpose. The *Persian* Kings hawk after Butterflies with sparrows, made to that use, and starrs; lesser Hawks for lesser games they have, and bigger for the rest, that they may produce their sport to all seasons. The *Muscovian* Emperours reclaim Eagles to fly at Hinds, Foxes, &c. and such a one was sent for a present to *Queen Elizabeth*: some reclaim Ravens, Casterls, Pies, &c. and man them for their pleasures.

Fowling is more troublesome, but all out as delightful to some sorts of men, be it with guns, lime, nets, glades, ginns, strings, baits,

pitfalls, pipes, calls, stawking-horses, setting-dogs, coy-ducks, &c. or otherwise. Some much delight to take Larks with day-nets, small birds with chaff-nets, plovers, partridge, herons, snipe, &c. *Henry* the third, King of *Castile* (as *Mariana* the Jesuite reports of him lib. 3. cap. 7.) was much affected with catching of Quails, and many Gentlemen take a singular pleasure at morning and evening to go abroad with their Quail-pipes, and will take any pains to satisfy their delight in that kind. The *Italians* have gardens fitted to such use, with nets, bushes, glades, sparing no cost or industry, and are very much affected with the sport. *Tycho Brahe* that great Astronomer, in the Chorography of his Isle of *Huena*, and Castle of *Uraniburge*, puts down his nets, and manner of catching small birds as an ornament, and a recreation, wherein he himself was sometimes employed.

Fishing is a kind of hunting by water, be it with nets, weeles, baits, angling or otherwise, and yields all out as much pleasure to some men, as dogs, or hawks: When they draw their fish upon the bank, saith *Nic. Henselius* Silesiographia, cap. 3. speaking of that extraordinary delight his Countrymen took in fishing, and in making of pooles. *James Du-bravins* that *Moravian*, in his book de piscetelleth, how travelling by the highway side in *Silesia*, he found a Nobleman booted up to the groins, wading himself, pulling the nets, and labouring as much as any fisherman of them all: and when some belike objected to him the baseness of his office, he excused himself, * that if other men might hunt Hares, why should not he hunt Carpes? Many Gentlemen in like sort with us, will wade up to the Arm-holes, upon such occasions, and voluntarily undertake that to satisfy their pleasure, which a poor man for a good stipend would scarce be hired to undergo. *Plutarch* in his book de soler. animal. speaks against all fishing, & as a filthy, base, illiberal employment, having neither wit nor perspicacity 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, several sleights, &c. will say, that it deserves like commendation, requires as much study, and perspicacity as the rest, and is to be preferred before many of them. Because hawking and hunting are very laborious, much riding, and many dangers accompany them; but this is still and quiet: and if so be the angler catch no Fish, yet he hath a wholesome walk by the Brook side, pleasant shade, by the sweet silver streams; he hath good air, and sweet smells of fine fresh meadow flowers, he hears the melodious harmony of Birds, he sees the Swans, Herons, Ducks, Water-horns, Coots, &c. and many other fowl, with their brood, which he thinketh better than the noise of hounds, or blast of horns, and all the sport that they can make.

Many other sports and recreations there be, much

b cambes in Staffordshire.
i Fride-wallus lib. 1. cap. 2. optima emulium exercitiorum multi ab hac solummodo morbus libe-rati.
h Josephus Quercetanus dia-lecti. polit. sect. 2. cap. 11. Inter omnia exercitia prestantia laudem meretur.
i Chyron in monte Pelio, præceptor heroum eos à morbo à imi venationibus & paris cibis tuebatur. M. Tyrius. in Nobilitas omnis fere res fastidit, castellis, & liberisculo gaudet, generisque dignitate una maxime venatione, & falconum aucupio tuitur.

t Coturni-cum aucupio.

t Fines Maritima part 3. c. 23.

t Non majorem voluptatem animo capiunt quam qui se in insularum, aut missis canibus, comprehendunt, quam retia trahentes, squamosas pecudes in ripas adducunt.
u More piscatorum crucibus ornatiss.
x Si principibus venatio leporis non sit inhonesta, nescio quomodo piscatio cyprinorum videtur debeat padendat.
y Omnino turpis piscatio, nullo studio digna, illiberalis cre-dita est, quod nullum habet ingenium, nullam perspicaciam.

n Jos. Strabo com-met. in cir. in fol. 344.
Salmuth. 23. de Nov. report. com. in Panth.
† Demetrius Constantino. de re accipi-traria, liber à P. Gillis latine red-ditus.
Ailius epit. A-quilla Sym-machi & Theodosi-onis ad Ptole-mum, &c.
o Lucianus, Giffrius, Jovius.
p S. Anthony Sherleys relations.
q Hæclat.

170

z Præci-
pua hinc
Aeglis glo-
ria, crebra
villoria
parte. Jo-
vius.

much in use, as Ringing, bowling, shooting, which *Askam* commends in a just volume, and hath in former times been enjoined by Statute, as a defensive exercise, and an honour to our Land, as well may witness our victories in France. Keelpins, tronks, coits, pitching bars, hurling, wrestling, leaping, running, fencing, mustering, swimming, wasters, foiles, foot-ball, balown, quintan, &c. and many such, which are the common recreations of the Countrey folks. Riding of great horses, running at rings, tilts and tournaments, horse-races, wild-goose chases, which are the disports of greater men, and good in themselves, though many Gentlemen by that means gallop quite out of their fortunes.

a Cap. 7.

But the most pleasant of all outward pastimes, is that of *Areteus*, *deambulatio per amena loca*, to make a petty progress, a merry journey now and then with some good companions, to visit friends, see Cities, Castles, Towns,

b Frata-
florius.

Visere sapè amnes nitidos, per amenaque Tempe,

Et placidas summis scitari in montibus auras.
To see the pleasant fields, the Chrystal foun-
tains,

And take the gentle air amongst the moun-
tains.

c Ambula-
tiones sub-
diales,
quas bor-
tenses auro
ministrant,
sub fornice
viridi,
pampinus
virentibus
concomi-
tata.
* Theophy-
lact.

† Dinerar.

Ital.

d Sedet

agrotus

cervix vi-
ridi, &cum iucun-
dantia ca-
nularisterras ex-
coquit, &siccit flum-
ina, ipsesicurus le-
det sub ar-
borea fres-
de, & addoloris sui
solatium,
navibus suisgramineas
redolent spe-
cies, passitoculos her-
barumamena vi-
riditar,
aures suavimodula-
tione de-
mulcet pi-
ctarum con-
centus avi-
um, &c.

Dius bone,

quanta

pampinibus

procuras
solatia!

* To walk amongst Orchards, Gardens, Bowers, Mounts and Arbours, artificial wildernesses, green thickets, Arches, Groves, Lawns, Rivulets, Fountains and such like pleasant places, like that *Antiochian Daphne*, Brooks, Pools, Fishponds, betwixt wood and water, in a fair meadow, by a river side,

* *ubi varia avium cantationes, florum colores, pratorum frutices, &c.* to disport in some pleasant plain, park, 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 sylva, monte & piscina, vulgò La montagna*: The Princes garden at Ferrara, † *Schottus* highly magnifies, with the groves, mountains, ponds, for a delectable prospect, he was much affected with it; A Persian Paradise, or pleasant park, could not be more delectable in his sight. S. Bernard in the description of his Monastery, is almost ravished with the pleasures of it. A sick man (saith he) sits upon a green bank, and when the dog-star parcheth the Plains, and dries up rivers, he lies in a shady bowre, Fronde sub arborea ferventia temperat astra, and feeds his eyes with variety of objects, herbs, trees, to comfort his misery, he receives many delightful smells, and fills his ears with that sweet and various harmony of Birds: Good God (saith he) what a company of pleasures hast thou made for man! He that should be admitted on a sudden to the sight of such a Palace as that of *Escorial* in Spain, or to that which the Moors built at *Granado*, Fountainblew in France, the Turks gardens in his Seraglio, wherein all manner of Birds and beasts are kept for pleasure; Wolves, Bears, Lynces, Tygers, Ivons. Elephants, &c. or upon the

banks of that *Thracian Bosphorus*: the Popes *Belvedere* in Rome † as pleasing as those *Horti pensiles* in Babylon, or that *Indian Kings* delightful gardens in * *Asian*; or those famous gardens of the Lord *Canterlow* in France, could not choofe, 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 to row upon the waters, which *Plutarch* so much applauds, *Asian* admires upon the river *Pineus*: in those *Thessalian* fields, beset with green 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 grief: 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 rooms of a fair-built and sumptuous ædifice, as that of the *Persian Kings* so much renowned by *Diodorus* and *Curtius*, in which all was almost beaten gold, † chairs, stools, thrones, tabernacles, and pillars of gold, plane trees, and vines of gold, grapes of precious stones, all the other ornaments of pure gold,

* *Fulget gemma floris, & jaspide fulva se-
pelle,*

Strata micant Tyrio—

With sweet odours and perfumes, generous wines, opiparous fare, &c. besides the gallantest young men, the fairest † Virgins, *pucella scitula ministrantes*, the rarest beauties the world could afford, and those set out with costly and curious attires, *ad stuporem usque spectantium*, with exquisite musick, as in * *Tri-
malions* house, in every chamber, sweet voices ever sounding day and night, *incomparabilis luxur*, all delights and pleasures in each kind which to please the senses could possibly be devised or had, *conviva coronati, deliciis ebrui, &c.* *Telemachus* in *Homer* is brought in as one ravished almost, at the sight of that magnificent Palace, and rich furniture of *Mene-
laus*, when he beheld

* *Eris fulgorem & resonantia tecta corusco* * *Odys. 8.*

*Auro, atque electro nitido, scitoque elephanto,
Argentoque simul. Talis Jovis ardua sedes,
Aulaq; calicolum stellans splendet Olympo.*
Such glittering of gold and brightest brags to shine,

Clear 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 soul of man to see fair-built cities, streets, Theatres, Temples, Obelisks, &c. The Temple of *Jernsalem* was so fairly built of white marble, with so many pyramids covered with gold; *templi fulvo coruscans auro*, nimio suo furore obcecabat oculos itinerantium, was so glorious, and so glistered afar off, that the spectators might not well abide the sight of it. But the inner parts were all so curiously set out with Cedar,

† *Diod.*† *Siculus,*

lib. 2.

* Lib. 13.

de animal.

cap. 13.

c *Pet. Gil-*

lius. Paal.

Hinterus

Itinerar.

Italia.

1617.

Jod. Sin-

cerus Vi-

nerar. Gal-

lie 1617.

Simp. lib.

1. quæst. 4.

† *facundis-*

sima diam-

bulatio

juxta mare,

† *naviga-*

tio prope

terram.

In utraque

fluvius

ripa.

† *Aurii*

panes, au-

rea obscuri,

vis Marga-

ritarum

aceto sub-

acta, &c.

* *Lucan.*

† 300. pil-

licis, po-

cillatoris

† *pincer-*

ne iactu-

meri, pavi-

loti pampa-

ra induti,

&c. ex

omniam

pulchritu-

dine de-

lecti.

* *ubi Om-*

nia cantu

sreput.

Cedar, Gold, Jewels, &c. as he said of Cleopatra's palace in Egypt,

† Lucan
l. 8.

—† *Crassumque trabes absconderet antrum*,
That the beholders were amazed. What so
pleasant as to see some Pageant or sight go by,
as at Coronations, Weddings, and such like
solemnities, to see an Embassadour or a Prince
met, received, entertained with Masks, Shews,
Fireworks, &c. To see two Kings fight in sin-
gle combat, as *Porus* and *Alexander*; *Canutus*
and *Edmond Ironside*; *Scanderbeg* and *Ferat*
Bassa the Turk; when not honour alone but life
it self is at stake, as the † Poet of *Hector*,

† *Iliad*. 10.

—*nec enim pro tergo Tauri*,
Pro bove nec Certamen erat, quæ præmia Cur-
sus
Esse solent, sed pro magni viræque animæque
Hætoris.

To behold a battle fought, like that of *Crescy*,
or *Agencourt*, or *Poitiers*, quæ nescio (saith
Froissard) an *vetustas* ullam *proferre possit*
clariorem. To see one of *Cæsar's* triumphs in
old Rome revived, or the like. To be pre-
sent at an Interview, & as that famous of *Hen-*
ry the eighth, and *Francis* the first, so much
renowned all over Europe; ubi tanto appa-
ratu (saith *Hubertus Vellius*) tamque triumphali
pompa ambo reges cum eorum conjugibus coire,
ut nulla unquam ætas tam celebra festa vide-
rit aut audierit, no age ever saw the like.
So infinitely pleasant are such shews, to the
sight of which oftentimes they will come hun-
dreds of miles, give any money for a place,
and remember many years after with singular
delight. *Bodine*, when he was Embassadour
in England, said he saw the Noblemen go 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 been affected
with such a spectacle? Or that single combat

† *Suæti*
in *delictis*,
fol. 427.
viri Ho-
ratorum
exemplo,
virtute &
successu ad-
mirabili.
cæsi hos-
tibus 17. in
conspicuo
patriæ, &c.
h. *Paterca-*
lus vol.
post.
Quot an-
tea auli-
vi, inquit,
hodie vidi
duos.

of † *Breute* the Frenchman, and *Anthony*
Schets a Dutchman before the walls of *Sylva-*
Lucis in *Brabant*, Anno 1600. They were 22.
Horse on the one side, as many on the other,
which like *Livies Horatii*, *Torquati* and *Cor-*
vini fought for their own glory and Countreys
honour, in the sight and view of their whole
City and Army. When *Julius Cæsar* war-
red about the banks of *Rhene*, there came a
Barbarian Prince to see him, and the Roman
Army, and when he had beheld *Cæsar* a good
while, I see the Gods now (saith he) which
before I heard of, *nec faciliorem ullam 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 expel it for a time. *Radzivilius* was
much taken with the *Bassa's* palace in *Cairo*,
and amongst many other objects which that
place afforded, with that solemnity of Cutting
the banks of *Nilus*, by *Imbram Bassa* when it

overflowed, besides two or three hundred
gilded Gallies on the water, he saw two mil-
lions of men gathered together on the land
with Turbans as white as snow; and 'twas a
goodly sight. The very reading of feasts, tri-
umphs, interviews, nuptials, tilts, turnaments,
combats, and monomachies, is most acceptable
and pleasant. † *Franciscus Modius* hath made
a large collection of such solemnities in two
great Tomes, which who so will may peruse.
The inspection alone of those curious Icono-
graphies of Temples and Palaces, as that of
the *Lateran Church* in *Albertus Dürer*, that of
the Temple of *Jerusalem* in * *Josephus*, *Adri-*
comius, and *Villalpandus*: that of the *Escorial*
in *Guadal*, of *Diana* at *Ephesus* in *Pliny*, *Ne-*
ro's golden palace in *Rome*, † *Justinians* in *Con-*
stantinople, that *Perunian Jugo's* in * *Cusco*, ut
non ab hominibus, sed à demoniis constructum
videatur; *S. Marks* in *Venice* by *Ignatius*,
with many such: *præcorum artificum opera*
(saith that † interpreter of *Pausanias*) the
rare workmanship of those ancient Greeks, in
Theatres, Obelisks, Statues, gold, silver, ivory,
marble images, non minore sermè quam le-
guntur, quam quum cernuntur, animum de-
lectatione complent, affect one as much by read-
ing almost, as by sight.

The Countrey hath his recreations, the City
his several Gymnicks and exercises, May-
games, feasts, wakes, and merry meetings to
solace themselves; the very being in the
Countrey, that life it self is a sufficient re-
creation to some men, to enjoy such pleasures,
as those old Patriarchs did. *Dioclesian* 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, than 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, to shew so many fe-
veral kinds of Pears, Apples, Plumbs, Peach-
es, &c.

* *Nunc captare feras laqueo, nunc fallere* k *Virg. l.*
visco, Gen.

Atque etiam magnos canibus circumdare
saltus,

Insidias avibus moliri, incendere vepres.

Sometimes with traps deceive, with line and
string

To catch wild Birds and Beasts, encompas-
sing

The Grove with Dogs, and out of bushes
firing.

— & *nidos avium scrutari, &c.*

Jucundus in his preface to *Cato*, *Varro*, *Colu-*
mella, &c. put out by him, confesseth of him-
self, that he was mightily delighted with these
husbandry studies, and took extraordinary
pleasure in them: if the Theorick or specu-
lation can so much affect, what shall the place
and exercise it self, the practick part do? The
same confession I find in *Herbastein*, *Porta*,
Camerarius, and many others, which have
written

172

written of that subject. If my testimony were ought worth, I could say as much of my self; I am verè Saturnus; No man ever took more delight in Springs, Woods, Groves, Gardens, Walks, Fishponds, Rivers, &c. But

*Tantalus à labris sitiens fugientia caprat
Flumina; And so do I; Velle licet, potiri
non licet.*

Every Palace, every City almost hath his peculiar Walks, Cloysters, Terraces, Groves, Theatres, Pageants, Games, and several recreations; every Countrey, some professed Gymnicks, to exhilarate their minds, and exercise their bodies. The ¹ Greeks had their

*1 Boterus
lib. 3. po-
lit. cap. 1.*

*m See A-
theniens
dipposi.*

*n Ludi vo-
livi, sa-
cri, ludi-
cri, Mga-
lentis, Ce-
nialis, Flo-
rales, Mar-
tiales, &c.
Rofanus, 3.
12.*

*o See Lip-
sius Am-
phithea-
tram Ro-
manis lib. 5.
Deusfius
de ludis
Graecorum.
p 1500*

*Men at
once, Ti-
gers, Ly-
ons, Ele-
phants,
Hories,
Dogs,
Bears,
&c.*

*q Lib. ult.
et l. 1. ad
finem. Con-
stantinus
non minus
laudabili,
quam vo-
livi conta-
bunda Rhi-
torum,
Rhetorum
in uribus
& municipi-
is, cen-
tisq; die-
bus exerce-
bant se sa-
gittarii,
gladiato-
res, &c.
Alia in-
genii, au-
tismi
exercitia,
quorum
praecipuum
studium
principum,
populorum
tragœdia,
comœdia,
fabulae senilis,
aliiq; id genus
ludis recitare.
1 Orbis terra descript. part. 3.
1 Lam-
pidius.*

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Dogs,
Bears,
&c.*

*q Lib. ult.
et l. 1. ad
finem. Con-
stantinus
non minus
laudabili,
quam vo-
livi conta-
bunda Rhi-
torum,
Rhetorum
in uribus
& municipi-
is, cen-
tisq; die-
bus exerce-
bant se sa-
gittarii,
gladiato-
res, &c.
Alia in-
genii, au-
tismi
exercitia,
quorum
praecipuum
studium
principum,
populorum
tragœdia,
comœdia,
fabulae senilis,
aliiq; id genus
ludis recitare.
1 Orbis terra descript. part. 3.
1 Lam-
pidius.*

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Olympian, Pythian, Isthmian, Nemean games, in honour of Neptune, Jupiter, Apollo; Athens hers: Some for Honour, Garlands, Crowns; for ^m beauty, dancing, running, leaping, like our silver games. The ⁿ Romans had their feasts, as the Athenians, and Lacedemonians held their publick banquets, in Pritaneo, Panathenais, Thesperiis, Phiditiis, Playes, Naumachies, places for Sea fights, ^o Theatres, Amphitheatres able to contain 70000 men, wherein they had several delightfome shews to exhilarate the people; ^p Gladiators, combats of men with themselves, with wild beasts, and wild beasts one with another, like our bull-baitings, or bear-baitings (in which many Countreymen and Citizens amongst us so much delight and so frequently use) dancers on ropes, Juglers, Wrestlers, Comedies, Tragedies, publickly 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 solemn feasts, Plays, Challenges, Artillery Gardens, Colledges of Rhimers, Rhetoricians, Poets: and to this day, such places are curiously maintained in Amsterdam, as appears by that description of Isaacus Pontanus rerum Amstelrod. l. 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, solemn Playes every seven years, which Bocerus one of their own Poets hath elegantly described:

*At nunc magnifico spectacula struſta paratu
Quid memorem, veteri non concessura Qui-
rino,
Ludorum pompa, &c.*

In Italy they have solemn Declamations of certain select young Gentlemen in Florence (like those Reciters in old Rome) and publick Theatres in most of their Cities, for Stage-players and others, to exercise and recreate themselves. All seasons almost, all places have their several pastimes; some in Summer, some in Winter; some abroad, some within; some of the body, some of the mind; 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 Alexan-

der 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 tombs of them, and buried them in graves. In foul weather, or when they can use no other convenient sports, by reason of the time, as we do

Cock-fighting to avoid idleness I think, (though some be more seriously taken with it, spend much time, cost and charges, and are too solicitous about it) ^u Severus used

Partridges and Quails, as many Frenchmen do still, and to keep Birds in cages, with which he was much pleased, when at any time he had leisure from publick cares and businesses. He had (saith Lampridius) tame Pheasants,

Ducks, Partridges, Peacocks, and some 20000 Ringdoves and Pidgeons. ^v Busbequius the Em-

perours Oratour, when he lay in Constanti-
nople, and could not stir 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 mind.

Conradus Gesner, at Zurich in Switzerland, kept so likewise for his pleasure, a great com-

pany of wild beasts, and (as he saith) took great delight to see them eat their meat.

Turkie Gentlewomen, that are perpetual pri-
soners, still mewed up according to the cus-

tom of the place, have little else besides their household busines, or to play with their children to drive away time, but to dally with their cats, which they have in deliciis, as many of our Ladies and Gentlewomen use Mon-

kies and little Dogs. The ordinary recreati-
ons which we have in Winter, and in most so-

litary times busie our minds with, are Cards, Tables and Dice, Shovelboard, Chess-play, the Philosophers game, small trunks, shuttle-cock,

balliards, musick, masks, singing, dancing, ulegames, frolicks, jests, riddles, catches, purposes, questions and commands,

^x merry tales of errant Knights, Queens, Lo-
vers, Lords, Ladies, Giants, Dwarfs, Thieves,

Cheaters, Witches, Fayries, Goblins, Friars, &c. such as the old woman told Psyche in

† Apuleius, Boccace Novels, and the rest, † Miles. 4.

quarum auditiōe pueri delectantur, senes nar-
ratione, which some delight to hear, some to

tell; all are well pleased with. Amaran-
thus the Philosopher, met Hermocles, Dio-

phantus and Philolaus his companions, one day busily discoursing about Epicurus and Demo-

critus Tenents, very solicitous which was most probable and came nearest to truth: To put

them out of that furly controversie, and to re-
fresh their spirits, he told them a pleasant tale

of Stratoles the Physitians wedding, and of all the particulars, the company, the cheer, the musick, &c. for he was new come from it; with which relation they were so much

delighted, that Philolaus wished a blessing to his heart, and many a good wedding, † many such merry meetings might he be at, to please himself with the sight, and others with the

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† Miles. 4.
10

*u Delecta-
tus lapsi
catulorum,
porcella-
rum, ut per-
dices inter
se pugna-
rent, aut
ut aves
parvule
parvum &
dorsum
volitarent,
his maxime
delectatus,
ut solitu-
dines pub-
licas sub-
levarit.*

*x Bramales
letè ut pos-
sint produ-
cere noctes.*

*† o dii
similibus
sæpe convi-
viis date
ut ipse vi-
dendo de-
lectetur, &
postmodum
narrando
delectetur.*

*Theod. pro-
dromus
Amorum
dial. inter-
pret. Gil-
berto Gau-
linio.*

to all our ears, *avidè audimus, aures enim hominum novitate latantur* (* as Pliny observes) we long after rumour to hear and listen to it, * *densum humeris bibit aure vulgus*. We are most part too inquisitive and apt to hearken after news, which *Cæsar* in his * *Commentaries* observes of the old *Gaules*, they would be enquiring of every Carrier and passenger what they had heard or seen, what news abroad ?

—quid toto fiat in orbe,

Quid Seres, quid Thraces agant, secreta noverca,

Et pueri, quis amet, &c.

as at an ordinary with us, Bake-house or Barbers shop. When that great *Gonsalva* was upon some displeasure confined by King *Ferdinand*, to the City of *Loxa* in *Andalusia*, the only comfort (saith * *Jovius*) he had to ease his melancholy thoughts, was to hear news, and to listen after those ordinary occurrences, which were brought him *cum privis*, 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, roar, talk of a Cock and Bull over a pot, &c.

Or when three or four good companions meet, tell old stories by the fire side, or in the Sun, as old folks usually do, * *qua apri memineret senes*, remembering afresh and with pleasure antient matters, and such like accidents, which happened in their younger years : Others best pastime is to game, nothing to them so pleasant.

* *Hic Veneri inaudit, hunc decoquit alea* — Many too nicely take exceptions at Cards, & Tables, and Dice, and such mixt lufurious lots, whom *Garraker* well confutes. Which though they be honest recreations in themselves, yet may justly be otherwise excepted at, as they are often abused, and forbidden as things most pernicious, *insanam rem & damnosam*, * *Lemnius* calls it. For most part in these kind of disports 'tis not art or skill, but subtilty, cunny-catching, knavery, chance and fortune carries all away: 'tis *ambulatoria pecunia*,

—puncto mobilis hora

Permutat dominos, & cedit in altera jura.

They labour most part not to pass their time in honest disport, but for filthy lucre, and covetousness of money. In *foedissimum lucrum & avaritiam hominum convertitur*, as *Danteus* observes. *Fons fraudum & maleficiorum*, 'tis the fountain of cozenage and villany. * *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 beggared; besides swearing, wrangling, drinking, loss of time, and such inconveniencies, which are ordinary concomitants

^b For when once they have got a haunt of such

^b ubi semel praeigo ista animum accipat, aere disuti potest, sollicitatibus nudiq; insidit farina hominibus, damnosas illas voluptates repetant, quod & scortatoribus insitam, &c.

companies, and habit of gaming, they can hardly be drawn from it, but as an itch it will tickle them, and as it is with whoremasters, once entered, 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 gamesters) *unde pia & hilaris vita suffugium sibi suisque liberis, totique familia, &c.* That which was once their livelihood, should have maintained Wife, Children, Family, is now spent and gone; *mæror & egestas, &c.* sorrow and beggary succeeds. So good things may be abused, and that which was first invented to refresh mens weary spirits, when they come from other labours and studies to exhilarate the mind, to entertain time and company, tedious otherwise in those long solitary winter nights, and keep them from worse matters, an honest exercise is contrarily perverted.

animus defatigatus respicit, novosque vires ad subeundos labores denuo concipiat.

Chesse-play, is a good and witty exercise of the mind, for some kind of men, and fit for such melancholy, *Rhasis* holds, as are idle, and have extravagant impertinent thoughts, or troubled with cares; nothing better to distract their mind, and alter their meditations: invented (some say) by the * *General* of an Army in a famine, to keep souldiers from muriny: but if it proceed from over much study, in such a case it may do more harm than good; it is a game too troublesome for some mens brains, too full of anxiety, all out as bad as study; besides, it is a testy chole-
rick game, and very offensive to him that loseth the Mate. * *William* the Conqueror in his younger years, 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 third book *Tit. 12. de reg. instit.* forbids his Prince to play at Chesse: hawking and hunting, riding, &c. he will allow; and 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 * *Herbastein*) much used. At *Fessa* in *Africk*, where the like inconvenience of keeping within doors is through heat, it is very laudable, and (as * *Leo Afer* relates) as much frequented. A sport fit for idle Gentlemen, 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* *Aetromachia* and his *Ouro-nomachia*, with the rest of those intricate

173

c Institui-
tar ista
exercita-
tio, non
laci, sed
valitudi-
nis & ob-
lectamenti
ratione,
& quo

* Latran-
calorum lu-
das inco-
tus est à
dactis, ut
cum milis
intolera-
bili fame
laboraret,
altero die
edens al-
tero ludens,
famis obli-
visceretur.
Bullonius.
See more
of this
game in
Daniel
Soaters Pa-
lamides,
vol de va-
riis ludis
lib. 3.

d D. Ray-
ward in
vita ejus.

e Aetlo-
vit. com-
mentarium.
f Inter ci-
vis Fessa-
nos latran-
calorum lu-
das est ap-
tissimus,
lib. 3. de
Africâ.

Astrological and Geometrical fictions, for such especially as are mathematically given; and the rest of those curious games.

Dancing, Singing, Masking, Mimming, Stage-plays, howsoever they be heavily censured by some severe *Catoes*, yet if opportunely and soberly used, may justly be approved. *Melius est fodere, quam saltare*, saith *Austin*: but what is that if they delight in it?

g Tullius.

Nemo saltat sobrius. But in what kind of dance? I know these sports have many opponents, whole volumes writ against them; when as all they say (if duly considered) is but *ignoratio Elenchi*; and some again, because they are now cold and wayward, past themselves, cavil at all such youthful sports in others, as he did in the Comedy; they think them, *illico nasci senes, &c.* Some out of praposterous zeal object many times trivial 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 stern: there is a time for all things, a time to mourn, a time to dance, *Eccles. 3. 4. a time to embrace, a time not to embrace, (ver. 5.) and nothing better than that a man should rejoyce in his own works, verse 22.* for my part, I will subscribe to the *Kings declaration*, and was ever of that mind, those May-games, Wakes, and Whitsun-ales, &c. if they be not at unseasonable hours, may justly be permitted. Let them freely feast, sing and dance, have their poppet-plays, hobby-horses, tabers, cròuds, bag-pipes, &c. play at ball, and barley-breaks, and what sports and recreations they like best. In *Franconia* a Province of *Germany* (saith *Aubanus Bohemus*) the old folks after evening prayer, went to the Ale-house, the younger sort to dance: and to say truth with *Salisburienfis*, *satiùs fuerat*

h De mor. gent.

i Polytr.

k Idem Sa-

* H. lib. 1.

l Nemo de-

fuit ois-

las, ita ne-

mo a seiso

more ad

seram no-

stem labo-

rat; nam

ea pluraque

seruiliis

arumna,

que epifi-

cam vita

et, exceptis

utopianis

bus, quæ

dilem in 24

horas divi-

dunt, per

dicitur at

epiri dispa-

tant, reli-

quum a

fauus & ci-

to expugnat

arbitrio

permitti-

tur.

to say truth with *Salisburienfis*, *satiùs fuerat* sic otari, quam turpius occupari, better do so than worse, as without question otherwise (such is the corruption of mans nature) many of them will do. For that cause, Playes, Masks, Jestes, Gladiators, Tumblers, Juglers, &c. and all that crew is admitted and winked at: *Tota jocularium scena procedit, & ideo spectacula admissa sunt, & infinita tyrocinia vanitatum, ut his occupentur, qui perniciosius otari solent*: that they might be busied about such toys, that would otherwise more perniciously be idle. So that as *Tacitus* said of the Astrologers in *Rome*, we may say of them, *genus hominum est quod in civitate nostra & vitabitur semper & retinebitur*, they are a debauched company most part, still spoken against, as well they deserve some of them (for I so relish and distinguish them as Fiddlers, and Musicians) and yet ever retained. Evil is not to be done (I confess) that good may come of it: but this is evil per accidens, and in a qualified sense, to avoid a greater inconvenience, may justly be tolerated. *St. Thomas Moor* in his *Utopian Common-wealth*, *as he will have none idle, so will he have no man labour over-*

hard, to be toiled out like an horse, 'tis more than slavish infelicity, the life of most of our hired servants, and tradesmen elsewhere (excepting his *Utopians*) but half the day allotted for work, and half for honest recreation, or whatsoever employment they shall think fit themselves. If one half-day in a week were allowed to our household servants for their merry meetings, by their hard masters, or in a year some feasts, like those *Roman Saturnals*, I think they would labour harder all the rest of their time, and both parties be better pleased: but this needs not (you will say;) for some of them do nought but loyter all the week long.

This which I aim 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 employment will serve to the one, any honest recreation will conduce to the other, so that it be moderate and sparing, as the use of meat and drink; not to spend all their life in gaming, playing, and pastimes, as too many Gentlemen do; but to revive our bodies and recreate our souls with honest sports: of which as there be divers sorts, and peculiar to several callings, ages, sexes, conditions, so there be proper for several seasons, and those of distinct natures, to fit that variety of humours which is amongst them, that if one will not, another may: some in Summer, some in Winter, some gentle, some more violent, some for the mind alone, some for the body and mind: (as to some it is both business, and a pleasant recreation to oversee workmen of all sorts, Husbandry, Cattle, Horse, &c. To build, plot, project, to make models, cast up accounts, &c.) some without, some within doors: 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 history) that the said Duke, at the marriage of *Elionara*, Sister to the King of *Portugal*, at *Burges* in *Flanders*, which was solemnized in the deep of winter, when as by reason of unseasonable weather he could neither hawk nor hunt, and was now tired with cards, dice, &c. and such other domestical sports, or to see Ladies dance, with some of his Courtiers, he would in the evening walk disguised all about the Town. It so fortun'd, as he was walking late one night, he found a country-fellow dead drunk, snoring on a Bulk; * he caus'd 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 were all ready to attend upon his excellency, persuading him he was some great Duke. The poor fellow admiring how he came there, was served in state all the day long; after supper he saw them dance, heard musick, and the rest of those Court-like pleasures: but late at night, when he was well tipt, and again fast asleep, they put on his old robes, and so conveyed him to the place where

* Retrans Burgund.

i. 4.

* Jusser hominum deferri ad palatium & lecto ducali collocari, &c. mirari homines ubi se to loci vider.

where they first found him. Now the fellow had not made them so good sport the day before, as he did when he returned to himself; all the jest was, to see how he = looked upon it. In conclusion, after some little admiration, the poor man told his friends he had seen a vision, constantly believed it, would not otherwise be persuaded, and so the jest ended. ⁿ Antiochus Epiphanes would often disguise himself, steal from his Court, and go into Merchants, Goldsmiths, and other Tradesmens shops, sit and talk with them, and sometimes ride, or walk alone, and fall aboard with any Tinker, Clown, Serving-man, Carrier, or whomsoever he met first. Sometimes he did *ex insperato* give a poor fellow money, to see how he would look, or on set purpose, lose his purse as he went, to watch who found it, and withal how he would be affected, and with such objects he was much delighted. Many such tricks are ordinarily put in practice by great men, to exhilarate themselves and others, all which are harmless jests, and have their good uses.

But amongst those exercises, or recreations of the mind within doors, there is none so general, so aptly to be applyed to all sorts of men, so fit and proper to expell Idleness and Melancholy, as that of Study: *Studia senectutem oblectant, adolescentiam alunt, secundas res ornant, adversis perfugium & solatium præbent, domi delectant, &c.* find the rest in Tully pro Archia Poeta. What so full of content, as to read, walk, and see Mapps, Pictures, Statues, Jewels, Marbles, which some so much magnifie, as those that Phidias made of old so exquisite and pleasing to be beheld, that as * Chrysostome thinketh, if any man be sickly, troubled in mind, or that cannot sleep for grief, 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 be those as much taken with Michael Angelo's, Raphael de Urbino's, Francesco Francia's pieces, and many of those Italian and Dutch Painters, which were excellent in their ages; and esteem of it as a most pleasing sight, to view those near Architectures, Devices, Scutchions, Coats of Arms, read such Books, to peruse old Coyms of several sorts in a fair Gallery; artificial works, perspective glasses, old reliques, Roman Antiquities, variety of colours. A good picture is *falsa veritas, & muta poesis*: and though (as * Virgil faith) *artificialia delectant, sed mox fastidimus*, artificial toys 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 loss of his dear friend Patroclus, his Mother Thetis brought him a most elaborate and curious Buckler made by Vulcan, in which were engraven Sun, Moon, Stars, Planets, Sea, Land, men fighting, running, riding, women scolding, hills, dales, towns, castles, brooks, rivers, trees, &c. with many pretty landships, and perspective pieces: with sight of which he

was infinitely delighted, and much eased of his grief.

* Continuo eo spectaculo captus delentito morore

Oblectabatur, in manibus tenens dei splendida dona.

Who will not be affected so in like case, or to see those well furnished Cloisters and Galleries of the Roman Cardinals, so richly stored with all modern Pictures, old Statues and Antiquities? *Cum se — spectando recreet simul & legendo*, to see their pictures alone, and read the description, as * Boisardus well adds, whom will it not affect? which Bozins, Pomponius Latinus, Marlianus, Sebastus, Cavelerius, Ligorius, &c. and he himself 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 pieces, of men, birds, beasts, &c. to see those excellent landships, Dutch-works, and curious cuts of Sadlier of Prague, Albertus Durer, Goltzius, Printes, &c. such pleasant pieces of perspective, Indian Pictures made of feathers, China works, frames, Thaumaturgical motions, exotick toys, &c. Who is he that is now wholly overcome with idleness, or otherwise involved in a Labyrinth of worldly cares, troubles, and discontents, that will not be much lightened in his mind by reading of some enticing story, true or feigned, whereas in a glass 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 there-fore calls them, *secundas mentes & bellarias*, the second courle and junkets, because they were usually read at Noblemens Feasts. Who is not earnestly affected with a passionate speech, well penned, an elegant Poem, or some pleasant bewitching discourse, like that of * Heliodorus, *ubi oblectatio quadam placide fluit, cum hilaritate conjuncta*? Julian the Apostate was so taken with an Oration of Libanius the Sophister, that as he confesseth, he could not be quiet till he had read it all out. *Legi orationem tuam magna ex parte, hesternæ die, ante prandium, pransus vero sine ulla intermissione totam absolvi. O argumenta! O compositionem!* I may say the same of this or that pleasing Tract, which will draw his attention along with it. To most kind of men it is an extraordinary delight to study. For what a world of books offers it self, in all subjects, arts, and sciences, to the sweet content and capacity of the Reader? In *Arithmetick, Geometry, Perspective, Optick, Astronomy, 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

m Quid
interet, in-
quit Lado-
vicens Vi-
rus, (epist.
ad Fran-
cisc. Bar-
dum) inter-
dum
illius &
nostros ali-
quot an-
nos? nihil
penitus, ni-
si quod,
&c.
n Hen. Ste-
phen. tras.
Houdot.

* Orat. 12.
si quis ani-
mo fuerit
afflictus
aut ager,
nec som-
num ad-
mittat, is
mibi vide-
tur à regi-
one flans
talis ima-
ginis, obli-
viscentiam
non posse,
que huma-
ne vite
arrogia &
difficilia
accidere
solent.
O 2. De
anima.

176

* As in travelling the rest go forward and look before them, an Antiquary alone looks round about him, seeing things past, &c. hath a complete Horizon, Janus Bifrons.
* Cardan.

of all sports, games, and what not? In *Musick*, *Metaphysicks*, *Natural* and *Moral Philosophy*, *Philology*, in *Policy*, *Heraldry*, *Genealogy*, *Chronology*, &c. they afford great Tomes, or those studies of * *Antiquity*, &c. & * *quid subtilius Arithmetice inventionibus, quid jucundius Musicis rationibus, quid divinius Astronomicis, quid rectius Geometricis demonstrationibus?* What so sure, what so pleasant? He that shall but see that Geometrical Tower of *Garezena* at *Bologne* in *Italy*, the Steeple and Clock at *Strasborough*, 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*, and rare devices to corrivate waters, musick instruments, and trisyllable *Ecchoes* again, again, and again repeated, with myriads 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 several palates; and he is a very block that is affected with none of them. Some take an infinite delight to study the very languages wherein these books are written, *Hebrew*, *Greek*, *Syriack*, *Chaldee*, *Arabick*, &c. Methinks it would well please any man to look upon a Geographical Map, * *suavi animi delectatione allicere, ob incredibilem rerum varietatem & jucunditatem, & ad pleniorum sui cognitionem excitare*, *Chorographical*, *Topographical* delineations, to behold as it were, all the remote Provinces, Towns, Cities of the world, and never to go forth of the limits of his study, to measure by the Scale and Compass, their extent, distance, examine their site. *Charles* the great as *Platina* writes, had three fair 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 took in them. What greater pleasure can there now be, than to view those elaborate Mapps 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*, *Herrera*, *Laet*, *Mervula*, *Boterus*, *Leander*, *Albertus*, *Cambden*, *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. *Hallius* voyages, *Pet. Martyr* Decades, *Benzo*, *Lerius*, *Linschotens* relations, those *Hodoporicons* of *Jod. à Meggen*, *Brocard* the Monk, *Bredenbachius*, *Jo. Dublinius*, *Sands*, &c. to *Jerusalem*, *Egypt*, and other remote places of the world? those pleasant Itineraries of *Paulus Hentzerus*, *Jodocus Sincerus*,

Dux Polonus, &c. to read *Bellonius* observations, *P. Gillius* his surveyes; those parts of *America*, set out, and curiously cut in pictures, by *Fratres à Bry*. To see a well cut Herbal, Herbs, Trees, Flowers, Plants, all vegetals expressed in their proper colours to the life, as that of *Matthiolus* upon *Dioscorides*, *Delacampius*, *Lobel*, *Bauhinus*, and that last voluminous and mighty Herbal of *Beslar* of *Novemburge*, wherein almost every Plant is to his own bigness. To see Birds, Beasts, and Fishes of the Sea, Spiders, Gnats, Serpents, Flies, &c. all Creatures set out by the same Art, and truly expressed in lively colours, with an exact description of their natures, virtues, qualities, &c. as has been accurately performed by *Alian*, *Gesner*, *Olysses Aldrovandus*, *Bellonius*, *Rondoletius*, *Hippolytus*, *Salviannus*, &c. * *Arcana celi, natura secreta, ordinem universi scire majoris felicitatis & dulcedinis est, quam cogitatione quis assequi possit, aut mortalis sperare*. What more pleasing studies can there be than the *Mathematicks*, *Theorick*, or *Practick* parts? As to survey land, make mapps, models, dials, &c. with which I was ever much delighted my self. *Talis est Mathematicum pulchritudo* (saith * *Plutarch*) *ut his indignum sit divitiarum phaleras istas & bullas, & puellaria spectacula comparari*; such is the excellency of these studies, that all those ornaments and childish bubbles of wealth, are not worthy to be 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 mind in them, than thou hast in all thy wealth and sport, how rich soever thou art. And as * *Cardan* well second me, *Honorificum magis est & gloriosum hac intelligere, quam provinciis praesse, formosum aut ditem juvenem esse*. The like pleasure there is in all other studies, to such as are truly addicted to them, * *ea suavis (one holds) ut cum quis ea degustaverit, quasi poculis Circeis captus, non possit unquam ab illis divelli*; the like sweetness, which as *Circes* cup, bewitcheth a student, he cannot leave off, as well may witness those many laborious hours, dayes and nights, spent in the voluminous Treatises written by them; the same content. * *Julius Scaliger* was so much affected with Poetry, that he brake out into a pathetical protestation, he had rather be the Author of twelve Verses in *Lucan*, or such an Ode in * *Horace*, than Emperour of *Germany*. * *Nicholas Gerbelius* that good old man, was so much ravished with a few Greek Authors restored to light, with hope and desire of enjoying the rest, that he exclaims forthwith, *Arabibus atque Indis omnibus erimus ditiores*, we shall be richer than all the *Arabick* or *Indian* Princes; of such esteem they were with him, incomparable worth and value. *Seneca* prefers *Zeno* and *Chrysippus* two doting *Stoicks* (he was so much enamoured on their works) before any Prince or General

* *Hondius* praefat. *Mercator* tit.

p Atlas Grog.

q Lib. de civ. di. vltiam.

* *Lib. de Digges praefat. ad perpet. prog. nost. Plus ca. pio voluptat. &c. In Hippoc. forebren. divisi. 3.*

* *Cardan. praefat. rerum varietatem.*

* *Poetices lib. 3.*

* *Lib. 3. Ode 9. Donec gratus eram tibi, &c.*

* *De Pilopaus. lib. 6. de script. Graec.*

* *Quas si integras habuerimus, Diis bonis, quas optis, quas thesauris tenuerimus!*

General of an Army; and *Oryntius* the Mathematician so far admires *Archimedes*, that he calls him, *Divinum & homine majorem*, a petty God, more than 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 known than *Alexander*; for we have a bare relation of *Alexanders* deeds, but *Aristotle*, totus vivit in monumentis, is whole in his works; yet I stand not upon this; the delight is it, which I aim at, so great pleasure, such sweet content there is in study. * King *James* 1605. when he came to see our University of *Oxford*, and amongst other *Ædifices*, now went to view that famous Library, renewed by *Sr. Thomas Bodley*, in imitation of *Alexander*, at his departure brake out into that noble speech, If I were not a King, I would be an University man; * 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 than that Library, and to be chained together with so many good Authors, & mortuis magistris. So sweet is the delight of study, the more learning they have (as he that hath a Dropsie, the more he drinks the thirstier he is) the more they covet to learn, and the last day is prioris discipulus; harsh at first learning is, radices amara, 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 *Holland*, 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. * I no sooner (saith he) come into the Library, but I bolt the door to me, excluding lust, ambition, avarice, and all such vices, whose nurse is idleness, their mother Ignorance, and Melancholy her self; and in the very lap of eternity, amongst so many divine souls, I take my seat, with so leffy a spirit and sweet content, that I pity all our great ones, and rich men that know not this trix, & in happiness. I am not ignorant in the meantime (notwithstanding this which I have said) how barbarously and basely for the most part our ruder Gentry esteem of Libraries and Books, how they neglect and contemn so great a treasure, so inestimable a benefit, as *Æsops* Cock did the Jewel he found in the dunghil; and all through error, ignorance and want of education. And 'tis a wonder withal to observe how much they will vainly cast away in unnecessary expences, quot modis pereant (saith * *Erasmus*) magnatibus pecunia, quantum absumant alea, scorta, compotationes, profectioes non necessaria, pompa, bella quæstus, ambitio, colax, morio, ludio, &c. what in hawks, hounds, law-suits, vain building, gurmondizing, drinking, sports, playes,

pastimes, &c. If a well minded man to the Muses would sue to some of them for an exhibition, to the farther maintenance or enlargement of such a work, 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 and grudge at such gifts and revenues so bestowed: and therefore it were in vain, as *Erasmus* well notes, vel ab his, vel à negotiatoribus qui se *Mammona* dederunt, improbum fortasse tale officium exigere, to sollicite or ask any thing of such men that are likely damn'd to riches, to this purpose. For my part I pity these men, stultos jubet 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 scholars, to those Munificent *Ptolomies*, bountiful *Mæcenates*, heroical Patrons, divine spirits, — * qui * *Ving. 10.* nobis hac oria fecerunt, Namq; erit ille mihi leg. 1. semper Deus—that have provided for us so many well furnished Libraries as well in our publick Academies in most Cities, as in our private Colledges? How shall I remember * *Founder* of our publick library in *Oxon.* *Sr. Thomas Bodley*, amongst the rest, * *Orbo* of our publick library in *Oxon.* *Nicholson*, and the right reverend *John Williams* Lord Bishop of *Lincolne* (with many other pious acts) who besides that at *Sr. Johns* * *Ours* in *Colledge* in *Cambridge*, that in *Westminster*, is *Christ Church*, now likewise in *Fieri* with a Library at *Lincolne* (a noble president for all corporate Towns and Cities to imitate) O quam te memorem (vir illustrissime) quibus elogiis? But to my task again.

Whosoever he is therefore that is over-run with solitariness, or carried away with pleasing melancholy and vain conceits, and for want of employment knows not how to spend his time, or crucified with worldly care, I can prescribe him no better remedy than this of study, to compose himself to the learning of some art or science. Provided alwayes, that his malady proceed not from overmuch study; for in such cases he adds fuel to the fire, and nothing can be more pernicious; let him take heed he do not overstretch his wits, and make a Skeleton of himself; or such inamoratoes as read nothing but Play-books, idle Poems, Jests, *Amadis de Gaul*, the Knight of the Sun, the seven Champions, *Palmerin de Oliva*, *Huon of Burdeaux*, &c. Such many times prove in the end as mad as *Don Quixot*. Study is only prescribed to those that are otherwise idle, troubled in mind, or carried headlong with vain thoughts and imaginations, to distract their cogitations (although variety of study, or some serious subject would do the former no harm) and divert their continual meditations another way. Nothing in this case better than study; semper aliquid memoriter ediscant, saith *Piso*, let them learn something without book, translate, transcribe, &c. Read the Scriptures, which *Hyperius* lib. 1. de quotid.

u. hanc
wake muse
reguantis.

x. Si un-
quam mihi
in fatis sit,
ut captivus
docer, si
mihi daretur
optio,
hæc caperem
carcere con-
cludi, his
ceteris il-
ligari, cum
hæc capti-
vis conca-
tenatis
etatem
agere.
y. Epist.
Primiero.
Plerumque
in qua si-
malac pe-
dem posui,
foribus pos-
sulum ab-
do; ambi-
tionem au-
tem, amo-
rem, libidi-
nem, &c.
excludo,
the very lap of eternity,
amongst so many di-
vine souls,
I take my seat,
with so leffy a
spirit and sweet content,
that I pity all our
great ones,
and rich men that know not this
trix, & in happiness.
I am not ignorant in the mean-
time (notwithstanding this which I have
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part our ruder Gentry esteem of Libraries and
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nia, quantum absumant alea, scorta, compota-
tiones, profectioes non necessaria, pompa,
bella quæstus, ambitio, colax, morio, ludio, &c.
what in hawks, hounds, law-suits, vain build-
ing, gurmondizing, drinking, sports, playes,

178

quotid. script. lec. fol. 77. holds available of it self, ^athe mind is erected thereby from all worldly cares, and hath much quiet and tranquillity. For as ^aAustin well hath it, 'tis scientia scientiarum, omni melle dulcior, omni pane suavior, omni vino hilarior: 'Tis the best Nepenthe, surest cordial, sweetest alterative, presentest diverter: For neither as ^aChrysostom well adds, those boughs and 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, and comfort a distressed soul, in sorrow and affliction. Paul bids Pray continually; quod cibus corpori, lectio anime facit, saith Seneca, as meat is to the body, such is reading to the soul. ^aTo be at leisure without books, is another hell, and to be buried alive. ^bCardan calls a Library the physick of the soul; ^cDivine Authors fortifie the mind, make men bold and constant; and (as Hyperius adds) godly conference will not permit the mind to be tortured with absurd cogitations. Rhafis injoyns continual conference to such melancholy men, perpetual discourse of some history, tale, poem, news, &c. alternos sermones edere ac bibere, aquè jucundum quam cibus, sive potus, which feeds the mind as meat and drink doth the body, and pleaseth as much: And therefore the said Rhafis not without good cause would have some body still talk seriously, or dispute with them, and sometimes ^dto 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 burn afresh, it whets a dull spirit, and will not suffer the mind to be drowned in those profound cogitations, which melancholy men are commonly troubled with. ^eFerdinand and Alphonsus Kings of Arragon and Sicily, were both cured by reading the history, one of Curtius, the other of Livy, when no prescribed physick would take place. ^fCamerarius relates as much of Laurence Medices. Heathen Philosophers are so full of divine precepts in this kind, that as some think, they alone are able to settle a distressed mind. ^gSunt verba & voces, quibus hanc lenire dolorem, &c. Epictetus, Plutarch, and Seneca; qualis ille, que tela, saith Lipsius, adversus omnes animi casus administrat, & ipsam mortem, quomodo vitia eripit, infert virtutes? when I read Seneca, methinks I am beyond all humane fortunes, on the top of an hill above mortality. Plutarch saith as much of Homer, for which cause belike Niceratus in Xenophon, was made by his parents to con Homers Iliads and Odysses without book, ut in virum bonum evaderet, as well to make him a good and honest man, as to avoid idleness. If this comfort may be got by Philosophy, what shall be had from Divinity? What shall Austin, Cyprian, Gregory, Bernards divine meditations afford us?

^a Animus levatur inde à curis, multa quiete & tranquillitate fruens. ^b Sir. 38. ad Fratres Erem. ^c Hom. 4. de poenitentia. Nam neque arborum come propter arborum turgulis facit, meridia per aslatem, optabilem exhibentes umbram ovis ita reficiunt, at scripturarum lectio affligit angore animas solatur & recreat. ^d Otium sine literis mors est, & vici hominis sepultura, Seneca. ^e Cap. 99. l. 57. de rer. var. ^f Fontem reddunt animam & constantem, & piam colloquium non permittit animam absurda cogitatione perquiri. ^g Altercationibus utantur, que nos permittunt animam submergi profundis cogitationibus, de quibus ostendit cogitat & triflatur in his. ^h Bodin. ⁱ prefat. ad meth. lib. 1. ^j Operum lib. 1. cap. 15. ^k Hor. ^l Eutodam est camine Olympi constitutus supra ventos, & procellas, & omnes res humanas.

Qui quid sit pulchrum, quid turpe, quid utile, quid non, Plinius & melius Chrysippo & Crantore dicunt.

Nay, what shall the Scripture it self? Which is like an Apothecaries shop, wherein are all remedies for all infirmities of mind, purgatives, cordials, alteratives, corroboratives, lenitives, &c. Every disease of the soul, saith ^aAustin, hath a peculiar medicine in the Scripture; this only is required, that the sick man take the potion which God hath already tempered. ^bGregory calls it a glass wherein we may see all our infirmities, ignitum colloquium, Psal. 119. 140. ^cOrigen a Charm. And therefore Hierom prescribes Rusticus the Monk, continually to read the Scripture, and to meditate on that which he hath read; for as mastication is to meat, so is meditation on that which we read. I would for these causes wish him that is melancholy, to use both humane and divine Authors, voluntarily to impose some task upon himself, to divert his melancholy thoughts: To study the art of memory, Cosmus Rosselinus, Pet. Ravennas, Scenkelius detectus, or practise Brachygraphy, &c. that will ask a great deal of attention: or let him demonstrate a proposition in Euclide in his five last books, extract a square root, or study Algebra: Than which as ^dClavius holds, in all humane disciplines nothing can be more excellent and pleasant, so abstruse and recondite, so bewitching, so miraculous, so ravishing, so easie withal and full of delight, omnem humanum caput superare videtur. By this means you may define ex ungue leonem, as the proverb is, by his thumb alone the bigness of Hercules, or the true dimensions of the great ^eColossus, Solomons Temple, and Domitians Amphitheatre out of a little part. By this art you may contemplate the variation of the twenty three letters, which may be so infinitely varied, that the words complicated and deduced thence will not be contained within the compass of the firmament; ten words may be varied 40320 several 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 fruitful and so long lived, may be born in 60000 years, and so may you demonstrate with ^fArchimedes, how many Sands the mass of the whole world might contain if all sandy, if you did but first know how much a small cube as big 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, apogees, perigees, eccentricities, how far distant from the earth, the bigness, thickness, compass of the Firmament, each Star, with their diameters and circumference, apparent area, superficies, by those curious helps of glasses, ^gDistanti- as colorum sola Opti- ca distadi- ticks) cat.

^a In Tf. 36. omnis morbus animi in scriptura habet medicinam, tantum opus est ut qui sit aeger, non recuset potionem quam Deus temperavit. ^b In moral. speculam quo nos intueri possumus. ^c Hom. 28. ut incantatione virtus fugatur, ita lectio malum. ^d In iterum atque iterum monito, ut animam sacre scripture a lectione o: ca- pes. Masticat divinum pabulum meditatione. ^e Ad 2. de fin. 2. elem. In disciplinis humanis nihil prestantius reperitur: quippe miracula quedam numerorum eruit tam abstrusa & recondita, tunc nihilominus facilitati & voluptati, ut &c. ^f Which contained 1080000 weight of brats. ^g Vide Clavius in com. de Sacrosancto.

ticks) Arithmetick, Geometry, and such like arts and instruments? What so intricate and pleasing withal, as to peruse and practise *Heron Alexandrinus* works, *de spiritalibus*, *de machinis bellicis*, *de machinâ se movente*, *Jordanus Nemorarii de ponderibus* proposit. 13. that pleasant Tract of *Machometes Bragadinus de superficierum divisionibus*, *Apollonius Conicks* or *Commandinus* labours in that kind, *de centro gravitatis*, with many such Geometrical Theorems, and Problems? Those rare instruments and mechanical inventions of *Jac. Besshus*, and *Cardan* to this purpose, with many such experiments intimated long since by *Roger Bacon* in his Tract *de Secretis artis & nature*, as to make a chariot to move *sine animali*, diving boats, to walk on the water by art and to fly in the air, to make several cranes and pulleys, *quibus homo trahat ad se mille homines*, lift up and remove great weighes, Mills to move themselves, *Archita's Dove*, *Albertus Brazen head*, and such Thaumaturgical works. But especially to do strange miracles by glasses, of which *Proclus* and *Bacon* writ of old, burning-glasses, multiplying-glasses, perspectives, *ut unus homo appareat exercitus*, to see afar off, to represent solid bodies, by Cylinders and Concaves, to walk in the air, *ut veraciter videant* (saith *Bacon*) *aurum & argentum & quicquid aliud volunt, & quum veniant ad locum visionis, nihil inveniant*, which glasses are much perfected of late by *Baptista Porta* and *Galileus*, and much more is promised by *Maginus* and *Midorgius*, to be performed in this kind. *Otoconsciscens* some speak of to intend hearing, as the other do sight; *Marcellus Vrencken* an *Hollander* 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 Alchymists methinks, and *Rosicreus* men afford most rarities, and are fuller of experiments: they can make gold, separate and alter metals, extract oyls, salts, lees, and do more strange works than *Geber*, *Lullius*, *Bacon*, or any of those Antients. *Crollius* hath made after his master *Paracelsus*, *aurum fulminans*, or *aurum volatile*, which shall imitate thunder and lightning, and crack lowder than any gunpowder; *Cornelius Dribel* a perpetual motion, inextinguible lights, *linum non ardens*, with many such feats; see his book *de naturâ elementorum*, besides hail, wind, snow, thunder, lightning, &c. those strange fire-works, devilish pe-tards and such like warlike machinations derived hence, of which read *Tartalea* and others. *Ernestus Burgravius* a disciple of *Paracelsus* hath published a discourse, in which he specifies a lamp to be made of mans blood, *Lucerna vita & mortis index*, so he terms it, which Chymically prepared forty dayes, and afterward kept in a glass, 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 wonderful, it dyes with the party, *cum homine perit, & evanescit*, the lamp and the man whence the blood was taken, are extinguished together. The same Author hath another Tract of *Mumia* (all out as vain and prodigious as the first) by which he will cure most diseases, and transfer them from a man to a beast, by drawing blood from one, and applying it to the other, *vel in plantam derivare*, and an *Alexipharmacum*, of which *Roger Bacon* of old in his Tract *de retardanda senectute*, to make a man young again, live three or four hundred years. Besides *Panaceas*, *Martial Amulets*, *unguentum armarium*, balsoms, strange extracts, elixirs, and such like magico-magetical cures. Now what so pleasing can there be as the speculation of these things, to read and examine such experiments, or if a man be more mathematically given, to calculate, or peruse *Napiers Logarithmes*, or those tables of artificial * *Sines* and *Tangents*, not long since set out by mine old Collegiate, good friend, and late fellow-Student of *Christ-Church* in *Oxford*, * *Mr. Edmund Gunter*, which will perform that by addition and subtraction only, which heretofore *Regiomontanus* Tables did by multiplication and division, or those elaborate conclusions of his * *Señor*, *Quadrant* and *Crossestaffe*. Or let him that is melancholy calculate Spherical Triangles, square a Circle, cast a Nativity, which howsoever some tax, I say with * *Gargens*, *dabimus hoc petulantibus ingenii*, we will in some cases allow: or let him make an *Ephemerides*, read *Sniffet* the *Calculators* works, *Scaliger de emendatione temporum*, and *Petavius* his adversary, till he understand them, peruse subtle *Scotus* and *Suarez* *Metaphysics*, or *School Divinity*, *Oecam*, *Thomas*, *Entius*, *Durand*, &c. If those other do not affect him, and his means be great, to imploy his purse and fill his head, he may go find the *Philosophers stone*; he may apply his mind I say to *Heraldry*, *Antiquity*, invent *Impresses*, *Emblems*, make *Epithalamiums*, *Epitaphs*, *Elegies*, *Epigrams*, *Palindroma*, *Epigrammata*, *Anagrams*, *Chronograms*, *Acrosticks*, upon his friends names; or write a Comment on *Martianus Capella*, *Tertullian de pallio*, the *Nubian Geography*, or upon *Alia Lalia Crispis*, as many idle fellows have assayed; and rather than do nothing, vary a Verse a thousand wayes with *Putean*, so torturing his wits, or as *Rainnerus* of *Lunenburg*, * 2150 times in his *Protens Poeticus*, or *Scaliger*, *Chrysolithus*, *Cleppisus*, and others have in like sort done. If such voluntary tasks, pleasure and delight, or crabbedness of these studies, will not yet divert their idle thoughts, and alienate their imaginations, they must be compelled, saith *Christophorus Vega*, *cogi debent*, l. 5. c. 14. upon some mulct, if they perform it not, *quod ex officio incumbat*, los of credit or disgrace, such as are our publick University exercises. For, as he that playes for nothing, will not heed his game; no more will voluntary imployment so

* Printed at London, An. 1620.

* Late Astronomy-reader at *Gresham Colledge*. * Printed at London by *William Jones* 1623

* *Præfat. Math. Astral.*

¶ *Tot tibi sunt dotes oligo, quot lydera celo.* * *Da pie Christe nobis dona sit pax tempore nostro.*

throughly

180

thoroughly affect a Student, except he be very intent of himself, and take an extraordinary delight in the study, about which he is conversant. It should be of that nature his business, which *volens nolens* he must necessarily undergo, and without great loss, mulct, shame, or hinderance he may not omit.

Now for women, instead of laborious studies, they have curious needle-works, Cut-works, spinning, bone-lace, and many pretty devices of their own making, to adorn their houses, Cushions, Carpets, Chairs, Stools, (for she eats not the bread of idleness, Prov. 31. 27. *quæruit lanam & linum*) confections, conserves, distillations, &c. which they shew to strangers.

† Chalonsius Lib. 9. de Rep. Angel.

† *Ipsa comes præsequitur operis venientibus ultro Hospitibus monstrare solet, non segniter horas Contestata suas, sed nec sibi deperisse.*

Which to her guests she shews, with all her self,

Thus far my maids, but this I did myself.

* Hortus Coronarius, medicus & culinaris, &c.

This they have to busie themselves about, household offices, &c. * neat gardens, full of extotick, varicolour, diversly varied, sweet smelling flowers, and plants in all kinds, which they are most ambitious to get, curious to preserve and keep, proud to possess, and much many times brag of. Their merry meetings and frequent visitations, mutual invitations in good Towns, I voluntarily omit, which are so much in use, gossiping among the meaner sort, &c. old folks have their beads; an excellent invention to keep them from idleness, that are by nature melancholy, and past all affairs, to say so many *Paternosters*, *Avenaries*, *Creds*, if it were not prophane and superstitious. In a word, body and mind must be exercised, not one, but both, and that in a mediocrity: otherwise it will cause a great inconvenience. If the body be over-tired, it tires the mind. The mind oppresseth the body, as with Students it oftentimes falls out, who (as *Plutarch* observes) have no care of the body, but compel that which is mortal, to do as much as that which is immortal: that which is earthly, as that which is ethereal. But as the Oxe tired, told the Camel, (both serving one master) that refused to carry some part of his burden, before it were long, he should be compelled to carry all his pack, and skin to boot (which by and by, the Oxe being dead, fell out) the body may say to the soul, that will give him no respite, or remission: a little after, an *Aque*, *Vertigo*, *Consumption*, seisseth 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 equal yoke, both alike, & that so they may happily enjoy their wished health.

o Tom. 1. de sanit. tuend. Qui rationem corporis non habent, sed cogunt mortalem immortalis, terrestrem ætheream æqualem præstare industriam: Caterum ut Camelo assu venit, quod ei hoc prædixerat, cum eidem servirent domino & parte oneris levare illi Camelus recussisset, paulo post & ipsius onem, & totam onus cogeretur gestare (quod mortuo bove impletum) Ita animo quoque contingit, dum defatigato corpori, &c. p ut pulchram illam & amabilem sanitatem præstamus.

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 wayes ^q must be procured by nature or ^q interdict art, inward or outward medicines, and be practised longer than ordinary, if it may be, as being an especial help. It moistens 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 expels cares, pacifies the mind, refresheth the weary limbs after long work;

* *Somme quies rerum, placidissime somme decorum,*

Pax animi, quem cura fugit, qui corpora duris

Fessa ministeriis mulces reparasque labori.

Sleep rest of things, O pleasing Deity,

Peace of the Soul, which cares dost crucifie,

Weary bodies refresh and mollifie.

The chiefest thing in all Physick * *Paracelsus* calls it, *omnia arcana gemmarum superans* & *metallorum*. The fittest time is ^{two or three hours after supper, when as the meat is now settled at the bottom of the stomach, and 'tis good to lie on the right side first, because at that sit the liver doth rest under the stomach, not molesting any way, but heating him as a fire doth a kettle, that is put to it. After the first sleep 'tis not amiss to lye on the left side, that the meat may the better descend: and sometimes again on the belly, but never on the back. Seven or eight hours is a competent time for a melancholy man to rest, as *Crato* thinks; but as some do, to lye in bed and not sleep, a day, or half a day together, to give assent to pleasing conceits and vain imaginations, is many wayes pernicious. To procure this sweet moistning sleep, it's best to take away the occasions (if it be possible) that hinder it, and then to use such inward or outward remedies, which may cause it. *Constans hodie* (saith *Boissardus* in his *Tract de magia 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 alieni malam noctem.* But the ordinary causes are heat and dryness, which must first be removed; a hot and dry brain never sleeps well: grief, fears, cares, expectations, anxieties, great businesses, † *La aurem utramque otiose ut dormiam*, and all violent perturbations of the mind must in some sort be qualified, before we can hope for any good repose. He that sleeps in the day time, or is in suspense, fear, any way troubled in mind, or goes to bed upon a full stomach, may never hope for quiet}

† *Ter. u ut sis nocte levis, sit tibi cura brevis rest*

x Juven.
Sat. 3.

rest in the night; *nec enim meritoria somnos* admittunt, as the * Poet saith; Inns and such like troublesome places are not for sleep; one calls Hostler, another Tapster, one cries and shouts, another sings, whoopes, hollows,

† Hor. Ser.
lib. 1.
Sat. 5.

—† *absentem cantat amicam,*
Multa prolutus vappâ nautâ atque viator.

Who not accustomed to such noises can sleep amongst them? He that will intend to take his rest must go to bed *animo securo, quieto &*

y Sopsit
curis am-
bus, quan-
tum fieri
potest, una
camisti-
bus, &c.
Kirkst.
z Ad bo-
ram somni
aures sa-
vibus car-
tibus &
sonis deli-
nira.

libero, with a secure and composed mind, in a quiet place: *omnia noctis erunt placidâ com-
posita quiete*: and if that will not serve, or may not be obtained, to seek then such means as are requisite. To lye in clean linnen and sweet; before he goes to bed, or in bed to hear

a Lullia
jacunda,
aut sermo,
ad quem
attentior
animus
converti-
tur, aut
aqua ab
alto in sub-
jillam pel-
vim dela-
tatur, &c.
Ovid.

² sweet Musick, which *Ficinus* commends,

lib. 1. cap. 24. or as *Jobertus med. pract. lib.*

3. cap. 10. ^a to read some pleasant Anthour

till he be asleep, to have a basin of water still

dropping by his bed side, or to lie near that plea-

sant murmur, *lenes sonantis aqua*, some flood-

gates, arches, falls of water, like London

Bridge, or some continueate noise which may

benumb the senses, *lenis motus, silentium &*

tenebra, tum & ipsa voluntas somnos faciunt;

as a gentle noise to some procures sleep, so,

which *Bernardinus Tiesius lib. de somno* well

observes, silence, in a dark room, and the will

it self, is most available to others. *Piso* com-

mends frications, *Andrew Borde* a good

draught of strong drink before one goes to

bed; *Isay*, a nutmeg and ale, or a good

draught of muscadine, with a tost and nut-

meg, or a posset of the same, which many

use in a morning, but me thinks for such as

have dry brains, are much more proper at

night; some prescribe a ^b sup of vinegar as

they go to bed, a spoonful saith *Ætius Te-*

trabib. lib. 2. ser. 2. cap. 10. lib. 6. cap. 10.

Egineta lib. 3. cap. 14. *Piso*, a little after

meat, ^c because it rarifies melancholy, and pro-

cures an appetite to sleep. *Donat. ab Alto-*

mar. cap. 7. and *Mercurialis* approve of it, if

the malady proceed from the ^d Spleen. *Salust.*

Salvian. lib. 2. cap. 1. de remed. Hercules de

Saxoniâ in Pan. Alianus Montaltus de

morb. capitis. cap. 28. de Melan. are altoge-

ther against it. *Lod. Mercatus de inter.*

Morb. can. lib. 1. cap. 17. in some cases doth

allow it. ^e *Rhasis* seems to deliberate of it,

though *Simon* commend it (in sawce perad-

venture) he makes a question of it: as for

baths, fomentations, oyls, potions, simples or

compounds, inwardly taken to this purpose,

^f I shall speak of them elsewhere. If in the

midst of the night when they lye awake, which

is usual to tols and tumble, and not sleep,

^g *Ranzovius* would have them, if it be in

warm weather, to rise and walk three or four

turns (till they be cold) about the chamber,

and then go to bed again.

Against fearful and troublesome dreams, *In-*

cubus and such inconveniences, wherewith me-

lancholy men are molested, the best remedy

is to eat a light supper, and of such meats as

are easie of digestion, no Hare, Venison, Beef,

&c. not to lye on his back, not to meditate or think in the day time of any terrible ob-
jects, or especially talk of them before he goes
to bed: For as he said in *Lucian* after such
conference, *Hecates somniare mihi videor*, I
can think of nothing but Hobgoblins: and as
Tully notes, ^h for the most part our speeches in
the day time, cause our phantastie to work up-
on the like in our sleep, which *Ennius* writes
of *Homer*:

Et canis in somnis leporis vestigia latrat:

As a dog dreams of an Hare, so do men, on
such subjects they thought on last.

ⁱ *Somnia que mentes ludunt volitantibus um-
bris,*

*Nec delubra deum, nec ab aethere 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 quietly in the night, he told him, ^k *Ariste*

the best way was to have divine and celestial

meditations, and to use honest actions in the

day time. ^l *Lod. Vives* wonders how School-

men could sleep quietly, and were not terrified

in the night, or walk in the dark, they had

such monstrous questions, and thought of such

terrible matters all day long. They had need

amongst the rest to sacrifice to God *Morphe-*

us, whom ^m *Philostatus* paints in a white and

black coat, with a horn and 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 *Car-*

dan; but how to help them, I must refer you

to a more convenient place.

aut de illis in tenebris audire verba facere, adeo res sunt monstrosæ,
m Icon. lib. 1. n Sect. 5. Memb. 1. Subst. 6.

MEMB. 6. SUBJECT. 1.

*Perturbations of the mind rectified. From
himself, by resisting to the utmost, confes-
sing his grief to a friend, &c.*

Whoever he is that shall hope to cure
this malady in himself or any other,
must first rectifie these passions and perturba-
tions of the mind; 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* malici-
ously puts upon him, and for which he is still
mistaken, *malè audit & vapular*, slandered
without a cause, and lashed by all posterity.

^o *Fear and Sorrow* therefore are especially to be
tristitia; eorumque loco animus demulcendus hilaritate, animi con-
stantia, bene spe; removendi terrores, & eorum consortium quod
non probant.

Hh

avoided,

b Acti
forbitio
c. Attenuat
melanchol-
iam, &
ad concili-
endam som-
nam juvat.

d Dood
licet ac-
tum corve-
niat.

e Cont. 1.
tract. 9.
meditan-
dam de
acto.

f Sect. 5.
memb. 1.
Subst. 6.

g Lib. de
sanit. ta-
enda.

h In Som.
Scip. fit
causa fire
ut cogita-
tionis no-
stra & fir-
manis pa-
riant ali-
quid in
sanno, quale
de Homero
scribit Ex-
ninus, de
quo videli-
cet sapit-
sine vigi-
lans solebat
cogitare &
loqui.
i Ariste
k Optimant
de celestibus
& bonis medi-
tari, & ea
facere.
l Lib. 3.
de causis
corr. art.
tam mira
monstra
questionum
sape nas-
cantur in-
ter eos, ut
nover eos
interdum
in somnis
non terrent,
aut de illis in tenebris audire verba facere, adeo res sunt monstrosæ,
m Icon. lib. 1. n Sect. 5. Memb. 1. Subst. 6.

o Animi
perturba-
tionis sum-
me fugi-
ende, ut
tus possit
mon &

p Phanta-
sie eorum
placide
subvertun-
de, terroris
ab animo
removendi.
q Ab omni
fixa cogi-
tatione
quovismodo
avertantur.
r Canella
mala cor-
poris ab
animo pro-
cedant,
que nisi
curantur,
corpus cu-
rari mini-
us potest,
charmid.
* Disputat.
An morbi
gravioris
corporis an
animi. Re-
noldo in-
terpretat.
param ab-
stia furor,
rapitur a
Lyco in
conscione,
a concione
ad mari, a
mari in Si-
ciliam,
&c.
s Ira bilem
movet, sar-
guinem
adurit, vi-
tates spiri-
tus accen-
dit, multu-
m universi
sum corpus
infrigidat,
calorum in-
natum ex-
tinguit,
appetitum
destruit,
concoctio-
nem impe-
dit, corpus
exsiccat,
intellectum
pervertit.

Quamobrem hac omnia profus vitanda sunt, & pro virili fugienda.
t De mel. c. 26. ex illis solum remedium; multi ex visis, auditis,
&c. sanati sunt.

avoided, and the mind to be mitigated with mirth, constancy, good hope; vain terror, bad objects are to be removed, and all such persons in whose companies they be not well pleased. Gualter Bruel. Fernelius consil. 43. Mercurialis consil. 6. Piso, Jacchius cap. 15. in 9. Rhafis, Capivaccius, Hildeheim, &c. all inculcate this as an especial means of their cure, that their minds be quietly pacified, vain 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. The bodies mischiefs, as Plato proves, proceed from the soul: and if the mind be not first satisfied, the body can never be 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 Lacedamon, thence to Persia, thence to Samos, then again to Athens; Critias tyrannizeth over all the City; Sardanius is love-sick; these men are ill-affected all, and can never be cured, till their minds be otherwise qualified. Crato therefore in that often cited Counsel of his for a Noble man his Patient, when he had sufficiently informed him in diet, air, exercise, Venus, sleep, concludes with these as matters of greatest moment, *Quod reliquum est, anime accidentia corrigantur*, from which alone proceeds Melancholy; they are the fountain, the subject, the hinges whereon it turns, and must necessarily be reformed. For anger stirs choler, heats the blood and vital spirits; Sorrow on the other side refrigerates the body, and extinguisheth natural heat, overthrows appetite, hinders concoction, dries up the temperature, and perverts the understanding: Fear 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. Elianus Montanus attributes so much to them, that he holds the rectification of them alone to be sufficient to the cure of Melancholy in most patients. Many are fully cured when they 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 divers of this infirmity, *solum animis ad rectum institutis*, by right setting 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 means? *hic labor, hoc opus est.* 'Tis a natural infirmity, a most powerful adversary, all men are subject to passions, and Melancholy

above all others, as being distempered by their innate humours, abundance of choler adult, weakness 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 behalf; such as are sound in body and mind, Stoicks, Heroes, Homers Gods, all are passionate, and furiously carried sometimes; and how shall we that are already crazed, *fracti animis*, sick in body, sick in mind, resist? we cannot perform it. You may advise and give good precepts, as who cannot? But, how shall they be put in practice? I may not deny but our passions are violent, and tyrannize over us, yet there be means to curb them; though they be headstrong, they may be tamed, they may be qualified, if he himself or his friends, will but use their honest endeavours, or make use of such ordinary helps as are commonly prescribed.

He himself (I say); from the Patient himself 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 own good, no doubt but he may *magnam morbi deponere partem*, be eased at least, if not cured. He himself must do his utmost endeavour to resist and withstand the beginnings. *Principiis obsta*, Give not water passage, no not a little, Eccles. 25. 27. If they open a little, they will make a greater breach at length. Whatsoever it is that runneth in his mind, vain conceit, be it pleasing or displeasing, which so much affects or troubleth him, by all possible means he must withstand it, expel those vain, false, frivolous imaginati-
ons, absurd conceits, feigned fears and sor-
rows; from which, saith Piso, this disease pri-
marily proceeds, and takes his first occasion
or beginning, by doing something or other that
shall be opposite unto them, thinking of some-
thing else, perswading by reason, or howsoe-
ver to make a sudden alteration of them.
Though he have hitherto run in a full career,
and precipitated himself, following his passi-
ons, given reins to his appetite, let him now
stop upon a sudden, curb himself in; and as
* Lemnius adviseth, strive against with all his
power, to the utmost of his endeavour, and not
cherish those fond imaginations, which so co-
vertly creep into his mind, most pleasing and
amiable at first, but bitter as gall at last, and
so head-strong, that by no reason, art, coun-
sel, or perswasion they may be shaken off.
Though he be far gone, and habituated unto
such phantastical Imaginations, yet as y Tully,
and Plutarch advise, let him oppose, fortifie,
or prepare himself against them, by premedi-

Quisquis huic malo obnoxius est, acriter obstat, & summa cura ob-
luctetur, nec ullo modo foveat imaginationes tacite obrepentes animo,
blandas ab initio & amabiles, sed que adeo convalescant, ut nullis
ratione excuti quant. y 3. Tusc. ad Apollonium.

tation;

tation, reason, or as we do by a crooked staff, bend himself another way.

2. Fratastio-
vius.

Tu tamen interea effugito qua tristitia mentem

Sollicitant, procul esse jube curasque metumque

Pallentem, ultrices iras, sint omnia lata.

In the mean time expel them from thy mind, Pale fears, sad cares, and griefs which do it grind,

Revengeful anger, pain and discontent, Let all thy soul be set on merriment.

Curas tolle graves, irasce crede profanum.

If it be idleness hath caused this infirmity, or that he perceive himself given to solitariness, to walk alone, and please his mind with fond imaginations, let him by all means avoid it; 'tis a bosome enemy, 'tis delightful melancholy, a friend in shew, but a secret devil, a sweet poyson, it will in the end be his undoing; let him go presently, task or set himself a work, get some good company. If he proceed, as a Gnat flies about a candle, so long till at length he burn his body, so in the end he will undo himself: if it be any harsh object, ill company, let him presently go from it. If by his own default through ill diet, bad air, want of exercise, &c. let him now begin to reform himself. *It would be a perfect remedy against all corruption, if as Roger Bacon hath* it, we could but moderate our selves in those six non-natural things. *If it be any disgrace, abuse, temporal loss, calumny, death of friends, imprisonment, banishment, be not troubled with it, do not fear, be not angry, grieve not at it, but with all courage sustain it.* (Gordonius lib. 1. c. 13. de confer. vit.) *Tu contra audentior esto.* *If it be sickness, ill success, or any adversity that hath caused it, oppose an invincible courage, fortifie thy self by Gods word, or otherwise, mala bonis persuadenda, set prosperity against adversity, as we refresh our eyes by seeing some pleasant meadow, fountain, picture, or the like: recreate thy mind by some contrary object, with some more pleasing meditation divert thy thoughts.*

a Epist. de
secretis ar-
tis & na-
tura cap. 7.
de retard.
sin. Rem-
edium esset
contra cor-
ruptionem
proprium,
si quilibet
exerceat
vigilantiam
sanctitatis,
quod con-
sistit in re-
bus sex non
naturalibus.
b Pro ali-
quo vitio
propter non

indigneis, nec pro amissione alienius rei, pro morte alicujus, nec pro carcere, nec pro exilio, nec pro alia re, nec irascaris, nec timeas, nec doleas, sed cum summa presentia hac sustineas. c Quodsi incommoda adversitatis infortunia hoc malum invenerint, his infirmitatibus animam opponas, Dei verbo ipsasque pudentia te succurras, &c. Irenaeus lib. 1. c. 16.

Yea, but you infer again, *facile consilium damus aliis*, we can easily give counsel to others; every man, as the saying is, can tame a shrew but he that hath her; *si hic esses, aliter sentiret*; if you were in our misery, you would find it otherwise, 'tis not so easily performed. We know this to be true, we should moderate our selves, but we are furiously carryed, 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 feel pain, as a melan-

choly man not to fear, not to be sad: 'tis within his blood, 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 think still they see the picture of a dog before them: He went for all this, *reluctante se*, to the Bath, and seeing there (as he thought) in the water the picture of a dog, with reason overcame this conceit, *quid cani cum balneo?* what should a dog do in a Bath? a meer conceit. Thou thinkest thou hearest and seest devils, black men, &c. 'tis not so, 'tis thy corrupt phantasie, settle thine imagination, thou art well. Thou thinkest thou hast a great nose, thou art sick, every man observes thee, laughs thee to scorn; persuade thy self 'tis no such matter: this is fear only, and vain suspicion. Thou art discontent, thou art sad and heavy; but why? upon what ground? consider of it: thou art jealous, timorous, suspicious; for what cause? examine it thoroughly, thou shalt find none at all, or such as is to be contemned, such as thou wilt surely deride, and condemn in thy self, when it is past. Rule thy self then with reason, satisfie thy self, accustom thy self, wean thy self from such fond conceits, vain fears, strong imaginations, restless thoughts. Thou maist do it; *Est in nobis assuescere* (as Plutarch saith) we may frame our selves as we will. As he that useth an upright shooe, may correct the obliquity, or crookedness by wearing it on the other side; we may overcome passions if we will. *Quicquid sibi imperavit animus obtinuit* (as Seneca saith) *nulli tam feri affectus, ut non disciplina perdomentur*, whatsoever the Will desires, she may command: no such cruel affections, but by discipline they may be tamed; voluntarily thou wilt not do this or that, which thou oughtest to do, or refrain, &c. but when thou art lashed like a dull Jade, thou wilt reform it; fear of a whip will make thee do, or not do. Do that voluntarily then which thou canst do, and must do by compulsion: thou maist refrain if thou wilt, and master thine affections. *As in a City*, (saith Melancthon) *they do by stubborn rebellious rogues, that will not submit themselves to political judgement, compel them by force; so must we do by our affections.* If the heart will not lay aside those vicious motions, and the phantasie those fond imaginations, we have another form of government to enforce and refrain our outward members, that they be not led by our passions. If appetite will not obey, let the moving faculty over-rule her, let her resist and compel her to do otherwise. In an ague the appetite would drink; fore eyes that itch, would be rubbed; but reason saith no, and therefore the moving faculty will not do it. Our phantasie would

183

c Cap. 2.
d. affect.
ut in civi-
tatibus
contumaces
qui non
cedunt po-
litico im-
perio vi
coercendi
sunt; ita
Deus nobis
indidit
alteram
improvisi
formam;
si cor non
deponit vi-

tiosum affectum, membra foras coercenda sunt, ne ruant in quod affectus impellat; & locomotiva, quae verili imperio obtemperat, alteri resistat.

H h z

intrude

f Imaginatio impellit spiritus, & inde movetur, &c. & obtemperant imaginationi & appetitui mirabili factis, ad exequendum quod jubent.

g Ovid. Trist. lib. 5. h. Particeps inde calamitatus nostre sunt, & vultus exornat in eos sarcinae onere levamus. *Arist. Eth. lib. 9.* *†* Camerarius Embl. 26. Cent. 2. ** Sympol. lib. 6. c. 10.* *†* Epist. 8. lib. 3. Adversa fortuna habet in querelis levamen- tam; & malorum relatio, &c. ** Alloquium chari juvat, & solamen amict.*

† Emblem. 54. Cent. 1.

i As David did to Jonathan, 1 Sam. 20.

† Seneca Epist. 67.

intrude a thousand fears, suspicions, Chimera's upon us. but we have reason to resist, yet we let it be overborn by our appetite; *i* Imagination enforceth spirits which by an admirable league of nature compel the nerves to obey, and they our several limbs: we give too much way to our passions. And as to him that is sick of an ague, all things are distastful and unpleasing, *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, jealousy, suspicion and the like; we pull these mischiefs upon our own heads.

If then our judgement be so depraved, our reason over-ruled, Will precipitated, that we cannot seek our own good, or moderate our selves, as in this diseases commonly it is, the best way for ease is to impart our misery to some friend, not to smother it up in our own breast; *alitur vitium crescitque regendo*, &c. and that which was most offensive to us, a cause of fear and grief, *quod nunc te coquit*, another hell; for *†* strangulat inclusus dolor atque exestuat intus, grief concealed strangles the soul; but when as we shall but impart it to some discreet, trusty, loving friend, it is *h* instantly removed, by his counsel happily, wisdom, perswasion, advice, his good means, which we could not otherwise apply unto our selves. A friends counsel is a charm, like mandrake wine, *curas sopit*; and as a *†* Bull that is tyed 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 fair speeches. All adversity finds ease in complaining (as *†* Isidore holds) and 'tis a solace to relate it,

** Αἰσὶ δὲ ὃ μαγιστὰς ἐστὶν ἰατρικῆ.*

Friends confabulations are comfortable at all times, as fire in winter, shade in summer, *quale sopor fessis in gramine*, meat and drink to him that is hungry or athirst; *Democritus Collyrium* is not so sovereign to the eyes as this is to the heart; good words are cheerful and powerful of themselves, but much more from friends, as so many props, mutually sustaining each other like Ivie and a wall, which *†* Camerarius hath well illustrated in an Emblem. *Lenit animum simplex vel sepe narratio*, the simple narration many times easeth our distressed mind, and in the midst of greatest extremities; so divers have been relieved, by *i* exonerating themselves to a faithful friend: he sees that which we cannot see for passion and discontent, he pacifies our minds, he will ease our pain, assuage our anger; *quanta inde voluptas, quanta securitas*, Chrysostome adds, what pleasure, what security by that means! *†* Nothing so available, or that so much refresheth the soul of man. Tully, as I remember, in an Epistle to his dear friend Atticus, much condoles the defect of such a

friend. ** I live here* (saith he) *in a great City*, ** Hic in ci-* where I have a multitude of acquaintance, but *vitate magna* not a man of all that company, with whom I *nā & turbā* dare familiarly breath, or freely jest. Wherefore I expect thee, I desire thee, I send for thee; for there be many things which trouble *magna numerum* and molest me, which had I but thee in pre- *minimū re-* sence, I could quickly disburden my self of *quirere pos-* in a walking discourse. The like peradventure may he and he say with that old man in the Comedy,

Nemo est meorum amicorum hodie, *Quare te expellamus,* *te desideramus,* *te accessimus.* *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 means let him get some trusty friend, ** Semper habens Pylademque aliquem qui curet Orestem,* *tant & an-* a Pylades, to whom freely and securely he may open himself. For as in all other occurrences, so it is in this, *Si quis in cælum ascendisset*, &c. as he said in Tully, If a man had gone to heaven, seen the beauty of the *gust, que mihi vide-* skies, stars errant, fixed, &c. *or aures tu-* *as nactus,* *unius am-* admiration, it will do him no pleasure, except *bulationis sermone ex-* he have some body to impart what he hath *haurire possit.* seen. It is the best thing in the world, as *†* De amicis. *Seneca* therefore adviseth in such a case, to *l* get a trusty friend, to whom we may freely *l* *De tra-* and sincerely pour out our secrets; nothing *quil. c. 7.* *Optimum* so delighteth and easeth the mind, as when *est amicum* we have a prepared bosome, to which our *fidem* secrets may descend, of whose conscience we are *nancisci in quem* assured as our own, whose speech may ease *secreta no-* our succourless estate, counsel relieve, mirth *stra infun-* expell our mourning, and whose very sight *damus;* may be acceptable unto us. It was the coun- *nihil equè oblectat animum,* sel which that politick *Commeneus* gave to *quam ubi* all princes, and others distressed in mind, by *int prepa-* occasion of Charles Duke of Burgundy, that *rata petito-* was much perplexed, first to pray to God, and *ra, in qua* lay himself open to him, and then to some spe- *tuta secreta* cial friend, whom we hold most dear, to tell *quorum* all our grievances to him; nothing so forcible *confic-ctia aqua* to strengthen, recreate and heal the wound- *actua:* ed soul of a miserable man. *quorum*

Sermo solitudinem leniat, sententia consilium expulsiat, hilaritas tristitiam dissipet, conspectusque ipse diluet. in comment. l. 7. *Ad Deum confugiamus, & peccatis veniam precemur, inde ad amicos, & cui plurimum tribuimus, nos patefaciamus totos, & animi valens quo affligimur: nihil ad reficiendum animum efficacius.*

SUBSECT. 2.

Help from friends by counsel, comfort, fair and foul means, witty devices, satisfaction, alteration of his course of life, removing objects, &c.

When the Patient of himself is not able to resist, or overcome these heart-eating passions, his friends or physician must be ready to supply that which is wanting. *Sua erit humanitatis & sapientia* (which * Tully injoyneth in like case) *siquid erratum, curare, aut improvisum, sua diligentia corrigere.* They must all joyn; *nec satis medico, fatis Hippocrates, suum fecisse officium, nisi suum quoque agrotus, suum astantes, &c.* First they must especially beware, a melancholy discontented person (be it in what kind of melancholy soever) never be left alone or idle: but as Physicians prescribe physick, *cum custodia*, let them not be left unto themselves, but with some company or other, lest by that means they aggravate and increase their disease; *non oportet agros huiusmodi esse solos vel inter ignotos, vel inter eos quos non amant aut negligunt, as Rod. à Fonseca Tom. 1. consul. 35. prescribes. Lugentes custodire solemus* (saith * Seneca) *ne solitudine male utantur*; we watch a sorrowful person, lest he abuse his solitariness, and so should we do a melancholy man; set him about some business, exercise or recreation, which may divert his thoughts, and still keep him otherwise intent; for his phantasie is so restless, operative and quick, that if it be not in perpetual action, ever employed, it will work upon it self, melancholize, and be carried away instantly, with some fear, jealousy, discontent, suspicion, some vain conceit or other. If his weakness be such, that he cannot discern what is amiss, correct or satisfy, it behoves them by counsel, comfort, or perswasion, by fair or foul 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 and satisfaction. If he conceal his grievances, and will not be known of them, * They must observe by his looks, gestures, motions, phantasie, what it is that offends, and then to apply remedies unto him: many are instantly cured, when their minds are satisfied. * Alexander makes mention of a woman, that by reason of her husbands long absence in travel, was exceeding peevish and melancholy, but when she heard her husband was returned, beyond all expectation, at the first sight of him, she was freed from all fear, without help of any other physick restored to her former health. *Trincavelius consul. 12. lib. 1.* hath such a story of a Venetian, that being much troubled with melancholy, & ready to dye for grief, when he heard his wife

was brought to bed of a son, instantly recovered. As Alexander concludes, * If our imaginations be not inveterate, by this art they may be cured, especially, if they proceed from such a cause. No better way to satisfy, than to remove the object, cause, occasion, if by any art or means possible we may find it out: If he grieve, stand in fear, be in suspicion, suspense, or any way molested, secure him, *Solvitur malum*, give him satisfaction, the cure is ended; alter his course of life, there needs no other Physick. If the party be sad, or otherwise affected, consider (saith * Tralbiannus) the manner of it, all circumstances, and forthwith make a sudden alteration, by removing the occasions, avoid all terrible objects, heard or seen, * monstrous and prodigious aspects, tales of devils, spirits, ghosts, tragical stories; to such as are in fear they strike a great impression, renew many times, and recal such Chimera's and terrible fictions into their minds. * Make not so much as mention of them in private talk, or a dumb shew tending to that purpose: such things (saith Galenus) are offensive to their imaginations. And to those that are now in sorrow, * Seneca forbids all sad companions, and such as lament; a groaning companion is an enemy to quietness. * Or if there be any such party, at whose presence the Patient is not well pleased, he must be removed: gentle speeches, and fair means must first be tried; no harsh language used, or uncomfortable words; and not expel, as some do one madness with another; he that so doth, is madder than the Patient himself; all things must be quietly composed; *everfa non evertenda, sed erigenda*, things down must not be dejected, but reared, as Crato counselleth; * he must be quietly and gently used, and we should not do any thing against his mind, but by little and little effect it. As an horse that starts at a drum or trumpet, and will not endure the shooting off a piece, may be so manned by art, and animated, that he cannot only endure, but is much more generous at the hearing of such things, much more courageous than 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 green wound, a sick man, which afterward become good Chirurgeons, bold Empiricks: A horse starts at a rotten post afar off, which coming near, he quietly passeth. 'Tis much in the manner of making such kind of persons, be they never so averse from company, bashful, solitary, timorous, they may be made at last with those Roman Matrons, to desire nothing more than in a publick shew, to see a full company of gladiators breath out their last.

Saniam ab infamia sic curari astringit, & proinde utitur, magis quam ager insanit. Crato consul. 124. Scitell. y. Melliter ac suaviter ager tractatur, nec ad ea adigatur qua non curat.

q. Nisi affectus longo tempore infusus fuerit, tali artificio imaginationis curare oportet, praesertim ubi malum ab his velat à primaria causa occasionem habuerit. r. Lib. 1. cap. 16. Si ex tristitia aut alio affectu caperit, speciem consideranda, aut aliud quid eorum, quae subitam alterationem non facere possunt. f. Et tunc illi monstrifici aspectus, &c. t. Neque enim tam alio, aut recordatio rerum huiusmodi displicet, sed in talibus alteris imaginationi adhaerere, videntur molestum. * Galat. de mor. cap. 7. u. Tranquilla praesentia videntur tristitia, & omnia deplorantia; tranquillitati iniunctus est comes perturbatus, omnia gemunt. x. Illorum quoque hominum, à quorum consortio abhorrent, praesentia amovenda, nec formidinosos integras obstandi, si quis insaniam ab infamia sic curari astringit, & proinde utitur, magis quam ager insanit. Crato consul. 124. Scitell. y. Melliter ac suaviter ager tractatur, nec ad ea adigatur qua non curat.

n. Obscurando motus, gestus, manas, pedes, oculos, phantasiam. y. f. o. Mulier melancholica correpta ex longa viri peregrinatione, & iracundia omnibus respondens, quam maritus domum reversus, prae sehem, &c. p. Prae dolore mortis, quum nuntiatum esset uxorem perisse filium, subito recuperavit.

z Obfufpicionem, curas, emulacionem, ambitionem, iras, &c. quas locus ille miniftrat, & que fufcitent melancholicum.

If they may not otherwise be accustomed to brook fuch diftateful and difpleafing objects, the beft way then is generally to avoid them. *Montanus confil. 229.* to the Earl of Montfort a Courtier, and his Melancholy Patient, advifeth him to leave the Court, by reafon of thofe continual difcontents, croffes, abufes,

Maxima quaq; domus fervis est plena fuperbis;

A company of scoffers and proud Jacks, are commonly converfant and attendant in fuch places, and able to make any that is of a foft quiet difpofition (as many times they do) exultant infanum, if once they humour him, a very Idiot, or ftark mad. A thing too much praftised in all common focieties, and they have no better fport than to make themfelves merry by abufing fome filly fellow, or to take advantage of another mans weaknefs. In fuch cafes as in a plague, the beft remedy is cito, longè, tardè: (for to fuch a party, efpecially if he be apprehenfive, there can be no greater misery) to get him quickly gone far enough off, and not to be over-hafty in his return. If he be fo ftupid, that he do not apprehend it, his friends fhould take fome order, and by their difcretion fupply that which is wanting in him, as in all other cafes they ought to do. If they fee a man Melancholy given, folitary, averfe from company, pleafe himfelf with fuch private and vain meditations, though he delight in it, they ought by all means to feek to divert him, to dehort him, to tell him of the event and danger that may come of it. If they fee a man idle, that by reafon of his means otherwife, will betake himfelf to no courfe of life, they ought ferioufly to admonifh him, he makes a noofe to intangle himfelf, his want of employment will be his undoing. If he have fufained any great lofs, fuffered a repulfe, difgrace, &c. if it be poffible, relieve him. If he defire ought, let him be fatisfied; If in fufpence, fear, fufpicion, let him be fecured: and if it may conveniently be, give him his hearts content; for the body cannot be cured till the mind be fatisfied.

† Socrates in Plato would prefcribe no Phyfick for Charmides head-ach, till firft he had eafed his troublefome mind; body and foul muft be cured together, as head and eyes.

* *Oculum non curabis fine toto capite,*

Nec caput fine toto corpore,

Nec totum corpus fine animâ,

If that may not be hoped or expected, yet eafe him with comfort, cheerful fpeeches, fair promifes, and good words, perfwade him, advife him. Many, faith * *Galen*, have been cured by good counfel and perfwafion alone. Heavinefs of the heart of man doth bring it down, but a good word rejoyceth it, Prov. 12. 25. and there is he that fpeaketh words like the pricking of a fword, but the tongue of a wife man is health, Ver. 18. *Oratio*

namque faucii animi est remedium, a gentle fpeech is the true cure of a wounded foul, as

Plutarch contends out of *Aeschylus* and *Euripides*, if it be wifely adminiftered, it eafeth

grief and pain, as divers remedies do many

other difeafes: 'Tis incantationis inftar, a charm, *Aethantis animi refrigerium*, that

true *Nepenthe* of *Homer*, which was no Indian

plant or feigned medicine, which *Epidamna*

Thonis wife fent *Helena* for a token, as *Macrobius* 7. *Saturnal.* *Goropius Hermat. lib. 9.*

Greg. Nazianzen and others fuppofe, but opportunity of fpeech: for *Helena's* boule, *Medea's* unction, *Venus* Girdle, *Circus* Cup, can

not fo inchant, fo forcibly move or alter as it doth. A letter fent or read will do as much;

multum allevor quon tuas literas lego, I am much eafed, as † *Tully* writ to *Pomponius Atticus*, when I read thy letters, and as *Julianus*

the Apoftate once fignified to *Maximus* the Philofopher; as *Alexander* fleep with *Homer's* works, fo do I with thine Epiftles, tanquam *Paoniis medicamentis*, eafque affidue

tanquam recentes & novas iteramus, fcribe ergo, & affidue fcribe, or elfe come thy felf,

amicus ad amicum venies. Affuredly a wife and well fpoken man may do what he will in

fuch a cafe; a good Orator alone, as † *Tully*

holds, can alter affections by power of his eloquence, comfort fuch as are afflied, erect fuch

as are depressed, expell and mitigate fear, luft, anger, &c. And how powerful is the charm

of a difcreet and dear friend? *Ille regit diftis animos & temperat iras*. What may not he effect? As † *Chremes* told *Menedemus*, Fear

not, conceal it not O friend, but tell me what it is that troubles thee, and I fhall furely help thee by comfort, counfel, or in the matter it

feelf. * *Arnoldus lib. 1. brevior. cap. 18.* *Scen. 1. Ne* fpeaks of an Ulurer in his time, that upon a

lofs much melancholy and difcontent was cured. As imagination, fear, grief, caufe fuch

paflions, fo conceits alone, rectified by good hope, counfel, &c. are able again to help: and

'tis incredible how much they can do in fuch a cafe, as † *Trincavelius* illuftrates by an ex-

ample of a Patient of his; *Porphyrius* the Philofopher (in *Plotinus* life, written by him) re-

lates, that being in a difcontented humour through unfufferable anguifh of mind, he was

going to make away himfelf: but meeting by chance his Mafter *Plotinus*, who perceiving by

his diftracted looks all was not well, urged him to confeis his grief: which when he had

heard, he ufed fuch comfortable fpeeches, that he redeemed him è faucibus *Erebi*, pacified

his unquiet mind, infomuch that he was eafily reconciled to himfelf, and much abafhed to

think afterwards, that he fhould ever entertain fo vile a motion. By all means therefore,

fair promifes, good words, gentle perfwafions are to be ufed, not to be too rigorous at firft, or to infult over them, not to deride, neglect

or condemn, but rather, as *Lemnius* exhorteth, to pity, and by all plaufible means to feek to reduce them: but if fatisfaction may not be had, mild courfes, promifes, comfortable fpeeches,

b Confol. ad Apolloniam. Si quis fapienter pote adhibeat, Remedia morbis diverfa diverfa funt; dolentem fermen benignus fublevat.

† lib. 12. Epift.

c De nat. dorum. confolatur afflied, diducit potteritos à timore, cupiditates imprimis, & iracundias comprimit. d Heaton. Act. 1.

Scen. 1. Ne mitae, ne verere, crede inquam mibi, aut confolando, at confilio, aut re juvero.

e Novi feneratorum avaram apud meos fce curatam, qui multam pecuniam amiferat.

† lib. 1. confil. 12. incredibile dictu quantum juvent.

g Nemo illiusmodi conditionis hominibus infultet, aut in illos fit fevior, vitium miore potius indolcat, vicemque deplorat.

and

† Nifi prius animum turbatiffimum curaveris, oculi fine capite, nec corpus fine anima curari potest. * E. greco. a Et nos non paucos feneratorum, animi moribus ad debitum revocavit. lib. 1. de fide. trad.

h Cap. 7. idem Pifis Laurentius cap. 8. i Quid timet nihil est, ubi cogitur & videtur. k una vice blandian- tur, una vice istum torrem instant. l Si vero fuerit ex novo m'o audito, vel ex animi accidente, aut de amiffione meriti, aut morte amici, in- troductu- tur nova contraria his que ipsum ad gaudia movent; debet sem- per nisi debemus, &c. m Lib. 3. cap. 14. n Cap. 3. Ostratio olim a veteribus usa in mor- tis dispa- ra, &c. o Lib. 1. cap. 5. Sic morbum morbo, ut clavum clavum, re- tundimus, & malo modo ma- lum cuneum addidimus. Novus ego qui ex sub- ito hostium incursu, & inopinato timore quartanam depulerat. p Lib. 7. cap. 50. In acie pug- nans fure quartana liberatus est. q Jacchi- nus c. 15. in 9. Rhafis Mont. c. 26. r Cap. 16. aversantur eos qui eorum affectus vident, contemnant. Si ranas & viperas comidisse se putant, concedere debemus, & spem de cura facere. r Cap. 8. de mili

and good counsel will not take place; then as *Christophorus à Vega* determines, lib. 3. c. 14. de Mel. to handle them more roughly, to threaten and chide, saith *Altomarus*, terrifie sometimes, or as *Salvianus* will have them, to be lashed and whipped, as we do by a starting horse, that is affrighted without a cause, or as *Rhafis* adviseth, one while to speak fair and flatter, another while to terrifie and chide, as they shall see cause.

When none of these precedent remedies will avail, it will not be amiss, which *Sava- narola* and *Alian Montaltus* so much com- mend, *clavum clavo peltare*, to drive out one passion with another, or by some contrary pas- sion, as they do bleeding at nose by letting blood in the arm, to expel one fear with ano- ther, one grief with another. *Christopherus à Vega* accounts it rational Physick, non alie- num à 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 Epileptical Patients of old, because it quite alters the temperature, that the pain of the one may mitigate the grief of the other; and I knew one that was so cured of a quartan ague, by the sudden coming of his enemies upon him. If we may believe *Pliny*, whom *Scaliger* calls mendaci- orum patrem, the father of lies, *Q. Fabius Maximus* that renowned Consul of Rome, in a battel 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 ex- cellent remedy, and if it be discreetly used in this malady, better than any Physick.

Sometimes again by some feigned lye, strange news, witty device, artificial inven- tion, it is not amiss to deceive them. *At* they hate those, saith *Alexander*, that neglect or deride, so they will give ear to such as will sooth them up. If they say they have swallowed frogs, or a snake, by all means grant it, and tell them you can easily cure it: tis an ordinary thing. *Philodotus* the Physic- tian cured a melancholy King, that thought his head was off, by putting a leaden cap thereon; the weight made him perceive it, and freed him of his fond imagination. A woman in the said *Alexander*, swallowed a Serpent as she thought; he gave her a vomit, and conveyed a Serpent, such as she conceived, into the basin; upon the sight of it she was amended. The pleasantest dotage that ever I read, saith *Laurentius*, was of a Gentleman at *Senes* in Italy, who was afraid to pifs, lest all the Town should be drowned; the Physic- cians caused the bells to be rung backward, and told him the town was on fire, whereupon he made water, and was immediately cured. Ano- ther supposed his nose so big that he should dash it against the wall if he stirred: his Physician took a great peice of flesh, and holding it in

his hand, pinched him by the nose, making him believe that flesh was cut from it. *Forestus obs. lib. 1.* had a melancholy Patient, who thought he was dead, he put a fellow in a cistam chest, like a dead man by his beds side, and posuit ex made him rear himself a little, and eat: the melancholy man asked the counterfeite, whether dead men use to eat meat? he told him yea, in quem whereupon he did eat likewise and was cured. *Lemnius lib. 2. cap. 6. de 4. complex.* hath ma- ny such instances, and *Jovianus Pontanus l. 4. c. 2. of Wisd.* of the like: but amongst the rest I find one most memorable, registred in the French Chronicles, of an Advocate of Paris before mentioned, who believed verily he was dead, &c. I read a multitude of ex- amples, of melancholy men cured by such ar- tificial inventions.

SUBSECT. 3.

Musick a remedy.

Many and sundry are the means, which Philosophers and Physitians have pre- scribed to exhilarate a sorrowful heart, to divert those fixed and intent cares and medi- tations, which in this malady so much offend, but in my judgement, none so present, none so powerful, none so apposite as a cup of strong drink, mirth, musick, and merry company. *Ecclus 40. 20.* Wine and musick rejoyce the heart. *Rhafis cont. 9. Tract. 15.* *Altomarus, cap. 7.* *Alianus Montaltus c. 26.* *Ficinus, Bened. Victor. Faventinus* are almost immo- derate in the commendation of it; a most for- cible medicine *Jacchinus* calls it: *Jason Pra- tensis*, a most admirable thing, and worthy of consideration, that can so mollifie the mind, and stay those tempestuous affections of it. *Mu- sica est mentis medicina mæste*, a roaring- meg against Melancholy, to rear and revive the languishing soul, affecting not only the ears, but the very arteries, the vital and ani- mal spirits, it erects the mind, and makes it nimble. *Lemnius instit. cap. 44.* This it will effect in the most dull, severe and sorrow- ful souls, expell grief with mirth, and if there be any clouds, dust or dreggs of cares yet lurking in our thoughts, most powerfully it wipes them all away, *Salisbur. polit. lib. 1. cap. 6.* and that which is more, it will per- form all this in an instant: *Cheer up the countenance, expell austerity, bring in hilari- ty* (*Girald. Camb. cap. 12. Topog. Hiber.*) *infirm our manners, mitigate anger; Athe- mens* (*Dipnosophist. lib. 14. cap. 10.*) calleth it an infinite treasure to such as are endowed with it: *Dulcisonum reficit tristia corda me- los, Eobanus Hessus.* Many other properties *Cassiodorus epist. 4.* reckons up of this our agile, &c. *z Musica vanitate sua mentes severiores capite, a Animos tristes subito exhilarat, nubilos vultus serenat, austeritatem reponit, jacunditatem exponit, barbariamque scit de- ponere gentis, mores instituit, iracundiam mitigat. b Cybura tri- stitiam jucundat, timidos furores attenuat, cruentam severitatem blandè reficit, languorem, &c.*

divine

170

divine Musick, not only to expel the greatest griefs, but it doth extenuate fears and furies, appeaseth cruelty, abateth heaviness, and to such as are watchful it causeth quiet rest; it takes away spleen and hatred, be it instrumental, vocal, with strings, wind, ^c *Qua à spiritu, sine manuum dexteritate gubernetur, &c.* it cures all irksomeness and heaviness of the Soul.

^d *Castilio de caule. lib. 1. fol. 27.*

[†] *Lib. de Natali cap. 12.*

^d Labouring men that sing to their work, can tell as much, and so can souldiers when they go to fight, whom terror of death cannot so much affright, as the sound of trumpets, drum, fife, and such like musick animates; *metus enim mortis, as † Censorinus informeth us, musica depellitur.* It maketh a child quiet, the nurses song, and many times the sound of a trumpet on a sudden, bells ringing, a carmans whistle, a boy singing some ballad tune early in the street, alters, revives, recreates a restless patient that cannot sleep in the night, &c. In a word, it is so powerful a thing that it ravisheth the soul, *regina sensuum*, the Queen of the senses, by sweet pleasure (which is an happy cure) and corporal tunes pacifie our incorporeal soul, *sine ore loquens, dominatum in animam exercet*, and carries it beyond it self, helps, elevates, extends it. *Scaliger exercit. 302.* gives a reason of these effects, ^e *because the spirits about the heart*

^e *Quod spiritus qui in corde ardent irascuntur & turbantur, tantum recipient aërem in pipis, & inde excitantur, à spiritu musculi moventur, &c.*

[†] *Arborea radices avulsæ, &c.*

take in that trembling and dancing air into the body, are moved together, and stirred up with it, or else the mind as some suppose harmonically composed, is roused up at the tunes of musick. And 'tis not only men that are so affected, but almost all other creatures. You know the tale of *Hercules Gallus*, *Orpheus*, and *Amphion*, *salices animas* *Ovid* calls them, that could *saxa movere sono testudinis, &c.* make stocks and stones, as well as beasts, and other animals dance after their pipes: the dog and hare, wolf and lamb; *vicinumque lupo præbuit agnatus; clamosus graculus, stridula cornix, & Iovis aquila*, as *Philostatus* describes it in his images, stood all gaping upon *Orpheus*; and trees pulled up by the roots, came to hear him, *Et comitem quercum pinus amicatrabat.*

^f *M. Cæsar of Anthony in description. Cornual faith of Whales, that they will come and shew themselves dancing at the sound of a trumpet. fol. 25. 1. & fol. 154. 2. b. g. De cetero, equo, cane, arbo idem compositum; musica afficitur.*

Arion made fishes follow him, which, as common experience evinceth, are much affected with musick. All singing birds are much pleased with it, especially *Nightingales*, if we may believe *Calceagninus*; and *Bees* amongst the rest, though they be flying away, when they hear any tingling sound, will tarry behind. ^g *Harts, Hinds, Horses, Dogs, Bears, are exceedingly delighted with it, Scal. exerc. 302.* *Elephants* *Agrippa* adds *lib. 2. cap. 24.* and in *Lydia* in the midst of a lake there be certain floating Islands, (if ye will believe it) that after musick 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 sovereign remedy against ⁱ *Despair* and

^h *Namen inest numeris. i. Septe graves morbos modulatum carmen abigit, Et desperatis conciliavit opem.*

Melancholy, and will drive away the Devil himself. *Canius a Rhodian Fidler* in ^k *Philostatus*, ^k *Lib. 5. cap. 7.* when *Apollonius* was inquisitive to know what he could do with his pipe, told him, *That he would make a melancholy man merry, and him that was merry, much merrier than before, a lover more inamoured, a religious man more devout.* *Ismenias the Theban*, ^l *Chiron the Centaure* is said to have cured this and many other diseases by musick alone: as now they do those, faith ^m *Bodine*, that are troubled with *S. Vitus* Bedlam dance. ⁿ *Timotheus the Musician* compelled *Alexander* to skip up and down, 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 *David's* harmony drove away the evil spirits from King *Saul*, ¹ *Sam. 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.* *Censorinus de natali cap. 12.* reports how *Asclepiades* the Physitian helped many frantick persons by this means, *phreneticorum mentes morbo turbatas*—*Jason Pratensis cap. de Mania* hath many examples, how *Clinias* and *Empedocles* cured some desperately melancholy, and some mad by this our Musick. Which because it hath such excellent virtues, 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 *Greeks, Romans*, have graced Musick, and made it one of the liberal sciences, though it be now become mercenary. All Civil Commonwealths allow it: *Cæsar Manlius* (as ^{*} *Libro 9. vius* relates) *Anno ab urb. cond. 567.* brought first out of *Asia* to *Rome* singing wenches, players, jesters, and all kind of musick to their feasts. Your Princes, Emperours, and persons of any quality, maintain it in their Courts: No mirth without musick. *St. Thomas Moor* in his absolute *Utopian Commonwealth*, allows musick as an appendix to every meal, and that throughout, to all forts. *Epictetus* calls *mensam mutam præsepe*, a table without musick a manger; for the consent of *Musicians* at a banquet, is a carbuncle set in gold, and as the signet of an Emerald well trimmed with gold, so is the melody of Musick 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 principal part of his entertainment, he should hear sweet voices of children, *Ionick* and *Lydian* tunes, exquisite Musick, he should have a—and the Cardinal of *Burbon* to be his confessor, which he used as a most plausible argument: as to a sensual man indeed it is. [†] *Lucian* in his book *de saltatione* is ashamed to confess that he took infinite delight in singing, dancing, musick, womens company, and such like pleasures; and if thou (faith he) didst but hear them play and dance, I know thou wouldst be so well pleased with the object, that thou wouldst

^o *liad. 1.*

^{*} *Libro 9. cap. 1. Plaltriaz, Sambacifrasque, & convivalia ludorum oblectamenta addita epulis ex Asia in- vexit in urbem.*

^p *Comine- 11.*

[†] *11a libenter & magna cum voluptate spectare solio. Et scio te illecebræ hujæ captum iri tripudiatum, hand dubit de- maledic- wouldst*

q In mus-
cis supra
omnem fe-
dem capior
& oblector;
choras li-
bentissimè
aspicio,
palestrarum
familiarum
venustate
distinctor,
etiam inter
has solatus
cuius pos-
sum.

wouldst dance for company thy self, without
doubt thou wilt be taken with it. So Scaliger
ingenuously confesseth, exercit. 274. *I am
beyond all measure affected with musick, I do
most willingly behold them dance, I am migh-
tily detained and allured with that grace and
comeliness of fair women, I am well pleased
to be idle amongst them. And what young
man is not? As it is acceptable and conducing
to most, so especially to a melancholy man.*
Provided alwayes, his disease proceed not ori-
ginally from it, that he be not some light
Inamorato, some idle phantastick, who capers
in conceit all the day long, and thinks of no-
thing else, but how to make Jigs, Sonnets,
Madrigals, in commendation of his Mistresses.
In such cases Musick is most pernicious, as a
spur to a free horse will make him run him-
self blind, or break his wind; *Incitamentum
enim amoris musica*, for Musick enchants, as
Menander holds, it will make such melan-
choly persons mad, and the found of those
Jigs and Horn-pipes will not be removed out
of the ears a week after. * *Plato* for this rea-
son forbids Musick and Wine to all young men,
because they are most part amorous, *ne ignis
addatur igni*, lest one fire increase another.
Many men are melancholy by hearing Musick,
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 expells cares, alters their
grieved minds, and easeth in an instant. Other-
wise, saith *Plutarch*, *Musica magis demen-
tat quam vinum*; Musick makes some men mad
as a tygre; like *Astolphus* horn in *Ariosto*: or
Mercurius golden wand in *Homer*, that made
some wake, others sleep, it hath divers effects:
and *Theophrastus* right well prophesied, that
diseases were either procured by Musick, or
mitigated.

SUBSECT. 4.

Mirth and merry company; fair objects, re-
medies.

t Lib. 3. de
animi.
Latitia
purgat san-
guinem, va-
letudinem
conservat,
colorem in-
ducit flo-
rentem, ni-
tidam, gra-
tiam.
u Spiritus
temperat,
calorem ex-
citatur, na-
turalem
virtutem
corroborat,
juvenile
corpus dis-
seruat, vitam prorogat, ingenium acuit, & hominem negotiis quibus-
libet aptorem reddit. *Schola Salern.* x Dum contumelia vacat &
fistula lenitate mordet, mediocres animi agilitates sanari so-
lent, &c.

189
cure many passions of the mind, in our selves,
and in our friends: which *Galatens* assigns
for a cause why we love merry companions: *y De mor.*
and well they deserve it, being that as *Mag-*
ninus holds, a merry companion is better than
any musick, and as the saying is, comes ju-
cundus in viâ pro vehiculo, as a wagon to
him that is wearied on the way. *Jucunda*
confabulatio, sales, joci, plestant discourtse, jests,
conceits, merry tales, melliti verborum globuli,
as *Petronius*, *Pliny*, *Spondanus*, *Celius*,
and many good Authors plead, are that sole
Nepenthes of *Homer*, *Helenas* bowl, *Venus*
girdle, so renowned of old † to expel grief
and care, to cause mirth and gladness of heart,
if they be rightly understood, or seasonably
applied. In a word,

* *Amor, voluptas, Venus, gaudium,*
Focus, ludus, sermo suavis, suaviatio,
are the true *Nepenthes*. For these causes our
Physicians generally prescribe this as a princi-
pal engine, to batter the walls of melancholy,
a chief antidote, and a sufficient cure of it self.
By all means (saith *Mesue*) procure mirth
to these men in such things as are heard, seen,
tasted, or smelled, or any way perceived, and
let them have all enticements, and fair
promises, the sight of excellent beauties, miam, &
attires, ornaments, delightful passages, to
distract their minds from fear and sorrow,
and such things on which they are so fixed
and intent. * Let them use hunting, sports,
playes, jests, merry company, as *Rhasis* pre-
scribes, which will not let the mind be mo-
lest, a cup of good drink now and then, hear
musick, and have such companions with whom
they are especially delighted; † merry tales or
toyes, drinking, singing, dancing, and whatso-
ever else may procure mirth: and by no means,
saith *Guianerus*, suffer them to be alone. *Be-
nedictus Victorius Faventinus*, in his *Empiricks*,
accounts it an especial remedy against melan-
choly, & to hear and see singing, dancing,
maskers, mummers, to converse with such mer-
ry fellows, and fair maids. For the beauty of
a woman cheareth the countenance, *Eccelus*
36. 22. † Beauty alone is a soveraign reme-
dy against fear, grief, and all melancholy
fits; a charm, as *Peter de la Seine*, and many
other Writers affirm, a banquet it self; he
gives instance in discontented *Menelaus* that
was so often freed by *Heleus* fair face: and
† *Tully*, 3. *Tusc.* cites *Epicurus* as a chief Pa-
tron of this Tenent. To expel grief, and
procure pleasure, sweet smells, good diet,
touch, taste, embracing, singing, dancing, sports,
playes, and above the rest, exquisite beauties,
quibus oculi jucundè moventur & animi, are
most powerful means, obvia forma, to meet,

jocis, amicorum consortiis, quæ non solum animam turbant, vino &
cantu & loci mutatione, & biberiâ, & gaudio, ex quibus præcipue de-
lectantur. † Pisu. ex fabulis & ludis querenda delectatio. His ver-
satur qui maxime grati sunt, cantus & chorea ad letitiam proficiunt.
g Præcipue valit ad expellendam melancholiam stare in cantibus, lu-
dis, & jocis, & habitare cum familiaribus, & præcipue cum puellis
jucundis. † Par. 5. de avocamentis lib. de absolvendo lutto. h Cor-
porum complexus, cantus, ludi, forma, &c.

ichrea
bortos Ap-
cari fre-
quentes.
† Dipso-
fep. lib. 10.
Coraculi
florido in-
seruere
olore, in
calceatru
plumâ col-
locavit,
dulciculum
potionem
propinavis
pultian
adduxit,
&c.
* ut rati-
onâ sus-
tineri in-
tellectum pu-
ellâ, &c.

* Tom. 2.
conq. 35.

† Epist.
Jan. 1. 7.
22. Epist.
Heri do-
mon bene
pictus, siro-
que redit-
ram.
e. Valer.
Mar. c. 8.
1. 8. Inter-
positâ aru-
dine crari-
bus suis,
cum filiis
ludens, ab
Alcibiade
visus est.
* Hor.

f Homi-
bus facit,
& ludis
pauillibus
ultra mo-
dum dili-
tus, adto
ut fœci in
eo i am gra-
uitatem,
quam leui-
tatem con-
siderare li-
beret, datus
personas
diffinitas
in eo effe-
dicavit.

or see a fair maid pass by, or to be in com-
pany with her. He found it by experience,
and made good use of it in his own person, if
Plutarch bely him not; for he reckons up the
names of some more elegant pieces, ¹ Leon-
tia, Boedina, Hedieia, Nicedia, that were fre-
quently seen in Epicurus garden, and very fa-
miliar in his house. Neither did he try it him-
self alone, but if we may give credit to [†] Athe-
naus, he practised it upon others. For when
a sad and sick Patient was brought unto him to
be cured, he laid him on a down-bed, crowned
him with a garland of sweet-smelling flowers,
in a fair perfumed closter delicately set out,
and after a potion or two of good drink,
which he administred, he brought in a beauti-
ful young * wench that could play upon a Lute,
sing and dance, &c. Tully 3. Tusc. scoffs at
Epicurus for this his profane physick (as well
he deserved) and yet Phavorinus and Stobæus
highly approve of it; most of our looser
Physicians in some cases, to such parties espe-
cially, allow of this; and all of them will have
a melancholy, sad, and discontented person,
make frequent use of honest sports, compa-
nies, and recreations, & incitandos ad Vene-
rem, as * Rodericus à Fonseca, will, aspectu
& contactu pulcherrimarum faminarum, to
be drawn to such comforts, whether they will
or no. Not to be an auditor only, or a
spectator, but sometimes an actor himself.
Dulce est in desipere in loco, to play the fool
now and then, is not amiss, there is a time for
all things. Grave Socrates would be merry
by fits, sing, dance, and take his liquor too,
or else Theodoret belyes him; so would old
Cato, [†] Tully by his own confession, and the
rest. Xenophon in his Sympos. brings in So-
crates as a principal Actor, no man merrier
than himself, and sometimes he would * ride a
cock-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 toys,
as we do sauce to our meats. So did Scipio
and Lælius,

* Qui ubi se à vulgo & scenâ in secreta re-
mōrant,

Virtus Scipiada & mitis sapientia Læli,
Nugari cum illis, & discinibi ludere, donec
Decoqueretur olus, soliti —

Valorous Scipio and gentle Lælius,

Removed from the scene and rout so cla-
morous,

Were wont to recreate themselves their
robes laid by,

Whilst supper by the Cook was making
ready.

Machiavel in the eighth book of his Floren-
tine History, gives this note of Cosmus Medi-
ces, the wisest and gravest man of his time in
Italy, that he would [†] now and then play the
best, datus most egregious fool in his carriage, and was
so much given to jesters, players, and childish
sports, to make himself merry, that he that

should but consider his gravity on the one part,
his folly and lightness on the other, would
surely say, there were two distinct persons in
him. Now methinks he did well in it, though
⁶ Salisburiensis be of opinion, that Magistrates,
Senators, and grave men, should not descend
to lighter sports, ne respub. ludere videatur:
But as ⁷ Themistocles, still keep a stern and con-
stant carriage. I commend Cosmus Medicus,
and Castrucius Castrucianus, than whom Italy
never knew a worthier Captain, another Alex-
ander, if ⁸ Machiavel do not deceive us in his
life: when a friend of his reprehended him
for dancing beside his dignity (belike at some
cushion-dance) he told him again, qui sapit
interdum, 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, 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. ¹ Misce stultitiam
consiliis brevem; and 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:
Tet so to you my love may never lessen,
As you for Church-house bed, observe this lesson:
Sit in the Church as solemn as a Saint,
No deed, word, thought, your due devotion taint:
Vail if you will your head, your soul reveal
To him that only wounded souls can heal:
Be in my house as busie as a Bee,
Having a sting for every one but me;
Buzzing in every corner, gath'ring honey:
Let nothing waste, that costs or yieldeth money.

† And when thou seest my heart to mirth in-
cline,
Thy tongue, wit, blood, warm with good cheer
and wine:

Then of sweet sports let no occasion scape,
But be as wanton, toying as an Ape.

Those old ¹ Greeks had their Ludentiam Deam, ¹ Lil. Gi-
goddess of Pleasance, and the Lacedemonians ² vultus bis-
instructed from Lycurgus, did Deo Risui sa-
crificare, after their wars especially, and in
times of peace, which was used in Thessaly, as
it appears by that of ³ Apuleius, who was
made an instrument of their laughter himself:
⁴ Because laughter and merriment was to sea-
son their labours and modest life. ⁵ Risus ⁶ modesti
enim divum atque hominum est aterna vo-
luntas. Princes use jesters, players, and have
those masters of revels in their Courts. The
Romans at every supper (for they had no so-
lemn dinner) used Musick, Gladiators, Jest-
ers, &c. as ⁷ Suetonius relates of Tiberius, Dion of
Commodus, and so did the Greeks. Besides
Musick,

g De magi-
cuius lib. 1.
cap. 4.
magistra-
tus & viri
graves, à
Inda levi-
ribus an-
cedi.
h Machi-
vel vita
sua. Ab
amico re-
prehensus,
quod prater
dignitatem
tripudii
eporam da-
ret, respon-
dit, &c.

† There is
a time for
all things,
to weep,
laugh,
mourn,
dance,
Eccl. 3. 4.
i Hor.
k Sir John
Harring-
ton, Ep. 8.
50.

† Lucretia
toto sis li-
cet nque
die, Thaida
nocte vole.

m Lib. 2. de
avr. af.
n Eo quod
risus esse
laboris &
modesti
vultus con-
dimentum
o Calog.
p Epig.

* Cap. 61.
In deliciis
habuit
securas &
adulatorum.

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 customs, which howsoever some may misconster, I for my part, will interpret to the best. * *The whole Nation beyond all other mortal men, is most given to banqueting and feasts; for they prolong them many hours together, with dainty cheer, exquisite musick, and facetie 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 jovial manner of entertainment, and good mirth, and methinks he saith well, there is no harm in it, long may they use it, and all such modest sports. *Ciesias* reports of a Persian King, that had one hundred and fifty maids attending at his table, to play, sing and dance by turns, and *Lil. Geraldus* of an Egyptian Prince, that kept nine Virgins still to wait upon him, and those of most excellent feature, and sweet voices, which afterward gave occasion to the Greeks of that fiction of the nine Muses. The King of *Aethiopia* in *Africk*, most of our *Asiatick* Princes have done so and do, those *Sophists, Mogors, Turks, &c.* solace themselves after supper amongst their Queens and Concubines, *que jucundioris oblectamenti causa* († saith mine Author) *coram rege psallere & psallere confueverant*, taking great pleasure to see and hear them sing and dance. This and many such means, 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,

* *Utere conviviis, non tristibus utere amicis, Quos nuge & risus, & joca salsa juvant.*
Feast often, and use friends not still so sad,
Whose jests and merriments may make thee glad.

Use honest and chaste sports, scenical shews, playes, games;

* *Accedant juvenumque Chori, mistaq; puella.*
And as *Marsilius Ficinus* concludes an Epistle to *Bernard Camisianus*, and some other of his friends, will I this Tract to all good Students,
† *Live merrily O my friends, free from cares, perplexity, anguish, grief of mind, live merrily, lætitiæ cœlum vos creavit: Again and again I request you to be merry, if anything trouble your hearts, or vex your souls, neglect and contemn it, † let it pass. * And this I enjoin 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 applied to prolong the life of man, is dull, dead, and of no force. Dum fata sinunt, vivite læti (Seneca) I say be merry.*

† *Utere curat. Hoc. He was both Sacerdos & Medicus. * Hec autem non tam ut Sacerdos, amici, mando vobis, quam ut medicus; nam absque hac una tanquam medicinarum vita, medicina omnis ad vitam producendam adhibere moriantur: vivite læti.*

* *Nec lusus virentem*

Videmus hanc juventam. It was *Tiresias* the Prophets counsel to *Menippus*, that travelled all the world over, even down to Hell it self to seek content, and his last farewell to *Menippus*, to be merry. * *Contemn the world* (saith he) *and count that is in it vanity and toys, this only covet all thy life long; be 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 jocisque, Nil est jucundum, vivas in amore jocisque.
Nothing better, (to conclude with *Solomon*, *Eccles. 3. 22.*) than that a man should rejoyce in his affairs. 'Tis the same advice which every Physician in this case rings to his Patient, as *Capivaccius* to his, * *avoid over much study and perturbations of the mind, and as much as in thee lyes, live at hearts ease: Prosper Calenus* to that melancholy Cardinal *Cassander*, *amidst thy serious studies and businesse, use jests and conceits, playes and toys, and whatsoever else may recreate thy mind. Nothing better than mirth and merry company in this malady. † It begins with sorrow* (saith *Montanus*) *it must be expelled with hilarity.*

poteſt jactandè vivat. b Lib. de atra bile. Gravioribus curis ludos & facetias aliquando interponi, jocos, & que solent animum relaxare. c Conſil. 30. mala valetudo auſta & contraita eſt triſtitia, ac propterea exhilaratione animi removenda.

But see the mischief; many men knowing that merry company is the only medicine against Melancholy, will therefore neglect their business, and in another extrem, spend all their dayes among good fellows in a Tavern or an Ale-house, and know not otherwise how to bestow their time but in drinking; Malt-worms, men-fishes, or water-snakes, * *Qui bibunt solum ranarum more, nihil comedentes*, like so many Frogs in a puddle. 'Tis their sole exercise to eat, and drink; to sacrifice to *Voluptas, Rumina, Edulica, Potina, Mellona*, is all their religion. They wish for *Philoxenus* neck, *Jupiters trinœtium*, and that the Sun would stand still as in *Joshua's* time, to satisfy their lust, that they might *dies noctesq; pergracari & bibere*. Flourishing wits, and men of good parts, good fashion, and good worth, basely prostitute themselves to every Rogues company, to take Tobacco and drink, to roar and sing scurrile songs in base places.

† *Invenies aliquem cum percussore jacentem, Permissum nautis, aut furibus, aut fugitivis.*

What *Thomas Erasmus* objects to *Paracelsus*, that he would lye drinking all day long with Carr-men and Tapsters in a Brothel-house, is too frequent amongst us, with men of better note: like *Timocreon* of *Rhodes*, *multa bibens, & multa vorans, &c.* They drown their

their wits, seeth their brains in Ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, rheums, dropfies, calentures, tremor, get swoln jugulars, pimpled red faces, sore eyes, &c. heat their livers, alter their complexions, spoil their stomachs, overthrow their bodies: for drink drowns more than the Sea and all the Rivers that fall into it, (meer Funges and Casks) confound their souls, suppress reason, go from Scylla to Charybdis, and use that which is an help, to their undoing.

e Hor.
† Frassat.
hist. lib. 1.
Hispani
cum do-
glorum vi-
res forte
non possent,
in fugam
se dede-
rant, &c.
Precipites
in fluvium
se dede-
rant, ut in
hostium
manus ve-
nissent.

Quid refert morbo an ferro pereāme ruinā?
† When the Black Prince went to set the exil'd King of Castile into his Kingdom, there was a terrible battel 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 me what difference is between drowning and killing? As good be melancholy still, as drunken beasts and beggars. Company a sole comfort, and an only remedy to all kind of discontent, is their sole misery and cause of perdition. As *Hermione* lamented in *Euripedes*, male mulieres me fecerunt malam, Evil company marr'd her, may they justly complain, bad companions have been their bane. For, *malus malum vult ut sit sui similis*; one drunkard in a company, one thief, one whore-master, will by his good will, make all the rest as bad as himself,

f Ter.

g Hor.

h H. 16.
u 2. 16.

— Et si
Nocturnos jures te formidare vapores,
be of what complexion you will, inclination, love or hate, be it good or bad, if you come amongst them, you must do as they do; yea, though it be to the prejudice of your health, you must drink *venenum pro vino*. And so like Grass-hoppers, whilst they sing over their cups all Summer, they starve in Winter; and for a little vain merriment, shall find a sorrowful reckoning in the end.

SECT. 3.

MEMB. 1.

SUBSECT. 1.

A Consolatory 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 yield, and many times a sole sufficient cure of themselves; I have thought fit in this following Section, a little to digress, (if at least it be to digress in this subject) to collect and glean a few remedies, and comfortable speeches out of our

best Orators, Philosophers, Divines, and Fathers of the Church, tending to this purpose. I confess, many have copiously written of this subject, *Plato*, *Seneca*, *Plutarch*, *Xenophon*, *Epictetus*, *Theophrastus*, *Xenocrates*, *Cranter*, *Lucian*, *Boethius*: and some of late, *Sadoletus*, *Cardan*, *Budens*, *Stella*, *Petrarch*, *Erasmus*, besides *Austin*, *Cyprian*, *Bernard*, &c. And they so well, that as *Hierom* in like case said, *si nostrum areret ingenium, de illorum posset fontibus irrigari*, if our barren wits were dryed up, they might be copiously irrigated from those well-springs: And I shall but *altum 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 creek. And although (as *Cardan* said of his book *de consol.*) *I know* before hand, this Tract of mine many will condemn and reject; they that are fortunate, happy, and in flourishing estate, have no need of such consolatory speeches; they that are miserable and unhappy, think them unsufficient to ease their grieved minds, and comfort their misery: Yet I will go on; for this must needs do some good to such as are happy, to bring them to a moderation, and make them reflect and know themselves, by seeing the unconformity of humane felicity, others misery: and to such as are distressed, if they will but attend and consider of this, it cannot chuse but give some content and comfort. 'Tis true, no medicine can cure all diseases; some affections of the mind are altogether incurable; yet these helps of Art, Physick and Philosophy must not be contemned. *Arrianus* and *Plotinus* are stiff in the contrary opinion, that such precepts can do little good. *Boethius* himself cannot comfort in some cases, they will reject such speeches like bread of stones, *Infana stultitia mentis hac solatia*.

Words add no courage, (which *Cataline* once said to his souldiers) a Captains 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 company of obsolete sentences and familiar sayings: As † *Plinius Secundus* being now sorrowful and heavy for the departure of his dear friend, *Cornelius Rufus* a Roman Senator, wrote to his fellow *Tiro* in like case, *adhibe solatia, sed nova aliqua, sed fortia, quae audierim nunquam, legerim nunquam: nam quae audivi, quae 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, trivial consolations, ordinary speeches, and known perswasions in this behalf will be of small force, what can any man say that hath not been said? To what end are such paranelical discourses? you may as soon remove Mount *Caucasus*, as alter some mens affections. Yet sure I think they

Lib. de
l. proprii.
Hos libros
suo multos
spemare,
nam felices
his se non
indigere
putant, in-
felices ad
solationem
miseria non
sufficere. Et
tamen fel-
cibus mo-
deratio-
nem, dum
inconstan-
tiam huma-
nae felicit-
atis docent,
praestant;
infelices si
omnia recte
estimare
possent, fel-
ices reddere
possunt.
Nihilum
medica-
mentum
omnes sana-
re potest;
sunt affe-
ctus animi
qui profus
sunt insana-
biles; non
tamen artis
opus spernere
debet, aut
medicinae,
aut philoso-
phiae.
Salust.
Verba vir-
tutem non
addunt, nec
imperatoris
oratio fa-
cit timido
fortem.
† Job cap.
16.
† Epist. 12.
lib. 1.

they cannot chuse but do some good, comfort and ease a little, though it be the same again, I will say it, and upon that hope I will adventure. ¹ *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 *Montaigne* said in like case, I will marr nothing; 'tis not my doctrine but my study; I hope I shall do no body wrong to speak what I think, and deserve not blame in imparting my mind. If it be not for thy ease, it may for mine own; so *Tully, Cardan, and Boethius* wrote de consolat, as well to help themselves, as others; be it as it may, I will essay.

Discontents and grievances are either general or particular; general are wars, plagues, dearths, famine, fires, inundations, unseasonable weather, Epidemical diseases which afflict whole Kingdoms, Territories, Cities; or peculiar to private men, as cares, crosses, losses, death of friends, poverty, want, sickness, orbities, injuries, abuses, &c. Generally all discontent, ^o *homines quatinus fortune salo*. No condition free, *quisque suos patimur manes*. Even in the midst of our mirth and jollity, there is some grudging, some complaint; as ^p he saith, our whole life is a *Glucupieron*, a bitter sweet passion, honey 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* infers, *who art thou that hopest to go free? Why dost thou not grieve, thou art a mortal man, and not governor of the world?* Ferre quam sortem patiuntur omnes, *Nemo recuset*, ^r If it be common to all, why should one man be more disquieted than another? If thou alone wert distressed, it were indeed more irksome, and less to be indured: but when the calamity is common, comfort thy self with this, thou hast more fellows, *Solamen miseris socios habuisse doloris*, 'tis not thy sole case, and why shouldst thou be so impatient? ^t *I, but alas we are more miserable than others, what shall we do?* Besides private miseries, we live in perpetual fear, and danger of common enemies; we have *Bellona's whips*, and pitiful out-cries, for *Epithalamiums*; for pleasant musick, that fearful noise of Ordnance, Drums, and warlike Trumpets still sounding in our ears; instead of Nuptial Torches, we have firing of Towns, and Cities; for triumphs, lamentations; for joy, tears. ^u 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 reciprocal course, joyes and sorrows are annexed, and succeed one another. It is inevitable, it may not be avoided, and why then shouldst thou be so much troubled? *Grave nihil est homini quod fert necessitas*; as ^v *Tully* deems out of an old Poet, that which is necessary, cannot be grievous. If it be so, then comfort thy self in this; ^x *That whether thou wilt or no, it must be indured*: make a virtue of necessity, and conform thy self 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 wear it out, custom will ease it; ^z oblivion is a common medicine for all losses, injuries, griefs, and detriments whatsoever, ^a and when they are once past, this commodity comes of infelicity, 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 delightful than before it was. We must not think the happiest of us all to escape here without some misfortunes,

^c *Usque adeo nulla est sincera voluptas, sollicitumque aliquid lætis intervenit*. Heaven and earth are much unlike; ^d *Those heavenly bodies indeed are freely carryed in their orbs 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 hindrances, oppositions, still crossing, interrupting their endeavours and desires, and no mortal man is free from this law of nature*. We must not therefore hope to have all things answer our own expectation, to have a continuance of good success and fortunes, *Fortuna nunquam perpetuo est bona*. And as *Mignus Felix* the Roman Consul told that insulting *Coriolanus*, drunk with his good fortunes, look not for that success 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 to, still, according to his desire, or to whom fortune was never opposite and adverse*. Even so it fell out to him as he foretold. And so to others, even to that happiness of *Augustus*; Though he were *Jupiter's Almoner, Pluto's Treasurer, Neptune's Admiral*, it could not secure him. Such was *Alcibiades* fortune, *Narses*, that great *Consul*, and most famous mens, that as ^f *Jovius* concludes, it is almost fatal to great Princes, through their own desault, or otherwise circumvented with envy and malice, to lose their honours, and dye contumeliously. 'Tis so, still hath been, and ever will be, *Nihil est ab omni parte beatum*.

*Haliscar. l. 8. non enim unquam contigit, nec possit homines natos inveniri fortunati sit ei adversata. * Vit. Consulari lib. ult. ut ductibus fatale sit clarissimæ à culpa sua, secus circumveniri cum malitia & invidia, imminataque dignitate per contumeliam mori.*

There's

1 Hor.

m lib. 2.
Essays
cap. 6.

n Alium
pauertat,
aliud or-
bitas, hunc
morbis, il-
lum timor,
Alium is-
turia, hunc
infiducia, il-
lum amor,
fili di-
strahunt,
Cardan.
o Boethius,
l. i. met. 5.
p Apuleius
4. florid.
Nihil ho-
mini tam
prospere da-
tum divi-
nitus, quin
et admix-
tum sit
aliquid diffi-
cultatis, in am-
plissima
quaque le-
titia subest
quidam
querimon-
ia, conjuga-
tione
quidam
mellus &
fellus.
q Si omnes
prestantur,
que tunc
qui solus
evadere co-
pus ab id
lege que
neminem
preterit?
Cur te non
mortalium
fallam &
universi orbis
regem fieri non dolis?
r Putanus ep. 75. Neque cui-
quam precipue attendendum id quod accidit universis. (Lactan. Gal-
lilegicus lib. 3. Anno 1598. de Belgis. Sed ubi inquis tunc quid
agimus? ubi pro Epithalamio Bellone flagellum, pro musica harmo-
nia terribiliu lituorum & tubarum audias clangorem, pro tedia nup-
tialibus, villarum, pagorum, urbium viduas incendia; ubi pro júbilo
lamentis, pro risu sletus aere complet. t Ita est profecto, & quis-
quis hæc videre abnuis, hinc seculo parum aptus es, aut potius no-
storum omnium conditionum ignarus, quibus reciproco quodam nexu
lata tristibus, tristitia læti invicem succedunt.

u De Tull.

v veteris

poetæ.

x Cardan

lib. 1. de

consol. p. 8

y consolatio-

nis genus

non leve,

quod à ne-

cessitate fit;

pro seras,

pro non jo-

ras, fore-

dum est

tamen.

z Omi do-

lori tempus

est medici-

na; ipsam

lætiæ ex-

tingit, in-

juvatis de-

let; omnis

malis obli-

visionum ad-

fert.

a Habet

hoc quæque

commodum

omnis infeli-

licitas;

suaviores

vitam cum

abierit ve-

linguit.

b Virg.

c Ovid.

d Lætiæ hanc

Sunt namque

infera supe-

ra, huma-

na terrenis

longe dista-

ria. Etiam

hæc me-
tes fructus

libere, &
sunt illo

impedimen-

to, stelle,

arbitræque

orbis cunctis

& conver-

siones suas

jam sæcula

innumera-

bilibus

constanti-

semè consi-

ciunt: ve-

rum homi-

nis magis

arguunt.

Negat hæc

natura lege

est quis-

quam mor-

talium so-

luta.

e Diogenes

quæquam, cui omnia ex animi sententia successerint, ita ut nulla in se

fortuna sit ei adversata. * Vit. Consulari lib. ult. ut ductibus fatale

fit clarissimæ à culpa sua, secus circumveniri cum malitia & invidia

di, imminataque dignitate per contumeliam mori.

fiat totius
parum il-
lum athe-
rem non in-
venit, &
vires so-
rens; nim-
bus potius,
præcellas,
calumnias.
Lip. cent.
mife. sp. 8.

Si omnes
homines,
sua mala
suasque ca-
vas in u-
nam pama-
lam confir-
rent, ut
diviserit
portioni-
bus, &c.

h Hor. ser.
lib. 1.

i Quod
amiquis
propria
mala no-
vit, alio-
ram nesci-
at, in cau-
sa est, ut si
inter alios
miserum
patt. car-
dan. lib. 3.
de consol.
Platarch.
de consol.
ad Apol-
lonium.

k Quam
multas pa-
tas qui se
celo proxi-
mos puta-
rent, totu-
dem riga-
tur, si de
fortune tunc
peliguis
pars eis mi-
nima con-
tingat.
Boeth. de
consol. lib.
2. p. 104.

There's no perfection is so absolute,
That some impurity doth not pollute.
Whatsoever is under the Moon is subject to
corruption, alteration; and so long as thou
livest upon earth look not for other. ⁱ Thou
shalt not here find peaceable and chearful
dayes, quiet times, but rather clouds, storms,
calumnies, such is our fate. And as those er-
rant planets in their distinct orbs, have their
several motions, sometimes direct, stationary,
Retrograde, in Apogee, Perigee, oriental, oc-
cidental, combust, teral, free, and as our Astro-
logers will, have their fortitudes and debili-
ties, by reason of those good and bad irradi-
ations, conferred to each others site in the Hea-
vens, in their terms, houses, case, detriments,
&c. So we rise and fall in this world, ebb 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 mise-
rable than 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,
^h All the men in the world should come and
bring their grievances together, of body, mind,
fortune, sores, ulcers, madness, epilepsies, agues,
and all those common calamities of beggary,
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,

^h Jam faciam quod vultis; eris tu qui modo
miles,
Mercator; tu consultus modo, rusticus;
hinc vos,

Vos hinc mutatis diffundite partibus; eia
Quid statis? nolunt.
Well be't so then: you master souldier
Shall be a merchant; you sir Lawyer
A countrey Gentleman; go you to this,
That side you; why stand ye? it's well as 'tis.

ⁱ Every man knows his own, but not others de-
fects 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 confer 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
think 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 think himself in heaven, a petty
Prince, if he had but the least part of that
fortune which thou so much repinest at, ab-
horrest and accountest a most vile and wretched
estate. How many thousands want that which
thou hast? how many myriades of poor
slaves, captives, of such as work day and night
in cole-pits, tin-mines, with foretoil to main-

tain a poor living, of such as labour in body
and mind, live in extreame 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 acknow-
ledge thy happiness; *Rem carendo, non fru-
endo 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 wert most
happy: and after a little mis, with all
thine heart, thou hadst the same content again,
mightst lead but such a life, a world for such a
life: the remembrance of it is pleasant. Be
silent then, ^l rest satisfied, *desine, intuensque in
aliorum infortunia solare mentem*, comfort thy
self with other mens misfortunes, and as the
moldiwarp in *Aesop* told the fox, complain-
ing for want of a tail, and the rest of his com-
panions, *tacete, quando me oculis caprum vi-
detis*, you complain of toyes, but I am blind,
be quiet. I say to thee be thou satisfied. It is
^m recorded of the hares, that with a general
consent they went to drown themselves, out
of a feeling of their misery; but when they
saw a company of frogs more fearful than
they were, they began to take courage, and
comfort again. Conferre thine estate with
others. *Similes aliorum respice casus, Mitius
ista feres*. Be content and rest satisfied, for
thou art well in respect of others; be thank-
ful 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 choose whether he will desire that which
he hath not: Thy lot is faine, make the best
of it. ^o If we should all sleep at all times,
(as *Endymion* is said to have done) who then
were happier than 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 pass with great alacrity. If thou
be in woe, sorrow, want, distress, 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, *Psalm. 126. 6.*
As the furnace proveth the potters vessel, so
doth temptation try mens thoughts, *Eccles. 25. 5.*
'tis for 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 dicitur*:
And which *Camerarius* hath well shadowed
in an Embleme of a threshing 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 ^{*} *Chrysostom* com-
ments, *hom. 2. in 3. Mat.* Corn is not sepa-
rated but by threshing, nor men from worldly

^l Misod.
Esse quod
es, quod
sunt alii,
sine gemitu
bit esse;
Quod non
es, nolis;
quod potes
esse, velis.
m. A. Sipi
fab.

ⁿ Seneca.

^o Si dor-
mirent sem-
per omnes,
nullus alio
felicior
esset. Card.
p. Seneca
de ira.
q. Plato,
Axiocho.
An ignorat
vitam hanc
peregrina-
tionem,
&c. quam
sapientes
cum gaudio
peregrinant.
r. Sic expe-
dit; medi-
cus non dat
quod pati-
ens vult,
sed quod
ipsi bonum
scit.

^{*} Franes-
tum not
egreditor
nisi trita-
tum, &c.

impediments but by tribulation. 'Tis that which † Cyprian ingeminates, Ser. 4. de im-
movet. 'Tis that which * Hierom, which all the
Fathers inculcate, so we are catechised for
eternity. 'Tis that which the proverb insinu-
ates, *Nocumētum documentum*; 'Tis that
which all the world rings into our ears. De-
us unicum habet filium sine peccato, nullam
sine flagello: God, saith † Austin, hath one
son without sin, none without correction.
* An expert sea-man is tryed in a tempest, a
vulner in a race, a Captain in a battle, a va-
liant man in adversus, a Christian in tenta-
tion and 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 war-
fare, and who knows it not? † Non est ad
astra mollis ē terris via: " and therefore per-
adventure this world here is made trouble-
some unto us, that, as Gregory notes, we should
not be delighted by the way, and forget whi-
ther we are going.

* *Ite nunc fortes, 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 grie-
vances: on the other side you have many plea-
sant sports, objects, sweet smells, delightful
tastes, musick, meats, herbs, flowers, &c. to
recreate your senses. Or per case thou art
now forsaken of the world, dejected, contem-
ned, yet comfort thy self, as it was said to Azar
in the wilderness, † 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 toys in respect, † Be-
hold, saith he, a spectacle worthy of God: A
good man contented with his estate. Aty-
rant is the best sacrifice to Jupiter, as the an-
cients held, and his best object a contented
mind. For thy part then rest satisfied, cast
all thy care on him, thy burden on him, rely on
him, † trust on him, and he shall nourish thee,
† Ecco spe-
discalum
Dio dig-
nam. V'y
fortis mala
fortuna
compositus.
2. 1. Pet.
5. 7.
Psa. 55. 22.
care for thee, give thee thine hearts desire;
say with David, God is our hope and 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.

Deformity of body, sickness, baseness of birth,
peculiar discontents.

Particular discontents and grievances, are
either of body, mind, or fortune, which
as they wound the soul of man, produce this
melancholy, and many great inconveniences,
by that antidote of good counsel and persuasi-
on may be eased or expelled. Deformities
and imperfections of our bodies, as lameness,
crookedness, deafness, blindness, be they in-
nate or accidental, 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, up-
right, honest man. * Seldom, saith Plutarch,
honesty and beauty dwell together, and often-
times under a thread-bare coat lies an excel-
lent understanding, *sapē sub attrita latitat
sapientia veste*. * Cornelius Mussus that fa-
mous preacher in Italy, when he came first
into the pulpit in Venice, was so much con-
temned by reason of his outside, a little, lean,
poor, 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 enjoy his company,
or invite him first to his house. A silly fellow
to look to, may have more wit, learning, ho-
nesty, than he that struts it out *Ampullis ja-
lans, &c. grandia gradiens*, and is admired
in the worlds opinion: *Vitis sape cadus nobile
nectar habet*, The best wine comes out of an
old vessel. How many deformed Princes,
Kings, Emperours could I reckon up, Philoso-
phers, Oratours? Hannibal had one eye, Ap-
pius Claudius, Timoleon blind, Muleasses king
of Tunis, John king of Bohemia, and Tiresias
the prophet. † The night hath his pleasure;
and for the loss of that one sense such men are
commonly recompensed in the rest; they
have excellent memories, other good parts,
musick, and many recreations; much happi-
ness, great wisdom, as Tully well discourseth
in his † Tusculan questions: Homer was blind,
yet who (saith he) made more accurate, live-
ly, or better descriptions, with both his eyes?
Democritus was blind, yet as Laertius writes
of him, he saw more than all Greece besides,
as † Plato concludes, *Tum sanē mentis ocu-
lus acutē incipit cernere, quum primū cor-
poris oculus deflorescit*, 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.
Æsop was crooked, Socrates pur-blind, long-
legged, hairy; Democritus withered, Seneca
lean

a Ratio sub
eodem late
bonitas &
forma ha-
bitant.
* Josephus
dissus vi-
ta eius.
† Haman-
elo brevis,
maculen-
tus, umbrā
hominis,
&c.
Ad sup-
rem ejus
traditio-
nem & elo-
quentiam
admirati
sunt.

b Non hā-
bet sane
voluptates

† Lib. 5.
ad finem,
cuius po-
tē esse
sapientis &
viratus, &c.
c In Coru-
vis lib. 2. g.

196

* Joachi-
mus Cam-
erarius vit.
tius.
† Ribet.
vit. tius.

d Macro-
bius.

* Sutton,
c. 7. 9.

† Lib. 1.
Corporis
exili &
despecto,
sed ingenio
& pruden-
tia longe
ante se re-
git ceteros
preveni-
ens.

c Alexan-
der Gagni-
us hist.
Polandiae.
Corporis
parvus e-
ram, cubito
vix altior
vix, Sed
tamen in
parvo cor-
poris mag-
nus eram.

* Ovid.
* Vir. A.
lib. 10.
† Lib. 2.
cap. 20.
on xi est
illius corpo-
ris moles,
& spiritus
minus vi-
vidi.
† Corpore
brevis pra-
dentior
quam coar-
ctata sit
anima.
Ingenio
poller cui
vim natu-
ra negavit.

g Multis
ad salutem
anime pro-
fuit corpo-
ris agri-
tudo, Pi-
etrarch.

lean and harsh, ugly to behold, yet shew me so many flourishing wits, such divine spirits: Ho- race a little blear-eyed contemptible fellow, yet who so sententious and wise? *Marcellus Ficinus, Faber Stapulensis*, a couple of dwarfs,

* *Melancthon* a short hard favoured man, *parvus erat, sed magnus erat*, &c. yet of incomparable parts all three. † *Ignatius Loyola* the founder of the Jesuits, by reason of an hurt he received in his leg, at the siege of *Pampelona* the chief town of *Navarr* in Spain, unfit for wars and less serviceable at Court, upon that accident betook himself to his beads, and by those means got more honour than ever he should have done with the use of his limbs, and properties of person; *Vulnus non penetrat animum*, a wound hurts not the soul. *Galba* the Emperour was crook backed, *Epistetus* lame; that great *Alexander* a little man of stature, * *Augustus Caesar* of the same pitch: *Agessitas despicabili forma*; *Boecharis* a most deformed Prince as ever Egypt had, yet as † *Diodorus Siculus* records of him, in wisdom and knowledge far beyond his predecessors. *A. Dom. 1306.* * *Uladestus Cubitalis* that pigmy King of Poland reigned and fought more victorious battels, than any of his long-shanked predecessors. *Nullam virtus respuit staturam*, Vertue refuseth no stature; and commonly your great vast bodies, and fine features, are loutish, dull, and leaden spirits. What's in them? * *Quid nisi pondus iners*; *stolidaque ferocia mentis*, What in *Osus* and *Ephialtes* (Neptunes sons in Homer) nine akers long?

* *Qui ut magnus Orion,*
Cum pedes incedit, mediis per maxima Nerei
Stagna, viam findens humero supereminet un-
das.

What in *Maximinus*, *Ajax*, *Caligula*, and the rest of those great *Zanzummins*, or gigantic *Anakims*, heavy, vast, barbarous lubbers?

— *si membra tibi dant grandia Parca,*

Mentis eges?

Their body, saith † *Lemnius*, is a burden to them, and their spirits not so lively, nor they so erect and merry: *Non est in magno corpore mica salis*: a little diamond is more worth than a rocky mountain: Which made *Alexander Aphrodisens* positively conclude, The lesser, the † wiser, because the soul was more contracted in such a body. Let *Bodine* in his 5. c. 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, and tall, *I grant*, — *caput inter nubila condunt*; but *belli pusilli*, little men are pretty; *Sed si bellus homo est Cotta, pusillus homo est.*

Sickness, diseases, trouble many, but without a cause; & It may be 'tis for the good of their souls: *Pars sati fuit*, the flesh rebels against the spirit; that which hurts the one, must needs help the other. Sickness is the mother of modesty, putteth us in mind of our mortality; and when we are in the full career of worldly pomp and jollity, she pulleth us by

the ear, and maketh us know our selves.

† *Pliny* calls it, the summ of philosophy, *If we could but perform that in our health, which we promise in our sickness. Quum infirmi sumus, optimi sumus*; for what tick 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 lyes and tales, &c. And were it not for such gentle remembrances, men would be worse than Tigers, Wolves, and Lyons: who should keep them in awe? princes, masters, parents, magistrates, judges, friends, enemies, fair or foul means cannot contain us, but a little sickness (as † *Chrysostome* observes) will correct and amend us. And therefore with good discretion, * *Jovianus Pontanus* caused this short sentence to be engraven on his tomb in *Naples*: Labour, sorrow, grief, sickness, want and woe, to serve proud masters, bear that superstitious yoke, and bury your dearest friends, &c. are the saviours of our life. If thy disease be continue and painful 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 eternal weight of glory, 2 Cor. 4. 17. bear it with patience: women endure much sorrow in childbed, and yet they will not contain; and those that are barren, wish for this pain: be courageous, there is as much valour to be shewed in thy bed, as in an army, or at a sea fight: *aut vincetur, aut vince*, thou shalt be rid at last. In the meantime, let it take his course, thy mind is not any way disabled. *Bilibaldus Pirckimerus*, 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 less 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 cholick, as a man might endure, solaced himself with a conceit of immortality; the joy of his soul for his rare inventions, repelled the pain of his bodily torments.

Sententia. † *Tullius* lib. 7. fam. ep. Vesica morbo laborans, & vinum mittende difficultate tanta, ut vix incrementum caperet; repellere hac omnia animi gaudium ob memoriam inventorum.

Baseness 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 † he observes) if their birth be not answerable to their calling, and to their fellows, they are much ashamed and ashamed of themselves. Some scorn their own father and mother, deny brothers and sisters, with the rest of their kindred and friends, and will not suffer them to come near them, when they are in their pomp, accounting it a scandal to their greatness, to have such beggarly beginnings. *Simon* in *Lucian*, ha-

h Lib. 7.
Summa est
totius Phi-
losophiae, si
talis, &c.
† *Plinius*
epist. 7. lib.
Quum in-
firmum li-
bido solici-
tat, aut
avaritia,
aut lano-
ritus? nemi-
ni invidet,
neminem
miratur,
neminem de-
spicit, ser-
mone ma-
ligno non
ulatur.

† Non ter-
rit prin-
ces, ma-
gistris, pa-
rentes, ju-
dices, at
agritudo
superveni-
ens, omnia
corripit.

* *Nat. Chy-
tricus* Eu-
rop. deli-
cious. Labor,
dolor, agri-
tudo, lu-
lus, ser-
vire super-
bis domi-
nis, jugum
sore super-
stitutionis,
quos habet
charos so-
pore, &c.
condimenta
vita sunt.
i Non tam
mari quam
praelo vir-
tus, etiam
lullo exhi-
bitur: vin-
cet aut
vincet;
aut tu se-
brem relin-
ques, aut
issa te.

k Boeth.
lib. 2. pr. 3.
Hinc sensus
exuperat,
sed est po-
dori dige-
ner sanguis.

ving now got a little wealth, changed his name from *Simon* to *Simonides*, for that there were so many beggars of his kin, and 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 screw themselves into ancient families, falsifying pedegrees, usurping scutcheions, and all because they would not seem to be base. The reason is, for that this gentility is so much admired by a company of owlsides, and such honour attributed unto it, as amongst ¹ *Germans, Frenchmen, and Venetians*, the gentry scorn the commonalty, and will not suffer them to match with them; they depress, and 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 rascal, and the like: whereas in my judgement, this ought of all other grievances to trouble men least. Of all vanities and sopperies, to brag of gentility is the greatest; for what is it they crack so much of, and challenge such superiority, as if they were demigods? Birth?

Tantane vos generis tenuit fiducia vestri?

It is non ens, a meer flash, a ceremony, a toy, a thing of nought. Consider the beginning, present estate, progress, ending of gentry, and then tell me what it is. ^m *Oppression, fraud, cosening, usury, knavery, bawdery, murder and tyranny, are the beginning of many ancient families; ⁿ One hath been a blood-sucker, a parricide, the death of many a silly soul in some unjust quarrels, seditions, made many an orphan and poor widow, and for that he is made a Lord or an Earl, and 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 and sturdy drinkers; many come into this parchment row (so ^t one calls it) by flattery or cosening; search your old families, and you shall scarce find of a multitude (as *Aeneas Sylvius* observes) qui sceleratum non habent ortum, that have not a wicked beginning; *Aut qui vi & colo 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 commonly able that are wealthy; virtue and riches seldom settle on one man: who then sees not the base beginning of nobility? spoils enrich one, usury another, treason a third, witchcraft a fourth, flattery a fifth, lying, stealing, bearing false witness a sixth, adultery the seventh, &c. One makes a fool of himself to make his Lord merry, another dandles my young master, bestows a little nag on him, a third marries a crakt 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 *Justus*

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 son, begotten and born *infra quatuor maria*, &c. Thy 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 virtues, fortunes, titles; so then, what is your gentry, but as *Hierom* saith, *Opes antiqua, inveterate divitie*, ancient wealth? that is the definition of gentility. The father goes often to the devil, to make his son a gentleman. For the present, what is it? It began (saith *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. ^r In the Kingdom of *Naples* and *France*, he that buyes such lands, buyes the honour, title, barony together with it; and they that can dispend so much amongst us, must be called to bear office, to be knights, or fine for it, as one observes, ^s *nobiliores ex censu judicant*, our Nobles are measured by their means. And what now is the object of honour? What maintains our gentry but wealth? ^t *Nobilitas sine re projecta vilior altitudo*, Without means gentry is nought worth, nothing so contemptible and base. ^u *Disputare de nobilitate generis, sine divitiis, est disputare de nobilitate stercoris*, saith *Nervianus* the lawyer, to dispute of gentry without wealth, is (saying your reverence) to discuss the original 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? ^v *ut sit to eat, drink, lye down to sleep, and rise to play*: wherein lyes their worth and sufficiency? in a few coats of armes, eagles, lions, serpents, bears, tygers, doggs, crosses, bends, fesses, &c. and such like bables, which they commonly set up in their galleries, porches, windows, on boles, platters, coaches, in tombs, churches, mens sleeves, &c. ^w *si he can hawk and hunt, ride on horse, play at cards and dice, swagger, drink, swear, take tobacco with a grace, sing, dance, wear hisy cloaths in fashion, court and please his mistress, talk big sustian, y insult, scorn, strut, contemn others, and use a little mimical and apish complement*

self to make his Lord merry, another dandles my young master, bestows a little nag on him, a third marries a crakt 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 *Justus*

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 son, begotten and born *infra quatuor maria*, &c. Thy 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 virtues, fortunes, titles; so then, what is your gentry, but as *Hierom* saith, *Opes antiqua, inveterate divitie*, ancient wealth? that is the definition of gentility. The father goes often to the devil, to make his son a gentleman. For the present, what is it? It began (saith *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. ^r In the Kingdom of *Naples* and *France*, he that buyes such lands, buyes the honour, title, barony together with it; and they that can dispend so much amongst us, must be called to bear office, to be knights, or fine for it, as one observes, ^s *nobiliores ex censu judicant*, our Nobles are measured by their means. And what now is the object of honour? What maintains our gentry but wealth? ^t *Nobilitas sine re projecta vilior altitudo*, Without means gentry is nought worth, nothing so contemptible and base. ^u *Disputare de nobilitate generis, sine divitiis, est disputare de nobilitate stercoris*, saith *Nervianus* the lawyer, to dispute of gentry without wealth, is (saying your reverence) to discuss the original 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? ^v *ut sit to eat, drink, lye down to sleep, and rise to play*: wherein lyes their worth and sufficiency? in a few coats of armes, eagles, lions, serpents, bears, tygers, doggs, crosses, bends, fesses, &c. and such like bables, which they commonly set up in their galleries, porches, windows, on boles, platters, coaches, in tombs, churches, mens sleeves, &c. ^w *si he can hawk and hunt, ride on horse, play at cards and dice, swagger, drink, swear, take tobacco with a grace, sing, dance, wear hisy cloaths in fashion, court and please his mistress, talk big sustian, y insult, scorn, strut, contemn others, and use a little mimical and apish complement*

197

^r *Robur & improbitas a tyrannide incipit, &c.*

^s *Gasper Eni the laure polit*

^t *Gressus minar. fol. 266.*

^u *Syl. nup lib. 4. num. 111.*

^v *Exod. 32.*

^w *Omnium nobilium sufficientia in to probatur, si venatica noverint, si aleam, si corporis vices ingentibus potulis commonest, si nature robor nomen prodant, &c.*

^x *Difficile est, ut non sit superbus divus, Aut*

^y *ser. 24*

198

z Nobilitas nihil aliud nisi improbitas, furor, rapina, latrocinium, homicidium, luxus, venatio, violentia, &c.
† The fool took away my lord in the mask, 'twas ap-
posite.

† De miser. carial.
Disert
fuit, inopi
fuit, turpis
fuit, multi
ut parietes
adrian sa-
ram speci-
os.
a Miraris
aureas ve-
stes, equos,
caneis, or-
dinem sa-
malorum,
laetas me-
fas, ades,
villam,
prædia,
piscinas,
hircas, &c.
hic omnia
stultus ef-
fugit potest.
Pandarus
noster len-
cinis nobi-
litas est.
Anas
Sylvius.
b Pellonius
obfere.
lib. 2.
c Mat. Ric-
cius lib. 1.
d 2p. 3.
Ad regem
dam temp.
soli docto-
res, aut li-
centiati
adversus
tu, &c.

plement above the rest, he is a compleat, (*Egregiam vero laudem*) a well qualified gentleman; these are most of their employments, this their greatest commendation. What is gentry, this parchment nobility then, but as *Agrippa* defines it, a sanctuary of knavery and naughtiness, a cloak for wickedness 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 glowworm, a proud fool, an arrant ass, *Ventris & inguinis mancipium*, a slave to his lust and belly, *solaque libidine fortis*. And as *Salvianus* observed of his Countrymen the *Aquitanes* in France, *sicut titulis primi fuisse, sic & vitis*; and *Cabinet du Roy*, their own writer distinctly of the rest; The Nobles of Berry are most part leachers, they of Touraine thieves, they of Narbone covetous, they of Guyenne coyneers, they of Province Atheists, they of Rhemes superstitious, they of Lious treacherous, of Normandy proud, of Picardy insolent, &c. we may generally conclude, The greater men, the more vicious.

In fine, as *Aeneas Sylvius* adds, they are most part miserable, sottish and filthy fellows, like the walls of their houses, fair without, foul within. What dost thou vaunt of now? What dost thou gape and wonder at? admire him for his brave apparel, horses, dogs, fine houses, manors, orchards, gardens, walks? Why? a fool may be possessor of this as well as he, and he that accounts him a better man, a Nobleman for having of it, he is a fool himself. Now go and brag of thy gentility. This is it belike, which makes the *Turks* at this day scorn nobility, and 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 *Ragusan* Commonwealth, *Switzers*, and the united Provinces, in all their Aristocracies, or Democratical Monarchies, (if I may so call them) exclude all these degrees of hereditary honours, and will admit of none to bear office, but such as are learned, like those *Athenian Areopagites*, wise, discreet, and well brought up. The *Chinenses* observe the same customes, no man amongst them noble by birth; out of their Philosophers and Doctors they choose Magistrates; their politic Nobles are taken from such as be *moraliter nobiles*, virtuously noble; *nobilitas ut olim ab officio, non à natura*, as in *Israel* of old, and their office was to defend and govern their Country in war and peace, not to hawk, hunt, eat, drink, game alone, as too many do. Their *Loysis*, *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 he be as much respected that leaves ano-

ble posterity, as he that hath had noble ancestors? nay why not more? for *plures solum orientem*, we adore the sun rising most part; and how much better is it to say, *Ego meis majoribus virtute præluxi*, to boast himself of his virtues, than of his birth? *Carthesius* Sultan of *Egypt* and *Syria*, was by his condition a slave, but for worth, valour and manhood second to no King, and for that cause (as *Jovius* writes) elected Emperour of the *Mameluches*. That poor Spanish *Pizarro* for his valour made by *Charles* the fifth Marquess of *Anatillo*; The *Turky Bassa's* are all such. *Peritax*, *Philippus Arabi*, *Maximinus*, *Proanus*, *Aurelius*, &c. from common souldiers, became Emperours. *Cato*, *Cincinnatus*, &c. Consuls. *Pius secundus*, *Sixtus quintus*, *Johannes secundus*, *Nicholas quintus*, &c. Popes. *Socrates*, *Virgil*, *Horace*, *libertino parte natus*. The Kings of *Denmark* fetch their pedigree, as some say, from one *Ulfo*, that was the son of a bear. *E tenui casa sapè vir magnus exit*, many a worthy man comes out of a poor cottage. *Hercules*, *Romulus*, *Alexander*, (by *Olympia's* confession) *Themistocles*, *Jugurtha*, King *Arthur*, *William* the Conquerour, *Homer*, *Demosthenes*, *P. Lombard*, *P. Comestor*, *Bartholus*, *Adrian* the fourth Pope, &c. bastards; and almost in every Kingdom, the most ancient families have been 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 than others, in body and mind, and so per consequens, more fortunate. *Castrucius Castrucianus* a poor child, found in the field, exposed to misery, became prince of *Luke* and *Senes* in *Italy*, a most compleat souldier, and worthy Captain; *Machiavel* compares him to *Scipio* or *Alexander*. And 'tis a wonderful thing (saith he) to him that shall consider of it, that all *Cæsar*, 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 parents. A most memorable observation, * *Scaliger* accounts it, & non prætereundum, maximorum virorum pluresque patres ignoratos, matres impudicas fuisse. I could recite a great catalogue of them, every Kingdom, every Province will yield innumerable examples: and why then should baseness 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? *Iphricates* and *Marinus* were meanly born. What wife 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

abjecti parentibus. Eorum ego Catalogum insultum recensere possem. * Exercit. 265. † Flor. hist. l. 3. Quod si nadas nos conspici contingat, omnium una eademque erit facies; nam si ipsi nostras, nos eorum vestes induamus, nos, &c.

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. Scholichius*, I more esteem thy worth, learning, honesty, than thy nobility; honour thee more that thou art a writer, a Doctor of divinity, than Earl of the *Hunnes*, Baron of *Skyadine*, or hast title to such and such provinces, &c. Thou art more fortunate and great (so † *Jovius* writes to *Cosmus Medicus* then Duke of *Florence*) for thy virtues, than for thy lovely wife, and happy children, friends, fortunes, or great Dutchy of *Tuscany*. So I accompt thee; and who doth not so indeed? † *Adolominus* was a gardner, and yet by *Alexander* for his virtues, made King of *Syria*. How much better is it to be born of mean parentage, and to excel in worth, to be morally noble, which is preferred before that natural nobility, by divines, philosophers, and † politicians, to be learned, honest, discreet, well qualified, to be fit for any manner of employment, in Countrey and Common-wealth, war and peace, than to be *Degeneres Neoptolemi*, as many brave nobles are, only wise because rich, otherwise ideots, illiterate, unfit for any manner of service? † *Udalricus* Earl of *Cilia* upbraided *John Huniades* with the baseness of his birth, but he replied, in *Cilicis Comitatus turpiter extinguitur, in me gloriose Bistricensis exoritur*, thine Earldom is consumed with riot, mine begins with honour and renown. Thou hast had so many noble ancestors; what is that to thee? *Vix ea nostro voco*, & when thou art a dizzard thy self: quid prodest Pontice longo stemmate censi? &c. I conclude, hast thou a sound body, and a good soul, good bringing up? art thou virtuous, honest, learned, well qualified, religious, are thy conditions good? thou art a true nobleman, perfectly noble, although born of *Thersites*, — dum modo tu sis — *Acidida similis, non natus, sed factus*, noble as † *for neither sword, nor fire, nor water, nor sickness, nor outward violence, nor the devil himself can take thy good parts from thee*. Be not ashamed of thy birth then, thou art a gentleman all the world over, and shalt be honoured, when as he, strip him of his fine clothes, ^h dispossess him of his wealth, is a fudge (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 *Tontontene*, a villain, a slave, a *Saldanian* Negro, or a rude *Virginian* in *Dasanonguepene*, he a French *Monseigneur*, 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, and he not, but a degenerate *Neoptolemus*, I tell thee in a word, thou art a man, and he is a beast.

h Send them both to some strange place naked ad ignotas, as *Aristippus* said, you shall see the difference. *Barons Essay*. * *Familia splendor nihil equat attulit*, &c.

Let no *terre 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, truly virtuous 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 concerns me not: or had I been some great heir, 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 happiness, honours, &c. they have their period, are brittle and unconstant. As † he said of that great river *Danubius*, it i *Fluvius hic illa stris, humanarum rerum imago, quae parvis dactis sub iustis, in immensum crescit, & subito evanescit*. Exilis hic primo fluvius, in admirandam magnitudinem excrevit, tandemque in mari Euxino evanescit. I. *Stuckius* peregr. mar. Euxina.

So much in the mean time I do attribute to Gentility, that if he be well descended of worshipful or noble parentage, he will express it in his conditions.

nec enim feroces

Progenerant aquila columbas.

And although the nobility of our times be much like our coins, more in number and value, but less in weight and goodness, with finer stamps, cuts, or outslides, than 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, heroical and generous spirit, than that *vulgus hominum*, those ordinary boors and peasants, qui adeo improbi, agrestes, & inculti plerumque sunt, ne dicam malitiosi, ut nemini ullum humanitatis officium praestent, ne ipsi Deo si advenerit, as * one observes of them, a rude, brutish, uncivil, wild, a curish generation, cruel and malicious, incapable of discipline, and such as have scarce common sense. And it may be generally spoken of all, which † *Lemnius* the Physician said of his travels into *England*, the common people were filthy, sullen, dogged clowns, sed mitior nobilitas, ad omne humanitatis officium paratissima, the gentlemen were courteous and civil. If it so fall out (as often it doth) that such peasants are preferred by reason of their wealth, chance, error, &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 favour of the stock whence he came, and that innate rusticity can hardly be shaken off.

* *Licet superbus ambulet pecunia,*

Fortuna non mutat genus.

And though by their education, such men may

Kk 2

* *Hor. ipsi*
Oa. 2.

1 Lib. 1. de
4. Complu-
xioibus

k Sabient
in 6. Quid.
Met. fab. 4.

200

* Lib. 2.

17. 15.

Natus fur-

dido taga-

riolo &

paupere do-

mo, qui

vix milio

ragientem

ventrem,

&c.

† Nihil

fortunato

insipiente

intolerabi-

lius.

m Claud.

l. 9. in En-

trop.

be better qualified, and more refined; yet there be many symptoms, by which they may likely be deferyed, an affected phantastical carriage, a tailor-like spruceness, a peculiar garb in all their proceedings; choicer than ordinary in his diet, and as * Hierom well 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 oysters, &c. A beggers brat will be commonly more scornful, imperious, insulting, insolent, than another man of his rank: 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 a begger on horseback, and he will ride a gallop, a gallop, &c.

— desavit in omnes

Dum se posse putat, nec bellua savior ul-
la est,

Quam servi rabies in libera colla su-
rentis:

he forgets what he was, domineers, &c. and many such other symptoms he hath, by which you may know him from a true Gentleman. Many errors 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 Brubequius said of Solyma the Magnificent, he was *tanto dignus imperio*, worthy of that great Empire: Many meanly descended, are most worthy of their honour, *politice nobiles*, and well deserve it. Many of our Nobility so born (which one said of Hephæstion, Ptolemaus, Seleucus, Antigonus, &c. and the rest of Alexanders followers, they were all worthy to be Monarchs and Generals of Armies) deserve to be Princes. And I am so far forth of * Sefellius his mind, that they ought to be preferred (if capable) before others, *As being nobly born, ingeniously brought up, and from their infancy trained to all manner of civility*. For learning and vertue in a Noble-man is more eminent, and as a Jewel set in gold, is more precious, and much to be respected, such a man deserves better than others, and is as great an honour to his family, as his Noble family to him. In a word, many Noble men are an ornament to their order: many poor mens sons are singularly well endowed, most eminent, and well deserving for their worth, wisdom, learning, vertue, valour, integrity; excellent members and pillars of a Commonwealth. And therefore to conclude that which first I intended, to be bafe by birth, meanly born, is no such disparagement.

Et sic demonstratur, quod erat demonstrandum.

* Lib. 1.

de Rep. Gal.

Quoniam

& commo-

diore uter-

tur condi-

tione, &

honestiore

laco nati,

jam inde a

parvulis ad

morum ci-

vilitatem

educati

sunt, & af-

fectissimi.

MEMB. 3.

Against poverty and want, with such other adversities.

One of the greatest miseries that can befall a man, in the worlds esteem, is poverty or want, which makes men steal, bear false witness, swear, forswear, contend, murder and rebel, which breaketh sleep, and causeth death it self. *ut sit melius pauperibus de potius*, no burden (saith * Menander) so intolerable as n *Nallum paupertate gravius otius.* poverty: it makes men desperate, it erects and dejects, *census honores, census amicitias*, money makes, but poverty mars, &c. and all this in the worlds esteem: yet if considered aright, it is a great blessing in it self, an happy estate, and yields no such cause of discontent, or that men should therefore account themselves vile, hated of God, forsaken, miserable, unfortunate. Christ himself was poor, born in a manger, and had not a house to hide his head in all his life, * lest any man should make poverty a judgement of God, or an odious estate. And as he was himself, so he informed his Apostles and Disciples, they were all poor, Prophets poor, Apostles poor, (Acts 3. *Silver and gold have I none*) *As sorrowing* (saith Paul) and yet alway rejoicing; *as having nothing, and yet possessing all things*, 1 Cor. 6. 10. Your great Philosophers have been voluntarily poor, not only Christians, but many others. Crates Thebanus was adored for a god in Athens, & a noble man by birth, many servants he had, an honourable attendance, much wealth, many Masters, fine apparel; but when he 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 Fabritii will be ever renowned for contempt of these topgeries, wherewith the world is so much affected. Amongst Christians I could reckon up many Kings and Queens, that have forsaken their Crowns and Fortunes, and wilfully abdicated themselves from these so much esteemed toys, & many that have refused honours, titles, and all this vain pomp and happiness, which others so ambitiously seek, and carefully study to compass and attain. 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 happiness in having, or misery in wanting of them. *Dantur quidem bonis*, saith Austin, *ne quis mala aestimet*: *malis autem ne quis nimis bona*, good men have wealth that we should not think it evil; and bad men that they should not rely on or hold it so good; as the rain falls on both sorts, so are riches given to good and bad, *sed bonis in bonum*, but they are good only to the godly. But confer both estates, for natural parts they are not unlike; and a beggars child,

† In Hy-
berchie.
Natura
aqua est,
paucaque
videmus
mundicia-
rum nulla
ex parte
regem filius
dissimilis,
pleramque
saniores.

(Gallo
Tom. 2.

† Et è con-
turbatio
fedi atque
olidi ven-
tris mors
tandem
aducit. Si-
nica ep.
103.

* Divitia-
rum sequi-
ta, luxur,
intemperi-
as, arro-
gantia, co-
pula, fo-
ras inje-
ctus, om-
nisque irra-
tionabilis
motus.
† Juven.
Sat. 6.
u Saturn.
Epist.

* Vos qui-
dem putatis
filiis, sed
nisi sitis
eorum mis-
eria.

† Et quia
pars hec
eorum que
illos dis-
cruciant ?
si noster
metus &

curas, qui-
bus obnoxii
sunt, plane
fugendas
vobis di-
vitiis tri-
stimus.

† Seneca
in Herc.
Octo.

z. Et dicit
similes stul-
tia cogita-
tio facit.
a Flamma
simul libi-
dinis in-
greditur ;
ira, furor
& super-
bia, divi-
tiarum
sequela.
Chryf.

b Omnia oris, odio, insidulis expostus, semper sollicitus, fortuna
ludibrium. c Hor. 2. l. 6. 10.

child, as † Cardan well observes, is no whit inferior to a Prince, most part better; and for those accidents of fortune, it will easily appear there is no such odds, no such extraordinary happiness in the one, or misery in the other. He is rich, wealthy, fat; what gets he by it? pride, insolency, lust, ambition, cares, fears, suspicion, trouble, anger, emulation, and many filthy diseases of body and mind. He hath indeed variety of dishes, better fare, sweet wine, pleasant sauce, dainty musick, gay clothes, Lords it bravely out, &c. and all that which *Misellus* admired in *Lucian*, but with them he hath the gout, dropsies, apoplexies, pallies, stone, pox, rheumes, catarrhes, crudities, oppilations, † *Melancholy*, &c. lust enters in, anger, ambition, according to * *Chrysostom*, the sequel of riches, is pride, riot, intemperance, arrogancy, fury, and all irrational courses.

† turpi frugerunt secula luxu

Divitia molles—

with their variety of dishes, many such maladies of body and mind get in; which the poor man knows not of. As *Saturn* in *Lucian*, answered the discontented commonalty, (which because of their neglected *Saturnal* feasts in Rome, made a grievous complaint and exclamation against rich men) that they were much mistaken in supposing such happiness in riches; * you see the best (said he) but you know not their several gripings and discontents: they are like painted walls, fair without, rotten within: diseased, filthy, crasie, full of intemperances effects. † And who can reckon half? if you but knew their fears, cares, anguish of mind and vexation to which they are subject, you would hereafter renounce all riches.

† O si pateant peccora divitum,

Quantos intus sublimis agit

Fortuna metus? Brutia Coro

Pulsante fretum mitior unda est.

O that their breasts were but conspicuous,

How full of fear 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,

* adored like a God, a Prince, every man

seeks to him, applauds, honours, admires him.

He hath honours indeed, abundance of all

things: but (as I said) withal a pride, lust,

anger, faction, emulation, fears, cares, suspi-

cion enter with his wealth; for his intempe-

rance he hath aches, crudities, gouts, and as

fruits of his idleness, and fulness, lust, sur-

feiting and drunkenness, all manner of di-

seases: *pecuniis augetur improbitas*, the wealth-

thier, the more dishonest. † He is exposed to

hated, envy, peril and treason, fear of death,

of degradation, &c. † *is lubrica statio &*

proxima precipitio, and the higher he climbs,

the greater is his fall.

— celsa graviore casu

Decidunt turres, feriuntque summos

Fulgura montes,

the lightning commonly sets on fire the high-
est towers; † in the more eminent place he is,
the more subject to fall.

Rumpitur innumeris arbor uberrima pomis,

Et subito nimia precipitantur opes.

As a tree that is heavy laden with fruit, breaks

her own boughs, with their own greatness they

ruine themselves: which *Joachimus Camerarius*

hath elegantly expressed in his 13. *Embleme*,

cent. 1. *Inopem se copia fecit*. Their means

is their misery, though they do apply them-

selves to the times, to lye, dissemble, collogne

and flatter their Lieges, obey, second his will

and commands, as much as may be; yet too

frequently they miscarry, they sat themselves

like so many hogs, as * *Aeneas Sylvius* ob-

serves, 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 *Ahasuerus*: I resolve with *Gre-*

gory, *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?

Eccl. 4. 10.

* *Millia frumenti tua triverit area centum,* * *Hor.*

Non tunc hinc capiet venter plus quam

menu—

an evil sickness *Salomon* calls it, and reserved

to them for an evil, verse 12. They that will be

rich fall into many fears and temptations, into

many foolish and noisome lusts, which drown

men in perdition, 1 *Tim. 6. 9.* Gold and sil-

ver hath destroyed many, *Eccl. 8. 2.* *divitiæ*

seculi sunt laquei diaboli: so writes *Bernard*;

Worldly wealth is the Devils bait; and as

the Moon 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 self, rich

men would have pulled me in pieces; but hear

who saith, and who seconds it, an Apostle)

therefore St. *James* bids them weep 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 * *Theodore*, *quotiescunq;*

divitiis affluentem, &c. As often as you shall

see a man abounding in wealth, qui gemmis

bibit & *Serrano* dormit in ostro, and naught

withal, I beseech you call him not happy, but

esteem him unfortunate, because he hath many

occasions offered to live unjustly: on the other

side, a poor man is not miserable, if he be

good, but therefore happy, that those evil oc-

casions are taken from him.

* *Non possidentem multa vocaveris*

Rekte beatum; rectius occupat

Nomen beati, qui deorum

Muneribus sapienter uti;

201

~~~~~

d Quid

me pulicem

toties ja-

clasi am-

ci? Qui

ecclidi, fla-

bili non

sunt ille lo-

co. Borth.

\* ut poss-

quam im-

pinguati

faciant, de-

corantur.

202

*Duramque callet pauperiem pati,  
Peiusque leibo flagitium timet.*

He is not happy that is rich,  
And hath the world at will,  
But he that wisely can Gods gifts  
Possess and use them still:  
That suffers and with patience  
Abides hard poverty,  
And chuseth rather for to dye  
Than do such villany.

Wherein now consists his happines? what  
priviledges hath he more than other men?  
Or rather what miseries, what cares and dis-  
contents hath he not more than other men?

g Hor. l. 2.

*Non enim gazæ, neque consularis  
Summovet licet miseris tumultus  
Mentis, & curas laqueata circum  
Tecta volantes.*

No treasures, nor Majors officers remove  
The miserable tumults of the mind:  
Or cares that lye about, or flye above  
Their high-roof'd houses, with huge beams  
combin'd.

'Tis not his wealth can vindicate him, let him  
have *Jobs* inventory, *sim Crassi & Crassi li-*  
*cet, non hos Pactolus aureas undas agens,*  
*eripiat unquam è miseris, Crassus* or rich *Cras-*  
*sus* cannot now command health, or get him-  
self a stomach. <sup>h</sup> His Worship, as *Apuleius*  
describes him, in all his plenty and great pro-  
vision, is forbidden to eat, or else hath no  
appetite, (sick in bed, can take no rest, sore  
grieved with some chronick disease, contra-  
cted with full dyet and ease, or troubled in  
mind) when as in the mean time, all his hous-  
hold are merry, and the poorest servant that  
be keeps, doth continually feast. 'Tis *Bratte-*  
*ata felicitas*, as <sup>i</sup> *Seneca* terms it, tin-foyl'd  
happines, *infelix felicitas*, an unhappy kind  
of happines, if it be happines at all. His  
gold, guard, clattering of harness, and fortifi-  
cations against outward enemies, cannot free  
him from inward fears and cares.

*Revera que metus hominum, curaque sequaces  
Nec metuunt fremitus armorum, aut ferrea  
tela,  
Audacterque inter reges, regumque potentes  
Verfantur, neque fulgorem reverentur ab  
auro.*

Indeed men still attending fears and cares,  
Nor armours clashing, nor fierce weapons  
fears:  
With Kings converse they boldly, and Kings  
Peers,  
Fearing no flashing that from Gold ap-  
pears.

Look how many servants he hath, and so ma-  
ny enemies he suspects; for liberty he enter-  
tains ambition; his pleasures are no pleasures;  
and that which is worst, he cannot be private,  
or enjoy himself as other men do, his state is a  
servitude. <sup>k</sup> A countreyman may travel from  
Kingdom to Kingdom, Province to Province,  
City to City, and glut his eyes with delighful  
objects, hawk, hunt, and use those ordinary  
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,  
seldom or never seen abroad, *ut ma or sit*  
*hominum erga se observantia*, which the  
\* *Persian* Kings so precisely observed of old. \* *Brissonius*.  
A poor man takes more delight in an ordinary  
meals meat, which he hath but seldom, than  
they do with all their exotick dainties and con-  
tinual Viands; *Quippe voluptatem commendat*  
*ravior usus*, 'tis the rarity and necessity that  
makes a thing acceptable and pleasant. *Da-*  
*rius* put to flight by *Alexander*, drank puddle  
water to quench his thirst, and it was pleasant-  
er he swore than any wine or Mede. All ex-  
cess, as \* *Epictetus* argues, will cause a dis-  
like; Sweet will be sowre, which made that  
temperate *Epicurus* sometimes voluntarily fast.  
But they being always accustomed to the  
same dishes, (which are nastily dressed by  
slovenly Cooks, that after their obscenities,  
never wash their bawdy hands) be they fish,  
flesh, compounded, made dishes, or whatso-  
ever else, are therefore cloyed; *Nectar* it  
self 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  
wooden dish, and eats his meat in wooden  
spoons, wooden platters, earthen vessels, and  
such homely stuff: the other in gold, silver,  
and precious stones; but with what success?  
*in auro bibitur venenum*, fear of poyson in the  
one, security in the other. A poor man is  
able to write, to speak his mind, to do his own  
business himself; *locuples mittit parasitum*,  
saith \* *Philostrophus*, a rich man employs a pa-  
rasite, and as the Mayor of a City, speaks by  
the Town-clark, or by Mr. Recorder, when he  
cannot express himself. † *Nonius* the Senator † *Plin.*  
hath a purple Coat as stiff with Jewels, as his  
mind is full of vices; rings on his fingers worth  
twenty thousand sesterces, and as \* *Perox* the  
*Persian* King, an union in his ear worth an  
hundred pound weight of gold: † *Cleopatra* † *Plutarch.*  
hath whole Boars and Sheep served up to her  
table at once, drinks Jewels dissolved, forty  
thousand sesterces in value; but to what  
end?

\* *Num tibi cum fauces urit sitis, aurea* \* *Hor. Ser.*  
*quæris* *l. 1. Sat. 2v*  
*Pocula?*

Doth a man that is a dry desire to drink in  
gold? Doth not a cloth sute become him as  
well, and keep him as warm, as all their silks,  
satins, damasks, tassaties and tissues? Is not  
home-spun cloth as great a preservative against  
cold, as a Coat of *Tartar* Lambs wooll, died in  
grain, or a Gown of Giants beards? *Nero*,  
saith † *Sueton*, never put on one garment twice, † *Cap. 30.*  
and thou hast scarce one to put on; What's  
the difference? one's sick, the other sound: *Nullam vi-*  
such is the whole tenor of their lives, and that  
which is the consummation and upshot of all,  
death it self makes the greatest difference.  
One like an Hen feeds on the dunghill all his  
dayes, but is served up at last to his Lords  
table, the other as a Falcon is fed with Par-  
tridge

<sup>h</sup> Florid.  
l. 4. Diversi  
illi cibi  
interdicti-  
tur; & in  
omni copia  
sua cibum  
non acci-  
pit, cum in-  
terea totam  
eius servi-  
tutem hilare  
sit, atque  
exultat.  
i Ep. 115.

<sup>k</sup> Hor. &  
mini curio  
in licet  
nolo vel  
si libet of;  
Tarentum.

\* *Cap. 30.*  
*Nullam vi-*  
*dem his in-*  
*duit.*

tridge and Pigeons, and carried on his Masters fist, but when he dyes is flung to the muckhil, and there lyes. The rich man lives like *Dives* jovially here on earth, *temulentus divitiis*, make the best of it; and boasts himself 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, *vers. 13.* *malè parva, malè dilabuntur*; like sheep they lye in the grave, *14.* *Puncto descendunt ad infernum*, They spend their dayes in wealth, and go suddenly down to Hell, *Job 21. 13.* For all Physicians and Medicines enforcing nature, a sowning wife, families complaints, friends tears, Dirges, Masses, *nenia's*, funerals, for all Orations, counterfeit hired acclamations, Elogiums, Epitaphs, Herfes, Heralds, black mourners, solemnities, obelisks, and *Manfolean* tombs, if he have them at least, <sup>m</sup> he like a hog, goes to Hell with a guilty conscience (*propter hos dilatavit infernus os suum*) and a poor mans curse: his memory stinks like the snuff of a candle when it is put out; scurril libels, and infamous obloquies accompany him. When as poor *Lazarus* is *Dei sacrarium*, the Temple of God, lives and dyes in true devotion, hath no more attendants, but his own innocency, the heaven a tomb, desires to be dissolved, buried in his mothers lap, and hath a company of <sup>n</sup> Angels ready to convey his soul into *Abrahams* bosome, he leaves an everlasting and a sweet memory behind him. *Crassus* and *Sylla* are indeed still recorded, but not so much for their wealth, as for their victories: *Crassus* for his end, *Solomon* for his wisdom. In a word, \* to get wealth is a great trouble, anxiety to keep, grief 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 happineses, which a poor man hath (I call them unknown, because they be not acknowledged in the worlds esteem, or so taken) *O fortunatos nimium bona si sua norint*: happy they are in the mean time if they would take notice of it, make use, or apply it to themselves. A poor man wise is better than a foolish King, *Eccl. 2. 13.* <sup>o</sup> Poverty is the way to Heaven, <sup>p</sup> the mistress of philosophy, <sup>q</sup> the mother of religion, virtue, sobriety, sister of innocency, and an upright mind. How many such encomiums might I add out of the Fathers, Philosophers, Orators? It troubles many that are poor, they account of it as a great plague, curse, a sign of Gods hatred, *ipsum scelus*, damn'd villany it self, a disgrace, shame and reproach; but to whom, or why? † If fortune hath envied me wealth, thieves have robbed me, my father hath not left me such

revenues as others have, that I am a younger brother, basely born,

— *cui sine luce genus, sordidumq; parentum nomen,*

of mean parentage, a dirt-daubers son, am I therefore to be blamed? an Eagle, a Bull, a Lion is not rejected for his poverty, and why should a man? 'Tis \* fortune telum, non cul-<sup>a</sup> Tally. <sup>pe</sup>, fortunes fault, not mine. Good Sir, I am a servant (to use † *Seneca's* words) howso-<sup>† Ep. 74.</sup> ever your poor friend; a servant, and yet <sup>servus sum</sup> your chamber-fellow, and if you consider bet-<sup>me homo;</sup> ter of it, your fellow servant. I am thy drudge, <sup>servus sum,</sup> in the worlds eyes, yet in Gods sight perad-<sup>immo con-</sup> venture thy better, my soul is more precious, <sup>tabernalis;</sup> and I dearer unto him. *Etiam servi diis* <sup>servus sum,</sup> *cura sunt*, as *Evangelus* at large proves in <sup>at hanc illis</sup> *Macrobius*, the meanest servant is most pre-<sup>amicus,</sup> cious in his sight. Thou art an *Epicure*, I am <sup>immo con-</sup> a good Christian: Thou art many parasanges <sup>servus si</sup> before me in means, favour, wealth, honour, <sup>cogitave-</sup> *Clandius* his *Narcissus*, *Nero's* *Massa*, *Domitians* *Parthenius*, a favourite, a golden slave; thou coverest thy floors with marble, thy roofs with gold, thy walls with statues, fine pictures, curious hangings, &c. what of all this? *calceas opes*, &c. what's all this to true happiness? I live and breathe under that glorious Heaven, that August Capitol of nature, enjoy the brightness of Stars, that clear light of Sun and Moon, those infinite creatures, plants, birds, beasts, fishes, herbs, all that sea and land affords, far surpassing all that art and opulentia<sup>† Ep. 66.</sup> can give. I am free, and which † *Seneca* said <sup>& 90.</sup> of *Rome*, *culmen liberos texit, sub marmore* & *auro postea servitus habitavit*, thou hast *Amalthea* cornu, plenty, pleasure, the world at will, I am despicable and poor; but a word overshot, a blow in choler, a game at tables, a loss at sea, a sudden fire, the Princes dislike, a little sickness, &c. may make us equal in an instant; howsoever take thy time, triumph and insult a while, *cinis aquat*, as \* *Alphen-* <sup>\* Panormi-</sup> *sus* said, death will equalize us all at last. I live <sup>tan. rebis</sup> sparingly in the meantime, am clad homely, <sup>gestis Alphen-</sup> 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 <sup>† Lib. 4.</sup> *Ne-* <sup>numb. 218.</sup> *visanus* was taken down for sitting amongst <sup>quidam de-</sup> Gentlemen, but he replied, my nobility is <sup>probenfus</sup> about the head, yours declines to the tail, <sup>quod fide-</sup> and they were silent. Let them mock, scoff <sup>ret loco</sup> and revile, 'tis not thy scorn, but his that <sup>nobilium.</sup> made thee so, *He that mocketh the poor, re-* <sup>mea nobili-</sup> *proacheth him that made him*, *Prov. 11. 5.* <sup>tas, ait, est</sup> and he that rejoiceth at affliction, shall not be <sup>circa ca-</sup> unpunished. For the rest, the poorer thou <sup>pat, vestra</sup> art, the happier thou art, *ditior est*, at non <sup>declinat ad</sup> *melior*, saith <sup>caudam.</sup> *Epictetus*, he is richer, not bet- <sup>¶ Tanto</sup> ter than thou art, not so free from lust, envy, <sup>quante</sup> hatred, ambition. <sup>collectior.</sup>

*Beatus ille qui procul negotiis  
Paterna rura bobus exercet suis.*

Happy

204

u Non am-  
pulos in-  
vit, non  
appetit ho-  
norem, &  
qualiter-  
cunque re-  
lictis satis  
habet. ho-  
minem se  
esse memi-  
nit, invidit  
nemini,  
neminem  
despicit,  
neminem  
miseratur,  
sermonibus  
maligis  
non atten-  
dit aut ali-  
tar. Plin.  
x Politia-  
nus in Ra-  
pico.

y Gyges  
regno Ly-  
dia infla-  
tus, fidei-  
tatem misit  
Apollinem  
an quis  
mortalium  
se felicior  
esset. A-  
glam  
Arcadem  
pauperi-  
mam Apo-  
lo prelati,  
qui termi-  
nos agri  
sui nau-  
quam ex-  
cesserat,  
rare suo  
contentus.  
Val. l. 1.  
c. 7.  
z Hor. hoc  
est Vita  
solitaria  
miseria am-  
bitione,  
gratior.  
† Amos 6.  
\* Prefat.  
lib. 7.  
Odit natu-  
ram quod  
infra deos  
sit; ira-  
scitur diis  
quod quis  
illi antec-  
dat.  
† De ira  
c. 31.  
lib. 3. Est  
multum ac-  
cepit, in-  
juriam po-  
tat plura  
non acci-  
pisse, non agit pro tributa gratia, sed queritur quod non sit ad  
gratiam perducitur; neque hac grata, si desit consilium.

Happy he, in that he is freed from the tumults of the world, he seeks 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 inane,*

*Securus quò fata cadant.*

He is not troubled with State matters, whether Kingdoms thrive better by succession or election; whether Monarchies should be mixt, temperate, or absolute; 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, whether the earth stand or move, there be a new world in the Moon, or infinite worlds, &c. He is not touched with fear of invasions, factions or emulations:

*\* Felix ille animi, divique similimus ipsi,  
Quon non mordaci resplendens gloria furo  
Solicitat, non fastos mala gudia luxur,  
Sed tacitos finit ire dies, & paupere cultu  
Exigit innocua tranquilla silentia vita.*

An happy Soul, and like to God himself, Whom not vain glory macerates or strife, Or wicked joyes of that proud swelling self, But leads a still, poor and contented life.

A secure, quiet, blissful 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 unguentis delibuitur*, he knows not the affliction of *Joleph*, stretching himself on ivory beds, and singing to the sound of the viol. And it troubles him that he hath not the like; there is a difference (he grumbles) between *Lapolly* and *Phelants*, 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 than a God, and is angry with the Gods that any man goes before him; and although he hath received much, yet (as *† Seneca* follows it) he thinks it an injury that he hath no more, and is so far from giving thanks for his Tribuneship, that he complains he is not Prator, neither doth that please him, except he may be Consul. Why is he not a Prince, why not a Monarch, why not an Emperour? Why should one man have so much more than 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 inconsistency of humane affairs, judicially conferring one condition with another, or well

weighing their own present estate. What they are now, thou maist shortly be: and what thou art, they shall likely be. Expect a little, confer future and times past with the present, see the event, and comfort thy self with it. It is as well to be discerned in Commonwealths, Cities, Families, as in private mens estates. Italy was once Lord of the world, Rome the Queen of Cities, vaunted her self of two † myriads of inhabitants: now that all commanding countrey is possessed by petty Princes, \* Rome a small Village in respect. Greece of old the seat of civility, mother of sciences and humanity: now forlorn, the nurse of barbarism, a den of thieves. 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 wildtinesses, a receptacle of wild beasts. Venice a poor fisher-town: Paris, London, small Cottages in Casars 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 wheel: to morrow in prison, worse than nothing, his son's a begger. Thou art a poor servile drudge, Fax populi, a very slave, thy son may come to be a Prince, with Maximinus, Agathocles, &c. a Senator, a General of an Army: Thou standest bare to him now, workest for him, drudgest for him and his, takest an alms of him: stay but a little, and his next heir peradventure shall consume all with riot, be degraded, thou exalted, and he shall beg 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 \* Frisgobald and Cromwell, it may be for thee. Citizens devour country Gentlemen, and settle in their seats; after two or three descents, they consume all in riot, it returns to the City again.

† ——— Novus incola venit,

Nam propria telluris herum natura neque illum,

Nec me, nec quenquam statuit; nos expul-  
lit ille,

Illum aut nequities, aut vafri insectia  
juris.

A Lawyer buyes out his poor Client, after a while his Clients posterity buy out him and his; so things go round, ebb and flow.

Nunc ager Umbreni, sub nomine nuper  
Ofelli

Dilius erat, nulli proprius, sed cedit in  
usum

Nunc mihi, nunc aliis;

as he said then, ager cuius, quot habes Dominos? So say I of land, houses, moveables and money, mine to day, his anon, whose to morrow? In fine (as \* Machiavel observes) vertue and prosperity beget rest; rest idleness; idleness riot; riot destruction: From which

† Lips. ad-  
mir.  
\* Of some  
Grecians  
habitant  
now.

a Read  
the story  
at large in  
John Fox  
his Acts  
and Mo-  
numents.  
† Hor. Sat.  
2. for lib. 2.

\* Florat.  
hist. virtus  
gaudent  
parat, quies  
otium, otium  
um porto  
luxum ge-  
nerat, luxum  
interitum, quo iterum  
ad salutem  
veniam, &c.

† Galienus  
ard. in hypo-  
chondriis: nulla  
infirmitas  
subtilior  
est legi na-  
tura, &c.  
\* Persius.

which we come again to good laws; good laws engender virtuous actions; virtue, glory and prosperity; and 'tis no dishonour then (as † Guicciardine adds) for a flourishing man, City, or State to come to ruine, nor infelicity to be subject to the law of nature. Ergo terrena calcanda, scienda caelestia, therefore (I say) scorn this transitory state, look up to Heaven, think not what others are, but what thou art: \* *Qua parte locatus es in re*: and what thou shalt be, what thou maist be. Do (I say) as Christ himself did, when he lived here on earth, imitate him as much as in thee lies. How many great *Cæsars*, mighty Monarchs, Tetrarchs, Dynastes, Princes lived in his dayes, in what plenty, what delicacy, how bravely attended, what a deal of gold and silver, what treasure, how many sumptuous Palaces had they, what Provinces and Cities, ample territories, fields, rivers, fountains, parks, forests, lawns, woods, cells, &c? Yet Christ had none of all this, he would have none of this, he voluntarily rejected all this, he could not be ignorant, he could not err in his choice, he contemned all this, he chose that which was safer, better and more certain, and less to be repented, a mean estate, even poverty it self; and why dost thou then doubt to follow him, to imitate him, and his Apostles, to imitate all good men? So do thou tread in his divine steps, and thou shalt not err eternally, as too many worldlings do, that run on in their own dissolute courses, to their confusion and ruine, thou shalt not do amiss. Whatsoever thy fortune is, be contented with it, trust in him, rely on him, refer thy self 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 poor, and maketh rich, bringeth low, and exalteth, (1 Sam. 2. ver. 7, 8.) he lifteth the poor from the dust, and raiseth the begger from the dunghill, to set them amongst Princes, and make them inherit the seat of glory; 'tis all as he pleaseth, how, and when, and whom; he that appoints the end (though to us unknown) appoints the means likewise subordinate to the end.

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 anget*, their present misfortunes grind their souls, and an envious eye which they cast upon other mens prosperities, *Vicinumque pecus grandius uber habet*, how rich, how fortunate, how happy is he? But in the mean time he doth not consider the others miseries, his infirmities of body and mind, that accompany his estate, but still reflects upon his own false conceived woes and wants, whereas if the matter were duly examined, he is in no distress at all, he hath no cause to complain.

—*tolle querelas*,

*Pauper enim non est cui rerum suppetit usus*, he is not poor, he is not in need. <sup>d</sup> Nature

is content with bread and water; and he that can rest satisfied with that, may contend with Jupiter himself for happiness. In that golden age, † *somnos dedit umbra salubres, potum quoque lubricus amnis*, the trees gave wholesome shade to sleep under, and the clear rivers drink. The Israelites drank water in the wilderness; Sampson, David, Saul, Abrahams servant when he went for Isaac's wife, the Samaritan woman, and how many besides might I reckon up, *Aegypt*, *Palestina*, whole countreys in the \* *Indies*, that drink pure water all their lives. † The Persian Kings themselves drank no other drink than the water of *Chaldis*, 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 to strengthen the heart. And if you study Philosophy aright, saith † *Maudarensis*, whatsoever is beyond this moderation, is not useful, but troublesome. 8 *Agellius* out of *Enripides*, accounts bread and water enough to satisfy nature, of which there is no surfeit, the rest is not a feast, but ryot. <sup>h</sup> *St. Hierom* esteems him rich, that hath bread to eat, and a potent man that is not compelled to be a slave: hunger is not ambitious, so that it have to eat, 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 counsel of him in the † *Poet*, *O my son, Moderity of means agrees best with men; too much is pernicious.*

*Divitia grandes homini sunt vivere parce,*  
*Aquo 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.

<sup>i</sup> *St ventri bene, si lateri, pedibusque tuis,*  
*nil*

*Divitia poterunt regales addere majus.*

If belly, sides and feet be well at ease,

A Princes treasure can thee no more please.

*Socrates* in a Fair, seeing so many things bought and sold, such a multitude of people convented to that purpose, exclaimed forthwith, *O ye Gods what a sight of things do not I want?* 'Tis thy want alone that keeps thee in health of body and mind, and that which thou persecutest and abhorrest as a feral plague, is thy Physician and <sup>k</sup> chiefeest friend, which makes thee a good man, an healthful, a sound, a virtuous, an honest and happy man. For when *Vertue* came from Heaven (as the *Poet* feigns) rich men kicked her up, wicked men abhor'd her, Courtiers scoffed at her, Citizens hated her, \* and that she was thrust out of doors in every place, she came at last to her sister Poverty, where she had found good entertainment. Poverty and Vertue dwell together.

† *Boetius*

\* *Maassius*

& alii.

† *Brissani*

† *Enripides*

† *St. Hierom*

† *Poet*

† *St. Hierom*

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b Omnis  
divites qui  
culo &  
terra frui  
possunt.  
c Hor. l. 1.  
epist. 12.  
d Seneca  
epist. 15.  
pauem &  
aquam ut-  
tura desi-  
derat, &  
hac qui ha-  
bit, ipso  
cum fore  
desidera-  
te con-  
dat.  
e Cibus sim-  
plex famem  
sedat, co-  
lis tenuis  
frigis ar-  
et. Senec.  
epist. 8.

*O vita tuta facultas  
Pauperis, angustique lares, o munera non-*

*dum*

*Intellecta deum.*

how happy art thou if thou couldst be content. Godliness is great gain, if a man can be content with that which he hath, 1 Tim. 6. 6. And all true happiness is in a mean estate. I have a little wealth, as he said, *sed quas animus magnas facit*, a Kingdom in conceit: *— nil amplius opto*

*Maisa nate, nisi ut propria hac mihi munera faxis;*

I have enough, and desire no more.

† *Dis bene fecerunt inopis me quodque pusilli Fecerunt animi—*

'tis very well, and to my content. \* *Vestem & fortunam concinnam potius quam laxam probo*, let my fortune and my garments be both alike, fit for me. And which † *Sebastian Foscarinus* sometime Duke of Venice, caused to be engraven on his Tomb in St. Marks Church, *Hear, O ye Venetians, and I will tell you which is the best thing in the world: To condemn it.* I will engrave it in my heart, it shall be my whole study to condemn it. Let them take wealth, *Stercora stercus amet*, so that I may have security; *bene qui latuit, bene vixit*; though I live obscure, yet I live clean and honest; and when as the lofty Oak 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 envy at their wealth, titles, offices;

*Stet quicumque volet potens*

*Anle culmine lubrico,*

*Me dulcis saturet quies,*

let me live quiet and at ease. † *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 Muse.*

Let him be my Lord, Patron, Baron, Earl, and possess so many goodly Castles, 'tis well for me that I have a poor house, and a little wood, and a Well by it, &c.

*His me consolator victurum suavius, ac si*

*Questor avus pater atque meus, patruusque fuisset.*

I live I thank God as merrily as he, and triumph as much in this my mean estate, as if my Father and Uncle had been Lord Treasurer, or my Lord Major. He feeds of many dishes, I of one; † *qui Christum curat, non multum curat quam de preciosis cibis stercus conficiat*, what care I of what stuff my excrements be made? † *He that lives according to nature, cannot be poor, and he 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

than the riches of the ungodly, Plal. 37. 19.

and better is a poor morsel with quietness, than abundance with strife, Prov. 17. 7.

Be content then, enjoy thy self, and 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 minuscule*

*pace referta,*

*Ne pete grandia,*

*Lantaque prandia*

*lite repleta.*

But what wantest thou, to expostulate the matter? or what hast thou not better than a rich man? † *Health, competent wealth, children, security, sleep, friends, liberty, diet, apparel, and what not, or at least maist have* (the means being so obvious, easie, and well known) for as he inculcated to himself,

† *Vitam que faciunt beatiorem,*

*Jucundissime Martialis, hac sunt;*

*Res non parva labore, sed rellata,*

*Lis nunquam, &c.*

I say again thou hast, or at least maist have it, if thou wilt thy self, and that which I am sure he wants, a merry heart. Passing by a village in the territory of Millan, saith † *St. Austin*, I saw a poor begger that had got belike his belly full of meat, jeasting and merry; I sigh-ed and said to some of my friends that were then with me, what a deal of trouble, madness, pain and grief do we sustain and exaggerate unto our selves, to get that secure happiness which this poor begger hath prevented us of, and which we peradventure shall never have? For that which he hath now attained with the begging of some small pieces of silver, a temporal happiness, and present hearts ease, I cannot compass with all my careful windings, and running in and out. \* 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 and 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 chuse to be as I am, I am, tortured still with cares and fears; but out of peevishness, and not out of truth. That which † *St. Austin* said of himself here in this place, I may truly say to thee; thou discontented wretch, thou covetous niggard, thou churl, thou ambitious and swelling toad, 'tis not want but peevishness which is the cause of thy woes; settle thine affection, thou hast enough.

† *Denique su finis querendi, quodque 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;

nunc sum, me ipso curis confectum, eligerem; sed non veritate. y Hor.

—† *Quod*

\* Hom. 12.

pro his que

accipisti

gratias

ago, noli

indignare

pro his que

non acci-

pisti.

† Nat. Chy-

triar deli-

cus Europ.

Gastoni

in adibus

Habianis

in canacu-

lo e rigio-

ne mense.

† Quid nos

habet me-

lius pauper

quam di-

tes? vi-

tam, vale-

tudinem,

cibum, for-

nam, liber-

tatem, &c.

Card.

† Martialis.

l. 10. epig.

47. read

it out thy

self in the

author.

u Cossiff.

lib. 6.

Transiens

per vicum

quendam

mediola-

nessem,

animad-

verti pau-

perem quon-

dam men-

dicum, in

credo situ-

tam, jo-

cantem at-

que ride-

tem, &c.

x Et certe

ille leta-

batur, ego

anxius s;

sicurus ille,

ego tripi-

duus. Et si

percontare-

tar me

quispiam

exultare,

mallum, an

metare, re-

sponderem,

exultare:

& si vires

interroga-

ret an ego

talit' essem,

an qualis

percontaret,

† Hor. ep.  
lib. 1.

—† Quod petis hic est,  
Est Ulbris, animus si te non deficit aequus,

'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 find a pot of money now, to purchase, &c. to build me a new house, to marry my daughter, place my son, &c.

† 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, and thou hast more busi-

ness than before. O madness to think so settle

that in thine old age when thou hast more,

which in thy youth thou canst not now com-

pose, 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, 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

hast all the world, or a solid mass of gold as

big as the world, thou canst not have more

than enough; enjoy thy self at length, and

that which thou hast; the mind is all; be con-

tent, thou art not poor, but rich, and so much

the richer, as \* Censorinus well writ to Ce-

rellius, quanto pauciora optas, non quo plura

possides, in wishing less, not having more. I

say then, Non adice opes, sed minue cupidi-

tates ('tis \* Epicurus advice) add no more

wealth, but diminish thy desires; and as

\* Chrysostom 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 glo-

ry to contemn, than to possess; & nihil ege-

re, est deorum. How many deaf, dumb, halt,

lame, blind, miserable persons could I reckon

up that are poor, and wistful distressed, in

imprisonment, banishment, gally-slaves, con-

demned to the mines, quarries, to gyves,

in dungeons, perpetual thralldom, than all which

thou art richer, thou art more happy, to

whom thou art able to give an alms, a

Lord, in respect, a petty Prince: be con-

tented then I say, repine and mutter no more,

for thou art not poor indeed, but in opinion.

† Plutarch.

\* Lib. de

natali,

cap. 1.

\* Apud

Stobaeum

ser. 17. \* Rom. 12 in 2 Cor. 6. a Non in paupertate, sed in pau-

pere (Senec.) non re, sed opinione laboras.

Yea, but this is very good counsel; and rightly applyed to such as have it, and will not use it, that have a competency, that are able to work and get their living by the sweat of their brows, 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 help our selves, meer beggars, that languish and pine away, that have no means at all, no hope of means, no trust of delivery, or of better success? as those old Britains complained to their Lords and Masters the Romans oppressed by the Pilts, mare ad Barbaros, Barbari ad mare, the Barbarians drove them to the sea, the sea drove them back to the Barbarians; our present misery compels us to cry out and howl, to make our moan to rich men; they turn us back with a scornful answer to our misfortune again, and will take no pity of us; they commonly overlook their poor friends in adversity; if they chance to meet them, they voluntarily forget and will take no notice of them; they will not, they cannot help us. Instead of comfort they threaten us, miscall, scoff at us, to aggravate our misery; give us bad language, or if they do give good words, what's that to relieve us? According to that of Thales, Facile est alios monere: who cannot give good counsel? 'tis cheap, it costs them nothing. It is an easie matter when ones belly is full to declaim against fasting, Qui satur est pleno laudat jejunia ventre; Doth the wild Ass bray when he hath grass, or lowereth the Ox when he hath fodder? Job 6. 5. \* Neque enim populo Romano quidquam potest esse letius, No man living so jocund, so merry as the people of Rome when they had plenty; but when they came to want, to be hunger-starved, neither shame, nor laws, nor arms, nor Magistrates could keep them in obedience. Seneca pleadeth hard for poverty, and so did those lazy Philosophers: but in the mean time <sup>b</sup> he was rich, they had wherewithal to maintain themselves; but doth any poor man extoll it? There are those (saith † Bernard) that approve of a mean estate, but on 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 far are they from all patience? I would to God (as he said) \* No man should commend poverty, but he that is poor, or he that too much admires it, would relieve, help, or ease others.

† Nunc si nos audit, atque es divinus A-

pollo,  
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 means, if you can.

But no man hears us, we are most miserably dejected, the skum of the world,

L 1 2

\* Vir

207

\* Popilius  
Aurelianus,  
sed si popu-  
lus fami-  
licus ino-  
dia labo-  
ret, nec ar-  
ma, leges,  
pudor, ma-  
gistratus,  
coercere  
valent.  
b One of  
the richest  
men in  
Rome.

† Serm.  
Quidam  
sunt qui  
pauperes  
esse volunt  
ita ut nihil  
illis desit,  
sic commen-  
dant ut  
nullam pa-  
tiantur  
inopiam;  
sunt & alii  
mites,  
quandiu  
dicitur &  
agitur ad  
eorum ar-  
bitrium, &c.  
\* Nemo  
paupertate  
tem com-  
mendaret  
nisi pauper  
† Petronius  
Catalept.

\* *Vix habet in nobis jam nova plaga locum,*  
We can get no relief, no comfort, no suc-  
cour,

† *Et nihil inveni quod mihi ferret opem.*

We have tried all means, yet find no remedy:  
No man living can express the anguish and  
bitterness of our souls, but we that endure it;  
we are distressed, forsaken, in torture of bod-  
dy and mind, in another Hell: and what shall  
we do? When \* *Craſſus* the Roman Consul  
warred against the *Parthians*, after an un-  
lucky battel fought, he fled away in the night,  
and left 4000 men fore sick and wounded  
in his tents, to the fury of the enemy, which  
when the poor men perceived, *clamoribus &*  
*ululatus omnia complerunt*, they made la-  
mentable moan, and roared down-right, as  
loud as *Homer's Mars* when he was hurt,  
which the noise of ten thousand men could  
not drown, and all for fear of present death.  
But our estate is far more tragical and mise-  
rable, much more to be deplored, and far greater  
cause have we to lament; the Devil and the  
world persecute us, all good fortune hath for-  
saken us, we are left to the rage of beggary,  
cold, hunger, thirst, nastiness, sickness, irk-  
some, to continue all torment, labour and  
pain, to derision and contempt, bitter enemies  
all, and far worse than any death; Death  
alone we desire, death we seek, yet cannot  
have it, and what shall we do?

*Quod male fers, assuesce; feres bene—*  
accustom thyself 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 extremity of humane adversity;  
and as a shadow leaves the body when the Sun  
is gone, I am now left and lost, and quite for-  
saken of the world. *Qui jacet in terra, non*  
*habet unde cadat*; Comfort thyself 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 *Agypt* come upon thee at  
once,

*Ne tu cede malis, sed contra audentior ito,*  
be of good courage: Misery is virtues whet-  
stone.

\* *Lucan.*  
*lib. 9.*

—\* *serpens, sitis, ardor, arena,*

*Dulcia virtuti,*

as *Cato* told his souldiers marching in the  
desarts of *Libya*, Thirst, heat, sands, serpents,  
were 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  
poor as thou wast born, and as some hold,  
much better to be pitied than envied. But  
be it so, thou hast lost all, poor thou art,  
dejected, in pain of body, grief of mind, thine  
enemies insult over thee, thou art as bad as  
*Job*; yet tell me (saith *Chrysostom*) was  
*Job* or the Devil the greater Conquerour?  
surely *Job*; The † Devil had his goods, he  
sate on the muck-hill and kept his good name;

† *An quem*  
*super sima*  
*sedit Job,*  
*an cum*  
*omnia ab-*  
*stulit dia-*  
*bolus, &c.*  
*periculis*  
*privatus*  
*fiduciam*  
*deo habuit,*  
*omni the-*  
*sauris privi-*  
*atorem.*

he lost his children, health, friends, but he  
kept his innocency; he lost his money, but he  
kept his confidence in God, which was better  
than any treasure. Do 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? *Chrysostom* answers, *facile*  
*si calum cogitaveris*, with great facility, if  
thou shalt but meditate on Heaven. \* *Han-*  
*na* wept fore, and troubled in mind, could not  
eat; but, why weepest thou, said *Elkanah* her  
husband, and why eatest thou not? why is  
thine heart troubled? am not I better to thee  
than ten sons? and she was quiet. Thou  
art here vexed in this world; but say to thy  
self, Why art thou troubled, O my soul? Is  
not God better to thee in all temporalities,  
and momentary pleasures of the world? be  
then pacified. And though thou beest now per-  
adventure in extrem want, it may be 'tis  
for thy further good, to try thy patience, as it  
did *Job*, and exercise thee in this life: trust  
in God, and rely upon him, and thou shalt be  
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 hairs 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 knows better what is for  
thy good, than thou thy self. His provi-  
dence is over all, at all times; he hath set  
a guard of Angels over us, and keeps us as  
the apple of his eye, Psalm 17. 8. Some he  
doth exalt, prefer, blest with worldly riches,  
honours, offices and preferments, as so ma-  
ny glistering Stars he makes to shine above  
the rest: some he doth miraculously pre-  
tect from thieves, incursions, sword, fire,  
and all violent mischances, and as the † *Poet*  
feigns of that *Lycian Pandarus*, *Lycians*  
Son, when he shot at *Menelaus* the *Gre-*  
*cian* with a strong arm, and deadly arrow,  
*Pallas*, as a good mother keeps flies from  
her Childs face asleep, turned by the shaft,  
and made it hit on the buckle of his girdle;  
so some he sollicitously defends, others he  
exposeth to danger, poverty, sickness, want,  
misery, he chastiseth and corrects, as to  
him seems best, in his deep, unsearchable  
and secret judgement, and all for our  
good. The Tyrant took the City (saith  
† *Chrysostom*) God did not hinder it; led  
them away captives, so God would have  
it; he bound them, God yielded to it: slung  
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 pati-  
ence, he freed them: so can he thee, and  
can help in an instant, when it seems to  
him good. & Rejoyce not against me, O my  
enemy; for though I fall, I shall rise: when  
I sit in darkness, the Lord shall lighten me.  
Remember all those Martyrs that have en-  
dured, the utmost that humane rage and fury  
could g

\* *Hec vi-*  
*denes spo-*  
*te philoso-*  
*phumini,*  
*ne inopi-*  
*entiam agi-*  
*temar.*  
\* 1 Sam.  
1. 2.

c *Jam. 1. 2.*  
My bre-  
thren  
count it  
an ex-  
ceeding  
joy, when  
you fall  
into di-  
vers tem-  
ptations.  
d *Afflictio*  
*dat intelle-*  
*ctum; quos*  
*Deus deli-*  
*git casti-*  
*gat. Deus*  
*optimum*  
*quemque*  
*aut mala*  
*valitudine*  
*aut luctu*  
*afficit.*  
*Sentia.*  
e *Quam*  
*fortis mihi*  
*terra quam*  
*calum in-*  
*torat!*  
f *Stetit. de*  
*providen-*  
*tia cap. 2.*  
g *Dis ita*  
*visum, di-*  
*milium no-*  
*runt quid*  
*fit in com-*  
*modum*  
*meum.*  
† *Hom.*  
*Ilad. 4.*

† *Hom. 9.*  
*voluit ur-*  
*ben tyran-*  
*num evelli-*  
*re, &c.*  
h *Deus non*  
*prohibuit;*  
*voluit cap-*  
*tivos duci-*  
*re, non im-*  
*pedivit;*  
*voluit li-*  
*gere, cor-*  
*rexit, &c.*  
i *Psalm. 113.*  
*De terra*  
*inopem, de*  
*stercore*  
*erigit pau-*  
*perem.*  
k *Mic. 3. 7.*

h Prece,  
petunt, 129  
cam Pin-  
daro.  
a Sarti-  
sio equi  
de pila  
vato a  
ma. Imme-  
diatus jam  
fiat suber  
super maris  
septum.  
Lipsum.  
i Hic ut,  
hic sita, ut  
in eternum  
parcas.  
Audin.  
Dia trau-  
tor Iras,  
suprat &  
cristit ma-  
lis. Moti-  
um ignis,  
Fabricium  
pignit as,  
Regulum  
tormenta,  
Socratem  
venenum  
suprat  
nos potuit.  
† Horapiff.  
18. lib. 1.  
† Hunc 5.  
Ausrat  
pocinas?  
at habet in  
culis: pa-  
trid de-  
cit? at in  
culissem  
civitatem  
mittit:  
vinctula  
teflect?  
at habet  
solatam  
coficienti-  
am: corpus  
interficiat,  
at iterum  
refugit;  
tam ambra  
pugnat  
qui cum  
pato pag-  
nat.  
† Leonid-  
des.  
\* Modo in  
praffura, in  
tentationi-  
bus, vit  
poftea bo-  
nam tuam  
requirit,  
aterritat,  
immortali-  
tas.  
h Dabit  
Dus his  
quoque fi-  
nem.  
i Seneca.  
m Nemo  
dileperit  
mellora  
lappus.  
† Theocri-  
tus.

could invent, with what patience they have  
born, with what willingness embraced it,  
though he kill me, saith Job, I will trust in him.  
Justus in expugnabilis, as Chrysostome holds,  
a just man is impregnable, and not to be over-  
come. The gout may hurt his hands, lame-  
ness his feet, convulsions may torture his  
joynts, but not restam mentem, his soul is  
free.

—† nempe pecus, rem,

Leitos, argentum tollas licet; in manibus  
Compedibus sevo teneas custode—

† Take away his money, his treasure is in hea-  
ven; banish him his country, he is an inhabi-  
tant of that heavenly Jerusalem; cast him  
into bands, his conscience is free; kill his bo-  
dy, it shall rise again; he fights with a shadow  
that contends with an upright man: He will  
not be moved.

—si fractus illabatur orbis,

Impavidum ferient ruinae,

Though heaven it self should fall on his head,  
he will not be offended. He is impenetrable,  
as an anvil hard, as constant as Job.

† Ipse deus simulatq; volet me solvet opinor.

Be thou such a one; let thy misery be what it  
will, what it can, with patience endure it;  
thou maist be restored as he was. Terris pro-  
scriptus, ad caelum propera; ab hominibus de-  
sertus, ad deum fuge. The poor shall not al-  
ways be forgotten, the patient abiding of the  
meek shall not perish for ever, Psal. 10. 18.  
ver. 9. The Lord will be a refuge of the op-  
pressed, and a defence in the time of trouble.

Servus Epictetus, mutilati corporis, Irus

Pauper: at hac inter charus erat superis;

Lame was Epictetus, and poor Irus,

Yet to them both God was propitious.

Lodovicus Vertomannus that famous traveller,  
indured much misery, yet surely saith Scali-  
ger, he was vtr deo charus, in that he did  
escape so many dangers, God especially pro-  
tected him, he was dear unto him: Modo in  
egefate, tribulatione, convulso deplorationis,  
&c. Thou art now in the vale of misery, in  
poverty, in agony, \* in temptation; rest, eter-  
nity, happiness, immortality shall be thy re-  
ward, as Chrysostome pleads, if thou trust in  
God, and keep thine innocency. Non si male  
nunc, & olim sic erit semper; a good hour  
may come upon a sudden; † expect a little.

Yea, but this expectation is it which tortures  
me in the mean time; † futura expectans pra-  
sentibus angor, whilst the grass grows, the  
horse starves; † Despair not, but hope  
well,

† Spera Batte, tibi melius lux crassina du-  
cet;

Dum spiras spera—

Chear up, I say, be not dismayed; Spes alit  
agricolas; he that sows in tears, shall reap in  
joy, Psal. 126. 7.

Si fortune me tormento,

Esperance me contente.

hope refresh-  
eth, as much as misery depresseth; hard be-  
ginnings 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 quae non sperabitur hora.  
Which makes me enjoy my joys long wish'd  
at last,

Welcome that hour shall come when hope  
is past:

a louring morning may turn to a fair afternoon,

† Nube solet pulsus candidus ire dies.

the hope that is desert'd, is the fainting of the  
heart, but when the desire cometh, it is a tree  
of life, Prov. 13. 12. n suavisimum est voti

compos fieri. Many men are both wretched  
and miserable at first, but afterwards most  
happy; and oftentimes it so falls out, as

\* Machiavel relates of Cosmo Medice,  
that fortunate and renowned Citizen of Eu-  
rope, that all his youth was full of perplexity,  
danger and misery till forty years 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  
Portugal out of a poor Monastery, to be crown-  
ed Kings.

Multa cadunt inter calicem supremae la-  
bra,

beyond all hope and expectation many things  
fall out, and who knows what may happen?  
Nondum omnium dierum Soles occiderunt, as  
Philippus said, All the Suns are 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.  
Wait patiently on the Lord, and hope in him,  
Psal. 37. 7. Be strong, hope and trust in the  
Lord, and he will comfort thee, and give thee  
thine hearts desire, Psal. 27. 14.

Sperate & vosmet rebus servate secundis.

Fret not thy self because thou art poor, con-  
temned, or not so well for the present as thou  
wouldst be, not respected as thou oughtest to  
be, by birth, place, worth; or that which is  
a double corrosive, thou hast been happy, ho-  
nourable and rich, art now distressed and poor,  
a scorn of men, a burden to the world, irksome  
to thyself and others, thou hast lost all: Mi-  
serum est fuisse felicem, and as Boetius calls it,  
Infelicissimum genus infortunii; this made Ti-  
mon half mad with melancholy, to think of  
his former fortunes and present misfortunes;  
this alone makes many miserable wretches  
discontent. I confess it is a great misery to  
have been happy, the quintessence of infeli-  
city, 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 loss of thy goods and money is no loss,  
† thou hast lost them, they would otherwise  
have lost thee. If thy money be gone, † thou  
art so much the lighter, and as Saint Hierome  
perswades Rusticus the Monk, to forsake all  
and follow Christ: Gold and silver are too  
heavy metals for him to carry that seeks Hea-  
ven.

se poveret manens. Seneca. r Expeditionis es ob pecuniarum jalla-  
ram. Fortuna opes auferre, non animum potest. Seneca.

† Vel

210

† Hor.  
† Jades me  
posthas for-  
tuna expe-  
ditus Philo-  
sophari.

† In frag.  
Quirites,  
multa mihi  
pericula  
domi, mi-  
litiæ mul-  
ta adversa  
fieri, quo-  
rum alia  
toleravi,  
alia dior-  
nauxilio  
repuli &  
virtute  
mea: nun-  
quam ani-  
mus nego-  
tio defuit,  
nec decretis  
labor; nul-  
la res me  
prosperare  
nec adver-  
se ingrai-  
um mata-  
bant.

\* Qualis  
mundi sta-  
tus supra  
lancum sem-  
per serpens.  
† Bona mens  
nullum tri-  
stis  
fortuna re-  
cipit incen-  
sam, Val.  
lib. 4. c. 1.  
Qui nil  
potest spe-  
rare, despe-  
ret nihil.

u Hor.  
x. A quam  
memento  
rebus in  
arduis ser-  
vare men-  
tem. lib. 2.

Od. 3.  
† Epist.  
c. 18.

y Ter. Adel.  
act. 4.

Sc. 7.

\* utaque  
que res du-  
as habet  
anlas, al-  
teram que  
teneri, al-  
teram que  
non potest  
in manu  
nostra  
quam vo-  
luntas ac-  
cipere.

z Ter. And.  
Act. 4.  
sc. 6.

† Vel nos in mare proximum,  
Gemmae & lapides, aurum & inutile,  
Summi materiam mali

Mittamus, scelerum si bene poenitet.

Zeno the Philosopher lost all his goods by shipwrack, he might like of it, fortune had done him a good turn: *Opes à me, animum auferre non potest*: She can take away my means, but not my mind. He set her at defiance ever after, for she could not rob him that had nought to lose: for he was able to contemn more than they could possess 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 again with a per-  
mitte 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, than you should drown me. Can *Stoicks* and *Epicures* thus contemn wealth, and shall not we that are Christians? It was *mascula vox & praelara*, 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 designs, nor industry to my intents: prosperity or adversity could never alter my disposition. A wise mans mind as *Seneca* holds, \* is like the state of the world above the moon, ever serene. Come then what can come, befall what may befall, *infractum invictumque* \* *animum opponas*: *Rebus angustis animosus at- que fortis appare*. (*Hor. Od. 11. lib. 2.*) Hope and Patience are two sovereign remedies for all, the surest repofals, the softest cushions to lean on in adversity;  
† *Durum sed levius sit patientia*,  
‡ *Quicquid corrigere est nefas*.

If it cannot be helped, or amended, \* make the best of it; † *necessitati qui se accommodat, sapit*, he is wise that suits himself to the time. As at a game at tables, so do by all such inevitable accidents.

§ *Ita vita est hominum quasi cum ludas tesse- ris*,  
¶ *Si illud quod est maxime opus jactu non ca- dit*,

*Illud quod cecidit forte, id arte ut corrigas*;  
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 mar our selves. Conform thy self then to thy present fortune, and cut thy coat according to thy cloth, † *Ut quimus (quod aium) quando quod volumus non licet*, Be contented with thy loss, 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.

And as he that is \* invited to a feast, eats what is set before him, and looks for no other, enjoy that thou hast, and ask no more of God than what he thinks fit to bestow upon thee. *Non cuius contingit adire Corinthum*, we may be all Gentlemen, all *Cato's*, or *Lalio*, as *Tully* telleth us, all honourable, illustrious and serene, all rich; but because mortal men want many things, \* Therefore, saith *Theodo-* *ret*, bath God diversly distributed his gifts, wealth to one, skill to another, that rich men might encourage and set poor men a work, poor men might learn several trades to the common good. As a piece of *Arras* is composed of several parcels, some wrought of silk, some of gold, silver, crewel of divers colours, all to serve for the exornation of the whole: *Mundi* is made of divers discords, and keyes, a total summ of many small numbers; so is a Common-wealth of several unequal trades and callings. † If all should be *Crass* and *Darii*, all idle, all in fortunes equal, who should till the land? As \* *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 several 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 all other things. The earth yields nourishment to vegetables, sensible creatures feed on vegetables, 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 duly considered as they ought, there is no such cause of so general discontent, 'tis not in the matter it self, but in our mind, as we moderate our passions and esteem of things. *Nihil aliud necessarium ut sis miser* (saith *Car-* *dan*) *quam ut te miserum credas*, Let thy fortune be what it will, 'tis thy mind alone that makes thee poor or rich, miserable or happy. *Vidi ego* (saith divine *Seneca*) *in villa hilaris & amena mætos, & mediâ solitudine occupatos; non locus sed animus facit ad tranquillitatem*. I have seen men miserably dejected in a pleasant Village, and some again, well occupied and at good ease in a solitary desert. 'Tis the mind not the place causeth tranquillity, and that gives true content. I will yet add a word or two for a Corollary. Many rich men, I dare boldly say it, that lye on down-beds, with delicacies pampered every day, in their well furnished houses, live at less hearts ease, with more anguish, more bodily pain, and through their intemperance more bitter hours, than many a prisoner or gally-

† *Seneca*. gally-slave; † *Maccenas in plumâ, æquè vigilat ac Regulus in dolio*: those poor starved *Hollanders* whom † *Bartison* their Captain left in *Nova Zembla*, An. 1596. or those \* eight miserable Englishmen that were lately left behind, to winter in a srove in *Greenland* in 77. deg. of lat. 1630. so pittingly forsaken and forced to shift for themselves in a vast dark and desert place, to strive and struggle with hunger, cold, desperation, and death it self. 'Tis a patient and quiet mind (I say it again and again) gives true peace and content. So for all other things, they are as old *Chremes* told us, as we use them.

c *Heautontimoroumenos*. Act. 1. Sc. 2.

*Parentes, patriam, amicos, genus, cognatos, divitias,*

*Hac perinde sunt ac illius animus qui ea possidet;*

*Qui uti scit, ei bona; qui utitur non recte, mala.*

Parents, friends, fortunes, countrey, birth, alliance, &c. ebb and flow with our conceit; please or displease, as we accept and construe them, or apply them to our selves. *Faber quisque fortuna sua*, and in some sort I may truly say, prosperity and adversity are in our own hands. *Nemo leditur nisi à seipso*, and which *Seneca* confirms out of his judgement

† *Epist. 98*. and experience, † *Every mans mind is stronger than fortune, and leads him to what side he will; a cause to himself 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 prefer before prosperity; of two extremes it is the best. *Luxuriant animi rebus plerumque secundis*, men in prosperity forget God and themselves, they are besotted with their wealth, as birds with heabane: \* miserable if fortune forsake them, but more miserable if she tarry and overwhelm 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 tyrannical oppressours, &c. they cannot moderate themselves, they become monsters, odious, harpyes, what not? *cum triumphos, opes, honores adepti sunt, ad voluptatem & otium deinceps se convertunt*: 'twas † *Cato's* note, they cannot contain. For that cause belike,

† *Plutarch*. vit. ejus.  
\* *Hor. epist.* lib. 1. ep. 12.

\* *Eutrapilus* cuicunque 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 and wealth to make him brave:

Because now rich he would quite change his mind,

Keep whores, fly out, set honesty behind.

On the other side, in adversity many mutter

and repine, despair, &c. both bad I confess,

*Et ut calcens olim*

*Si pede major erit, subvertet: si minor, uret.* As a shoo too big or too little, one pincheth, the other sets the foot awry, *sed è malis minimum*. If Adversity hath killed his thousand, prosperity hath killed his ten thousand: therefore Adversity is to be preferred; *hac frano indiget, illa solatio: illa fallit, hac instruit*: The one deceives, the other instructs: the one miserably happy, the other happily miserable: and therefore many Philosophers have voluntarily fought 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*. Adversity 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 *Hierom's* words, *I i Epist. lib. 3. vit. Paul. Ermit. Libet eos nunc interra- ven, they are rich and go to hell.*

*ant, qui uno filo villarum ponunt precia, hanc sibi modo quid usquam defuit? vos gemma bibitis, ille cotaxus manibus nativæ satisficit; ille pauper paradisum capit; vos avaros gelundæ suscipiunt.*

## MEMB. 4.

Against servitude, loss of liberty, imprisonment, banishment.

Servitude, loss of liberty, 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 than slavish imprisonment, to maintain their state and greatness, they never come abroad. *Alexander* was a slave to fear, *Cæsar* of pride, *Vespasian* to his money, (*nihil enim refert, verum sis servus an hominum*.) *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 calls it, a continual slavery, to be so captivated by vices; and who is free? Why then dost thou repine? *Satis est potens, Hierom* saith, *qui servire non cogitur*. Thou carriest no burdens, thou art no prisoner, no drudge, and thousands want that liberty, those pleasures which thou hast. Thou art not sick, and what wouldst thou have? But

211

g *Hor.*h *Balth. 21*i *Epist. lib.*

3. vit.

Paul. Er-

mit. Libet

eos nunc

interra-

ven, they

are rich

and go to

hell.

marmori-

bus vesti-

ant, qui

uno filo

villarum

ponunt

precia,

hanc sibi

modo quid

usquam

defuit?

vos gemma

bibitis,

ille cotaxus

manibus

nativæ

satisficit;

ille pauper

paradisum

capit;

vos avaros

gelundæ

suscipiunt.

† *Satur. 12.*11. *Alina*

libidini

servit, ali-

ne ambiti-

oni, omnis

spei, omnis

timori.

\* *Nat. l. 3.*

nitimur

212

k Confol.  
L. 5.10 Gene-  
roſi, quid  
eſt vita  
niſi carcer  
animi?m Herba-  
ſtilia.n Vertoman-  
nus navig.  
l. 2. c. 4.  
Commercia  
in mundi-  
nis noſtra  
hora ſecun-  
da, obui-  
mies qui  
ſolent in-  
terditi  
aſſus exer-  
cent.o ubi vo-  
lunt con-  
templari  
quam in  
ſolitudine?  
aut ſolitu-  
dinem ſol-  
am quam in  
quæſtione?  
\* Alex. ab  
Alex. gen.  
div. lib. 1.  
cap. 2.p Ps. 76.  
non ita  
laudatur  
Joſeph cum  
fragmenta  
distribu-  
rit, ac quam  
carcerem  
habuit.

nitimur in vetitum, we muſt all eat of the for-  
bidden fruit. Were we injoyed to go to ſuch  
and ſuch places, we would not willingly go:  
but being barred of our liberty, this alone  
torments our wandring ſoul that we may not  
go. A Citizen of ours, ſaith *k Cardan*, was  
ſixty years of age, and had never been forth  
of the walls 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 be-  
ing denyed, *dolore confectus mortem obiit*, he  
dyed for grief.

What I have ſaid of ſervitude, I ſay again of  
imprisonment, We are all priſoners. <sup>1</sup> What  
is our life but a priſon? We are all imprifoned  
in an Iſland. 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 fain go ſee  
what is done in the Moon. In *m Muſcovy*  
and many other northern parts, all over *Sean-  
dia* they are imprifoned half the year in  
ſtoves, they dare not peep out for cold. At  
*Aden* in *Arabia* they are penned in all day  
long with that other extream of heat, and  
keep 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 ſeek: Women  
keep in all winter, and moſt part of ſummer  
to preſerve their beauties; ſome for love of  
ſtudy: *Demosthenes* ſhaved his beard becauſe  
he would cut off all occaſion from going  
abroad: how many Monks and Friars, An-  
chorites, abandon the world? *Monachus* in  
urbe, *piscis* in arido. Art in priſon? Make  
right uſe of it and mortifie thy ſelf; <sup>2</sup> *Where*  
*may a man contemplate better than in ſolita-  
rinity, or ſtudy more than in quietneſs?* Ma-  
ny worthy men have been imprifoned all their  
lives, and it hath been occaſion of great ho-  
nour and glory to them, much publick good  
by their excellent meditation. <sup>3</sup> *Ptolomeus*  
King of *Egypt*, cum viribus attenuatis inſir-  
mâ valetudine laboraret, miro diſcendi ſtudio  
affectus, &c. now being taken with a grie-  
vous infirmity of body that he could not ſtir  
abroad, became *Strato's* ſcholar, ſell hard to  
his book, and gave himſelf wholly to contem-  
plation, and upon that occaſion (as mine au-  
thor adds) *pulcherrimum regia opulentia mo-  
numentum*, &c. to his great honour built  
that renowned Library at *Alexandria*, where-  
in were 40000 volumes. *Severinus Boethius*  
never writ ſo elegantly as in priſon, *Paul* ſo  
devoutly, for moſt of his *Epistles* were dicta-  
ted in his hands: *Joſeph*, ſaith *p Auſtin*, got  
more credit in priſon, than when he diſtributed  
corn, and was Lord of *Pharaoh's* houſe. It  
brings many a lewd riotous fellow home, ma-  
ny wandring rogues it ſettles, that would  
otherwiſe have been like raving Tygers, rui-  
ned themſelves and others.

Baniſhment is no grievance at all, *Omne ſo-  
lum forti patria*, &c. & *patria eſt ubicunque  
bene eſt*, That's a mans Countrey where he is

well at eaſe. Many travel for pleaſure to  
that City, ſaith *Seneca*, to which thou art ba-  
niſhed, and what a part of the Citizens are  
ſtrangers born in other places? <sup>4</sup> *Incolentibus*  
*patria*, 'tis their Countrey 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 loath to depart. 'Tis no  
diſparagement to be a ſtranger, or ſo irkſome  
to be an exile. <sup>5</sup> *The rain is a ſtranger to*  
*the earth, rivers to the ſea, Jupiter in E-  
gypt, the Sun to us all. The Soul is an alien*  
*to the Body, a Nightingale to the air, a Swal-  
low in an houſe, and Ganymede in heaven, an*  
*Elephant at Rome, a Phoenix in India;* and  
ſuch things commonly pleaſe us beſt, which  
are moſt ſtrange and come fartheſt off. Thoſe  
old *Hebrews* eſteemed the whole world *Gen-  
tiles*; the *Greeks* held all *Barbarians* but  
themſelves; our modern *Italians* account of  
us as dull *Transalpines* by way of reproach,  
they ſcorn thee and thy Countrey which thou  
ſo much admireſt. 'Tis a childiſh humour  
to hone after home, to be diſcontent at that  
which others ſeek; to prefer as baſe *Iſlanders*  
and *Norwegians* do, their own ragged Iſland  
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 ſeaſide, feed on fiſh,  
drink water: and yet theſe baſe people ac-  
count themſelves ſlaves in reſpect, when they  
come to *Rome*. *Ita eſt proſectio* (as he con-  
cludes) *multis fortuna parcit in pœnam*, So  
it is, Fortune favours ſome to live at home, to  
their further puniſhment; 'tis want of judge-  
ment. All places are diſtant from heaven  
alike, the Sun ſhines happily as warm in one  
City as in another, and to a wiſe man there  
is no difference of climes: friends are every-  
where to him that behaves himſelf well, and  
a Prophet is not eſteemed in his own Coun-  
treys. *Alexander*, *Caſar*, *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*, *Cada-  
muſtus*, *Columbus*, *Americus Veſputius*, *Vaſcus*  
*Gama*, *Drake*, *Candiſh*, *Oliver Anort*, *Schou-  
tien*, got all their honour by voluntary expe-  
ditions. But you ſay ſuch mens travel is vo-  
luntary; we are compelled, and as malefa-  
ctors muſt depart: yet know this of <sup>6</sup> *\* Plato* to  
betray, *ultori Deo ſumma cura peregrinus eſt*,  
God hath an eſpecial care of ſtrangers, and  
when he wants friends and allies, he ſhall de-  
ſerve better and find more favour with God  
and men. Beſides the pleaſure of peregrina-  
tion, variety of objects will make amends;  
and ſo many nobles, *Tully*, *Ariſtides*, *The-  
miſtocles*, *Theſeus*, *Codrus*, &c. as have been  
baniſhed, will give ſufficient credit unto it.  
Read *Pet. Alcionius* his two books of this  
ſubject.

q Boethius.

† Philo-  
ſtratus in  
deliciis.  
Petrus in  
ſunt imbra  
in terra &  
ſolus in  
mari.  
Jupiter  
apud E-  
gyptos, ſol  
apud ehe-  
nes; hoſpas  
anima in  
corpore,  
luſcinia in  
aere, hi-  
rundo in  
domo, Ga-  
nymedes  
caſio, &c.\* Lib. 16.  
cap. 1. Na-  
lam fragm  
habent, po-  
tus ex im-  
bra: Et  
he gentes ſi  
vincantur  
&c.\* Lib. 5.  
de legibus.  
Cumque  
cognatis  
carcat &  
amicis, ma-  
jorem apud  
deos & apud  
homines  
miſericor-  
diam inven-  
tar.

MEMB.

## MEMB. 5.

Against sorrow for death of friends or otherwise, vain fear, &c.

**D**eath and departure of friends are things generally grievous, *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 terribilissimum, the last and the greatest terror, most irksome and troublesome unto us. *† Homo toties moritur, quoties amittit suos.* And though we hope for a better life, eternal happiness, after these painful and miserable dayes, yet we cannot compose our selves willingly to dye; the remembrance of it is most grievous unto us, especially to such who are fortunate and rich: they start at the name of death, as an horse at a rotten post. Say what you can of that other world, with *† Metexuma* 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 loss of a dear friend they will cry out, roar, and tear their hair, lamenting some months after, houlung *O Hone*, as those Irish women, and *† Greeks* at their graves, commit many undecent actions, and almost go besides themselves. My dear father, my sweet husband, mine only brother's dead, to whom shall I make my moan?

O me miserum!

*Quis dabit in lachrymas fontem, &c.*

What shall I do?

*† 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 son:

*† Nunc vivo, nec adhuc homines lucemque relinquo,*

*Sed linguam*

And *Pompey's* wife cryed out at the news of her husbands death,

*† Turpe mori post te solo non posse dolore.*

*Violenta luctu & nescia tolerandi,*

*† Tacitus* of *Agrippina*, not able to moderate her passions. So when she heard her son was slain, she abruptly broke off her work, changed countenance and colour, tore her hair, and fell a roaring down-right,

*Subitus misere color ossa reliquit,*  
*Excussi manibus radii, revolutaque pensa:*  
*Evolat infelix & faminto ululatu*

*Scissa comam*

Another would needs run upon the swords point after *Euryalus* departure,

*† Fugite me, si qua est pietas, in me omnia tela Conspicite o Rutili;*

O let me dye, some good man or other make an end of me. How did *Achilles* take on for *Patroclus* departure? A black cloud of sor-

rows overshadowed him, saith *Homer*. *† Jacob* rent his clothes, put sack-cloth about his loins, sorrowed for his son a long season; and could not be comforted, but would needs go down into the grave unto his son; *Gen. 37. 37.* Many years after, the remembrance of such friends, of such accidents, is most grievous unto us, to see or hear of it, though it concern not our selves but others. *Scaliger* saith of himself, that he never read *Socrates* death, in *Plato's Phædon*, but he wept: *† Austin* shed a *Confess.* tears when he read the destruction of *Troy*. *† 1.* 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, brooks, woods, hills, musick, dancing, &c. all this is but vanity and loss of time, as I have sufficiently declared.

*† dum bibimus, dum fertur, unguenta, † J. J. in. puellas*

*Poscimus, obrepit non intellecta senectus.*

Whil'st we drink, prank our selves, with wenches dally,

Old age upon's at unawares doth fall.

As *Alchymists* spend that small modicum they have to get gold, and never find it, we lose and neglect eternity, for a little momentary pleasure which we cannot enjoy, nor shall ever attain to in this life. We abhor death, pain, and grief, all, and yet we will do nothing of that which should vindicate us from, but rather voluntarily thrust our selves upon it. *† The*

*lascivious* prefers his whore before his life, or good estate; an angry man his revenge: a *curios* parasite his gut; ambitious, honours; covetous, wealth; a thief his booty; a souldier his spoil; we abhor diseases, and yet we pull them upon us. We are never better or freer from cares than when we sleep, and yet, which we so much avoid and lament, death is but a perpetual 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, 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: *† 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*

*jam hora est hinc abire, &c. & Comedi ad satietatem, gratias me offendit; parcus edi, non est expleta desiderium; venter dist-*

M m

fasting,

214

† *Bern. 12. med. detan-  
tilla leti-  
tia, quan-  
ta tristi-  
tia; post  
tantam vo-  
luptatem  
quam gra-  
vis mis-  
eria?*

fasting; If I live honest, I burn in lust; If I take my pleasure, I tire and starve my self, and do injury to my body and soul. † *Of so small a quantity of mirth, how much sorrow? after so little pleasure, how great misery?* 'Tis both wayes troublesome to me, to rise and go to bed, to eat and provide my meat; cares and contentions attend me all day long, fears 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 Symeon 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 qua ad beatam vitam adiutum aperit,* 'tis a blessed hour that leads us to a blessed life; and blessed are they that dye in the Lord. But life is sweet, and death is not so terrible in it self as the concomitants of it, a loathsome disease, pain, horror, &c. and many times the manner of it, to be hanged, to be broken on the wheel, to be burned alive. † *Servetus* the heretick, that suffered in Geneva, when he was brought to the stake, and saw the executioner come with fire in his hand, *homo viso igne tam horrendum exclamavit, ut universum populum perterrefecerit, roared so loud, that he terrified the people.* An old *Strick* would have scorned this. It troubles some to be unburied, or so:

*— nocte optima mater  
Condet humi, patriove onerabit membra se-  
pulchro;  
Alitibus linquere feris, & gurgite mersum  
Unda feret, piscesque impasti vulnera lam-  
bent:*

Thy gentle parents shall not bury thee,  
Amongst thine Ancestors entomb'd to be,  
But feral fowl thy carcass shall devour,  
Or drowned corps hungry fish maws shall  
scoure.

As *Socrates* told *Crito*, it concerns me not what is done with me when I am dead; *Facilis iactura sepulchri:* I care not so long as I feel it not; let them set mine head on the pike of *Tenarissa*, and my quarters in the four parts of the world,

*— pascam licet in cruce corvos,  
let Wolves or Bears devour me;*

c Luc.

*— \* Caelo tegitur qui non habet urnam,*  
The Canopy of heaven covers him that hath notomb. So likewise for our friends, why should their departure so much trouble us? They are better as we hope, and for what then dost 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 solemnity.

† *Il. 9. Ho-  
mer.*

† *Sed sepelire decet defunctum, pectore forti,  
Constantes, unumque diem fletui indul-  
gentes.*

*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* himself wept for *Sar-*

*pedon*, 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 cuius contingit*, it takes away mercy and pity, not to be sad; 'tis a natural passion to weep for our friends, an irresistible passion to lament and 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 tears,

— † *est quadam flere voluptas,*

*Expletur lachrymis egeriturque dolor:*  
yet after a days mourning or two, comfort thy self for thy heaviness, *Eccles. 38. 17. † Non decet defunctum ignavo quaestu prosequi;* 'twas *Germanicus* advice of old, that we should not dwell too long upon our passions, to be desperately sad, immoderate grievers, to let them tyrannize, there's *indolentia 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 he is so? Not to be sad, but why is he sad? Not to fear, but wherefore is he afraid? I require a moderation as well as a just reason.

† The *Romans* and most civil Commonwealths have set a time to such solemnities, they must not mourn after a set day, or if in a family a child be born, a daughter or son 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 funeral pomp, complaints and tears? When *Socrates* was dying, his friends *Apolodorus* and *Crito* with some others, were weeping by him, which he perceiving, asked them what they meant: *For that very cause he put all the women out of the room, 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 heir, that no funeral should be kept for him, no man should lament: But as at a wedding, musick and minstrels to be provided; and instead of black mourners he took order, \* that twelve virgins clad in green should carry him to the Church. His will and testament was accordingly performed, and he buried in *S. Sophies Church*. † *Tully* was much grieved for his daughter *Tulliola's* death at first, until such time that he had confirmed his mind with some Philosophical precepts, then he began to triumph over fortune and grief, and for her reception into heaven to be much more joyed than before

*—* *h. Lib. de consol. i. Præceptis philosophia confirmatus adversus omnem fortune vim, & te consecratâ in calumpnia receptâ, tantâ affectus lætitiâ sum ac voluptate, quantam animo capere possum, ac exultare plane mihi videtur, victorque de omni dolore & fortuna triumphare.*

† *Consol. ad polon. non est libertate nostra passum non dolere, misericordiam abolit, &c.*

† *Ovid. 4. Trist.*

† *Tacitus. lib. 4.*

\* *Lib. 9. cap. 9. de civitate Dei.*

Non quero cum irascatur sed cur, non atrum sit tristitia sed unde, non atrum timeat sed quid timeat.

† *Festus verbo minuitur. Latini dies indicibatur cum liberi nascantur, cum frater abiret, amicus ab hospitio capere domum rediret, paulla disponitur.*

† *Ob hanc causam mulieres ablegantur ne talia facerent; nos hæc audientes erubescimus & desistimus à lacrymis.*

† *Lib. 1. class. 8. de clariss. jurisconsultis Patavinis.*

\* *12. Ienap. te paulla à militia viridibus pan-*

he

he was troubled for her loss. If an heathen man could so fortifie himself from Philosophy, what shall a Christian from Divinity? Why dost thou so macerate thy self? 'Tis an inevitable chance, the first statute in *Magna Charta*, an everlasting Act of Parliament, all must die.

*Constat aeternā positumq; lege est;  
Ut constet genitum nihil.*

It cannot be revoked, we are all mortal, and these all-commanding gods and princes die like men: † — involvit humile pariter & celsum caput, aequatque summis infima. O weak condition of humane estate, *Sylvius* exclaims:

<sup>1</sup> *Ladislavus* King of *Bohemia* 18 years of age, in the flower of his youth, so potent, rich, fortunate and happy, in the midst of all his friends, amongst so many Physicians, now ready to be married, in 36 hours sickned and died. We must so be gone sooner or latter all, and as *Calliopeus* in the Comedy took his leave of his Spectators and Auditors,

*Vos valete & plaudite, Calliopeus recensui.* must we bid the world farewell, (*Exit Calliopeus*) and having now plaid our parts, for ever be gone. Tombs and monuments have the like fate, *data sunt ipsi quoque fata sepulchris*, Kingdoms, Provinces, Towns, and Cities have their periods, and are consumed. In those flourishing times of *Troy*, *Mycene* was the fairest City in *Greece*, *Gracia cunctis imperabat*, but it alas, and that *Affyrian* *Ninive* are quite overthrown: The like fate hath that *Egyptian* and *Beotian* *Thebes*, *Delos*, *commune Graecia conciliabulum*, the common council-house of *Greece*, † and *Babylon* the greatest City that ever the Sun shone on, hath now nothing but walls, and rubbish left.

*\* Quid Pandionia restat nisi nomen Athenae?* Thus † *Pausanias* complained in his times. And where is *Troy* it self now, *Persopolis*, *Carthage*, *Cizicum*, *Sparta*, *Argos*, and all those *Grecian* Cities? *Syracuse* and *Agri-gentum*, the fairest Towns in *Sicily*, which had sometimes seven hundred thousand inhabitants, are now decayed: the names of *Hieron*, *Empedocles*, &c. of those mighty numbers of people, only left. One *Anacharsis* is remembered amongst the *Scythians*; the world it self must have an end: And every part of it. *Cetera igitur urbes sunt mortales*, as *Peter* † *Gillius* concludes of *Constantinople*, *hec sane quamdiu erunt homines, futura mihi videtur immortalis*; but 'tis not so: nor fire, nor strength, nor Sea nor land can vindicate a City, but it and all must vanish at last. And as to a traveller great mountains seem plains afar off, at last are not discerned at all; Cities, men, monuments decay.

— *nec solidis prodest sua machina terris*, the names are only left, those at length forgotten, and are involved in perpetual night.

<sup>o</sup> Returning out of *Asia*, when I sailed from *Aegina* toward *Megara*, I began (saith *Servius Sulpitius* in a consolatory Epistle of his to *Tully*) to view the country round about. *Aegina* was behind me, *Megara* before, *Pyræus*

on the right hand, *Corinth* on the left, what flourishing Towns heretofore, now prostrate and overwhelmed before mine eyes? I began to think with my self, *Alas*, why are we men so much disquieted with the departure of a friend, whose life is much shorter? When so many goodly Cities lye buried before us. Remember *O Servius*, thou art a man; and with that I was much confirmed, and corrected my self. Correct then likewise, and comfort thy self in this; that we must necessarily dye; and all dye, that we shall rise again: as *Tully* held; *Jucundiorque multo congressus noster futurus, quam insuavis & acerbus digressus*, Our second meeting shall be much more pleasant, than our departure was grievous.

I but he was my most dear 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 *Seneca*, to confess it, in such a tempest as this to have but one anchor, go seek another: and for his part thou dost him great injury to desire his longer life. Wilt thou have him crazed and sickly still, like a tired traveller that comes weary to his Inn; begin his journey afresh, or to be freed from his miseries? thou hast more need rejoice that he is gone. Another complains of a most sweet wife, a young wife, *Nondum sustulerat flavum Proserpina crinem*, such a wife as no mortal man ever had, so good a wife, but she is now dead and gone, *lethaeoque jacet condita sarcophago*. I reply to him in *Seneca's* words, if such a woman at least ever was to be had, He did either so find or make her; if he found her, he may as happily find another; if he made her, as *Critobulus* in *Xenophon* did by his, he may as good cheap inform another, & bona tam sequitur, quam bona prima fuit: he need not despair, so long as the same master is to be had. But was she good? Had she been so tried peradventure as that *Ephesian* widow in *Petronius*, by some swaggering souldier, she might not have held out. Many a man would have been willingly rid of his: before thou wert bound, now thou art free; 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 pretty child;

† *Impube pactus quale vel impia  
Moliret Thracum pectora*

— He now lyes asleep,

Would make an impious *Thracian* weep.

Or some fine daughter that dyed 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 alwayes? *Julius Caesar*, *Augustus*, *Alcibiades*, *Galen*, *Aristotle*, lost their fathers young. And why on the

M m 2

215

*Quam tot  
opidoram  
cadavera  
aut delect  
projecta  
jacent.*

† *Hic. l. i.  
Od. 24.  
q. De remedi  
toruit.*

*Exhibet  
tantatem  
peste quod  
ad anam  
anchoram  
habas.  
V'is a-  
gram, &  
morbidum;  
pridan-  
dam —  
gaude postea  
us quod  
his malis  
liberatus  
fuit.*

*bonam aut  
invenisti,  
aut sic  
fecisti; si  
invenisti;  
altam ha-  
bere te  
posse ex hoc  
intelliga-  
mus; si se-  
cris, bene  
spere, salu-  
vus est ar-  
rister.*  
*u Scalti est  
compedes  
licet avertat  
amar.*

† *ut  
num vi-  
natum, ari-  
sta sicari,  
sic homines  
mori.*  
*k Boeth. l. 2.  
met. 3.  
† Boeth.*

*l Nic. Hen-  
sel. Bra-  
sag. f. 47.  
in Twenty  
when pre-  
sent.  
n To Mag-  
dalen the  
daughter  
of Charles  
the se-  
venth of  
France.  
Obiit no-  
tisque di-  
stis, &c.*

*\* Affyrio-  
ram regio  
fanditis  
delata.*

† *Omnium  
quod an-  
quam Sol  
aspexit ar-  
blam ma-  
xima.  
\* Ovid.  
† Arcad.  
lib. 8.*

† *Presat.  
Ther.  
Constanti-  
nop.*

*d Epist.  
Tull. l. 3.*

other side shouldst thou so heavily take the death of thy little son?

\* Virg. 4.  
c. 45.

\* Num quia nec fato, meritâ nec morte peribat,

Sed miser ante diem

\* Cap. 19.  
Si id su-  
des at u-  
xor, amici,  
liberi per-  
ituro vi-  
vant, stul-  
tus es.

he dyed before his time perhaps, not yet come to the solstice of his age, yet, was he not mortal? Hear that divine \* Epictetus, If thou covet thy wife, friends, children should live alwayes, thou art a fool. He was a fine child indeed, dignus Apollineis lachrymis, a sweet, a loving, a fair, a witty child, of great hope, another Eteoneus, whom Pindarus the Poet, and Aristides the Rhetorician so much lament; but who can tell whether he would have been an honest man? He might have proved a thief, a rogue, a spendthrift, a disobedient son, vexed and galled thee more than all the world beside, he might have wrangled with thee and 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 Dies  
quos dili-  
git pre-  
tus rapti,  
Menan.  
y Consol. ad  
Apol. Apol-  
losius fili-  
us tuus in  
flore decer-  
sit, ante  
nos ad a-  
tuitatem  
digressus,  
tanquam  
e convulso  
abitus,  
priusquam  
in errorem  
aliquem e-  
temulorum  
incidit, et  
quales in  
longâ si-  
necula acci-  
dere solent.  
z Tom. 1.  
Tract. de  
luctu.  
Quid ne  
mors tua  
miserum  
vocas, qui  
te sum mul-  
to felicior  
er? aut  
quid accibi  
mibi putas  
contigisse?  
an quia  
non sum  
malus si-  
nex, ut tu  
facile rago-  
sus, inco-  
rus, &c.  
O domine  
quid tibi  
videtur in  
vita boni?  
nimirum  
amicitias,  
cuius, &c.  
Longi melius non scire, quam idere, non scire, &c.  
Gaude potius quod morbus & fides effugerim, anorem ani-  
mi, &c. Epictetus quid prodest, quid lachryme, &c. + Virgil.  
+ Ilor.

\* flower of his youth, as if he had risen, faith 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 sinful, more to answer he would have had. If he was naught, thou maist be glad he is gone: if good, be glad thou hadst such a son. Or art thou sure he was good? It may be he was an hypocrite as many are, and howsoever he spake thee fair, peradventure he prayed amongst the rest that Scaro 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 fair Manors after his decease. Or put case he was very good, suppose the best, may not thy dead son expostulate with thee, as he did in the same

\* Lucian, Why dost thou lament my death, or call me miserable, that am much more happy than thy self? what misfortune is befalln me? Is it because I am not bald, crooked, old, rotten, as thou art? What have I lost, some of your good cheer, gay clothes, musick, singing, dancing, kissing, merry meetings, thalami lumbentias, &c. is that it? Is it not much better not to hunger at all than to eat: not to thirst than to drink to satisfy thirst: not to be cold than to put on clothes to drive away cold? Thou had more need rejoyce that I am freed from diseases, agues, cares, anxieties, livor, love, covetousness, hatred, envy, malice, that I fear no more thieves, tyrants, enemies as you do.

+ Id 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.

\* Summum nec optes diem nec metuas, 'tis to no purpose.

Longi melius non scire, quam idere, non scire, &c. Gaude potius quod morbus & fides effugerim, anorem ani-  
mi, &c. Epictetus quid prodest, quid lachryme, &c. + Virgil.  
+ Ilor.

Excessi è vita arumque facilisque luctusque,  
Ne peiora ipsâ morte dehinc videam,  
I left this irksome life with all mine heart,  
Left worse than death should happen to my part.

+ Cardinal Brundisius caused this Epitaph in Rome to be inscribed on his tomb, to shew his willingness to dye, and tax 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 amissimus, 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 and 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 otherwise is an intemperate, a weak, a silly, and undiscereet man. Though Aristotle deny any part of intemperance to be conversant about sorrow, I am of \* Seneca's mind, he that is wise is temperate, and 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 \* Thracians wept still when a child was born, feasted and made mirth when any man was buried: and so should we rather be glad for such as dye well, that they are so happily freed from the miseries of this life. When Eteoneus that noble young Greek was so generally lamented by his friends, Pindarus the Poet feigns 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 or Acheron, sed gloriosus & senis expert heros, he lives for ever in the Elysian fields. He now enjoys that happiness, which your great Kings so earnestly seek, and wears that garland for which ye contend. If our present weakness is 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 countrey men go to playes: do something or other, let it not transpore thee, or by b premeditation make such accidents familiar, as Ulysses that wept for his dog, but not for his wife, quod paratus esset animo obfirmato, (Plut. de anim. tranq.) accustom thy self, and harden before hand by seeing other mens calamities, and applying them to thy present estate:

Prævisum est levius quod fuit ante malum.  
I will conclude with + Epictetus, If thou lovest a pot, remember 'tis but a pot thou lovest, and thou wilt not be troubled when 'tis broken: If thou lovest a son or wife, remember they were mortal, and thou wilt not be so impatient. And for false fears and all other fortune inconveniencies, mischances, calamities, to resist and prepare our selves, not to faint is best; \* Scilicet est timere quod vitari non potest, 'tis a folly to fear that which cannot be avoided, \* Seneca.

+ Chyrenus  
delicias  
Europæ.

a Sardus  
de mor.  
gen.

b Præ-  
dicatione  
facilem  
reddere  
quem per  
casum.  
Plutarchus  
consolatione  
ad Apollon-  
ium.  
Assuere  
nos casibus  
debemus.  
Tull. lib. 3.  
Tusculan.  
quest.  
+ Cap. 8.  
Si ollam  
diligas,  
memento  
te ollam  
diligere,  
non potur-  
us es  
habere  
confractâ  
si filium  
aut uxorem,  
memento  
bo-  
nium a  
te diligi,  
&c.  
+ Seneca.

avoided, or to be discouraged at all.

*c. Boeth. l. 1. 1. Nam quisquis trepidus pavet vel optat,  
Abiecit clypeum, locoque motus  
Nellit qui valeat trahi catenam.*

For he that so faints or fears, and yields to his passion, flings away his own weapons, makes a cord to bind himself, and pulls a beam upon his own head.

## MEMB. 6.

*Against Envy, Livor, Emulation, Hatred, Ambition, Self-love, and all other affections.*

*d. Qui invidiam ferre non potest, ferre contempnam cogitur.*  
† *Tir. Hicaut.*  
**A**gainst those other <sup>d</sup> passions and affections, there is no better remedy, than as Mariners when they go to Sea, provide all things necessary to resist a tempest; to furnish our selves with Philosophical and Divine precepts, other mens examples, † *Periculum ex aliis facere, sibi quod ex usu fiet*: To ballance our hearts with love, charity, meekness, patience, and counterpoise those irregular motions of envy, livor, spleen, hatred, with their opposite virtues, as we bend a crooked staff another way, to oppose † *sufferance to labour, patience to reproach, bounty to covetousness, fortitude to pusillanimity, meekness to anger, humility to pride, to examine our selves for what cause we are so much disquieted, on what ground, what occasion, is it just or feigned? 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 arumnam ferat, Pericla, damna, exilia peregrè rediens semper cogitet, Aut filii peccatum, aut uxoris mortem, aut morbum filia, communia esse hac: fieri posse, ut ne quid animo sit novum.* To make them familiar, even all kind of calamities, that when they happen, they may be less troublesome unto us. In secundis meditare, quo pacto feras adversa, or out of mature judgement to avoid the effect, or disannul the cause, as they do that are troubled with tooth-ache, pull them quite out.

† *Alciat. Embl.*  
† *Ut vivat castor, sibi testes amputat ipse; Tu quoque signa nocent, abice, tutus eris.*  
The Beaver bites off's stones to save the rest:

Do thou the like with that thou art oppressed.

Or as they that play at wasters, exercise themselves by a few cudgels how to avoid an enemies blows: let us arm our selves against all such violent incurfions, 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 methinks should not be disquieted, but ready to receive all fortunes, encounters, and with that resolute Captain, come what may come, to make answer,

*\* non ulla laborum  
O virgo nova mi facies inopinatae surgit,  
Omnia percepi atque animo mecum ante  
peregi.*

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 Ar-  
mory have this inscription, *Happy is that Ci-  
ty which in time of peace thinks of war, a fit  
Motto for every mans private house: happy is  
the man that provides for a future assault. But  
many times we complain, 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  
Physiognomer, accusing him of it, froward  
and lascivious: but as he was Socrates, he did  
correct and amend himself. Thou art malici-  
ous, envious, covetous, impatient, no doubt,  
and lascivious, yet as thou art a Christian cor-  
rect and moderate thy self. 'Tis something I  
confess, and able to move any man, to see him-  
self contemned, obscure, neglected, disgraced,  
undervalued, <sup>d</sup> left behind, some cannot en-  
dure it, no not constant *Lipsius*, a man discreet  
otherwise, yet too weak and passionate in this,  
as his words express, *collegas olim, quos ego  
sine fremitu non intueor, nuper terra filios,  
nunc Maconates & Agrippas habeo*; — *summo jam monte potitos.* But he was much  
to blame for it, to a wise staid man this is  
nothing, we cannot all be honoured and rich,  
all *Cesars*; if we will be content, our present  
state is good; and in some mens opinion to be  
preferred. Let them go on, get wealth, of-  
fices, titles, honours, preferments, and what  
they will themselves, by chance, fraud, im-  
posture, simony, and indirect means, as too many  
do, by bribery, flattery, and parasitical insin-  
uation, by impudence, and time-serving, let them  
climb up to advancement in despite of virtue,  
let them go before, cross me on every side,  
† *me non offendant modo non in oculos incur-  
rant*, as he said, correcting his former error,  
they do not offend me, so long as they run not  
into mine eyes. I am inglorious and poor,  
composed in paupertate, but I live secure and  
quiet: they are dignified, have great means,  
pomp and state, they are glorious; but what  
have they with it? † *Envy, trouble, anxiety,*  
as much labour to maintain their place with  
credit, as to get it at first. I am contented  
with my fortunes, *spectator è longinquo*, and  
love, *Neptunum procul à terrâ spectare su-  
perentem*: he is ambitious, and not satisfied with  
his: but what <sup>b</sup> gets he by it? to have all his  
life laid open, his reproaches seen; not one of a  
thousand but he hath done more worthy of  
dispraise and animadversion, than commendation;  
no better means to help this, than to be  
private. Let them run, ride, strive as so ma-  
ny fishes for a crum, scrape, climb, catch, *Et omnes  
snach, cozen, colloque, temporize and fleire,*  
take all amongst them, wealth, honour, <sup>i</sup> and  
get what they can, it offends me not:*

————— <sup>k</sup> me

218

\* me mea tellus

*Lare secreto tutoque tegat,*  
I am well pleased with my fortunes,  
k Sen. Hor.  
1 Hor.

I have learned in what state soever I am, therewith to be contented, Phil. 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 bustle abroad, and seek about for preferment, tire my self, and trouble all my friends, *sed nihil labor tantus profecit; nam dum alios amicorum mors advocat, aliis ignotus sum, his invisus, aliis large promittunt, intercedunt illi mecum solliciti, hi vanâ spe lallant; dum alios ambio, hos capto, illis innotesco, etas perit, anni defluunt, amici fatigantur, ego deseror, & jam, mundi tatus, humanaque satur infidelitatis acquiesco.* And so I say still; although I may not deny, but that I have had some † bountiful patrons, and noble benefactors, *ne sim interrim ingratus*, and I do thankfully acknowledge it, I have received some kindness, *quod Deus illis beneficium rependat, sinon pro votis, fortasse pro meritis, more peradventure than I deserve, though not to my desire, more of them than I did expect, yet not of others to my desert; neither am I ambitious or covetous, all this while, or a Sufferer to my self; what I have said, without prejudice or alteration shall stand. And now as a mired horse that struggles at first with all his might and main to get out, but when he sees no remedy, that his beating will not serve, lyes still, I have laboured in vain, rest satisfied, and if I may usurp that of † Prudentius,*

*Inveni portum; spes & fortuna valet,  
Nil mihi vobiscum, ludite nunc alios.*

Mine haven's found, fortune and hope adieu,  
Mock others now, for I have done with you.

## MEMB. 7.

*Against Repulse, Abuses, Injuries, Contempts, Disgraces, Contumelies, Slanders, Scoffs, &c.*

I May not yet conclude, think to appease passions, or quiet the mind 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 aim at.

Repulse and disgrace are two main causes of discontent, but to an understanding man not so hardly to be taken. *Cæsar* himself hath been denied, = and when two stand equal in fortune, birth, and all other qualities alike, one of necessity must lose. Why shouldst thou take it so grievously? It hath been a familiar thing for thee thy self to deny others. If every man might have what he would, we should all be deified, Emperours, Kings, Prin-

ces; if whatsoever vain hope suggests, unfatiable appetite affects, our preposterous judgement thinks fit were granted, we should have another *Chaos* in an instant, a meer confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not always given by desert or worth, but for love, affinity, friendship, affection, = great mens letters, or as commonly they are bought and sold. \* Honours in Court are bestowed not according to mens virtues 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 own country-man relates) most part the matter is carryed by favour and grace; he that can get a great man to be his mediator, runs away with all the preferment. *In dignissimus plerumque praefertur, Vatinius Cætoni, illaudatus laudatissimo;*

*servi dominantur; aselli Ornantur phaleris, dephalerantur equi.*  
An illiterate fool fits in a mans seat, and the common people hold him learned, grave and wise: One professeth (\* *Cardan* well notes) for a thousand Crowns, but he deserves not ten, when as he that deserves a thousand cannot get ten. *Salarium non dat multis solum.* As good horses draw in Carts, as Coaches. And oftentimes, which *Machiavel* seconds, † *Principes non sunt qui ob insignem virtutem principatu digni sunt*, he that is most worthy wants employment; he that hath skill to be a Pilot wants a ship, and he that could govern a Common-wealth, a world it self, a King in conceit, wants means to exercise his worth, hath not a poor office to manage. And yet all this while he is a better man than is fit to reign, *etsi careat regno*, though he want a Kingdom, † than he that hath one, and knows not how to rule it; a Lion serves not always his keeper, but oftentimes the keeper the Lion, and as \* *Polydore Virgil* hath it, *multi reges ut pupilli ob infcitiam non regunt sed reguntur.* *Hieron* of *Syracuse* was a brave King, but wanted a Kingdom; *Persius* of *Macedon* had nothing of a King, but the bare 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 than 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 dayes to see a base impudent ass, illiterate, unworthy, unsufficient, to be preferred before his betters, because he can put himself forward, because he looks big, can bustle in the world, hath a fair outside, can temporize, colloque, insinuate, or hath good store of friends and money, whereas a more discrete, 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 discesse, &c.*

† The right honourable Lady Francis Countess Dowager of Exeter. The Lord Berkeley.

† Discription ejus in militem Christianum & Graeco. Engraven on the tomb of Fr. Puccius the Floristine in Rome. Chytrens in delictis.

Repulse. in Pederatus in 300 Lacedaemoniorum numerum non electus visus, gratulanti se dicenti civitatem habere 300 civis se meliores.

n Kissing goes by favour. *Amor Syl. de m. ser. curial.* Dantur honores in curiis non secundum honores & virtutes, sed ut quisque ditior est atque potentior, eo magis honoratur. † *Sextilius lib. 2. de ripab. Galorum.* Favore apud nos & gratia plerumque res agitur; & qui commodum aliis quam nati sunt intercessorem, aditum fere habent ad omnes praefecturas. \* *Impositus periti munus occupat, & sic apud vulgus habetur.* Ille proficitur mille coronatus, cum nec decem meretur; alius è diverso mille dignus, vix decem consequi potest. † *Epist. dedie. Zambro Bondemon-tio, & Cosmo Ractolain.* † *Quam is qui regnat, & regnandi sit imperitus.* \* *Lib. 22. hist.* † *Minibz locupletiores sunt in quibus ministratur.* † *Hor. l. 2. Sat. 5.* is

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, Melancthon, Lipsius, Budens, Cardan*, liv'd and dyed poor. *Gesner* was a silly old man, *baculo innixus*, amongst all those bustling Cardinals, swelling Bishops that flourished in his time, and rode on foot-clothes. It is not honestly, learning, worth, wisdom, 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.

o Solimon  
Eccl. 9.

\* *Casus plerumque ridiculus multos elevavit.*

11.  
\* Sat. Mi-  
nip.

'Tis fortunes doings, as they say, which made *Brutus* now dying exclaim, *O misera virtus, ergo nihil quam verba eras, atqui ego te tanquam rem exercebam, sed tu serviebas fortuna*. Believe it hereafter O my friends! Virtue serves fortune. Yet be not discouraged (O my well deserving spirits) with this which I have said, it may be otherwise, though seldom I confess, yet sometimes it is.

† Tule quid  
est apud  
Valent.  
Andream  
Apolog.  
manip. 5.  
apol. 39.

But to your farther content, I'll tell you a tale. In *Moronia pia*, or *Moronia felix*, I know not whether, nor how long since, nor in what Cathedral Church, a fat Prebend fell void. The carkas scarce cold, many suitors were up in an instant. The first had rich friends, a good purse, and he was resolved to out-bid any man before he would lose it, every 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 born, 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 Chymistry, and other rare inventions which he would detect to the publick good. The fifth was a painful 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 dyed in debt (for it, as they say) left a wife and many poor children. The seventh stood upon fair promises, which to him and his noble friends had been formerly made for the next place in his Lordships gift. The eighth pretended great losses, and what he had suffered for the Church, what pains 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 forreign Doctor, a late convert, and wanted means. The eleventh would exchange for another, he did not like the formers site, could not agree with his neighbours and fellows upon any terms, he would be gone. The twelfth and last was (a suitor in conceit) a right honest, civil, sober man, an excellent scholar, and such a one as lived private in the University, but he had neither means nor money to compass it; besides he hated all such courses, he could not speak for himself, neither had he any friends to sollicite 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 do, or on whom to bestow it, at the last, of his own accord, meer motion, and bountifull nature, gave it freely to the University student, altogether unknown to him but by fame; and to be brief, the Academical Scholar had the Prebend sent him for a present. The news was no sooner published abroad, but all good students rejoiced, 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, and said, *Nunc juvat tandem studiosum esse, & Deo integro corde servire*. You have heard my tale; but alas it is but a tale, a meer fiction, 'twas never so, never like to be, and so let it rest. Well, be it so then, they have wealth and honour, fortune and preferment, every man (there's no remedy) must scramble as he may, and shift as he can; yet *Cardan* comforted himself with this, *the star Fomahant would make him immortal*, and that after his decease his Books should be found in Ladies studies.

219

\* *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 shoes, hat, head-piece, breastplate, breeches, or holds his spear, but is neither able to wield the one, or wear the other; so wouldst thou do 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 snout? Thou art a brute. Like a bad actor (so *Plutarch* compares such men) in a Tragedy, *diadema fert, at vox non auditur*: Thou wouldst play a Kings part, but actest a Clown, speakest like an Ass. *Magna petis Phaeton & que non viribus istis*, &c. as *Jamez* and *John* the sons of *Zebedee* did ask they knew not what; *nescis temerarie nescis*; thou dost, as another *Sus-fenus*, overween thy self; thou art wise in thine own conceit, but in other more mature judgements altogether unfit to manage such a business. Or be it thou art more deserving than 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 have forgotten God and thy self, insulted over others, contemned thy friends, been a block, a tyrant, or a demi-god, *sequiturque superbia formam*: Therefore, saith *Chrysostome*, good men do not always find grace and favour, lest they should be puffed up with turgent titles, grow insolent and proud.

Injuries, abuses, are very offensive. 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*; at.

o Stella  
Fomahant  
immortal-  
tatem da-  
bit.

† Lib. de  
li. propriis  
\* Hor.

† Qui  
induit the-  
racem aut  
galeam,  
&c.

\* Lib. 4.  
de gubern.  
Dni. Quid  
est dignitas  
indigno  
nisi circen-  
sus aureus  
in naribus  
suis.  
p. in Lysar-  
dra.  
q. Ovid.  
Met.

\* Magistrat-  
us virum  
inducat.  
† Idio boni  
viri ali-  
quando  
gratiam  
non accipi-  
unt, ut in  
superbiam  
elevantur  
vanitate  
jactantia,  
ut altitudo  
maneris  
negligenti-  
ores effici-  
at.

220

u. *Alian.*x. *Injuria-*

rum remi-

dium est

oblivio.

y. *Mat. 18.*\* *Mat. 5.*

39.

Rom. 12.

17.

z. *Si tol-*

ras injuri-

am, villor

evadit qui

enim per-

nitiis priva-

tas est, non

est privatus

victoria in

hac Philo-

sophia.

† *Disperam*

nisi te ul-

tus facio:

*disperam*

nisi ut me

deinceps

amici effi-

cero.

\* *Joach.**Cammarus**Emili. 21.**cant. 1.*a. *Heliado-*

rus.

† *Reipsa*

reperi nihil

esse homini

melius ju-

cillitate &amp;

clementia.

*Ter. Adolph.*

'tis much better with patience to bear, or quietly to put it up. If an Als kick me, saith *Socrates*, shall I strike him again? and when his wife *Xantippe* stroke and misused him, to some friends that would have had him strike her again, he replied, that he would not make them sport, or that they should stand by and say *Eia Socrates, eia Xantippe*, as we do when dogs fight, animate them the more by clapping of hands. Many men spend themselves, their goods, friends, fortunes, upon small quarrels, and sometimes at other mens procurements, with much vexation of spirit and anguish of mind, all which with good advice, or mediation of friends might have been happily composed, or if patience had taken place. Patience in such cases is a most sovereign remedy, to put up, conceal, or dissemble it, to \* forget and forgive, † not seven, but seventy seven times, as often as he repents forgive him; *Luke 17. 3.* as our Saviour enjoins, us stricken, to turn the other side: as our \* Apostle persuades us, to recompence no man evil for evil, but as much as is possible to have peace with all men: not to avenge our selves, and we shall heap burning coals upon our adversaries head. For if you put up wrong (as † *Chrysostome* comments) you get the victory; he that loseth his money, loseth not the conquest in this our Philosophy. If he contend with thee, submit thy self unto him first, yield to him. *Durum & durum non faciunt mirum*, as the proverb is, two refractory spirits will never agree, the only means to overcome, is to relent, obsequio vinces. *Euclide* in *Plutarch*, when his brother had angered him, swore he would be revenged; but he gently replied, † Let me not live if I do not make thee to love me again, upon which meek answer he was pacified.

\* *Flectitur obsequio circumatus ab arbore ramus,*

*Frangis si vires experire tuas.*

A branch if easily bended yields to thee,

Pull hard, it breaks: the difference you see.

The noble family of the *Columni* in *Rome*, when they were expelled the City by that furious *Alexander* the sixth, gave the bending branch therefore as an Impress with this motto, *Flecti potest, frangi non potest*, to signify that he might break them by force, but so never make them stoop, for they fled in the midst of their hard usage to the Kingdom of *Naples*, and were honourably entertained by *Frederick* the King, according to their callings. Gentleness in this case might have done much more, and let thine adversary be never so perverse, it may be by that means thou maist win him; \* *favore & benevolentia 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 infestis*, a terrour and scourge alone to such as are stubborn, and make resistance. It was the symbole of *Emmanuel Philibert* Duke of

*Savoy*, and he was not mistaken in it, for

\* *Quo quisque est major, magis est placabilis* \* *Ovid.*

*Et faciles motus mens generosa capit.*

A greater man is soonest pacified,

A noble spirit quickly satisfied.

It is reported by <sup>b</sup> *Guillemus Mapes* an old Historiographer of ours, (who lived 400 years since) that king *Edward Senior* and *Leolin* of *Wales*, being at an interview near *Aust* upon *Severn* in *Glocestershire*, and the Prince sent for, refused to come to the King, he would needs goe over to him: which *Leolin* perceiving, † went up to the armes in water, and embracing his boat, would have carried him out upon his shoulders, adding that his humility and wisdom 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, † and blest them that persecute thee; be patient, meek, humble, &c. An honest man will not offer thee injury, *pro-niguitas*, but non vult; if he were a brangling knave, † 'tis his fashion so to do; where is least heart, is most tongue; *quo quisque stultior, eo magis insolens*, the more foolish he is, still the more insolent: † Do not answer a fool according to his folly. If he be thy superiour, † bear it by all means, grieve not at it, let him take his course; *Anitus & Melius* \* may kill me, they cannot hurt me: as that generous *Socrates* made answer in like case. *Mens immota manet*, though the body be torn in pieces with wild horses, broken on the wheel, pinched with fiery tongs, the Soul cannot be distracted.

'Tis an ordinary thing for great men to vilifie and insult, oppress, injure, tyrannize, to take what liberty they list, and who dare speak against? *Miserum est ab eo ladi, a 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 confess to be so injur'd: One of *Chilo's* three difficult things: † To keep counsel, spend his time well, put up injuries; but be thou patient, and leave revenge unto the Lord. † *Vengeance is mine and I will repay*, saith the Lord. I know the difficult Lord, saith \* *David*, will avenge the afflicted, and judge the poor. No man (as † *Plato* farther adds) can so severely punish his adversary, as God will such as oppress miserable men.

† *Iterum ille rem judicatam judicat,*

*Majoreque multa multat.*

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, *sero sed sero*, stay but a little and thou shalt see in *Plant.*

b. *Camden*in *Gloar.*c. *Castus ad*p. *ius in-*g. *tritus est,*a. *quam, &c.*c. *ymbam*a. *mpellens,*s. *apientissi-*m. *rex ait,*t. *ta humili-*

tas meam

v. *icit super-*b. *blam, &*s. *apientia*t. *triumpha-*

vit incepta

am, collum

ascende

quod contra

te statuas

vixi, in-

trabis tir-

ram quam

hodie fecit

tuam be-

niguitas, &amp;c.

† *Chrysost.*

Contumeli-

is affectus

est &amp; tas

portale;

approbilis,

nec ultus

est; verbe-

ribus ca-

sus, nec vi-

ciam reddi-

dit.

d. *Rom. 12.*

14.

e. *Pro.*

† Contend

not with a

greater

man, *Pro.*\* *Occidit*

possunt.

† Non fa-

cile aut ta-

tum in tam

scribere qui

potest pro-

scribere.

† *Arcana*

tacere, ut

am recte

collocari,

injuriam

posse forte,

difficili-

man.

† *Psal. 45.**Rom. 12.*† *Psal. 139.*

12.

† *Nu'los*

tam severe

inimicum

suum al-

cisci potest,

quam deus

suis mis-

erorum op-

pressoris.

† *Arcturus*see in *Plant.*

see Gods just judgement overtake him.

\* *Raro antecedentem scelestum*

*Deservit pede poena claudo.*

Thou shalt perceive that verified of Samuel to Agag, 1 Sam. 15. 33. thy sword hath made many women childless, so shall thy mother be childless amongst other women. It shall be done to them as they have done to others. Conradinus that brave Suevian Prince, came with a well prepared army into the Kingdom of Naples, was taken prisoner by King Charles, and put to death in the flower of his youth; a little after (ultionem Conradini mortis, Pandolphus Collinatus Hist. Neap. lib. 5. calls it,) King Charles his own son, with two hundred Nobles was so taken prisoner, and beheaded in like sort. Not in this only, but in all other offences, quo quisq; peccat in eo puniatur, † they shall be punished in the same kind, 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 ensigns displayed, let drums beat on, trumpets sound Tarantarra, let them sack Cities, take the spoil of Countreys, murder Infants, deflower Virgins, destroy, burn, persecute, and tyrannize, they shall be fully rewarded at last in the same measure, they and theirs, and that to their desert.

\* *Juvenal. Ad generum Cereris sine cade & sanguine pauci*

*Descendant reges & succa morte tyranni,*

Few Tyrants in their beds do dye,

But stab'd or maim'd to Hell they hie:

Often times too a base contemptible fellow is the instrument of Gods justice to punish, to torture and vex them, as an *Ichneumon* doth a *Crocodile*. They shall be recompensed according to the works of their hands, as *Haman* was hanged on the gallows he provided for *Mordecai*; They shall have sorrow of heart, and be destroyed from under the heaven, Thre. 3. 64, 65, 66. Only be thou patient: *vincit qui patitur*: and in the end thou shalt be crowned. Yea, but 'tis a hard matter to do this, flesh and blood may not abide it; 'Tis grave, grave! no (*Chrysostom* replies) *non est grave o homo*, 'tis not so grievous, † neither had God commanded it, if it had been so difficult. But how shall it be done? Easily, as he follows it, if thou shalt look to heaven, behold the beauty of it, and what God hath promised to such as put up injuries. But if thou resist and go about vim vi repellere, as the custome of the world is, to right thy self, or hast given just cause of offence, 'tis no injury then but a condign punishment; thou hast deserved as much: *At te principium, in te recidit crimen quod a te fuit*; peccasti, quiesce, as *Ambrose* exhortates with *Cain*, lib. 3. de *Abel & Cain*. \* *Dionysius* of *Syracuse*, in his exile was made stand without door, patienter ferendum; forcasse 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 scorn which in his prosperity he had formerly shewed others. 'Tis † *Tully's* axiom, *serve ea molestissime homines non debent, qua ipsorum sunt culpa contracta sunt*, self do, self have, as the saying is, they may thank themselves. For he that doth wrong must look to be wronged again; *habet & musca splenem, & formica sua bilis inest*, The least Fly hath a Spleen, and a little Bee a Sting. † An *Als* overwhelmed a Thistlewarps nest, the little Bird pecked his gaul'd back in revenge; and the Humble-bee in the fable hung down the Eagles eggs out of *Jupiters* lap. *Bracidas* in *Plutarch* put his hand into a Mouse nest, and hurt her young ones, she 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 do: If thou wilt live quietly thy self, † do no wrong to others; if any be done thee, put it up, with patience endure it. For † this is thank-worthy, saith our Apostle, if a man for his conscience towards God endure grief, and suffer wrong undeserved: for what praise is it, if when ye be buffeted for your faults, ye take it patiently? but if when you do well, ye suffer wrong, and take it patiently, there is thanks with God; for hereunto verily we are called. *Qui mala non fert, ipse sibi testis est per impatientiam quod bonus non est*, He that cannot bear injuries, witnesseth against himself that he is no good man, as \* *Gregory* holds. 'Tis the nature of wicked men to do injuries, as it is the property of all honest men patiently to bear them. *Improbis nullo flectitur obsequio*. The Wolf in the † Emblem sucked the Goat, (so the Shepherd would have it) but he kept nevertheless a Wolfs nature; † a knave will be a knave. Injury is on the other side a good mans † foot-boy, his *fidus Achates*, and as a lackey follows him wheresoever he goes. Besides *miseria est fortuna qua caret inimico*, he is in a miserable estate that wants enemies: it is a thing not to be avoided, and therefore with more patience to be endured. *Cato Censorius*, that upright *Cato* of whom *Paterculus* gives that honourable *elogium*, *be-ne fecit quod aliter facere non potuit*, was † fifty times indited and accused by his fellow Citizens, and as \* *Ammianus* well hath it, *Quis erit innocens si clam vel palam accusasse susceperit*? if it be sufficient to accuse a man openly or in private, who shall be free? If there were no other respect than that of Christianity, Religion and the like, to induce men to be long-suffering and patient; yet methinks the nature of injury it self is sufficient to keep them quiet, the tumults, uproars, miseries, discontents, anguish, losses, dangers that attend upon it might restrain the calamities of contention: for as it is with ordinary gamesters, the gains go 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 cantos*, others mens misfortunes in this kind, and common

222

*m Hoc scio  
pro certo  
quod si cum  
stercore  
certo, Vin-  
co seu vin-  
co, semper  
ego macu-  
lor.  
† Lib. 8.  
cap. 2.*

experience might detain them. <sup>m</sup> The more they contend, the more they are involved in a Labyrinth of woes, and the *Catastrophe* is to consume one another, like the Elephant and Dragons conflict in *Pliny*; the Dragon got 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 Hydra's head, contenti- on; the more they strive, the more they may: and as *Praxiteles* did by his glass, when he saw a scurvy face in it, brake it in pieces: but for that one, he saw many more as bad in a mo- ment: for one injury done they provoke ano- ther *cum favore*, and twenty enemies for one. *Noli irritare crabrones*, oppose not thy self to a multitude: but if thou hast received a wrong, wisely consider of it, and if thou canst possibly, compose thy self with patience to bear it. This is the safest course, and thou shalt find greatest ease to be quiet.

*Obloqua-  
tus est,  
probrumque  
tibi intulit  
quispiam,  
sive vera is  
dixerit,  
sive falsa,  
maximam  
tibi cora-  
nam texue-  
ris si ma-  
sue con-  
vitiis ta-  
leis. Chrys.  
in 6. cap.  
ad Rom.  
fir. 1c.*

<sup>n</sup> I say the same of scoffs, slanders, contu- melies, obloquies, defamations, detractions, pasquilling libels, and the like, which may tend any way to our disgrace: 'tis but opinion: if we could neglect, condemn, or with pati- ence digest them, they would reflect on them that offered them at first. A wise Citizen I know not whence, had a scold to his wife: when she brawled, he plaid on his drum, and by that means maddened 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 boys laughed him to scorn, *Ego, inquit, non rideor*, took no notice of it. *Socrates* was brought upon the stage by *Aristophanes*, and misused to his face, but he laugh- ed as if it concerned him not: and as *Alian* relates of him, whatsoever good or bad acci- dent or fortune beset him, going in or coming out, *Socrates* still kept the same countenance: Even so should a Christian souldier do, as *Hierom* describes him, *per infamiam & bo- nam famam grassari ad immortalitatem*, march on through good and bad reports to im- mortality, <sup>o</sup> not be moved: for honesty is a sufficient reward, *probitas sibi pramium*; and in our times the sole recompence to do well, is, to do well: but naughtiness will punish it self at last, <sup>†</sup> *Improbis ipsa nequitia supplici- um*, As the proverb is,

*Qui bene fecerunt, illi sunt facta sequentur;*

*Qui male fecerunt, facta sequentur eos:*

They that do well, shall have reward at last;  
But they that ill, shall suffer for that's past.

Yea but I am ashamed, disgraced, dishonour- ed, degraded, exploded: my notorious crimes and villanies are come to light, (*deprendi miserum est*) my filthy lust, abominable op- pression and avarice lies open, my good name's lost, my fortune's gone, I have been stigma- tized, whipt at post, arraigned and condemned, I am a common obloquy, I have lost my ears, odious, execrable, abhorred of God and men. Be content, 'tis but a nine days wonder, and as one sorrow drives out another, one passion another, one cloud another, one rumour is ex-

pelled by another; every day almost, come new news unto our ears, as how the Sun was eclipsed, meteors seen i'th' air, monsters born, prodigies, how the *Turks* were overthrowen in *Persia*, an Earth-quake in *Helvetia*, *Calabria*, *Japan*, or *China*, an inundation in *Holland*, a great plague in *Constantinople*, a fire at *Praque*, 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 do hear at first with a kind of admiration, dejection, con- sternation, but by and by they are buried in si- lence: thy father's dead, thy brother rob'd, wife runs mad, neighbour hath kill'd himself; 'tis heavy, gasty, tearful news 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 of- fender, nor shalt not be the last, 'tis no won- der, every hour such malefactors are called in question, nothing so common,

*Quocunque in populo, quocunque sub axe.*

Comfort thy self, thou art not the sole man. If he that were guiltless himself should sling the first stone at thee, and he alone should accuse thee that were faultless, how many execu- tioners, how many accusers wouldst thou have? If every mans sins were written in his fore- head, and secret faults known, how many thou- sands would parallel, if not exceed thine of- fence? It may be the Judge that gave sentence, the Jury that condemned thee, the spectators that gazed on thee, deserved much more, and were far more guilty than thou thy self. But it is thine infelicity to be taken, to be made a publick example of justice, to be a terrour to the rest; yet should every man have his desert, thou wouldest peradventure be a Saint in comparison; *vexat censura colum- bus*, poor souls are punished; the great ones do twenty thousand times worse, and are not so much as spoken of.

*Non rete accipitri tenditur neque milvio, To. Flor.  
Qui male faciunt nobis; illis qui nil faciunt  
tenditur.*

The net's not laid for kites or birds of prey,  
But for the harmless still our gins we lay.

Be not dismayd then, *humanum est errare*, we are all sinners, daily and hourly subject to temptations, the best of us is an hypocrite, a grievous offender in Gods sight, *Noah*, *Lot*, *David*, *Peter*, &c. how many mortal sins do we commit? Shall I say, be penitent, ask for- giveness, and make amends by the sequel of thy life, for that foul offence thou hast committed? recover thy credit by some noble exploit, as *Themistocles* did, for he was a most debauched and vicious youth, *sed juvenis maculas pra- claris factis deleuit*, but made the World amends by brave exploits; at last become a new man and seek to be reformed. He that runs away in a battle, as *Demosthenes* said, may fight again; and he that hath a fall may stand as upright as ever he did before. *Nemo despe- ret*

*o Tullius  
epist. Dola-  
bella, tu  
fortis sis  
animo; &  
tua mode-  
ratio, con-  
stantia, ce-  
rum infa-  
mat inju-  
riam.  
† Boethius  
consol. lib.  
4. prof. 3.*

ret 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 sit, insectum non potest esse, that which is past cannot be recalled; trouble not thy self, vex and grieve thy self no more, be it obloquy, disgrace, &c. No better way, than to neglect, condemn, or seem not to regard it, to make no reckoning of it, Deesse robar arguit dicacitas: If thou be guiltless it concerns thee not:

† Camerat. emb. 61. cent. 3.

p Lippus elat. lib. 3. ult. La-

trant me, jacto ac taceo, &c.

\* Tullius epist. De-

labille; tu fortis sis

animo, & tua moder-

atio, con-

stantia co-

ram infa-

mit injuri-

am.

† The symbole

of J. Ke-

venider a

Carinthi-

an Baron,

saith Sam-

bauc.

\* The symbole

of Gove-

rs Duke

of Mantua.

q Pers. sat. 1.

\* Magni animi est

injurias displicere.

Seneca de ira, cap. 31.

† Quid turpius quam sup-

erbia vi-

† Irrita vaniloque quid curas spicula lin-

gue, Latrantem curatne alta Dianacanam?

Doth the Moon care for the barking of a dog?

They detract, scoff and rail, saith one, p and bark at me on every side, but I, like that Al-

banian dog sometimes given to Alexander for a present, vindico me ab illis solo contemptu,

I lie still and sleep, vindicate my self by con-

tempt alone.

\* Experts terroris Achilles armatus:

As a Tortoise in his shell, virtute mea me in-

volvov, † or an Urchin round, nil moror ictus,

o a Lizard in Camomile, I decline their fury

and am safe.

Integritas virtusque suo munimine tuta,

Non patet adversa morsibus invidia:

Vertue and integrity are their own fence,

Care not for envy or what comes from thence.

Let them rail then, scoff, and slander, sapiens

contumeliâ non afficitur, a wise man, Seneca

thinks, is not moved, because he knows, contra

Sycophanta morsum non est remedium, there is

no remedy for it: Kings and Princes, wife,

grave, prudent, holy, good men, divine, all

are so served alike. † O Junc à tergo quem

nulla ciconia pinxit, Antevorta and Postvorta,

Jupiters guardians may not help in this case,

they cannot protect; † Moses had a Dathan, a

Corah, David a Shimei, God himself is blas-

phemed: nondum felix es si te nondum tur-

ba deridet. It is an ordinary thing so to be

misused; \* Regium est cum bene feceris male

audire, the chiefest men and most understand-

ing are so vilified; let him take his † course.

And as that lusty courser in AEsop, that con-

temned the poor As, came by and by after

with his bowels burst, a pack on his back, and

was derided of the same As: contemnentur

ab iis quos ipsi prius contempserunt, & irride-

buntur ab iis quos ipsi prius irriserunt, they shall

be contemned and laughed to scorn of those

whom they have formerly derided. Let

them condemn, defame, or undervalue, insult,

oppress, scoff, slander, abuse, wrong, curse and

swear, feign and lye, do thou comfort thy self

with a good conscience, in sinu gaudeas, when

they have all done, a good conscience is a con-

tinual feast, innocency will vindicate it self:

And which the Poet gave out of Hercules,

dis frui tur iratis, enjoy thy self, though all

the world be set against thee, condemn and say

with him, Elogium mihi præ foribus, my posie

is, Not to be moved, that my Palladium, my

breast-plate, my buckler, with which I ward all

injuries, offences, lies, slanders; I lean upon

that stake of modesty, so receive and break

asunder all that foolish force of Livor and

spleen. And whosoever he is that shall ob-

serve these short instructions, without all que-

stion he shall much ease and benefit him-

self.

223

(Risingan-

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stion he shall much ease and benefit him-

self.

In fine, if Princes would do justice, Judges

be upright, Clergy-men truly devout, and so

live as they teach, if great men would not be

so insolent, if souldiers would quietly de-

fend us, the poor would be patient, rich men

would be liberal 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 chaste, Wives modest; Hus-

bands would be loving and less jealous: If we

could imitate Christ and his Apostles, live af-

ter Gods laws, these mischiefs would not so

frequently happen amongst us; but being

most part so irreconcilable as we are, per-

verse, proud, insolent, factious and malicious;

prone to contention, anger and revenge, of

such fiery spirits, so captious, impious, irrelig-

ious, so opposite to vertue, void of grace,

how should it otherwise be? Many men are

very teasty by nature, apt to mistake, apt to

quarrel, apt to provoke and misinterpret to

the worst, every thing that is said or done,

and thereupon heap unto their selves a great

deal of trouble and disquietness 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 iridem tacere, cum aliena est ora-

rio: they will speak more than comes to their

shares, in all companies, and by those bad

courses accumulate much evil to their own

souls, (qui contendit, sibi convicium facit)

their life is a perpetual brail, they snarl like

so many dogs, with their wives, children, ser-

vants, neighbours, and all the rest of their

friends, they can agree with no body. But

to such as are judicious, meek, submiss, and

quiet, these matters are easily remedied: they

will forbear upon all such occasions, neglect,

contemn, or take no notice of them, dissemble,

or wisely turn it off. If it be a natural im-

pediment, as a red nose, squint eyes, crooked

legs, or any such imperfection, infirmity,

disgrace, reproach, the best way is to speak

of it first thy self, and so thou shalt surely

take away all occasions from others to jest at,

or contemn, that they may perceive thee to be

careless of it. Vatinius was wont to scoff at

his own deformed feet, to prevent his ene-

mies obloquies and sarcasms in that kind; or

else by prevention, as Catus 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.

N n 2

224

chance. And sometimes again, so that it be discreetly and moderately done, it shall not be amiss to make resistance, to take down such a saucy companion, no better means to vindicate himself to purchase final peace: for he that suffers himself to be ridden, or through pusillanimity or fortiturness will let every man baffle him, shall be a common laughing stock for all to flout at. As a cur that goes through a Village, if he clap his tail between his legs, and run away, every cur will insult over him: but if he bristle up himself, and stand to it, give but a counter-snarl, there's not a dog dares meddle with him: much is in a mans courage and discreet carriage of himself.

Many other grievances there are, which happen to mortals in this life, from friends, wives, children, servants, masters, companions, neighbours, our own defaults, ignorance, errors, intemperance, indiscretion, infirmities, &c. and many good remedies to mitigate and oppose them, many divine precepts to counterpoise our hearts, special antidotes both in Scriptures and humane Authors, which whoso will observe, shall purchase much ease and quietness unto himself: I will point at a few. Those Prophetical, Apostolical admonitions are well known to all; what Salomon, Siracides, our Saviour Christ himself hath said tending to this purpose, as Fear God: obey the Prince: be sober and watch: pray continually: be angry but sin 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 evil, let nothing be done through contention or vain-glory, but with meekness of mind, every man esteeming of others better than himself: 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 do unto you, so do unto them, which

Alexander Severus writ in letters of gold, and used as a motto. <sup>u</sup> Hierom commends to Celantia as an excellent way, amongst so many inticements and worldly provocations to rectifie her life. Out of humane Authors take these few cautions, <sup>x</sup> Know thy self. <sup>y</sup> Be contented with thy lot. <sup>z</sup> Trust not wealth, beauty, nor parasites, they will bring thee to destruction. <sup>a</sup> Have peace with all men, war with vice. <sup>b</sup> Be not idle. <sup>c</sup> Look before you leap. <sup>d</sup> Beware of Had I wist. <sup>e</sup> Honour thy parents, speak well of friends. Be temperate in four things, lingua, loculis, oculis, & poculis. Watch thine eye. Moderate thine expences. <sup>f</sup> Hear much, speak little. <sup>g</sup> Sufstine & abstine. If thou seest ought amiss in another, mend it in thy self. Keep thine

own counsel, reveal not thy secrets, be silent in thine intentions. <sup>h</sup> Give not ear to tale-tellers, babblers, be not scurrilous in conversation: <sup>i</sup> Jest without bitterness: give no man cause of offence: set thine house in order: <sup>k</sup> take heed of suretiship. <sup>l</sup> Fide & diffide, as a fox on the ice, take heed whom you trust. <sup>m</sup> Live not beyond thymeans. <sup>n</sup> Give cheerfully. Pay thy dues willingly. Be not a slave to thy money; <sup>o</sup> Omit not occasion, embrace opportunity, lose no time. Be humble to thy superiours, respective to thine equals, affable to all, <sup>p</sup> but not familiar. Flatter no man. <sup>q</sup> Lie not, dissemble not. Keep thy word and promise, be constant in a good resolution. Speak truth. Be not opinionative, maintain no factions. Lay no wagers, make no comparisons. <sup>r</sup> Find no faults, meddle not with other mens matters. Admire not thy self. <sup>s</sup> Be not proud or popular. Insult not. Fortunam revertere habere. <sup>t</sup> Fear not that which cannot be avoided. <sup>u</sup> Grieve not for that which cannot be recalled. <sup>v</sup> Undervalue not thy self. Accuse no man, commend no man rashly. Go not to law without great cause. Strive not with a greater man. Cast not off an old friend, Take heed of a reconciled enemy. <sup>w</sup> If thou come as a guest, stay not too long. Be not unthankful. Be meek, merciful and patient. Do good to all. Be not fond of fair words. <sup>x</sup> Be not a neuter in a faction; moderate thy passions. <sup>y</sup> Think no place without a witness. <sup>z</sup> Admonish thy friend in secret, commend him in publick. Keep good company. <sup>a</sup> Love others to be beloved thy self. Ama tanquam osurus. Amicus tardo fias. Provide for a tempest. Noli irritare crabrones. Do not prostitute thy soul for gain. Make not a fool of thy self to make others merry. Marry not an old Crony or a fool for money. Be not over solicitous or curious. Seek that which may be found. Seem not greater than thou art. Take thy pleasure soberly. Ocymum neterito. <sup>b</sup> Live as merrily as thou canst. <sup>c</sup> Take heed by other mens examples. Go as thou wouldst be met, sit as thou wouldst be found, <sup>d</sup> yield to the time, follow the stream. Wilt thou live free from fears and cares? <sup>e</sup> Live innocently, keep thy self 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 cloths.

<sup>u</sup> Lib. 2. ep. 25. <sup>x</sup> Noli trisum. <sup>y</sup> Contentus abi. <sup>z</sup> Ne fidet opibus, neque parafis, trahunt in precipitiu. <sup>a</sup> Pace cum hominibus habe, bellum cum vitiis. Ordo. 2. imperat. symb. <sup>b</sup> Demon te nunquam otiosum inveniat. Hieron. <sup>c</sup> Diu deliberandum quod statimandum est semel. <sup>d</sup> Insipientis est dicere non pariter. <sup>e</sup> Amis parentem, si aquum, aliter seras; praestes parentibus pietatem, amicis dilectionem. <sup>f</sup> Comprimi linguam. Quid de quoque viro & cui dicas sepe cauto. Libentius audias quam loquaris; vive ut vivas. <sup>g</sup> Epictetus: optime fieris si ea fegeris quae in alio reprehendis. Nemini dixeris quae nolis offerri. <sup>h</sup> Fugis fortiores. <sup>i</sup> Percontatorem fugito, &c. <sup>k</sup> Sint sales sine villitate. Sen. <sup>l</sup> Sponde, presto nota. <sup>m</sup> Camerar. emb. 55. cent. 2. cave cui credas, vel nemini fidat. Epictetus. <sup>n</sup> Tecum habitat. <sup>o</sup> Bis dat qui cito dat. <sup>p</sup> Post est occasio calva. <sup>q</sup> Nimia familiaritas parit contemptum. <sup>r</sup> Mandaculum servile vitium. <sup>s</sup> Arcanum neque inscrutabere ullius ullius ullius quam, commissumque teges, Hor. lib. 1. ep. 19. Nec tua laudabis studia aut aliena reprendes. <sup>t</sup> Hor. ep. 18. <sup>u</sup> Ne te quaesiveris extra. <sup>v</sup> Stultum est timere, quod vitari non potest. <sup>w</sup> De re amissa irreparabili ne dolen. <sup>x</sup> Tanti eris alius quanti tibi fueris. Neminem cito laudes vel accuses. <sup>y</sup> Nullius inquit gratia est mora longa. <sup>z</sup> Solonis lex apud Aristotelen. Gellius lib. 2. cap. 12. <sup>a</sup> Nullum locum patet sine teste, semper adesse Deum cogita. <sup>b</sup> Secretis amicos admone, lauda palam. <sup>c</sup> ut amicus amabilis esto. Eros & Anteros gemelli Veneris, amatio & redamatio. Plat. <sup>d</sup> Dana fara sicut vivit Leti, Seneca. <sup>e</sup> Id appime in vita atillu, ex alia observare sibi quod ex alia fiet. Ter. <sup>f</sup> a Dam furor in curia curanti eade furor. Criticandum cum Crete. Temporibus servi, nec contra flamma flato. <sup>g</sup> Nulla certior custodia innocentia: inimpugnabile munimentum munimento non egere.

## MEMB. 8.

## Against Melancholy it self.

c. inuicui-  
que laun-  
cus intro-  
ducibile  
vultur.

† Livius.

Ter. Sen. 2.  
Adelpius.

d. Plantus.

Every man, saith *Seneca*, thinks his own burthen the heaviest, and a melancholy man above all others complains most; weariness of life, abhorring all company and light, fear, sorrow, suspicion, anguish of mind, bashfulness, 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 and in disposition, 'tis commonly pleasant, and it may be helped. If inveterate, or an habit, yet they have lucida intervalla, sometimes well, and sometimes ill; or if more continue, as the *† Veientes* were to the Romans, 'tis hostis magis assiduus quam gravis, a more durable enemy than dangerous: and amongst many inconveniences, some comforts are annexed to it. First it is not catching, and as *Erasmus* comforted himself, 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, gasty, fulsome, terrible, as plagues, apoplexies, leprosy, wounds, sores, tetters, pox, pestilent agues are, which either admit of no company, terrifie or offend those that are present. In this malady that which is, is wholly to themselves: and those symptoms not so dreadful, if they be compared to the opposite extremes. They are most part bashful, suspicious, solitary, &c. therefore no such ambitious, impudent intruders, as some are, no sharkers, no Cunnicatchers, no prolers, no smell-seasts, praters, panders, parasites, bawds, drunkards, whoremasters; necessity and defect compels them to be honest; as *Alisia* told *Demea* in the comedy,

Hac si neque ego neque tu fecimus,  
Non finit egestas facere nos.

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 melancholy kept us so:

Non deorat voluntas sed facultas.

Besides they are freed in this from many other infirmities, solitariness makes them more apt to contemplate, suspicion wary, which is a necessary humour in these times, *d. Nam pol qui maximè caver, is saepe cautior captus est*, he that takes most heed, is often circumvented and overtaken. Fear and sorrow keep them temperate and sober, and free them from many dissolute acts, which jollity and boldness thrust men upon: They are therefore no sicarii, roaring boyes, thieves or assassins. As they are soon dejected, so they are as soon, by soft words and good persuasions reared. Wearisomness of life makes them they are not so besotted on the transitory vain pleasures of the world. If they do in one thing,

they are wise and well understanding in most other. If it be inveterate, they are *insensati*, most part doting, or quite mad, insensible of any wrongs, ridiculous to others, but most happy and secure to themselves. Dotage is a state which many much magnifie and commend: so is simplicity, and folly, as he said, *hic furor o superi, sit mihi perpetuus*. Some think fools and dizards live the merriest lives, as *Ajax* in *Sophocles*, *Nihil scire vita jucundissima*, 'tis the pleasantest life to know nothing; *invers malorum remedium ignorantia*, ignorance is a downright remedy of evils. These curious arts and laborious sciences, *Galens*, *Tullies*, *Aristotles*, *Justinians*, do but trouble the world some think; we might live better with that illiterate *Virginian* simplicity, and gross ignorance; entire Ideots do best, they are not macerated with cares, tormented with fears, and anxiety, as other wise men are: for as *† he* said, If folly were a pain, you should hear them howl, roar, and cry out in every house, as you go by in the street, but they are most free, jocund, and merry, and in some *† countries*, as amongst the *Turks*, honoured for Saints, and abundantly maintained out of the common stock. They are no dissemblers, lyers, hypocrites, for fools and mad men tell commonly truth. In a word as they are distressed, so are they pittied, which some hold better than to be envied, better to be sad than *† merry*, better to be foolish and quiet, *quim sapere & ringi*, to be wife and still vexed; better to be miserable than happy: of two extremes it is the best.

## SECT. 4.

## MEMB. 1.

## SUBSECT. 1.

## Of Physick which cureth with Medicines.

After a long and tedious discourse of these six non-natural things, and their severall rectifications, all which are comprehended in Diet, I am come now at last to Pharmaceutice, or that kind of Physick which cureth by Medicines, which Apothecaries most part make, mingle, or sell in their shops. Many cavil at this kind of Physick, and hold it unnecessary, unprofitable to this or any other disease, because those countries which use it least, live longest, and are best in health, as *† Hector Boethius* relates of the Isles of *Orcades*, the people are still sound of Body and mind, without any use of Physick, they live commonly 120 years, and *Ortelius* in his *Itinerary* of the inhabitants of the Forest of *Arden*, *† they are very pain-provoked, as ful, long-lived, sound, &c.* *† Martians* *Cassiodorus*, speaking of the *Indians* of his time, saith they were (much like our western *Indians* now) bigger than ordinary men, bred coarsely, &c.

very

h Villus  
toram casto  
& lacte  
conficit,  
potus aqua  
& serum;  
pistes loco  
pauis ha-  
beat; ita  
multos an-  
nos sapi  
250. affui  
medico &  
medicina  
vident.  
i Lib. de 4  
complex.

\* Per mor-  
tes agunt  
experimen-  
ta & ani-  
mas nostras  
negotia-  
tur; &  
quod aliis  
exitiale  
hominem  
occidit,  
illis inopu-  
tas san-  
guis.  
k Jovis.  
l Omnis  
morbus le-  
thalis aut  
curabilis,  
in vitam  
desinit aut  
in mortem.  
utroque  
igitur mo-  
do medi-  
cina insti-  
tuta; si le-  
thalis, cu-  
rari non  
potest; si  
curabilis,  
non requi-  
rit medi-  
cinam; N.  
tura exple-  
lit.  
† In inter-  
pretatione  
politica-  
moralis in  
7. Apho-  
rismi. Hip-  
poc. libros.

very long-lived, in so much, that he that died at an hundred years of age, went before his time, &c. *Damianus A-Goes*, *Saxo Grammaticus*, *Aubanus Bohemus*, say the like of them that live in *Norway*, *Lapland*, *Finmark*, *Biarmia*, *Corelia*, all over *Scandia*, and those Northern Countries, they are most healthful, 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, <sup>h</sup> which is dried fish instead of bread, butter, cheese, and salt meats, most part they drink water and whey, and yet without Physick or Physician, they live many of them 250 years. I find the same relation by *Lerius*, and some other Writers of *Indians* in *America*. *Paulus Jovius* in his description of *Brittain*, and *Levinus Lemnius*, observe as much of this our *Island*, that there was of old no use of Physick amongst us, and but little at this day, except it be for a few nice idle citizens, surfeiting Courtiers, and stall-fed Gentlemen lubbers. The country people use kitchen Physick, and common experience tells us, that they live free from all manner of infirmities, that make least use of Apothecaries Physick. Many are overthrown by preposterous use it, and thereby get their bane, that might otherwise have escaped; \* some think Physicians kill as many as they save, and who can tell,

\* Quot Themison agros autumno occiderit uno?

How many murders they make in a year, quibus impune licet hominem occidere, that may freely kill folks and have a reward for it, and according to the Dutch proverb, a new Physician must have a new Church-yard; and who daily observes it not? Many that did ill under Physicians hands, have happily escaped, when they have been given over by them, left to God and Nature, and themselves; 'Twas *Plinius* dilemma of old, <sup>l</sup> Every disease is either curable or incurable, a man recovers of it, or is killed by it; both wayes Physick is to be rejected. If it be deadly, it cannot be cured; if it may be helped, it requires no Physician, Nature will expell it of it self. *Plato* made it a great sign of an intemperate and corrupt Commonwealth, where Lawyers and Physicians did abound; and the *Romans* distasted them so much that they were often banished out of their City, 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 liberal science (nor Law neither) as <sup>†</sup> *Pet. And. Canonherius* a Parritian of *Rome* and a great Doctor himself, one of their own tribe, proves by sixteen arguments, because it is mercenary as now used, base, and as Fiddlers play for a reward. *Juridicus, medicus, fisco, fas vivere raptis*, 'tis a corrupt trade, no science, art, no profession; the beginning, practice, and progress of it, all is naught, full of imposture, uncertainty, and doth generally

more harm than good. The Devil himself was the first inventor of it: *Inventum est medicina meum*, said *Apollo*, and what was *Apollo*, but the Devil? The *Greeks* first made an Art of it, and they were all deluded by *Apollo's* sons, Priests, Oracles. If we may believe *Varro*, *Pliny*, *Columella*, most of their best medicines were derived from his Oracles. *Esculapius* his son had his temples erected to his Deity, and did many famous cures, but as *Lactantius* holds, he was a Magician, a meer Impostor, and as his successours, *Phaon*, *Podalirius*, *Melampus*, *Menecrates* (another God) by charms, spells, and ministry 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* calls *Fimbriam Hippocratis*, but as <sup>m</sup> *Cardan* censures them, both immethodical and obscure, as all those old ones are, their precepts confused, their medicines obsolete, and now most part rejected. Those cures which they did, *Paracelsus* holds, were rather done out of their Patients confidence, <sup>n</sup> and good opinion they had of them, than out of any skill of theirs, which was very small, he saith, they themselves Idiots and Infants, as are all their Academical followers. The *Arabians* received it from the *Greeks*, and so the *Latines*, adding new precepts and medicines of their own, but so imperfect still, that through ignorance of Professors, Impostors, Mountebanks, Empiricks, disagreeing of Sectaries, (which are as many almost as there be diseases) envy, covetousness, and the like, they do much harm amongst us. They are so different in their consultations, prescriptions, mistaking many times the parties constitution, <sup>\*</sup> disease, and causes of it, they give quite contrary Physick; <sup>o</sup> one saith this, another that, out of singularity or opposition, as he said of *Adrian*, multitudo medicorum principem interfecit, a multitude of Physicians hath killed the Emperour; *Plus à medico quam à morbo periculi*, more danger there is from the Physician, than from the disease. Besides, there is much Imposture and malice amongst them. All arts (saith <sup>p</sup> *Cardan*) admit of cozening, Physick amongst the rest, doth appropriate it to her self; and tells a story of one *Curtius* a Physician in *Venice*, because he was a stranger, and practised among them, the rest of the Physicians did still cross him in all his precepts. If he prescribed hot medicines, they would prescribe cold, *miscentes pro calidis frigida, pro frigidis humida, pro purgantibus astringentia*, binders for purgatives, *omnia perturbabant*. If the party miscarried, *Curtius* damnabant, *Curtius* killed him, that disagreed from them: If he recovered, then <sup>q</sup> they cured him themselves. Much emulation, imposture, malice, there is amongst them: if they be honest, and mean well, yet a knave Apothecary that administers the Physick, and makes the medicine, may do infinite harm, by his old obsolete doses, adulterine druggs, bad mixtures, *quid pro quo*, *Agrippa*.

m Praefat.  
de contrav.  
med.

n Opinio  
facit me-  
dicos: a  
fair gown,  
a velvet  
cap, the  
name of a  
Doctor is  
all in all.

\* Morbus  
alius pro  
alio cura-  
tur; aliud  
remedium  
pro alio.  
o Contra-  
rias profes-  
sant senten-  
tias. Card.

p Lib. 3. de  
sap. Omnes  
artes frau-  
dem ad-  
mittunt,  
sola medi-  
cina sponte  
eā accipit.

q Omnis  
agrotus,  
propria  
culpa perit,  
sed nemo  
nisi medici  
beneficio  
restituitur.  
Agrippa.  
&c.

&c. See Eusebius lib. 1. sect. 1. cap. 8. Cordus Dispensatory, and Brassivola's Examen simpl. &c. But it is their ignorance that doth more harm than rashness, their Art is wholly conjectural, 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 Physicians hangmen, *carnifices*, and common executioners; though to say truth, Physicians themselves come not far behind; for according to that facetie Epigram of Maximilianus Orentius, what's the difference?

*Chirurgus medico quo differt? scilicet isto;*

*Eneat hic succus, enecat ille manu:*

*Carnifice hoc ambo tantum differe videntur,*

*Tardius hi faciunt, quod facit ille citò.*

But I return 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, and I dare boldly say with Andrew Dudeth, that variety of pulses described by Galen, is neither observed nor understood of any. And for urine, that is meretricious medicorum, the most deceitful thing of all, as Forestus and some other Physicians have proved at large: I say nothing of Critick dayes, errors in Indications, &c. The most rational of them, and skilful, are so often deceived, that as Tholosanus infers, I had rather believe and commit my self to a meer Empirick, than to a meer Doctor, and I cannot

sufficiently commend that custome of the Babylonians; that have no professed Physicians, but bring all their patients to the market to be cured: which Herodotus relates of the Egyptians: Strabo, Sardus, and Aulianus 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 professors do, 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 gain, but in charity, to do good, they made neither art, profession, nor trade of it, which in other places was accustomed: and therefore Cambyfes in † Xenophon told Cyrus, that to his thinking, Physicians were like Taylers and Cobblers, 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 Physician should mistake me, and deny me Physick when I am sick: for my part, I am well perswaded of Physick: I can distinguish the abuse from the use, in this and many other Arts, and Sciences; † Aliud vinum, aliud ebrietas, wine and drunkenness are two distinct things. I acknowledge it a most noble and divine science, in so much that Apollo, Esculapius, and the first founders of it, merito 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 those other gods were confined and adored alone in some peculiar places: Esculapius had his Temple, and Altars everywhere, in Corinth, Lacedæmon, Athens, Thebes, Epidauræ, &c. 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 enjoined to honour the Physician for necessities sake. The knowledge of the Physician listeth up his head, and in the sight of great men be shall be admired. The Lord hath created medicines of the earth, and he that is wise will not abhorre them, Ecclesi. 5. 1. But of this noble subject how many pangenyricks are worthily written? For my part, as Salust said of Carthage, *præstat silere, quam paucâ dicere*; I have said, yet one thing I will add, that this kind of Physick 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, than that which Arnoldus prescribes in his 8. Aphorif. † A discreet and godly Physician doth first endeavour to expell a disease by medicinal diet, than by pure medicine: and in his ninth, † he that may be cured by diet, must not meddle with Physick. So in 11. Aphorif. † A modest and wise Physician, will never hasten to use medicines, but upon urgent necessity, and that sparingly too: because (as he addes in his 13. Aphorif.) † Whosoever takes much Physick in his youth, shall soon bewail it in his old age: Purgative Physick especially, which doth much debilitate nature. For which causes some Physicians refrain from the use of Purgatives, or else sparingly use them. † Henricus Ayerius in a consultation for a melancholy person, would have him take as few purges as he could, because there be no such medicines, which do not steal away some of our strength, and rob the parts of our body, weaken Nature, and cause that Cacoehymia, which † Celsus and others observe, or ill digestion, and bad juyce through all the part of it. Galen himself confesseth, † that purgative Physick 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 be 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, be they simples or compounds. I will amongst that infinite variety of medicines, which I find in every Pharmacopœa, every Physician, Herbalist, &c. single out some of the chiefeft.

† partibus corporis depradatur. a Lib. 1. & Bart. lib. 1. cap. 12. b 2 De vill. acut. Omne purgans medicamentum, corpus purgare contrarium, &c. succos & spiritus abducit, substantiam corporis auferit.

SUB:

† Lib. 3. Crat. 19. princepsas Rapheno. Aufm dicere, tot pulsum differenti- as, que describuntur à Galeno, nec à quaquam intelligi, nec obstru-vari poss. † Lib. 28. cap. 7. syn- tax. art. mirab. Mel- lem ego ex- pectis cre- dere solam, quam merè ratiocina- tibus: non satis lau- dare possum institutum Babyloni- cum, &c. † Herod. Eusebius de Egyptiis. Apud eos singulorum morborum fuit singuli medici; alius curat oculos, ali- us dentes, alius ca- put, partes occultas alius. † Crisp. lib. 1. V. lat. viliam fructuum resarcina- toris, &c. † Celsus. lib. 1.

† Prædix & pins medicus, morbum ante expel- lere sata- git, cibis medicina- libus, quam parvis medi- cina. u Celsusq; potest per alimētā restituē sa- nitas, fu- giendus est penitus abut medica- mentorum. † Modestus & sapiens medicus, nunquam properabit ad Phar- maciam, nisi cogente necessitate. y Celsus. que phar- macatur in juvenute, destitit in senectute. z Hildeb. sic. 2. de mel. fol. 276. Nulla est ferme medicina purgans, que non aliquam de viribus

*Simples proper to Melancholy, Against Exotick Simples.*

**M**edicines properly applied 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 herbs, stones, minerals, &c. all proper to this humour. For as there be diverse distinct infirmities continually vexing us,

c Hifod. op.

c Νέον δ' ἀνδράποισι ἐπ' ἡμῶν ἡδ' ὀνείρου  
Αὐτῶν ποτὶς καὶ ὀνείρου φέρου  
Σεῖν, ἔπειτα ποτὶς ἐξείλετο ποτὶς Ζεὺς.

d Hearnias

prof. pra.

med. Quot

marborum

sunt ideae,

tot remedi-

orum gene-

ra variis

potentiis

decorata.

e Penotius

dinar. mid.

Quacumq;

regio produ-

cit simp-

plicia pro

morbis re-

gionis;

Crescit raro

absinthium

in Italia,

quod ibi

plerumque

morbis cali-

di, sed ci-

cata, pape-

ri, & her-

ba frigida;

apud eos

Germanos

& Pelonos

ubique pro-

venit ab-

sinthium.

f Quam in

villam ven-

it, consi-

deravit

que ibi

crescere

medica-

menta sim-

plicia fre-

quentiora,

& in ple-

ranq; alus

destillatis,

& aliter,

alimbecum

ideo argen-

tem cir-

camferens.

g Hirba

medica

utiles om-

nium in

Apulia fi-

racissima.

g Grog. ad quos magnus herbariorum numerus undique confluit. Sin-

cerus limer. Gallia. † Baldus mons prope Bnatam herbilegis maxi-

me notus.

Diseases steal both day and night on men,  
For Jupiter hath taken voice from them:

So there be several remedies, as <sup>d</sup> he saith,

each disease a medicine, for every humor;

and as some hold, every clime, every coun-

trey, and more than that, every private place

hath his proper remedies growing in it, pe-

culiar almost to the domineering and most

frequent maladies of it. As <sup>e</sup> one discourseth,

Wormwood grows sparingly in Italy, because

most part there they be misaffected with hot

diseases: but henbane, poppy, and such cold

herbs: With us in Germany and Poland, great

store of it in every waste. Baracellus Horto-

geniali, and Baptista Porta Physiognomica,

lib. 6. cap. 23. gave many instances and ex-

amples of it, and bring many other proofs.

For that cause belike that learned Fuchsius of

Noremberge, <sup>f</sup> when he came into a village,

considered alwayes what herbs did grow most

frequently about it, and those he distilled in a

silver limbeck, making use of others amongst

them as occasion served. I know that many

are of opinion, our Northern simples are

weak, imperfect, not so well concocted, of

such force, as those in the Southern parts, not

so fit to be used in Physick, and will there-

fore fetch their drugs a far off: Sena, Cassia

out of Egypt, Rhubarb from Barbary, Aloes

from Zocotora; Turbith, Agarick, Mirobo-

lanes, Hermodactyls from the East Indies, Ta-

bacco from the West, and some as far as

China, Hellebor from the Anticyra, or that of

Austria which bears the purple flower, which

Mastiolus so much approves, and so of the

rest. In the Kingdom of Valence in Spain,

<sup>g</sup> Maginus commends two mountains, Mariola

and Renagolosa, famous for simples; Leander

Albertus, <sup>h</sup> Baldus a mountain near the

lake Benacus in the territory of Verona, to

which all the Herbalists in the Countrey con-

tinually flock: Ortellius one in Apulia, Mun-

ster Mons major in Histria: others Montpe-

lier in France; Prosper Alpinus prefers Ae-

gyptian simples, Garcias ab Horto Indian be-

fore the rest, another those of Italy, Crete,

&c. Many times they are overcurious in

this kind, whom Fuchsius taxeth, *Inst. l. 1.*

*sec. 1. cap. 1.* <sup>k</sup> that think they do nothing,

except they rake all over India, Arabia, A-

thiopia for remedies, and fetch their Physick

from the three quarters of the World, and

from beyond the Garamantes. Many an old

wife or countrey woman doth often more good

with a few known and common garden herbs,

than our bumbast Physicians, with all their pro-

digions, sumptuous, far-fetched, rare, con-

jectural medicines: without all question if we

have not these rare Exotick simples, we hold

that at home which is in vertue equivalent un-

to them, ours will serve as well as theirs if

they be taken in proportionable quantity, fit-

ted and qualified aright, if not much better,

and more proper to our constitutions. But so

this for the most part, as Pliny writes to

Gallus, <sup>\*</sup> We are careless of that which is near

us, and follow that which is afar off, to know

which we will travel and sail beyond the

seas, wholly neglecting that which is under our

eyes. Opium in Turkie doth scarce offend,

with us in a small quantity it stupifies: Ci-

cuta or hemlock is a strong poyson in Greece,

but with us it hath no such violent effects: I

conclude with J. Voschius, who as he much in-

veighs against those exotick medicines, so he

promiseth by our European, a full cure, and

absolute of all diseases; <sup>a</sup> capite ad calcem,

nostra regionis herbe nostris corporibus magis

conducunt, our own simples agree best with

us. It was a thing that Fernelius much la-

boured in his French practice, to reduce all

his cure to our proper and domestick Physick:

So did <sup>†</sup> Janus Cornarius, and Martin Ru-

landus in Germany. T. B. with us, as appear-

eth by a Treatise of his divulged in our tongue

1615. to prove the sufficiency of English me-

dicines, to the cure of all manner of diseases.

If our simples be not altogether of such force,

or so apposite, it may be, if like industry

were used, those far fetched drugs would pro-

sper as well with us, as in those Countreys,

whence now we have them, as well as Cher-

ries, Artichokes, Tabacco, and many such.

There have been diverse worthy Physicians,

which have tried excellent conclusions in this

kind, and many diligent, painful Apotheca-

ries, as Gesner, Besler, Gerard, &c. but

amongst the rest those famous publick Gar-

dens of Padua in Italy, Noremberge in Germa-

ny, Leiden in Hollana, Montpellier in France,

(and ours in Oxford now in seri, at the cost

and charges of the right Honourable the Lord

Danvers Earl of Danby) are much to be com-

mended, wherein all exotick plants almost are

to be seen, and liberal allowance yearly made

for their better maintenance, that young Stu-

dents may be the sooner informed in the know-

ledge of them: which as <sup>m</sup> Fuchsius holds, is

most necessary for that exquisite manner of

curing, and as great a shame for a Physician

not to observe them, as for a workman not to

know his axe, saw, square, or any other tool

which he must of necessity use.

<sup>k</sup> Qui se

nihil effi-

cisse arbi-

trantur,

nisi Indi-

am, Arabi-

opiam,

Arabiam,

& ultra

Garaman-

tas à tribus

mundi par-

tibus ex-

quisita re-

media cor-

radant.

Tutus sage

medetur ru-

sica annu-

ana, &c.

<sup>\*</sup> Ep. l. 8.

Proxima-

rum incur-

risio lon-

ginq; se-

stimur, &

ad ea cog-

noscenda

iter ingre-

di & mare

transmitte-

re solemus,

at que sub

oculis pos-

ita negligi-

mus.

<sup>†</sup> Exotica

reperit, do-

mesticis

solum nos

contentos

esse voluit.

Melch.

Adamus

vlt. ejus.

m Inst.

l. 1. cap. 8.

sec. 1. ad

exquisitam

curandi

rationem,

quorum

cognitio

imprimis

necessaria

est.

## SUBSECT. 3.

Alteratives, Herbs, other Vegetals, &amp;c.

**A**mongst those 8. hundred simples, which Galeotus reckons up, lib. 3. de promise. doctor. cap. 3. and many exquisite Herbalists have written of, these few following alone, I find appropriated to this humour: Of which some be alteratives; which by a secret force, saith Renodius, and special quality expell future diseases, perfectly cure those which are, and many such incurable effects. This is as well observed in other plants, stones, minerals, and creatures, as in herbs, in other maladies as in this. How many things are related of a mans skull? What several virtues of corns in a Horse leggs, ° of a Wolves liver, &c. Of diverse excrements of beasts, all good against several diseases? What extraordinary virtues are ascribed unto plants? ° Satyrion & eruca penem erigunt, vitex & nymphaa semen extinguunt, ° some herbs provoke lust; some again, as agnus Castus, water-lilly, quite extinguisheth seed; Poppy causeth sleep, Cabbage resisteth drunkenness, &c. and that which is more to be admired, that such and such plants, should have a peculiar virtue to such particular parts, ° as to the head Anniseeds, Foalfoot, Betony, Calamint, Eye-bright, Lavender, Bayes, Roses, Rue, Sage, Marjoram, Piony, &c. For the lungs Calamint, Liquorice, Enula campana, Hylop, Horehound, water Germander, &c. For the heart, Borage, Buglosse, Saffron, Bawm, Basil, Rosemary, Violet, Roses, &c. For the stomach, Wormwood, Mints, Betony, Bawm, Centaury, Sorrel, Purslain. For the liver, Darts spine or Chamapitys, Germander, Agrimony, Fennel, Endive, Succory, Liverwort, Barberries. For the spleen, Maidenhair, Finger-fern, Dodder of Thyme, Hop, the rind of Ash, Betony. For the kidneys, Grummell, Parsly, Saxifrage, Plantane, Mallow. For the womb, Mugwort, Pennyroyal, Featherfew, Savine, &c. For the joynts, Camomile, S. Johnswort, Organ, Rue, Cowslips, Centaury the less, &c. And so to peculiar diseases. To this of melancholy you shall find a Catalogue of herbs proper, and that in every part. See more in Wecker, Renodius, Henrinius lib. 2. cap. 19. &c. I will briefly speak of them, as first of alteratives, which Galen in his third Book of diseased parts, prefers before diminutives, and Trallianus brags, that he hath done more cures on melancholy men ° by moistning, than by purging of them.

In this Catalogue, Borage and Buglosse may challenge the chiefeft place, whether in substance, juice, roots, seeds, flowers, leaves, decoctions, distilled waters, extracts, oils, &c. for such kind of herbs be diversly varied. Buglosse is hot and moist, and therefore worthily reckoned up amongst those herbs which expell melancholy, and ° exhilarate the heart,

Galen. lib. 6. cap. 80. de simpl. medi. Dioscorides lib. 4. cap. 123. Pliny much magnifies this plant. It may be diversly used; as in Broth, in ° Wine, in Conserves, Syrups, &c. It is an excellent cordial, and against this malady most frequently prescribed; an herb indeed of such Sovereignty, that as Diodorus lib. 7. bibl. Plinius lib. 25. cap. 2. & lib. 21. cap. 22. Plutarch. sympos. lib. 1. cap. 1. Dioscorides lib. 5. cap. 40. Celsus lib. 19. c. 3. suppose it was that famous Nepenthes of ° Homer, which Polydamna Thonis wife (then King of Thebes in Egypt) sent Helena for a token, of such rare virtue, that if taken steeped in wine, if wife and children, father and mother, brother and sister, and all thy dearest friends should dye before thy face, thou couldst nor grieve or shed a tear for them.

Qui semel id patera mistum Nepenthet  
Iaccho  
Hanserit, hic lachrymam, non si suavissima  
proles,  
Si germanus ei charus, materque paterque  
Oppetat, ante oculos ferro confectus atroci.

Helena commended Borel, to exhilarate the heart, had no other ingredient, as most of our Criticks conjecture, than this of Borage.

Melissa Bawm, hath an admirable virtue to alter Melancholy, be it steeped in our ordinary drink, extracted, or otherwise taken. Cardan lib. 8. much admires this herb. It heats and dries, saith ° Henrinius, in the second degree, with a wonderful virtue comforts the heart, and purge all melancholy vapours from the spirits, Matthiol. in lib. 3. c. 10. in Dioscoridem. Besides they ascribe other virtues to it, ° as to help concoction, to cleanse the brain, expell all careful thoughts, and anxious imaginations: The same words in effect are in Avicenna, Pliny, Simon Sethi, Euchsus, Leobel, Delacampius, and every Herbalist. Nothing better for him that is melancholy than to steep this and Borage in his ordinary drink.

Matthiolus in his fifth book of medicinal Epistles, reckons up Scorzonera, ° not against poison only, falling sickness, and such as are vertiginous, but to this malady; the root of it taken by it self expells sorrow, causeth mirth and lightness of heart.

Antonius Musa that renowned Physician to Caesar Augustus, in his book which he writ of the virtues of Betony, cap. 6. wonderfully commends that herb, animas hominum & corpora custodit, securas de mem reddidit, it preserves both body and mind, from fears, cares, griefs; cures falling-sickness, this and many other diseases, to whom Galen subscribes lib. 7. simpl. med. Dioscorides lib. 4. cap. 1. &c.

Marigold is much approved against Melancholy, and often used therefore in our ordinary broth, as good against this and many other diseases.

Q O

Lupinus,

h. 2. ge.  
raca vi. ac  
specifica  
qualitate  
morbus fu-  
turos ar-  
rest. lib. 1.  
cap. 10. 18.  
flit. Phar.  
o. Galen.  
lib. 1. par-  
lapi. parti-  
tas curat.  
p. Stercus  
porris ad  
Epilepsiam,  
&c.  
q. Priest-  
pintle,  
rocket.  
r. Sabina  
fetus edu-  
cit.  
i. Wecker.  
Vide Of-  
waldum  
Crollium  
lib. de in-  
ternis vi-  
rum signa-  
turis, de  
herbis par-  
ticularibus  
parti cui  
convenien-  
tibus.

t. Idem  
Laurentius  
c. 9.  
Borage.

u. Dico B-  
vago gau-  
dia semper  
ago.

229  
x. Vitis in-  
fusum hila-  
ritatem  
facit.  
+ Odyss. A.  
Bawm.  
y. Lib. 2.  
cap. 24.  
prax. medi-  
mira vi-  
lactitiam  
probat &  
cor confir-  
mat, vapo-  
res melan-  
cholicos  
purgat &  
spiritibus.  
z. Proprium  
est ejus  
animum  
hilaritatem  
reddere,  
concoctio-  
nem juvenis  
cervici ob-  
fractiois  
resicare,  
solicitudi-  
nis fugare,  
solicitas  
imaginati-  
onis tol-  
lere. Scor-  
zonera.  
a. Nos solum  
ad vapo-  
rum mor-  
sus, comi-  
tiales, ver-  
tiginosos;  
sed per se  
accommo-  
data radi-  
tristitiam;  
discauti,  
hilarita-  
temque con-  
ciliat.

230

Hop.  
b Bilem  
atramque  
detrahunt,  
fanguinem  
purgat.

c Lib. 7.  
cap. 5.  
Latet. oc-  
cid. Indis  
descrip. l.  
10. cap. 2.

d Hecuridus  
l. 2. consil.  
185.  
Scolopendria  
consil. 77.

e Pref. di-  
nar. med.  
Omnis ca-  
pitis dolo-  
res &  
phantasma-  
ta tollit;  
scias nul-  
lum vir-  
bam in ter-  
ris huic  
compara-  
dam viri-  
bus & bo-  
nitate  
nosse.

f Optimum  
medica-  
mentum in  
ceteris cor-  
dis consor-  
tatione, &  
ad omnes  
qui tri-  
stantur, &c.  
g Rondoleti-  
us. Etenim  
quod vim  
habet mi-  
ram ad bi-  
laritatem  
& multum  
prosecuto  
habet.

h Schenk-  
ius observ. med.  
cen. 5. ob-  
serv. 86.

i Afflictas  
mentes re-  
levat, ani-  
mi Imagi-  
nationes &  
Dæmones  
expellit.  
j Schenk-  
ius, Medica-  
læ, Rhafis.

*Lupulus*, hop, is a sovereign remedy; *Fuchs* cap. 58. *Plant. hist.* much extolls it; it purgeth all choler, and purifies the blood. *Matthioli*, cap. 140. in 4. *Dioscor.* wonders the Physicians 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, Penniroyal are like-  
wise magnified and much prescribed (as I  
shall after shew) especially in Hypochondri-  
ack melancholy, daily to be used, sod in whey:  
and as *Ruffus Ephesus*, *c. Areteus*, relate, by  
breaking wind, helping concoction, many me-  
lancholy men have been cured with the fre-  
quent use of them alone.

And because the spleen and blood are often  
misaffected in melancholy, I may not omit  
Endive, Succory, Dandelion, Fumitory, &c.  
which cleanse the blood. *Scolopendria*, *Cus-  
cuta*, *Ceterach*, *Mugwort*, *Liverwort*, *Alhe*,  
*Tamarisk*, *Genist*, *Maidenhair*, &c. which  
much help and ease the spleen.

To these I may add *Roses*, *Violets*, *Capers*,  
*Feiberfew*, *Scordium*, *Stachys*, *Rosemary*,  
*Ros Solis*, *Saffron*, *Ocyme*, *sweet Apples*,  
*Wine*, *Tobacco*, *Sanders*, &c. That *Peru-  
vian Chamico*, *monstrosa facultate*, &c. *Lins-  
hocosteus Datura*; And to such as are cold,  
the decoction of *Guaiacum*, *China*, *Sassa-  
rilla*, *Sassafras*, the flowers of *Carduus Bene-  
dictus*, which I find much used by *Montanus*  
in his consultations, *Julius Alexandrinus*,  
*Lolius*, *Egubinus*, and others. \* *Bernardus*  
*Penotus* prefers his *Herba solis*, or Dutch  
*Sindaw*, before all the rest in this disease,  
and will admit of no herb upon the earth to  
be comparable to it. It excels *Homer's Moly*,  
cures this, falling sickness, and almost all  
others infirmities. The same *Penotus* speaks  
of an excellent balm out of *Aponensis*, which  
taken to the quantity of three drops in a cup  
of wine, will cause a sudden alteration,  
drive away dumps, and cheer up the heart.  
*Ant. Guianerius* in his *Antidotary* hath ma-  
ny such. § *Jacobus de Dondis* the *Aggre-  
gator*, repeats *Ambergreece*, *Nutmegs*, and all  
Spice amongst the rest. But that cannot be  
general, *Amber* and *Spice* will make a hot brain  
mad, good for cold and moist. *Garcias ab*  
*Horto* hath many Indian plants, whole ver-  
tues he much magnifies in this disease. *Lem-  
nius insitit*, cap. 58. admires *Rue*, and com-  
mends it to have excellent virtue, to expell  
vain imaginations, Devils, and to ease affli-  
cted souls. Other things are much magnified  
by Writers, as an old Cock, a Rams head,  
a Wolfs heart born or eaten, which *Mer-  
curialis* approves; *Prosper Altinus*, the wa-  
ter of *Nilus*; *Comesius* all sea water, and  
at seasonable times to be sea-sick: Goats milk,  
Whey, &c.

## SUBSECT. 4.

Precious Stones, Metals, Minerals, Altera-  
tives.

Precious stones are diversly censured; many  
explode the use of them or any Minerals  
in Physick, of whom *Thomas Erasmus* is the  
chief, 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 persuade me, for my  
part I have found by experience there is no  
virtue in them. But *Matthioli* in his  
Comment upon l *Dioscorides*, is as profuse on  
the other side in their commendation; so is  
*Cardan*, *Renodens*, *Alardus*, *Ruens*, *Encelius*,  
*Marbodens*, &c. m *Matthioli* specifies in  
*Corall*: and *Oswaldus Crollius Basil. chym.*  
prefers the salt of *Coral*. n *Christoph. Ence-  
lius lib. 3. cap. 131.* will have them to be as so  
many several medicines against melancholy,  
sorrow, fear, dulness, and the like; o *Renodens*  
admires them, besides they adorn Kings Crowns,  
grace the fingers, enrich our household stuff,  
defend us from enchantments, preserve health,  
cure diseases, they drive away grief, cares,  
and exhilarate the mind. The particulars be  
these.

*Granatus*, a pretious stone so called, because  
it is like the kernels of a Pomegranate, an  
unperfect kind of Ruby, it comes from *Cale-  
cut*; p if hung about the neck, or taken in  
drink, it much resisteth sorrow, and recre-  
ates the heart. The same properties I find  
ascribed to the *Jacinth* and *Topaze*, q They  
allay anger, grief, diminish madness, much  
delight and exhilarate the mind, r If it be  
either carried about, or taken in a potion, it  
will increase wisdom, saith *Cardan*, expell  
fear; 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, *Franc. Ruens*, cap. 19. de gemmis,  
say as much of the *Chrysolite*, t a friend of  
wisdom, an enemy to folly. *Pliny lib. 37.*  
*Solinus cap. 52.* *Albertus de lapid. Cardan.*  
*Encelius lib. 3. cap. 66.* highly magnifies the  
virtue of the *Beryll*, u it much avails to a good  
understanding, represseth vain conceits, evil  
thoughts, causeth mirth, &c. In the belly of  
a Swallow there is a stone called *Chelidonius*,  
v which if it be lapped in a fair cloth, and  
tyed to the right arm, will cure lunaticks,  
madmen, make them amiable and merry.

There is a kind of *Onyx* called a *Chalcidony*,  
which hath the same qualities, w avails much  
to expell  
tram sedat & animi tristitiam pellit. r Lapis hic gestatus aut edi-  
bitus prudentiam auget, nocturnos timores pellit; insanos hac sanari,  
& quum lapidem abiecerint, eripit iterum stultitiam. t Indacis sapi-  
entiam, fugat stultitiam. Idem Cardanus, lunaticos juvat. u Confort  
ad bonum intellectum, comprimit malas cogitationes, &c. Alacer  
reddit. v Albertus, Encelius cap. 44. lib. 3. Plin. lib. 37. cap. 10.  
*Jacobus de Dondis*: dextro brachio alligatus sanat lunaticos, insa-  
nos, facit amabiles, jucundos. x Valet contra phantasias illuso-  
rias ex melancholia.

again

against phantastick illusions which proceed from melancholy, preserves the vigour and good estate of the whole body.

The Eban stone which Goldsmiths use to sleeken their gold with, born about or given to drink, hath the same properties or not much unlike.

Levinus Lemnius Institut. ad vit. cap. 58. amongst other Jewels makes mention of two more notable; Carbuncle and Corall, which drive away childish fears, Devils, overcome sorrow, and hung about the neck repress troublesome dreams, which properties almost Cardan gives to that green coloured Emmetris, if it be carryed about, or worn in a ring; Rhenus to the Diamond.

Nicholas Cabeus a Jesuit of Ferrara, in the first book of his magnetical Philosophy, cap. 3. speaking of the virtues of a loadstone recites many several opinions; some say that if it be taken in parcels inward, si quis per frustra vorat, juventutem restituet, it will like Vipers wine, restore one to his youth, and yet if carryed about them, others will have it to cause melancholy, let experience determine.

Mercurialis admires the Emerald for his virtues in pacifying all affections of the mind; others the Sapphire, which is the fairest of all precious stones, of skie colour, and a great enemy to black choler, frees the mind, mends manners, &c. Jacobus de Dondis in his Catalogue of Simples, hath Ambergreise, or in corde cervi, the bone in a Stags heart, a Monoceros horn, Bezoars stone (of which elsewhere) it is found in the belly of a little beast in the East Indies, brought into Europe by Hollanders and our countrey-men Merchants. Renodius cap. 22. lib. 3. de ment. med. saith he saw two of these beasts alive, in the Castle of the Lord of Viry at Coubert.

Lapis Lazuli and Armenus because they purge, shall be mentioned in their place.

Of the rest in brief thus much I will add out of Cardan, Renodius cap. 23. lib. 3. Rondolietius lib. 1. de Testat. c. 15, &c. That almost all Jewels and pretious stones, have excellent virtues to pacifie the affections of the mind, for which cause rich men so much covet to have them: and those smaller Unions which are found in shells amongst the Persians and Indians, by the consent of all Writers, are very cordial, and most part avail to the exhilaration of the heart.

Most men say as much of Gold, and some other Minerals, as these have done of precious stones. Erasmus still maintains the opposite part. Disput. in Paracelsum cap. 4. fol. 196. he confesseth of Gold, that it makes the heart merry, but in no other sense but as it is in a misers chest: at mihi plaudo simulacrum contemtor in arca, as he said in the Poet, it so revives the spirits, and is an excellent receiv against Melancholy,

For Gold in Physick is a Cordial. Therefore he loved Gold in special.

Aurum potabile, he discommends and inveighs against it, by reason of the corrosive

waters which are used in it: Which argument our Dr. Guin urgeth against D. Antonium.

Erasmus concludes their Philosophical stones; Ep. ad and potable gold, &c. to be no better than Monsivium. poison, a meer imposture, a non Ens; dig'd out of that broody hill belike this goodly golden stone is, ubi nascetur ridiculus mus. quovismodo Paracelsus and his Chymistical 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. Apagetur istos qui Vulcanias istas Metamorphoses sugillant, inscitia soboles, supina pertinacia alumnos, &c. not worthy the name of Physicians, for want of these remedies; and brags that by them he can make a man live an hundred and sixty years, or to the worlds end, with their Alexipharmacums, Panaceas, Mummia's, unguentum Armarium, and such magnetical cures, Lampas vita & mortis, Balneum Diana, Balsamum, Electrum Magico-physicum, Amuleta Martialis, alia, &c. What will not he and his followers effect? He brags moreover that he was primus medicorum, and did more famous cures than all the Physicians in Europe besides, a drop of his preparations should go farther than a dram, or ounce of theirs, those loathsome and fulsome filthy potions, Heteroclitical pills (so he calls them) horse medicines, ad quorum aspectum Cyclops Polyphemus exhorresceret. And though some condemn their skill, and Magnetical cures as tending to Magical superstition, witchery, charms, &c. yet they admire, stiffly vindicate nevertheless, and infinitely prefer them. But these are both in extremes, the middle sort approve of Minerals, though not in so high a degree. Lemnius lib. 3. cap. 6. de occult. nar. mir. commends Gold inwardly, and outwardly used, as in Rings, excellent good in medicines; and such mixtures as are made for melancholy men, saith Wecker. antid. spec. lib. 1. to whom Renodius subscribes, lib. 2. cap. 2. Ficinus lib. 2. cap. 19. Fernel. meth. med. lib. 5. cap. 21. de Cardiacis, Daniel Sennertus lib. 1. abjicienda part. 2. cap. 9. Andernacus, Libavius, Quercetanus, Oswaldus Crollius, Euvonymus, Rubenus, 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: Matthiolus in the same place approves of potable gold, Mercury, with many such Chymical confections, and goes so far in approbation of them, that he holds no man can be an excellent Physician, that hath not some skill in Chymistical distillations, and that Chronick diseases can hardly be cured without mineral medicines: Look for Antimony among purgers.

## Compound Alteratives; censure of Compounds, and mixt Physick.

*in Fraudes hominum & ingenuorum captivitate, officinas invenire istas, in quibus sua cuique venalis promittitur vita; statim compositiones & mixturae inexplicabiles ex Arabia & India, ut eriparvo medicina à rubro mari importatur. n Arnoldus Aphor. 15. Fallax medicus qui potens modici simplicibus, composita dolose aut frustra querit. o Lib. 1. Sect. 1. c. 8. Dum infinita medicamenta miscet, laudem sibi comparare studet, & in hoc studio alter alterum superare conatur, dum quisque quo plura miscuerit, eo se doctiorem putet, inde fit ut suam prodant infirmitatem, dum ostentant peritiam, & seridiculos exhibeant, &c. q Multo plus periculi à medicamento quam à morbo, &c. r Expositio in Sinas lib. 1. cap. 5. Præcepta medici dant nostris diversa, in medendo non infelices, pharmacis utuntur simplicibus, Herbu, radicibus, &c. tota eorum medicina nostra herbaria præceptis continetur, nullus ludus huius artis, quisque potius à quolibet magistro traditur. † Lib. de Aqua.*

**P**liny lib. 24. c. 1. bitterly taxeth all compound medicines. *Mens knavery, imposture, and captious wits have invented those shops, in which every mans life is set to sale: and 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 to blame in their compositions, whilst they make infinite variety of mixtures, as ° Enchius notes. They think they get themselves great credit, excell others, and to be more learned than the rest, because they make many variations; but he accounts them fools, and whilst they brag of their skill, and think to get themselves a name, they become ridiculous, bewray their ignorance and error. A few simples well prepared and understood, are better than such an heap of nonsense confused compounds, which are in Apothecaries shops ordinarily sold. In which many vain, superfluous, corrupt, exolute things out of date are to be had (saith Cornarius) a company of barbarous names given to Syrups, Julips, an unnecessary company of mixt medicines; rudis indigestaque moles. Many times (as Agrippa taxeth) there is by this means more danger from the medicine than 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 *Mat. Riccius*, in that flourishing Commonwealth of China, Their Physitians give precepts quite opposite to ours, not unhappy in their Physick: they use altogether roots, herbs, and simples in their medicines, and all their Physick in a manner is comprehended in an herbal: no science, no school, no art, no degrees, 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 rational Physitians demonstrate and give a sufficient reason for those intricate mixtures, why just so many simples in Mithridate or Treacle, why such and such quantity; may they not be reduced to half or a quarter? Frustra fit per plura (as the saying is) quod fieri potest per pauciora; three hundred simples in a julip, potion, or a little pill, to what end or purpose? I know not*

what *Alkindus, Caprivaccius, Montagna, Opusc. de* and *Simon Eitover*, the best of them all and most rational have said in this kind; 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 composit. 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 seems they were, and those mixtures so perfect, why doth *Fernelius* alter the one, and why is the other obsolete? *Cardan* taxeth *Galen* for presuming out of his ambition to correct *Theriacum Andromachi*, and we as justly may carp at all the rest. *Galens* medicines are now exploded and rejected; what *Nicholas Meripsa, Mesue, Celsus, Scribanus, Aetnarius, &c.* writ of old, are most part contemned. *Mellichius, Cordus, Wecker, Querecetan, Rhodocus, the Venetian, Florentine* States have their several Receipts, and Magistrals: They of *Noremberge* have theirs, and *Augustana Pharmacopæia*, peculiar medicines to the meridian of the City: *London* hers, every City, Town, almost every private man hath his own mixtures, compositions, receipts, magistrals, precepts, as if he scorned antiquity, and all others in respect of himself. But each man must correct and alter to shew his skill, every opinionative fellow must maintain his own paradox, be it what it will; *Delirant reges, plerumque Achivi*: they dote, and in the mean time the poor Patients pay for their new experiments, the Commonalty rue it.

Thus others object, thus I may conceive out of the weakness of my apprehension; but to say truth, there is no such fault, no such ambition, no novelty, or ostentation, as some suppose, but as one answers, this of compound medicines, is a most noble and profusable intention, found out, and brought into Physick with great judgement, wisdom, counsel and discretion. Mixt diseases must have mixt remedies, and such simples are commonly mixt as have reference to the part affected, some to qualifie the rest, to comfort, some one part, some another. *Cardan* and *Brassavola* both hold, that *Nullum simplex medicamentum sine noxa*, no simple medicine is without hurt or offence; and although *Hippocrates, Erasistratus, Diocles* of old, in the infancy of this art, were content with ordinary simples: yet now, saith *Ætius*, necessity compelleth to seek for new remedies, and to make compounds of simples, as well to correct their harms if cold, dry, hot, thick, thin, insipid, noisome, pleasant to taste and take, and to preserve them for continuance, by admixtion of sugar, honey, to make them last moneths, and conservati- years for several uses. In such cases, com- pound

pound medicines may be approved, and Arnoldus in his eighteenth Aphorism, doth allow of it. *¶* If simples cannot, necessity compels us to use compounds; so for recents and magisterials, dies diem docet, one day teacheth another, and they are as so many words or phrases, *¶* *Quia nunc sunt in honore vocabula si volet usus*, Ebb and flow with the season, and as wits vary, so they may be infinitely varied.

*¶* Quisque suum placitum quo capiatur habet, Every man as he likes, so many men so many minds, and yet all tending to good purpose, though not the same way. As arts and sciences, so Physick is still perfected amongst the rest; *¶* *Hora musarum nutrices*, and experience teacheth us every day *¶* many things which our predecessours knew not of. Nature is not effete, 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 and beasts can cure themselves by nature, *¶* *natura usu ea plerumque cognoscunt, qua homines vix longo labore & doctrina assequuntur*, but men must use much labour and industry to find it out: But I digress.

Compound medicines, are inwardly taken, or outwardly applyed. Inwardly taken, be either liquid or solid: liquid, are fluid or consisting. Fluid, as Wines and Syrups. The wines ordinarily used to this disease, are Wormwood-wine, Tamarisk, and Buglossatum, wine made of Borage and Bugloss. The composition of which, is specified in Arnoldus Villanovanus, lib. de vinis, of Borage, Bawme, Bugloss, Cinamon, &c. and highly commended for its vertues, *¶* it drives away Leprosie, Scabs, clears the blood, recreates the spirits, exhilarates the mind, purgeth the brain of those anxious black melancholy fumes, and cleanseth the whole body of that black humour by urine. To which I add, saith Villanovanus, that it will bring mad men, and such raging Bedlams as are tied in chains, to the use of their reason again. My conscience bears me witness, that I do not lye, I saw a grave matron helped by this means; she was so cholerick, and so furious sometimes, that she was almost mad, and beside her self, she said and did she knew not what, scolded, beat her maids, and was now ready to be bound till she drank of this Borage wine, and by this excellent remedy, was cured, which a poor forreigner, a silly beggar taught her by chance, that came to crave an alms from door to door. The juyce of Borage, if it be clarified, and drunk in wine, will do as much, the roots sliced and steeped, &c. saith Ant. Mizaldus art. med. who cites this story verbatim out of Villanovanus, and so doth Magnus a Physiti-

an of Millan, in his regiment of health. Such another excellent compound water I find in Rubens de distill. sect. 3. which he highly magnifies out of Savanarola, *¶* 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. *¶* If their melancholy be not inflamed, or their temperature over hot. Evonimus hath a precious Aquavite to this purpose, for such as are cold. But he and most commend Aurum potabile, and every writer prescribes clarified whey, with Borage, Bugloss, Endive, Succory, &c. of Goats milk especially, some indefinitely at all times, some thirty dayes together in the spring, every morning fasting, a good draught. Syrups are very good, and often used to digest this humour in the heart, spleen, liver, &c. As Syrup of Borage, (there is a famous Syrup of Borage highly commended by Laurentius to this purpose in his Tract of melancholy) de pomis of King Sabor now obsolete, of Thyme and Epithyme, Hops, Scolopendria, Fumitory, Maiden-hair, Bizantine, &c. These are most used for preparatives to other Physick, mixt with distilled waters of like nature, or in Julips otherwise.

Consisting, are conserves or confections; conserves of Borage, Bugloss, Bawm, Fumitory, Succory, Maiden-hair, Violets, Roses, Wormwood, &c. Confections, Treacle, Mithridate, Eclegms, or Linctures, &c. Solid, as Aromatical Confections; hot, Diambra, Diamargaritum calidum, Dianthus, Diamoschum dulce, Elethnarium de gemmis, letificans Galeni & Rhafis, Diagalinga, Diacyminum, Dianisum, Diatrion piperion, Diazinziber, Diacapers, Diacinnamomum: Cold, as Diamargaritum frigidum, Diacorolli, Diarrhodon Abbatis, Diacodion, &c. as every Pharmacopœia will shew you, with their tables or lozenges that are made out of them; with Conditives and the like.

Outwardly used as occasion serves, as amulets, oyls hot and cold, as of Camomile, Stachas, Violets, Roses, Almonds, Poppy, Nymphaea, Mandrake, &c. to be used after bathing, or to procure sleep.

Oyntments composed of the said species, oyls and wax, &c. as Alabastrium 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 herbs, flowers, roots, &c. with oyls, and other liquors mixt and boiled together.

Cataplasms, felves, or pultises made of green herbs, pounded, or sod in water till they be soft, which are applyed to the Hypochondries, and other parts when the body is empty.

Cerotes, are applyed to several parts, and Frontals, to take away pain, grief, heat, procure sleep. Fomentations, or sponges wet in some decoctions, &c. Epithemata, or those moist medicines, laid on linnen, to bath and cool several parts misaffected.

Sacculi,

bis qui  
tristatur  
sui causa  
& vitant  
amicorum  
societatem  
& tremant  
corde.  
c. Modo non  
inflam-  
tur melan-  
cholia, aut  
calidore  
tempera-  
mento sint.

y Cam fin-  
plicia non  
possunt ne-  
cessitas co-  
git ad  
composita.

z Lipp. E-  
pist.

† Theod.  
Podromus  
Amor. l. 9.

‡ Sangu-  
nem cor-  
ruptum e-  
maculat,  
stabilis  
abolit, li-  
pram curat,  
spiritus  
recreat, &  
animum  
exhilarat.  
Melancho-  
licos ha-  
mores per  
urinem  
eduxit, &  
certorum à  
crasso, e-  
rammose  
melancho-  
lia sumus  
purgat,  
quibus ad-  
do demer-  
itis & fu-  
riolis vin-  
culis reti-  
nendis  
plurimum  
procat, &  
ad rationis  
usum ducit. Nihil est mihi cōsistens, quod viderim matronam  
quandam hinc liberatam, quæ frequentius ex iracundia demens, &  
impus animi dicenda tacenda loquabatur, adeo furas at ligari cogere-  
tur. Fuit ei præstantissima remedia, vial istius usus. Inducatus  
à peregrino homine mendico, elemosinam pro scribis dicit matrona  
implorante.

234

Sacculi, or little bags of herbs, flowers, seeds, roots, and the like applied to the head, heart, stomach, &c. odouraments, balls, perfumes, posies to smell to, all which have their several uses in melancholy, as shall be shewed, when I treat of the cure of the distinct Species by themselves.

## MEMB. 2.

## SUBSECT. 1.

## Purging Simples upward.

**M**elanagoga, or melancholy purging medicines, are either Simple or Compound, and that gently, or violently, purging upwards or downwards. These following purge upward. <sup>a</sup> *Asarum*, or *Asarabacca*, 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 drink qualified with a little liquorice, or anniseeds, to avoid the fullomness of the taste, or as *Diaferum Fernelii*. *Brassivola* in *Catart.* reckons it up amongst those simples that only purge melancholy, and *Ruellius* confirms as much out of his experience, that it purgeth <sup>e</sup> black choler, like *Hellebor* it self. *Galen* lib. 6. simplic. and <sup>f</sup> *Matthiolus* ascribe other vertues to it, and will have it purge other humours as well as this.

*Laurel*, 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. <sup>g</sup> *Dioscorides* lib. 11. cap. 114. adds other effects to it. *Pliny* sets down fifteen berries in drink for a sufficient potion: it is commonly corrected with his opposites, cold and moist, as juyce of *Endive*, *Purllane*, and is taken in a potion to seven grains and a half. But this and *Asarabacca*, every Gentlewoman in the Countrey knows how to give, they are two common vomits.

*Scilla*, or *Sea Onyon*, is hot and dry in the third degree. *Brassivola* in *Catart.* out of *Mesue*, others and his own experience, will have this simple to purge <sup>h</sup> melancholy alone. It is an ordinary vomit, vinum *Scilliticum*, mixt with *Rubel* in a little white wine.

*White Hellebor*, which some call sneezing powder, a strong purger upward, which many reject, as being too violent? *Mesue* and *Averroes* will not admit of it, <sup>i</sup> by reason of danger of suffocation, <sup>k</sup> great pain and trouble it puts the poor patient to, saith *Dodonaeus*. Yet *Galen* lib. 6. simpl. med. and *Dioscorides* cap. 145. allow of it. It was indeed <sup>l</sup> terrible in former times, as *Pliny* notes, but now familiar, insomuch that many took it in those days, <sup>m</sup> that were students, to quicken their wits, which *Persius* Sat. 1. objects to *Accius* the Poet, *Ilias Acci ebria veratro.* <sup>n</sup> It helps melancholy, the falling sickness, madness, gout, &c. but not to be taken of old men, youths, such as are weaklings, nice or effeminate, troubled

with head-ach, high coloured, or fear strangling, saith *Dioscorides.* <sup>o</sup> *Oribasius* an old Physician, 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 but with great Caution, by reason of its strength, and then when *Antimony* will do no good, which caused *Hermophilus* to compare it to a stout Captain (as *Codronchus* observes cap. 7. comment. de *Helleb.*) that will see all his souldiers go before him and come post principia, like the bragging souldier, last himself: when other helps fail in inveterate melancholy, in a desperate case, this vomit is to be taken. And yet for all this, if it be well prepared, it may be <sup>p</sup> securely given at first. *Matthiolus* brags, that he hath often, to the good of many, made use of it, and *Heurnius*, that he hath happily used it, prepared after his own prescript, and with good success. *Christophorus a Vega* lib. 3. c. 41. is of the same opinion, that it may be lawfully given; and our country Gentlewomen find it by their common practice, that there is no such great danger in it. *D. Turner* speaking of this plant in his Herbal, telleth us, that in his time it was an ordinary receipt among good wives, to give *Hellebor* in powder to <sup>q</sup> *it* weight, and he is not much against it. But they do commonly exceed, for who so bold as blind *Bayard*, and prescribe it by pennyworths, and such irrational wayes, as I have heard my self market folks ask for it in an Apothecaries shop: but with what success God knows; they smart often for their rash boldness and folly, break a vein, 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 and undiscereet 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. *Brassivola* de *Catart.* *Godofridus Stegini* the Emperour *Rodolphus* Physician cap. 16. *Matthiolus* in *Dioscor.* and that excellent Commentary of *Baptista Codronchus*, which is *instar omnium de Helleb. alb.* where he shall find 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 <sup>r</sup> *Matthiolus*, which proceed from black choler, falling sickness, and *Hypochondriacal* passions; and for farther proof of his assertion, he gives several instances of such as have been freed with it: <sup>s</sup> One of *Andrew Gallus*, a Physician of *Trent*, that after many other essays, imputes the recovery of his health, next after God, to this remedy alone. Another of *George Hanshius*, that in like sort, when other medicines failed, <sup>t</sup> was by this restored to his

*drinac* obtinent passionis. <sup>x</sup> *Andreas Gallus*, *Tridentinus* medicus, salutem huic medicamento post Deum debet. <sup>y</sup> *Integre* sanitatus, brevi restitutus. Id quod aliis accidisse scio, qui hoc mirabili medicamento usi sunt.

former

## SUBSECT. 2.

235

Simple purging Melancholy downward.

**P**olypodie and Epithyme, are without all exceptions, gentle purgers of melancholy. Dioscorides will have them void flegm; but Brassivola out of his experience averreth, that they purge this humour; they are used in decoction, infusion, &c. simple, mixt, &c.

Myrabolanes, all five kinds, are happily prescribed against melancholy and quartan agues, Brassivola speaks out of a thousand experiences, he gave them in pills, decoction, &c. look for peculiar Receipts in him.

Scoechas, Fumitory, Dodder, herb Mercury, roots of Capers, Genista or broom, Pennyroyal and half boiled Cabbage, I find in this Catalogue of purgers of black choler, Origan, Fetherfew, Ammoniack & Salt, Salt-peter. But these are very gentle, alyppus, dragon root, centaury, ditany, Colutea, which Fuchsius cap. 168. and others take for Sene, but most distinguish. Sene is in the middle of violent and gentle purgers downward, hot in the second degree, dry in the first. Brassivola calls it a wonderful herb against melancholy, it scowres the blood, inlightens the spirits, shakes off sorrow, a most profitable medicine, as Dodonaus terms it, invented by the Arabians, and not heard of before. It is taken divers ways, in powder, infusion, but most commonly in the infusion, with ginger, or some cordial flowers added to correct it. Aetnarius commends it sod in broth, with an old cock, or in whey, which is the common conveyer of all such things as purge black choler; or steeped in wine, which Henrinius accounts sufficient, without any farther correction.

Aloes by most is said to purge choler, but Aurelianus lib. 2. c. 6. de morb. chron. Arculanus cap. 6. in 9. Rhasis, Julius Alexandrinus, consil. 185. Scoltz. Crato consil. 189. Scoltz. prescribe it to this disease, as good for the stomach and to open the Hemroids, out of Mesue, Rhasis, Serapio, Avicenna; Menardus ep. lib. 1. epist. 1. opposeth it, Aloes doth not open the veins, or move the Hemroids, which Leonhartus Fuchsius paradox. lib. 1. likewise affirms; but Brassivola and Dodonaus defend Mesue out of their experience; let Valesius end the controversy.

Lapis Armenus and Lazuli are much magnified by Alexander lib. 1. cap. 16. Avicenna, Aetius, and Aetnarius, if they be well washed, that the water be no more coloured, fifty times some say. That good Alexander (saith Gnianerius) puts such confidence in this one medicine, that he thought all melancholy passions might be cured by it; and I for my part, have oftentimes happily used it; and was never deceived in the operation of it. The like may be said of Lapis Lazuli, though

habuit, ut omnes melancholicas passiones ab eo curari posse crederet; & ego inde sepius usus sum; & in ejus exhibitione nunquam fraudatus fui.

former health, and which of his knowledge, others have likewise tried, and by the help of this admirable medicine, been recovered. A third of a parish Priest at Prague in Bohemia, that was so far gone with melancholy, that he doted, and spake he knew not what, but after he had taken 12. grains of Stribium, (as I my self saw, and can witness, for I was called to see this miraculous accident) he was purged of a deal of black choler, like little gobbets of flesh, and all his excrements were as black blood (a medicine fitter for a Horse than 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 be taken after meat to 6. or 8. grains, 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. consil. 85. so doth Lod. Mercatus de inter. morb. cur. lib. 1. cap. 17. with many others. Jacobus Gervinus a French Physician on the other side, lib. 2. de venenis confus. explodes all this, and saith he took three grains only upon Matthiolus and some others commendation, but it almost killed him, whereupon he concludes, Antimony is rather poyson than a medicine. Th. Erasmus concurs with him in his opinion, and so doth Alian Montanus cap. 30. de melan. But what do I talk? 'tis the subject of whole books, I might cite a century of Authors pro and con. I will conclude with 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 be rightly applied to a strong man, otherwise poyson. For the preparing of it, look in Evonimi 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 sovereign remedy to all diseases. A good vomit, I confess, a vertuous herb, if it be well qualified, opportunely taken, and medicinally used, but as it is commonly abused by most men, which take it as Tinkers do Ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, devilish and damned Tobacco, the ruine and overthrow of body and soul.

c Maruris  
sagant;  
nihilum  
dantur me-  
lancholicis  
& quater-  
narius.  
d Billies  
horum vi-  
ris expartus  
sum.  
e Sal ni-  
trum, sal  
ammonia-  
cum, Dra-  
contii ra-  
dix, di-  
stamnium.  
f Calet or-  
dine secun-  
do, sicut  
primo, ad-  
versus om-  
nia vitia  
atra bilis  
valet, san-  
guinem  
mandat,  
spiritus  
illuorat;  
maiores  
discutit  
herba mi-  
rifica.  
g Cap. 4.  
lib. 2.

226

236 it be somewhat weaker than the other. *Garcias ab Horto hist. lib. 1. cap. 65.* relates, that the <sup>m</sup> Physicians of the *Moors*, familiarly prescribe it to all melancholy passions, and *Matthiolus ep. lib. 3.* <sup>m</sup> brags of that happy success which he still had in the administration of it. *Nicholas Meripsa* puts it amongst the best remedies, *scit. 1. cap. 12. in Antidotis*; and if this will not serve (saith *Rhasis*) then there remains nothing but *Lapis Armenus*, and *Hellebor* it self. *Valesens* and *Jason Pratenfis*, much commend *Pulvis Hali*, which is made of it. *James Damascen. 2. cap. 12. Hercules de Saxonia*, &c. speaks well of it. *Crato* will not approve this; it, and both *Hellebors*, he saith, are no better than poyson. *Visitor Trincavelius, lib. 2. cap. 14.* found it in his experience, & to be very noysome, to trouble the stomach, and hurt their bodies that take it overmuch.

*vidi gravissimè hinc agitata, & stomacho multum obfusca.*

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 shepherd, as *Pliny* records, *lib. 25. cap. 5.* Who seeing it to purge his Goats when they raved, practised it upon *Elige* and *Calene*, King *Pratus* daughters, that ruled in *Arcadia*, near 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*

Phil. 6. <sup>1</sup> *Galen, Pliny, Celsus, Aretius*, as ancient  
 simpl. med. as *Galen. lib. 1. cap. 6. Aretius lib. 1. cap. 5.*  
*Oribasius lib. 7. collect.* a famous Greek, *E-*  
*tius* ser. 3. cap. 112. & 113. p. *Egineta,*  
*Galenus Ape, l. 7. c. 4. Aethnarius, Trallianus l.*  
*5. cap. 15. Cornelius Celsus* only remaining o  
 the old Latines, *lib. 3. cap. 23.* extol and ad  
 mire this excellent plant, and it was generally  
 so much esteemed of the ancients for this di  
 sease amongst the rest, that they sent all such  
 as were crased, or that doted, to the *Anticy-*  
*ra,* 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 dizard  
 or a mad man go take *Hellebor*; as in *Lucian,*  
*Menippus* to *Tantalus*, *Tantale desipis, helleboro*  
*epoto tibi opus est, eoque sane meraco,* Thou art  
 out of thy little wit O *Tantalus*, and must  
 needs drink *Hellebor*, and that without mix  
 ture. *Aristophanes* in *vespis*, drink *Hellebor*,  
 &c. and *Harpax* in the <sup>1</sup> *Comcedian*, told  
*Simo* and *Ballio*, two doting fellows, that they  
 had need to be purged with this plant. When  
 that proud *Menacrates* ὀλως, had written  
 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, atque *helleboro*  
*indigere* had much need of a good purge. *Liliu*

ε Pseudolo  
 aff. 4. scem.  
 ult. helle-  
 boro hifce  
 hominibus  
 opus est.

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* ——— *profuit dicenda*, and as our Poets drink sack to improve their inventions (I find it so registred by *Agellius lib. 17. cap. 15.*) *Corneades* the *Academick* when he wasto write against *Zeno* the Stoick, purged himself with *Hellebor* first, which *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 lustres, it was much debased and quite out of request, held to be poyson and no medicine; and is still oppugned to this day by *Crato* and some junior *Physicians*. Their reasons are, because *Aristotle l. 1. de plant. c. 3.* said, *Henbane* and *Hellebor* were poyson; and *Alexander Aphrodisens* in the preface of his *Problems*, gave out, that (speaking of *Hellebor*) *Quails* fed on that which was poyson to men. *Galen. l. 6. Epid. com. 5. Text. 35.* confirms as much: *Constantine* the Emperour in his *Geoponicks*, attributes no other vertue to it, than to kill mice and rats, flies and mouldwarps, and so *Mizaldus*. *Nicander* of old, *Gerwinus*, *Sehenkins*, and some other *Neotericks* that have written of poysons, speak of *Hellebor* in a chief place. *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 roysoned, or else made them so feeble and weak by purging, that they were not able to bear arms. Notwithstanding all these cavils and objections, most of our late writers do much approve of it. *Caropontus lib. 1. cap. 13. Codronchus com. de helleb. Falopius lib. de med. purg. simpl. cap. 69. & consil. 15. Trincavelis, Montanus 239. Erisemelica consil. 14. Hercules* of Saxonia, so that it be opportunely given. *Jacobus de Dondis, Agg. Amatus, Lusi. cent. 66. Godesf. Stegius cap. 13. Hollerius*, and all our Herbalists subscribe. *Fernelius meth. med. lib. 5. cap. 16.* confesseth it to be a terrible purge and hard to take, yet well given to strong men, and such as have able bodies. *P. Forestus* and *Cappivaccius* forbid it to be taken in substance, but allow it in decoction or infusion, both which wayes *P. Monavius* approves above all others, *Epist. 231. Scoltzii, Facchinus* in *9. Rhafis*, commends a receipt of his own preparing; *Penottus* another of his Chymically 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 innocent medicine howsoever, if it be well prepared. The root of it is only in use, which may be kept many years, and by some given in substance, as by *Falopius* and *Brassitur.*

c Abſt  
jactantia,  
ego prius  
præbere  
cupi, &c.  
ſic Catarr.  
Ex uſa ſola  
evacuat  
one ſum  
ciffavit &  
quæſit  
de vixit.  
Tale exem  
plum apud  
Scribentem  
& apud  
Scolerum,  
ep. 231.  
P. Mona  
vius ſe ſo  
lidum cu  
raſſe jactat  
hoc epoto  
tribus aut  
quatuor  
vicibus.  
g ultimum  
refugium,  
extremum  
medica  
mentum,  
quod cæte  
ra omnia  
claudit,  
quæcumque  
cæteris  
laxativis  
pelli non  
poſſant ad  
hunc perti  
nent; ſi non  
baic, nulli  
cedant.  
h Tiliari  
poſſum me  
ſexcentis  
hominibus  
Helleborum  
nigram ex  
hibuiſſe,  
nullo pro  
prie incom  
modo, &c.

vole amongſt the reſt, who c brags that he was the firſt that reſtored it again to his uſe, and tells a ſtory how he cured one Melaraſta a mad man, that was thought to be 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 ink, & he perfectly healed at once; Vidus Vidius a Dutch Phyſician, 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 he prefers before the reſt, and calls *ſuave medicamentum*, a ſweet medicine, an eaſie, that may be ſecurely given to women, children, and weaklings. Baracellus *herbo geniali*, terms it *maxime præſtantia medicamentum*, a medicine of great worth and note. Quercetan in his *Spagir. Phar.* and many other, tell wonders of the Extract. Paracellus above all the reſt is the greateſt admirer of this plant; and eſpecially the extract, he calls it *Theriacum, terreſtre Baſium, inſtar omnium*, all in all; the ſole and laſt refuge to cure this malady, the Gout, Epilepſie, Leproſie, &c. If this will not help, no Phyſick in the world can but mineral, it is the upſhot of all. Matthiolus laughs at thoſe that except againſt it, and though ſome abhor it out of the authority of Meſue, and dare not adventure to preſcribe it, <sup>b</sup> yet I (ſaith he) have happily uſed it ſix hundred times without offence, and communicated it to divers worthy Phyſicians, who have given me great thanks for it. Look for receipts, doſe, preparation, and other cautions concerning this ſimple in him, Braſſivola, Baracellus, Codronchus, and the reſt.

## SUBSECT. 3.

## Compound Purgers.

Compound medicines which purge melancholy, are either taken in the ſuperiour or inferiour parts: ſuperiour at mouth or noſtrils. At the mouth ſwallowed or not ſwallowed: If ſwallowed liquid or ſolid: liquid, as compound wine of Hellebor, Scilla or Sea-onion, Sena, Vinum Scilliticum, Helleboratum, which Quercetan ſo much applauds for melancholy and madneſs, either inwardly taken, or outwardly applied to the head, with little pieces of linnen dipped warm in it. Oxymel Scilliticum, Syrupus Helleboratus major and minor in Quercetan, and Syrupus Geniſte for Hypochondriacal melancholy in the ſame Authour, compound Syrup of Succory, of Fumitory, Polypodie, &c. Heurnius his purging Cockbroth. Some except againſt theſe Syrupes, as appears by Udaltrius Leonorus his Epistle to Matthiolus, as moſt pernicious, 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 foundly confuted by Matthiolus; many Julips, potions, receipts, are compoſed of theſe, as you

ſhall find in Hildeſheim ſpiciet. 2. Heurnius lib. 2. cap. 14. George Schenkinius Ital. med. prax. &c.

Solid purgers are confections, electuaries, pills by themſelves, or compound with others, as de lapide Lazulo, Armeno, Pil. Indæ, of fumitory, &c. Confection of Hamech, which though moſt approve, Solenander ſec. 5. conſil. 22. bitterly inveighs againſt, ſo doth Rondolecius Pharmacop. officina, Fernelius and others; Diaſena, Diapolypodium, Diacaſſia, Diacatholicon, Weckers Eleſtuarie de Epithymo, Ptolomyes Hierologadum, of which divers receipts are daily made.

Atius 22. 33. commends Hieram Ruſſi. Trincavellius conſil. 12. lib. 1. approves of Hiera; non, inquit, invenio melius medicamentum, I find no better medicine, he ſaith. Heurnius adds pil. Aggregat. pills de Epithymo. pil. Ind. Meſue deſcribes in the Florentine Antidotary, Pilula ſine quibus eſſe nolo, Pilula Cochlea cum Helleboro, Pil. Arabica, Fœtida, de quinque generibus mirabolanorum, &c. More proper to melancholy, not excluding in the mean time, Turbith, Manna, Rubarb, Agarick, Eleſcophe, &c. which are not ſo proper to this humour. For as Montanus holds cap. 30. and Montanus cholera etiam purganda, quod atra ſit pabulum, choler is to be purged becauſe it feeds the other: and ſome are of an opinion, as Eraſiſtratus and Aſclepiades maintained of old, againſt whom Galen diſputes, <sup>1</sup> 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 ſeveral ſimples and compounds to purge all humours in general as well as this. Some rather uſe potions than pills to purge this humour, becauſe that as Heurnius and Crato obſerve, hic ſuccus à ſicco remedio agrè trahitur, this juyce is not ſo eaſily drawn by dry remedies, and as Montanus adviſeth 25. conſil.

All <sup>m</sup> drying medicines are to be repelled, as Aloe, Hiera, and all pills whatſoever, becauſe this diſeaſe is dry of it ſelf.

I might here inſert many receipts of preſcribed potions, boles, &c. The doſes of theſe, but that they are common in every good Phyſician, and that I am loth to incur the cenſure of Foreſtus lib. 3. cap. 6. de urinis, <sup>n</sup> againſt thoſe that divulge and publiſh medicines in their mother tongue, and leſt I ſhould give occaſion thereby to ſome ignorant Reader to practiſe on himſelf, without the conſent of a good Phyſician.

Such as are not ſwallowed, but only kept in the mouth, are Gargarifms uſed commonly after a purge, when the body is ſoluble and looſe. Or Apophlegmatifms, Maſticatories, to be held and chewed in the mouth, which are gentle, as Hyſop, Origan, Pennyroyal, Thyme, Muſtard; ſtrong, as Pellitory, Pepper, Ginger, &c.

Such as are taken into the noſtrils, Errhina are liquid or dry, juice of Pimpernel, Onion, &c. Caſtor, Pepper, white Hellebor, &c.

Pp

To

1 Purgans  
ita conſi  
derant me  
dicamenta  
non unum  
humorem  
attrahere,  
ſed quicun  
queque at  
tingit in ſu  
am natu  
ram con  
vertit.

m Reliqui  
tur omnes  
exſiccantes  
medicines,  
ut Aloe,  
Hiera, pi  
lula quæ  
cumque.  
n Contra  
tos qui lin  
gua vulga  
ri & vern  
acula re  
media &  
medica  
menta præ  
ſcribunt,  
& quibus  
vis commu  
nis faci  
unt.

i Pharma  
cop. Opti  
mum eſt ad  
maniam &  
omnes me  
lancholicos  
affectus,  
tam intra  
aſſumptam,  
tam extra,  
ſic capiti  
cum linte  
lis in eo  
maſſaſſis  
tipide ad  
motum.  
k Epist.  
Matb. lib.  
3. Tales  
Syrapi no  
centiſſimi  
& omnia  
modis ex  
tiſpandi.

238

To these you may add odoraments, perfumes, and suffumigations, &c.

Taken into the inferiour parts are Clysters strong or weak, Suppositories of Castilian sope, honey boiled to a consistence; or stronger of Scammony, Hellebor, &c.

These are all used, and prescribed to this malady upon several occasions, as shall be shewed in his place.

## MEMB. 3.

## Chirurgical remedies.

o Quis,  
quantum,  
quando.

**I**N letting of blood three main circumstances are to be considered, ° *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, nor too young, nor too old, over-weak, fat, or lean, sore laboured, but to such as have need, are full of bad blood, noxious humours, and may be eased by it.

The quantity depends upon the parties habit of body, as he is strong or weak, full or empty, may spare more or less.

In the morning is the fittest time: some doubt whether it be best fasting, or full, whether the Moons motion or aspect of Planets be to be observed, some affirm, some deny, some grant in acute, but not in Chronick diseases, whether before or after Physick. 'Tis *Heurnius* Aphorism, à *Phlebotomia* auspicandum esse curationem, non à *pharmacia*, you must begin with blood-letting and not Physick; some except this peculiar malady. But what do I? *Horatius Augenius*, a Physician of Padua, hath lately writ seventeen books of this subject, *Jobertus*, &c.

q Fernelius  
lib. 2.  
cap. 39.

Particular kinds of blood-letting in use are three, first is that opening a Vein in the arm with a sharp knife, or in the head, knees, or any other parts, as shall be thought fit.

Cupping-glasses with or without scarification, *ocysime compefcunt*, saith *Fernelius*, they work presently, and are applyed to several parts, to divert humours, aches, wind, &c.

Horse-leeches, are much used in melancholy, applyed especially to the Hemroids. *Horatius Augenius* lib. 10. cap. 10. *Platerus de mentis alienat.* cap. 3. *Altomarus*, *Piso*, and many others, prefer them before any evacuations in this kind.

† *Rosades*  
lib. 5. cap.  
21. de his  
Mercuria-  
lis lib. 3.  
de compo-  
sit. med. c. 24.  
*Heurnius*  
lib. 1. prax.  
med. week.  
17, &c.

Canteries or searing with hot irons, combustions, boarings, launcings, which because they are terrible, *Dropax* and *Sinapismus* are invented, by plaisters to raise blisters, and eating medicines of pitch, mustard-seed and the like.

Issues still to be kept open, made as the former, and applyed in and to several parts, have their use here on divers occasions, as shall be shewed.

## SECT. 5.

## MEMB. 1.

## SUBSECT. 1.

Particular cure of the three several kinds; of head Melancholy.

**T**He general cures thus briefly examined and discusled, it remains now, to apply these medicines to the three particular species or kinds, that according to the several parts affected, each man may tell in some sort how to help or ease himself. 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 self to work this effect. I have read, saith *Laurentius* cap. 8. de *Melanc.* that in old diseases which have gotten the upper hand or an habit, the manner of living is to more purpose, than whatsoever can be drawn out of the most precious boxes of the Apothecaries. This diet, as I have said, is not only in choice of meat and drink, but of all those other non-natural things. Let air be clear and moist most part: diet moistning, of good juyce, easie of digestion, and not windy: drink clear, and well brewed, not too strong nor too small. Make a melancholy man fat, as *Rhasis* saith, and *Cont. lib. 1. c. 9.* thou hast finished the cure. Exercise not too remiss, nor too violent. Sleep a little more than ordinary. Excrements daily to be avoided by art or nature; and which *Fernelius* enjoyns 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 ability at least, in clean sweet linnen, spruce, handsom, decent, and good apparel; for nothing sooner dejects a man than want, squalor and nastiness, foul, or old cloaths out of fashion. Concerning the medicinal part, he that will satisfie himself 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*, *Valescus*, with *Prosper Calenius* lib. de *atra bile ad Card.* *Casium*, *Laurentius* cap. 8. & 9. de *melan.* *Alian Montaltus* de *mel.* cap. 26, 27, 28, 29, 30. *Donat.* ab *Altomari* cap. 7. *artis med.* *Hercules* de *Saxonia* in *Panth.* cap. 7. & *Tract.* ejus peculiar. de *melan.* per *Bolzeta* edit. *Venetis* 1620. cap. 17, 18, 19. *Savonarola* Rub. 82. *Tract.* 8. cap. 1. *Seckenkij* 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*, *Rondoleius*, *Jason Pratenfis*, *Salust. Salvian.* de *remed.* lib. 2. cap. 1. *Jacchinus*, in 9. *Rhasis*, *Lod.*

Lod. Mercatus de Inter. morb. cur. lib. 1. cap. 17. Alexan. Meffaria pract. med. lib. 1. cap. 21. de mel. Pifo. 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 counsels and consultations of Hugo Senensis consil. 13. & 14. Renerius Solinander consil. 6. sec. 1. & consil. 3. sec. 3. Crato consil. 16. lib. 1. Montanus 20. 22. 229. and his following counsels; Lælius à Fonte. Egubinus consil. 44. 69. 77. 125. 129. 142. Fernelius consil. 44. 45. 46. Jul. Caesar Claudinus, Mercurialis, Frambesarius, Sennertus, &c. Wherein he shall find particular receipts, the whole method, preparatives, purgers, correcters, averters, cordials in great variety and abundance: Out of which, because every man cannot attend to read or peruse them, I will collect for the benefit of the Reader, some few more notable medicines.

## SUBJECT. 2.

## Blood-letting.

**P**hlebotomy 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 Pifo cap. 23. & Altomarus cap. 7. Euchsus cap. 33. <sup>a</sup> 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 veins be full, inflamed blood, and the party ready to run mad. In immaterial 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, Rhazis, Alexander appoint, <sup>x</sup> especially in the head, to open the veins of the fore-head, nose and ears 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 essential or accidental, they cause the Hemorrhoids to be opened having the eleventh Aphorism of the sixth book of Hippocrates for their ground and warrant, which saith, that in melancholy and madmen, the varicous tumour or hemorrhoids appearing doth heal the same. Vallesius prescribes blood-letting in all three kinds, whom Salust. Salvián follows, <sup>y</sup> If the blood abound, which is discerned by the fullness of the veins, his precedent diet, the parties laughter, age, &c. begin with the median or middle vein of the arm: if the blood be rud-

dy and clear, stop it, but if black in the spring time, or a good season, or thick, let it run, according to the parties strength: and some eight or twelve dayes after, open the head vein, and the veins in the forehead, or provoke it out of the nostrils, or cupping-glasses, &c. Trallianus allows of this, <sup>z</sup> If <sup>z</sup> Si quibus there have been any suppression or stopping of blood at nose, or hemroids, or womens months, press the part then to open a vein in the head or about the ankles. Yet he doth hardly approve of this course, if melancholy be fixed in the head alone, or in any other dotage, <sup>a</sup> 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 ruddiness in the face. Therefore I conclude with Aretius, <sup>b</sup> before you let blood, deliberate of it, and well consider all circumstances belonging to it.

& exiccat, nisi corpus sit valde sanguineum, rubicundum. b Cam sanguinem detrahre oportet, deliberatione indiget. Aretius lib. 7. cap. 5.

## SUBJECT. 3.

## Preparatives and Purgers.

**A**fter blood-letting we must proceed to other medicines; first prepare, and then purge, <sup>a</sup> Angel stabulum purgare, make the body clean before we hope to do any good. Gualter Brunel would have a practitioner begin first with a Clister of his, which he prescribes before blood-letting: the common sort, as Mercurialis, Montanus 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, Bawm, Hops, Endive, Scolopendry, Fumitory, &c. or these sod in whey, which must be reiterated and used for many dayes together. Purges come last, which must not be used at all, if the malady may be otherwise helped, because they weaken nature and dry so much, and in giving of them, <sup>c</sup> we must begin with the gentlest first. Some forbid all hot medicines, as Alexander, and Salviánus, &c. Ne insaniore inde fiant, Hot medicines increase the disease <sup>d</sup> by drying too much. Purge downward rather than upward, use potions rather than pills, and when you begin Physick, persevere and continue in a course; for as one observes, <sup>e</sup> movere & non educere in omnibus malum est; To stir up the humour (as one purge commonly doth) and not to prosecute, doth more harm than good. They must continue in a course of Physick yet not so that they tire and oppress nature, danda quies nature, they must now and then remit, and let nature have some rest. The most gentle purges to begin with, are <sup>f</sup> Sena, Cassia, Epi-

c A lenis-  
ribus au-  
spiciandum.  
(Vallesius,  
Pifo, Brunel)  
variaque  
medicamen-  
tis purga-  
ribus atten-  
dum, ut sit  
opus.  
d Qui cor-  
pus exic-  
cant, mora-  
bum au-  
gent.  
e Gualter-  
ius Tralli-  
15. c. 6.

pp a thyme,

<sup>a</sup> Si ex  
primario  
scribit  
afflictum  
melancholici  
nostrum  
sanguinis  
detractione  
non intelli-  
gent, nisi  
ob alias  
causas san-  
guis min-  
tatur, si  
multas in  
vasis, &c.  
frustra enim  
fatigatur  
corpus, &c.  
<sup>x</sup> Competit  
his phlebo-  
tomia  
frontis.

<sup>y</sup> Si san-  
guis abun-  
det, quot  
situr ex  
venarum  
repletione,  
villus va-  
thore pro-  
cedente, visa acri,  
etate & aliis,  
tandatur mediana;  
& si san-  
guis appareat clavas  
& rubor, supprimatur;  
aut si vere, si niger aut  
crassus, permittatur fluere  
pro viribus acri, dein post 8.  
vel 12. diem  
aperiatur cephalica  
partis magis afflicta;  
& vena frontis, aut san-  
guis provocetur suis  
per nates, &c.

g Rhafis,  
sepi valent  
ex Helle-  
boro.

h Lib. 7.  
Exiguus  
medicinis  
morbis non ob-  
sequitur.

\* Modo  
caute datur  
& roboretur.  
i Confil. 10.

l. 1.

† Plin. l.

31. c. 6.

Navigationis  
ex vo-

mationem  
profundis plu-

viis mor-

bis capitis,  
& omnibus

ob que  
Helleborum

bibitur.

Idem Di-

oscorides,

lib. 5. c. 13.

Avicenna

tertia im-

primis.

k Nunquam

dedimus,

quin ex

ana aut

altera ef-

fuspiant,

Dio juvan-

te, fuerint

ad salutem

restituti.

m Lib. 2.

Inter com-

posita pur-

gantia me-

lancholi-

am.

n Iongo

experimento

d se obser-

thyme, Myrobolanes, Catholicon: If these prevail not, we may proceed to stronger, as the confection of *Hamech*, *Pil. Indæ*, *Fumitorie*, *de Affaieret*, of *Lapis Armenus* and *Lazuli*, *Diasena*. Or if pills be too dry, & some prescribe both *Hellebores* in the last place, amongst the rest *Areteus*,<sup>h</sup> because this disease will resist a gentle medicine. *Laurentius* and *Hercules de Saxonia* would have *Antimony* tried last, if the \* party be strong, and it warily given. *Trincavelius* prefers *Hierogodium*, to whom *Francis Alexander* in his *Apol. radi. 5.* subscribes, a very good medicine they account it. But *Crato* in a counsel of his, for the Duke of *Bavaria's* Chancellor, wholly rejects it.

I find a vast Confusion 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 vaunts and boasts he did to many several cures, <sup>k</sup> I never gave it (saith he) but after once or twice, by the help of God they were happily cured. The manner of making it he sets down at large in his third book of Epistles to *George Hankshius* a Physician. *Gualter Bruel* and *Hernius*, make mention of it with great approbation; so doth *Skenkius* in his memorable cures, and experimental medicines, cen. 6. obser. 37. That famous *Helleborismus* of *Montanus*, which he so often repeats in his consultations and counsels, as 28. pro melan. sacerdote, & confil. 148. pro *Hypochondriaco*, and cracks, <sup>m</sup> to be a most sovereign remedy for all melancholy persons, which he hath often given without offence, and found by long experience and observation to be such.

*Quercetan* prefers a Syrup of Hellebor in his *Spagirica Pharmac.* and *Hellebores Extract* cap. 5. of his invention likewise (a most safe medicine, <sup>n</sup> and not unfit to be given children) before all remedies whatsoever.

*Paracelsus* in his book of black Hellebore, admits this medicine, but as it is prepared by him. <sup>o</sup> It is most certain (saith he) that the virtue of this herb is great, and admirable in effect, and little differing from Balm it self, and he that knows well how to make use of it, hath more art than all their books contain, or all the Doctors in Germany can shew.

*Eliaenus Montanus* in his exquisite work de morb. capitis, cap. 31. de mel. sets a special receipt of Hellebore of his own, which in his practice <sup>p</sup> he fortunately used; because it is alias timi- but short I will set it down.

R. Syrupi de pomis 3 ij. aqua borag. 3 iij, Ellebori nigri per noctem infusi in ligatura 6. vel 8. gr. manè factâ colaturâ exhibe.

Other receipts of the same to this purpose you may find in his book de Sale & in his book de Salsis. <sup>q</sup> Certum est hujus herbe virtutem maximam & mirabilem esse, parumque distare à balsamo. Et qui novit recte uti, plus habet artis quam tota scribentium cohortis aut omnes Doctores in Germania. <sup>p</sup> Quod feliciter usus sum.

shall find in him. *Valescus* admires *pulvis Hali*, and *Jason Pratensis* after him: the confection of which our new London Pharmacopœia hath lately revived. <sup>q</sup> Put case (saith he) all other medicines fail, by the help of God this alone shall do it, and 'tis a crowned medicine which must be kept in secret.

R. Epithymi semunc. lapidis Lazuli, agarici ana 3 ij, Scammonii, 3 j, Caryophyllorum numero 20. pulveriscentur Omnia, & ipsius pulveris scrup. 4. singulis septimanis assumat.

To these I may add *Arnoldi vinum Buglossatum*, or Borage wine before mentioned, which <sup>r</sup> *Mizaldus* calls *vinum mirabile*, a wonderful wine, and *Stockerus* vouchsafes to repeat verbatim amongst other receipts. *Rubens* his compound water out of *Savannarola*: *Pinetus* his balm; *Cardanus Pulvis Hyacinthi*, with which in his book de curis admirandis, he boasts that he had cured many melancholy persons in eight dayes, which <sup>s</sup> *Skenkius* puts amongst his observable medicines: *Altomarus* his Syrup, with which <sup>t</sup> he calls God so solemnly to witness, he hath in his kind done many excellent cures, and which *Skenkius* cen. 7. obser. 80. mentioneth, *Daniel Sennerthus* lib. 1. part. 2. cap. 12. so much commends; *Rulandus* admirable water for melancholy, which cen. 2. cap. 96. he names *Spiritus vita aureum*, *Panaceam*, what not, and his absolute medicine of fifty Eggs, *curat Empir.* cen. 1. cur. 5. to be taken three in the morning, with a powder of his. <sup>y</sup> *Faventinus* doubles this number of Eggs, and will have an hundred and one to be taken by three and three in like sort, which *Salustius* approves, de remed. lib. 2. c. 1. with some of the same powder, till all be spent, a most excellent remedy for all melancholy and mad-men.

R. Epithymi, thymi, ana drachmas duas, sacchari albi unciam unam, croci granatrina, Cinamomi drachmam unam; misce, fiat pulvis.

All these yet are nothing to those <sup>z</sup> Chymical preparatives of *Aqua Chalcidonia*, quintessence of Hellebore, salts, extracts, distillations, oyls, *Aurum potabile*, &c. <sup>Dr. Anthony</sup> in his book de anro potab. edit. 1600. is all in all for it. <sup>a</sup> And though all the school of *Galenists*, with a wicked and unthankful pride and scorn, detest it in their practice, yet in more grievous diseases, when their vegetables will do no good, they are compelled to seek the help of minerals, though they use them rashly, <sup>b</sup> unprofitably, <sup>c</sup> slackly, and to no purpose. *Rhenanus*, a Dutch Chymist in his book de Sale & in his book de Salsis. <sup>d</sup> Certum est hujus herbe virtutem maximam & mirabilem esse, parumque distare à balsamo. Et qui novit recte uti, plus habet artis quam tota scribentium cohortis aut omnes Doctores in Germania. <sup>p</sup> Quod feliciter usus sum.

puteo emergente, takes upon him to Apologize for Anthony, and sets light by all that speak against him. But what do I meddle with this great Controversie, which is the subject of many volumes? Let Paracelsus, Quercetan, Crollius, and the brethren of the Rosy crosse defend themselves as they may. Crato, Erasmus, and the Galenists oppugn. Paracelsus, he brags on the other side, he did more famous cures by this means, than all the Galenists in Europe, and calls himself a Monarch; Galen, Hippocrates, infants, illiterate, &c. As Thesalus of old railed against those antient Asclepiadean Writers, he condemns others, insults, triumphs, overcomes all antiquity (saith

† Galen, as if he spake to him) declares himself a conquerour, and crowns his own doings. One drop of their Chymical preparatives shall do more good than all their fulsome potions. Erasmus, and the rest of the Galenists vilifie them on the other side, as Hereticks in Physick; Paracelsus did that in Physick, which Luther in Divinity. A drunken rogue he was, a base fellow, a Magician, he had the Devil for his master, Devils his familiar companions, and what he did, was done by the help of the Devil. Thus they contend and rail, and every Mart writhe Books pro and con, & adhuc sub iudice lis est; let them agree as they will, I proceed.

† Vitius maledictis incipit, & contra omni-  
nem anti-  
quitate  
coronatur,  
inquit a  
se victor  
declatur.  
Gal. lib. 1.  
meth. c. 2.  
b Codro-  
chus de salt  
abstinet.  
c Idem  
Paracelsus  
in medici-  
na, quod  
Lutherus in  
Theologia. d  
Disput. in  
eodem, parte  
1. Magnus  
thirus,  
illiteratus,  
demonem  
preceptorum  
habuit, dem-  
ones famili-  
ares, &c.

## SUBJECT. 4.

## Averters.

Averters and Purgers must go together, as tending all to the same purpose, to divert this rebellious humour, and turn it another way. In this range, Clysters and Suppositories challenge a chief place, to draw this humour from the brain and heart, to the more ignoble parts. Some would have them still used a few dayes between, and those to be made with the boyled seeds of Annise, Fennel, and bastard Saffron, Hops, Thyme, Epithyme, Mallows, Fumitory, Bugloss, Polypody, Sene, Diasene, Hamech, Cassia, Diacatholicon, Hierogodium, Oyl of Violets, sweet Almonds, &c. For without question, a Clyster opportunely used, cannot chuse in this, as most other maladies, but to do very much good; Clysteres nutriunt, sometimes Clysters nourish, as they may be prepared, as I was informed not long since by a learned Lecture of our natural Philosophy † Reader, which he handled by way of discourse, out of some other noted Physicians. Such things as provoke urine most commend, but not sweat. Trincavelius consil. 16. cap. 1. in head-melancholy forbids it. P. Byarus and others approve frictions of the outward parts, and to bathe them with warm water. Instead of ordinary frictions, Cardan prescribes rubbing with Nettles till they blister

the skin, which likewise † Basardus Visontinus so much magnifies.

Sneezing, masticatories, and nasals are generally received. Montaltus c. 34. Hildeshelm spicel. 2. fol. 136. & 138. give several receipts of all three. Hercules de Saxonia relates of an Empirick 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.

To open mouths and Hemorrhoids is very good Physick, If they have been formerly stopped. Faventinus would have them opened with horse-leeches, so would Hercules de Sax. Julius Alexandrinus consil. 185. Scoltzius thinks Aloes fiter: I most approve horse-leeches in this case, to be applied to the forehead, nostrils, and other places.

Montaltus cap. 29. out of Alexander and others, prescribes cupping-glasses, and issues in the left thigh. Arereus lib. 7. cap. 5. Paulus Regolinus, Sylvius will have them without scarification, applyed to the shoulders and back, thighs and feet: Montaltus cap. 34. bids open an issue in the arm, or hinder part of the head. Pifo enjoyns ligatures, frictions, suppositories, and cupping-glasses, still without scarification, and the rest.

Cauteries and hot irons are to be used in the suture of the Crown, and the scared or ulcerated place suffered to run a good while. 'Tis not amiss to bore the skull with an instrument, to let out the fuliginous vapours. Salvast. Salviannus de re medic. lib. 2. cap. 1. I because this humour hardly yields to other Physick, would have the leg cauterized, or the left leg below the knee, and the head boared in two or three places, for that it much avails to the exhalation of the vapours: 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 skull broken, he was excellently cured. Another to the admiration of the beholders, breaking his head with a fall from on high, was instantly recovered of his dorage. Gordonius cap. 13. part. 2. would have these cauteries tryed last, when no other Physick will serve. The head to be shaved and bored to let out fumes, which without doubt will do 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 dorage returned again. But Alexander Messaria a professor

loca ulcrosa. Trepanum etiam cranii densitas imminui poterit, ac vaporibus fuliginosis exitus pateat. q. Quoniam difficulter cadit aliis medicamentis, ideo fiat in vertice cauterium, aut crure sinistro infra genam. r. Fiant duo aut tria cauteria, cum ossis perforatione. (Vidi Rome melancholicum qui adhibitis multis remediis, sanari non poterat, sed cum cranium gladio fractum esset, optime sanatus est. Et alterum vidi melancholicum, qui ex alto cadens non sine astantium admiratione, liberatus est. u. Radatur caput & fiat cauterium in capite, proculdubio ista faciunt ad fumorum exhalationem; vidi melancholicum a fortuna gladio vulneratum, & cranium fractum, quamdiu vulnus apertum, curatus optime; ac cum vulnus sanatum, reversa est mania.

in

241

† An. Phil. cap. de milan. frictio verticis, &c. 8. Aqua fortissima purgans os, nares, quam non vult auro cedere. h. Mercatoris consil. 6. & 20. hemorrhoidam & mensum provocatio suavit, modo ex eorum suppressione ortum habuerit. † Laurentius, Brasil, &c. k. P. Bayras l. 2. cap. 13. naribus, &c. l. Cucurbitula sicca, & fontanilla crure sinistro. m. Hildeshelm spicel. 2. Vapores a cerebro transibendi sunt frictionsibus universis, curabitur sicca, humoris ac dorsi asfixis, circa pedis & crura. n. Fontanellam apertam iuxta occipitum, aut brachium. o. Balani, ligaturae, frictions, &c. p. Cauterium fiat sutura coronali, diu stare permittantur.

† Master D. Lapworth.

242

in Padua, lib. 1. pract. med. cap. 21. de melanchol. will allow no cauterics at all, 'tis too stiff an humour and too thick as he holds, to be so evaporated.

Gnanius c. 8. Tract. 15. cured a noble man in Savoy, by boring alone, \* leaving the hole open a month together, by means of which after two years melancholy and madness, he was delivered. All approve of this remedy in the future of the crown; but Arculanus would have the cautery to be made with gold. In many other parts, these cauterics are prescribed for melancholy men, as in the thighs, (Mercurialis consil. 86.) arms, legs. Idem consil. 6. & 19. & 25. Montanus 86. Rodericus à Fonseca Tom. 2. consil. 84. pro hypochond. coxâ dextrâ, &c. but most in the head, If other Physick will do no good.

## SUBJECT. 5.

Alteratives and Cordials, corroborating, resolving the reliques, and mending the Temperament.

BECAUSE this Humour is so malign of itself, and so hard to be removed, the reliques are to be cleansed, by alteratives, cordials and such means; the temper is to be altered and amended, with such things as fortify and strengthen the heart and brain, which are commonly both affected in this malady, and do mutually misaffect one another: which are still to be given every other day, or some few dayes inserted after a purge, or like Physick, as occasion serves, and are of such force, that many times they help alone, and as Arnoldus holds in his Aphorisms, are to be preferred before all other medicines, in what kind soever.

Amongst this number of Cordials and Alteratives, I do not find a more present remedy, than a cup of wine or strong drink, if it be soberly and opportunely used. It makes a man bold, hardy, courageous, whetteth the wit, if moderately taken, and as Plutarch saith, (Symp. 7. quæst. 12.) it makes those which are otherwise dull, to exhale and evaporate like frankincense, or quicken (Xenophon adds) † as oyl doth fire. \* A famous Cordial Matthiolus in Dioscoridem calls it, an excellent nutriment to refresh the body, it makes a good colour, a flourishing age, helps concoction, fortifies the stomach, takes away obstructions, provokes urine, drives out excrements, procures sleep, clears the blood, expells wind and cold poysons, attenuates, concocts, dissipates all thick vapours, and fuliginous humours. And that which is all in all to my purpose, it takes away fear and sorrow.

† Curas edaces dissipat Evius.

It glads the heart of man, Psal. 104. 15. hilaritatis dulce seminarium. Helenas boule, ridam facit, calorem inatam fovet, concoctionem juvat, stomachum roborat, excrementis viam parat, vinum movet, somnum conciliat, ventrem, frigidos flatus dissipat, crasses humores attenuat, coquit, assuavit, &c. † Har. lib. 2. Od. 11.

the sole nectar of the Gods, or that true Nectar in \* Homer, which puts away care and grief, as Oribasius 5. Collect. cap. 7. and some others will, was nought else but a cup of good wine. It makes the mind of the King and of the fatherless both one, of the bond and free-man, poor and rich; it turneth all his thoughts to joy 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 self, spirits, wit, &c. For which cause the Antients called Bacchus, Liber pater à liberando, and † sacrificed to Bacchus and Pallas still upon an altar. Wine measurably drunk, and in time, brings gladness and cheerfulness of mind, it cheereth God and men, Judges 9. 12. letitia Bacchus dator, it makes an old wife dance, and such as are in misery, to forget evil, and be merry.

Bacchus & afflictiis requiem mortalibus affert,

Crua licet duro compe de vinis forent.

Wine makes a troubled soul to rest,

Though feet with fetters be oppress.

Demetrius in Plutarch, when he fell into Se-leucus hands, and was prisoner in Syria, † spent his time with dice and drink, that he might so ease his discontented mind, and avoid those continual cogitations of his present condition wherewith he was tormented. Therefore Solomon, Prov. 31. 6. bids wine be given duxit, ut to him that is ready to † perish, and to him that hath grief of heart, let him drink, that he forget his poverty, and remember his misery no more. Sollicitis animis onus ex-ditionis mit, it easeth a burdened soul, nothing speedier, nothing better: which the Prophet Zachary perceived, when he said, that in the time of Messias, they of Ephraim should be glad, and their heart should rejoyce as through wine. All which makes me very well approve of the pretty description of a feast in † Bartholomæus Anglicus, when grace was said, their hands washed, and the Guests sufficiently ex-larated, with good discourse, sweet musick, dainties, and the dainty fare, exhilarationis gratiâ, pocula ite-rum atque iterum offeruntur, as a Corollary this day, to conclude the feast, and continue their mirth, a grace, cup came in to cheer their hearts, and they drank healths to one another again and again. Which as I. Fredericus Matenesius stat.

Crit. Christ. lib. 2. cap. 5, 6, & 7. sayes, was an old custome in all ages in every Common-wealth, so as they be not enforced, bibere per violentiam, but as in that royal feast of † Assu-crus which lasted one hundred and eighty dayes, without compulsion they drank by order in golden vessels, when and what they would themselves. This of drink is a most easie and parable remedy, a common, a cheap, still ready against fear, sorrow, and such troublesome thoughts, that molest the mind; as brimstone with fire, the spirits on a sudden are enlight-ned by it. No better Physick (saith Rha-

tor sociata te hominem & biberia; & qui potest sustinere usum vini, non indiget alia me-dicina, quod eo sunt omnia ad usum necessaria hujus passionis. (sic)

a Cordis ratio semper habenda quod cerebro comparatur, & sese invicem officiunt.

b Aphor. 38. Medicina Theriacaalis pro ceteris eligenda.

c Galen. de temp. lib. 3. c. 3. moderate vinum sumptum, acuit ingenium.

d Tardus aliter & tristis thorvis in modum exhalare facit.

† Hilaritatem ut oleum flam-mam exci-tat.

e Vivibus retinendis cardiacum eximium, nutriendis evipovi

alimentum aptum, etiam floridam facit, calorem inatam fovet, concoctionem juvat, stomachum roborat, excrementis viam parat, vinum movet, somnum conciliat, ventrem, frigidos flatus dissipat, crasses humores attenuat, coquit, assuavit, &c.

† Har. lib. 2. Od. 11.

h Legitur & præci-catolis. Sapiens caluisse vitas.

i So did the Athe-nians of lomeus Anglicus, when grace was said, their old, as hands washed, and the Guests sufficiently ex-larates, and

so do the Germans at this day, to conclude the feast, and continue their mirth, † Lib. 6. cap. 23. & 24. de re-rum propri-

tarit. † So did the Athe-nians of lomeus Anglicus, when grace was said, their old, as hands washed, and the Guests sufficiently ex-larates, and

so do the Germans at this day, to conclude the feast, and continue their mirth, † Lib. 6. cap. 23. & 24. de re-rum propri-

tarit. † So did the Athe-nians of lomeus Anglicus, when grace was said, their old, as hands washed, and the Guests sufficiently ex-larates, and

so do the Germans at this day, to conclude the feast, and continue their mirth, † Lib. 6. cap. 23. & 24. de re-rum propri-

tarit. † So did the Athe-nians of lomeus Anglicus, when grace was said, their old, as hands washed, and the Guests sufficiently ex-larates, and

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tarit. † So did the Athe-nians of lomeus Anglicus, when grace was said, their old, as hands washed, and the Guests sufficiently ex-larates, and

so do the Germans at this day, to conclude the feast, and continue their mirth, † Lib. 6. cap. 23. & 24. de re-rum propri-

sis) for a melancholy man: and he that can keep company, and carouse, needs no other medicines, 'tis enough. His countrey-man *Avicenna* 31. doct. 2. cap. 8. proceeds farther yet, and will have him that is troubled in mind, or melancholy, not to drink only, but now and then to be drunk: excellent good Physick it is for this and many other diseases. *Magninus Reg. san. part. 3. c. 31.* will have them to be so once a month at least, and gives his reasons for it, <sup>1</sup>because it scours the body by vomit, urine, sweat, of all manner of superfluities, and keeps it clean. Of the same mind is *Seneca* the Philosopher in his book *de tranquil. lib. 1. c. 15.* nonnunquam ut in aliis morbis ad ebrietatem usque veniendum; curas deprimat, tristitiae medetur; It is good sometimes to be drunk, it helps sorrow, depresseth cares, and so concludes his Tract with a cup of wine: *Habes, Serene charissime, qua ad tranquillitatem anima pertinent.* But these are Epicurean tenents, tending to looseness of life, Luxury and Atheism, maintained alone by some Heathens, dissolute Arabians, prophane Christians, and are exploded by *Rabbi Moses Tract. 4. Gueliel. Placentius lib. 1. cap. 8. Valescus de Taranta*, and most accurately ventilated by *Jo. Sylvaticus*, a late Writer and Physitian of *Millan, med. cont. cap. 14.* where you shall find this Tenent copiously confuted.

Howsoever you say, if this be true, that wine and strong drink have such vertue to expel fear and sorrow, and to exhilarate the mind, ever hereafter let's drink and be merry.

*m Hor.* <sup>m</sup> *Prome reconditum Lyde strenua cacubum, Capaciores puer huc affer Scyphos, Et Chia vina aut Lesbica.*

Come lusty *Lyda*, fill's a cup of Sack,  
And firrah Drawer, bigger pots we lack,  
And Seio Wines that have so good a smack.

*n Lib. 15.* I say with him in *A. Gellius*, let us maintain the vigor of our souls with a moderate cup of wine, <sup>†</sup> *Natis in usum laticiae scyphis*, and drink to refresh our mind; if there be any cold sorrow in it, or torpid bashfulness, let's wash it all away. — *Nunc vino pellite curas*: so saith <sup>†</sup> *Horace*, so saith <sup>\*</sup> *Anacreon*,

<sup>\*</sup> *Μεθύοντα γὰρ ἐν κούδῳ*

*Πότῳ κρηττόνῃ βαρύτῃ*

Let's drive down care with a cup of wine: and so say I too, (though I drink none my self) for all this may be done, so that it be modestly, soberly, opportunely used: So that, they be not drunk with wine, wherein is excess, which our <sup>†</sup> *Apostle* forewarns; for as *Chrysostome* well comments on that place, ad *latitiam datum est vinum, non ad ebrietatem*, 'tis for mirth wine, but not for madness: And will you know where, when, and how that is to be understood? *Vis discere ubi bonum sit vinum? Audi quid dicat Scriptura*, heat the Scriptures, Give wine to them that are in sorrow, or as *Paul* bid *Timothy* drink wine for his stomach sake, for concoction,

health, or some such honest occasion. Otherwife as *Pliny* telleth us: If singular moderation be not had, <sup>p</sup> *nothing so pernicious, 'tis meer vinegar, blandus demon, poison it self.* But hear a more fearful doom, *Habac. 2. 15. & 16.* *Wo be to him that makes his neighbour drunk, shameful spewing shall be upon his glory.* Let not good fellows triumph therefore (saith *Matthioli*) that I have so much commended wine, if it be immoderately taken, instead of making glad, it confounds both body and soul, it makes a giddy head, a sorrowful heart. And 'twas well said of the

Poet of old, *Vine causeth mirth and grief, 't* nothing so good for some, so bad for others, especially as <sup>†</sup> one observes, *qui à causa calida male 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 ordinary drink, or in their dyet. 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 brains; 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*, *Guajacum*: *China*, saith *Manardus*, makes a good colour in the face, takes away melancholy, and all infirmities proceeding from cold, even so *Sarsaparilla* provokes sweat mightily, *Guajacum* dries, *Claudius consult. 89. & 46. Montanus, Capiuaccius consult. 188. Scolerzii* make frequent and good use of *Guajacum*, and *China*, <sup>†</sup> *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 *Turks* have a drink called *Coffa* (for they use no wine) so named of a berry as black as foot, and as bitter, (like that black drink which was in use amongst the *Lacedemonians*, and perhaps the same) which they sip still off, and sup as warm as they can suffer; they spend much time in those *Coffa*-houses, which are somewhat like our Ale-houses or Taverns, and there they sit chatting and drinking to drive away the time, and to be merry together, because they find by experience that kind of drink so used helpeth digestion, and procureth alacrity. Some of them take Opium to this purpose.

*Borage*, *Bawm*, *Saffron*, *Gold*, I have spoken of; *Montanus c. 23.* commends *Scorzenera* roots condite. *Garcinus ab Horto plant. hist. lib. 2. cap. 25.* makes mention of an herb called *Datura*, <sup>†</sup> *which if it be eaten, for a Per. 24* twenty four hours following, takes away all sense of grief, makes them incline to laughter and mirth: and another called *Bange*, like in effect to Opium, which puts them for a time into a kind of Ecstasis, and make them gently to laugh. One of the *Roman* Emperours had a seed, which he did ordinarily eat to exhilarate himself. *Christophorus Ayrerus* prescribes *Bezours* stone, and the confection of *cal.*

*Alkermes*

243

Lib. 14.

5. Nihil

pernitiosius

viribus si

modus au-

fer, vere-

nam.

p Thucyd.

ius edyl.

13. vino

dari lati-

tiam &

sorrowful

heart.

And 'twas

well said of

the

dolorum.

q Revocent.

r Mercuri-

alis consil.

29. Vinum

frigidis

optimum,

& primum

serina me-

lancholia.

r Farnelius

consil. 44.

& 45. Vi-

num probi-

bit assidu-

um, & ar-

gata.

t. Modò

scilicet non

incendatur.

244

*Alkermes, omnia vi-  
talia visce-  
ra mire  
confortat.  
a contra  
omnes me-  
lancholicos  
affectus  
confortat, ac  
certum est  
ipsum esse  
omnis cor-  
dis & cor-  
poris vires  
mirum in  
modum re-  
fici.*

*b Succinum  
viro albi-  
sinam con-  
fortat ven-  
triculum,  
flatum dis-  
cutit, ar-  
nam movet,  
&c.*

*c Garcias  
ab Horto  
aromatam  
lib. 1. c. 15.  
adversus  
omnes mor-  
bos melan-  
cholicos  
conducit,  
& veni-  
nam. Ego  
(inquit)  
utor in  
morbis me-  
lancholi-  
cis, &c. &  
deploratus  
hujus usu  
ad pristi-  
nam sani-  
tatem re-  
stitui.*

*See more  
in Babi-  
nus book  
de lap.*

*Bizar  
c. 45.*

*d Ed. 1617  
Montellii  
electuari-  
um sit pre-  
tiosissimum  
Alchem.  
&c.*

*e Nihil  
morbam  
hunc aque  
exasperat,  
ac alimen-  
torum vel  
calidiorum  
usus. Al-  
chemus  
ideo suspi-  
cit, &  
quod simul  
morbam,  
cuncte adhibenda calida medicamenta.*

*f Schenkus lib. 1. Ob-  
servat. de Mania, ad mentis alienationem, & dissipantiam vitio  
cerebri obortam, in manuscripto codice Germanico, tale medicamen-  
tum reperi.*

*Alkermes, before other cordials, and Amber  
in some cases. \* Alkermes comforts the inner  
parts; and Bezoar stone hath an especial ver-  
tue against all melancholy affections, it re-  
fresheth the heart, and corroborates the whole  
body. b Amber provokes urine, helps the  
body, breaks wind, &c. After a purge, three  
or four grains of Bezoar stone, and three grains  
of Ambergrise, drunk, or taken in Borage or  
Buglois water, in which Gold hot hath been  
quenched, will do much good, and the purge  
shall diminish less (the heart so refreshed)  
of the strength and substance of the body.*

*R. confect. Alkermes ʒss lap. Bezoar. ʒj.  
Succini albi subtiliss. pulverisat. ʒij. cum  
Syrup. de cort. citri; fiat electuarium.*

To Bezoars stone most subscribe, Manar-  
dus, and many others, it takes away sadness,  
and makes him merry that useth it; I have  
seen some that have been much diseased with  
faintness, swooning, and melancholy, that  
taking the weight of three grains of this stone,  
in the water of Oxtongue, have been cured.  
Garcias ab Horto brags how many desperate  
cures he hath done upon melancholy men by  
this alone, when all Physicians had forsaken  
them. But Alchemus many except against;  
in some cases it may help, if it be good and  
of the best, such as that of Montpellier in  
France, which d Jodocus Sincerus Itinerario  
Gallia, so much magnifies, and would have  
no traveller omit to see it made. But it is not  
so general a medicine as the other. Ferne-  
lius consil. 49. suspects Alchemus, by reason  
of its heat, "nothing" (saith he) sooner ex-  
asperates this disease, than the use of hot  
working meats and medicines, and would have  
them for that cause warily taken. I conclude  
therefore of this and all other medicines, as  
Thucydides of the plague at Athens; No re-  
medy could be prescribed for it, Nam quod  
visi profuit, hoc aliis erat exitio: There is  
no Catholick medicine to be had: that which  
helps one, is pernicious to another.

*Diamargaritum frigidum, Diambra, Dia-  
boraginatam, Electuarium latificans Galeni  
& Rhafis, de Gemmis, Dianthos, Diamoscum  
dulce & amarum, Electuarium Conciliatoris,  
syrup. Cidoniorum, de pomis, conserves of Roses,  
Violets, Fumitory, Enula campana, Satyrion,  
Limons, Orange-pills condite, &c. have  
their good use.*

*f R. Diamoschi dulcis & amari ana ʒij.  
Diabuglossati, Diaboraginati, sacchari  
violacei ana ʒj. misce cum syrupo de  
pomis.*

Every Physician is full of such Receipts, one  
only I will add for the rareness of it, which  
I find recorded by many learned Authors, as

an approved medicine against dorage, head-  
melancholy, and such diseases of the brain.  
Take a Rams head that never meddled with  
an Ewe, cut off at a blow, and the horns on-  
ly taken away, boyl it well skin and wooll  
together, after it is well sod, take out the brains,  
and put these spices to it, Cinamon, Ginger,  
Nutmeg, Mace, Cloves, ana ʒss, mingle the  
powder of these spices with it, and heat them in  
a platter upon a chafing-dish of coals together,  
stirring them well, that they do not burn;  
take heed it be not over-much dried, or dryer  
than a Calves brains ready to be eaten. Keep  
it so prepared, and for three dayes give it the  
Patient fasting, so that he fast two hours after  
it. It may be eaten with bread in an egg or  
broth, or any way, so it be taken. For four-  
teen dayes let him use this dyet, drink no  
wine, &c. Gesner. hist. animal. lib. 1. pag.  
917. Cariliterius pract. cap. 13. in Nich. de  
metri pag. 129. Iatro: Wittenberg. edit. Tu-  
bing. pag. 62. mention this medicine, though  
with some variation; he that list may try it,  
& many such.

Odoraments to smell to, of Rose water, Vi-  
olet flowers, Bawm, Rose-cakes, Vinegar, &c.  
do much recreate the brains and spirits, accord-  
ing to Solomon, Prov. 27. 9. They rejoyce the  
heart, and as some say, nourish: 'tis a questi-  
on commonly controverted in our schools, an  
odores nutrant: let Ficinus lib. 2. cap. 18.  
decide it, many arguments he brings to prove  
it, as of Democritus, that lived by the smell  
of bread alone, applyed to his nostrils, for  
some few dayes, 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 have done very much good, aque ferè pro-  
fuisse olfactu ac potu, as if he had given them  
drink. Our noble and learned Lord † Veru-  
lam, in his book de vitâ & morte, commends  
therefore all such cold smells as any way serve  
to refrigerate the spirits. Montanus consil. 31.  
prescribes a form which he would have his  
melancholy Patient never to have out of his  
hands. If you will have them spagirically  
prepared, look in Oswaldus Crollius basil.  
Chymica.

Irrigations of the head shaven, of the flow-  
ers of water-lilies, Lettuce, Camomile, wild  
Mallows, Wethers head, &c. must be used  
many mornings together. Montan. consil. 31.  
would have the head so washed once a week.  
Lalins à fonte Eugubinus consult. 44. for an  
Italian Count, troubled with head melancholy,  
repeats many medicines which he tryed, k but  
two alone which did the cure; use of whey made  
of Goats milk, with the extract of Hellebor,  
and irrigations of the head with water-lilies,  
lettuce, violets, camomile, &c. upon the suture  
of the crown. Piso commends a Rams lungs

adserve, usus sivi caprini, cum extracto Hellebori, & irrigatio ex  
lacte Nymphae, violarum, &c. suture coronali adhibita; his remedia  
sanitatem pristinam adeptus est.

applied

I confer  
 & palmo  
 arletis, ca-  
 lidus ag-  
 nus per  
 dorsum di-  
 zibus, ex-  
 enteratus,  
 admodum  
 fuscipiti.

applied hot to the fore-part of the head, <sup>1</sup> 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 brain: but forasmuch as such aromatical things are hot and dry, they must be sparingly administered.

Unto the Heart we may do well to apply bags, Epithemes, Oynments, of which *Laurentius* c. 9. de melan. gives examples. *Brue* prescribes an Epitheme for the Heart, of Bugloss, Borrage, water-lilly, Violet waters, sweet wine, Bawm leaves, Nutmegs, Cloves, &c.

For the Belly, make a Fomentation of oyle, <sup>m</sup> in which the seeds of Cummin, Rue, Carrets, Dill, have been boyled.

Baths are of wonderful great force in this malady, much admired by <sup>n</sup> *Galen*, <sup>o</sup> *Acetius*, *Rhasis*, &c. of sweet water, in which is boyled the leaves of Mallows, Roses, Violets, water-lillies, Wethers head, flowers of Bugloss, Camomile, Melilot, &c. *Guianer*. cap. 8. tract. 15. would have them used twice a day, and when they come forth of the Baths, their back bones to be anointed with oyle of Almonds, Violets, Nymphaea, fresh capon grease, &c.

Amulets and things to be born about, I find prescribed, taxed by some, approved by *Renodens*, *Platerius*, (*amuleta inquit non negligenda*) and others; look for them in *Mizaldus*, *Porta*, *Albertus*, &c. *Bassardus* *Vissontinus* ant. philof. commends *Hypericon*, or *S. Johns* wort gathered on a <sup>†</sup> Friday in the hour of *Jupiter*, when it comes to his effectual operation (that is about the full Moon in July) so gathered and born, or hung about the neck, it mightily helps this affliction, and drives away all phantastical spirits. \* *Philes* a Greek Author that flourished in the time of *Michael Paleologus*, writes that a Sheep or Kids skin, whom a Woolf worried,

<sup>†</sup> *Hædus inhumani raptus ab ore Lupi*, ought not at all to be worn about a man, because it causeth palpitation of the heart, not for any fear, but a secret vertue which Amulets have. A ring made of the hoof of an Asses right forefoot carried about, &c. I say with *P. Renodens*, they are not altogether to be rejected. Piony doth cure Epilepsie; pretious stones most diseases; a Wolfs dung born with one helps the Cholick, a Spider an Ague, &c. Being in the Countrey in the vacation time not many years since, at *Lindly* in *Leicestershire* my Fathers house, I first observed this Amulet of a Spider in a nut-shell lapped in silk, &c. so applied for an Ague by my Mother. Whom although I knew to have excellent skill in Chirurgery, sore eyes, aches, &c. and such experimental medicines, as all the Countrey where she dwelt can witness, to have done many famous and good cures upon divers poor folks, that were otherwise destitute of help: Yet among all other experiments, this me thought was most absurd and ridicu-

lous, I could see no warrant for it. *Qui Aranea cum febre?* For what Antipathy? and at length rambling amongst Authors (as often I do) I found this very medicine in *Dioscorides*, approved by *Matthiolus*, repeated by *Aldrovandus* cap. de Aranea lib. de insectis, I began to have a better opinion of it, and to give 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 charms, which can do no good at all, but out of a strong conceit, as *Pomponatius* proves; or the Devils policy, who is the first founder and teacher of them.

## SUBSECT. 6.

Correctors of accidents to procure sleep. Against fearful dreams, redness, &c.

When you have used all good means and helps of alteratives, averters, diminutives, yet there will be still certain accidents to be corrected and amended, as waking, fearful dreams, flushing in the face to some ruddiness, &c.

Waking, by reason of their continual cares, fears, sorrows, dry brains, is a symptome that much crucifies melancholy men, and must therefore be speedily helped, and sleep by all means procured, which sometimes is a sufficient remedy of it self without any other Physick. *Skenkius* in his observations hath an example of a woman that was so cured. The means to procure it, are inward or outward. Inwardly taken, are simples, or compounds; simples, as Poppy, Nymphaea, Violets, Roses, Lettuce, Mandrake, Henbane, Nightshade or Solanum, Saffron, Hempseed, Nutmegs, Willows, with their seeds, juyce, decoctions, distilled waters, &c. Compounds or syrups, or opiats, syrup of Poppy, Violets, Verbasco, which are commonly taken with distilled waters.

R. diacodii ʒj. diascordii ʒ ʒ aque lactuce ʒ iij ʒ  
 mista fiat potio ad horam somni sumenda.

*Requies Nicolai*, *Philonum Romanum*, *Triphera magna*, pilula de *Cynoglossa*, *Dioscordium*, *Laudanum Paracelsi*, *Opium*, are in use, &c. Country folks commonly make a posset of hemp-seed, which *Fuchsius* in his herbal so much discommends, yet I have seen the good effect, and it may be used where better medicines are not to be had.

*Laudanum Paracelsi* is prescribed in two or three grains, with a dram of *Dioscordium*, which *Oswald*. *Crollius* commends. *Opium* it self is most part used outwardly, to smell to in a ball, though commonly so taken by the Turks to the same quantity for a cordial, and at Goa in the Indies; the dose 40 or 50 grains.

*Rulandus* calls *Requiem Nicolai*, ultimum refugium, the last refuge; but of this and the rest look for peculiar receipts in *Victorius Faventinus*, cap. de phrenesi. *Heurnius* cap. de Mania, *Hildesheim* spicel. 4. de somno & vi-

245

f Solo fam-  
 no curata  
 est circa  
 medici an-  
 xillum,  
 fol. 154.

f Mellonius  
 observat.  
 l. 3. ca. 154.  
 laetitadi-  
 nem & la-  
 bores animi  
 tollunt; in  
 de Gar-  
 ciat ab  
 horto, lib.  
 1. cap. 4.  
 simp. med.

246

*gil. &c.* Outwardly used as oyl of Nutmegs, by extraction, or expression with Rosewater to anoint the temples, oyls of Poppy, Nenuphar, Mandrake, Purslain, Violets, all to the same purpose.

*Montan. consil. 24. & 25.* much commends odoraments of Opium, Vinegar, and Rosewater. *Laurentius cap. 9.* prescribes Pomanders and nodules; see the receipts in him; *Codronchus* wormwood to smell to.

*Unguentum Alabastritum, populeum,* are used to anoint 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 four drops of Rosewater in a spoon, and after mingle with it as much *Unguentum populeum* as a nut, use it as before: or else take half a dram of Opium, *Unguentum populeum*, oyl of Nenuphar, Rose-water, Rose-vinegar, of each half an ounce, with as much virgin-wax as a nut; anoint your temples with some of it, *ad horam somni.*

Sacks of Wormwood, \*Mandrake, y Henbane, Roses made like pillows and laid under the patients head, are mentioned by \*Cardan and Mizaldus, to anoint the soles of the feet with the fat of a dormouse, the teeth with ear-wax of a dog, swines gall, hares ears: charms, &c.

Fronlets are well known to every good wife, Rose-water and Vinegar, 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 half; of Opium half a scruple, mixt both together with a little water of life, make two small plasters thereof, and apply them to the temples.

*Rulandus cent. 1. cur. 17. cent. 3. cur. 91.* prescribes Epithemes and lotions of the head, with the decoction of flowers of Nymphaea, Violet-leaves, Mandrake roots, Henbane, white Poppy. *Herc. de Saxonia, stillicidia,* or droppings, &c. Lotions of the feet do much avail of the said herbs: by these means, saith *Laurentius*, I think you may procure sleep to the most melancholy man in the world. Some use horseleeches behind the ears, and apply Opium to the place.

† *Bayerus lib. 2. c. 13.* sets down some remedies against fearful dreams, and such as walk and talk in their sleep. *Baptista Porta Magnat. l. 2. c. 6.* to procure pleasant dreams and quiet rest, would have you take Hippoglossa, or the herb Horse-tongue, Bawm, to use them or their distilled waters after supper, &c. Such men must not eat Beans, Pease, Garlick, Onions, Cabbage, Venison, Hare, use black wines, or any meat hard of digestion at supper, or lye on their backs, &c.

*Rusticus pudor, bashfulness, flushing in the face, high colour, ruddiness* are common grievances, which much torture many melancholy men, when 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 and fleet, and sweat, as if they

had been at a Majors feast, *praesertim si metus accesserit*, it exceeds, they think every man observes, takes notice of it: and fear alone will effect it, suspicion without any other cause. *Skenkius observ. med. lib. 1.* speaks of a waiting Gentlewoman in the Duke of Savoy's Court, that was so much offended with it, that she kneeled down to him, and offered *Biarius* a Physician, all that she had to be cured of it. And 'tis most true, that *Anthony Lovodovicus* saith in his book *de Pudore, Bashfulness either hurts or helps*; such men I am sure it hurts. If it proceed from suspicion or fear, *Felix Plater* prescribes no other remedy but to reject and contemn it: *Id populus curat scilicet*, as a † worthy Physician in our town 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 meals, (as *e Jobertus* observes *med. pract. l. 1. c. 7.*) after a little exercise or stirring, for many are then hot and red in the face, or if they do nothing at all, especially women, he would have them let blood in both arms, first one, then another, two or three dayes 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. † And withall to refrigerate the face, by washing it often with Rose, Violet, Nenuphar, Lettuce, Lovage waters, and the like: but the best of all is that *lac virginale*, or strained liquor of Litharge: It is diversly prepared; by *Jobertus* thus; *R. lithar. ar-gent. unc. j. cerussa candidissima 3 iij. cal-phura ʒij. dissolvantur aquarum solani, la-tiluca, & nenupharis ana unc. iij. aceti vini albi unc. ij. aliquot horas resideat, deinde transmittatur per philt. aqua servetur in vase vitreo, ac ea bis terve facies quotidie irroretur.* † *Quercetan spagir. phar. cap. 6.* commends the water of frogs spawn for ruddiness in the face. † *Crato consil. 283. Scoltzius* would fain have them use all summer, the condite flowers of Succory, Strawberry water, Roses (cupping-glasses are good for the time) † *Ad-facil. 285. & 286.* and to defecate impure blood with the infusion of Sene, Savory, Bawm water. † *Hollerius* knew one cured alone with the use of Succory boyled, and drunk for five months, every morning in the summer.

† It is good overnight to anoint the face with Hares blood, and in the morning to wash it with strawberry and cowslip water, the juyce of distill'd Lemmons, juyce of cowcumbers, or to use the seeds of Melons, or kernels of Peaches beaten small, or the roots of Aron, and mixt with wheat bran to bake it in an oven, and to crumble it in strawberry water, † or to put fresh cheese curds to a red face.

*Unguentum sanguine leporino, & melle aqua fragorum vel aqua floribus verbasci cum succo limonum distillato ablueri. A utile rubenti faciei casium recentem imponere.*

If it trouble them at meal times that flushing, as oft it doth, with sweating or the like, they must avoid all violent passions and actions, as laughing, &c. strong drink, and drink very little, <sup>m</sup> one draught faith *Crato*, and that about the midst of their meal; avoid at all times indurate salt, and especially spice and windy meat.

*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 sow-thistle before meat by the same author is much approved. To eat of a baked Apple some advise, or of a preserved Quince, Cummin-seed prepared with meat instead of salt, to keep down fumes: not to study or to be inattentive after meals.

R. *Nucleorum persic. seminis melonum anaunc. ʒss aque fragrorum l. ij. misce, utatur mane.*

To apply cupping-glasses to the shoulders is very good. For the other kind of ruddiness which is settled in the face with pimples, &c. because it pertains not to my subject, I will not meddle with it. I refer you to *Crato's Counsels*, *Arnoldus lib. 1. breviar. cap. 39. 1. Rulande, Peter Forestus de Fuco, lib. 31. obser. 2. to Platerus, Mercurialis, Ulmus, Rondoleius, Heurnius, Menadous*, and others that have written largely of it.

Those other grievances and symptoms of headach, palpitation of heart, *Vertigo, deliquium*, &c. which trouble many melancholy men, because they are copiously handled apart in every Physician, I do voluntarily omit.

## MEMB. 2.

Cure of Melancholy over all the body.

Here the melancholy blood possesseth the whole body with the Brain, <sup>p</sup> it is best to begin with blood-letting. The Greeks prescribe the <sup>q</sup> Median or middle vein to be opened, and 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 arm, on which side there is more pain and heaviness in the head: if black blood issue forth, bleed on; if it be clear and good, let it be instantly suppressed, <sup>r</sup> because the malice of melancholy is much corrected by the goodness of the blood. If the parties strength will not admit much evacuation in this kind at once, it must be assayed again and again: if it may not be conveniently taken from the arm, it must be taken from the knees and ancles, especially to such men or women whose hemroids or months have been stopped. If the malady continue, it is not amiss to evacuate in a part in the fore-head, and to virgins in the ancles, which are melancholy for love matters; so to widows that are much grieved and troubled with sorrow

and cares: for bad blood flows in the heart, and so crucifies the mind. The hemroids are to be opened with an instrument or horse-leeches, &c. See more in *Montanus cap. 29. fol. 154. Sckenkius* hath an example of one that was cured by an accidental wound in his thigh, much bleeding freed him from melancholy. Diet, Diminutives, Alteratives, Cordials, Correctors as before, intermix as occasion serves, <sup>a</sup> 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: <sup>\*</sup> amongst hot are Parsely roots, Lovage, Fennel, &c. cold, Melon-seeds, &c. with whey of Goats milk, which is the common conveyer.

To purge and <sup>2</sup> purifie the blood, use Sow-thistle, Succory, Sena, Endive, Carduus Benedictus, Dandelion, Hop, Maiden-hair, Fumitory, Bugloss, Borage, &c. with their juyce, decoctions, distilled waters, Syrups, &c.

*Oswaldus Crollius basil. Chym. much admires salt of Corals in this case, and Aetius retrahib. ser. 2. cap. 114. Hieram Archigenis*, which is an excellent medicine to purifie the blood, for all melancholy affections, falling sickness, none to be compared to it.

## MEMB. 3.

## SUBSECT. 1.

Cure of Hypochondriacal Melancholy.

In this cure, as in the rest, is especially required the rectification of those six non-natural things above all, as good diet, which *Montanus consil. 27.* enjoyns a French Nobleman, To have an especial care of it, without which all other remedies are in vain. Blood-letting 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 stomach and his vessels, then <sup>b</sup> to draw it back, to cut the inner vein of either arm, some say the *salvatella*, and if the malady be continue, <sup>c</sup> to open a vein in the forehead.

Preparatives and Alteratives may be used as before, saving that there must be respect had as well to the liver, spleen, stomach, hypochondries, as to the heart and brain. To comfort the stomach and inner parts against wind and obstructions, by *Aretius, Galen, Aetius, Aurelianus*, &c. and many latter writers, are still prescribed the decoctions of Wormwood, Centaury, Penniroyal, Betony sod in whey, and daily drunk: many have been cured by this medicine alone.

*Prosper Altinus* and some others, as much magnifie the water of *Nilus* against this malady, an especial good remedy for windy melancholy. For which reason belike *Prolomeus Philadelphus*, when he married his daughter *Berenice* to the King of *Assyria* (as *Celsus*

*Observat. fol. 154. curatus ex valere in cruce ob crurem amissum. n Studium sit omni ne melancholici im-pingatur: ex quo enim pinguis & carnosus, illico sani sunt. x Hilde-brum spicil. 2. Inter calida radix petroselinii, apii, feniculi, Inter frigida emulso seminis melonum cum sora caprino quod est commune rubiculum. 2 Hoc nam premonito domini ut sis diligens circa vitium, sive quo cetera remedia frustra adhibentur.*

*b Laurentius cap. 15. revulsi-onis gratia venam internam alterius brachii secamus. c Si pertinet max morbus, venam fronte secabis. Brull. † Ego maximan curam stomacho delegabo. Olla. Horatius lib. 2.*

lib. 2. records) *magnis impensis Nili aquam afferré jussu*: to his great charge caused the water of Nilus to be carried with her, and gave command, that during her life she should use no other drink. I find those that commend use of Apples, in Splenetick and this kind of melancholy (Lambiswood some call it) which howsoever approved, must certainly be corrected of cold rawness and wind.

*Codronchus* in his book *de sale absyn.* magnifies the oyl and salt of Wormwood above all other remedies, <sup>d</sup> which works better and speedier than 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, expels wind, and that most forcibly, moves urine, cleanseth the stomach of all gross humours, crudities, helps appetite, &c. *Arnoldus* hath a wormwood wine which he would have used, which every *Pharmacopœia* speaks of.

Diminutives and purgers may <sup>e</sup> be taken as before, of *hiera*, *manna*, *cassia*, which *Montanus* *consil.* 230. for an Italian Abbot, in this kind prefers before all other simples, <sup>f</sup> And these must be often used, still abstaining from those which are more violent, lest they do exasperate the stomach, &c. and the mischief by that means be increased. Though in some Physicians I find very strong purgers, *Hellebor* it self prescribed in this affection. If it long continue, vomits may be taken after meat, or otherwise gently procured with warm water, oxymel, &c. now and then. *Fuchsius* *cap.* 33. prescribes *Hellebor*, but still take heed in this malady which I have often warned, of hot medicines, <sup>g</sup> because (as *Salvianus* adds) drought follows heat, which increaseth the disease: and yet *Baptista Sylvaticus* *controv.* 32. forbids cold medicines, <sup>h</sup> because they increase obstructions, and other bad symptoms. But this varies as the parties do, and 'tis not easie to determine which to use. <sup>i</sup> The stomach most part in this infirmity is old, the liver hot; scarce therefore (which *Montanus* insinuates *consil.* 229. for the Earl of Mansfort) 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. *Lalins Agubinus* *consil.* 77. for an Hypochondriacal German Prince, used many medicines; but it was after signified to him in letters, that the decoction of China and Sassafras, and salt of Sassafras, wrought him an incredible good. In his 108. *consil.* he used as happily the same remedies; this to a third might have been poison, 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 *Hildebrandus*, *apud* *calidum*; quomodo ergo ventriculum calfacit, vel refrigerat hepatis sine alterius maximo detrimento? <sup>k</sup> Significatam per literas, incredibilem militatam ex decocto Chinae, & Sassafras percipisse.

*sheim spicel.* 2. prescribed by *Mat. Flaccus*, and out of the authority of *Benevenius*. *Anthony Benevenius* in an hypochondriacal passion, <sup>l</sup> cured an exceeding great swelling of the spleen with *Capers* alone, a meat besetting that infirmity, and frequent use of the water of a Smiths forge; by this Physick he helped a sick man, whom all other Physicians had forsaken, that for seven years had been Splenetick. And of such force is this water, <sup>m</sup> that those creatures as drink of it, have commonly little or no spleen. See more excellent medicines for the Spleen in him, and <sup>n</sup> *Lod. Mercatus*, who is a great magnifier of this medicine. This *Chalybs preparatus*, or steel-drink is much likewise commended to this disease by *Daniel Sennertius* l. 1. part. 2. cap. 12. and admired by *J. Caesar Claudinus Repons.* 29. he calls steel the proper <sup>o</sup> *Alexipharmacum* of this malady, and much magnifies it; look for receipts in them. Averters must be used to the liver and spleen, and to scour the Meseraick veins; and they are either to open or provoke urine. You can open no place better than the Hemorrhoids, which if by <sup>p</sup> horse-leeches they be made to flow, they may be again such an excellent remedy as *Platerius* holds. *Salust. Salvian* will admit no other phlebotomy but this; and by his experience in an hospital 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 Meseraick membrane. Only *Montanus* *consil.* 241. is against it; <sup>q</sup> to other men (saith he) this opening of the hemorrhoids seems to be a profitable remedy; for my part I do not approve of it, because it draws away the thinnest blood, and leaves the thickest behind.

*hypoc. legatio.* <sup>r</sup> Aliis aperta haec in hoc morbo videtur utilisima; mihi non admodum probatur, quia sanguinem tenuem attrahit & crassum relinquit.

*Astruc*, *Vidus Vidius*, *Mercurialis*, *Fuchsius*, recommend *Diureticks*, or such things as provoke urine, as *Aniseeds*, *Dill*, *Fennel*, *Germander*, *ground-Pine*, sod in water, or drunk in powder; and yet <sup>p</sup> *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 subtil or thinnest is evacuated, the thicker matter remains.

Clysters are in good request. *Trincavelinus* lib. 3. cap. 38. for a young Nobleman, esteems of them in the first place, and *Hercules de Saxonia Panth.* lib. 1. cap. 16. is a great approver of them. <sup>q</sup> I have found (saith he) by experience, that many hypochondriacal melancholy men have been cured by the sole use of Clysters, receipts are to be had in him.

Besides those fomentations, irrigations, injections, odoraments, prescribed for the head, there must be the like used for the Liver,

*Tamores*  
*splenis in-*  
*curabilis*  
*sola cap-*  
*pari cura-*  
*vis, cibo*  
*tali agri-*  
*tadini ap-*  
*titissimo*  
*Soloque us-*  
*aque, in*  
*quos faber*  
*terrarius*  
*sapi can-*  
*dens feram*  
*extinxe-*  
*rat, &c.*  
*m Anima-*  
*lia que*  
*apud hos*  
*fabros edu-*  
*cantur,*  
*exiguos*  
*habent li-*  
*enes.*  
<sup>†</sup> L. 1.  
*cap.* 17.  
<sup>\*</sup> *Constanti-*  
*us ejus as-*  
*sumptus*  
*semper se-*  
*licum in*  
*agris fi-*  
*nem est as-*  
*sequutus.*  
<sup>n</sup> *Si He-*  
*morrhoides*  
*fluxerint,*  
*nullam pra-*  
*stantius*  
*esset reme-*  
*dium, que*  
*sanguisugis*  
*admodum*  
*provocari*  
*poterunt.*  
*observat.*  
*lib.* 1. *pro-*

<sup>p</sup> Lib. 2.  
*cap.* 13.  
*omnes me-*  
*lancholici*  
*debent*  
*omitte-*  
*re urinam*  
*provocan-*  
*tia, quan-*  
*quam per*  
*ea educitur*  
*subtile, &*  
*remaneat*  
*crassum.*  
<sup>q</sup> *Ego ex-*  
*perientia*  
*probavi,*  
*multos hy-*  
*pocondriac-*  
*os solo usu*  
*clysterum*  
*fuisse sana-*  
*tos.*

*In cruditate optima, videri videtur artilius aligari.*  
 ver, Spleen, Stomach, Hypochondries, &c.  
*In crudity (saith Piso) 'tis good to bind the stomach hard to hinder wind, and to help concoction.*

*33 The-riace, Vire-praestim & affate. Conf. 12. l. 1. u Cap. 33. x Triscavellus Conf. 15. ceratam pro fere melancholico ad pectus optimam. y Emplastrum pro Splen. Fer-nel. Conf. 45. z Dropax de pice nati-vali, & oleo rutae affigatur ventriculo, & toti meta-phreni. a Caustica erubus inusta. b Fontanella sicut in utroque cruro. c Lib. 1. c. 17. f De mentis alienat. c. 3. status egregie distulit materiam que evocant.*  
 Of inward medicines I need not speak, use the same Cordials as before. In this kind of melancholy, some prescribe Treacle in winter, especially before or after purges, or in the Spring, as *Avicenna*, *Trincavellus* Mithridate, *Montaltus* Piony seeds, Unicorn's horn; as *de corde cervi*, &c.

Amongst Topicks or outward medicines, none are more pretious than Baths, but of them I have spoken. Fomentations to the Hypochondries are very good, of wine and water, in which are sod Southernwood, Melilot, Epithyme, Mugwort, Sena, Polypody, as also *Cervots*, *y* Plaisters, Liniments, Ointments for the Spleen, Liver, and Hypochondries, of which look for examples in *Laurentius*, *Johertus*, lib. 3. c. 1. pra. med. *Montanus* Conf. 231. *Hercules de Saxonia*, *Faventinus*. And so of Epithemes, digestive powders, bags, oils, *Otilavius Horatianus* lib. 2. c. 5. prescribes calastick Cataplasms, or dry purging medicines: *Piso* *Dropaces* of pitch, and oile of Rue, applyed at certain times to the stomach, to the metaphrene, part of the back which is over against the heart, *Aetius* sinapisms; *Montaltus* cap. 35. would have the thighs to be cauterised, *Mercurialis* prescribes beneath the knees; *Lelius Aegubius* Conf. 77. for an Hypochondriacal Dutchman, will have the cautery made in the right thigh, and so *Montanus* Conf. 55. The same *Montanus* Conf. 34. approves of issues in the arms or hinder part of the head. *Bernardus Paternus* in *Hildesheim* spicel. 2. would have issues made in both the thighs: *Lod. Mercatus* prescribes them near the Spleen, aut prope ventriculi regimen, or in either of the thighs. Ligatures, Frictions, and Cupping-glasses above or about the belly, without scarification, which *Felix Platerus* so much approves, may be used as before.

## SUBSECT. 2.

*Correctors to expel wind. Against costiveness, &c.*

**I**N this kind of melancholy one of the most offensive symptoms is wind, which as in the other species, so in this, hath great need to be corrected and expelled.

The medicines to expel it are either inwardly taken, or outwardly. Inwardly to expell wind, are simples or compounds: Simples are herbs, roots, &c. as Galanga, Gentian, Angelica, Enula, Calamus Aromaticus, Valerian, Zeodoti, Iris, condite Ginger, Aristolochy, Cicliminus, China, Dittander, Penniroyal, Rue, Calamint, Bay-berries, and Bay-leaves, Betany, Rosemary, Hysope, Sabine, Centaury, Mint, Camomile, Stæchas, *Agnus Castus*, Broom-flowers, Origan, Orange pills, &c. Spices, as Saffron, Cinamome, Bezoar stone, Myrrhe, Mace, Nutmegs, Pepper,

Cloves, Ginger, seeds of Annis, Fennel, Animi, Cary, Nettle, Rue, &c. Juniper berries, grana Paradisi: Compounds, *Dianisum*, *Dic-galanga*, *Diaciminum*, *Diacalamintu*, *Electuarium de baccis lauri*, *Benedicta laxativa*, *Pulvis ad flatus*, *Antid. Florent.* pulvis *Carminativus*, *Aromaticum Rosatum*, *Treacle*, *Mithridate*, &c. This one caution of *Qualiter Brunel* is to be observed in the adminitring of these hys medicines and dry, that whilest they covet to expel wind, they do not inflame the blood, and increase the disease; sometimes (as he saith) medicines must more decline to quæresc-beat, sometimes more to cold, as the circumstances require, and as the parties are inclined to heat or cold.

*camera: nonnulli enim ut ventositates & ragitus compellant, hujusmodi stantes medicamentis, plurimum peccant, morbum se augentes: debent enim medicamenta declinare ad calidum vel frigidum secundum exigentiam circumstantiarum, vel ut patiens inclinat ad cal. & frigid.*

Outwardly taken to expel winds, are oils, as of Camomile, Rue, Bayes, &c. fomentations of the Hypochondries, with the decoctions of Dill, Penniroyal, Rue, Bay-leaves, Cummin, &c. bags of Camomile-flowers, Aniseeds, Cummin, Bayes, Rue, Wormwood, ointments of the oyle of Spikenard, Wormwood, Rue, &c. *Aretius* prescribes Cataplasms, of Camomile-flowers, Fennel, Aniseeds, Cummin, Rosemary, Wormwood-leaves, &c.

Cupping-glasses applied to the Hypochondries, without scarification, do wonderfully resolve wind. *Fernelius* Conf. 43. much approves of them at the lower end of the belly; *Lod. Mercatus* calls them a powerful remedy, and testifies moreover out of his own knowledge, how many he hath seen suddenly eased by them. *Julius Cesar Claudinus* resp. 33. admires these Cupping-glasses, which he calls out of *Galen*, a kind of enchantment, they cause such present help.

Empiricks have a myriad of medicines, as to swallow a bullet of lead, &c. which I voluntarily omit. *Amatus Lusitanus* cent. 4. curat. 54. for an Hypochondriacal person, that was extremely tormented with wind, prescribes a strange remedy. Put a pair of bellows end into a Clyster pipe, and applying it into the fundament, open the bowels, so draw forth the wind, *Natura non admittit vacuum*. He vaunts he was the first invented this remedy, and by means of it, speedily eased a melancholy man. Of the cure of this flatusous melancholy, read more in *Fienus de flatibus* cap. 26. & *passum aliis*.

Against Head-ach, Vertigo, vapours which ascend forth of the stomach to molest the head, read *Hercules de Saxonia*, and others.

If Costiveness offend in this, or any other of the three species, it is to be corrected with suppositories, clysters, or lenitives, powder of Sene, condite Prunes, &c.

R. Elst.

250

R. Elect. lenit. & succo rosar. ana ʒj. misce.  
 Take as much as a nutmeg at a time, half an  
 hour before dinner or supper, or pil. massi-  
 chin. ʒj. in six pills, a pill or two at a time.  
 See more in Montan. consil. 229. Hildesheim  
 spicel. 2. P. Cnemander, and Montanus com-  
 mend & Cyprian Turpentine, which they would  
 have familiarly taken, to the quantity of a  
 small nut, two or three hours before dinner  
 & Terribi-  
 thiam Cy-  
 priam ha-  
 biant fami-  
 liarem, ad  
 quantita-  
 tem diglu-  
 tiant nucis parvæ, tribus horis ante prandium vel cenam, ter singulis  
 septimanis prout expedire videbitur; nam præterquam quod alvum  
 mollem efficit, obstructions aperit, ventriculum purgat, urinam pro-  
 vocat, hepatis manducat.

and supper, twice or thrice a week if need  
 be; for besides that it keeps the belly soluble, it  
 clears the stomach, opens obstructions, cleanseeth  
 the liver, provokes urine.

These in brief are the ordinary medicines  
 which belong to the cure of melancholy, which  
 if they be used aright, no doubt may do much  
 good; Si non levando saltem leniendo valent,  
 peculiari bene 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 qua non prosunt singula, juncta juvant.

FINIS.



# ANALYSIS

## OF THE

### Third PARTITION.

Preface or Introduction. *Subsect. 1.*

Loves definition, Pedegree, Object, Fair, Amiable, Gracious and pleasant, from which comes Beauty, Grace, which all desire and love, parts affected.

Love and  
love Melan-  
choly,  
*Memb. 1.*  
*Secl. 1.*

Division or  
kinds  
*Subf. 2.*

Natural, in things without life, as love and hatred of elements; and with life, as vegetal, vine and elm, sympathy, antipathy, &c.

Sensible, as of Beasts, for pleasure, preservation of kind, mutual agreement, custome, bringing up together, &c.

Profitable.  
*Subf. 1.* { Health, wealth, honour, we love our benefactors;  
nothing so amiable as profit, or that which hath a  
shew of commodity.

Pleasant.  
*Subf. 2.* { Things without life, made by art, pictures, sports,  
games, sensible objects, as hawks, hounds, horses.  
Or men themselves for similitude of manners,  
natural affection, as to friends, children, kinf-  
men, &c. for glory, such as commend us.

Of women, { Before marriage, as *Heroical, Mel.*  
*Secl. 2. vide V*  
as { Or after marriage, as *Jealousie, Secl.*  
*3. vide V*

Simple w<sup>th</sup>  
hath three  
objects, as  
*Memb. 1.*

Rational.

or

Honest.  
*Subf. 3.* { Fecate in shew, by some errour or hypocrisie,  
some seem and are not; or truly for vertue,  
honesty, good parts, learning, eloquence, &c.

Mixt of all  
three which  
extends to  
*Memb. 3.* { Common good, our neighbour, countrey, friends, which is charity;  
the defect of which is cause of much discontent and Melancholy.

or  
God, *Secl. 4.* { In excels, *vide II*  
In defect, *vide III*

Heroical

*Analysis of the third Partition.*

Heroical or  
Love-Me-  
lancholy, in  
which con-  
sider,

*Memb. 1.*

His pedigree, power, extent to vegetals and sensible creatures, as well as men, to Spirits, Devils, &c.

His name, definition, object, part affected, tyranny.

Causes

*Memb. 2.*

Stars, temperature, full dyet, place, countrey, clime, condition, idleness, *S. 1.*  
Natural allurements, and causes of love, as beauty, its praise, how it allureth.  
Comeliness, grace, resulting from the whole, or some parts, as face, eyes, hair, hands, &c.  
*Subf. 2.*  
Artificial allurements, and provocations of lust and love, gestures, apparel, dowry, money, &c.  
*Quest.* Whether beauty owe more to Art or Nature? *Subf. 3.*  
Opportunity of time and place, conference, discourse, musick, singing, dancing, amorous tales, lascivious objects, familiarity, gifts, promises, &c. *Subf. 4.*  
Bawds and Philters. *Subf. 5.*

Symptoms  
or signs

*Memb. 3.*

Of Body { Dryness, paleness, leanness, waking, sighing, &c.  
*Quest.* *An detur pulsus amatorius?*  
Bad, as { Fear, sorrow, suspicion, anxiety, &c.  
                  { An Hell. torment, fire, blindness, &c.  
                  { Dotage, slavery, neglect of business.  
or  
                  or  
Of Mind { Spruceness, neatness, courage, apiness to learn musick, singing,  
                  { dancing, poetry, &c.  
Good, as

Prognosticks; Despair, Madness, Phrensie, Death, *Memb. 4.*

Cures

*Memb. 5.*

By labour, dyet, Physick, abstinence, *Subf. 1.*  
To withstand the beginnings, avoid occasions, fair and foul means, change of place, contrary passion, witty inventions, discommend the former, bring in another, *Subf. 2.*  
By good counsel, perswasion, from future miseries, inconveniences, &c. *Subf. 3.*  
By Philters, magical, and poetical cures, *S. 4.* to let them have their desire disputed  
*pro and con.* Impediments removed, reasons for it. *Subf. 5.*

His name, definition, extent, power, tyranny, *Memb. 1.*

Division,  
A quivoca-  
tions, kinds.

*Subf. 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.  
or  
Proper { Before marriage, corivals, &c.  
                  { After, as in this place our present subject.

Jealousie,  
Self. 3.

Causes

*Self. 2.*

In the parties themselves, { Idleness, impotency in one party, melancholy, long absence.  
                                          { They have been naught themselves. Hard usage, unkindness, wanton-  
                                          { ness, Inequality of years, persons, fortunes, &c.  
or  
From others. { Outward inticements and provocations of others.

Symptoms, { Fear, sorrow, suspicion, anguish of mind, strange actions, gestures, looks, speeches,  
*Memb. 2.* { locking up, outrages, severe laws, prodigious tryals, &c.

Prognosticks Despair, madness, to make away themselves,  
*Memb. 3.* { and others.

Cures

*Memb. 4.*

By avoiding occasions, alwayes busie, never to be idle.  
By good counsel, advice of friends, to contemn or dissemble it. *Subf. 1.*  
By prevention before marriage. *Plato's communion.*  
To marry such as are equal in years, birth, fortunes, beauty, of like conditions, &c.  
Of a good family, good education. To use them well.

# Analysis of the third Partition.

A proof 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; Hereticks, &c. *Sub. 1.*

In excess of such as do that which is not required. *Med. 1.*

Causes *Sub. 2.* { From others } The Devils allurements, false miracles, Priests for their gain;  
Or { Politicians to keep men in obedience, Bad instructors, blind  
from them- Guides.  
selves. { Simplicity, fear, ignorance, solitariness, Melancholy, curiosi-  
ty, pride, vain-glory, decayed Image of God.

Symptoms *Sub. 3.* { General } Zeal without knowledge, obstinacy, superstition, strange devo-  
Or { tion, stupidity, confidence, stiff defence of their tenets,  
Particular. { mutual love and hate of other sects, belief of incredibilities,  
impossibilities.

Of Hereticks, pride, contumacy, contempt of others, wilful-  
ness, vain-glory, singularity, prodigious paradoxes;  
In superstitious blind zeal, obedience, strange works, fasting,  
sacrifices, oblations, prayers, vows, pseudo-martyrdom,  
mad and ridiculous customs, ceremonies, observations.  
In Pseudo-prophets, visions, revelations, dreams, prophecies,  
new doctrines, &c. of Jews, Gentiles, Mahometans, &c.

Prognosticks. *Sub. 4.* { New doctrines, paradoxes, blasphemies, madness, stupidity,  
despair, damnation.

Cures. *Sub. 5.* { By Physick if need be, conference, good counsel, perswa-  
sion, compulsion, correction, punishment; *Quaritur an  
cogi debent? Affir.*

In defect, as *Med. 2.*

Secure void of grace and fears. { Epicures, Atheists, Magicians, Hypocrites, such as have cauterised con-  
sciences, or else are in a reprobate sense, worldly-secure, some Philoso-  
phers, impenitent sinners. *Sub. 1.*

Or

Causes *Sub. 2.* { The Devil and his allurements; rigid Preachers, that wound  
their consciences, Melancholy, contemplation, solitariness.  
How melancholy and despair differ. Distrust, weakness of  
faith.  
Guilty conscience for offence committed, misunderstanding  
Scripture.

Symptoms *Sub. 3.* { Fear, sorrow, anguish of mind, extream tortures and hor-  
ror of conscience, fearful dreams, conceits, visions, &c.

Prognosticks; Blasphemy, violent death. *Sub. 4.*

Cures. Physick as occasion serves, conference, not to be idle or alone;  
*S. 5.* { Good counsel, good company, all comforts and contents, &c.

Distrustful, or too timorous, as desperate. In despair consider,

# THE PARTITION Love-Melancholy

The first of the three parts of the  
work is a collection of poems, the  
second a collection of prose, and the  
third a collection of plays. The  
first part is the most interesting, and  
the second the most valuable. The  
third part is the least interesting, and  
the least valuable. The first part  
contains the most beautiful poems, and  
the second the most valuable prose.

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THE THIRD  
PARTITION.  
Love-Melancholy.

SECTION.  
THE FIRST } MEMBER.  
SUBSECTION.

The PREFACE.



HERE will not be wanting, I presume, one or other that will much commend some part of this Treatise of Love-Melancholy, & object (which <sup>a</sup> Erasmus in his Preface to St. Thomas Moore suspects of his) that it is too light for a Divine, too Comical a subject to speak of Love-Symptoms, too phantastical, and fit alone for a waton Poet, a feeling young love-sick gallant, an effeminate Courtier, or some such idle person. And 'tis true they say: for by the naughtiness of men it is so come to pass, as <sup>†</sup> Causinus observes, *ut castis auribus vox amoris suspecta sit, & invisæ*, the very name of love is odious to chaste ears; And therefore some again out of an affected gravity, will dislike all for the names sake, before they read a word, dis-

sembling with him in <sup>b</sup> Petronius, and seem to be angry that their ears are violated with such obscene speeches, that so they may be admired for grave Philosophers, and staid carriage. They cannot abide to hear talk of Love-royes, 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 than others.

<sup>†</sup> *Erubuit, posuitque meum Lucretia librum, Sed coram Bruto, Brute recede, legit.*

But let these cavillers and counterfeit Cato's know, that as the Lord John 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 more, hath a more staid judgement, can better discern, resolve, discuss, advise, give better cautions, and more solid precepts, better inform his auditors in such a sub-

<sup>b</sup> Quoties de amatoria mentio facta est, tam vehementer excaudat, tam secura tristitia violari aures meas obferunt, ut me tanquam ex Philosophis intendantur. <sup>†</sup> Marial. <sup>a</sup> Lib. 4. of civil conversation.

<sup>a</sup> Erasmus. *Morla, ut vires esse nugas quam ut Tholo- rum deceant.* <sup>†</sup> Lib. 8. *Eloquent. cap. 34. de assiduis mortalium ratio fit, qui præla- raqueque in pravis usus ver- tunt.*

jest, and by reason of his riper years sooner divert. Besides, *nihil in hac amoris voce sub-  
timendum*, there is nothing here to be ex-  
cepted at; Love is a species of melancholy,  
and a necessary part of this my Treatise,  
which I may not omit; *operi suscepto infer-  
viendum fuit*; so *Jacobus Myssillus* pleadeth  
for himself in his translation of *Lucians* Dia-  
logues, and so do I; I must and will perform  
my task. And that short Excuse of *Merce-  
rus*, for his edition of *Aristanetus* 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 self of this subject, on  
which many grave and worthy men have writ-  
ten whole volumes, *Plato*, *Plutarch*, *Plotinus*,  
*Maximus Tyrius*, *Alcinous*, *Avicenna*, *Leon  
Hebreus* in three large Dialogues, *Xenophon  
sympos.* *Theophrastus*, if we may believe *Arhe-  
neus* lib. 13. cap. 9. *Picus Mirandula*,  
*Marius Equicola*, both in Italian, *Kornman-  
nus de linea Amoris*, lib. 3. *Petrus Godefridus*  
hath handled in three books, *P. Hadus*,  
and which almost every Physician, as *Arnoldus*,  
*Villanovanus*, *Valleriola* observat. med. lib. 2.  
observ. 7. *Ælian Montaltus*, and *Laurentius*  
in their Treatises of Melancholy, *Jason Pra-  
tensis de morb.* cap. *Valescu de Taranta*, *Gor-  
donius*, *Hercules de Saxonia*, *Savonarola*,  
*Langius*, &c. have treated of a part, and in  
their works. I excuse my self therefore with  
*Peter Godefridus*, *Valleriola*, *Ficinus*, and in  
\* *Langius* words. *Cadmus Milesius* writ four-  
teen books of Love, and why should I be  
ashamed to write an Epistle in favour of young  
men, of this subject? A company of stern  
Readers dislike the second of the *Æneids*,  
and *Virgils* gravity, for inserting such amo-  
rous passions in an heroical subject; But  
† *Servius* his Commentator justly vindicates  
the Poets worth, wisdom, and discretion in do-  
ing as he did. *Castalia* would not have young  
men read the \* *Canticles*, because to his think-  
ing it was too light and amorous a Tract, a  
Ballade of Ballades, as our old English tran-  
slation hath it. He might as well forbid the  
reading of *Genesis*, because of the loves of *Ja-  
cob* and *Rachel*, the stories of *Sichem* and *Di-  
nah*, *Judah* and *Thamar*; reject the book of  
*Numbers*, for the fornications of the people of  
*Israel* with the *Moabites*; that of *Judges* for  
*Sampson* and *Dalilabs* embracings; that of  
the *Kings*, for *David* and *Bathsheba*'s adulte-  
ries, the incest of *Amnon* and *Thamar*, *Solo-  
mons* Concubines, &c. The stories of *Esther*,  
*Judith*, *Susanna*, and many such. *Dicæarchus*,  
and some other carp at *Plato*'s Majesty, that  
he would vouchsafe to indite such love-  
toyes; amongst the rest, for that dalliance with  
*Agatho*,

\* Si male  
locata est  
opera scri-  
bendo, ne  
ipfi locont  
in legendo.

c. Med. ep.  
l. 1. ep. 14.  
Cadmus  
Milesius ti-  
sta Suida, de  
hoc Erotico  
Amore 14.  
libros  
scripsit, nec  
mi pigebit  
in gratiam  
adolescens-  
tum hanc  
scribere  
epistolam.  
† Comment.  
in 2. Æne-  
id.  
\* Metos  
amores, no-  
ram impu-  
dicitiam  
sonare vi-  
detur nisi,  
&c.

† Ser. 8.

For my part saith † *Maximus Tyrius*, a  
great Platonist himself, *me non tantum admi-*

*ratio habet, sed etiam stupor*, I do not only  
admire, but stand amazed to read, that *Plato*  
and *Socrates* both should expell *Homer* from  
their City, because he writ of such light and  
wanton subjects, *Quod Junonem cum Jove in  
Idæ concumbentes inducit, ab immortalis nube  
contectos, Vulcanus net, Mars and Venus* foppe-  
ries before all the Gods, because *Apollo* fled,  
when he was persecuted by *Achilles*, the  
† Gods were wounded and ran whining away,  
as *Mars* that roared louder than *Sientor*, and  
covered nine acres of ground with his fall;  
*Vulcan* was a summers day falling down from  
Heaven, and in *Lemnos* Isle brake his leg, &c.  
with such ridiculous passages; when as both  
*Socrates* and *Plato*, by his testimony writ  
lighter themselves: *quid enim tam distat*  
(as he follows it) *quam amans à temperante,*  
*formatum admirator à demente*, what can be  
more absurd than for grave Philosophers to  
treat of such fooleries, to admire *Antiloquus*,  
*Alcibiades*, for their beauties as they did, to  
run after, to gaze, to dote on fair *Phædrus*,  
delicate *Agatho*, young *Lysis*, fine *Charmides*,  
*hæcine Philosophum decent*? Doth this be-  
come grave Philosophers? Thus peradventure  
*Callias*, *Thrasimachus*, *Polus*, *Aristophanes*, or  
some of his adversaries and emulators might  
object; but neither they nor \* *Anysus* and  
*Melitus* his bitter enemies, that condemned  
him for teaching *Critias* to tyrannize, his im-  
piety for swearing by dogs and plane-trees,  
for his juggling sophistry, &c. never so much  
as upbraided him with impure love, writing or  
speaking of that subject: and therefore with-  
out 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 defamed? no, rather  
as he said of *Cato*'s drunkenness, if *Cato* were  
drunk, it should be no vice at all to be drunk.  
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 ad-  
mirable affection of love (saith † *Valleriola*)  
there lyes open a vast and philosophical field  
to my discourse, by which many lovers become  
mad: let me leave my more serious meditati-  
ons, wander in these Philosophical fields, and  
look into those pleasant Groves of the *Muses*,  
& alii, where with unspeakable variety of flowers, we  
may make Garlands to our selves, not to adorn  
us only, but with their pleasant smell and jo-  
juice to nourish our souls, 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 † *Godefridus*  
the Lawyer, and *Laurentius* (cap. 5.) to re-  
create himself in this kind after his laborious

† Quod vi-  
sum & to-  
rum amoris  
commemo-  
ret.

\* Quam  
multa ei  
objiciunt  
quod Criti-  
am tyrannum  
didicisse,  
quod Pla-  
tonem jurat  
rit loqua-  
cem sophi-  
stam, &c.  
accusatior-  
nem amoris  
nullam fi-  
cerant.  
Ideoque  
bonestus  
amor, &c.  
d. Carpat  
alii Plato-  
nicam ma-  
jestatem  
quod amor  
nimium  
indulserit,  
Dicæarchus  
& alii;  
sed male.  
Omnis  
amor hono-  
sus & ho-  
nus, &  
amore dig-  
ni qui bene  
dicant de  
Amore.  
† Godefridus  
Med. ob-  
serv. lib. 2.  
cap. 7. de  
admirando  
amoris af-  
fectu dicturus;

ingens patet campus & philosophicus, quo sepe  
homines ducuntur ad insaniam, libet modo vagari, &c. Quo  
non oritur modo, sed fragrantia & succulentia jucunda plenus  
alant, &c. † Lib. 1. præfat. de amoribus agens relaxandi animi  
causa laboriosissimum studium fatigati; quando & Theologi si his juvant  
& juvare illas moribus volunt?

studies,

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 Chariclea, and when some Catoes of his time reprehended him for it, chose rather, saith *Nicephorus*, to leave his Bishoprick than his book. *Aeneas Sylvius* an ancient Divine, and past forty years of age, (as he confesseth himself, (after Pope *Pius Secundus*) ended that wanton History of *Euryalus* and *Lucretia*. And how many Superintendents of learning could I reckon up that have written of light phantastical subjects? *Beroaldus*, *Erasmus*, *Alpheratius*, twenty four times printed in Spanish, &c. Give me leave then to refresh my Muse a little, and my weary Readers, to expatiate in this delightful field, *hoc deliciarum campo*, as *Fonseca* terms it, to

season a surly discourse, with a more pleasing aspersing of love matters: *Edulcare vitam* convenit, as the Poet invites us, *curas nigras*, &c. 'tis good to sweeten our life, with some pleasing toys to relish it, and as *Pliny* tells us, *magna pars studiosorum amicitias querimus*, most of our students love such pleasant subjects. Though *Macrobius* teach us otherwise, that those old Sages banished all such light Traits from their studies, to Nurses cradles, to please only the ear; yet out of *Apuleius* I will oppose as honourable Patrons, *Solon*, *Plato*, *Xenophon*, *Adrian*, &c. that as highly approve of these Treatises. On the other side methinks they are not to be disliked, they are not so unfit. I will not peremptorily say as one did, *tam suavia dicam facinorosa*, ut male sit ei qui talibus non delectetur, I will tell you such pretty stories, that foul befall him that is not pleased with them; Neque dicam ea qua 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* gives to his *Epictetus*; *pluris facio quum relego: semper ut novum*, & quum repetivi, reperendum, the more I read, the more shall I covet to read. I will not press 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; *Synefius* 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 toys, than I am to write: Let me not live, saith *Aratius Antonia*, If I had not rather hear thy discourse, \* than see a play! No doubt but there be more of her mind, ever have been, ever will be, as \* *Hierom* bears me witness. A far greater part had rather read *Apuleius* than *Plato*: *Tully* himself confesseth, he could not quam spectanda in theatro ludia. o Proemio in *Uaiam*. \* Multo major pars *Miltias* fabulas revoventium quam *Platonis* libros.

understand *Plato's Timæus*, and therefore cared less for it; but every school-boy hath that famous testament of *Grunnius Corocotta Porcellus* at his fingers ends. The Comical Poet,

Id sibi negoti credidit solum dari,

Populo ut placeant, quas fecisset fabulas.

made this his only care and sole study to please the people, tickle the ear, and to delight; but mine earnest intent is as much to profit as to please; non tam ut populo placeam, quam ut populum juvarem, and these my writings I hope, shall take like gilded pills, which are so composed as well to temper the appetite, and deceive the palate, as to help and medicinally work upon the whole body; my lines shall not only recreate, but rectify the mind. I think I have said enough; If not, let him that is otherwise minded, remember that of † *Maudarensis*, he was in his life a Philosopher, (as *Ansonius* apologizeth for him) in his Epigrams a Lover, in his precepts most severe; in his Epistle to *Cærellia*, a wanton. *Annianus*, *Sulpitius*, *Evemus*, *Mendander*, and many old Poets besides, did in scriptis prurire, write *Fescennines*, *Attellanes*, and lascivious songs; latam materiam; yet they had in moribus censuram, & severitatem, they were chaste, severe, and upright livers.

Castum esse decet pium poetam  
Ipsam, versiculos nihil necesse est,

Qui tum denique habent salem & leporem.

I am of *Catullus* opinion, and make the same Apology in mine own behalf; Hoc etiam quod scribo, pendet plerumque ex aliorum sententiâ & autoritate; nec ipse forsitan insano, sed insanientes sequor. Atqui detur hoc insanire me; Semel insanivimus omnes, & tunc 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,

Lasciva est nobis pagina, vita proba est, n Marti  
Howsoever my lines err, my life is honest,

Vita verecunda est, musa jocosamibi. † Ovid.

But I presume I need no such Apologies, I need not as *Socrates* in *Plato*, cover his face when he spake of love, or blush and hide mine eyes, as *Pallas* did in her hood, when she was consulted by *Jupiter* about *Mercuries* marriage, quod super nuptiis virgo consultatur, it is no such lascivious, obscene or wanton discourse; I have not offended your chaster ears with any thing that is here written, as many French and Italian Authors in their modern language of late have done, nay some of our Latine pontifical writers, *Zanches*, *Aforius*, *Abulensis*, *Buchardus*, &c. whom \* *Rivet* accuseth to be more lascivious than *Virgil* in sac. script. *Priapeius*, *Petronius* in *Cataleptis*, *Aristophanes* in *Lycistrata*, *Martialis*, or any other Pagan prophane writer, quitam atrociter (\* one \* *Barthias* notes in *Catefismam*, ludam *Hisp.* hoc genere peccarunt ut multa ingeniosissime scripta obscenitatum gratiâ caste mentes abhorreant. 'Tis not scurrile this, but chaste, honest, most part serious, and even of religion

† In villa  
philoso-  
phus, in  
Epigram.  
amator, in  
Epistolis  
pitulans, in  
preceptis  
severus.

n Marti

† Ovid.

\* *Rivet* ad-  
cusest to be more lascivious than *Virgil* in sac. script.  
cap. 13.

\* *Barthias*  
notes in  
*Catefismam*, ludam  
*Hisp.*

o Fictus  
Comment.

c. 17.

Amore in-

consi in-

niendi

amoris,

amorem

quasi-

mau & in-

venimus.

† Author

caelestina

Barth. in-

terprete.

† Hor. l. 1.

Ode 34.

p Hec pra-

dicti ne

qua temere

nos putaret

scripsisse de

novis hunc

interpolationibus

meis minime de-

amorem le-

nociis, de

proxi, for-

nicationi-

bus, adul-

teris, &c.

q Taxando

& ab his

deterrendo

humanam

lasciviam

& infani-

am, sed &

remedia

docendo:

non igitur

candidus

lector nobis

facessat,

&c. Com-

monitio

erit jave-

bus hec,

hiscet ac

abstineat

magis, &

omissa

lascivia

qua homi-

nes reddit

infanos,

virtutis

incumbant

studiis

(Aeneas

Sylv.) &

curam amo-

ris si quis

posset hinc

poterit

scire.

† Catullus.

o Vires

nudos casta

famine ni-

hil à statu-

is distare.

\* Hony Soy

qui maly

perse.

\* Pr.Suid.

religion it self. ° Incensed ( as he said )  
with the love of finding love, we have sought  
it, and found it. More yet, I have aug-  
mented and added something to this light Tre-  
atise ( if light ) which was not in the former  
Editions, I am not ashamed to confess it, with  
a good † Author, quod extendi & locuple-  
tari hoc subjectum plerique postulabant, & eo-  
rum importunitate victus, animum utcumque  
venientem eò adeg, ut jam sexta vice cala-  
mum in manum sumerem, scriptionique longè  
& à studiis & professione meâ aliena me ac-  
cingerem, horas aliquas à seriis meis occupa-  
tionibus interim suffragatus, easque veluti ludo  
cuidam ac recreationi destinans;  
† Cogor — retrorsum  
Vela dare, atque iterare cursus  
Olim relictos —

Elſi non ignorarem novos fortasse detractores  
novis hisce interpolationibus meis minime defu-  
turos.

And thus much I have thought good to say  
by way of preface, lest any man ( which p Go-  
dofridus feared in his book ) should blame in  
me lightness, wantonness, rashness, in speaking  
of loves causes, enticements, symptoms, reme-  
dies, lawful and unlawful loves, and lust it  
self, q I speak it only to tax and deter others  
from it, not to teach, but to shew the vanities  
and fopperies of this heroical or Herculean  
love, and to apply remedies unto it. I will  
treat of this with like liberty as of the  
rest.

† Sed dicam vobis, vos porro dicite multis  
Millibus, & facite hac charta loquatur anus.  
Condemn me not good Reader then, or censure  
me hardly, if some part of this Treatise to  
thy thinking as yet be too light, but consider  
better of it; Omnia munda mundis, ° a naked  
man to a modest woman is no otherwise  
than a picture, as Augusta Livia truly said,  
and \* mala mens, malus animus, 'tis as 'tis  
taken. If in thy censure it be too light, I  
advise thee as Lipsius did his Reader for some  
places of Plautus, Istos quasi Sirenum scopulos  
prætervehare, if they like thee not, let them  
pass; 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,

Sunt mala, sunt quædam mediocria, sunt bo-  
na plura;

Some is good, some bad, some is indifferent. I  
say farther with him yet, I have inserted  
famine ni- ( \* levicula quædam & ridicula ascribere non  
sum gravatus, circumforanea quædam è thea-  
tris, è plateis, etiam è popinis ) some things  
more homely, light, or comical, litans Gra-  
titi, &c. which I would request every man to  
interpret to the best, and as Julius Caesar Scal-  
iger besought Cardan ( Si quid urbanusculè  
lufum à nobis, per deos immortales te oro Hi-  
eronymus Cardane ne me malè capias. ) I be-  
seech thee good Reader, not to mistake me, or  
misconstrue what is here written; Per Musas  
& Charites, & omnia Poetarum numina, be-

nigne lector, oro te nè me malè capias. 'Tis a  
Comical subject; in sober sadness I crave par-  
don of what is amiss, and desire thee to su-  
spend thy judgement, wink at small faults, or  
to be silent at least; but if thou likest, speak  
well of it, and wish me good success.

Extremum hunc Arcthusa mihi concedere  
laborem.

I am resolved howsoever, velis, nolis, au-  
dacter stadium intrare, in the Olympicks,  
with those Eliensian Wrestlers in Philostratus,  
boldly to shew my self in this common  
Stage, and in this Trage-comedy of Love, to  
Act several parts, some Satyrically, some Comi-  
cally, some in a mixt Tone, as the subject I  
have in hand gives occasion, and present Scene  
shall require, or offer it self.

## SUBJECT. 2.

Loves Beginning, Object, Definition, Di-  
vision.

Loves limits are ample and great, and a  
spacious walk it hath, beset with thorns and  
for that cause which † Scaliger reprehends in  
Cardan, not lightly to be passed over. Lest  
I incur the same censure, I will examine all  
the kinds of love, his nature, beginning, diffe-  
rence, objects, how it is honest or dishonest, a  
virtue or vice, a natural 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 Pertur-  
bations ( † for love and hatred are the first  
and most common passions, from which all the  
rest arise, and are attendant, as Piccolomineus  
holds, or as Nich. Caussin, the primum mo-  
bile of all other affections, which carry them  
all about them ) I will now more copiously  
dilate, through all his parts and several bran-  
ches, that so it may better appear what Love  
is, and how it varies with the objects, how in  
defect, or ( which is most ordinary and com-  
mon ) immoderate, and in excess, causeth me-  
lancholy.

Love 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 he distin-  
guisheth them again, and defines love by de-  
fire. † Love is a voluntary affection, and de-  
fire to enjoy that which is good. ° Desire  
willeth, Love enjoys; the end of the one is  
the beginning of the other: that which we  
love is present; that which we desire is ab-  
sent. \* It is worth the labour, saith Plori-  
nus, to consider well of Love, whether it be  
a God or a Devil, or passion of the mind, or  
partly God, partly Devil, partly passion. He  
concludes Love to participate of all three, to  
arise from desire of that which is beautiful and

amatum adest. x Principio l. de amore. Opus pretium est de  
amore considerare, utrum Deus, an Daemon, an passio quædam anime,  
an partim Deus, partim Daemon, passio partim, &c. Amor est affectus  
animi bonum desiderans.

Iair,

fair, and defines it to be an action of the mind desiring that which is good. <sup>1</sup> Plato calls it the great Devil, for its vehemency, and sovereignty over all other passions, and defines it an appetite, <sup>2</sup> by which we desire some good to be present. Ficinus in his Comment adds the word Fair to this definition. Love is a desire of enjoying that which is good and fair. <sup>3</sup> Austin dilates this common definition, and will have love to be a delectation of the heart, <sup>4</sup> for something which we seek to win, or joy to have, coveting by desire, resting in joy. <sup>5</sup> Scaliger Exerc. 301. taxeth these former definitions, and will not have love to be defined by Desire or Appetite; for when we enjoy the things we desire, there remains no more appetite: as he defines it, Love is an affection by which we are either united to the thing we love, or perpetuate our union: which agrees in part with Leon Hebraus.

Now this love varies as its object varies, which is always Good, Amiable, Fair, Gracious, and Pleasant. <sup>6</sup> All things desire that which is good, as we are taught in the Ethics, or at least that which to them seems to be good; quid enim vis mali (as Austin well infers) dic mihi? puto nihil in omnibus actionibus; thou wilt wish no harm I suppose, no ill in all thine actions, thoughts or desires, nihil malis vis; † thou wilt not have bad corn, bad soil, a naughty tree, but all good; a good servant, a good horse, a good son, a good friend, a good neighbour, a good wife. From this goodness comes Beauty, from Beauty Grace, and comeliness, which result as so many rays from their good parts, make us to love, and so to covet it: for were it not pleasing and gracious in our eyes, we should not seek. <sup>7</sup> No man loves (saith Aristotle 9. mor. cap. 5.) but he that was first delighted with comeliness and beauty. As this fair object varies, so doth our love; for as Proclus holds, Omne pulchrum amabile, every fair thing is amiable, and what we love is fair and gracious in our eyes, or at least we do so apprehend, and still esteem of it. <sup>8</sup> Amiableness is the object of love, the scope and end is to obtain it, for whose sake we love, and which our mind covets to enjoy. And it seems to us especially fair and good; for good, fair, 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, <sup>9</sup> Beauty is a lively shining or glittering brightness, resulting from effused good, by Ideas, seeds, reasons, shadows, 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, <sup>10</sup> caused out of the congruous symmetry, mea-

sure, order and manner of parts, and that comeliness which proceeds from this beauty is called grace, and from thence all fair things are gracious. For grace and beauty are so wonderfully annexed, <sup>11</sup> so sweetly and gently win our souls, and strongly allure, that they confound our judgement and cannot be distinguished. Beauty and Grace are like those beams and shinings that come from the glorious and divine Sun, which are diverse, as they proceed from the diverse objects, to please and affect our several senses; <sup>12</sup> As the species of beauty are taken at our eyes, ears, or conceived in our inner soul, as Plato disputes at large in his Dialogue de pulchro, Phaedro, Hyppias, and after many sophistical errors confuted, concludes that beauty is a grace in all things, delighting the eyes, ears, and soul it self; so that as Valesius infers hence, whatsoever pleaseth our ears, eyes, and soul, must needs be beautiful, fair, and delightful to us. <sup>13</sup> And nothing can more please our ears than musick, or pacifie our minds. Fair houses, pictures, orchards, gardens, fields, a fair Hawk, a fair Horse is most acceptable unto us; whatsoever pleaseth our eyes and ears, we call beautiful and fair; <sup>14</sup> 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, ears, and soul it self. Which gives occasion to some, to make so many several kinds 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 term it, many parænetical discourses; another from his creatures; there is a beauty of the body, a beauty of the soul, a beauty from virtue, formam martyrum Austin calls it, quam videmus oculis animi, which we see with the eyes of our mind, which beauty, as † Tully saith, if we could discern with these corporeal eyes, admirabiles sui amores excitarer, would cause admirable affections, and ravish our souls. This other beauty which ariseth from those extream parts, and graces which proceed from gestures, speeches, several 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 train) are infinite almost, and vary their names with their objects, as love of money, covetousness, love of Beauty, Lust, immoderate desire of any pleasure, concupiscence, friendship, love, good will, &c. and is either virtue or vice, honest, dishonest, in excess, defect, as shall be shewed in his place: Heroical love, Religious love, &c. which may be reduced to a twofold division, according to the principal parts which are affected, the Brain and Liver: Amor & amicitia, which Scaliger exercitat. 301. Valesius and Melancthon warrant out of Plato quærit & ideo from that speech of Pausanias belike; that makes two Veneres and two loves. <sup>15</sup> One Ven-

<sup>1</sup> Gratia  
pulehritudo ita  
suavit  
animos de-  
mulcent,  
ita vibi-  
menter affi-  
ciant, &  
admirabi-  
liter con-  
sulantur,  
at in animis  
confundant  
& distin-  
qui non  
possunt, &  
sunt tan-  
quam radii  
& splendi-  
des divini  
solis in re-  
bus variis  
vario modo  
fulgentes.  
<sup>2</sup> Species  
pulehritudi-  
nis hauri-  
untur oculis, au-  
ribus, aut  
contemplan-  
tur interna  
mente.  
<sup>3</sup> Nihil  
hinc magis  
animos con-  
ciliat,  
quam musi-  
ca, pulchra  
pictura,  
ædificia, &c.  
<sup>4</sup> In reli-  
quis sensi-  
bus volup-  
tas, in his  
pulehritudo  
& gratia.  
<sup>5</sup> Lib. 4. de  
diviniis.  
Convivio  
Platonis.

<sup>6</sup> Due  
Veneres,  
duo amo-  
res; quæ-  
rum una  
antiquior  
& sive  
matre, cæli  
pata, quam  
cælestem  
Venem  
nuncupa-  
mus; altera  
vero  
junior à  
Jove &  
Dione pro-  
creata, quam  
vulgarem  
Venem  
nuncupa-  
mus.

nis is antient without a mother, and descended from heaven, whom we call celestial; The younger, begotten of Jupiter and Dione, whom commonly we call Venus. Ficinus in his comment upon this place cap. 8. following Plato, calls these two loves, two Devils, or good and bad Angels according to us, which are still hovering about our souls. The one rears to heaven, the other depresseth us to hell; the one good, which stirs us up to the contemplation of that divine beauty, for whose sake we perform Justice, and all godly offices, study Philosophy, &c. the other base, and though bad, 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 withdraws our soul from the speculation of that other, to viler objects; So far Ficinus. St. Austin lib. 15. de civ. Dei, & sup. Psal. 64. hath delivered as much in effect. Every creature is good, and may be loved well or ill: And Two Cities make two loves, Jerusalem and Babylon, the love of God the one, the love of the world the other; of these two Cities we all are Citizens, as by examination of our selves we may soon find, and of which: The one love is the root of all mischief, the other of all good. So in his 15. cap. lib. de amor. Ecclesia, he will have those four cardinal virtues to be nought else but love rightly composed; in his fifteenth book de civ. Dei cap. 22. he calls virtue the order of Love, whom Thomas following 1. part. 2. quest. 55. art. 1. and quest. 56. 3. quest. 62. art. 2. confirms as much, and amplifies in many words. Lucian to the same purpose hath a division of his own, One love was born in the sea, which is as various and raging in young mens breasts as the sea it self, and causeth burning lust: the other is that golden chain which was let down from heaven, and with a divine Fury ravisheth our souls, made to the image of God, and stirs 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 Platonis,  
Sunt gemine Veneres, & geminatus amor.  
Celestis Venus est nullo generata parente,  
Qua casta sanctos nescit amore viros.  
Altera sed Venus est totum vulgata per orbem,  
Qua divum mentes alligat, atq; hominum;  
Improbata, 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 souls in unity.  
The other famous over all the world,  
Binding the hearts of Gods and men,  
Dishonest, wanton, and seducing she,  
Rules whom she will, both where & when.

This twofold division of Love, Origen likewise follows in his Comment on the Canticles, one from God, the other from the Devil, as he holds, (understanding it in the worse sense) which many others repeat and imitate. Both

which (to omit all subdivisions) in excess or defect, as they are abused, or degenerate, cause melancholy in a particular kind, as shall be shewed in his place. Austin in another Tract, makes a threefold division of this love, which we may use well or ill: 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 God, and rests it self 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 journey 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 works: and to glorify God in his Creatures. With the world it should run, if according to the mutability of all temporalities, it should be dejected in adversity, or over elevated in prosperity: To the world, if it would settle it self in its vain delights and studies. Many such Partitions of Love I could repeat, and Subdivisions, but lest (which Scaliger objects to Cardan, Exercitat. 501.) I confound filthy burning lust, with pure and divine Love, I will follow that accurate Division of Leon Hebraeus dial. 2. betwixt Sophia and Philo, where he speaks of Natural, Sensible, and Rational Love, and handleth each a-part. Natural love or hatred, is that Sympathy or Antipathy, which is to be seen in inanimate and inanimate creatures, in the four Elements, Metals, Stones, gravia tendunt deorsum, as a Stone to his Center, Fire upward, and Rivers to the Sea. The Sun, Moon, and Stars go still round, Amantes natura 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 chaff? the ground to covet showers, but for love? No creature St. Hierom concludes, is to be found, quod non aliquid amat, no flock, no stone, that hath not some feeling of love. 'Tis more eminent in Plants, Herbs, and is especially observed in vegetables; as betwixt the Vine and Elm a great Sympathy, betwixt the Vine and Cabbage, betwixt the Vine and Olive, Virgo fugit Bromium, betwixt the Vine and Baies, a great antipathy, the Vine loves not the Bay, nor his smell, and will kill him, if he grow near him; the Bur and the Lentil cannot endure one another, the Olive & Mirtle embrace each other, in roots and branches if they grow near. Read more of this in Picolominus grad. 7. cap. 1. Crescens lib. 5. de agric. Baptista Porta de mag. lib. 1. cap. de plant. odio & Element. sym.

Fracastorius

*tria sunt, que amari a nobis bene vel male possunt; Deus proximus, mundus; Deus supra nos; juxta nos; proximus infra nos mandus. Tria Deus, duo proximus, unus mandus habet, &c.*

*Ne confundam vestros & fudes amoris beatitudinem cum puro divino & vero, &c.*

*† Fons cap. 1. Amor ex Augustini fortis l. 11. de civit. Dei. Amore incoercibilis fiat mandus, &c. u. Alciat. u. Porta. Vitis latorum non amat, nec tunc odorem; si prope cruet, enecat. Lappus lentis adversatur. y Sympathia olei & myrti ramorum & radicum si completentur. Mirtus lib. 5. de agric. Baptista Porta de mag. lib. 1. cap. de plant. odio & Element. sym. 47.*

*Fracaſtorius de ſym. & antiſp.* of the love and hatred of Planets, conſult with every Aſtropher: *Leon Hebreus* gives many fabulous reaſons, and moralizeth them withall.

Senſible love, is that of bruiſt beaſts, of which, the ſame *Leon Hebreus dial. 2.* aſſigns 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 mutual agreement, as being of the ſame kind: *Sus Sui, Canis Cani, Bos Bovi, & Afinus Afino pulcherrimus videtur*, as *Epicharmus* held, and according to that Adage of *Diogenianus*,

*Aſſidet uſque graculus apud graculum,* they much delight in one anothers company,

*o Theotritus eidyl. 9.*

*Formica grata eſt formica, Cicada Cicada,* 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 Bear, contrary to their natures, they will love each other. Hawks, dogs, horſes, love their maſters and keepers: many ſtories I could relate in this kind, but ſee *Gillius de hiſt. lib. 3. cap. 14.* thoſe two Epiſtles of *Lipſius*, of dogs and horſes, *Agellius, &c.* Fifthly, for bringing up, as if a Bitch bring up a Kid, a hen ducklings, an hedge ſparrow a Cuckow, &c.

The third kind is *Amor cognitionis*, as *Leon* calls it, Rational Love, *Intellectivus amor*, and is proper to men, on which I muſt inſiſt. This appears in *God, Angels, Men.* God is love it ſelf, the fountain 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.

*2. Mantuan. a Charitas manſifica, qua mercamur de Deo regnum Dei. b Polanus partit. 2. a. chinus de natura Dei, c. 3. copioſi de hoc amore Dei agit. \* Nich. Bellus diſcurs. 28. de amatori- bus, virtutem provocat, conſervat pacem in terra, tranquillitatem in aere, ventis letitiam, &c. † Camerarius Emb. 100. cen. 2. \* Dial. 3.*

*Quisquis veneratur Olympum, Ipſe ſibi mundum ſubjicit atque Deum:*

*By this Love (ſaith Gerson) we purchaſe heaven,* and buy the Kingdom of God. This Love is either in the Trinity it ſelf, for the Holy Ghoſt is the Love of the Father and the Son, &c. *Job. 3. 15. 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 and quickens; keeps peace on earth, quietneſs by ſea, mirth in the winds and elements, expels all fear, 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 instrumental cauſe, as our Poets in their Symbols, Impreſſes, † Emblems of rings, ſquares, &c. ſhadow unto us,

*Si rerum queris 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.

Love, ſaith *Leo*, made the world, and afterwards in redeeming of it, God ſo loved the world, that he gave his only begotten ſon for it. *Joh. 3. 16.* Behold what love the Father hath ſhewed on us, that we ſhould be called the ſons of God, *1 Joh. 3. 1.* Or by his ſweet

providence, in protecting of it; either all in general, or his Saints elect and Church in particular, whom he keeps as the apple of his eye, whom he loves freely, as *Hoſea 14. 5.* ſpeaks, and dearly reſpects, *Charior eſt iſſis homo d. Jacobi quam ſibi.* Not that we are fair, nor for any merit or grace of ours, for we are moſt vile and baſe; but out of his incomparable love and goodneſs, out of his divine Nature. And this is that *Homers* golden chain, which reacheth down from Heaven to Earth, by which every creature is annexed, and depends on his Creatour. He made all, ſaith *Moses*, and *Gen. 1.* it was good, and he loves it as good.

The love of Angels and living ſouls, is mutual amongſt themſelves, towards us militant in the Church, and all ſuch as love God; as the Sun beams irradiate the earth from thoſe coeleſtial thrones, they by their well wiſhes reſpect on us, † *in ſalute hominum promovenda* † *Canſu- alacres, & conſtantes adminiſtri*, there is joy in heaven for every ſinner that repenteth; they pray for us, are ſolicitous for our good, *† Caſti genis.*

*† Theodorit & Plotinus.*

*Ubi regnat charitas, ſuave deſiderium, Latitiaeque & amor Deo conjunctum.*

Love proper to mortal men, is the third Member of this ſubdiviſion, and the ſubject of my following diſcourſe.

## MEMB. 2.

## SUBSECT. 1.

*Love of men, which varies as his objects, profitable, pleaſant, honeſt.*

*Valeſius lib. 3. contr. 13.* defines this love which is in men, to be *an affection of both powers, Appetite, and Reaſon.* The rational reſides in the Brain, 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 wayes by conſent. The ſenſitive faculty moſt-part over-rules reaſon, the Soul is carried hood-wink, and the underſtanding captive like a beaſt. *The heart is variously inclined, ſometimes they are merry, ſometimes ſad, and from love ariſe Hope and Fear, Jealouſie, Fury, Deſperation.* Now this love of men is diverſe, and varies, as the object varies, by which they are enticed, as vertue, wiſdom, eloquence, profit, wealth, money, fame, honour, or comelineſs of perſon, &c. *Leon Hebreus* in his firſt Dialogue, reduceth them all to theſe three, *Utile, Jucundum, Honeſtum*, Profitable, Pleaſant, Honeſt; (out of *Ariſtotle* belike *8. moral.*) of which he diſcourſeth at large, and whatſoever is beautiful and fair, is referred to them, or any way to be deſired. *To profitable, is aſcribed health, wealth, honour, &c. which is rather Ambition, Deſire, Covetouſneſs, than Love: Friends, Children, love of women, & all delightful and pleaſant objects, are referred to the ſecond. The love of honeſt things, conſiſts in vertue and wiſdom, and is preferred be-*

*ſt fore*

1 Lib. de  
amicit.  
nilla man-  
datur,  
carnale ju-  
eundum,  
spirituale  
bonum.  
m Ex po-  
gnitibus  
fit charitas  
& amicitia,  
que re-  
spicit diem  
& proximum.

fore that which is profitable and pleasant : Intellectual, about that which is honest. <sup>1</sup> St Austin calls profitable, worldly ; pleasant, carnal ; honest, spiritual. <sup>m</sup> Of and from all three, result Charity, Friendship, and true love, 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 fair enticing objects, which procure Love, and bewitch the Soul 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, we will undergo any misery, drink bitter potions, freely give our goods : restore a man to his health, his purse lies open to thee, bountiful he is, thankful 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 dear and loving friend, good and gracious Lord and Master, his *Mecenas* ; he is thy slave, thy vassal, most devote, affectioned, and bound in all duty : tell him good tydings in this kind, there spoke an Angel, a blessed hour that brings in gain, he is thy creature, and thou his Creator, he hugs and admires thee ; he is thine for ever. No Loadstone so attractive as that of profit, none so fair an object as this of gold : " nothing wins a man sooner than a good turn ; bounty and liberality command body and soul :

*Munera ( crede mihi ) placant hominesque deosque ;*

*Placatur donis Jupiter ipse datis.*

Good turns do pacifie both God and men,  
And Jupiter himself is won by them.

Gold of all other is a most delicious object, a sweet light, a goodly luster it hath ; *gratius aurum quam solem intuemur*, saith Austin, and we had rather see it than the Sun. Sweet and pleasant in getting, in keeping ; it seasons all our labours, intolerable pains we take for it, base employments, endure bitter fouts and taunts, long journeys, heavy burdens, all are made light and easie by this hope of gain ; *At mihi plaudo Ipse domi, simul ac nummos contemplor in arca*. The sight of gold refresheth our spirits, and ravisheth our hearts, as that Babylonian garment, and golden wedge did Achan in the Camp, the very sight and hearing, sets on fire his soul with desire of it. It will make a man run to the *Antipodes*, or tarry at home and turn parasite, lye, flatter, prostitute himself, swear and bear false witness ; he will venture his body, kill a King, murder his father, and damn his soul to come at it. *Formosior auri massa*, as Phe well observed, the mass of gold is fairer than all your Gracian pictures, that Apelles, Phidias, or any doing painter could ever make : we are enamoured with it,

*Prima ferè vota, & cunctis notissima tem-  
plis ;*

*Divitiæ ut crescant.*

All our labours, studies, endeavours, vows, prayers and wishes, are to get, how to compass it.

*Hæc est illa cui famulatur maximus orbis, Diva potens rerum, domitrixq; pecunia fati.*

This is the great Goddess we adore and worship, this is the sole object of our desire. If we have 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 mad. Our estate and *bonè esse* ebbs and flows with our commodity ; and as we are endowed or enriched, so are we beloved and esteemed : it lasts no longer than our wealth ; when that is gone, and the object removed, farewell friendship : as long as bounty, good cheer, and rewards were to be hoped, friends enough ; they were tyed to thee by the teeth, and would follow thee as Crows do a Carcass : but when thy goods are gone and spent, the lamp of their love is out, and thou shalt be contemned, scorned, hated, injured. *Lucians Timon*, when he lived in prosperity, was the sole spectacle of Greece, only 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 fair possessions gone, farewell *Timon* : none so ugly, none so deformed, so odious an object as *Timon*, no man so ridiculous on a sudden, they gave him a penny to buy a rope, no man would know him.

'Tis the general humour of the world, commodity steers our affections throughout, we love those that are fortunate and rich, that thrive, or by whom we may receive mutual kindness, hope for like courtesies, get any good, gain, or profit ; hate those, and abhor on the other side, which are poor and miserable, or by whom we may sustain loss or inconvenience. And even those that were now familiar and dear unto us, our loving and long friends, neighbours, kinsmen, allies, with whom we have conversed and lived as so many *Geryons* for some years past, striving still to give one another all good content and entertainment, with mutual invitations, feasting, disports, offices, for whom we would ride, run, spend our selves, and of whom we have so freely and honourably spoken, to whom we have given all those turgent titles, and magnificent elogiums, most excellent and most noble, worthy, wise, grave, learned, valiant, &c. and magnified beyond measure : If any controversie arise betwixt us, some trespass, injury, abuse, some part of our goods be detained, a piece of Land come to be litigious, if they cross us in our suit, or touch the string of our commodity, we detest and depress them upon a sudden : neither affinity, consanguinity, or old acquaintance can contain us, but *rupto jecore exierit Caprificum*. A golden apple sets all together by the ears, as if a mar-

row bone, or hony comb were flung amongst Bears : Father and Son, Brother and Sister, kinsmen are at odds : and look what malice, deadly hatred can invent, that shall be done, *Terribile, dirum, pestilens, atrox, ferum*, mutual injuries, desire of revenge, and how to hurt them, him and his, are all our studies. If our pleasures be interrupt, we can tolerate it : our bodies hurt, we can put it up and be reconciled : but touch our commodities, we are most impatient : fair becomes foul, the Graces are turned to Harpyes, friendly salutations to bitter imprecations, mutual feasting to plotting villanies, minings and counterminings ; good words to Saryres and invectives, we revile *contra*, nought but his imperfections are in our eyes, he is a base knave, a Devil, a Monster, a Caterpillar, a Viper, an Hog-rubber, &c.

*Desinit in piscem mulier formosa superne* : The Scene is altered on a sudden, love is turned to hate, mirth to melancholy : so furiously are we most part bent, our affections fixed upon this object of commodity, and upon money, the desire of which in excess is covetousness : Ambition tyrannizeth over our souls, as <sup>†</sup> I have shewed, and in defect crucifies as much, as if a man by negligence, ill husbandry, improvidence, prodigality, waste and consume his goods and fortunes, beggerly fellows, and melancholy, he becomes an abject, <sup>u</sup> odious and worse than an Infidel, in not providing for his family.

## SUBJECT. 2.

## Pleasant Objects of Love.

Pleasant Objects are infinite, whether they be such as have life, or be without life : Inanimate are Countreys, Provinces, Towers, Towns, Cities, as he said, *\* Pulcherrimam insulam videmus, etiam cum non videmus*, we see a fair Island by description, when we see it not. The <sup>y</sup> Sun never saw a fairer City, *Theffala Tempe*, Orchards, Gardens, pleasant walks, Groves, Fountains, &c. The heaven it self is said to be <sup>z</sup> fair or foul : fair buildings, fair pictures, all artificial, elaborate and curious works, clothes, give an admirable lustre : we admire, and gaze upon them, *ut pueri Junonis avem*, as Children do on a Peacock : A fair Dog, a fair Horse and Hawk, &c. <sup>z</sup> *† Theffalus amat equum pullinum, buculum Aegyptius, Lacedamonius catulum, &c.* such things we love, are most gracious in our sight, acceptable unto us, and whatsoever else may cause this passion, if it be 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 turn to pain, bring much sorrow, and discontent unto us, work our final overthrow, and cause melancholy in the end. Many are carried away with those bewitching

sports of gaming, hawking, hunting, and such vain pleasures, as <sup>b</sup> I have said : some with immoderate desire of fame, to be crowned in the *Olympicks*, knighted in the field, &c. <sup>c</sup> and by these means ruinate themselves. The lascivious dotes on his fair mistress, the Glutton on his dishes, which are infinitely varied to please the palate, the Epicure on his several pleasures, the superstitious on his Idol, and sits himself with future joys, as *Turky* feed themselves with an imaginary persuasion of a sensual Paradise : so several pleasant objects, diversely 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 stars, (*quod metibi temperat astrum* ?) They do singularly dote on such a man, hate such again, and can give no reason for it. <sup>d</sup> *Non amo te Sabidi, &c.* *Alexander* admired *Ephesiion*, *Adrian* *Antonius*, *Nero* *Sporus*, &c. The Physicians refer this to their temperament. Astrologers to trine or sextile Aspects, or opposite of their several Ascendents, Lords of their genitures, love and hatred of Planets ; <sup>f</sup> *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 <sup>e</sup> *Gomphus*, Princes and great men entertain Jesters and Players commonly in their Courts. But <sup>†</sup> *Pares cum paribus facillime congregantur*, 'tis that <sup>†</sup> similitude of manners, which ties most men in an inseparable link, 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 seldom agree. Secondly, saffability, custome and familiarity, may convert nature many times, though they be different in manners, as if they be Countrey-men, fellow-students, colleagues, or have been fellow-souldiers, <sup>h</sup> brethren in affliction, (*† acerba calamitatum societas, diversi etiam ingenii homines conjungit*) affinity, or some such accidental occasion, though they cannot agree amongst themselves, they will stick together like burrs, and hold against a third : so after some discontinuance, or death, enmity ceaseth, or in a foreign place.

*Pascitur in vivis livor, post fata quiescit* : *Ei cecidere odia, & tristes mors obruit iras*.

A third cause of love and hate, may be mutual offices, *acceptum beneficium*, <sup>i</sup> commend him, use him kindly, take his part in a quarrel, relieve him in his misery, thou winnest him for ever, do the opposite, and be sure of a perpetual enemy. Praise and dispraise of each other, do as much, though unknown, as <sup>k</sup> *Schoppin* by *Scaliger* and *Casambon* : *mulus mulum scabit* ; who but *Scaliger* with him ? what *Encomiums*, *Epithetes*, *Elogiums* ? *Antistes sapientia, perpetuus dilator, literarum ornamentum, Europa miraculum, nobile Scaliger, incredibilis ingenii praestantia, &c.* cap. 2.

† Part. 1.  
Sect. 2.  
memb.  
Sub. 12.

u 1 Tim.  
2. 8.

\* Lips.  
epist. Cam-  
den.

y Leland  
of S. Ed-  
mundsbury.

z catum  
serenum,  
catum visa  
scatum. Po-  
lyd. lib. 1.  
de Anglia.

a Credo  
equidem  
vivus di-  
cent è mar-  
more vul-  
tus.  
† Max. Ty-  
rius ser. 5.

d Mart.  
† Omiss.  
mag. lib.  
12. cap. 3.  
e De sale  
geniali l. 3.  
c. 15.  
† Theod.  
Prædromus  
amor. lib. 3.  
f Similitu-  
do marum  
parit ami-  
citiā.  
g Vires 3.  
de Anima.  
h Quæ si-  
militer facere  
non fragi-  
ant, aut  
una pertu-  
lre vincu-  
la vel con-  
siliū conia-  
rationis soci-  
tate  
junguntur,  
invidiam  
amant :  
Brutum &  
Cassium  
invidiam  
infectos  
Caesariant  
dominatus  
concilia-  
vit. Ami-  
lius Lepi-  
dus & Ju-  
lius Flac-  
cus, quam  
essent in-  
imicissimi,  
consules re-  
nuntiati  
simulatare  
illico de-  
posere.  
Scaliger.  
cap. 4. de  
causa A-  
mor.  
† Paginatus  
i Socrates  
Demonico  
præcipit ut  
quam ali-  
cujus ami-  
citiā veli-  
let, illam  
laudet,  
quod laus  
iustitiam  
amoris sit,  
vituperatio  
simulatio.  
k Saffell.  
lett. lib. 2.



† 43. de  
consp.causa ii  
paupertat-  
is, philo-  
sophia, si-  
cut pueri  
probitas  
fuit.u Abbat  
corpus &  
eape regis  
animam,  
& in eam  
fortunam  
qua dignus  
is conti-  
nuitiam  
illam pro-  
fer.\* Vita  
epus.x Qui pre  
divitiis  
humana  
sperant,  
ne virtuti  
locum pu-  
tant nisi  
opes afflu-  
ant.Q. Cincin-  
natus con-  
fessu pa-  
trum in  
dictatorem  
Romanum  
electus.

† Cartius.

y Edgar  
Etheling,  
Englands  
darling.z Morum  
suavitas,  
obvia co-  
mitar,  
prompta  
officia mor-  
taliū ani-  
mos dem-  
vintur.

a Epist. lib.

2. Semper  
amavi ut  
tu sis.M. Brutum  
propter ejus  
sanctumingenium,  
suavissimos  
mores, su-  
gularumprobitatem  
& constan-  
tiam; ni-hil est, mihi crede, virtute formosius, nihil amabilius. b Arden-  
tis amoris excitatur, si simulachrum ejus ad oculos penetraret, Plato  
Phædoni. \* Epist. lib. 4. Validissime diligo virum rectum, discre-  
tum, quod apud me potentissimum est. c Est quedam pulchritudo ju-  
stissimi, quam videmus oculis cordis, amamus, & exardescimus; ut  
in martyribus, quorum coram membra dissilia lacerant, et si alias de-  
formes, &c. d Lipsius maxime ad Phys. Stoic. lib. 3. diff. 17. so-  
lus sapiens pulcher.

learned, temperate and modest? No man then living was so fair as Alcibiades, so lovely quoad superficiem, to the eye, as † Boetius observes, but he had Corpus turpissimum interne, a most deformed soul; Honesty, virtue, fair conditions, are great enticers to such as are well given, and much avail to get the favour and good will of men. Abolominus in Curtius, a poor man (but which mine Author notes, the cause of this poverty was his honesty) for his modesty and continency from a private person (for they found him digging in his garden) was saluted King, and preferred before all the Magnificoes of his time, injecta ei vestis purpurea atroque distincta, a purple embroidered garment was put upon him, and they bade him wash himself, and as he was worthy, take upon him the stile and spirit of a King, continue his continency and the rest of his good parts. Titus Pomponius Atticus, that noble Citizen of Rome, was so fair conditioned, of so sweet a carriage, that he was generally beloved of all good men, of Caesar, Pompey, Anthony, Tully, of divers sects, &c. multas hereditates (\* Cornelius Nepos writes) soli bonitate consequutus. Opera pretium audire, &c. It is worthy of your attention, Livy cries, \* you that scorn all but riches, and give no esteem to virtue, except they be wealthy withall, Q. Cincinnatus had but four acres, and by the consent of the Senate was chosen Dictator of Rome. Of such account were Cato, Fabritius, Aristides, Antonius, Probus, for their eminent worth: so Cesar, Trajan, Alexander, admired for valour, † Ephestion loved Alexander, but Parmenio the King: Titus delicia humani generis, and which Aurelius Victor hath of Vespasian the dilling of his time, as † Edgar Etheling was in England, for his † excellent virtues: 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. † I have ever loved as thou knowest (so Tully wrote to Dolabella) Marcus Brutus for his great wit, singular honesty, constancy, sweet conditions; and believe it † there is nothing so amiable and fair as virtue. I \* do mightily love Calvinus, (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. Psalm, † There is a peculiar beauty of justice, and inward beauty, which we see with the eyes of our hearts, love, and are enamoured with, as in Martyrs, though their bodies be torn in pieces with wild beasts, yet this beauty shines, and we love their virtues. The † Stoicks are of opinion that a

wife man is only fair; and Cato in Tully 3. de Finibus contends the same, that the lineaments of the mind are far fairer than those of the body, incomparably beyond them: wisdom and valour according to † Xenophon, especially deserve the name of beauty, and denominate one fair, & 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 wisdom, and getteth understanding; for the merchandise thereof is better than silver, and the gain thereof better than gold; it is more precious than pearls, 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 fair: † It is reported of Magdalen Queen of France, and wife to Lewis 11<sup>th</sup>, a Scottish woman by birth, that walking forth in an evening with her Ladies, she spied M. Alanus one of the Kings Chaplains, a silly, old, † hard-favoured man fast asleep in a Bower, 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 Platonick love, the divine beauty of his soul. Thus in all ages virtue hath been adored, admired, a singular lustre hath proceeded from it: and the more virtuous he is, the more gracious, the more admired. No man so much followed upon earth as Christ himself; and as the Psalmist saith 45. 2. He was fairer than the sons of men. Chrysostome Hom. 8. in Mat. Bernard Ser. 1. de omnibus sanctis, Austin, Cassiodore, Hier. in 9. Mat. interpret it of the † beauty of his person; there was a divine Majesty in his looks, 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 Baradins, and Peter Morales lib. de pulchritud. Jesu & Mariæ, adding as much of Joseph and the Virgin Mary,

hec alios formâ præcesserit omnes, according to that prediction of Sibylla Cumæa. Be they present or absent, near us, or afar off, this beauty shines, and will attract men many miles to come and visit it. Plato and Pythagoras left their Countrey, to see those wise Egyptian Priests: Apollonius travelled into Ethiopia, Persia, to consult with the Magi, Brachmanni, Gymnosophists. The Queen of Sheba came to visit Solomon; and many, saith † Hierom, went out of Spain and remote places a thousand miles, to behold that eloquent Livy; † Multi Romam non ut urbem pulcherrimam, aut urbis & orbis dominum Oſceanum, sed ut hunc unum inviserent audientem, a Gadibus profecti sunt. No beauty leaves such an impression, strikes so deep, † or links the souls of men closer than virtue.

† Fortitudo &amp; prudentia pulchritudinis laudem præcipue merentur.

c France, Belforſt. in hist. An. 1430.

f Erat autem facie deformis, &amp; cæ forma, quæ citius pariter toreri possent, quam inultari ad oculum patella.

g Deformis, iste est si videatur si nix, divinum autem habet. i Pulchritudo vultus sui: salgor &amp; divina majestas homines ad se trahens.

k Prefat. lib. vulgar. † Pars inscrip. Tit. Livii statue Patavii. I A true loves knots

266

\* Stobæus  
à græco.\* Non per deos aut pictor posset,  
Aut statuaris ullus fingere

Talem pulchritudinem qualem virtus habet;

no Painter, no Graver, no Carver can express  
verwes 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 Alcibi-  
ades, in his youth, knew not, cared not for  
Alcibiades a man, nunc intuentes querebant  
Alcibiadem: but the beauty of Socrates is  
still the same; † virtues lustre never fades, is  
ever fresh and green, semper viva to all suc-  
ceeding ages, and a most attractive load-  
stone, to draw and combine such as are pre-  
sent. For that reason belike, Homer feigns  
the three Graces to be linked and tyed hand  
in hand, because the hearts of men are so  
firmly united with such graces. O sweet  
bands (Seneca exclaims) which so happily  
combine, that those which are bound by them  
love their binders, desiring withal, 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 af-  
fected, of one mind,

\* Velle & nolle amibobus idem, satiataque toro  
Mens ævo—

as the Poet saith, still to continue one and the  
same. And where this love takes place, there  
is peace and quietness, a true correspondence,  
perfect amity, a Diapason of vows and wishes,  
the same opinions, as betwixt David and  
Jonathan, Damon, and Pythias, Pylades and  
Orestes, Nisus and Euryalus, Theseus and  
Perithous, & they will live and dye together,  
and prosecute one another with good turns.

† Nam vinci in amore turpissimum putant,  
not only living, but when their friends are  
dead, with Tombs and monuments, Nania's,  
Epitaphs, Elegies, Inscriptions, Pyramids, Obe-  
lisks, Statues, Images, Pictures, Histories, Po-  
ems, Annals, Feasts, Anniversaries, many ages  
after (as Plato's Scholars did) they will pa-  
rentare still, omit no good office that may tend  
to the preservation of their names, honours,  
and eternal memory. \* Illum coloribus, illum

cerâ, illum ære, &c. He did express his  
friend in colours, in wax, in brass, in ivory,  
marble, gold and silver, (as Pliny reports of  
a Citizen in Rome) and in a great Auditory  
not long since, recited a just volume of his  
life. In another place, \* speaking of an Epi-  
gram which Martial had composed in praise  
of him, † He gave me as much as he might,  
and would have done more if he could: though  
what can a man give more than honour, glo-  
ry, and eternity? But that which he wrote  
peradventure, will not continue, yet he wrote  
it to continue. 'Tis all the recompence a poor

scholar can make his well-deserving Patron,  
Mecenas, 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 have ever done, and the  
greatest \* revenge such men take of their adver-  
saries, to persecute them with Satyrs, Inve-  
ctives, &c. and 'tis both ways of great mo-  
ment, as † Plato gives us to understand, Pau-  
lus Jovius in the fourth book of the life and  
deeds of Pope Leo Decimus, his noble Patron,  
concludes in these words; † Because I cannot  
honour him as other rich men do, with like  
endeavour, affection, and piety, I have under-  
taken to write his life; since my fortunes will  
not give me leave to make a more sumptuous mo-  
nument, I will perform those rites to his sa-  
cred ashes, which a small perhaps, but a li-  
beral wit can afford. But I rove. Where this  
true love is wanting, there can be no firm  
peace; friendship from teeth outward, coun-  
terfeit, or for some by respects, so long dis-  
sembled, till they have satisfied their own ends,  
which upon every small occasion, breaks out  
into enmity, open war, defiance, heart-bur-  
nings, whispering, calumnies, contentions, and  
all manner of bitter melancholy discontents.  
And those men which have no other object of  
their love, than greatness, wealth, authority,  
&c. are rather feared than beloved; nec  
amant quengnam, nec amantur ab ullo: and  
howsoever born with for a time, yet for their  
tyranny and oppression, griping, covetous-  
ness, curish hardness, folly, intemperance,  
imprudence, and such like vices, they are  
generally odious, abhorred of all, both God  
and men.

Non uxor saluum te vult, non filius, omnes  
Vicini oderunt,

wife and children, friends, neighbours, all the  
world forfakes them, would fain be rid of  
them, and are compelled many times to lay  
violent hands on them, or else Gods judgements  
overtake them: instead of Graces, come Fu-  
ries. So when fair Abigail, a woman of sin-  
gular wisdom, was acceptable to David, Na-  
bal was churlish and evil-conditioned; and  
therefore † Merdochy was received, when Ha-  
man was executed, Haman the favorite, that  
had his seat above the other Princes, to whom  
all the Kings servants that stood in the gates,  
bowed their knees and revered. Though  
they flourish many times, such Hypocrites,  
such temporizing Foxes, and bleer the worlds  
eyes by flattery, bribery, dissembling their na-  
tures, or other mens weakness, that cannot so  
soon 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 ma-  
ny Sejani, they will come down to the Gemoni-  
an scales; and as Eusebius in \* Ammianus,  
that was in such authority, ad jubendum Impe-  
ratorem, be cast down headlong on a sudden.  
Or put case they escape, and rest unmasked  
to their lives end, yet after their death, their  
memory stinks as a snuffe of a candle put out,  
and

\* For ge-  
nus irrita-  
bile va-  
tum.† Lib. 13.  
de Legibus.Magnam  
enim vim  
habent, &c.† Paulus  
men stulto  
& pitate  
conferiben-de vita  
suis manus  
suscipi, &postquam  
sumptuosa  
condere pro  
fortuna non  
licuit, exi-gao sed eo  
forte libe-

ralis inge-

nii monu-  
mento iusta  
sanctissimo  
ciuri sol-

ventur.

† 1 Sam.  
25. 3.

† Esdr. 3. 4.

u Ann.  
Marcelli-  
nus l. 14.

m O dal-  
cissimi la-  
qui, qui  
tam felici-  
ter devin-  
ciunt, at  
etiam à  
vinculis  
diligan-  
tar! qui  
a gratiis  
vincili  
sunt, cupi-  
unt artibus  
diligari &  
in æcum  
redigi.  
n Statius;  
o He lov-  
ed him as  
he loved  
his own  
soul.  
1 Sam. 15.  
1.

Beyond  
the love of  
women.  
p Virg. 9.  
En. Qui  
super ex-  
animam  
sile conji-  
cit ami-  
cum Co-  
suffus.  
q Amicus  
anime di-  
midiam,  
Austia.  
confess. 4.  
cap. 6.  
Quod de  
Virgilio  
Horatius,  
& serues  
anime di-  
midiam  
mte.  
† Plinius.  
\* Illam ar-  
gento &  
auro, illum  
ebore, mar-  
more effu-  
git, & nuper ingenti adhibito auditorio ingentem de vita ejus  
libram recitavit. epist. lib. 4. epist. 68. † Lib. 4. ep. 61. Prisco  
suo; Dedit mihi quantum potuit maximum, daturus amplius si  
potuisset. Tamen quid homini dari potest majus quam gloria, laus  
& æternitas? At non erunt fortasse quæ scripsi. Ille tamen scripsi  
tasque essent futura.

and those that durst not so much as mutter against them in their lives, will prosecute their name with Satyrs, Libels, and bitter imprecations, they shall male audire in all succeeding ages, and be odious to the worlds end.

## MEMB. 3.

Charity composed of all three kinds, Pleasant, Profitable, Honest.

BESIDES this love that comes from Profit, Pleasant, Honest, (for one good turn asks another in equity) that which proceeds from the law of nature, or from discipline and Philosophy, there is yet another love compounded of all these three, which is Charity, and includes piety, dilection, benevolence, friendship, even all those vertuous habits; for love is the circle equant of all other affections, of which Aristotle dilates at large in his *Ethicks*, and is commanded by God, which no man can well perform, but he that is a Christian, and a true regenerate man; This is <sup>\*</sup>To

love God above all, and our neighbour as our self; for this love is *lychnus accendens* & *accensus*, a Communicating light, apt to illuminate it self as well as others. All other objects are fair, and very beautiful, I confess; kindred, alliance, friendship, the love that we owe to our countrey, nature, wealth, pleasure, honour, and such moral respects, &c. of which read <sup>†</sup>copious Aristotle in his *Morals*: A man is beloved of a man, in that he is a man; but all these are far 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 binds all creatures to love their young ones; an Hen to preserve her brood will run upon a Lion, an Hind will fight with a Bull, a Sow with a Bear, a silly Sheep with a Fox. So the same nature urgeth a man to love his Parents, (<sup>\*</sup>*dii me pater omnes oderint, ni te magis quam oculos amem meos!*) and this love cannot be dissolved, as Tully holds, <sup>†</sup>without detestable offence: but much more Gods commandment, which enjoyns a filial love, and an obedience in this kind. <sup>2</sup>The love of brethren is great, and like an arch of stones, where if one be displaced, all comes down, no love so forcible and strong, honest, to the combination of which, nature, fortune, vertue, happily concur; yet this love comes short of it.

<sup>—</sup>Dulce & decarum pro patriâ mori, it cannot be expressed, what a deal of Charity that one name of Countrey containeth.

*Amor laudis & patriæ pro stipendio est;* The Decii did se devovere, Horatii, Curii, Scevola, Regulus, Codrus, sacrifice themselves for their Countreys peace and good.

<sup>b</sup>Una dies Fabios ad bellum miserat omnes, Ad bellum missos perdidit una dies.

One day the Fabii stoutly warred, One day the Fabii were destroyed.

Fifty thousand Englishmen lost their lives willingly near Battle Abby, in defence of their

Countrey. <sup>c</sup>*P. Amilius* l. 6. speaks of six Senators of Calice, that came with haliers in their hands to the King of England, to dye for the rest. This love makes so many Writers take such pains, so many Historiographers, Physicians, &c. or at least they pretend, for common safety, and their Countreys benefit.

<sup>d</sup>*Sanctum nomen amicitie, sociorum communio sacra*; Friendship is an holy name, and a sacred communion of friends. <sup>e</sup>*As the Sun is in the Firmament, so is friendship in the world,* a most divine and heavenly band. As nuptial love makes, this perfects mankind, and is to be preferred (if you will stand to the judgement of <sup>†</sup>*Cornelius Nepos*,) before affinity or consanguinity; *plus in amicitia valet similitudo morum, quam affinitas, &c.* the cords of love bind faster than any other wreath whatsoever. Take this away, and take all pleasure, joy, comfort, happiness, and true content out of the world; 'tis the greatest tye, the surest Indenture, strongest band, and as our modern *Maro* decides it, is much to be preferred before the rest.

<sup>f</sup>Hard is the doubt, and difficult to deem, When all three kinds of love together meet; Fair And do dispart the heart with power extream, Whether shall weigh the ballance down; to wit, The dear affection unto kindred sweet, Or raging fire of love to women kind, Or zeal of friends, combin'd by vertues meet: But of them all, the band of vertuous mind, Methinks the gentle heart should most assured bind.

For natural affection soon doth cease, And quenched is with Cupid's greater flame; But faithful friendship doth them both suppress, And them with mastering discipline doth tame, Through thoughts aspiring to eternal fame. For as the soul doth rule the earthly mass, And all the service of the body frame, So love of Soul doth love of body pass, No less than perfect gold surmounts the meanest brass.

<sup>g</sup>A faithful friend is better than <sup>b</sup>gold, <sup>a</sup>medicine of misery, <sup>1</sup>an only possession; yet this love of friends, nuptial, heroical, profitable, pleasant, honest, all three loves put together, are little worth, if they proceed not from a true Christian illuminated soul, if it be not done in ordine ad Deum, for Gods sake. Though I had the gift of Prophecy, spake with tongues of men and Angels, though I feed the poor with all my goods, give my body to be burned, and have not this love, it profiteth me nothing, <sup>1</sup>Cor. 13. 1, 3. 'tis *splendidum peccatum*, without charity; This is

267

<sup>c</sup>Ann. 1347. Jac. col. Mayr. Annal. Fland. l. 12

<sup>d</sup>Tully. <sup>e</sup>Lactant. Toxmi. Amicitia ut sol in mundo, &c.

<sup>†</sup>Vit. Pompon. Atticus

<sup>f</sup>Spratt Fairy Quen. l. 52. cast. 9. flaff. 1. 23

<sup>a</sup>Syracul. <sup>b</sup>Platarch. <sup>1</sup>preciosum numisma. <sup>2</sup>Xenophor. <sup>3</sup>verus amicus præstantissima possessio

<sup>x</sup>ut mundas dasbas polis sustinetur: ita amor dii & proximi; dasbus his fundamentis vincitur; machina mundi corrumpit, si una de polis turbetur; lex perit divi- na si una ex his. <sup>†</sup>2. & 9. libro.

<sup>\*</sup>Ter. Adelp. 4. 5. y De amicit.

<sup>2</sup>Charitas parcatum di lui nisi detestabili sceleris non potest, lapidum fornacibus sumillima, casura, nisi se invicem sustentant. Seneca. <sup>a</sup>Dii immortales, dici non potest quantum charitatis nomen illud habet. <sup>b</sup>Ovid. Fast.

† Epist. 52.

an all-apprehending love, a deifying love, a refined, pure, divine love, the quintessence of all love, the true Philosophers stone, *Non potest enim*, as † *Austin* infers, *veraciter amicus esse hominis, nisi fuerit ipsius primitus veritatis*. He is no true friend that loves not Gods truth. And therefore this is true love indeed, the cause of all good to mortal men, that reconciles all creatures, and glews them together in perpetual amity, and firm league, and can no more abide bitterness, hate, malice, than fair and foul weather, light and darkness, sterility and plenty may be together; as the Sun in the Firmament, (1 say) so is love in the world; and for this cause 'tis love without an addition, love *est* love of God, and love of men. <sup>k</sup> The love of God

k Grig.

Per amo-

rem Dei,

proximi

gignitur;

Et per hanc

amorem

proximi,

Dei nutri-

tar.

I Picolo-

minius

grad. 7.

cap. 27.

Hoc feli-

cioris no-

do ligatur

familia,

civitates,

Ec.

m Veras

absolutas

hac parit

virtutes,

radix om-

nium vir-

tutum, mens

Et spiritus

n Divino

calore ani-

mas inces-

tat, inco-

ns purgat,

purgatos

elevat ad

Deum, De-

um placat,

hominem

Deo concil-

liat. Ber-

nard.

O ille infi-

cit, hic per-

ficit, ille

deprimit,

hic elevat;

hic tran-

quillitate,

ille curas

parit, hic

vitam, re-

ste infor-

mat, ille

deformat,

Ec.

begets the love of man; and by this love of our neighbour, the love of God is nourished and increased. By this happy union of love, all well governed families and cities are combined, the heavens annexed, and divine souls complicated, the world it self composed, and all that is in it conjoynd in God, and reduced to one. This love causeth true and absolute virtues, the life, spirit, and root of every virtuous action, it finisheth prosperity, causeth adversity, corrects all natural incumbrances, inconveniences, sustained by Faith and Hope, which with this our love, make an indissoluble twist; a Gordian knot, an Equilateral Triangle, And yet the greatest of them is love, 1 Cor. 13. 13. which inflames our souls with a divine heat, and being so inflamed, purgeth, and so purged, elevates to God, makes an atonement, and reconciles us unto him. That other love infects the soul of man, this cleanseth; that depresses, this rears; that causeth cares and troubles, this quietness of mind; this informs, makes that deforms our life; that leads to repentance, this to heaven. For if once we be truly link'd and touched with this charity, we shall love God above all, our neighbour as our self, as we are enjoyned, Mark 12. 31. Matth. 19. 19. perform those duties and exercises, even all the operations of a good Christian.

This love suffereth long, it is bountiful, envyeth not, boasteth not it self, is not puffed up, it deceiveth not, it seeketh not his own things, is not provoked to anger, it thinketh not evil, it rejoiceth not in iniquity, but in truth. It suffereth all things, believeth all things, hopeth all things, 1 Cor. 13. 4, 5, 6, 7. it covereth all trespasses, Prov. 10. 12. a multitude of sins, 1 Pet. 4. as our Saviour told the woman in the Gospel, that washed his feet, many sins were forgiven her, for she loved much, Luke 7. 47. it will defend the fatherless and the widow, Isa. 1. 17. will seek no revenge, or be mindful of wrong, Levit. 19. 18. will bring home his brothers Oxe if he go astray, as it is commanded, Deut. 22. 1. will resist evil, give to him that asketh, and not turn from him that borroweth, bless them that curse him, love his enemy,

Matth. 5. bear his brothers burthen, Gal. 6. 7. 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 drink, he will perform those seven works of mercy, he will make himself equal to them of the lower sort, rejoice with them that rejoice, weep with them that weep, Rom. 12. he will speak 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. 2. 2. Of one judgement; be humble, meek, long-suffering, Coloss. 3. Forbear, forget and forgive, 12. 13. 23. and what he doth, shall be heartily done to God, and not to men: Be pitiful and courteous, 1 Pet. 3. Seek peace and follow it. He will love his brother, not in word and tongue, but in deed and truth, John 3. 18. and he that loves God, Christ will love him that is begotten of him, John 5. 1, &c. Thus should we willingly do, if we had a true touch of this charity, of this divine love, if we would perform this which we are enjoyned, forget and forgive, and compose our selves to those Christian Laws of Love.

P O felix hominum genus,

Si vestros animos amor

Quo cælum regitur regat!

Angelical souls, how blessed, how happy should we be, so loving, how might we triumph over the Devil, and have another Heaven upon earth!

But this we cannot do; and which is the cause of all our woes, miseries, discontent, melancholy, want of this charity. We do *invicem angariare*, contemn, consult, vex, torture, molest and hold one anothers noses to the grindstone hard, provoke, rail, scoff, calumniate, challenge, hate, abuse (hard-hearted as we are) to satisfy our lust or private spleen, for toys, trifles, and impertinent occasions, spend our selves, goods, friends, fortunes, to be revenged on our adversary, to ruine him and his. 'Tis all our study, practice and business, how to plot mischief, mine, countermine, defend and offend, ward our selves, injure others, hurt all, as if we were born to do mischief, and that with such eagerness and bitterness, with such rancour, malice, rage and fury, we prosecute our intended designs, that neither affinity, or consanguinity, love or fear of God or men can contain 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, yield himself with tears 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, Dogs, Wolves, Tygers,

p Boethius

lib. 2.

met. 2.

q Deliquit

um patitur

charitas,

odium ejus

loco succed-

it. Basil. 1.

ser. de bo-

stis. mon.

r Nodum in

scirpo qua-

rentes.

*Si Hircanus  
que admo-  
rant ubi  
tygres.*

*Si Hircanus  
tut.*

*Si in  
gehennam  
abit, pau-  
perem qui  
non alit:  
quid de eo  
fit qui  
pauperem  
donat?  
Aquil.*

Tygers, Fiends, incarnate Devils, we do not only contend, oppress, and tyrannize our selves, but as so many fire-brands, we set on, and animate others: our whole life is a perpetual combate, a conflict, a set battle, a snarling fit: *Eris dea* is settled in our tents, *Omnia de lite*, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a sea-fight, we turn our broad sides, or two millstones with continual attrition, we fire our selves, or break anothers back, and both are ruined and consumed in the end. Miserable wretches, to fat and enrich our selves, we care not how we get it, *Quocunque modo rem*, how many thousands we undo, whom we oppress, by whose ruine and downfal we arise, whom we injure, fatherless children, widows, common societies, to satisfy our own private lust. Though we have myriads, abundance of wealth and treasure, (pitiless, mercilefs, remorseless, and uncharitable in the highest degree) and our poor 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 tail should sweep the ground still, than cover his buttocks; rather spend it idly, consume it with dogs, hawks, hounds, unnecessary buildings, in riotous apparel, ingurgitate, or let it be lost, than he should have part of it; rather take from him that little which he hath, than relieve him.

Like the dog in the manger, we neither use it our selves, nor let others make use of, or enjoy 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 ears after our death. Poor *Lazarus* lyes howling at his gates for a few crums, he only seeks chippings, offals; let him roar and howl, famish, and eat his own flesh, he respects him not. A poor decayed kinsman of his sets upon him by the way in all his jollity, and runs begging bare-headed by him, conjuring him by those former bonds of friendship, alliance, consanguinity, &c. unkle, cousin, brother, father,

*Per ego has lachrymas, dextram-  
que tuam te,*

*Si quidquam de te merni, fuit aut tibi quid-  
quam*

*Dulce meum, misere me.*

Shew some pity for Christs sake, pity a sick man, an old man, &c. he cares not, ride on: pretend sickness, inevitable loss of limbs, goods, plead suretiship, or shipwrack, fires, common calamities, shew thy wants and imperfections,

*Et si per sanctum juratus dicat Osyrim,*

*Credite, non ludo, crudeles tollite claudum.*

Swear, protest, take God and all his Angels to witness, quare peregrinum, thou art a counterfeited crank, a cheater, he is not touched with it, *pauper ubique jacet*, ride on, he takes no notice of it. Put up a supplication to him in the name of a thousand Orphans, an Hospital, a Spittle, a Prison as he goes by, they cry out

to him for aid, ride on, *sordo natus*, he cares not, let them eat stones, devour themselves with vermine, rot in their own dung, he cares not. Shew him a decayed haven, a bridge, a school, a fortification, &c. or some publick work, ride on; good your worship, your honour, for Gods sake, your Countreys sake, ride on. But shew him a roll wherein his name shall be registred in golden letters, and commended to all posterity, his arms set up, with his devises to be seen, then peradventure he will stay and contribute; or if thou canst thunder upon him, as Papists do, with satisfactory and meritorious works, or perswade him by this means he shall save his soul 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 near kinsman, heir, he 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 School or Hospital in his life, or be induced to give liberally to pious uses after his death. For I dare boldly say, vain-glory, that opinion of merit, and this enforced necessity, when they know not otherwise how to leave, or what better to do with them, is the main cause of most of our good works. I will not urge this to derogate from any mans charitable devotion, or bounty in this kind, to censure any good work; no doubt there be many sanctified, heroical, and worthy minded men, that in true zeal, and for vertues sake (divine spirits) that out of commiseration and pity, extend their liberality, and as much as in them lyes, do good to all men, clothe 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 deal of hypocrisy in this kind, much default and defect. \* *Ces. x. Jovius, vita tpa.* *Mus Medices* that rich Citizen of Florence ingenuously confessed to a near friend of his, that would know of him why he built so many publick and magnificent palaces, and bestowed so liberally on Scholars, not that he loved learning more than others, but to eternize his own name, to be immortal by the benefit of Scholars; for when his friends were dead, of Scholars; for when his friends were dead, walls decayed, and all Inscriptions gone, books would remain to the worlds end. The lan- *quidam cu-  
piditate  
concupivit.* thorn in *Athens* was built by *Xenocles*, the Theatre by *Pericles*, the famous port *Pyraum* 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 *Marian Oak*, now cut down and dead, *nullius Agricola manu culta stirps tam diu-  
turna, quam qua poeta 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 Oak, under which *Deborah*, *Rebecah's Nurse* dyed, and was buried, may not survive the me-  
T t mory

270

mory of such everlasting monuments. Vain-glory and emulation (as to most men) was the cause efficient, and to be a trumpeter of his own fame, *Cosmus* sole intent so to do good, that all the world might take notice of it. Such for the most part is the charity of our times, such our Benefactors, *Mecenates* and Patrons. Shew me amongst so many myriads, a truly devout, a right, honest, upright, meek, humble, a patient, innocuous, innocent, a merciful, a loving, a charitable man!

2 Hor.

*Probus quis nobiscum vivit?* Shew me a *Caleb* or a *Joshua*!

*Dic mihi Musa virum*——

shew me a virtuous woman, a constant wife, a good neighbour, a trusty servant, an obedient child, a true friend. Crows in *Africk* are not so scant. He that shall examine this iron age wherein we live, where love is cold, & *jam terras Astraea reliquit*, Justice fled with her assistants, virtue expelled,

——*Justitia soror*,

*Incorrupta fides, nudaque veritas*,——

all goodness gone, where vice abounds, the Devil is loose, and see one man vilifie and insult over his brother, as if he were an innocent, or a block, oppress, tyrannize, prey upon, torture him, vex, gaul, torment and crucifie him, starve him, where is charity? He that shall see men swear and forswear, lye and bear false witness, to advantage themselves, prejudice others, hazard goods, lives, fortunes, credit, all, to be revenged on their enemies, men so unspeakable in their lusts, unnatural in malice, such bloody designments, *Italian* blaspheming, *Spanish* renouncing, &c. may well ask where is charity? He that shall observe so many law-suits, such endless contentions, such plotting, undermining, so much money spent with such eagerness and fury, every man for himself, his own ends, the Devil for all: so many distressed souls, such lamentable complaints, so many factions, conspiracies, seditions, oppressions, abuses, injuries, such grudging, repining, discontent, so much emulation, envy, so many brawls, quarrels, monomachies, &c. may well require what is become of charity? when we see and read of such cruel wars, tumults, uproars, bloody battels, so many men slain, so many Cities ruined, &c. (for what else is the subject of all our stories almost, but Bills, Bows, and Guns!) so many murders, and massacres, &c. where is Charity? Or see men wholly devote to God, Church-men, professed Divines, holy men, to make the trumpet of the Gospel the trumpet of war, a company of Hell-born Jesuits, and fiery-spirited Friars, *facem præferre* to all seditions: as so many fire-brands set all the world by the ears (I say nothing of their contentious and railing books, whole ages spent in writing one against another, and that with such virulency and bitterness, *Bionis sermonibus & sale nigro*) and by their bloody inquisitions that in thirty years, *Bale* faith, consumed thirty nine Princes, one hundred forty eight Earls, two hundred thirty five Barons,

fourteen thousand seven hundred fifty five Commons, worse than those ten persecutions, may justly doubt where is Charity? *Obsecro vos quales hi demum Christiani!* Are these Christians? I beseech you tell me: He that shall observe and see these things, may say to them as *Cato* to *Cæsar*, *credo que de inferis dicuntur falsa existimas*, sure I think thou art of opinion there is neither Heaven, nor Hell. Let them pretend Religion, zeal, make what shews they will, give alms, peace-makers, frequent sermons, if we may guess at the tree by the fruit, they are no better than Hypocrites, Epicures, Atheists, with the fool in their hearts they say there is no God. 'Tis no marvel then if being so uncharitable, hard-hearted as we are, we have so frequent and so many discontents, such melancholy fits, so many bitter pangs, mutual discords, all in a combustion, often complaints, so common grievances, general mischiefs, *sit tanta in terris tragoedia, quibus labefactatur & miserè laceratur humanum genus*, so many pestilences, wars, uproars, losses, deluges, fires, inundations, Gods vengeance and all the plagues of *Egypt*, come not upon us, since we are so curstish one towards another, so respectless of God, and our neighbours, and by our crying sins pull these miseries upon our own heads. Nay more, 'tis justly to be feared, which *† Josephus* once said of his Country-men *† De bello Judaico* Jews, *If the Romans had not come when they did to sack their City, surely it had been swallowed up with some earthquake, deluge, or fired from Heaven as Sodom and Gomorrah: their desperate malice, wickedness and perverseness was such.* 'Tis to be suspected, if we continue these wretched wayes, we may look for the like heavy visitations to come upon us. If we had any sense or feeling of these things, surely we should not go on as we do, 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 he is in the midst and full career of such prodigious and uncharitable actions, how displeasing they are in Gods sight, how noxious to himself, as *Solomon* told *Joab*, *1 Kings 2.* The Lord shall bring this blood upon their heads. *Prov. 1. 27.* Sudden desolation and destruction shall come like a whirlwind upon them: affliction, anguish, the reward of his hand shall be given him, *Mat. 3. 12, &c.* they shall fall into the pit they have digged for others, and when they are scraping, tyrannizing, getting, wallowing in their wealth, *This night, O fool, I will take away thy soul*, what a severe account they must make; and how gracious on the other side a charitable man is in Gods eyes, *haurit sibi gratiam. Math. 5. 7.* Blessed are the merciful, for they shall obtain mercy: He that lendeth to the poor, gives to God; and how it shall be restored to them again, how by their patience and long-suffering they shall heap coals on their enemies heads, *Rom. 12.* And be that followeth after righteousness and mercy, shall find

c Psal. 13.

† De bello Judaico  
l. 6. c. 16.  
Puto si Romani contra nos venire tardassent, aut blata terra devorandam fuisse civitatem, aut diluvio perituram, aut fulmina ac Sodoma cum incendio passuram, ob desperatum populi, &c.

† Beneficentia anime sue citi misericordiam.

a Dathan genus suum.

b Tall. pro  
Rofe. Mentiri vis  
causa mea? ego vero  
cupido & libenter  
mentiar tua causa; &  
si quando me vis perjurare, ut paululum tu compendii facias, paratum fore scito.

c Gallienus in Trib. Pollio lacerat, occidit, mente irascere. Rabis puer incendentis feruntur. Precipites. Popiscus of Aurilian. Tantum fudit sanguinis quantum quis vini potavit.

d Evangelii tubum belli tubum faciunt; in palpitibus pacem, in collois bellum jacent.

find righteousness and glory; surely they would check their desires, curb in their unnatural, inordinate affections, agree amongst themselves, abstain from doing evil, amend their lives and learn to do well. Behold how comely and good a thing it is for brethren to live together in union: it is like the precious ointment, &c. How odious to contend one with the other! *Miseri quid luctatiunculis hisce volumus? ecce mors supra caput est, & supremum illud tribunal, ubi & dicta & facta nostra examinanda sunt: Sapientius: Why do we contend and vex one another? behold death is over our heads, and we must shortly give an account of all our uncharitable words and actions: think upon it, and be wise.*

## SECT. 2.

## MEMB. 1.

## SUBJECT. 1.

Heroical Love causing Melancholy. His Pedegree, Power, and Extent.

**I**N the precedent Section mention was made amongst other pleasant objects, of this comeliness and beauty which proceeds from women, that causeth Heroical, or love-melancholy, is more eminent above the rest, and properly called Love. The part affected in men is the liver, and therefore called Heroical, because commonly Gallants, Noblemen, and the most generous spirits are possessed with it. His power and extent is very large, and in that twofold division of Love, *phileia* and *eros* those two Veneries which Plato and some other make mention of, it is most eminent, and *eros* *eros* called Venus, as I have said, or Love it self. Which although it be denominated from men, and most evident in them, yet it extends and shews it self in vegetal and sensible creatures, those incorporeal substances (as shall be specified) and hath a large dominion of sovereignty over them. His pedegree is very ancient, derived from the beginning of the world, as *Phaedrus* contends, and his parentage of such antiquity, that no Poet could ever find it out. *Hesiod* makes *Terra* and *Chaos* to be Loves parents, before the Gods were born:

*Ante deos omnes primum generavit Amorem.*

Some think it is the self same fire *Prometheus* fetched from Heaven. *Plutarch* amator libella, will have Love to be the son of *Iris* and *Favonius*; but *Socrates* in that pleasant Dialogue of *Plato*, when it came to his turn to speak of Love, (of which subject *Agatho* the Rhetorician, magniloquus *Agatho*, that Chanter *Agatho*, had newly given occasion)

in a poetical strain, telleth this tale: When *Venus* was born, all the Gods were invited to a banquet, and amongst the rest, *Porus* the God of bounty and wealth; *Penia* or poverty came a begging to the door; *Porus* well whiled with *Nectar* (for there was no wine in those dayes) walking in *Jupiter's* garden, in a Bowre met with *Penia*, and in his drink got her with child, of whom was born *Love*; and because he was begotten on *Venus* birth day, *Venus* still attends upon him. The moral of this is in *P. Ficinus*. Another tale is there borrowed out of *Aristophanes*: In the beginning of the world, men had four arms and four feet, but for their pride because they compared themselves with the Gods, were parted into halves, and now peradventure by love they hope to be united again and made one. Otherwise thus, *Vulcan* met two lovers, and bid them ask what they would, and they should have it; but they made answer, *O Vulcan* faber *Diorum*, &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 find in *Leon Hebraeus dial.* 3. and their moral to them. The reason why Love was still painted young, (as *Phornutus* and others will) is because young men are most apt to love, soft, fair, 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 blind, because he sees not where he strikes, whom he hits, &c. His power and sovereignty is expressed by the Poets, in that he is held to be a God, and a great commanding God, above *Jupiter* himself; *Magnus Damon*, as *Plato* calls him, the strongest and merriest of all the Gods according to *Alcinous* and *Athenians*. *Amor* virorum rex, amor rex & deum, as *Euripides*, the God of Gods, and governour of men; for we must all do homage to him, keep an holy day 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:

*\* Mallet cum leone, cervo & apro Eolico,  
Cum Anteo & Symphalico avibus luctari  
Quam cum amore—*

I had rather contend with Bulls, Lions, Bears, and Giants, than with Love; he is so powerful, enforceth all to pay tribute to him, domineers over all, and can make mad and sober whom he list; insomuch that *Cecilius* in *Tullies Tusculanes*, holds him to be no better than a fool or an ideot, that doth not acknowledge Love to be a great God.

*\* Cui in manu sit quem esse dementem velit,  
Quem sapere, quem in morbum injici, &c.*

*o Aristotele Dicitur. P. Cap. 7. Comment. in Plat. convulsum. q. See more in Palesius lib. 3. cost. mod. & cont. 13. r. Vices 3. de anima; gramaste ut tuis artibus & caminus nos refugas, & ex duobus unum facias; quod & fecit, & exinde amatores unum sunt & unum. esse pitant. t. See more in Natalis Comis Imagin. Diavrum. Philostratus de Imaginibus. Lilius Giraldus Syntag. de diis. Phornutus, &c. t. Jovianus pingitur quod amore plerumque juvenis capiuntur; sic & mollus, nudus, quod simplex & apertus hic agitur; ridet quod oblectamentum pra se ferat; cum pharisa, &c. u. A petty Pope, clavos habet superarum & infirmitatem, as Orpheus, &c. x. Lib. 13. cap. 5. Dypnos.*

*\* Plantarum y Rigant & in superos sua habet ille deos. Goid.*

*\* Selden pro lig. 3. cap. de diis Syris.*

272

a Dial. 3.

† A conti-  
lio Dromam  
reſſus &  
ad majorem  
epiſignam  
miniam,  
&c.  
b Fulmine  
concita-  
tur.  
\* Sophocles.

That can make ſick and cure whom he liſt. *Homer* and *Stefichorus* were both made blind, if you will believe \* *Leon Hebreus* for ſpeak- ing againſt his godhead : And though *Ariſto- phanes* degrade him, and ſay that he was ſcornfully rejected from the Council of the Gods, had his wings clipped beſides, that he 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 <sup>b</sup> power, majeſty, omnipotency, and dominion, that no creature can withſtand him.

\* Imperat Cupido etiam diis pro arbitrio,  
Et ipſum arcere ne arripotens poteſt Jupi-  
ter.

He is more than quarter Maſter with the Gods,

Tenet

*Thetide* equor, *umbras* *Æaco*, *cœlum* *Jove* : and hath not ſo much poſſeſſion, as dominion. *Jupiter* himſelf was turned into a *Satyre*, *Shepherd*, a *Bull*, a *Swan*, a golden ſhower, and what not, for love ; that as \* *Lucians* *Juno* right well objected to him, *Indus amoris tu es*, thou art *Cupid's* wherlegg : how did he in- ſult over all the other Gods, *Mars*, *Neptune*, *Pan*, *Mercury*, *Bacchus*, and the reſt ? † *Lucian* brings in *Jupiter* complaining of *Cupid* that he could not be quiet for him ; and the *Moon* lamenting that ſhe was ſo impotently beſotted on *Endymion*, even *Venus* her ſelf confeſſing as much, how rudely and in what ſort her own ſon *Cupid* her ſelf confeſſing as much, how rudely and in what ſort her own ſon *Cupid* had uſed her being his \* mother, Now drawing her to mount *Ida*, for the love of that *Trojan* *Anchiſes*, now to *Libanus* for that *Aſſyrian* youths ſake. And although ſhe threatened to break his bow and arrows, to clip his wings, † and whipped him beſides on the bare buttocks with her phantopple, yet all would not ſerve, he was too headſtrong and unruly. That monſter conquering *Hercules* was tamed by him :

Quem non mille ſera, quem non *Sthenelcius*  
hoſtis,

Nec potuit *Juno* vincere, vicit amor.

Whom neither beaſts nor enemies could tame,

Nor *Juno's* might ſubdue, Love quell'd the ſame.

Your braveſt ſouldiers and moſt generous ſpir- its are enervated with it, † *ubi muliebribus* blanditiis permittunt ſe, & inquinantur am- plexibus. *Apollo* that took upon him to cure all diſeaſes, † could not help himſelf of this ; and therefore \* *Socrates* calls Love a tyrant, and brings him triumphing in a Chariot, whom *Petrarch* imitates in his triumph of Love, and *Fracastorius* in an elegant Poem expreſſeth at large, *Cupid* riding, *Mars* and *Apollo* following his Chariot, *Psyche* weep- ing, &c.

In vegetal creatures what ſovereignty Love hath, by many pregnant proofs and famili- ar examples may be proved, eſpecially of palm trees, which are both he and ſhe, and expreſs not a ſympathy but a love-paſſion,

and by many obſervations have been con- firmed.

† Vivunt in venerem frondes, omniſque vi-  
ciſſum

*Felix arbor amat, nutant & mutua palma*

*Fœdera, populeo ſuſpirat populus iſtu,*

*Et Platano Platanus, alnoque aſſibilat alnus.*

*Constantine de Agric. lib. 10. cap. 4.* gives an inſtance out of *Florentius* his *Georgicks*, of a Palm tree that loved moſt ſervently, † and would not be comforted untill ſuch time her Love applied her ſelf unto her ; you might ſee the two trees bend, and of their own ac- cords ſtretch out their boughs to embrace and kiſs each other : They will give manifeſt ſigns of mutual love. *Ammianus Marcellinus* lib.

24. reports that they marry one another, and fall in love if they grow in ſight ; and when the wind brings the ſmell to them, they are marvellouſly affected. *Philoſtratus* in *Ima- ginibus*, obſerves as much, and *Galen* lib. 6. de locis affectis cap. 5. they will be ſick for love, ready to dye and pine away, which the huſ- bandmen perceiving, ſaith & *Constantine*, ſtroke many Palms that grow together, and ſo ſtoking again the Palm that is enamoured, they carry kiſſes from the one to the other : or tying the leaves and branches of the one to the ſtem of the other, will make them both flouriſh and proſper a great deal better : † which are ena- moured, they can perceive 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 palm-trees in *Italy*, the male growing at *Brundisium*, the female at *Otranto* ( related by *Jovianus Pontanus* in an excellent Poem, ſometimes Tutor to *Al- phonſus junior*, King of *Naples* his Secretary of State, and a great Philoſopher ) which were barren, and ſo continued a long time, till they came to ſee one another growing up higher, though many *Stadiums* aſunder. *Pi- erius* in his *Hieroglyphicks*, and *Melchior Guilandinus* Memb. 3. trakt. de papyro, cites this ſtory of *Pontanus* for a truth. See more in *Salmut* Comment. in *Panciroi. de Nova repert. Tit. 1. de novo orbe*, *Mizaldus* *Arca- norum* lib. 2. *Sands voyages* lib. 2. fol. 103, &c.

If ſuch fury be in vegetals, what ſhall we think of ſenſible creatures, how much more violent and apparent ſhall it be in them ?

\* Omne adeo genus in terris hominumque fe-  
rarumque,

Et genus equorum, pecudes, piſtaque volu-  
cres

In furias ignemque ruunt ; amor omnibus  
idem.

All kind of creatures in the earth,

And fiſhes of the Sea,

And painted birds do rage alike ;

This love bears equal ſway.

† Hic Deus & terras & maria alta domat. † *Properti-*  
Common experience and our ſenſe will inform <sup>m</sup> us, how violently brute beaſts are carried away with this paſſion, horſes above the reſt,

— furor eſt inſignis equarum.

<sup>m</sup> Cupid

\* Quippe  
matrem ip-  
ſius quibus  
modus me  
aſſit,  
nunc in  
Idam adi-  
gitis An-  
chiſe cau-  
ſa, &c.  
† Jampi-  
dem & pla-  
gan ipſi in  
matis in-  
cuſſi ſenda-  
lio.

† *Allopi-*  
*lus* fol. 79.

d Nullis  
amor eſt  
medicabilis  
herbis.

e *Plutarch.*  
in *Amato-*  
*ria*. *Dilla-*  
*tor* quo cre-  
ato ceſſant  
reliqui mo-  
gſtratus.

† *Claudi-*  
*an. Aſcript.*  
*vetus. aulæ.*

† *Neque pri-*  
*us in in-*  
*deſiderium*  
*ceſſat dom-*  
*deſiderium*  
*conſolatur ;*  
*videt enim*  
*eſt iſtam*  
*arborum in-*  
*curvatam,*  
*ultra ramis*  
*ab utriſque*  
*viciniſſim ad*  
*oculorum ex-*  
*porcellis.*  
*Maniſeſta*  
*dant mutui*  
*deſiderii*  
*ſigna.*  
*g Multas*  
*palmæ*  
*contingens*  
*que ſimul*  
*creſcant,*  
*rarſoſque*  
*ad aman-*  
*tem rigi-*  
*ditas, eam-*  
*que manu*  
*attingens,*  
*quæſi oſcu-*  
*lum matro*  
*miniſtrare*  
*videtur, &*  
*expediti*  
*concubitus*  
*gratiam*  
*facit.*  
*h Quam*  
*vero liſa*  
*deſiderii*  
*aſſellæ ra-*  
*morum ſe-*  
*nſificat, &*  
*ad illam*  
*reſpicit,*  
*amantur,*  
*&c.*

k *Vide. 3.*  
*Geor.*

in Dial. <sup>m</sup> Cupid in Lucian bids Venus his mother be of good cheer, for he was now familiar with Lions, and oftentimes did get on their backs, hold them by the mane, and ride them about like horses, and they would fawn upon him with their tails. Bulls, Bears and Boars are so furious in this kind they kill one another: but especially Cocks, <sup>n</sup> Lions, and Harts, which are so fierce that you may hear them fight half a mile off, saith \* Turberville, and many times kill each other, or compel them to abandon the rut, that they may remain masters in their places; and when one hath driven his corival away, he raiseth his nose up into the air, and looks aloft, as though he gave thanks to nature, which affords him such great delight. How Birds are affected in this kind, appears out of Aristotle, he will have them to sing ob futuram venerem, for joy, or in hope of their venery which is to come.

† *Arce primum volucres te Diva, tuumque Significant initium, percussa corda tua vi.* Fishes pine away for love and wax lean, if <sup>o</sup> Gomefius'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 far from the shore, where the Countrey Wenches fetched water, they, † Tritons, stupri causa would set upon them and carry them to the Sea, and there drown them, if they would not yield; so love tyrannizeth in dumb creatures. Yet this is natural for one beast to dote upon another of the same kind; 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 Bear that loved a woman, kept her in his den a long time and begot a son of her, out of whose loynes proceeded many Northern Kings: this is the original be-like of that common tale of Valentine and Orson: Alian, Pliny, Peter Gillius are full of such relations. A Peacock in Lucadia loved a maid, and when she died, the Peacock pined. † A Dolphin loved a boy called Hernias, and when he died, the fish came on land, and so perished. The like adds Gellius lib. 10. cap. 22. out of Appion, *Agypte lib. 15.* a Dolphin at Puteoli loved a child, would come often to him, let him get on his back, and carry him about, and when by sickness the child was taken away, the Dolphin died. \* Every book is full (saith Busbequius, the Emperours Oratour with the grand Senior, not long since, ep. 3. legat. Turc.) and yields such instances, to believe which I was always afraid lest I should be thought to give credit to fables, until 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 enticements, 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 jocund when he returned: and when my man went from me, the beast expressed his love with continual sickness, and after he had pined away some few dayes, died. Such another story he hath of a Crane of Majorca, that loved a Spaniard, that would walk any way with him, and in his absence seek about for him, make a noise that he might hear her, and knock at his door, and when he took his last farewell, furnished her self. Such pretty pranks can love play with Birds, Fishes, Beasts:

(† *Cælestis atheris, ponti, terræ claves habet Venus,*

*Solaque istorum omnium imperium obtinet.*) and if all be certain that is credibly reported, with the spirits of the air, and devils of hell themselves, who are as much inamoured and dote (if I may use that word) as any other creatures whatsoever. For if those stories be true that are written of Incubus and Succubus, of Nymphs, lascivious Faunes, Satyrs, and those Heathen gods which were devils, those lascivious Telchines, of whom the Platonists tell so many fables; or those familiar meetings in our dayes, and company of witches and devils, there is some probability for it. I know that Biarmannus, Wierus lib. 3. cap. 19. & 24. and some others stoutly deny it, that the devil hath any carnal copulation with women, that the Devil takes no pleasure in such facts, they be meer phantasies, all such relations of Incubi, Succubi, lyes and tales: But Austin, lib. 15. de civit. Dei doth acknowledge it; Erasmus de Lamius, Jacobus Sprenger and his colleagues, &c. † Zanchius cap. 16. lib. 4. de oper. Dei. Dandinus in Arist. de Anima lib. 2. Text. 29. com. 30. Bodin lib. 2. cap. 7. and Paracelsus, a great champion of this Tenent amongst the rest, which give sundry peculiar instances, by many testimonies, proofs and confessions evince it. Hector Boetius in his Scottish history, hath three or four such examples, which Cardan confirms 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 book de vita Apollonii, hath a memorable instance in this kind, which I may not omit, of one Menippus Lycius a young man 25 years of age, that going betwixt Cenchreat and Corinth, met such a phantasm in the habit of a fair gentlewoman, which taking him by the hand, carried him home to her house, in the suburbs of Corinth, and told him she was a Phœnician by birth, and if he would tarry with her, he should hear her sing and play, and drink such wine as never any drank, and no man should molest him; but she being fair and lovely would live and dye with him, that was fair 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 Apollonius,

† *Disfiteri amicum tellatus post inedi- am aliquot diem in- travit.*  
† *Orpheus hymno 26.*

† *Qui hec in atra bi- lis aut Imaginati- onis vim resurre co- nati sunt, nihil faci- unt.*

† *Cardan- tem audis & vinum bibes, quale antea nun- quam bi- bisti; te rivalis tur- babit mol- lus; pul- chrum autem pulchro contentu vivam, & moriari*

p Plin. l. 10. c. 5. quædam aborta tem- pestate per- viisist Hen- nias, in fero piscis exspiravit. q Postquam par morbo abijt, & iste delphi- nas perijt. r Plin. l. 10. c. 5. quibus si- re in bami- nes influm- mate su- rant, in quibus ego viderem f. neque al- fessum vultu- mai, vici- tus ne fa- bulosa crederem: Dote vidi lyncem quem habui ab Assyria, sic affectum erga unum de meis hominibus, &c.

x Multi  
factum hoc  
cognoverunt,  
quod in  
media  
Grecia  
gestum sit.

y Rem ca-  
rans domi-  
stican, ut  
ante, perit  
aliquot li-  
bras, sim-  
per tamen  
tristis &  
pallida.  
z Hec an-  
didi à  
multis fide  
digna qui  
asserunt  
Bavariae  
eodem re-  
tulisse Du-  
ci Saxonie  
pro viris.

*Apollonius*, 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 *Homér*, no substance, but meer illusions. When she saw her self descried, she wept, and desired *Apollonius* to be silent, but he would not be moved, and thereupon She, Plate, House, and all that was in it vanished in an instant: \* many thousands took notice of this fact, for it was done in the midst of Greece. *Sabine* in his Comment on the 10<sup>th</sup> of *Ovids* *Metamorphosis*, at the tale of *Orpheus*, telleth us of a Gentleman of *Bavaria*, that for many months together bewailed the loss of his dear wife; at length the Devil 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 again, on that condition he would be new married, never swear and blaspheme as he used formerly to do; 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 seen. 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 annum 1058. an honest Historian of our Nation, because he telleth it so confidently, as a thing in those dayes 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 himself; whilst he played, he put his ring upon the finger of *Venus statua*, 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 loth to make his company tarry at 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 perform those nuptial rites, *Venus* steps between him and his wife, (unseen or felt of her) and told him that she was his wife, that he had betrothed himself unto her by that ring, which he put upon her finger: she troubled him for some following nights. He not knowing how to help himself, made his moan to one *Palumbus*, a learned Magitian in those dayes, who gave him a letter, and bid him at such a time of the night, in such a cross way, at the Towns end, where old *Saturn* would pass by with his associates in procession, as commonly he did, deliver that script with his own hands to *Saturn* himself; 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 several Authors to confirm this, which I have said; as that more notable amongst the rest, of *Philinium* 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 whilst they lived amongst us, that mischievous all-commander of the Earth, and hot in lust, enticed them by little and little to this vice, and defiled them with the company of women: And *Anaxagoras* de resurrect. c Many of those spiritual bodies, overcome by the love of Maids, and lust, failed, of whom those were born we call *Gyanis*. *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 carnal copulation with Women. At *Japan* in the East Indies, at this present (if we may believe the relation of e travellers) there is an Idol called *Teuchedy*, to whom one of the fairest virgins in the Countrey is monthly brought, and left in a private room, in the *Forsy*, or Church, where she sits alone to be deflowered. At certain times f the *Teuchedy* (which is thought to be the devil) appears to her, and knoweth her carnally. Every month a fair Virgin is taken in; but what becomes of the old, no man can tell. In that goodly temple of *Jupiter Belus* in *Babylon*, there was a fair Chappel, g saith *Herodotus*, an eye witness of it, in which was splendid stratus lectus & appositus 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 himself, as at *Thebes* in *Aegypt* was the like done of old. So that you see this is no news, the Devils themselves, or their juggling Priests have plaid such pranks in all ages. Many Divines stily 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, and many, even in this our Town of *Lovain*, that it is likely to be so. i One thing I will add, 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 devils, Satyrs, and Genii, as in this of ours, as appears by the daily narrations, and judicial sentences upon record. Read more of this question in *Plutarch* vit. *Numa*, *Austin de civ. Dei* lib. 15. *Wierus* lib. 3. de praestig. *Dem. Giralduus Cambrensis itinerar.* Camb. lib. 1. *Malleus malefic.* quest. 5. part. 1. *Jacobus Reussus* lib. 5. cap. 6. fol. 54. *Godelman* lib. 2. cap. 4. *Erastus*, *Valesius de sacra philo.* cap. 40. *John Nider*

tam copiam Satyrorum, & salutarium istorum Geniorum se ostendisse, quantum nunc quotidiana narrationis, & judiciales sententiae proferunt.

*Fornicar. lib. 5. cap. 9. Stroz. Cicogna. lib. 3. cap. 3. Delrio, Lipsius Badii demonol. lib. 2. cap. 7. Pererius in Gen. lib. 8. in 6. cap. ver. 2. King James, &c.*

## SUBJECT. 2.

*How love tyrannizeth over men. Love, or Heroical melancholy his definition, part affected.*

**Y**OU have heard how this tyrant Love rageth with brute beasts and spirits; now let us consider what passions it causeth amongst men.

*k Virg. k Improbe amor quid non mortalia pectora cogis?*

How it tickles the hearts of mortal men,  
*Horresco referens, —*

*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.* I am almost afraid to relate, amazed, <sup>1</sup> and ashamed, it hath wrought such stupend and prodigious effects, such foul offences. Love indeed (I may not deny) first united Provinces, built Cities, and by a perpetual generation makes and preserves mankind, propagates the Church; but if it rage it is no more love, but burning lust, a disease, Phrensie, Madness, Hell. <sup>m</sup> *Est torrens ille, vis est immedicabilis, est rabies insana;* 'tis no virtuous habit this, but a vehement perturbation of the mind, a monster of nature, wit, and art, as

*n Lib. 13.*

*Alexis in Athenaeus* sets it out, *viriliter audax, muliebriter timidum, furor preceps, labore infractum, mel felleum, blanda percussio, &c.* It subverts kingdoms, overthrows Cities, towns, families, mars, corrupts, and makes a massacre of men; thunder and lightning, wars, fires, plagues, have not done that mischief to mankind, as this burning lust, this brutish passion. Let Sodom and Gomorrah, Troy, (which Dares Phrygius, and Dictys Cretensis will make good) and I know not how many Cities bear record, — *& fuit ante Helenam, &c.* all succeeding ages will subscribe: Ione of Naples in Italy, Fredegunde and Brunhild in France, all histories are full of these Basilisks. Besides those daily monomachies, murders, effusion of blood, rapes, riot and immoderate expence, to satisfy their lusts, beggary, shame, loss, torture, punishment, disgrace, loathsome diseases that proceed from thence, worse than calentures and pestilent feavers, those often Gouts, Pox, Arthritis, palsies, cramps, Sciatica, convulsions, aches, combustions, &c. which torment the body, that feral melancholy which crucifies the Soul 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 out of their own weakness, a depraved nature, or loves tyranny, which so furiously rageth, they suffer themselves to be led like an ox to the slaughter; (*Facilis descensus Averni*) they go down

headlong to their own perdition, they will commit folly with beasts, men leaving the natural use of women, as <sup>†</sup> Paul saith, *burned in lust one towards another, and man with man wrought filthiness.*

Semiramis equo, Pasiphae tauro, Aristo Euphrosia asina se commiscuit, Fulvius equae, alii caribus, capris, &c. unde monstra nascuntur aliquando, Centauri, Sylvari, & ad terrorem hominum prodigiosa spectra: Nec cum brutis, sed ipsis hominibus rem habent, quod peccatum Sodomiae vulgò dicitur; & frequens olim vitium apud Orientales illos fuit, Græcos nimirum, Italos, Afros, Asianos: <sup>k</sup> Hercules Hyllam habuit, Polycletem, Dionem, Perithoon-ta, Abderum & Phryga; alii & Euristum ab Hercule amatum tradunt. <sup>1</sup> Socrates pulchrorum Adolescentium causa frequens Gymnasium adibat, flagitiosque spectaculo pascibat oculos, quod & Philebus & Phædon Rivales, Charmides & reliqui Platonis Dialogi, satis superque testatum faciunt: quod verò Alcibiades de eodem Socrate loquatur, libens contesco 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, ceterorumque portentosa libidine memoria proditum, mallem à Petronio, Suetonio, ceterisque petatis, quando omnem fidem excedat, quam à me expelleretis; sed vetera querimus. <sup>m</sup> Apud Asianos, Turcas, Italos, nunquam frequentius hoc quam hodierno die vitium; Diana Romanorum Sodomia: officina horum alicubi apud Turcas,

— qui saxis semina mandant —

arenas arantes; & frequentes querele, etiam inter ipsos conjuges hac de re, quæ virorum concubitus illicitum calceo in oppositam partem verso magistratui indicant; nullum apud Italos familiare magis peccatum, qui & post <sup>n</sup> Lucianum & <sup>o</sup> Tatium, scriptis voluminibus defendunt. Johannes de la Casa, Beventinus Episcopus, divinum opus vocat, suave scelus, adeoque jactat se non aliâ usum Venere. Nihil usitatus apud monachos, Cardinales, sacrosanctos, etiam <sup>p</sup> furor hic ad mortem, ad insaniam. <sup>q</sup> Angelus Politianus, ob pueri amorem, violentas sibi manus injecit. Et horrendum sanè dictum, quantum apud nos patrum memoriâ, scelus de-testandum hoc saviour! Quam enim Anno 1538. prudentissimus Rex Henricus Octavus cucullatorum coenobia, & 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, (<sup>r</sup> Balei verbis utor) Ganymedes, &c. ut in unoquoque eorum novam credideris Gomorrah. Sed vide si lubet eorundem Catalogum apud eundem Baleum; Puellæ (inquit) in lectis dormire non poterant ob fratres necromanticos. Hæc si apud votarios, monachos,

275  
† Rom. 1.  
17.

k Lilius  
Giraldus  
vita ejus.  
l Paucos  
amare solis  
Philosophi  
relinquen-  
dum vult  
Lucianus  
dial. Amer-  
icæ.

m Babel  
quintus

n Achilles  
Tatius  
lib. 2.  
o Lucianus  
Charidemus.

p Non est  
hec mentis  
la dementia  
Marr.  
q Jovius  
Mars.

r Præfat.  
lilius lib.  
de vitia  
pauca.

276

276

nachos, sanctos scilicet homunciones, quid in foro, quid in aula factum suspiceris? quid apud nobiles, quid inter fornice, quam non fœditatem, quam non spurcitiam? Sileo interim turpes illas, & ne nominandas quidem monachorum & mœstiprationes, mœsturbatores. † Rodericus a Castro vocat, tum & eos qui se invicem ad Venerem excitandam flagris cadunt, Spintrias, Succubas, Ambubecias, & laeserviente lumbis Tribades illas mulierculas, quæ se invicem fricant, & præter Eunuchos etiam ad Venerem explendam, artificiosa illa veretra habent. Immo quod magis mirere, sœmina sœminam Constantinopoli non ita pridem deperit, ausa rem planè incredibilem, mutato cultu mentita virum de nuptiis sermonem inivit, & brevis nuptia est: sed antorem ipsum consule, Busbequium. Omitto \* Salinarios illos Aegyptiacos, qui cum formosarum cadaveribus concumbunt; & eorum vesanam libidinem, qui etiam idola & imagines depercutunt. Nota est fabula Pigmalionis apud Ovidium; Mundi & Paulini apud Aëlium bellum Jud. lib. 2. cap. 4. Pontius C. Cæsaris legatus, referente Plinio, lib. 35. cap. 3. quem suspicor eum esse qui Christus crucifixus, picturis Atalantæ & Helenæ adeo libidine incensus, ut tollere eas vellet si naturæ rectoris permisset, alius statuam bonæ Fortunæ deperit. (Alianus lib. 9. cap. 37.) alius Bonæ deæ, & ne quæ pars probro vacet, \* Raptus ad stupra (quod ait ille) & ne & os quidem a libidine exceptum. Heliogabalus, per omnia cæva corporis libidinem recepit, Lamprid. vita ejus. † Hostius quidam specula fecit, & ita disposuit, ut quum virum ipse pateretur, aversus omnes admittari motus in speculo videret, ac deinde falsa magnitudine ipsius membri tanquam verè gauderet, simul virum & sœminam passus, quod dictu fœdum & abominandum. De verum planè sit, quod apud Plutarchum Gryllus Ulyssii objecit. Ad hunc usque diem apud nos neque mas marem, neque sœmina sœminam amavit, qualia multa apud vos memorabiles & præclari viri fecerunt: ut viles missos faciam, Hercules imberbem sectans socium, amicos d. feruit, &c. Vestræ libidines intra suos naturæ fines coerceri non possunt, quin instar fluvii exundantis atrocem fœditatem, tumultum, confusionemque naturæ gignant in re Veneræ: nam & capras, porcos, equos inierunt viri & sœminæ, insano bestiarum amore exarserunt, inde Minotauri, Centauri, Sylvani, Sphinges, &c. Sed ne confutando doceam, aut ea foras esseram, quæ non omnes sciri convenit (hæc enim dictis solummodo, quod causæ non absimili † Rodericus, scripta velim) ne levissimis ingentiis & depravatis mentibus fœdissimi sceleris notitiam, &c. nolo quem diutius hisce sordibus inquinare.

I come at last to that *Heroical Love*, which is proper to men and women, is a frequent cause of melancholy, and deserves much rather to be called burning lust, than by such an honourable title. There is an honest love I confess, which is natural, *laqueus oculorum captivans corda hominum, ut a mulieribus non*

*possint separari*, a secret snare to captivate the hearts of men, as \* *Christopher Fonseca* proves, a strong allurements, of a most attractive, occult, adamant property, and powerful virtue, and no man living can avoid it. \* *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 Nebuchadnezzar*, 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 ape,

\* *Amphitheat. amor. cap. 4. interpret.*  
 Cartio.  
 2. *Amias Sylvius*  
*fueraal.*  
 † *Tivul. p. 140. adversus Mant. c. 40.*

*Qui nunquam vise flagravat amore puella :*  
for semel infantivimus omnes, dote we either  
young or old, as <sup>b</sup> he said, and none are ex-<sup>b</sup> b *charac-*  
cepted but *Minerva* and the *Muses*: so *Cu-*  
*pid* in <sup>c</sup> *Lucian* complains to his mother *Ve-* c *Tom. 1.*  
*nus*, that amongst all the rest, his arrows *dial. do-*  
could not pierce them. But this nuptial love *tan Lucian-*  
is a common passion, an honest, for men to *us. Amore*  
love in the way of marriage; *ut, materia ap-*  
*petit formam, sic mulier virum.* You know *Muse.*  
marriage is honourable, a blessed calling, ap-  
pointed by God himself in Paradise, it breeds  
true peace, tranquillity, content and happi-  
ness, *qua nulla est aut fuit unquam sanctior*  
*conjunctio*, as *Daphneus* in \* *Plutarch* could \* *In ama-*  
well prove, & *qua generi humano immortalit-* tor. *dialog.*  
*atem parat*, when they live without jarring,  
scolding, lovingly as they should do.

<sup>4</sup> *Felices ter & amplius*

d Hor.

*Quos irrupta tenet copula, nec ullis*

*Divulsus querimoniis*

*Suprema citius solvit amor die.*

Thrice happy they, and more than that,

Whom bonds of love so firmly ties,

That without brawls, till death them part,

'Tis undissolv'd and never dies.

As Seneca lived with his *Paulina*, *Abraham* and *Sara*, *Orpheus* and *Euridice*, *Arria* and *Pictus*, *Artemesia* and *Mansolus*, *Rubenius Celer*, that would needs have it engraven on his tomb, he had led his life with *Ennea* his dear wife forty three years eight months, and never fell out. There is no pleasure in this world comparable to it, 'tis *summum mortalitatis bonum*——\* *hominum diviſumque voluptas*, *Alma Venus*——*latet enim in muliere aliquid majus potentiusque omnibus aliis humanis voluptatibus*, as † one holds, there's something in a woman beyond all humane delight; a magnetique virtue, a charming quality, an occult and powerful motive. The husband rules her as head, but she again commands his heart; he is her servant, she his only joy and content: no happiness is like unto it, no love so great as this of man and wife, no such comfort, as † *placens uxor*, a sweet wife:

<sup>c</sup> *Omnis amor magnus, sed aperto in conjuge* <sup>e</sup> *Propert.*  
*major.*

when they love at last as fresh as they did  
at first,

as *Homer* brings *Paris* kissing *Helena*, after they had been married ten years, protesting wihal that he loved her as dear as he did the first

first hour that he was betrothed. And in their old age when they make much of one another, saying as he did to his wife in the Poet,

*Calpurnius.* *Uxor vivamus quod vivimus, & moriamur,*

*Servantes nomen sumpsimus in thalamo;*  
*Nec ferat ulla dies ut commutemur in ævo,*  
*Quin tibi sem juvenis, tuque puella mihi.*

Dear wife, let's live in love, and dye together,

As hitherto we have in all good will:

Let no day change or alter our affections,

But let's be young to one another still.

Such should conjugal love be, still the same, and as they are one flesh, so should they be of one mind, as in an Aristocratical government, one consent. † *Geryon-like*, *coalescere in unum*, have one heart in two bodies, will and nill the same. A good wife according to *Plutarch*, should be as a looking-glass to represent her husbands face and passion: If he be pleasant, she should be merry: if he laugh, she should smile; if he look sad, she should participate of his sorrow, and bear a part with him, and so they should continue in mutual love one towards another.

† *Geryon*  
*amicitie*  
*symbolum.*

\* *Propert.*  
*l. 2.*

*Et me ab amore tuo deducit nulla senectus,*

*Sive ego Tythonus, sive ego Nestor ero.*

No age shall part my love from thee sweet wife,

Though I live *Nestor* or *Tythonus* life.

\* *Plutarch.*  
*c. 30. Rom.*  
*hist.*

And she again to him, as the \* *Bride* saluted the Bridegroom of old in *Rome*, *Ubi tu Caius, ego semper Caia*, be thou still *Caius*, I'll be *Caia*.

'Tis an happy state this indeed, when the fountain is blessed (saith *Solomon*, *Prov. 5. 17.*) and he rejoiceth with the wife of his youth, and she is to him as the loving Hind, and pleasant Roe, and he delights in her continually. But this love of ours is immoderate, inordinate, and not to be comprehended in any bounds. It will not contain it self within the union of marriage, or apply to one object, but is a wandring, extravagant, a domineering, a boundless, an irrefragable, a destructive passion: sometimes this burning lust rageth after marriage, and then it is properly called *Jealousie*; sometimes before, and then it is called *Heroical melancholy*; it extends sometimes to rivals, &c. begets rapes, incests, murders: *Marcus Antonius* compressit *Faustianam* sororem, *Caracalla* *Juliam* *Novercam*, *Nero* *Marem*, *Caligula* sorores, *Cyneras* *Mirram* filiam, &c. But it is confined within no terms of blood, years, sex, or whatsoever else. Some furiously rage before they come to discretion or age. † *Quartilla* in *Petronius*, never remembered she was a maid: and the wife of *Bath* in *Chaucer*, cracks,

† *Tamara*  
*habeam*  
*iracundiam, si*  
*aliquem*  
*ministerium*  
*me virgi-*  
*nem fuisset.*  
*Inferus enim*  
*paribus in-*  
*galata*  
*sum, &*  
*subinde ma-*  
*joribus me*  
*applicat,*  
*donec ad*  
*etatem per-*  
*venit; ut*  
*Milla vira-*  
*lam, &c.*  
† *Parvodi-*  
*dise. dial.*  
*lat. interp.*  
*Cap. Bar-*  
*thia ex*  
*ital.*

Since I was twelve years old, believe,  
Husbands at *Birk* day had I five.

† *Aratine* *Lucretia* sold her maiden-head a

thousand times before she was twenty four years old, *plus millies vendideram virginitatem, &c. neque te celabo, non decrant qui ut integram ambirent.* *Rahab* that harlot began to be a professed quean at ten years of age, and was but fifteen when she hid the spies, as \* *Hugh Broughton* proves, to whom *Serrarius* † *Angellus* the Jesuite, *quest. 6. in cap. 2. Josue*, sub-scribes. Generally women begin pubescere as they call it, or catulive, as *Julius Pollux* cites, *lib. 2. cap. 3. onomast.* out of *Aristophanes*, & at fourteen years old, then they do offer themselves, and some plainly rage. † *Leo* *Afer* saith, that in *Africa* a man shall scarce find a maid at fourteen years of age, they are so forward, and many amongst us after they come into the teens do not live without husbands, but linger. What pranks in this kind the middle age hath played is not to be recorded.

*Si mihi sint centum linguæ, sint oraque centum,*

no tongue can sufficiently declare, every story is full of men and womens unsatiable lust, *Nero's*, *Heliogabali*, *Bonosi*, &c. † *Cælius* † *Catullus* *Amphileum*, sed *Quintius Amphelinum* depereunt, &c. They neigh after other mens wives (as *Jeremy* *cap. 5. 8.* complaineth) like fed horses, or range like Town-Bulls, raptors virginum & viduarum, as many of our great ones do. *Salomons* wisdom was extinguished in this fire of lust, *Sampsons* strength enervated, piety in *Lots* daughters quite forgot, gravity of Priesthood in *Helies* sons, reverend old age in the Elders that would violate *Susanna*, filial duty in *Abolom* to his step-mother, brotherly love in *Ammon* towards his sister. Humane, divine laws, precepts, exhortations, fear of God and men, fair, foul means, fame, fortunes, shame, disgrace, honour cannot oppose, stave off, or withstand the fury of it, *omnia vincit amor, &c.* No cord, nor cable can so forcibly draw, or hold so fast, as love can do with a twin d thred; The scorching beams under the *Aequinoctial*, or extremity of cold within the circle *Arcticus*, where the very Seas are frozen, cold or torrid zone cannot avoid, or expel this heat, fury and rage of mortal men.

† *Quo fugis ab dement, nulla est fuga, tu licet usque*

*Ad Tanaim fugias, usque sequetur amor.*

Of womens unnatural, unsatiable lust, what Country, what Village doth not complain? Mother and daughter sometimes dote on the same man, father and son, master and servant on one woman.

—Sed amor, sed inestranata libido,  
*Quid castum in terris intentatumque reliquit?*

What breach of vows and oaths, fury, dorage, madness, might I reckon up? Yet this is more tolerable in youth, and such as are still in their hot blood; but for an old fool to dote, to see an old leacher, what more odious, what can be more absurd? and yet what so common? Who so furious?

Uu

† *Amore*

† *Enripides.*

h De mul-  
crum inax-  
bazila li-  
bidine  
laxaque ier-  
satiabili  
omnes aque  
regiones  
conqueri  
posse ex-  
stimo.  
Steph.

278

† *Amare ea atate siccoperint, multo infaniunt acrius,*† *Plautus.*\* *Oculi**caligant,**aures gra-**uiter au-**diunt, ca-**pilli fla-**unt, cutis**aridit,**flatus olet,**tuftis, &c.*† *Lib. 8.*† *Epist. Rof-**seus.*† *Hicque**tuftis inter**ardas na-**tus podix.*† *Caute**refa addo**at ab in-**feris reuer-**fa videri**poftit, vult**adhuc ca-**tullire.*† *Nam &**matrimoni-**u est de-**spetum fi-**niunt. Aut-**as Siluini.*† *Quid**toto terra-**rum orbe**communi-**us? que**civitas,**quod oppi-**dum, que**familia**vacat ama-**torum ex-**emplis?*† *Enas Sil-**uini. Quis**trigefimam**annum na-**tus nullum**amoris cau-**sa pergit**ingens fa-**ciunt? ego**di mi facio**conftitu-**ram, quem**amor in**milli peri-**cula mift.*† *Forftus.*† *Plato.*† *Pract.**major.*† *Tract. 6.*† *cap. 1.*† *Feb. 11.*† *cap. quod**his multam**conuocat.*

Some do then more than ever they did in their youth. How many decrepit, hoary, harsh, writhen, bursten-bellied, crooked, toothless, bald, blear-ey'd, impotent, rotten, old men shall you see flickering still in every place?

One gets him a young wife, another a Curtizan, and when he can scarce lift his leg over a fill, and hath one foot already in Charons boat, when he hath the trembling in his joynts, the gout in his feet; a perpetual rheum in his head, a continue cough, \* his sight fails him, thick of hearing, his breath stinks, all his moisture is dried up and gone, may not spit from him, a very child again, that cannot dress himself, or cut his own meat, yet he will be dreaming of, and honing after Wenchies, what can be more unseemly? Worse it is in women than in men, when she is † atate declivis, diu vidua, mater olim, parum decorē matrimonium sequi videtur, an old widow, a mother so long since († in Plinies opinion) she doth very unseemly seek to marry, yet whilst she is † so old a crone, a beldam, she can neither see, nor hear, go nor stand, a meer † carkas, a witch, and scarce feel; she catterwauls, and must have a stallion, a Champion, she must and will marry again, and betroth her self to some young man, † that hates to look on, but for her goods; abhors the sight of her, to the prejudice of her good name, her own undoing, grief of friends, and ruine of her children.

But to enlarge or illustrate this power and effects of love, is to set a candle in the Sun. † 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 years, nobly descended, high sed, such as live idly, and at ease; and for that cause (which our Divines call burning lust) this † ferinus insanus amor, this mad and beastly passion, as I have said, is named by our Physicians, Heroical love, and a more honourable title put upon it, *Amor nobilis*, as † Savanarola stiles it, because noble men and women make a common practice of it, and are so ordinarily affected with it. *Avicenna lib. 3. Fen. 1. tract. 4. cap. 23.* calleth this passion *Ilisbi*, and defines it † to be a disease or melancholy vexation, or anguish of mind, in which a man continually meditates of the beauty, gesture, manners of his Mistress, and troubles himself about it: describing (as Savanarola adds) with all intentions and eagerness of mind to compass or enjoy her, † as commonly Hunters trouble themselves about their sports, the covetous about their gold and goods, so is he tormented still about his Mistress. *Arnoldus Villanovanus* in his book of Heroical love defines it, † a conti-

nual cogitation of that which he desires, with a confidence or hope of compassing it: which definition his Commentator cavils at. For continual cogitation is not the genus, but a symptom of love; we continually think of that which we hate and abhor, 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 heroical love be a disease: *Julius Pollux Onomast. lib. 6. cap. 44.* determines it; They that are in love, are likewise † sick: *lascivus, salax, lascivius, & qui in venerem furit, verè est agrotus.* *Arnoldus* will have it im-

† *Morbus corporis potius quam animi.*

† *Amor est passio melancholica.*

properly so called, and a malady rather of the body, than mind. *Tully* in his *Tusculanes* defines it a furious disease of the mind, *Plato* madness it self, *Ficinus* his Commentator, c. 12. a species of madness, for many have run mad for women, *Esar. 4. 26.* but † *Rhodes* a melancholy passion, and most Physicians make it a species, or kind of melancholy (as will appear by the Symptoms) and treat of it a-part: whom I mean to imitate, and to discuss it in all his kinds, to examine his several causes, to shew his symptoms, indications, prognosticks, effect, that so it may be with more facility cured.

The part affected in the mean time, as

† *Ob caliditatem spirituum pars anterior capitis laborat ob consumptionem humiditatis.*

† *Afflictus animi concupiscibilis & desiderio rei amate per oculos in mente concepto, spiritus in corde & jecore incendit.*

† *Odys. & Metamor. 4. Ovid.*

† *Quod caliditatem carnis in adolescentum viscibus amor facit increscere.*

† *Facit increscere animam.*

† *Proprius passio cerebri est ob cinis cap. 7. in Convivium Platonis, will have corrupted the blood to be the part affected. Jo. Frietanus cap. 14. noct. med. suppoeth all four affected, heart, liver, brain, blood; but the ma-*

† *jo*

corruptio imaginatio & estimativa facultatis, ob formam fortiter affectam, corruptamque judicium, ut semper de eo cogiter, ideoque vellet melancholicus appellatur. Concupiscentia videtur ex corrupto judicio estimativa virtutis.

## MEMB. 2.

## SUBSECT. 1.

Causes of Heroical Love, Temperature, full Diet, Idleness, Place, Climate, &c.

Comment. in convulſum Platonis. Invenitur cito quibus nascitur Venus fuerit in Leone, vel Luna ventrem vehementer affecterit, & qui eadem complexionem sunt præditi.

g Plerumque amatores sunt, & si femina meretricis, l. de audiend. † Comment. in Genes. cap. 3. \* Et si in hoc parum præclara infamia stultitiaque adeo, vincit tamen amor veritatis. † Edit. Basil. 1553. Cum Commentar. in Ptolomei quadripartitam. h Fol. 445. Basil. Edit.

OF all causes the remotest are Stars. <sup>f</sup> Ficinus cap. 19. saith they are most prone to this burning lust, that have Venus in Leo in their Horoscope, when the Moon and Venus be mutually affected, or such as be of Venus complexion. <sup>g</sup> Plutarch interprets Astrologically that tale of Mars and Venus, in whose genitures <sup>3</sup> and <sup>4</sup> are in conjunction, they are commonly lascivious, and if women, queans; as the good wife of Bath confessed in Chaucer;

I followed aye mine inclination,  
By vertue of my constellation.

But of all those Astrological Aphorisms which I have ever read, that of Cardan is most memorable, for which howsoever he be bitterly censured by <sup>†</sup> Marinus Marcellus a malapert Frier, and some other (which \* he himself suspected) yet methinks it is free, down-right, plain and ingenuous. In his <sup>†</sup> eighth Geniture or example, he hath these words of himself. <sup>q</sup> & <sup>q</sup> & <sup>q</sup> in <sup>q</sup> dignitatibus assiduam mihi Venerorum cogitationem præstabant, ita ut nunquam quiescam. Et paulo post, Cogitatio Venerorum me torquet perpetuo, & quam factio implere non licuit, aut fecisse potentem putavit, cogitatione assiduâ mentitus sum voluptatem. Et alibi, ob <sup>q</sup> & <sup>q</sup> dominium & radiorum mixtionem, profundum fuit ingenium, sed lascivum, egoque turpi libidini deditus & obscenus. So far Cardan of himself, quod de se fatetur ideo <sup>h</sup> ut utilitatem adferat studio hujusce discipline, and for this he is traduced by Marcellus, when as in effect he saith no more than what Gregory Nazianzen of old, to Chilo his scholar, offerebant se mihi visende mulieres, quarum præcellenti elegantia & decore spectabili tentabatur mea integritas pudicitia. Et quidem flagitium vitavi fornicationis, at munditia virginalls florem arcana cordis cogitatione fodavi. 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 proculdubio usu confirmata, & ab experientia multa perfecta, inquit 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 plerumque conjecturam faciunt, & monte Veneris, de quorum decretis, Taisnerum, Johan. de Indagine, Goclenium, cæterosque si lubet, inspicias. Physicians divine wholly from the temperature and complexion; Phlegmatick persons are seldom taken according to Ficinus Comment. cap. 9. naturally melancholy less than they, but once taken, they are never freed, though many are of opinion flatuous or hypochondriacal melancholy are most subject of all others to this infirmity. Valescius assigns their strong imagination for a cause, Bodine abundance of wind, Gordonius of seed, and spirits, or atomi in the seed, which cause their violent and furious passions. Sanguine thence are soon caught, young folks most apt to love, and by their good wills, saith <sup>h</sup> Lucian, would have a bout with every one they see: the Colts evil is common to all complexions. Theophrastus a young and lusty Gallant acknowledgeth (in the said Author) all this to be verified in him, I am so amorously given, † you may sooner number the Sea sands, and snow falling from the skies, than my several loves. Cupid had shot all his arrows at me, I am deluded with various desires, one love succeeds another, and that so soon, 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 vex me, what Hippolytus am I! What Telebin is my Genius? or is it a natural imperfection, an hereditary passion? Another in \* Anacreon confesseth that he had twenty sweet-hearts in Athens at once, fifteen at Corinth, as many at Thebes, at Lesbos, and at Rhodes, twice as many in Ionia, thrice in Caria, twenty thousand in all: or in a word,

Quænam hæc ira Veneris, &c.  
Folia arborum omnium si  
Nostri referre cuncta,  
Aut computare arenas  
In equore universas,  
Solum meorum amorum  
Te fecero logistam.

Canst count the leaves in May,  
Or sands i'th' Ocean Sea,  
Then count my loves I pray.

His eyes are like a ballance, apt to propend each way, and to be weighed down with every Wench's looks, his heart a weather-cock, his affections tinder, or Naphe it self, which every fair object, sweet smile, or

U u 2

Mistress

h Dial. amorum.

† Citius maris fluctus &amp; nives calo delabentis numerarius, quam amores meos; Alti amores alii succedunt, ac præquam distant priores, incit-ver satisfied. I am in a doubt what fury of Venus this should be: Alas, how have I offended her so to vex me, what Hippolytus am I!

Adto bami-dio oculis minus inhabitat Aff-lus omnem formam ad se rapiens, ut nulla satietate expleatur. Quænam hæc ira Veneris, &amp;c. \* Num. 32.

280

*Qui Calidum testiculorum crista habuit, &c.*  
† Printed at Paris 1624. Seven years after my first Edition.

Mistress favours sets on fire. *Guianerius tra. 15. cap. 14.* refers all this 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 atoms in the seed, such as are very spermatick and full of seed. I find the same in *Aristot.* *señ. 4. prob. 17. si non seceratur semen, cessare tentigines non possunt*, as *Gaustavinus* his Commentator translates it, for which cause those 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 aptest to love that are young and lusty, live at ease, stall-fed, free from cares, like cattle in a rank pasture, idle and solitary persons, they must needs birquitullire, as *Gaustavinus* recites out of *Censorinus*.

*k Ovid de art.* *† Mens erit apta capi tum quum latissima rerum*

*Ut seges in pingui luxuriabit humo.*

The mind is apt to lust, and hot or cold,

As corn luxuriates in a better mold.

The place it self makes much wherein we live, the clime, air, and discipline if they concur. In our *Misna*, saith *Galen*, near to *Pergamus*, thou shalt scarce find an adulterer, but many at *Rome*, by reason of the delights of the seat. It was that plenty of all things, which made

† *Gorbilius* describit. *Græc.* *Rerum omnium affluentia & loci mira opportunitas, nullo non die hospitibus in portas advertebant.* *Templo Veneris mille meretrices se prostituunt.* *† Tota Cyprus insula delictibus incumbit, & ob id tantum luxuria dedita ut sit olim Veneris sacra.* *† Ortellius.* *Lamp. sacus olim Priapus sacer ob vinum generosum, & loci delicias.* *Idem.* *in Agri Neapolitani delictibus, dicitur, amantissimam, vix iuxta modum hominum consistere videtur; unde &c.* *Leand. Alber. in Campania.*

† *Corinth* so infamous of old, and the opportunity of the place to entertain those forreign comers; every day strangers came in, at each gate, from all quarters. In that one Temple of *Venus* a thousand Whores did prostitute themselves, as *Strabo* writes, besides *Lais* and the rest of better note: All Nations resorted thither, as to a school of *Venus*. Your hot and Southern Countreys are prone to lust, and far more incontinent, than those that live in the North, as *Bodine* discourseth at large, *Method. hist. cap. 5. Molles Asiatici*, so are *Turks*, *Greeks*, *Spaniards*, *Italians*, even all that latitude: and in those Tracts, such as are more fruitful, plentiful, and delicious, as *Valence* in *Spain*, *Capua* in *Italy*, *domicilium luxus* *Tully* terms it, and (which *Hannibal's* souldiers can witness) *Canopus* in *Egypt*, *Sybaris*, *Phœacia*, *Baia*, † *Cyprus*, *Lampsacus*. In

† *Naples* the fruits of the soil and pleasant air enervate their bodies, and alter constitutions: insomuch, that *Florus* calls it *Certamen Bacchi & Veneris*, but \* *Folius* admires it. In *Italy* and *Spain*, they have their Stews in every great City, as in *Rome*, *Venice*, *Florence*, whereas some say, dwell ninety thousand Inhabitants, of which ten thousand are *Curtezans*; and yet for all this, every Gentleman almost hath a peculiar Mistress; fornications, adulteries are no where so common: *urbs est jam tota Iupanar*; how should a man live honest among so many provocations? now if vigor of youth, greatness, liberty I mean, and that impunity of sin which *Grandeers* take unto

themselves in this kind shall meet, what a gap must it needs open to all manner of vice, with what fury will it rage? For, as *Maximus Tyrinus* the Platonist observes, *libido consequuta quum fuerit materiam improbam, & prurientiam licentiam, & effrenatam audaciam, &c.* what will not lust effect in such persons? For commonly Princes and great men make no scruple at all of such matters, but with that Whore in *Spartian*, *quicquid libet licet*, they think they may do what they list, profess it publicly, and rather brag with *Proclus* that writ to a friend of his in *Rome*, "what famous exploits he had done in that kind) than any way be abashed at it. \* *Nicholas Sanders* relates of *Henry the eighth*, (I know not how truly) *Quod paucas vidit pulchiores quas non concupierit, & paucissimas non concupierit, quas non violaret.* He saw very few maids that he did not desire, and desired fewer whom he did not enjoy: nothing so familiar amongst them, 'tis most of their business: *Sardanapalus*, *Messalina*, and *Ione of Naples*, are not comparable to Pmeaner men and women; *Solomon* of old had a thousand Concubines, *Asuerus* his Eunuchs, and Keepers, *Nero* his *Tigillinus*, *Panders* and *Bawds*, the *Turks*, † *Muscovits*, *Mogors*, *Xeriffs* of *Barbary*, and *Persian Sophies*, are no whit inferiour to them in our times. *Delectus sit omnium puellarum toto regno formâ præstantiorum* (saith *Jovius*) *pro imperatore; & quas ille linquit, nobiles habent*; They press and muster up wenches as we do soldiers, and have their choice of the rarest beauties their Countreys can afford, and yet all this cannot keep them from adultery, incest, sodomy, buggery, and such prodigious lusts. We may conclude, that if they be young, fortunate, rich, high-fed, and idle withal, it is almost impossible they should live honest, not rage, and precipitate themselves into those inconveniencies of burning lust.

\* *Otiū & reges prius & beatas Perdidit urbes.*

Idleness overthrows all, *Vacuo pectore regnat amor*, love tyrannizeth in an idle person. *Amore abundas Antipho*. If thou hast nothing to do,

† *Invidia vel amore miser torquere* — *(Hor.*

Thou shalt be haled in pieces with envy, lust, some passion or other. *Homines nihil agendo male agere discunt*; 'Tis *Aristotles* Simile, † as match or touchwood takes fire, so doth an idle person love.

*Quæritur Agestus quare sit factus adulter, &c.*

why was *Agestus* a whoremaster? You need not ask a reason of it. *Ismenedora* stole *Baccho*, a woman forced a man, as † *Aurora* did *Cephalus*: No marvel, saith \* *Plutarch*, *Luxurians opibus more hominum mulier agit*: She was rich, fortunate and jolly, and doth but as men do in that case, as *Jupiter* did by *Europa*, *Neptune* by *Amymone*. The Poets therefore did well to feign all Shepherds Lovers, to give themselves to songs and dalliances, because they lived such idle lives. For love as

† *Theophrastus*

*n Lampri-  
dian, Quod  
dicam no-  
libus cin-  
tum virgi-  
tines fecisse  
mulieres.  
o Vita  
eius.  
p If they  
contain  
themselves,  
many  
times it is  
not virtus  
tu amor;  
non desit  
voluntas  
sed facultas.  
q de Mus-  
cov.*

*r Catullus  
ad Lesbi-  
am.*

*c Polit. 8.  
num. 28. ut  
nuptia, ad  
igam, sic  
amor ad  
illos qui  
torpescunt  
otio.*

*† Paulani-  
as Attic.  
lib. 1. ce-  
phalus  
virginis  
forma juve-  
nis ab Au-  
rora raptus  
quod tras  
amore cap-  
ta esset.  
u de ama-  
torio.*

\* *Lib. de laud. urb. Neap. Disputat. de moribus animi, Rinaldo Interpret.*

† E. Sto-  
bes lib. 62.

† Amor  
etiosa cura  
est sollicitu-  
dinis.

† Princi-  
pes plerum-  
que ob li-  
centiam &  
adversari-  
um divitiarum  
illam  
passionem  
sunt in-  
currit.

† Ardentius  
appetit qui  
otiosam vi-  
tam agit,  
& commu-  
niter intar-  
rit hec  
passio soli-  
tarius de-  
liciosis vi-  
ventis, in-  
continenti-  
bus, religi-  
osis, &c.

† Plutarch.  
vit. ejus.

† Theophrastus defines it, is otiosi animi affe-  
ctus, an affection of an idle mind, or as † Se-  
neca describes it, Juventa gignitur, luxu nu-  
trit, feris alitur, otioque inter leta fortuna  
bona; Youth begets it, riot maintains it, idlen-  
ess nourisheth it, &c. which makes \* Gor-  
donius the Physician cap. 20. part. 2. call this  
disease the proper passion of Nobility. Now  
if a weak judgement and a strong apprehen-  
sion do concur, how, saith Hercules de Saxo-  
nia, shall they resist? Savanarola appropri-  
ates it almost to † Monks, Friars, and religi-  
ous persons, because they live solitary, fare  
daintily, and do nothing; and well he may,  
for how should they otherwise choose?

Diet alone is able to cause it: A rare thing  
to see a young man or a woman that lives  
idly, and fares well, of what condition foe-  
ver, not to be in love. \* Alcibiades was still  
dallying with wanton young women, immo-  
derate in his expences, effeminate in his ap-  
parel, ever in love, but why? he was over  
delicate in his diet, too frequent and excessive  
in banquets. Ubique securitas, ibi libido  
dominatur; lust and security domineer toge-  
ther, as S. Hierome averreth. All which the  
wife of Bath in Chaucer freely justifies.

For all to sicker, as cold engend'reth hail,  
A liquorish tongue must have a liquorish tail.

Especially if they shall further it by choice  
Diet, as many times those Sybarites and Phe-  
aces do, feed liberally, and by their good will,  
eat nothing else but lascivious meats.

† Vina pa-  
rant ani-  
mos veniri.

† Vinum imprimis generosum, legumen, fabas, ra-  
dices omnium generum bene conditas, & lar-  
go pipere aspersas, carduos hortulanos, lactu-  
cas, & crucas, rapas, porros, capas,

z Sed nihil  
cruca fa-  
ciant bul-  
bique sala-  
cis im-  
proba nec  
profit jam  
satureia  
tibi. Ovid.

† Patro-  
ni. Caravi  
me mox ci-  
bis validi-  
oribus, &c.  
but ille  
apud Sca-  
lium, qui  
post potione  
uxorem &  
quatuor  
ancillas  
proximo  
cubiculo  
cubantem,  
compressit.  
c. Pers.  
Sat. 3.  
d. Siraci-  
des. Nov.  
& amor  
vinumque  
nihil mo-  
rabile sua-  
dent.  
c. Lip. ad  
Olympiam.

nucem piccam, amygdalas dulces, electuaria,  
syrupos, succos, cochleas, conchas, pisces optime  
preparatos, aviculas, testiculos animalium,  
ova, condimenta diversorum generum, molles  
lectos, pulvinaria, &c. Et quicquid ferè me-  
dici impotentia rei venerea laboranti prescri-  
bunt, hoc quasi diasatyrion habent in deliciis,  
& his dapes multo delicatiores; mulsam, ex-  
quisitas & exoticas fruges, aromata, placen-  
tas, expressos succos multis ferculis variatos,  
ipsamque vinum suavitatem vincentes, & quic-  
quid culina, pharmacopœia, aut quaque ferè  
officina subministrare possit. Et hoc plerum-  
que victu quum se ganeones infarciant, a ut  
ille ob Chreleida suam, se bulbis & cochleis  
curavit; etiam ad Venerem se parent, & ad  
hanc palastram se exercent, qui fieri possit,  
ut non miserè depereant, b ut non penitus in-  
saniant? Estuans venter cito despicit in libi-  
dinem, Hieronymus ait. c Post prandia, Cal-  
lyroen do. Quis enim continere se potest?

d Luxuriosa res vinum, fomentum libidinis vo-  
cat Augustinus, blandum demonem, Bernar-  
dus; lac veneris, Aristophanes. Non Aetna,  
non Vesuvius tantis ardoribus aestuant, ac ju-  
veniles medullæ vino plenæ, addit e Hierony-  
mus: unde ob optimum vinum Lampacus olim  
Priapo sacer: & venerandi Bacchi socia, apud

† Orpheum Venus audit. Hæc si vinum sim-  
plex, & per se sumptum præstare possit, nam  
—† quo me Bacche rapis tui ple-  
num? quam non insaniam, quem non furorem  
à ceteris expectemus? f Gomefius salem enu-  
merat inter ea que intempestivam libidinem  
provocare solent, Et salaciores fieri foeminas  
ob esum salis contendit: Venerem ideo di-  
cunt ab Oceano ortam.

\* Unde tot in Venetis scortorum millia cur-  
sunt?

In promptu causa est, est Venus orta mari.  
Et hinc foeta mater Salacea Oceani conjux,  
verbumque fortasse salax à sale effluxit.  
Mala Bacchica tantum olim in amoribus  
prevulnerant, ut corona ex illis statua Bacchi  
poneretur. g Cubebis in vino maceratis unum-  
tur Indi orientales ad Venerem excitandum,  
& h Savax radice Africana. Chinæ radix  
eosdem effectus habet, talisque herba me-  
minit mag. nat. lib. 2. cap. 16. † Baptista  
Porta ex India allata, cujus mentionem facit  
& Theophrastus. Sed infinita his similia  
apud Rhazin, Matthiolum, Mizaldum, cate-  
tionem feci, ne quis imperitior in hos scopu-  
los impingat, sed pro virili tanquam syrtis  
& cautes consulto effugiat.

lib. 9. cap. ult. † Quæ non solum edantibus sed & genitale  
tangitibus tantum valit, ut coire summe discedent; quoties sere  
voluit, possunt; alios duodecies profecisse, alios ad 60. vicis pervenisse  
viseri.

## MEMB. 2.

## SUBJECT. 2.

Other causes of Love-Melancholy, Sight,  
Beauty from the face, eyes, other parts, and  
how it pierceeth.

Many such causes may be reckoned up,  
but they cannot avail, except opportunity  
be offered of time, place, and those other beau-  
tiful objects, or artificial enticements, as kissing,  
conference, discourse, gestures concurr, with  
such like lascivious provocations. Kornman-  
nus in his book de linea amoris makes five de-  
grees 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 re-  
lation or hearing, or rather incensed: For  
there be those so apt, credulous and facile to  
love, that if they hear of a proper man, or  
woman, they are in love before they see them,  
and that merely 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  
i Leucippe Sostratus fair daughter, was far in  
love with her, and out of fame and common  
rumour, so much incensed, that he would needs  
have her to be his wife. And sometimes by  
reading

281

† Hyms.

† Hor. l. 3.

Od. 25.

† De sale  
lib. cap. 21.† Kornman-  
nus lib. de  
virgini-  
tate.g Garcias  
ab horro  
aromatam,  
lib. 1. cap.

28.

h Savax  
radix ad  
coitum  
summe facit  
si quis co-  
medat, aut  
infusionem  
bibat, mem-  
brum subito  
erigitur.  
Leo Afer.

i Lucian.

Tom. 4.

Dial. amo-  
rum.k Ea enim  
hominum  
intempe-  
rantiam li-  
bido est ut  
etiam famæ  
ad aman-  
dum im-  
pellantur,  
& audi-  
entes æque  
affectantur  
ac viden-  
tes.

l Formosam

Sostrato fi-  
liam audi-ent, uxore  
rem caput,  
& sola il-  
lius auditi-  
one ardet.

reading they are so affected, as he in *Lucian* confesseth of himself, *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 feign a kind of beauty to themselves; and so did those three Gentlewomen in *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 cometh from hearing, *P* as a moral Philosopher informeth us, as well as from sight; and the species of love are received into the phantasmie by relation alone; *† Ut cupere ab aspectu, sic velle ab auditu*, both senses affect. *Interdum & absentes amamus*, sometimes we love those that are absent, saith *Philostratus*, and gives instance in his friend *Arhenodorus*, 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 usual cause of Love, is that which comes by sight, which conveys those admirable rayes of beauty and pleasing graces to the heart. *Plotinus* derives love from sight, *epus quasi deus*.

*Si nescis, oculi sunt in amore duces*, the eyes are the harbingers of love, and the first step of love is sight, as *Lilins Giraldu* proves at large, *hist. deor. syntag. 13.* they as two sluices let in the influences of that divine, powerful, soul-ravishing, and captivating beauty, which, as *† one saith*, is sharper than any dart or needle, wounds deeper into the heart; and opens a gap through our eyes to that lovely wound, which pierceth the soul it self (*Eclef. 18.*) Through it love is kindled like a fire. This amazing, confounding, admirable, amiable Beauty, *† than which in all Natures treasure* (saith *Isocrates*) there is nothing so majestic and sacred, nothing so divine, lovely, pretious, 'tis natures Crown, gold and glory; *bonum si non summum, de summis tamen non infrequenter triumphans*, whose power hence may be discerned; we contemn and abhor generally such things as are foul and ugly to behold, accompt them filthy, but love and covet that which is fair. *† Tis* beauty in all things, which pleaseth and allureth us, a fair hawk, a fine garment, a goodly building, a fair house, &c. That *Persian Xerxes* when he 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 aim at, as *Eriximachus* the Physician in *Plato* contends, *† It was beauty first that ministred occasion to art*, to find out the knowledge of carving, painting, building, to find out models, 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 clear light of the Moon, the bright beams of the Sun, splendor of Gold, purple, sparkling Diamond, the excellent fea-

ture of the Horse, the majesty of the Lion, the colour of Birds, Peacocks tails, the silver scales of Fish, we behold with singular delight and admiration. *† And which is rich in plants, delightful in flowers, wonderful in beasts, but most glorious in men*, doth make us affect and earnestly desire it, as when we hear any sweet harmony, an eloquent tongue, see any excellent quality, curious work of man, elaborate art, or ought that is exquisite, there ariseth instantly in us a longing for the same. We love such men, but most part for comeliness of person; we call them Gods and Goddesses, divine, serene, happy, &c. And of all mortal men they alone (*\* Calpurnius* holds) are free from calumny; *qui divitiis, magistratu & gloria florent, injuria laceffimus*, we backbite, wrong, hate renowned, rich and happy men, we repine at their felicity, they are underserving we think, fortune is a step-mother to us, a parent to them. We envy (saith *† Isocrates*) wise, just, honest men, except with mutual offices and kindneses, some good turn or other, they extort this love from us; only fair persons we love at first sight, desire their acquaintance, and adore them as so many Gods: we had rather serve them than command others, and account our selves the more beholding to them, the more service they enjoyn us: though they be otherwise vicious, dishonest, we love them, favour them, and are ready to do them any good office for their beauties sake, though they have no other good quality beside. *Dicitur o formose adolescens* (as that eloquent *Phavorinus* breaks out in *† Stobaeus*) *dic Anti-loque, suavius nectare loqueris; dic o Telemache, vehementius Ulysse dicis; dic Alcibiades utcumque ebrius, libentius tibi licet ebrio auscultabimus.* Speak fair youth, speak *Antiloque*, thy words are sweeter than Nectar, speak *O Telemachus*, thou art more powerful than *Ulysses*, speak *Alcibiades* though drunk, we will willingly hear thee as thou art. Faults in such are no faults: For when the said *Alcibiades* had stoln *Anytus* his gold and silver plate, he was so far from prosecuting so foul a fact (though every man else condemned his impudence, and insolency) that he wished it had been more, and much better (he loved him dearly) for his sweet sake. No worth is eminent in such lovely persons, all imperfections hid; *non enim facile de his quos plurimum diligimus, turpitudinem suspicamus*, for hearing, sight, touch, &c. our mind and all our senses are captivated, *omnes sensus formosus delectat*. Many men have been preferred for their person alone, chosen Kings, as amongst the *Indians, Persians, Ethiopians* of old; the properest man of person the Countrey could afford, was elected their Sovereign Lord; *Gratior est pulchro veniens e 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 majestic presence in such men; and so far was beauty adored amongst them, that no man was thought fit to reign, that was not in all

parts

*in Quatius de Panthea Xenophontis locum privilegio, ita animo affectus ac si coram intueretur. n Palebri-tudinem sibi ipsis consingunt, Imaginis. o De aulico lib. 2. fol. 116. 'tis a pleafanc flory, and related at large by him. p Gratia venit ab auditu aque ac visus, & species amoris in phantasmam recipiunt sola relatione. Picolomini grad. 8. c. 38. † Lipscent. 2. apit. 22. Beauties Encomi-ons. r Propert. 1 Amoris primum gradum visus habet, ut aspiciat rem amantem. e Achilles Tatius l. 1. Forma telo quocumq; ac-tior ad in-firandum valens, perque ocu-los amato-rio valenti aditum pa-tisfaciens in animam preterat. u In tota verum natu-ra nihil forma di-vinius, ni-hil angusti-us, nihil pretiosius, cujus visus hinc facile intelligitur, &c. † Chist. Fostica. x S. L.*

*y Eras prob. 11. de forma d Luciano. \* Lib. de calamina. Formosi Calamnia vacant; dolemus alios meli-ore loco positos, for-tunam ac-bis nover-cam, illis, &c. z Invidemus sapien-tibus, yu-tia, nisi beneficiis affidat amorem extorquent; solos formo-fer amamus & primo velut aspe-ctu becoro-lentia con-jungimus, & eos tan-quam Deos colimus, libentius illis servi-mus quam aliis impe-ramus, ma-joremque, &c. a Forma majestatem Barbari venerant, nec alii majores quam quos eximia for-ma natara donata est. Herod. lib. 5. Curtius 6. Arist. Polit. † Serm. 63. Platarch. vit. ejus. Brufonius Strabo. † Lib. 5. magnarum-que opum non alios capaces pa-rant quam quos exi-mia specie natara do-navit.*

parts compleat and supereminent. *Agis* King of *Lacedemon* had like to have been deposed, because he married a little wife; they would not have their Royal issue degenerate. Who would ever have thought that *Adrian* the fourth, an English Monk's bastard (as \* *Papirius Massovius* writes in his life) inops à suis relictus, squalidus & miser, a poor forsaken child should ever come to be Pope of Rome? But why was it? *Erat acri ingenio, facundia expedita, eleganti corpore, facieque lata ac hilari*, (as he follows it out of \* *Nubrigensius*, for he plows with his heifer,) he was wise, learned, eloquent, of a pleasant, a promising countenance, a goodly proper man; he had, in a word, a winning look of his own, and that carried it, for that he was especially advanced. So *Saul* was a goodly person and a fair. *Maximianus* elected Emperor, &c. *Branchus* the son of *Apollo*, whom he begot of *Jance*, *Succreus* daughter (saith *Lactantius*) when he kept King *Admetus* herds in *Thessaly*, now grown a man, was an earnest suitor 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*, he carried himself so well, and was so fair a young man, that *Apollo* was infinitely taken with the beauty of his person, he could scarce look off him, and said he was worthy of such parents, gave him a Crown of gold, the spirit of Divination, and in conclusion, made him a Demi-god. O vit superba forma, a Goddess beauty is, whom the very Gods adore, nam pulchros dii amant; she is *Anoris domina*, loves harbinger, loves loadstone, a witch, a charm, &c. Beauty is a dowry of it self, a sufficient patrimony, an ample commendation, an accurate epistle, as *Lucian*, *Apuleius*, *Tiraguellus*, and some others conclude. Imperio digna forma, Beauty deserves a Kingdom, saith *Abulensis*, paradox. 2. cap. 110. immortality; and more have got this honour and eternity for their beauty, than for all other virtues besides: and such as are fair, are worthy to be honoured of God and men. That *Idalian Ganymedes* was therefore fetched by *Jupiter* into Heaven, *Hephestion* dear to *Alexander*, *Antinous* to *Adrian*. *Plato* calls beauty for that cause a privilege of Nature, *Natura gaudens opus*, nature's master-piece, a dumb comment; *Theophrastus*, a silent fraud; still rhetoric, *Carnades*, that persuades without speech, a Kingdom without a guard, because beautiful persons command as so many Captains; *Socrates*, a tyranny, which tyrannizeth over tyrants themselves; which made *Dio-genes* belike call proper women Queens, quod facerent homines que precipere, because men were so obedient to their commands. They will adore, cringe, complement and bow to a common wench (if she be fair) as if she were a noble woman, a Countess, a Queen

or a Goddess. Those intemperate young men of Greece, erected at *Delphos* a golden image with infinite cost, to the eternal memory of *Phryne* the Curtizan, as *Ælian* relates, for she was a most beautiful woman, in so much saith *† Athenaus*, that *Apelles* and *Praxiteles* drew *Venus* picture from her. Thus young men will adore and honour beauty; Nay Kings themselves I say will do it, and voluntarily submit their sovereignty to a lovely woman. Wine is strong, Kings are strong, but a woman strongest, 1 *Esd.* 4. 10. as *Zerobabel* proved at large to King *Darius*, his Princes and Noblemen. Kings sit still and command Sea and 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 beautiful woman, give themselves wholly to her, gaze and gaze on her, and all men desire her more than gold or silver, or any pretious thing: they will leave father and mother, and venture their lives for her, labour and travel to get, and bring all their gains to women, steal, fight and spoil for their Mistress sakes. And no King so strong, but a fair woman is stronger than he is. All things (as *† he* proceeds) fear 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 took the crown off his head, and put it on her own, 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 and kingdoms are captivated together with their Kings: *Forma vincit armatos, ferrum pulchritudo captivat; vincitur specie, qui non vincuntur pralio*. And 'tis a great matter saith *† Xenophon*, and of which all fair 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 himself for it, a wise man speak, shew himself and toil; but a fair and beautiful person doth all with ease, he compasseth his desire without any pains taking: God and men, Heaven and earth conspire to honour him; every one pitties him above other, if he be in need, and all the world is willing to do him good. *Chariclea* fell into the hands of *Pirats*, but when all the rest were put to the edge of the sword, she alone was preserved for her person. When *Constantinople* was sacked by the Turk, *Irene* escaped, and was so far from being made a captive, that she even captivated the grand Senior himself. So did *Rosamond* insult over King *Henry* the second.

— *† I was so fair an object;*  
Whom fortune made my King, my love made  
subject;  
He found by proof the privilege of beauty,  
That it had power to countermand all duty.  
It captivates the very Gods themselves, *Morsura numina,*

\* — Deus

† Lib. 9.  
Var. hist.  
tanta forme  
elegancia  
ut ab ea  
nada, &c.

† *Ælian* lib. 4. 29.

† *Origenes* hom. 23: in Num. in ipso ty-rannos ty-rannidem exerceat. k illud in te magis nam ob a quod glori-ri possunt formosi, quod ro-boris us-cessarium sit labo-rare, for-tem pericu-lis si obji-cere, capi-entem, &c. l Majorem vim habet ad com-mendandum formam, quam accurate scripta epistola. Arist. m Heliodor. lib. 1: n Ksowles hist. Tur-cica. † *Daniel* in complaint of *Rosamond*:

\* Lib. de  
vitis Pos-  
tiram  
Rom.

\* Lib. 2.  
cap. 6.

b Dial.  
amoran  
c. 2. de ma-  
gia. lib. 2.  
coarab.  
cap. 27.  
Vingo for-  
mosa est  
epidid pan-  
per, abunde  
est dotata.  
c Socrates.  
Plures ob  
formam  
immortalita-  
tem a-  
depti sunt  
quam ob  
reliquas  
omnes vir-  
tutes.  
d Lucian  
Tom. 4.  
Charicle-  
m. Qui  
pulchri,  
merito  
apud Dios  
& apud  
homines  
honore af-  
fuit.  
e data com-  
mentatio,  
quod  
epistola ad  
commen-  
dandum  
efficacior.

284

\* ——— Deus ipse decorum

*Factus ob hanc formam vos, equus, imber, olor.*  
 And those *mali genis* are taken with it, as † I  
 have already proved. *Formosam Barbari ve-*  
 ventur, & ad aspectum pulchrum immanis ani-  
 mus mansuefact. (*Heliodor. lib. 5.*) The  
 Barbarians stand in awe of a fair woman,  
 and at a beautiful aspect a fierce spirit is pa-  
 cified. For when as *Troy* was taken, and  
 the wars ended (as *Clement<sup>o</sup> Alexandrinus*  
 quotes out of *Euripides*) angry *Menelaus*  
 with rage and fury armed, came with his  
 sword drawn, to have killed *Helena* with his  
 own hands, as being the sole cause of all those  
 wars and miseries: but when he saw her fair  
 face, as one amazed at her divine beauty, he  
 let his weapon fall, and embraced her besides,  
 he had no power to strike so sweet a crea-  
 ture. Ergo hebetantur enses pulchritudine,  
 the edge of a sharp sword (as the saying is)  
 is dulled with a beautiful aspect, and  
 severity it self is overcome. *Hiprides* the  
 Orator, when *Phryne* his Client was ac-  
 cused at *Athens* for her lewdness, used no  
 other defence in her cause, but tearing her  
 upper garment, disclosed her naked breast to  
 the Judges, with which comeliness of her  
 body and amiable gesture they were so mo-  
 ved and astonished, that they did acquit her  
 forthwith, and let her go. O noble piece of  
 Justice, mine Authour exclaims, and who is  
 he that would not rather lose his seat and  
 robes, forfeit his office, than give sentence  
 against the majesty of beauty? Such prero-  
 gatives have fair persons, and they alone are  
 free from danger. *Parthenopaus* was so  
 lovely and fair, that when he fought in  
 the *Theban* wars, 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. *Si-*  
*nalda* 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  
 Royal Virgin in † *Apuleius* when she fled  
 from the thieves den, in a desert, make such  
 an Apostrophe to her Ass on whom she  
 rode: (for what knew she to the contrary  
 but that he was an Ass?) *Si me parentibus*  
 & proco formoso reddideris, quas tibi grati-  
 as, quos honores habebis, quos cibos exhibebo?  
 She would comb him, dress him, feed him,  
 and trick him every day her self, and he  
 should work no more, toil no more, but rest  
 and play, &c. And besides she would have  
 a dainty picture drawn, in perpetual remem-  
 brance, a Virgin riding upon an Ass back  
 with this motto, *Assino vectore regia virgo*  
*fugiens captivitatem*; why said she all this?  
 why did she make such promises to a dumb  
 beast? But that she perceived the poor Ass  
 to be taken with her beauty; for he did  
 often obliquo collo pedes puella decoros basi-  
 are, kiss her feet as she rid, & ad delicatun-

\* *Stroza*  
 filius *Epig.*  
 † *Scil. 2.*  
*Mem. 1.*  
 Sub. 1.

o *Stromat-*  
*tum l. post*  
*captam*  
*Trojam cum*  
*impetu fir-*  
*mitur, ad*  
*occulden-*  
*dam Heli-*  
*nam, fla-*  
*pore adeo*  
*pulchritu-*  
*dinis cor-*  
*ruptus ut*  
*ferrum ex-*  
*ciderit,*  
*&c.*

p *Tente*  
*forma fuit*  
*ut cum*  
*vinella lo-*  
*rum, sibi*  
*exposita so-*  
*rit, equo-*  
*rum calci-*  
*bis obre-*  
*renda, ipse*  
*ponctis*  
*admirati-*  
*onem fuit;*  
*ludere no-*  
*luerunt.*  
 † *Lib. 8.*  
*milis.*

*las voculas tentabat adbinnire*, 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  
*Theogenes* horse in *Heliodorus* \* curvate, \* *Athiop-*  
 prance, and go so proudly, exultans alacri-  
 ter & superbiens, &c. but that sure as mine  
 Authour supposeth, he was in love with his  
 master? dixisset ipsum equum pulchrum in-  
 telligere pulchram domini formam? A fly  
 lighted on † *Maltheus* cheek as he lay † *Athenius*  
 asleep; but why? Not to hurt him, as a pa-  
 rasite of his standing by well perceived, non  
 ut pungeret sed ut oscularetur, but certainly  
 to kiss him, as ravished with his divine looks.  
 Inanimate creatures I suppose, have a touch of  
 this, when a drop of P *Psyche's* Candle fell on P *Apuleius*  
*Cupid's* shoulder, I think sure it was to kiss  
 it. When *Venus* ran to meet her rose-check-  
 ed *Adonis*, as an elegant † Poet of ours sets  
 her out, † *Shake-*  
*peare.*

———— the bushes in the way  
 Some catch her neck, some kiss 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 aire it self is in love: For when  
*Hero* plaid upon her Lute,

† The wanton *Aer* in twenty sweet forms † *Marlow.*  
 danc's

After her fingers ———  
 and those lascivious winds staid *Daphne* when  
 she fled from *Apollo*;

———— \* nudabant corpora venti, \* *Ov. Met.*  
*Obovique adversus vibrabant flamina ve-*  
 stes.

*Boreas ventus* loved *Hyacinthus*, and *Orithya*  
*Eriethon's* daughter of *Athens*: virapuit, &c.  
 he took her away by force, as she was playing  
 with other wenches at *Ilissus*, and begat *Zetes*  
 and *Galais* his two sons of her. That seas and  
 wateres are enamoured with this our beauty,  
 is all out as likely as that of the air and winds;  
 for when *Leander* swimm'd in the *Hellepont*,  
*Neptune* with his Trident did beat down the  
 waves, but

They still mounted up intending to have kiss'd  
 him.

And fell in drops like tears because they mist  
 him.

The † River *Alpheus* was in love with *Are-* † *Ov. Met.*  
*thusa*, as she tells the tale her self, lib. 5.

———— viridesque manu siccata capillos,  
*Fluminis Alphei veteres recitavit amores;*  
*Pars ego Nympharum, &c.*

When our *Tame* and *Isis* meet,  
 \* *Oscula mille sonant, connexu brachia pallent,* \* *Laland.*

*Mutuaque explicitis connectunt colla lacertis.*  
*Inachus* and *Pineus*, and how many loving  
 rivers can I reckon up, whom beauty hath  
 enthral'd! I say nothing all this while of  
 Idols themselves that have committed Idolatry  
 in this kind, of looking glasses, that have  
 been rapt in love (if you will believe † Poets) † *Angola-*  
 when their Ladies and mistresses looked on to  
 dress them.

*Et si non habeo sensum, tua gratia sensum  
Exhibet, & calidi sentio amoris onus.  
Dirigit huc quoties spectantia lumina,  
flamma  
Succedunt inopi faucibus membra mihi.*

Though I no sense at all of feeling have,  
Yet your sweet looks do animate and save;  
And when your speaking eyes do this way turn,  
Methinks my wounded members live and burn.

I could tell you such another story of a spindle that was fired by a fair Ladies \* looks, or fingers, some say, I know not well whether, but fired it was by report, and of a cold bath that suddenly smoked, and was very hot when naked *Calia* came into it,

*Miranur quis sit tantus & unde vapor, &c.*  
But of all the tales in this kind, that is the most memorable of † Death himself, when he should have struck a sweet young Virgin with his dart, he fell in love with the object. Many more such could I relate which are to be believed with a poetical 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 self by the Sea side,

*† Soluta mihi sunt omnia membra —  
A capite ad calcem, sensusque omnis periit  
De pectore, tam immensus stupor animum  
invasit mihi.*

And as † *Lucian* in his Images, confesseth of himself, that he was at his Mistress presence void of all sense, immovable, as if he had seen a Gorgons head: which was no such cruel monster, (as † *Calius* interprets it, lib. 3. c. 9.) but the very quintessence of beauty, some fair creature, as without doubt the Poet understood in the first fiction of it, at which the spectators were amazed. † *Miseri quibus intentata nites*, poor wretches are compelled at the very sight of her ravishing looks to run mad, or make away themselves.

\* *They wait the sentence of her scornful eyes;  
And whom she favours lives, the other dye.*

† *Heliadus* lib. 1. brings in *Thyamis* almost besides himself, when he saw *Chariclia* first, and not daring to look upon her a second time, for he thought it impossible for any man living to see her and contain himself. 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 toil or trouble, \* long journeys. *Penia* or *Atalanta* shall not overgo them, through Seas, Deserts, Mountains, and

dangerous places, as they did to gaze on *Psyche*: many mortal men came far and near to see that glorious object of her age, *Paris* for *Helena*, *Corcbus* to *Troja*,

— *Illis Trojam qui forte diebus  
Venerat insano Cassandra incensus amore.*  
*King John* of France once prisoner in *England*, came to visit his old friends again, crossing the seas; but the truth is, his coming was to see the Countess of *Salisbury* the Nonpareil of those times, and his dear Mistress. That infernal God *Plutus* came from Hell it self, to steal *Proserpina*; *Achilles* left all his friends for *Polyxena's* sake, his enemies daughter; and all the † *Græcian* Gods forsook their heavenly mansions for that fair Lady, *Philo Dioneus* daughters sake, the Paragon of Greece in those days; *cā enim venustate fuit, ut eam certatim omnes dii conjugem expeterent.*

\* *Formosa divi imperat puella.*  
They will not only come to see, but as a *Faulkoner* makes an hungry Hawk hover about, follow, give attendance and service, spend goods, lives, and all their fortunes to attain;  
*Were beauty under twenty locks kept fast,  
Yet love breaks through, and picks them all at last.*

When fair † *Hero* came abroad, the eyes, † *Malcus* hearts and affections of her spectators were still attendant on her.

† *Et medios inter vultus supereminet omnes,  
Perque urbem aspiciunt venientem numinis  
inftar.*

\* So far above the rest fair *Hero* shin'd,  
And stole away th'enchanted gazers mind.

† When *Peter Aretine's* *Lucretia* came first to *Rome*, and that the fame of her beauty, adurbanarum deliciarum sectatores venerat, *ne mo 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 jacuit Græcia tota fores,*  
† Every man sought to get her love, some with gallant and costly apparel, some with an affected pace, some with musick, others with rich gifts, pleasant discourse, multitude of followers; others with letters, vows, and promises, to commend themselves, and to be gracious in her eyes. Happy was he that could see her, thrice happy that enjoyed her company. *Charmides* † in *Plato* was a proper young man, in comeliness of person, and all good qualities far exceeding others; whensoever fair *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 near him, many followed him wheresoever he went. As those † *formarum spectatores* did *Acontius*, if at any time he walked abroad: The *Athenian* Lasses stared on *Alcibiades*; *Sapho* and the *Mitylean* women on *Phaon* the fair. Such lovely sights do not only please, entice, but ravish and amaze. *Cleonimus* a delicate and tender youth, present at a feast which *Andro-*

\* Si longe  
aspiciens  
hæc vit  
lumina  
divos,  
Atque ho  
mines pro  
pt, cur ut  
vi line  
nequit?  
Angria  
nus.  
† Idem  
Angr.

† Oblopati  
mirabun  
dus mem  
bram ele  
gantiam,  
&c. ep. 7.  
† *Sibylla*  
e græco.

r par am  
absuit quo  
minus sa  
xan ex ho  
mine factus  
sum, ipse  
statu im  
mobiliorem  
me ficit.  
† *Vatres*  
Gorgon  
fabulam  
confaxe  
runt, exi  
miam for  
me datus  
stupidos  
videns.  
† *Hor.*  
Ode 5.  
\* *Marlos*  
*Hero.*  
† *Alpiliam*  
virginis  
sponte fugit  
insecutus  
fuit, &  
impossibile  
existimans  
ut simul  
eam aspice  
re quis  
posset, &  
intra tem  
perantia  
mitas se continere.  
† *Apollin* lib. 4. *Malti* mortales longis  
itineribus, &c.

† *Nic. Ger.*  
lib. 1. 5.  
*Acbaia.*

\* *I. Secun*  
das basio  
ram lib.

† *Malcus*  
illa autem  
bent mora  
ta, per a  
dem quo  
cunque va  
gabatur,  
sequentem  
mentem ha  
bibat, &  
oculos, &  
corda viro  
rum.  
† *Hom.*  
† *Marlo.*  
† *Perna di*  
dalcato  
dial. ital.  
Latin. do  
nat. a *Gaspe*  
*Barthio*  
*Germano.*  
\* *Propiti*  
us.  
† *Velliam*  
splendore  
& elegan  
tia, ambi  
tione in  
cessus, do  
lis, canti  
onis, &c.  
† *gratiam*  
adipisci.  
† *Pra ca*  
tis corpo  
ris procre  
tate &  
egregia in  
dole mi  
randus ap  
parbat, &  
ceteri au  
tem capti  
vis amore  
videban  
tur, &c.  
† *Aristote*  
lis ep. 101

† Tom. 4.  
dial. mi-  
rre. respi-  
cientes &  
ad formam  
ejus obfo-  
pescunt.  
a te Chari-  
deme sapi-  
entia mu-  
rito pul-  
chritudo  
preservat  
& opibus.  
b Indignum  
nihil est  
Troas for-  
tis &  
Achilles  
tempore  
tam longo  
perpetuos  
esse labores.  
c Digna  
quidem fa-  
cies pro  
qua vel  
obiret  
Achilles,  
vel Pri-  
amus, belli  
causa pro-  
bata fuit.  
Proper. l. 2.  
† Cecus  
qui Helene  
formam  
carperat.  
d Those  
mutinous  
Turks  
that mur-  
mured at  
Atahomet,  
when they  
saw him,  
excused  
his ab-  
sence.  
Keavil.  
† In laudem  
Helenæ  
orat.  
\* Apol. mi-  
l. lib. 4.  
\* Steu-  
bas. l. 2.  
e Curtius  
l. 1.

f Confess.

cles his Uncle 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 sat all supper time gazing, glancing at him, stealing looks, and admiring of his beauty. Many will condemn these men that are so enamoured, for fools; but some again commend them for it; many reject *Paris* judgement, and yet *Lucian* approves of it, admiring *Paris* for his choice; he would have done as much himself, and by good desert in his mind; Beauty is to be preferred before wealth or wisdom. *† Athenæus Deipnosophist. lib. 13. cap. 7.* holds it not such indignity for the *Trojans* and *Greeks* to contend ten years, to spend so much labour, lose so many mens lives for *Helens* sake, for so fair a *Ladies* sake,

Ob talem uxorem cui præstantissima forma,  
Nil mortale refert.

That one woman was worth a Kingdom, a hundred thousand other women, a world it self. Well might *† Sterpsichores* be blind for carping at so fair 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 combat betwixt *Paris* and *Menelaus* at the *Seian* gate; when *Helena* stood in presence, they said all, the War was worthily prolonged and undertaken for her sake. The very gods themselves (as *Homer* and *† Iſocrates* record) fought more for *Helena*, than they did against the *Gyants*. When *\* Venus* lost her son *Cupid*, she made proclamation by *Mercury*, that he that could bring tidings of him should have seven kisses; a noble reward some say, and much better than so many golden talents; seven such kisses to many men, were more precious than seven Cities, or so many Provinces. One such a kiss alone, would recover a man if he were a dying.

\* Suaviolum Stygia sic te de valle redu-  
cet, &c.

Great *Alexander* married *Roxane*, a poor mans child, only for her person. 'Twas well done of *Alexander*, and heroically done, I admire him for it. *Orlando* was mad for *Angelica*, and who doth not condole his mishap? *Thisbe* died for *Piramus*, *Dido* for *Aeneas*, who doth not weep, as (before his conversion) *† Austen* did in commiseration of her estate! she dyed for him, methinks (as he said) I could dye for her!

But this is not the matter in hand, what prerogative this Beauty hath, of what power and sovereignty it is, and how far 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 means Beauty produceth this effect? By sight: the Eye betrays the soul, and is both Active and Passive in this business; it wounds and is wounded, is an especial cause and instrument, both in the subject and in the object. *† As tears, is be-*

gins in the eyes, descends to the breast; it conveys these beauteous rayes, as I have said unto the heart. *Ut vidi ut perii. † Mars & Ovid.* videt hanc, visamque cupit. *Shechem* saw *Dinah* the daughter of *Lea*, and defiled her, *Gen. 34. 3.* *Jacob Rachel*, 29. 17. for she was beautiful and fair: *David* spied *Bershaba* afar off, 2 *Reg. 11. 2.* the Elders *Susanna*, † as that *Orthomenian Strato* saw fair *Aristo-† Plutarch* clea the daughter of *Theophanes*, bathing her self at that *Hereyne* well in *Lebadea*; and were captivated in an instant. *Viderunt oculi, rapuerunt pectora flamme; Amnon* fell sick for *Thamars* sake, 2 *Sam. 13. 2.* The beauty of *Esther* was such, that she found favour not only in the sight of *Aſſuerns*, but of all those that looked upon her. *Gerson*, *Origen*, and some others contended that *Christ* himself was the fairest of the sons of men, and *Joseph* next unto him, *speciosus præ filiis 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. *Joseph* was so fair, that as the ordinary *Gloss* hath it, *filia decurrerent per murum, & ad fenestras*, they ran to the top of the walls, and to the windows to gaze on him, as we do commonly to see some great personage go by: and so *Matthew Paris* describes *Matilda* the Empress going through *Cullen*. *† P. Morales* h 1 lib. de pulchrit. Iſa & Maria. *Antony* no sooner saw *Cleopatra*, but, saith *Appian lib. 1.* he was enamoured on her. *† Theſeus* at the first sight of *Helen* was so be-  
fotted, that he esteemed himself 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. *† Chari-† Lucian.* cles by chance espying that curious picture of smiling *Venus* naked in her Temple, stood a great while gazing, as one amazed, at length he brake into that mad passionate speech, *O fortunate God Mars, that wast bound in chains, and made ridiculous for her sake!* He could not contain himself, but kissed her picture, I know not how oft, and heartily desired to be so disgraced as *Mars* was. And what did he that his Betters had not done before him?

—\* atque aliquis de diis non tristibus l. 3.

optat

Sic fieri turpis —

When *Venus* came first to Heaven, her comeliness was such, that (as mine Author saith) *† Omnes* all the gods came flocking about, and saluted dii comp. her, each of them went to Jupiter, and desired xi sunt, & he might have her to be his wife. When in uxorem fair *Antilochus* came in presence, as a candle sibi piti- in the dark his beauty shined, all mens eyes runt, Nat. (as *Xenophon* describes the manner of it) *† Conis de* were instantly fixed on him, and moved at *Vener.* mut cum the sight, insomuch that they could not con- lac nollis ceal themselves, but in gesture or looks it asfalt, was discerned and expressed. Those other oculis in- senses, hearing, touching may much penetrate caris: sic and affect, but none so much none so forcible Antilo- as sight. *Forma Briseis medijs in armis movit* quis, &c. *Achillem,*

† Seneca.  
Amp. in  
oculis vi-  
tat.

*Achillem, Achilles* was moved in the midst of a battle by fair *Briseis*, *Ajax* by *Tecmessa*; *Judith* captivated that great Captain *Holofernes*; *Dalilah*, *Sampson*; *Rosamund*, *Henry* the second; *Roxolana*, *Solyman* the Magnificent, &c.

n Dilecti  
omnes ex  
avino mu-  
lierti.

† Nam vici-  
cit & vel  
ignem, fer-  
ramque si  
quas pulchra  
q. Ana-  
cront, 2.  
o Spencer  
in his fair-  
ry Queen.

† Νῆξ ὃ ὃ εἰδωλόν  
καὶ πῶς ἔχουσιν τοὺς ὄφθ.

A fair woman overcomes fire and sword.

o Nought under heaven so strongly doth allure

The sense of man and all his mind possess,  
As beauties loveliest bait, that doth procure  
Great Warrior: erst their rigor to suppress,  
And mighty hands forget their manliness,  
Driven with the power of an heart-burning

eye,  
And lapt in flowers of a golden tress,  
That can with melting pleasure mollifie  
Their hardened hearts inur'd to cruelty.

p Achilles  
Tatius l. i.

† Clitophon ingenuously confesseth, that he no sooner came in *Leucippes* presence, but that he did corde tremere, & oculis lascivius intueri; & he was wounded at the first sight, his heart panted and he could not possibly turn his eyes from her. So doth *Calyphis* in *Heliodorus* lib. 2. *Isis* Priest, a reverend old man complain, who by chance at *Memphis* seeing that *Thracian Rodophe*, might not hold his eyes off her, I will not conceal it, she overcame me with her presence, and 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; coming at last into *Daphnis* a fair maids company, (as he condoles his mishap to his friend *Demaritis*) though free before,

Inactus nullis ante cupidinibus,  
was far in love, and quite overcome upon a sudden.

Victus sum fateor à Daphnide, &c.

I confess I am taken,

\* Sola hac inflexit sensus, animumque labentem

Impulit

I could hold out no longer. Such another mishap, but worse, had *Stratocles* the Phytian, that blear-eyed old man, muco plenus (so *Prodromus* describes him) he was a severe woman-hater all his life: fœda & contumeliosa semper in feminas profatus, a bitter persecutor of the whole sex, humanas aspidēs & viperas appellabat, he forswore them all still, and mocked them wheresoever he came, in such vile terms, ut matrem & sorores odisses, that if thou hadst heard him, thou wouldst have loathed thine own mother and sisters for his words sake. Yet this old dozing fool was taken at last with that celestial and divine look of *Myrilla* the daughter of *Anticles* the Gardner, that smirking

Wench, that he shaved off his bushy beard, painted his face, † curl'd his hair, wore a lawrel crown 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 minus expectare posset, (a terrible, a monstrous long day) he could not stay till it was night, sed omnibus insalutatis in thalamum festinus irruit, the meat scarce out of his mouth, without any leave taking, he would needs go presently to bed. What young man therefore, if old men be so intemperate, can secure himself? Who can say I will not be taken with a beautiful object? I can, I will contain: No, saith *Lucian*, of his Mistress, she is so fair, that if thou dost but see her, she will stupifie thee, kill thee straight, and *Medusa* like turn thee to a stone, thou canst not pull thine eyes from her, but as an adamant doth iron, she will carry thee bound headlong whither she will her self, infect thee like a Basilisk. It holds both in men and women. *Dido* was amazed at *Aeneas* presence;

Obstupuit primo aspectu Sidonia Dido;  
and as he feelingly verified out of his experience;

Quam ego postquam vidi, non ita amavi  
ut sani solent

Homines, sed eodem pacto ut insani solent.

I 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 *Chaucer* of *Palamon*

He cast his eye upon Emilia,  
And therewith he blent and cryed ha, ha,  
As though he had been stroke unto the hearta.

If you desire to know more particularly what this Beauty is, how it doth Influence, how it doth fascinate (for as all hold, love is a fascination) thus in brief. \* This comeliness or Beauty ariseth from the due proportion of the whole, or from each several part. For an exact delineation of which, I refer you to Poets, Historiographers, and those amorous Writers, to *Lucians Images*, and *Charidemus*, *Xenophons* description of *Panthea*, *Petronius* *Catalectes*, *Heliodorus* *Chariclia*, *Tatius* *Leucippe*, *Longus* *Sophista's* *Daphnis* and *Cloe*, *Theodorus* *Prodromus* his *Rhodanthes*, *Aristeetus* and *Philostratus* *Epistles*, *Balthasar* *Castilio*, lib. 4. de amico, *Laurentius* cap. 10. de melan. *Aeneas* *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 concur to the perfection of it; for as *Seneca* saith, Ep. 33. l. 4. Non est formosa mulier cujus crux laudatur & brachium, sed illa cujus simul universa facies admirationem singulis partibus dedit; she is no fair woman, whose arm, thigh, &c. are commended, except the face and all the other parts be correspondent,

X x 2

And

287

† Consequi  
ad specu-  
lam dispo-  
suit.

† Imag. Po-  
liphato, St  
illam sal-  
tem intus  
aristat  
immobilita-  
tem te fac-  
iet: si  
conspexeris  
eam, non  
relinquetur  
facultas  
oculos ab  
ea amo-  
vendi; ab-  
ducit te  
alligatum  
quocunque  
voluerit, ut  
joram ad se  
trahere je-  
rant ada-  
mantem.  
† Plant.  
Mere.  
u In the  
Knights  
tale.

x Ex de-  
bita totius  
proportione  
aptaque  
partium  
compositi-  
one. Picco-  
lamineus.

† Ameras-  
to dial.

288

And the face especially gives a lustre to the rest: The face is it that commonly denominates fair or foul; *arx forma facies*; The Face is Beauties Tower; 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, *delictis suis ferox*, and of it self able to captivate.

† Hor. Od.  
19. lib. 1.

† *Urit te Glycera nitor,  
Urit grata proteruitas,*

*Et vultus nimium lubricus aspici;*  
Glycera's too fair a face was it that set him on fire, too fine to be beheld. When † Cherea saw the singing Wenches sweet looks, he was so taken, that he cryed out, *O faciem pulchram, deleo omnes debinc ex animo mulieres, tædet quotidianarum harum formarum!* O fair face, I'll 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, — *uritq; videndo*, as in a burning-glass, the Sun beams are recollected to a center, the rayes of love are projected from her eyes. It was *Aeneas* countenance ravished *Queen Dido*, *Os humerosque Deo similis*, he had an angelical face.

2 Petroni-  
us Castell.

2 *O sacros vultus Baccho vel Apolline dignos,  
Quos vir, quos tutò fœmina nulla videt!*

— O sacred looks befitting Majestic,  
Which never mortal wight could safely see!

Although for the greater part this beauty be most eminent in the face, yet many times those other members yield 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 pair of cheeks of *Vermilian* colour, in which love lodgeth;

\* Sophocles  
Antigone.

\* *Amor qui mollibus genis puella pernoctat:*  
A coral lip, *suaviorum delubrum*, in which *Basia* mille patent, *basia* mille latent, *gratiarum sedes gratissima*, a sweet smelling howre, from which Bees may gather honey,

† To Secun-  
dus bas. 19.

† *Mellilege volucres quid adhuc cavathyma, rosasque, &c.*

*Omnes ad domine labra venite mee,  
Illa rosas spirat, &c.*

A white and round neck, that *via lactea*, dimple in the chin, black eye-brows, *Cupidin's arcus*, sweet breath, white and even teeth, which some call the sale-piece, a fine soft round pap, gives an excellent grace,

† Lucanus.

† *Quale decus tumidis Pario de marmore mammis!*

\* Avandus.  
Vallis  
amantissima  
e duobus  
montibus  
composita  
niveis.  
a Ovid.

\* and make a pleasant valley, *lactem sinum*, between two chaulkie hills, *Sororiantes papillulas*, & ad prurium frigidos amatores solo aspectu excitantes. Unde is,

\* *Forma papillarum quam fuit apta premi!*  
Again,  
*Urbant oculos dura stantesque mamilla.*

A flaxen hair, golden hair was even in great account, for which *Virgil* commends *Dido*,

*Nondum sustulerat flavum Proserpina crinem,  
Et crines nodantur in aurum.* *Apollonius* (*Argonaut. lib. 4.* *Jasonis flava coma incendit cor Medea*) will have *Jasons* golden hair, to be the main cause of *Medea's* doting 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* infers † *Physiog. lib. 2.* lovely to behold. *Homer* so commends *Helena*, makes *Patroclus* and *Achilles* both yellow hair'd: *Fulchricoma Venus*, and *Cupid* himself was yellow hair'd, in *aurum coruscante & crispante capillo*, like that neat picture of *Narcissus* in *Callistratus*; for so † *Psyche* spied him asleep,

*Bryseis, Polixena, &c. flavicome omnes,  
and Hero the fair,*

Whom young *Apollo* courted for her hair.

*Leland* commends *Guithera King Arthur's* Wife for a fair flaxen hair: so *Paulus Aemilius* sets out *Clodovent* that lovely King of *France*. † *Synesius* holds every effeminate fellow or adulterer is fair hair'd: and *Apu- leius* adds, that *Venus* her self, Goddess of Love, cannot delight, \* *Though she come accompanied with the Graces, and all Cupids train to attend upon her, girt with her own girdle, and smell of Cynamon and Bawm*, yet if she be bald or bad hair'd, she cannot please her *Vulcan*. Which belike makes our *Venetian Ladies* at this day, to counterfeit yellow hair so much, great women to calumniate and curl it up, *vibrantes ad gratiam crines*, & rot orbibus in captivitate flexos, to adorn their heads with spangles, pearls, and made flowers; and all Courtiers to affect a pleasing grace in this kind. In a word, † *The hairs are Cupids nets, to catch all comers, a brushy wood, in which Cupid builds his nest, and under whose shadow all Loves a thousand several wayes sport themselves.*

A little soft hand, pretty little mouth, small, fine, long fingers,

*Gratia qua digitis* —

'tis that which *Apollo* did admire in *Daphne*,

— *laudat digitosque manusque,*

a straight and slender body, a small foot, and well proportioned leg, hath an excellent lustre,

\* *Cui totum incumbit corpus uti fundamento*

*ader*. *Clearchus* vowed to his friend *Amyan-*

*der* in † *Aristinatus*, that the most attractive part in his Mistress, to make him love and like

her first, was her pretty leg and foot: a soft and white skin, &c. have their peculiar graces,

† *Nebula hand est mollior ac hujus cutis est,*

*adeo papillam bellulam.* Though in men these parts are not so much respected; a grim

*Sarazen* sometimes,

— *nudus membra Pyracmon,*

a *Martial* hirsute face pleaseth best; a black man is a pearl in a fair womans eye, and is as acceptable \* as lame *Vulcan* was to *Venus*;

† Fol. 77.  
Daphnes,  
bilaris  
amatores,  
&c.

b When  
Cupid  
slept. Ca.  
salem au-  
ream ha-  
berem, ubi  
Psyche vi-  
dit, mol-  
lemque ex  
France. c  
Synesius  
holds every  
effeminate  
fellow or  
adulterer  
is fair hair'd:  
and Apu-  
leius adds,  
that Venus  
her self,  
Goddess of  
Love, cannot  
delight, \*  
Though she  
come ac-  
companied  
with the  
Graces, and  
all Cupids  
train to at-  
tend upon  
her, girt  
with her  
own girdle,  
and smell  
of Cynamon  
and Bawm,  
yet if she  
be bald or  
bad hair'd,  
she cannot  
please her  
Vulcan. Which  
belike makes  
our Venetian  
Ladies at  
this day, to  
counterfeit  
yellow hair  
so much, great  
women to  
calumniate  
and curl it  
up, vibrantes  
ad gratiam  
crines, &  
rot orbibus  
in captivitate  
flexos, to  
adorn their  
heads with  
spangles,  
pearls, and  
made flowers;  
and all Courtiers  
to affect a  
pleasing grace  
in this kind.  
In a word,  
† The hairs  
are Cupids  
nets, to catch  
all comers,  
a brushy wood,  
in which Cupid  
builds his  
nest, and under  
whose shadow  
all Loves a  
thousand  
several wayes  
sport themselves.

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† *Epist. 72.*

† *Epist. 72.*

† *Epist. 72.*

† *Epist. 72.*

e Fol. 5.  
Si servum  
vident,  
aut flato-  
rem altius  
cinctum,  
aut pulvere  
perfusum,  
aut histrio-  
nem in sca-  
enam tra-  
ductum,  
&c.  
† Me pul-  
chra fatur  
carere ju-  
ma, utrum  
luculentia-  
nostra est.  
Petronius  
Catal. de  
Priapo.  
† Galen.  
† Calcagni-  
nus Apo-  
logis, Quo-  
pays maxi-  
me deside-  
rabilis?  
alias  
frontem,  
alias ge-  
nas, &c.  
\* Interse-  
minum.  
g Hingst.  
h Suet.  
exim oculi  
precipue  
pulchritu-  
dinis sedes.  
lib. 6.  
† Amoris  
hami, du-  
ces, iudi-  
ces & in-  
dictes, qui  
momento  
insanos fa-  
ciunt, sanos  
insanos  
cogunt,  
oculatiſſimi  
corporis  
excubito-  
res, quid  
non agunt?  
quid non  
cogunt?  
i Ocelli  
carm. 17.  
cujus &  
Lippius 17.  
quæſt. 1.3.  
c. 11. mi-  
minit ob  
eleganti-  
am.  
k Cynthia  
prima suis  
miſtrum  
me cepit  
ocellis,  
Contallum  
nullis aut  
cupidi-  
nis. Pro-  
port. l. 1.  
n In cata-  
læ.

for he being a sweaty fuliginous Blacksmith, was dearly beloved of her, when fair *Apollo*, nimble *Mercury* were rejected, and the rest of the sweet-fac'd gods forsaken. Many women (as *Petronius* observes) sordidus calant (as many men are more moved with kitchenwenches, and a poor market-maid, than all these illustrious Court and City dames) will sooner dote upon a slave, a servant, a Dirt-dawber, a *Brontes*, a Cook, a Player, if they see his naked legs or arms, thorosaque brachia † &c. like that Huntsman *Meleager* in *Philobrotus*, though he be all in rags, obscene and dirty, besmeared like a ruddle-man, a gypſie, or a chimney-sweeper, than upon a Noble Gallant, *Nireus*, *Ephestion*, *Aleibiades*, or those embroidered Courtiers full of silk and gold. † *Justines* wife, a Citizen of *Rome* fell in love with *Pylades* a Player, and was ready to run mad for him, had not *Galen* himself helped her by chance. *Faustina* the Empreſs doted on a Fencer.

Not one of a thousand falls in love, but there is some peculiar part or 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, the cheeks, lips, neck, chin, &c. the controverſie was referred to *Lais* of *Corinth* to decide; but she smiling, said, they were a company of fools, for suppose they had her where they wished, what would they \* first seek? Yet this notwithstanding I do easily grant, neque quis vestrum negaverit opinor, All parts are attractive, but especially the eyes<sup>h</sup>.

(— videt igne micantes,

*Syderibus similes oculos*) which are Loves Fowlers; † *ancupium amoris*, the shooting horns, the hooks of love (as *Arandus* will) the guides, touchstone, Judges, that in a moment cure mad men, and make sound folks mad, the watchmen of the body; what do they not? How vex they not? All this is true, and (which *Athenaus* lib. 13. dip. cap. 5. and *Tatius* hold) they are the chief seats of Love, and as *James Lernutius*<sup>i</sup> hath facetely expressed in an elegant Ode of his,

*Amorem oculis flammeolis heræ  
Vidi insidentem, credite posteri,  
Fratresque circum ludibundos  
Cum phætrâ volitare & arcu, &c.*

I saw Love sitting in my Mistress eyes  
Sparkling, believe it all posterity,  
And his attendants playing round about  
With bow & arrows ready for to fly.  
*Sealiger* calls the eyes, † *Cupids* arrows; the tongue, the lightning of Love; the paps, the tents; *Balthasar Castilio*, the causes, the chariots, the lamps of Love,

— *emula lumina stellæ,  
Lumina quæ possent sollicitare Deos,  
Eyes emulating stars in light.*

Enticing gods at the first sight;  
Loves Orators, = *Petronius*.

*O blandos oculos, & ô facetos,  
Et quâdam propriâ notâ loquaces?  
Illic est Venus, & leves amores,  
Atq; ipsa in medio sedet voluptas.*

O sweet and pretty speaking eyes,  
Where *Venus* love and pleasures lyes!  
Loves Torches, Touch-box, Napthe and  
Matches, † *Tibullus*.

*Illius ex oculis quum vult exivere divos,  
Accendit geminas lampades acer amor.*

Tart love 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 *Musaurs*.

*Simul in 9 oculorum radiis crescebat fax  
amorum,  
Et cor fervebat invelli ignis impetu;  
Pulchritudo enim celebris immaculata fæ-  
mine,  
Acutior hominibus est veloci sagittâ.  
Oculus verò via est, ab oculi scitibus  
Vulnus dilabitur, & in præcordia viri manat.*

Loves torches 'gan to burn first in her  
eyes,

And set his heart on fire, which never  
dyes:

For the fair beauty of a Virgin pure,  
Is sharper than a dart, and doth inure

A deeper wound, which pierceth to the  
heart

By the eyes, and causeth such a cruel  
smart.

† A modern Poet brings in *Amnon* complaining  
of *Thamar*,

— & me fascino

*Occidit ille risus & forma lepos,  
Ille nitore, illa gratia, & verus decor,  
Illa emulantes purpuram, & † rosas genæ,  
Oculique vinæque aureo nodo comæ.*

It was thy beauty, 'twas thy pleasing  
smile,

Thy grace and comeliness did me be-  
guile,

Thy rose-like cheeks, and unto purple  
fair,

Thy lovely eyes, and golden knotted  
hair.

† *Philostratus Lemnius* cries out on his Mistress  
*Basilisk* eyes, ardent faces, those two burn-  
ing glasses, they had so inflamed his soul, that  
no water could quench it. What a tyranny,  
(saith he) what a penetration of bodies is  
this! thou drawest with violence, and swal-  
lowest me up, as *Charybdis* doth Sailors, with  
thy rockie eyes; he that falls into this gulf of  
Love, can never get out. Let this be the  
Corollary then, the strongest beams of beauty,  
are still darted from the eyes.

† *Nam quis lumina tanta, tanta;  
Posset luminibus suis tueri,  
Non statim trepidansque palpitanſque*

*Pra desiderii astuantis aura? &c.*

For who such eyes with his can see,  
And not forthwith enamour'd be!

And as men catch dotrels, by putting out a leg or  
an arm, with those mutual glances of the eyes  
they first inveagle one another.

† *Cynthia*

p Di Sal-  
pilio l. 4.

q Pulchri-  
tudo ipsa  
per occultos  
radios in  
pallas  
amantis  
diminans  
amata rei  
formam in-  
sculpit. Ta-  
cius l. 5.

r Jacob  
Cornelius  
Amnon  
Traged.  
Act. 1. sc. 1.

s Rose  
formosarum  
oculis non  
cuntur, &  
hilari-  
tas vol-  
tus elegan-  
tia coronat.  
Philoſtra-  
tus deli-  
ciis.

t Epist. &  
in deliciis,  
Abi & op-  
pugnationem relin-  
quit, quam  
nam ab  
amore ipsa  
flamma ſin-  
tit incendi-  
um: que  
corporam  
penetratio,  
que tyran-  
nis hæc?  
&c.  
† Lucetia  
Pamphila

200

† Cynthia prima suis miserum me cepit ocellis.

† Propertius. Of all eyes (by the way) black are most amiable, enticing, and fairer, which the Poet observes in commending of his Mistress.

u Ovid. amorum, l. 2. eleg. 4. † Scat. Hercul. † Spectandum nigris oculis, nigroque capillo. which Hefiod admires in his Alcmena,

† Cujus à vertice ac nigricantibus oculis, Tale quiddam spirat ac ab aurea Venere.

From her black eyes, and from her golden face,

As if from Venus came a lovely grace.

\* Caleag. nigrus dial. x Iliad. l. 1. and \* Triton in his Milene

— nigra oculos formosa mihi.

\* Homer uteth that Epithite of Ox-eyed, in describing Juno, because a round black eye is the best, the Son of beauty, and farthest from black the worse: Which Polydore Virgil taxeth in our Nation; Angli ut plurimum castis oculis, we have gray eyes for the most part. Baptista Porta Physiognom. lib. 3. puts gray colour upon children, they be childish eyes, dull and heavy. Many commend on the other side Spanish Ladies, and those \* Greek Dames at this day, for the blackness of their eyes, as Porta doth his Neapolitan young wives. Sueton describeth Julius Caesar to have been nigris vegetisque oculis micantibus, of a black quick sparkling eye: and although A-verroes in his Colliget will have such persons timorous, yet without question they are most amorous.

Now last of all, I will shew you by what means beauty doth fascinate, bewitch, as some hold, and work upon the soul of a man by the eye. For certainly I am of the Poets mind, Love doth bewitch and strangely change us.

a Mantuan. † Ludit amor sensus, oculos perstringit, &amp; aufert Libertatem animi, mirâ nos fascinat arte.

Credo aliquis demon subiens prae cordia flammam

Concitât, &amp; raptam tollit de cardine mentem.

Love mocks our senses, curbs our liberties,

And doth bewitch us with his Art and rings,

I think some Devil gets into our entrails,

And kindles coals, and heaves our souls from th' things.

b Amor per oculos, nervos, poros inflans, &amp;c. Mortales tam summo per fascinantur quando frequentissimo intuitu a se divitiis, &amp;c. Ite si quis nitore pollat oculorum, &amp;c. Heliodorus lib. 3. proves at large, that love is witchcraft, it gets in at our eyes, pores, nostrils, engenders the same qualities, and affections in us, as were in the party whence it came. The same manner of the fascination, as Ficinus 10. cap. com. in Plat. declares it, is thus: Mortal men are then especially bewitched, when as by often gazing one on the other, they direct sight to sight, join 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 clear eye, though he be otherwise deformed, by often look-

ing upon him, will make one mad, and tie him fast to him by the eye. Leonard. Varius c Spiritus lib. 1. cap. 2. de fascinat. telleth us, that by this interview, the purer spirits are infected, the one eye pierceth through the other with his rayes, which he sends forth, and many men have those excellent piercing eyes, that which Suetonius relates of Augustus, their brightness is such, they compel their spectators to look off, and can no more endure them than the Sun beams. d Barradius lib. 6. cap. c. 23. colore 10. de Harmonia Evangel. reports as much of our Saviour Christ, and e Peter Morales of the Virgin Mary, whom Nicephorus describes likewise to have been yellow hair'd, of a wheat colour, but of a most amiable and piercing eye. The rayes, as some think, sent from the eyes, carry certain spiritual vapours with them, and so infect the other party, and that in a moment. I know, they that hold visio fit inramittendo, will make a doubt of this; but Ficinus proves it from blear-eyes, f That by sight alone, make others blear-eyed: and it is more than 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 afar off by sight, as that g Ephesian did of whom h Philostratus speaks, of so pernicious an eye, he poisoned all he looked steadily on: and that other argument, men- strue famina, out of Aristotles Problems, mor- bosa Capivaccius adds, and i Septatius the Commentator, that contaminate a looking-glass with beholding it. h So the beams that come from the agents heart, by the eyes infect the spirits about the patients, inwardly wound, and thence the spirits infect the blood. To this effect she complained in k Apuleius, Thou art the cause of my grief, thy eyes pierce- ing through mine eyes to mine inner parts, have set my bowels on fire, and therefore pity me that am now ready to dye for thy sake. l Castil. lib. 3. de aulico. of that Marrhusian Phædrus and Theban Lycias. m Lycias he stares on Phædrus face, and Phædrus fastens the balls of his upon Lycias, and with those sparkling rayes sends out his spirits. The beams of Phædrus eyes are easily mingled with the beams 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 love-speeches, my sweet heart Phædrus, and mine own self, my dear bowels. And Phædrus again to Lycias, O my light, my joy, my soul, my life. Phædrus follows Lycias, because his heart would have his spirits, and Lycias follows Phædrus, because he loves the seat of his spirits; both follow; but Lycias the earnestest of the two: The river hath more need of the fountain, than the fountain

c Spiritus purior fascinat, oculus à se radios emittit, d lib. de pulch. f. f. e Mar. c Lib. 2. c. 23. colore triticum referente crine flava acris oculis. f Lippi solo intus alios lippos scilicet, g patet ana can radio vaporem corrupti sanguinis fight alone, make others blear-eyed: and it is more than 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 afar off by sight, as that h Ephesian did of whom i Philostratus speaks, of so pernicious an eye, he poisoned all he looked steadily on: and that other argument, men- strue famina, out of Aristotles Problems, mor- bosa Capivaccius adds, and i Septatius the Commentator, that contaminate a looking-glass with beholding it. h So the beams that come from the agents heart, by the eyes infect the spirits about the patients, inwardly wound, and thence the spirits infect the blood. To this effect she complained in k Apuleius, Thou art the cause of my grief, thy eyes pierce- ing through mine eyes to mine inner parts, have set my bowels on fire, and therefore pity me that am now ready to dye for thy sake. l Castil. lib. 3. de aulico. of that Marrhusian Phædrus and Theban Lycias. m Lycias he stares on Phædrus face, and Phædrus fastens the balls of his upon Lycias, and with those sparkling rayes sends out his spirits. The beams of Phædrus eyes are easily mingled with the beams 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 love-speeches, my sweet heart Phædrus, and mine own self, my dear bowels. And Phædrus again to Lycias, O my light, my joy, my soul, my life. Phædrus follows Lycias, because his heart would have his spirits, and Lycias follows Phædrus, because he loves the seat of his spirits; both follow; but Lycias the earnestest of the two: The river hath more need of the fountain, than the fountain

vultum intuet, Phædrus in oculos Lycias scintillas suarum desigit oculo- rum; eoque scintilla, &c. Sequitur Phædrus Lyciam, quia cor suum petit spiritum; Phædrum Lycias, quia spiritus propriam fidem postulat. Verum Lycias, &c.

fountain

fountain of the river; as iron is drawn to that which is touched with a loadstone, but draws not it again: so Lycias draws Phædrus. But how comes it to pass then, that the blind man loves, that never saw? We read in the Lives of the Fathers, a story of a child that was brought up in the wilderness, from his infancy, by an old Hermite: now come to mans estate, he saw by chance, two comely women wandering in the woods: he asked the old man what creatures they were, he told him *Fayries*; After a while talking over, 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 wilderness. So that without doubt, there is some secret loadstone in a beautiful woman, a magnetique power, a natural inbred affection, which moves our concupiscence, and as he sings,

*methinks I have a mistress yet to come,  
And still I seek, I love, I know not whom.*

'Tis true indeed of natural and chaste love, but not of this Heroical passion, or rather broitish burning lust of which we treat; we speak of wandering, wanton, adulterous eyes, which as he saith, lye still in wait, as so many soldiers, and when they spy an innocent spectatour fixed on them, shoot him through, and presently bewitch him: Especially when they shall gaze and glote, as wanton lovers do one upon another, and with a pleasant eye-consult participate each others souls. Hence you may perceive how easily, and how quickly we may be taken in love; since at the twinkling of an eye, Phædrus spirits may so perniciously infect Lycias blood. 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 received them, but egg him on.

*Idque petit corpus mens unde est sancita  
amore;*

and we may manifestly perceive a strange education of spirits, by such as bleed at nose after they be dead, at the presence of the murderer; but read more of this in Lemnius lib. 2. de occult. nat. mir. cap. 7. Valleriola lib. 2. observ. cap. 7. Valesius contr. Ficinus, Cardan, Libavium de cruentis cadaveribus, &c.

## MEMB. 3.

## SUBSECT. 3.

*Artificial allurements of love, causes and provocations to lust; Gestures, Cloaths, Dowre, &c.*

Natural beauty is a strong loadstone of itself, as you have heard, a great temptation, and pierceth to the very heart; *forma vercunda nocuit mihi visa puella*; but much more when those artificial inticements and provocations of Gestures, Cloaths, Jewels, Pigments, Exornations, shall be annexed unto it; those other circumstances, opportunity of time and place shall concur, 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 nature*? Whether natural or artificial objects be more powerful? but not decided: for my part I am of opinion, that though beauty itself be a great motive, and give an excellent lustre in *sordibus*, in beggery, as a Jewel on a dunghill will shine and cast his rayes, it cannot be suppressed, which *Heliodorus* feigns of *Chariclia*, though she were in beggars weeds: yet as it is used, artificial is of more force, and much to be preferred.

*† Sic dentata sibi videtur Agle,  
Emptis ossibus Indicoque cornu;  
Sic quæ nigrior est cadente moro,  
Cernisata sibi placet Lychoris.*

So toothless *Agle* seems a pretty one,  
Set out with new bought teeth of *Indy* bone:  
So foul *Lychoris* blacker than berry,  
Her self admires, now finer than cherry.

*John Leri* the *Burgundian* cap. 8. hist. navigat. in *Brasil*. is altogether on my side. For whereas (saith he) at our coming to *Brasil*, we found both men and women naked as they were born, without any covering, so much as of their privities, and could not be persuaded, by our French-men that lived a year with them, to wear any, *Many* will think that our so long commerce with naked women, must needs be a great provocation to lust; but he concludes otherwise, that their nakedness did much less entice them to lasciviousness, than our womens cloaths. And I dare boldly affirm (saith he) that those glittering attires, counterfeit colours, headgears, curled hairs, plaited coats, cloaks, gowns, costly stomachers, garded and loose garments, and all those other countrements, wherewith our Country women counterfeit a beauty, and so curiously set out themselves, cause more inconvenience in this kind, than that Barbarian homeliness, although they be no whit inferior unto them in beauty. I could evince the truth of this by many other arguments, but I appeal (saith he) to my companions at that present, who were all of the same mind. His Country-man *Montague* in his *Essays*, is of the same opinion,

291

In beauty, that of favour is preferred before that of Colours, and decent motion is more than that of favour.

† Maritima

lin

p. Multa

tacite

opinatur

commerci-

um illud

adeo pro-

quens cum

Barbaris

nudis, ac

presertim

cum fami-

na, ad li-

bidinem

provocaret;

at minus

multo

noxia ille-

rum nudi-

tas quam

nostro-

rum cul-

tus, aut

splendidi-

um cul-

tum, facit

et

on,

on, and so are many others; out of whose assertions thus much in brief we may conclude: that Beauty is more beholding to Art than Nature; and stronger provocations proceed from outward ornaments, than such as nature hath provided. It is true that those fair sparkling eyes, white neck, coral lips, turgent Paps, Rose-coloured cheeks, &c. of themselves are potent enticers; but when a comely, artificial, well-composed look, pleasing gesture, an affected carriage shall be added, it must needs be far more forcible than it was, when those curious needle-works, variety of colours, purest dyes, Jewels, spangles, pendants, lawn, lace, tiffanies, fair and fine linnen, embroideries, calamistrations, oynments, &c. shall be added, they will make the veriest dowdy otherwise, a Goddess, when nature shall be furthered by Art. For it is not the eye of it self that enticeth to lust, but an adulterous eye, as Peter terms it, 2. 2. 14. a wanton, a rolling, lascivious eye: A wandering eye, which *Isaiab* taxeth, 3. 16. *Christ* himself, and the Virgin *Mary* had most beautiful eyes, as amiable eyes as any persons, saith *Baradius*, that ever lived, but withal so modest, so chaste, that whosoever looked on them, was freed from that passion of burning lust, if we may believe *Gerson* and *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*, *Juno*, *Venus*, were to win *Paris* favour for the golden apple, as it is elegantly described in that pleasant enterlude of *Apuleius*, *Juno* came with majesty upon the stage, *Minerva* gravity, but *Venus*, dulce subridens, constitit amens; & gratissima *Gratie* deam propitantes, &c. came in smiling with her gracious graces and exquisite musick, as if she had danced, & nonnunquam saltare solis oculis, and which was the main matter of all, she danced with her rolling eyes: they were the Brokers and Harbingers of her sute. So she makes her brags in a modern Poet,

† Soon could I make my brow to tyrannize,  
And force the world do homage to mine eyes.

The eye is a secret Oratour, the first bawde, *Amoris porta*, and with private looks, 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. \**Euryalus* and *Lucretia* were so mutually enamoured by the eye, and prepared to give each other entertainment, before ever they had conference: he asked her good will with his eye; she did *suffragari*, and gave consent with a pleasant look. That *Toracian Rodophe* was so excellent at this dumb Rhetorick, that if she had but looked upon any one almost (saith *Calistiris*) she would have bewitched him, and he could not possibly escape it. For as \**Salvianus* observes, the eyes are the windows of our souls, by which as so many channels, all dishonest concupiscence gets into our hearts. They re-

veal our thoughts, and as they say, *frons animi index*, but the eye of the countenance,

† *Quid proacibus intueri ocellis?* &c.

I may say the same of smiling, gate, nakedness of parts, plausible gestures, &c. To laugh is the proper passion of a man, an ordinary thing to smile; but those counterfeit, composed, affected, artificial and reciprocal, those counter-smiles are the dumb shews and prognosticks of greater matters, which they most part use, to inveigle and deceive; though many fond lovers again are so frequently mistaken, and led into a fools paradise. For if they see but a fair maid laugh, or shew a pleasant countenance, use some gracious words or gestures, they apply it all to themselves, as done in their favour, sure she loves them, she is willing, coming, &c.

*Silvius* quando videt quod pulchra puellula ridet,

*Tum fatuus credit se quod amare velit:*

When a fool sees a fair maid for to smile,  
He thinks she loves him, 'tis but to beguile.

They make an art of it, as the Poet telleth us,

† *Quis credat? distant etiam ridere puella,* y *Ovid de*  
*Quaritur atque illis hac quoque parte decor:* arte aman-  
Who can believe? to laugh maids make an art.

Art,

And seek a pleasant grace to that same part,  
And 'tis as great an enticement as any of the rest,

\* *subrisit molle puella,*

*Cor tibi rite salit.*

She makes thine heart leap with \* a pleasing genile smile of hers.

† *Dulce ridentem Lalagen amabo,*

*Dulce loquentem,*

I love *Lalage* as much for smiling, as for discourting, *delectata illa risit tam blandum*, as he said in *Petronius* of his Mistress, being well pleased, she gave so sweet a smile. It won *Ismerius*, as he confesseth, *Ismerius subrisit amatorium*, *Ismerius* smiled so lovingly the second time I saw her, that I could not choose but admire her. And *Galla's* sweet smile quite overcame *Faustus* the Shepherd,

*Me aspiciens motis blandè subrisit ocellis.*

All other gestures of the body will enforce as much. *Daphnis* in *Lucian* was a poor rattered wench, when I knew her first, said *Corbule*, *pannosa & lactra*, but now she is a stately piece indeed, hath her maids to attend her, brave attires, money in her purse, &c. and will you know how this came to pass? by setting out her self 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 won in an instant; too credulous to believe that every light, wanton suitor, who sees or makes love to them, is instantly inamoured, he certainly dotes on, admires them, will surely marry, when as he means nothing less, 'tis his ordinary carriage in all such companies. So both delude each other, by such outward shews, and amongst the rest, an upright, a comely grace, courtesies, gentle salutations,

q. Harmo.  
evangel.  
lib. 6. c. 6.  
r. Serm. de  
concep.  
virg. Phyl.  
sagomina  
virginis  
omnis mo-  
ret ad ca-  
stitatem.  
f. 3. sent.  
d. 3. q. 3.  
miram.  
virgo for-  
mosissima,  
sed a no-  
mine con-  
cupita.  
† Met. 10.  
† Resa-  
mond's  
com-  
plaint, by  
Sam. Da-  
niel.  
t. *Ecce*  
*Silv.*  
u. *Hillo-*  
*dor.* l. 2.  
*Rodophe*  
*Toracia*  
tam invi-  
tabili sa-  
pino inbra-  
cla, tam  
exalte oca-  
lis intus  
attractis,  
si in illum  
quis inci-  
disset, fieri  
non posset  
quia capi-  
retur.  
x. lib. 3. de  
providen-  
tia: Ani-  
mi suavia  
oculis, &  
omnis in-  
proba capi-  
ditas per  
oculos tan-  
quam ca-  
nalis in-  
vit.

† *Ruchan.*

y *Ovid de*  
arte aman-  
d.

z. *Perf.* 3.  
Sat.  
a. *Vel* tri-  
tam *Chari-*  
tis ridens  
pataret,  
*Atius* of  
*Hera.*  
b. *Hera.* Od.  
22. lib. 1.

c. *Enstadi-*  
us l. 5.

† *Montan.*

† *Tom.* 4.  
merit. dial.  
*Exornando*  
*stipsum* el-  
gantem, fa-  
cilem &  
bilarum sa-  
gendo  
erga can-  
dles, riden-  
do suavit  
blandum  
quid, &c.

lurations, cringes, a mincing gate, a decent and an affected pace, are most powerful enticers, and which the Prophet *Esay* a Courtier himself, 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 can they not effect by such means?

*Whil'st nature decks them in their best attires  
Of youth and beauty which the world ad-  
mires,*

† *Angerius*  
nus.

† *Urit* — voce, manu, gressu, pectore, fronte, oculis.

When Art shall be annexed to beauty, when wiles and guiles shall concur: (for to speak as it is, Love is a kind of legerdemain; meer juggling, a fascination) When they shew their fair hand, fine foot and leg withal, *magnum sui desiderium nobis relinquant*, saith *Balthazar Castilio* lib. 1. they set us a longing, and so when they pull up their petty-coats, and outward garments, as usually they do to shew their fine stockings, and those of purest silken dye, gold fringes, laces, embroyderings, (it shall go hard but when they go to Church, or to any other place, all shall be seen) 'tis but a springe to catch woodcocks; and as *Chrysostome* telleth them down-right, though they say nothing with their mouths, 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 breasts, arms and wrists, to what end are they but only to tempt men to lust?

† *Nam quid lacteolus sinus, & ipsas  
Præfers sine linteo papillas?  
Hoc est dicere, posce, posce, irado;  
Hoc est ad Venerem vocare amantes.*

There needs no more as *\* Fredericus Matensius* well observes, but a cryer to go before them so dressed, to bid us look out, a trumpet to sound, or for defect a Sowgelder to blow,

Look out look out and see  
What object this may be  
That doth perstringe mine eye:  
A gallant Lady goes,  
In rich and gaudy clothes,  
But whither away God knows,

—look out &c. & que sequuntur,

or to what end and purpose? But to leave all these phantastical raptures, I'll prosecute mine intended Theme. Nakedness, as I have said, is an odious thing of it self, *remedium amoris*; yet it may be so used, in part, and at set times, that there can be no such enticement as it is;

\* *Nec mihi cincta Diana placet, nec nuda  
Cythere,*

*Ille voluptatis nil habet, hac nimium.*

*David* so espied *Bersheba*, the Elders *Susanna*: *Apelles* was enamoured with *Campaspe*, when he was to paint her naked. *Tiberius in Suet.* cap. 42. supped with *Sestius Gallus* an old lecher, *libidinoso sene, ea lege ut nuda puella administrarent*; some say as much of *Nero*, and *Pontus Huter* of *Carolus Pugnax*. Amongst the *Babylonians*, it was the custome of

some lascivious queans to dance frisking in that fashion, saith *Curtius* lib. 5. and *Sardus de mor. gent. lib. 1.* writes of others to that effect. The *Tuscan*s at some set banquets, had naked women to attend upon them, which *Leonius de Varia hist. lib. 3. cap. 96.* confirms of such other bawdy Nations. *Nero* would have filthy pictures still hanging in his Chamber, which is too commonly used in our times; and *Helioabalus*, etiam coram agentibus, ut ad venerem incitarent: So things may be abused. A servant maid in *Aristanetus*, spied her Master and Mistress 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 open, he was so much moved, that he said, *Ab si liceret*, O that I might! which she by chance over-hearing, replied as impudently, *Quicquid libet licet*, thou maist do what thou wilt: And upon that temptation he married her: this object was not in cause, nor the thing it self, but that un- seemly, undecent carriage of it.

When you have all done, *veniunt à veste sagitta*, the greatest provocations of lust are from our apparel; 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.

a filthy knave, a deformed quean, a crooked carkass, a maukin, a witch, a rotten post, an hedg stake may be so set out and tricked up, that it shall make as fair a shew, as much enamour as the rest: many a silly fellow is so taken. *Primum luxurie aucupium*, one calls it, the first snare of lust; *\* Bossius aucupium animarum, lethalem arundinem*, a fatal reed, the greatest bawd, *forte lenocinium, sanguineis lacrymis deplorandum*, saith † *Matensius*, and with tears of blood to be deplored. Not that comeliness of clothes is therefore to be condemned, and those usual ornaments: there is a decency and decorum in this as well as in other things, fit to be used, becoming several persons, and besitting their estates; he is only phantastical, that is not in fashion, and like an old image in Arras hangings, when a manner of attire is generally received: but when they are so new fangled, so unstaid, so prodigious in their attires, beyond their means and fortunes, unbefitting their age, place, quality, condition, what should we otherwise think of them? Why do they adorn themselves with so many colours of herbs, fictitious flowers, curious needle-works, quaint devices, sweet smelling odours, with those inestimable riches of precious stones, pearls, rubies, diamonds, emeralds, &c. Why do they Crown themselves with gold and silver, use Coronets and tires of several fashions, deck themselves with pendants, bracelets, ear-rings, chains, girdles, rings, pins, spangles, embroideries, shadows, rebatoes, verticolor ribbands? why do they make such glorious shews with their scarfs, feathers, fans, masks, furs, laces, tiffanies,

Y y ruffs,

g. In Thy-  
rhus co-  
vivis na-  
da mille-  
res mini-  
strabant.

\* *Anato-  
ria* viscen-  
tes vidit,  
& in ipsis  
complexi-  
bus audit;  
&c. emir-  
sa inde cu-  
pido in pe-  
ctus Vir-  
ginis.

† *Epist. 7.  
lib. 2.  
h. Spartian.*

\* *Sidneys  
Arcadia.*

i De imo-  
mod. muli-  
er. cultu.  
† *Disquis.  
6. de luxu  
vestimentis.*

a Velfi  
forte vili-  
metum de  
industria  
elevatur, ut  
pedum ac-  
tibiaturum  
pars aliqua  
conspiciat-  
ur, dum  
templum  
ant locum  
aliquem  
adiit.  
e Sirmont,  
quod non  
famine vi-  
ris cohabit-  
tent. Non  
loquuta es  
lingua, sed  
loquuta es  
gressu:  
loquuta es  
voce, sed  
oculis lo-  
quuta es  
clarus  
quid vocet.  
† *Jovian-  
nus Pontia-  
nus Balar  
lib. 1. ad  
Hermio-  
nem.  
\* De luxu  
vestiam  
discurs. 6.  
Nihil ali-  
ud desit nisi  
ut præco-  
vos præce-  
dat, &c.  
y If you  
can tell  
how, you  
may sing  
this to the  
tune, a  
Sow-gel-  
der blows.  
e Asfor.  
epig. 28.  
† *Plin. lib.  
33. cap. 10.  
Campaspe  
Nudam  
picturus  
Apelles,  
amore ejus  
illaqueatus  
est.**

ruffs, falls, calfs, cuffs, damasks, velvets, tinfels, cloth of gold, silver, tissue ? with colours of heavens, stars, planets : the strength of metals, stones, odours, flowers, birds, beasts, fishes, and whatsoever *Africk, Asia, America*, sea, land, art, and industry of man can afford ? Why do they use and covet such novelty of inventions ; such new fangled tires, and spend such ineffimable summs on them ? To what end are those crisped, false hairs, painted faces, as <sup>k</sup> the Satyrists observes, such a composed gate, not a step awry ? Why are they like so many Sybarites, or Nero's Poppaea, *Assuerus* concubines, so costly, so long a dreiling, as *Caesar* was marshalling his Army, or an hawk in pruning ? <sup>l</sup> *Dum moluntur, dum comuntur, annus est : A* \* *Gardiner* takes not so much delight and pains in his garden, an horse-man to dress his horse, scour his armour, a Marriner about his ship, a Merchant his shop and shop-book, as they do about their faces, and all those other parts : such setting up with corks, streightning with whale-bones ; why is it but as a day-net catcheth Larks, to make young men stoop unto them ? *Philocharus* a gallant in *Aristenatus*, advised his friend *Polianus*, to take heed of such enticements, † for it was the sweet sound and motion of his Mistress spangles and bracelets, the smell of her ointments, that captivated him first,

*Illā fuit mentis prima ruina mee :*

*Quid sibi vult pixidum turba, saith* <sup>m</sup> *Lucian*, To what use are pins, pots, glasses, ointments, irons, combs, bodkins, setting-sticks ? why bestow they all their patrimonies and husbands yearly revenues on such fooleries ? † bina patrimonia singulis auribus ; why use they dragons, wasps, snakes, for chains, inamelled jewels on their necks, ears ? dignum potius foret ferro manus istas religari, atque nitnam monilia verē dracones essent ; they had more need some of them be tied in *Bedlam* with iron chains, have a whip for a fan, and hair-cloaths next to their skins, and instead of wrought smocks, have their cheeks stigmatized with a hot iron ; I say, some of our *Jesabels*, instead of painting, if they were well served. But why is all this labour, all this cost, preparation, riding, running, far fetched, and dear bought stuff ? \* Because forsooth they would be fair 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* — *parvamque exortamque puellam* — *Europen* ; To this intent they crush in their feet and bodies, hurt and crucifie themselves, sometimes in lax clothes, 100 yards I think in agown, a sleeve, and sometimes again so close, ut nudos ex-

mant arins. ° Now long tails and trains, and then short, up, down, high, low, thick, thin, &c. now little or no bands, then as big as cart wheels ; now loose bodies, then great fardingals and 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 cap. 6. Tavern.

*Quod pulchros Glycere sumas de pixide vultus,*

*Quid tibi compositæ nec sine lege coma :*

*Quod niteat digitis adamus, Beryllus in aure,*

*Non sum divinus, sed scio quid cupias.*

O *Glycere* in that you paint so much, Your hair is so bedeck't in order such, With rings on fingers, bracelets in your ear, Although no Prophet, tell I can, I fear.

To be admired, to be gazed on, to circumvent some novice ; as many times they do, that instead of a Lady he loves a cap and a feather, instead of a maid that should have *verum colorem, corpus solidum & succi plenum* (as *Cherea* describes his mistress in the † Poet.) a painted face, a ruff-band, fair and fine linen, a coronet, a flower,

\* (*Naturæque putat quod fuit artificis,*)

a wrought wastcoat he dotes on, or a pied petticoat, a pure die instead of a proper woman. For generally as with rich furred Conies, their cases are far better than their bodies, and like the bark of a Cinnamon tree which is dearer than the whole bulk, their outward accoutrements are far more precious than their inward indowments. 'Tis too commonly so:

† *Auferimur cultu, & gemmis, auroque teguntur* P *Ovid.*

*Omnia ; pars minima est ipsa puella sui.*

With gold and jewels all is covered,

And with a strange tire we are won,

(While she's the least part of her self)

And with such baubles quite undone.

Why do 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 business, but only to shew themselves ?

*Spektatum 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, unless in love desir'd ?

why do they go with such counterfeit gate, which <sup>q</sup> *Philo Judæus* reprehends them for, and use (I say it again) such gestures, apish, ridiculous, undecent attires, Sybaritical tricks, *fucos genis, purpurissam venis, cerussam frontis, leges oculis, &c.* use those sweet perfumes, powders and ointments in publick ; flock to hear sermons so frequent, is it for devotion ?

*purpurissata, prestiosaque amicta palliolo, spirans angustata, ut pueri nam animos circumponat.*

<sup>k</sup> Petronius fol. 95. qui spectant flexa coma ? qui facies medicamina attrita & oculorum mollia putulantia ? qui incestus tam composuit, &c.

<sup>l</sup> Tir. P. Arist. Hor. Iulianus not ita exerceat vilis hordis, equis, armis, nautis navibus, &c.

† Epist. 4. Sonus armillarum bene sonantium, odor argenteorum, &c. in Tom. 4. dial. Amor. vascula plena multæ infelicitatis omnia meritorum opulentiam in hec impendunt, dracones pro mollibus habent, qui nitnam vere dracones essent.

<sup>m</sup> Lucian. † Seneca. in Cassillo de aulic. lib. 1. Mulieribus oculis hoc imprimis in votis est, ut formosæ sint, ut si respiciantur sint, videntur tam esse, & si qua parte natura defuit, artis supplet adjuvant : unde ille facit nulliones, dolos & cruciatus in vitandis corporibus, &c. † Ovid. epist. 24. Jofoni.

o *Modo castitas tunicas, &c. Bossus.*

† Scribanus philosoph. Christi.

† Tir. Euan. Ab. 2. Sec. 3.

\* Stronza fil.

† S. Daniel.

q Lib. de villis. Prælo incessu, oblecta lasciva, callamistrata, cincta, fucata, recens lota,

r Orat. in  
vrbis. Im-  
pudenter se  
mascularum  
appellibus  
exponant,  
insolenter  
comas ja-  
ctantes, tra-  
hant tunicas  
pedi-  
bus colli-  
dentes, ocu-  
loque petu-  
lanti, risu  
effuso, ad  
rispidum  
insanientes,  
omnem ado-  
lescentum  
intemper-  
rantiam in  
se provo-  
cantes, idq;  
in templis  
memoria  
martyrum  
consecratis;  
pamariam  
civitatibus  
officinam  
fecerant  
impuden-  
tia.  
f Hymno  
Veneri di-  
cato.

or rather as <sup>t</sup> Basil tells 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 tures, as if they should go to a dancing-school, a stage-play, or bawdy-house, fitter than a Church,

When such a she-Priest comes her Mass 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, dens of whores and thieves, and little better than brothel-houses. When we shall see these things daily done, their husbands bankrupts, if not cornuto's, their wives light hufwives, daughters dishonest; and hear of such dissolute acts, as daily we do, how should we think otherwise? what is their end, but to deceive and inveagle young men? As tow takes fire, such inticing objects produce their effect, how can it be altered? When Venus stood before Anchises (as <sup>t</sup> Homer feigns in one of his Hymns) in her costly robes, he was instantly taken,

Cum ante ipsum staret Jovis filia, videns eam

Anchises, admirabatur formam, & stupendas vestes;

Erat enim induta poplo, igneis radiis splendidiore;

Habebat quoque torques fulgidos, flexiles balices,

Tenerum collum ambiebant monilia pulchra,

Aurea, variegata.

When Venus stood before Anchises first, He was amaz'd to see her in her tures;

For she had on a hood as red as fire, And glittering chains, and Ivy twisted spires,

About her tender neck were costly bruches,

And neck-laces of gold, inamell'd ouches.

So when Medea came in presence of Jason first, attended by her Nymphs and Ladies, as she is described by <sup>t</sup> Apollonius,

Cunctas vero ignis instar sequebatur splendor,

Tantum ab aureis fimbriis resplendebat jubar,

Accenditque 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 <sup>t</sup> Plutarch, when the Queens came and offered themselves to Anthony, <sup>t</sup> with divers presents, and enticing ornaments, Asiatick allurements, with such wonderful joy and festivity, they did so inveagle the Romans, that no man could contain himself, all was turned to delight and pleasure. The women transformed themselves to Bacchus shapes, the men-children to Satyrs and Pans; but Anthony himself was quite

besotted with Cleopatra's sweet speeches, philosophers, beauty, pleasing tures: for when she sailed along the river Cydnus, with such incredible pomp in a gilded ship, her self dressed like Venus, her maids like the Graces, her pages like so many Cupids, Anthony was amazed, and rapt beyond himself. Heliodorus lib. 1. brings in Damentia Stepmother to Cnemon, whom she <sup>t</sup> saw in his scarfs, rings, robes and coronet, quite mad for the love of him. It was Judith's Pantofles that ravished the eyes of Olofernes. And <sup>t</sup> Cardan is not ashamed to confess, 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 <sup>t</sup> Naomi give Ruth counsel how to please Boaz? and <sup>t</sup> Judith seeking to captivate Olofernes, washed and anointed her self with sweet ointments, dressed her hair, and put on costly attires. The riot in this kind hath been excessive in times past; no man almost came abroad but curled and anointed,

<sup>b</sup> Et matutino sudans Crispinus anomo, Quantum vix redolent duo funera,

one spent as much as two funerals at once, and with perfumed hairs, <sup>c</sup> & rosa canor adorati capillos Assyriaque nardo. What strange thing doth <sup>d</sup> Sueton relate in this matter of Caligula's riot? And Plin. lib. 12. & 13. Read more in Dioscorides, Ulmus, Arnoldus, Randlettins de fuce & decoratione; for it is now an art, as it was of old, (so <sup>e</sup> Seneca records) officina sunt odores coquentium. Women are bad and men worse, no difference at all betwixt their and our times. <sup>f</sup> Good manners, (as Seneca complains) are extinct with wantonness, in tricking up themselves men go beyond women, they wear harlots colours, and do not walk, but jet and dance, hic mulier, hac vir, more like Players, Butterflies, Baboons, Apes, Anticks, than men. So ridiculous moreover we are in our attires, and for cost so excessive, that as Hierom said of old, Uno filio villarum insunt pretia, uno lino decies sestertium inseritur; 'tis an ordinary thing to put a thousand Oaks, and an hundred Oxen into a suit of apparel, to wear a whole Mannor on his back. What with shoo-ties, hangers, points, caps and feathers, scarfs, bands, cuffs, &c. in a short space their whole patrimonies are consumed. Helioabalus is taxed by Lampridius, and admired in his age for wearing jewels in his shoos, a common thing in our times, not for Emperours and Princes, but almost for serving-men and taylors: all the flowres, stars, constellations, gold and pretious stones do condescend to set out their shoos. To repress the luxury of those Roman Matrons, there was <sup>g</sup> Lex Valeria and Oppia, and a Cato to contradict; but no Laws will serve to repress the pride and insolency of our dayes, the prodigious riot in this kind. Lucullus wardrobe is put down by our ordinary Citizens; and a Coblers wife in Venus, a Courtezan in Florence, is no whit inferiour to a Queen, if our Geographess say true: and

x Amilium  
Chlanyde  
& coronis,  
quam pri-  
mam af-  
xit Cnemo-  
nim, ex  
positate  
mentis ex-  
cidit.  
y Lib. de  
lib. prop.  
z Ruth 3. 3  
a Cap. 9. 5.

b Juv. Sat. 6.

c Hor. l. 2. Od. 11.

d Cap. 27.

e Epist. 50.

f Quicquid est boni moris levitate extinguitur, & politura corporis mulieribus munditias atque similes, colores meretricias viri sumimus, tenero & molli gradu suspendimus gradum, non ambulamus, nati quæst. lib. 7. cap. 31.

g Liv. lib. 4. dec. 4.

t Argo-  
navt. l. 4.  
\* Vir. As-  
ton.  
u Regia  
dona orna-  
taque cer-  
tantes, sese  
ac summam  
suam Anto-  
nio offeren-  
tes, &c.  
Cum orata  
& incredi-  
bili pompa  
per Cydnam  
fluvium  
navigarent  
aurata  
puppi, ipsa  
ad simili-  
tudinem  
Veneris or-  
nata, pulle  
Gratiis si-  
miles, parvi  
cupidini-  
bus, Anto-  
nius ad-  
visum stu-  
pescit.

h. Quid exultas in pulchritudine parvi? quid gloriaris in gemmis ut facilius inuites ad libidinum iaculum? Met. Bassus de immo-der. mult. cultu. i. Epist. 113. fulgent monilibus, moribus perdent, purpurata vestis, conscientia pannolet, cap. 3. 17. k. De virginali habitu: dum ornari cultus, dum evagari virgines volant, dissonant ista virginitas. Clemens Alexandrinus lib. de pulch. an. ibid. l. lib. 2. de cultu mulierum, vultus depictos, vultus recedens, infirmos in aures symonem dei, utentes cunctibus jugum clausit, caput mortis subiecit, sic facile & laetitia vultus orate: vultus vos servit pro- bitatis. huiusmodi purpura pudicitie, taliter pigmentata habilitate am- tum.

and why is all this? Why do they glory in their Jewels (as he saith) or exult and triumph in the beauty of clothes? 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 do not damn their souls; 'tis Bernard's counsel: shine in Jewels, sink in conditions; have purple robes, and a torn conscience. Let them take heed of Esayes Prophecie, that their slippers and tires be not taken from them, sweet balls, bracelets, earrings, vails, wimples, crisping-pins, glasses, fine linnen, hoods, lawns, and sweet favours, they become not bald, burnt, and stink upon a sudden. And let maids beware, as Cyprian adviseth, lest while they wander too loosely abroad, they lose their virginities: and like Egyptian Temples, seem fair without, but prove rotten carcases within. How much better were it for them to follow that good counsel of Tertullian? To have their eyes painted with chastity, the Word of God inserted into their ears, Christs yoke tyed to the hair, to subject themselves to their husbands. If they would do so, they should be comely enough, clothe themselves with the silk of sanctity, damask of devotion, purple of piety and chastity, and so painted, they shall have God himself to be a suiter: Let whores and queans prank up themselves, let them paint their faces with minion and cerusse, they are but fuels of lust, and signs of a corrupt soul: if ye be good, honest, virtuous, and religious Matrons, let sobriety, modesty and chastity be your honour, and God himself your love and desire. Mulier recte olet, ubi nihil olet, then a woman smells best, when she hath no perfume at all; no crown, chain, or jewel (Guivarra adds) is such an ornament to a Virgin, or virtuous woman, quam virgini pudor, as chastity is: more credit in a wife mans eye and judgement they get by their plainness, and seem fairer than they that are set out with bables, as a Butchers meat is with pricks, puffed up and adorned like so many Javes with variety of colours. It is reported of Cornelia that virtuous Lady, great Scipio's daughter, Titus Sempronius wife, and the mother of the Gracchi, that being by chance in company with a Companion, a strange Gentlewoman (some light hufwife belike, that was dressed like a May Lady, and as most of our Gentlewomen are, was more solicitous of her head tire, than of her health, that spent her time betwixt a comb and a glass, and had rather be fair than honest (as Cato said) and have the Common-wealth turned topsie turvie, than her tyes marred) and she did nought but brag of her fine robes and jewels, and provoked the Roman Matron to shew hers: Cor-

nelia kept her in talk till her children came from school, and these, said she, are my Jewels, and so deluded and put off a proud, vain, phantastical hufwife. How much better were it for our Matrons to do as she did, to go civilly and decently, *Honeste mulieris instar* o Iacian. *que 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; than to consume it in riot, begger their husbands, prostitute themselves, inveagle others, and peradventure damn their own souls? How much more would it be for their honour and credit? Thus doing, as Hierom said of Blefilla, P. Furus did not so triumph over the Gauls, Papyrius of the Samnites, Scipio of Numantia, as she did by her temperance; pulla semper veste, &c. they should insult and domineer over lust, folly, vain-glory, all such inordinate, furious and unruly passions.*

But I am over tedious, I confels, and whilst I stand gaping after fine clothes, there is another great allurement, (in the worlds eye at least) which had like to have stohn out of sight, and that is money, *veniunt a dote sagitta*, money makes the match; *† Mors appetit dote*: 'Tis like fauce to their meat, *cum carne condimentum*, a good dowry with a wife. Many men if they do hear but of a great portion, a rich heir, are more mad than 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 money.

\* *Canes & equos (o Cyrene) quarimus Nobiles, & a bona progenie; Malam vero uxorem, malique patris filiam Ducere non curat vir bonus, Modo ei magnam dotem afferat.*

Our dogs and horses still from the best breed

We carefully seek, and well may they speed:

But for our wives, so they prove wealthy, Fair or foul, we care not what they be.

If she be rich, then she is fair, fine, absolute and perfect, then they burn like fire, they love her dearly, like Pig and Pye, and are ready to hang themselves if they may not have her. Nothing so familiar in these dayes, as for a young man to marry an old wife, as they say, for a piece of good; *asinum auro onustum*; and though she be an old crone, and have never a tooth in her head, neither good conditions, nor good face, a natural fool, 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 money; 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 self upon an old, doting, decrepit dizard,

† *Bis puer effato quamvis habuit ore, Prima legit rare tam culta roseta puella,*

that is rheumatick and gouty, hath some twenty diseases, perhaps but one eye, one leg, never a nose,

p. Non sic Furus de Gallis, non Papyrius de Samnitibus; Scipio de Numantia triumphavit, ac illa se vincendo in hac parte.

† Anacron. q. solum intumescit aurum.

† After etiam si vis videri medicum.

\* Thagui.

† Chalour. l. 9. de re-pub. Ang.

rem data  
Dante,  
Ovid.

a nose, no hair on his head, wit in his brains, nor honesty, if he have land or money, she will have him before all other suiters,

*Dummodo sic dives barbarus ille placet.*

† Epist. 14.  
formam  
pellent  
alii per  
gratiam  
ego pecuni-  
am. &c. ne  
mibi nega-  
tionem fa-  
ciat.

\* Qui ca-  
vet argento,  
frustra uti-  
tur argu-  
mento.

† Juvena-  
lis.

† Tom. 4.  
merit. dial.

multos  
amatores  
reperit,  
quod pater  
ejus nuper  
mortuus, ac

dominus  
ipse factus  
bonorum  
omnium.

† Lib. 3.  
cap. 14.

quis nobi-  
lium so-  
tempore. Gili-  
aut filia  
aut nepoti

uorem ac-  
cipere cupi-  
ens, obla-  
tam sibi  
aliquam  
propinqua-  
ram tunc  
non accipe-  
re ab illis

manibus?  
quorum  
turbam ac-  
ciderat?

Normanni  
in Angli-  
am ejus rei  
gratia.

u. Alexan-  
der Gagui-  
nus Sarmat.

Europ. de-  
script.

x. Tom. 3.  
anal.

If he be rich, he is the man, a fine man, and a proper man, she'll go to *Lacryes* or *Tidore* with him; *Gelasimus de monte aureo*, *St. Giles Goosecap*, *St. Amorous La Fool*, shall have her. And as *Phileasius* in *† Aristotus* told *Eomusius*, *absque argento omnia vana*, hang him that hath no money, 'tis to no purpose to talk of marriage without means, \* trouble me not with such motions; let others do as they will, I'll be sure to have one shall maintain me fine and brave. Most are of her mind, \* *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; *Etheclus* a Senators son, *Melissus* a Merchant, &c. but she forsook them all for one *Paffius* a base, hirsute, baldpated knave; but why was it? *His father lately died and left him sole heir of his goods and lands*. This is not among your dust-worms alone, poor snakes that will prostitute their souls for money, but with this bait you may catch our most potent, puissant, and illustrious Princes. That proud upstart domineering Bishop of *Ely*, in the time of *Richard the first*, Viceroy in his absence, as † *Nubrigensis* relates it, to fortifie himself, and maintain his greatness, propinquarum suarum connubiis, plurimos sibi potentes & nobiles devincire curavit, married his poor kinswomen (which came forth of *Normandy* by droves) to the chiefeft Nobles of the land, and they were glad to accept of such matches, fair or foul, for themselves, their sons, nephews, &c. Et quis tam præclarum affinitatem sub spe magnæ promotionis non optaret? Who would not have done as much for money and preferment? as mine Author adds. *Portiger King of Britain*, married *Rowena* the daughter of *Hengist* the *Saxon Prince*, his mortal enemy; but wherefore? she had *Kent* for her dowry. *Jagello* the great Duke of *Lithuania*, 1386. was mightily enamoured on *Hedenga*, inasmuch that he turned Christian from a Pagan, and was baptized himself by the name of *Vladislant*, and all his subjects for her sake; but why was it? she was daughter and heir of *Poland*, and his desire was to have both Kingdoms incorporated into one. *Charles* the great was an earnest suiter to *Irene* the Empress, but, saith \* *Zonaras*, ob regnum, to annex the Empire of the East to that of the West. Yet what is the event of all such matches, that are so made for money, goods, by deceit, or for burning lust, quos fœda libido conjunxit, what follows? they are almost mad at first, but 'tis a meer flash; as chaff and straw soon fired, burn 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, virtue, religion, education, and the

like, they are extinguished in an instant, and instead of love comes hate; for joy, repentance and desperation it self. *Franciscus Barbarus* in his first book *de re uxoria* cap. 5. hath a story of one *Philip* of *Padua* that fell in love with a common whore, and was now ready to run mad for her; his father having no more sons, let him enjoy her; but after a few dayes, the young man began to loath, could not so much as endure the sight of her, and from one madness fell into another. Such event commonly have all these lovers: and he that so marries, or for such respects, let them look for no better success, than *Menelaus* had with *Helen*, *Vulcan* with *Venus*, *Theseus* with *Phædra*, *Minos* with *Pasiphae*, and *Claudius* with *Messalina*; shame, sorrow, misery, melancholy, discontent.

Libido  
statim de-  
stribuit, fa-  
lidian  
cupit, &  
quod in ea  
tempore  
adamarit  
affertur,  
& ab agri-  
tudine li-  
beratus in  
angore  
incidit.

## SUBJECT. 4.

Importunity and opportunity of time, place, conference, discourse, singing, dancing, musick, amorous tales, objects, kissing, familiarity, tokens, presents, bribes, promises, protestations, tears, &c.

ALL these allurements hitherto are afar off, and at a distance; I will come nearer to those other degrees of Love, which are conference, kissing, dalliance, discourse, singing, dancing, amorous tales, objects, presents, &c. which as so many *Sirens* steal away the hearts of men and women. For as *Tacitus* observes, 1. 2. *It is no sufficient tryal 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 withal; if she accept this in good part, and seem not to be much averse, then call her Mistress, take her about the neck and kiss her, &c.* But this cannot be done except they first get opportunity of living, or coming together, ingress, egress, and regress; letters and commendations may do much, outward gestures and actions: but when they come to live near 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 runs upon his Wives maids; many Ladies dote upon their men, as the Queen in *Ariosto* did upon the Dwarf, many matches are so made in haste, and they compelled as it were by † necessity 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 and contemned those, 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

De pu-  
elle volun-  
tate peri-  
culum faci-  
re. Solis  
oculis non  
est scire,  
sed effica-  
cius ali-  
quid agere  
oportet,  
ibique tri-  
am machi-  
nam alter-  
am adhi-  
bere: ita-  
que manus  
tangi, digi-  
tos con-  
stringe, &c.  
inter strin-  
gendum  
suspira; si  
hæc agen-  
tem equo  
si animo  
ferit, neque  
falsa ha-  
jussimodi  
aspernabit-  
tar, tam-  
vero domi-  
nam appu-  
la, rursus  
collum ju-  
viat.  
† Hungry  
dogs will  
eat dirty  
puddings.

\* Shaky-  
heart.

a Tatius  
lib. 1.

b In mam-  
marum at-  
tracta, non  
aspiranda  
inest in-  
canditas,  
& attra-  
ctatus, &c.

\* Mantua.

\* Ovid. 1.  
Met.

c Manus  
ad cubi-  
tum nuda,  
coram a-  
stant, for-  
tius intui-  
ta, tunc  
de pillow  
spiritum  
ducens, di-  
gitum me-  
um pressit,  
& bibens  
pedem pres-  
sit, matre  
compassio-  
nem corpo-  
rum, labi-  
orum com-  
mixtione,  
pedum con-  
nexionem,  
&c. Et  
bibit co-  
dem loco,  
&c.

† Epist. 4.  
Respectu  
spiritu, &  
illa fabri-  
dus, &c.

\* Propo-  
sit.

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 *Betteris* in the \* Comedy, and in whom they find many faults, by this living together in a house, conference, kissing, colling, and such like allurements, begin at last to dote intensibly one upon another.

It was the greatest motive that *Potiphar's* wife had to dote upon *Joseph*, and \**Clitophon* upon *Leucippe* his Unkles daughter, because the plague being at *Byzance*, it was his fortune for a time to sojourn with her, to sit next her at the table, as he telleth the tale himself in *Tatius* lib. 2. (which though it be but a fiction, is grounded upon good observation, and doth well express the passions of lovers,) he had opportunity to take her by the hand, and after a while to kiss, and handle her paps, &c. <sup>b</sup> which made him almost mad. *Ismerius* the Orator makes the like confession in *Eustathius* lib. 1. when he came first to *Sophenes* house, and sat at table with *Cratistes* his friend, *Ismerus* *Sophenes* daughter, waiting on them with her breasts open, arm half bare,

\* *Nuda pedem, discincta sinum, spoliata lacertos,*

after the Greek fashion in those times,

\* *nudos media plus parte lacertos,* as *Daphne* was when she fled from *Phaebus* (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 she was still smiling on him, and when they were risen, that she had gotten a little opportunity, <sup>c</sup> she came and drank to him, and withal trod upon his toes, and would come and go, and when she could not speak for the company, she would wring his hand, and blush when she met him: and by this means first she overcame him (*bibens amorem hauriebam simul*) she would kiss the cup and drink to him, and smile, and drink where he drank on that side of the cup, by which mutual compressions, killings, wringing of hands, treading of feet, &c. *Ipsam mihi videbar sorbillare virginem*, I sipp and sip, and sip so long, till at length I was drunk in love upon a sudden. *Philocharinus* in † *Arifianetus*, met a fair maid by chance, a meer stranger to him, he looked back at her, she looked back at him again, and smiled withal.

\* *Ille dies lethi primus, primusque malorum Causa fuit*—

It was the sole cause of his farther acquaintance, and 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 impossible almost for two young folks equal in years 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.

\* *Illic Hippolytum pone, Priapus erit.*

*Achilles* was sent by his mother *Thetis*, to the Island of *Scyros* in the *Aegean* Sea (where *Lycomedes* then reigned) in his nonage to be brought up; to avoid that hard destiny of the Oracle (he should be slain at the siege of *Troy*;) and for that cause was nurtured in *Genesca*, amongst the Kings children in a woman's habit; but see the event: He compressed *Deidamia* the Kings fair daughter, and had a fine son, called *Pyrrhus* by her. *Peter Al-bethardus* the Philosopher, as he tells the tale himself, being set by *Fulbertus* her Uncle, to teach *Helonissa* his lovely Niece, and to that purpose sojourned in his house, and had committed *agnam tenellam famelico lupo*, I use his own words, he soon got her good will, *plura erant oscula quam sententia*, and he read more of love than any other Lecture; such pretty feats can opportunity play; *primum domo conjuncti, inde animis, &c.* But when as I say, *nox, vinum, & adolescentia*, youth, wine, and night, shall concur, *nox amoris & quietis conscia*, 'tis a wonder they be not all plunged over head and ears in love; for youth is *benigna in amorem*, & *prona materies*, a very combustible matter, *Napthe* it self, the fuel of loves fire, and most apt to kindle it. If there be seven servants in an ordinary house, you shall have three couple in some good liking at least, and amongst idle persons how should it be otherwise? Living at

† *Rome*, saith *Aretine's* *Lucretia*, in the flower of my fortunes, rich, fair, young, and 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, and they are so cunning in great houses, that they make their best advantage of it: Many a Gentlewoman, that is guilty to her self of her imperfections, paintings, impostures, will not willingly be seen by day, but as \* *Castilio* noteth, in the night, *Diem ut glis odit*, *tadarum 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, she covets, as † in a Mercers shop, a very obfuscate and obscure sight. And good reason she hath for it: *Nocte latent menda*, and many an amorous gull is fetched over by that means. *Gomesius* lib. 3. de sale gen. c. 22. gives instance in a *Florentine* Gentleman, that was so deceived with a wife, she was so radiantly set out with rings and jewels, lawns, scarfs, laces, gold, spangles, and gaudy devices, that the young man took her to be a goddess (for he never saw her but by torch-light) but after the wedding solemnities, when as he viewed her the next morning without her tires, and in a clear day, she was so deformed, a lean, yellow, rivell'd, &c. such a beastly creature in his eyes, that he could not endure to look upon her. Such matches are

d Ovid.  
amr. lib. 2.  
eleg. 2.

† *Rome*  
vivens flore  
fortune &  
opulentia,  
mice, atas,  
forma, gra-  
tia conver-  
sationis,  
maxime me  
fecerunt  
exoptabili-  
tem, &c.  
c De Au-  
lic. l. 1.  
fol. 63.

† ut adul-  
terius mer-  
catorum  
parvi.

fre-



300

*Centum luminibus cinctum caput Argus habebat,*

*r Pullam  
Cythara  
caneat  
vidimus.*

Argus had an hundred eyes, all so charmed by one silly pipe, that he lost his head. Clithophon complains in *Tatius* of *Leucippes* sweet tunes, he heard her play by chance upon the Lute, and sing a pretty song to it in commendations of a Rose, out of old *Anacreon* be-like;

*Rosa honor decusque florum,  
Rosa flos odorque divum,  
Hominum rosa est voluptas,  
Decus illa Gratiarum,  
Florente amoris hora,  
Rosa suavius Diones, &c.*

Rose the fairest of all flowers,  
Rose delight of higher powers,  
Rose the joy of mortal men,  
Rose the pleasure of fine women,  
Rose the Graces ornament,  
Rose *Diones* sweet content.

To this effect the lovely Virgin with a melodious air upon her golden wired Harp or Lute, I know not well whether, play'd and sang, and that transported him beyond himself, and that ravished his heart. It was *Jasons* discourse as much as his beauty, or any other of his good parts, which delighted *Medea* so much.

*c Apollonius  
Argo-  
naute. l. 3.*

*Delectabatur enim  
Animus simul formæ dulcibusque verbis.*  
It was *Cleopatra's* sweet voice, and pleasant speech which inveigled *Anthony*, above the rest of her enticements.

*Verba ligant hominem, ut Taurorum cornua funes,*  
as Bulls horns are bound with ropes, so are mens hearts with pleasant words. Her words burn as fire, *Eccles. 9. 10.* *Roxalana* bewitched *Solyman* the magnificent; and *Shores* wife by this engine overcame *Edward* the fourth,

*c Catullus.*

*Omnibus una omnes surripuit Veneres.*  
The wife of *Bath* in *Chaucer* confesseth all this out of her experience.

Some folk desire us for riches,  
Some for shap, some for fairness,  
Some for that they can sing or dance,  
Some for gentleness, or for dalliance.

*+ Corodid-  
disalo di-  
al. Ital.  
Lat. inter-  
facer.  
Barthia.  
Germ. Flin-  
gibam bo-  
nehatem  
pluquam  
virginis  
Vestalis,  
intubar  
oculos, ara-  
ris, addi-  
bam gestus,  
&c.*

*+ Peter Aretines* *Lucretia* telleth as much and more of her self, I counterfeited honesty, as if I had been virgo virginissima, more than a Vestal virgin, I looked like a wife, I was so demure and chaste, I did add such gestures, tunes, speeches, signs 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 Gentlemen are fetched over in like sort, by a company of gulls and swaggering companions, that frequently bely Noblemens favours, rhiming *Coribantiasmi*, *Thrafonean Rhodomantes* or *Bombomachides*, that have nothing in them but a few Players ends and complements, vain braggadocians, impudent intruders, that can discourse at table of Knights and Lords combats, like *+ Lucians Leontiscus*, of other mens

*+ Tom. a-  
dial. me-  
rit.*

travels, brave adventures, and such common trivial news, ride, dance, sing old ballad tunes, and wear their clothes in fashion, with a good grace; a fine sweet Gentleman, a proper man, who could not love him! She will have him, though all her friends say no, though she beg with him. Some again are incensed by reading amorous toyes, *Amadis de Gaul*, *Palmerin de Oliva*, the Knight of the Sun, &c. or hearing such tales of lovers, descriptions of their persons, lascivious discourses, such as *Astyana*, *Helena's* Waiting-woman, by the report of *Suidas*, writ of old, de variis concubitus cupiditatis 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 spoils, *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 kind soever; no stronger engine than to hear or read of love-toyes, fables and discourses (\* one saith) and

*+ Amatori-  
us sermo  
vehemens  
vehementis  
cupiditatis  
incitatio  
est. Tatius  
l. 1.  
+ De lara-  
ria & de-  
liciosis con-  
positi.*

many by this means are quite mad. At *Abdera* in *Thrace* (*Andromeda* one of *Euripides* Tragedies being played) the spectators were so much moved with the object, and those pathetic love speeches of *Perseus*, amongst the rest, *O Cupid, Prince of Gods and men*, &c. that every man almost a good while after spake pure lambicks, and raved still on *Perseus* speech *O Cupid, Prince of Gods and men*. As *Car-men*, *Boyes* and *Prentices*, when a new song is published with us, go singing that new tune still in the streets; they continually acted that Tragical part of *Perseus*, and in every mans mouth was *O Cupid*, in every street, *O Cupid*, in every house almost, *O Cupid, Prince of Gods and men*, pronouncing still like Stage-players, *O Cupid*; they were so possessed all with that rapture, and thought of that pathetic love speech, they could not a long time after forget, or drive it out of their minds, but *O Cupid, Prince of Gods and men*, was ever in their mouths. This belike made *Aristotle Polit. lib. 7. cap. 18.* forbid young men to see Comedies, or to hear amorous tales.

*+ Antas  
Sylvius.  
Nalla ma-  
china va-  
lidior  
quam le-  
lio lasci-  
vie histo-  
ria; sape  
etiam lu-  
jusmodi  
fabulis ad  
furorē in-  
cenduntur.*

*\* Hac igitur Juvenes nequam facileq; puellas  
Inspiciant*

let not young folks meddle at all with such matters. And this made the Romans as *+ Vitruvius* relates, put *Venus* Temple in the Suburbs, extra murum, ne adolescentes veneris insuecant, to avoid all occasions and objects. For what will not such an object do? *Ismenius* as he walked in *Sophenes* garden, being now in love, when he saw so many lascivious pictures, *Thetis* marriage, and I know not what, was almost beside himself. And to say truth, with a lascivious object who is not moved, to see others dally, kiss, dance? And much more when he shall come to be an Actor himself.

*+ Martial.  
l. 4.  
+ Lib. 1.  
+ Enstatius  
l. 1.  
+ Pictura  
parant ani-  
mam ad  
Venerem,  
&c. Hora-  
tius ad res  
veneras  
intempe-  
rantior  
traditur;  
nam cabi-  
culo suo sic  
specula di-  
citur habu-  
isse disposi-  
ta, ut quo-  
cumque re-  
spiceret  
imaginem  
coitus re-  
ferrent.*

To kiss and to be kissed, which amongst other lascivious provocations, is as a burden in a song, and a most forcible battery, as infectious, *+ Xenophon* thinks, as the poyson of a Spider; a great allurements, a fire it self, cit.

*procremum*

proedimium aut anticædium, the prologue of burning lust (as *Apuleius* adds) lust it self,

z. Hor.

*Venus quintâ parte sui nectaris imbuat.*

A strong assault, that conquers Captains, and those all commanding forces,

a. *Heinsius.*

† *Applica*

me illi

proximè

& spissè

desculata

sagum pito.

(*\* Domasque ferro sed domaris osculo.*)

† *Aretines* *Lucretia*, when she would in kindness overcome a suitor of hers, and have her desire of him, took him about the neck, and kissed him again and again, and to that, which she could not otherwise effect, she made him so speedily and willingly condescend. And 'tis a continual assault,

b. *Petrone-*

us *catalict.*

c. *Catullus*

ad *Lesbi-*

am: da

mibi *basia*

millis, de-

inde cen-

tum, &c.

d. *Petrone-*

us.

e. *Apuleius*

l. 10. &

*catalict.*

† *Petrone-*

us.

\* *Apuleius.*

*boc non deficit incipitque semper,* always fresh, and ready to begin as at first, *basiun nullo sine terminatur, sed semper recens est,* and hath a fiery touch with it.

*Tenta modò tangere corpus,*

*Jam tua mellissus membra calore fluent.*

Especially when they shall be lasciviously given, as he feelingly said, & me pressulum deosculata Fortis, Catenatis lacertis, † *Obtorro* valgiter labello.

\* *Valgius* *suavis,*

*Dum semulco suavia*

*Meam puellam suavior,*

*Anima tunc agra & sancia*

*Concurrit ad labia mibi.*

f. *Petrone-*

us *Profilus*

ad *Circen.*

The soul and all is moved; *Jam pluribus osculis labra crepitabant, animarum quoque mixturam facientes, inter mutuos complexus animas anhelantes:*

*Hasimus calentes,*

*Et transfundimus hinc & hinc labellis*

*Errantes animas, valeat cura.*

g. *Petrone-*

us.

h. *Animus*

*conjugi-*

*tur, & spi-*

*ritus etiam*

*viser per*

*osculum ef-*

*fluit; al-*

*ternatim si*

*in utroque*

*corpus in-*

*fundentes*

*commiscet;*

*Anime po-*

*litis quam*

*corporis*

*conversio.*

† *Catullus.*

i. *Lucian.*

Tom. 4.

\* *Not dat*

*basia, dat*

*Nera ni-*

*llar, dat*

*vires ani-*

*me suavit-*

*lines, dat*

*nardum,*

*Thymumque*

*cinnamom-*

*que & mel,*

*&c. Secun-*

*dus bas. 4.*

k. *Enstibit-*

*as lib. 4.*

† *Catullus.*

\* *Bach-*

*man.*

i. *Ovid. art.*

am. *Eleg.*

13.

They breath out their souls and spirits together with their kisses, saith *Balthazar Castilio*, change hearts and spirits, and mingle affections as they do kisses, and it is rather a connexion of the mind than of the body. And although these kisses be delightful and pleasant, *Ambrosian* kisses,

† *Suaviolum dulci dulcius Ambrosia,* such as *Ganymedes* gave *Jupiter*, *Nectare* *suavius*, sweeter than *\* Nectar*, *Balsome*, *hony*, *\* Oscula merum amorem stillantia*, Love dropping kisses; for

The *Gilliflowers*, 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,

† *Ut mi ex Ambrosia mutatum jam foret illud*

*Suaviolum, tristi tristius Helleboro.*

At first *Ambrose* it self was not sweeter, At last black *Hellebor* was not so bitter.

They are deceitful kisses,

\* *Quid me mollibus implicas lacertis?*

*Quid fallacibus osculis inescas? &c.*

Why dost within thine arms me lap,

And with false kisses me intrap?

They are destructive, and the more the worse:

† *Et qua me perdunt, oscula mille dabat,*

They are the bane of these miserable Lovers. There be honest kisses, I deny not, *osculum charitatis*, friendly kisses, modest kisses, *Vestal* virgin kisses, officious and ceremonial kisses,

&c. *Osculi sensus*, brachiorum amplexus, kissing and embracing are proper gifts of nature to a man: but these are too lascivious kisses,

*Implicitique suos circum mea colla lacer-*

too continue, and too violent, *\* Brachia non hederæ, non vineunt oscula conchæ;* they cling like Ivy, close as an Oyster, bill as Doves, meretricious kisses, biting of lips, *cann addimento: Tam impresso ore* (saith *† Lucian*) *ut vix labia detrahant, inter deosculandum mordicantes, tum & os aperientes quoque & mammæ attrahentes, &c.* such kisses as she gave to *Gyton*, innumera oscula dedit non repugnantem puero, cervicem invadens, innumerable kisses, &c. More than kisses, or too homely kisses: as those that he spake of, *Accepturus ab ipsa Venere 7. suavia, &c.* with such other obsecrations that vain lovers use, which are abominable and pernicious. If as *Peter de Ledesmo cas. conf.* holds, every kiss a man gives his wife after marriage, be mortale peccatum, a mortal sin, or that of *\* Hierome*, *Adulter est quisquis in uxorem suam ardentior est amator*, or that of *Thomas Secund. Secund. quasi. 154. artic. 4. contactus & osculum sit mortale peccatum*, or that of *Durand. Rational. lib. 1. cap. 10. abstinerere debent Conjuges à complexu, toto tempore quo solennitas nuptiarum interdictum*, what it shall become of all such & immodest kisses and obscene actions, the fore-runners of brutish lust, if not lust it self! What shall become of them, that often abuse their own Wives? But what have I to do with this?

That which I aim at, is to shew you the progress of this burning lust: to epitomize 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 look one on the other with a lascivious look,

*Obliquè intuens inde nutibus, —*

*Nutibus mutuis inducens in errorem mentem puellæ.*

*Et illa è contra nutibus mutis juvenis*

*Leandri quod amorem non renuit, &c. Inde*

*Adibat in tenebris tacitè quidem stringens*

*Roscos puella digitos, ex imo suspirabat*

*Vehementer — Inde*

*Virginis autem benè olens collum osculatui,*

*Tale verbum ait amoris ietus stimulo,*

*Preces audi & amoris miserere mei, &c.*

*Sic fatus recusantis persuasit mentem puellæ:*

With becks and nods he first began,

To try the wenches mind,

With becks and nods and smiles again

An answer he did find.

And in the dark he took her by the hand,

And wrung it hard, and sighed grievously;

And kiss'd her too, and woo'd her as he

might,

With Pity me sweet heart or else I dye,

And with such words and gestures as there

past,

He won his Mistress favour at the last.

302

Corpus  
placuit ma-  
riti sui tol-  
li ex arca,  
atque illi  
que voca-  
bat cruci  
adfigi.

† Novus in-  
genium ma-  
lueram, no-  
lunt ubi  
velit, ubi  
noluit capi-  
at altero.  
Ter. Eunuch.  
act. 4. sc. 7.

a Marlo.

b Parvuli-  
dasi a'o  
dial. Ital.  
Latin. do-  
nat. a Gasp.  
Barthio  
Germano,  
Quoniam  
natura,  
& arte  
eram for-  
mosissima,  
isto tamen  
asta tanto  
speciosior  
videbar;  
quod enim  
oculis capi-  
tum agere  
præbeo,  
multo ma-  
gis affectus  
humans  
incendit.  
c Quis ma-  
joribus me  
dones pro-  
pitiat, in  
primis  
illum mo-  
dis trahi-  
bam, ut de-  
sum impi-  
travit,  
&c.

The same proceedings is elegantly described by Apollonius in his Argonauticks, betwixt Jason and Medea, by Eustathius in the ten books of the loves of Ismenius and Ismene, Achilles Tatius betwixt his Clitophon and Leucippe, Chaucers neat poem, of Troilus and Cresside; 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 wooed her with such Rhetorick as Lovers use to do, — placitone etiam pugnabis amori? &c. at last, frangi pertinaciam passa est, he got her good will, not only to satisfy his lust, but to hang her dead husbands body on the cross (which he watched) instead of the thieves that was newly stola away, whilest he woo'd her in her Cabin. These are tales you will say, but they have most significant Morals, and do well expresse those ordinary proceedings of doting Lovers.

Many such allurements there are, Nods, Jest, Winks, Smiles, Wraflings, Tokens, Favours, Symbols, Letters, Valentines, &c. For which cause belike, Godfridus lib. 2. de amor. would not have women learn to write. Many such provocations are used when they come in presence, † they will and will not.

Malo me Galatea petit lasciva puella,  
Et fugit ad salices, & se cupit ante videri.  
My Mistress with an Apple woos me,  
And hastily to covert goes  
To hide her self, but would be seen  
With all her heart before God knows.

Hero so tripped away from Leander as one displeased,

\* Yet as she went full often look'd behind,  
And many poor excuses did she find  
To linger by the way, —

but if he chance to overtake her, she is most averse, nice and coy,

Denegat & pugnatur, sed vult super omnia  
vinci.

She seems not won, but won she is at length,  
In such wars women use but half their  
strength.

Sometimes they lye open and are most tractable and coming, apt, yielding and willing to embrace, to take a green gown, with that Shepherdess in Theocritus, Edyl. 27. to let their Coats, &c. to play and dally, at such seasons, and to some, as they spy their advantage; and then coy, close again, so nice, so surly, so demure, you had much better tame a colt, catch or ride a wild horse, than get her favour, or win her love, not a look, not a smile, not a kiss for a Kingdom. <sup>b</sup> Arctines Lucretia was an excellent Artisan in this kind, as she tells her own tale, Though I was by nature and art most beautiful and fair, yet by these tricks I seem'd to be far more amiable than I was, For that which men earnestly seek and cannot attain, draws on their affection with a most furious desire. I had a suitor lov'd me dearly (saith she) and the more he gave me, the more eagerly he woo'd me, the more I seem'd to neglect, to scorn him, and which I commonly

gave others, I would not let him see me, converse with me, no not have a kiss. To gull him the more, and fetch him over (for him only I aimed at) I personated mine own servant to bring in a present from a Spanish Count, whilest he was in my company, as if he had been the Counts servant, which he did excellently well perform: <sup>d</sup> Comes de monte

Turco, my Lord and Master hath sent your Ladiship a small present, and part of his hunting, a piece of Venison, a Pheasant, a few Partridges, &c. (all which she bought with her own money) 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. Withall she shewed him rings, gloves, scarfs, coronets which others had sent her, when there was no such matter, but only to circumvent him. \* By these means (as she concludes) I made the poor Gentleman so mad, that he was ready to spend himself, and venture his dearest blood for my sake. Philinna in <sup>f</sup> Lucian practised all this long before, as it shall appear 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 corival, at the same time & before his face: but why was it? To make him (as she 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 tricks 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 again. <sup>g</sup> Amantium ira amoris redintegratio, as the old saying is, the falling out of lovers is the renewing of love; and according to that of Aristenatus, jucundiores amorum post injurias delicia, love is increased by injuries, as the Sun beams are more gracious after a cloud. And surely this Aphorism is most true; for as Ampelis informs Crisus in the said Lucian, <sup>h</sup> If a lover be not jealous, angry, waspish, apt to fall out, sigh and swear, he is no true lover. To kiss and coll, hang about her neck, protest, swear and wish, are but ordinary compliments, incipientis adhuc & crescentis amoris signa; but if he be jealous, angry, apt to mistake, &c. bene 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 corival, his love will languish, and he will not care so much for you. Hitherto (saith he) can I speak out of experience; Demophantus a rich fellow was a suitor 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 himself, vowing and protesting that he loved me most dearly, I should have all he had, and that he would kill himself for my sake. There-

Comes de monte Turco Hispanus  
bas de Venetianis sua  
partes mihi, justitiam  
præstare, ut hoc quale-  
cunque do-  
num suo no-  
mine ac-  
cipias.  
e His arti-  
bus homi-  
nem ita ex-  
cantabam,  
ut pro me  
illa ad om-  
nia para-  
tus, &c.  
f Tom. 4.  
dial. merit.

g Relicto  
illo, agere  
ipsum interim  
faciens, &  
omnino dis-  
cretum.

h Si quis  
enim nec  
Zelus  
insistat,  
nec pugnat  
aliquando  
amator,  
nec privatus,  
non est  
habendus  
amator,  
&c. Totus  
hic ignis  
Zelus  
constat,  
&c. maxi-  
mi amoris  
inde na-  
scuntur.  
Sed si pro-  
fusum illi  
sunt re so-  
lum habere,  
clausit  
illius amor  
suis.

fore

fore I advise thee ( dear sister *Crisis* ) and all maids, not to use your suiters over kindly ; *insolentes enim sunt hoc cum sentiunt* ; 'twill make them proud and insolent ; but now and then reject them, estrange thy self, & si me audies semel atque iterum exclude, shut him out of doors once or twice, let him dance attendance ; follow my counsel, and by this means <sup>i</sup> you shall make him mad, come off roundly, stand to any conditions, and do whatsoever you will have him. These are the ordinary practises ; yet in the said *Lucian*, *Melissa* me thinks, had a trick beyond all this ; for when her suiter came coldly on, to stir him up, she writ one of his corivals names and her own in a paper, *Melissa amat Hermotimum*, *Hermotimus Melissam*, causing it to be 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 perceived, statim ut legit credidit, instantly apprehended it was so, came raving to me, &c. <sup>k</sup> and so when I was in despair of his love, four months after I recovered him again. *Eugenia* drew *Timocles* for her Valentine, and wore his name a long time after in her bosome ; *Camena* singled out *Pamphilus* to dance, at *Mysons* wedding ( some say ) for there she saw him first ; *Faliciannus* overtook *Cella* by the high way side, offered his service, thence came farther acquaintance, and thence came love. But who can repeat half their devices ? What *Aretine* experienced, what conceited *Lucian*, or wanton *Aristenetus* ? They will deny and take, stiffly refuse, and yet earnestly seek the same, repel to make them come with more eagerness, fly from if you follow, but if averse, as a shadow they will follow you again, fugientem sequitur, sequentem fugit ; with a regaining retreat, a gentle reluctance, a smiling threat, a pretty pleasant peevishness, they will put you off, and have a thousand such several enticements. For as he saith,

<sup>t</sup> *Petroneus* catal. <sup>k</sup> Non est forma satis, nec qua vult bella videri,

*Debet vulgari more placere suis.*  
*Dicta, sales, insus, sermones, gratia, risus,*  
*Vincunt natura candidioris opus.*

'Tis not enough though she be fair of hew,  
For herto use this vulgar complement :  
But pretty toys and jests, and sawes and smiles,

As far beyond what beauty can attempt.

<sup>u</sup> 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 sex, some of another, some with torches, some with golden apples, some with darts, gins, snares, and other engines in their hands, as *Propertius* hath prettily painted them out, lib. 2. & 29. and which some interpret, divers enticements, or divers affections of Lovers, which if not alone, yet joynly may batter and overcome the strongest constitutions.

It is reported of *Decius*, and *Valerianus*, <sup>q</sup> those two notorious persecutors of the

Church, that when they could enforce a young Christian by no means ( as <sup>x</sup> *Hierome* records ) to sacrifice to their Idols, by no torments or promises, they took another course to tempt him : they put him into a fair Garden, and set a young Curtesan to dally with him, & she took him about the neck and kissed him, and that which is not to be named, manibusque attraxit, &c. and all those enticements which might be used, that whom torments could not, Love might batter and beleaguer. But such was his constancy, she could not overcome, and when this last engine would take no place, they left him to his own ways. At <sup>z</sup> *Berkley* in *Glocester-shire*, there was in times past a Nunnery ( saith *Gualterus Mapes*, an old Historiographer, that lived 400 years since ) Of which there was a noble and a fair Lady Abbess : Godwin, that subtil Earl of 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 he came back again, and gives the young man charge so long to counterfeit, till he had deflowred the Abbess, and as many besides of pious, vill the Nuns as he could, and leaves him withal rings, jewels, girdles, and such toys to give them still, when they came to visit him. The young man willing to undergo such a business, 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 ; <sup>a</sup> 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 do therefore repeat, that you may see of what force these enticements are, if they be opportunely used, and how hard it is even for the most averse and sanctified souls to resist such allurements. *John Maior* in the life of *John the Monk*, that lived in the dayes 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 Devil 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. <sup>b</sup> The old man let her in, and after some common conference of her mishap, she began to inveigle him with lascivious talk and jests, to play with his beard, to kiss him, and do worse, till at last she overcame him. As he went to address himself to that business, she vanished on a sudden, and the Devils in the air laughed him to scorn. 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 inticing baits be not sufficient, there be many others, which will of themselves intend this passion of burning lust, amongst which, Dancing is none of

*Christi*. *Complexura evanescit, demonis in arte monachum rissat.*

304

† Chorea  
circulus,  
cujus tri-  
gram diab.  
e. Male  
indi impu-  
dice do-  
mam redi-  
re, plures  
ambigat,  
mellior na-  
la.  
d. Torpium  
delictum  
camis est  
eterna  
saltatio;  
neque  
certe facile  
dilecti que  
vilia ban-  
riat, &  
que parat  
colloquia,  
monstruos  
inconditos  
gillus, &c.  
e. Juv. Sat.  
11.  
† Juffin.  
l. 10. Ad-  
duntur in-  
strumenta  
luxurie,  
tympana &  
tripadia;  
nec tam  
spectator  
rex, sed  
nequitiæ  
magister,  
&c.  
† Hor. l. 5.  
ed. 6.  
g. Hæc ad-  
vita ejus,  
h. Of whom  
he begat  
William  
the Con-  
queror, by  
the same  
token she  
tore her  
smock  
down,  
faying,  
&c.  
† Epist. 26.  
Quis non  
miliarius est  
saltatorem?  
Quis non  
vidit &  
amavit?  
ceterum &  
novum vi-  
di Romam,  
sed tibi si-  
millem non  
vidi Pana-  
retam; filius  
qui Pana-  
reta frui-  
tur, &c.

the least; and it is an engine of such force, I may not omit it. *Incitamentum libidinis*, Petrarch calls it, the spur of lust, A † circle of which the Devil himself is the Center. Many women that use it, have come dishonest home, most indifferent, none better. Another terms it the companion of all filthy delights and enticements, and 'tis not easily told what inconveniences come by it, what scurril talk, obscene actions, and many times such monstrous gestures, such lascivious motions, such wanton tunes, meretricious kisses, homely embracings,

— (ut Gaditana canoro  
Incipiat prurire choro, plausuque probata  
Ad terram tremulâ descendunt clune puella,  
Irritamentum Veneris languentis) —

that it will make the spectators mad. When that Epitomizer of † Trogus had to the full described and set out King Ptolemies riot, as a chief engine and instrument of his overthrow, he adds *tympanum & tripudium*, fiddling and dancing; the King was not a spectator only, but a principal Actor himself. A thing nevertheless frequently used, and part of a Gentlewoman bringing up, to sing, dance, and play on the Lute, or some such instrument, before she can say her *Pater Noster*, or ten Commandments. 'Tis the next way their Parents think to get them husbands, they are compelled to learn, and by that means, *Incessos amores de tenero meditantur ungue*; 'Tis a great allurements as it is often used, and many are undone by it. This in Lucian, inveigled Lamprias in a dance. Herodias so far pleased Herod, that she made him swear to give her what she would ask, John Baptists head in a platter. † Robert Duke of Normandy, riding by Falais, spied Arlette a fair maid, as she danced on a green, and was so much enamoured with the object, that he must needs lye with her that night. Owen Tudor won Queen Catharines affection in a dance, falling by chance with his head in her lap. Who cannot parallel these stories out of his experience? *Spensippas* a noble gallant in † that Greek *Aristenatus*, seeing Panareta a fair young Gentlewoman dancing by accident, was so far in love with her, that for a long time after he could think of nothing but Panareta: he came raving home full of Panareta: Who would not admire her, who would not love her, that should but see her dance as I did? O admirable, O divine Panareta! I have seen old and new Rome, many fair Cities, many proper women, but never any like to Panareta, they are dross, dowlies all to Panareta! O how she danced, how she tript, how she turn'd, with what a grace! happy is that man that shall enjoy her. O most incomparable, only, Panareta! 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 stir him the more, he shuts up all with a pleasant Enter-

lude or dance of *Dionysius* and *Ariadne*.

First *Ariadne* dressed like a Bride came in and took her place; by and by *Dionysius* entered, dancing to the Musick. The spectators did all admire the young mans carriage; and *Ariadne* her self 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 with a grace; she embraced him again, and kissed him with like affection, &c. as the dance required: but they that stood by and saw this, did much applaud and commend them both for it. And when *Dionysius* rose up, he raised her up with him, and many pretty gestures, embraces, kisses, and love complements passed between them; which when they saw fair *Bacchus* and beautiful *Ariadne* so sweetly and so unfeignedly kissing each other, so really embracing, they swore they loved indeed, and were so enflamed with the object, that they began to rouse up themselves, as if they would have flown. At the last when they saw them still, so willingly embracing, and now ready to go to the Bridal-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 galloped home to their wives. What greater motive can there be than this burning lust? What so violent an oppugner? Not without good cause therefore so many general Councils condemn it, so many Fathers abhor it, so many grave men speak against it: Use not the company of a woman, saith *Syracides*, 8. 4. that is a singer, or a dancer; neither hear, lest thou be taken in her craftiness. In circo non tam cernitur quam discitur libido. † *Hadus* holds, lust in Theaters is not seen, but learned. *Gregory Nazianzen* that eloquent Divine (\* as he relates the story himself ) when a noble friend of his solemnly invited him with other Bishops, to his daughter *Olympia's* wedding, refused to come: † For it is absurd to see an old gony Bishop sit amongst dancers, he held it unfit to be a spectator, much less an actor. *Nemo saltat sobrius*, Tully writes, he is not a sober man that danceth; for some such reason (belike) *Domitian* forbade the Roman 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 do not well therefore to condemn, speak against, or innocently to accuse the best and pleasantest thing (so \* *Lucian* calls it) that belongs to mortal men. You misinterpret, I condemn it not; I hold it notwithstanding an honest disport, a lawful recreation, if it be opportune, moderately and soberly used: I am of *Plutarchs* mind, that which respects pleasure alone, honest recreation, or bodily exercise, ought not to be, & a

herrens, inter saltantes podagricum videre senem, & Episcopum.  
\* Rem omnium in mortaliâ vita optimam innocentem uterque.  
k Que hominum voluptatem respicit, aut corporis exercitium, continent non debet.

to be rejected and contemned: I subscribe to  
 \* Lucian, 'tis an elegant thing, which cheareth  
 up the mind, exerciseth the body, delights the  
 spectators, which teacheth many comely ge-  
 stures, equally affecting the ears, eyes, and  
 soul it self. Salust discommends singing and  
 dancing in Sempronia, not that she did sing or  
 dance, but that she did it in excess, 'tis the  
 abuse of it: and Gregories refusal doth not  
 simply condemn it, but in some folks. Many  
 will not allow men and women to dance to-  
 gether, because it is a provocation to lust:  
 they may as well with *Lycurgus* and *Mahom-  
 mer*, cut down all Vines, forbid the drinking  
 of wine, for that it makes some men drunk.

† Ovid.

† Nihil prodest quod non ledere possit idem:  
 Igne quid nilius?

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 *Wolfgangus* † *Hi-  
 der*, and most of our modern divines: *Si de-  
 cora, graves, verecunda, plena luce bonorum  
 virorum & matronarum honestarum, tem-  
 pestive fiant, probari possunt, & debent. There  
 is a time to mourn, a time to dance, Eccl. 3. 4.*

† System.  
moralis  
Philoso-  
phia.

1 Apuleius.  
10. Puelli,  
puellaque  
virentes  
florentes  
etataula,  
forma con-  
spicui, veste  
nitidi, in-  
cessu grati-  
osi, Greta-  
nicam sal-  
tantes Pyr-  
rhicam,  
dispositis  
ordinatio-  
nibus, de-  
coros ambi-  
tus intra-  
bant, nunc  
in orbem  
flexi, nunc  
in obli-  
quam stri-  
em cor-  
nexi, nunc  
in quadrum  
cantati,  
nunc inde  
separati,  
&c.

\* Lib. 1.

cap. 11.

† Vit. Epa-

minonda.

\* Lib. 5.

† Read P.

Martyr

Ocean De-

cad. Benzo,

Lirius,

Hacclair,

&amp;c.

Let them take their pleasures then, and as he  
 said of old, young men and maids flourishing in  
 their age, fair and lovely to behold, well at-  
 tired and of comely carriage, dancing a Greek  
 Galiard, and as their dance required, kept  
 their time, now turning, now tracing, now  
 apart, now all together, now a courtesie, then a  
 caper, &c. and it was a pleasant sight, to see  
 those pretty knots, and swimming figures.  
 The Sun and Moon (some say) dance about  
 the earth, the three upper Planets about the  
 Sun as their center, now stationary, now di-  
 rect, now retrograde, now in *Apogeo* then in  
*perigao*, now swift then slow, occidental, ori-  
 ental, they turn round, jump and trace, & and  
 about the Sun with those thirty three *Maculae*  
 or *Burbonian* planet, circa *Solem saltantes*  
*Cytharedum*, saith *Fromundus*. Four *Medi-  
 cean* stars dance about *Jupiter*, two *Austrian*  
 about *Saturn*, &c. and all (belike) to the  
 musick of the *Sphers*. Our greatest Coun-  
 sellours, and staid Senators, at sometimes  
 dance, as *David* before the Ark, 2 Sam.  
 6. 14. *Miriam*, Exod. 15. 20. *Judith* 15. 13.  
 (though the devil hence perhaps hath brought  
 in those bawdy *Bacchanals*) and well may  
 they do it. The greatest Souldiers, as \* *Quin-  
 tilianus*, † *Amilius Probus*, \* *Caelius Rhodi-  
 ginus* have proved at large, still use it in Greece,  
 Rome, and the most worthy Senators, cantare,  
 saltare. *Lucian*, *Macrobius*, *Libanus*, *Plu-  
 tarch*, *Julius*, *Pollux*, *Athenens*, have writ-  
 ten just tracts in commendation of it. In this  
 our age it is in much request in those Coun-  
 treys as in all civil Common-wealths, as *Alex-  
 ander ab Alexandro*, lib. 4. cap. 10. & lib. 2.  
 cap. 25. hath proved at large, † amongst the  
*Barbarians* themselves nothing so precious;  
 all the World allows it.

† Divitias contemno tuas, rex Craese, tu-  
 amque

*Vendo Asiam unguentis, flore, mero, Chorois.*  
 † Plato in his Common-wealth, will have  
 dancing-schools to be maintained, that young  
 folks might meet, be acquainted, see one ano-  
 ther, and be seen; nay more, he would have  
 them dance naked; and scoffs at them that  
 laugh at it. But *Eusebius* prepar. Evangel.  
 lib. 1. cap. 11. and *Theodoret* lib. 9. curat.  
 grec. affect. worthily lash him for it; and  
 well they might: for as one saith, "The very  
 sight of naked parts, causeth enormous, ex-  
 ceeding concupiscences, and stirs up both men  
 and women to burning lust. There is a mean  
 in all things: this is my censure in brief.  
 Dancing is a pleasant recreation of body and  
 mind, if sober and modest, (such as our *Chri-  
 stian* dances are) if tempestively used; a fu-  
 rious motive to burning lust, if as by Pagans  
 heretofore, unchastly abused. But I pro-  
 ceed.

If these illurements do not take place, for  
 \* *Simierus*, that great master of dalliance shall  
 not behave himself better, the more effectually  
 to move others, and satisfie their lust, they  
 will swear and lye, promise, protest, forge,  
 counterfeit, brag, bribe, flatter and dissemble  
 of all sides. 'Twas *Lucretia's* counsel in  
*Aretine*, Si vis amicis frui, promitte, finge,  
 jura, perjura, jacta, simula, mentire, and they  
 put it well in practice, as *Apollo* to *Daphne*,

† mihi Delpbica tellus

Et *Claros* & *Tenedos*, *Patareaque* regia ser-  
 vit,

*Jupiter* est genitor

*Delphos*, *Claros* and *Tenedos* serve me,

And *Jupiter* is known my Sire to be.

The poorest swains will do as much,

\* *Mille pecus nivi sunt & mihi valibus agni.* \* Virg.  
 I have a thousand sheep, good store of cattle,  
 and they are all at her command,

† Tibi nos, tibi nostra supellex,

*Ruraque* servierint

house, land, goods, are at her service, as he is  
 himself. *Dinomachus*, a Senators Son in a *Lu-  
 cian*, in love with a wench inferiour to him in  
 birth and fortunes, the sooner to accomplish  
 his desire, wept unto her, and swore he loved  
 her with all his heart, and her alone, and that  
 as soon as ever his father died (a very rich  
 man and almost decrepit) he would make her  
 his wife. The maid by chance made her *Mo-  
 ther* acquainted with the business, who being  
 an old fox, well experienced in such matters,  
 told her daughter, now ready to yield to his  
 desire, that he meant nothing less, for dost thou  
 think he will ever care for thee, being a poor  
 wench, that may have his choice of all the  
 beauties in the City, one noble by birth, with  
 so many talents, as young, better belived,  
 and fairer than thy self? Daughter believe  
 him not: the maid was abash'd, and so the mat-  
 ter broke off. When *Jupiter* woo'd *Juno* first  
 (*Lilius Giraldu* relates it out of an old Com-  
 ment on *Theocritus*) the better to effect his  
 suite, he turned himself into a Cuckow, and  
 spying

303  
 † Agri-  
 cum Era-  
 toredum.  
 in 10. Leg.  
 † 30 ter  
 avitue  
 was as  
 hore,  
 &c. hore  
 causa opor-  
 tuit disci-  
 plinam  
 causitat,  
 at tam pa-  
 eri quam  
 puella cho-  
 reas elu-  
 brant, spe-  
 ctanturque  
 ac spellant,  
 &c.  
 n. Aspidius  
 enim nudo-  
 rum corpo-  
 ram tam  
 mares quam  
 feminas  
 irritare so-  
 lit ad car-  
 nis lasciv-  
 iam appeti-  
 tus.  
 † Camden  
 Annot. Ar-  
 no 1578.  
 fol. 296.  
 Amatoris  
 facilius  
 & illece-  
 bris exqui-  
 sitissimus.  
 † Met. 1.  
 Ovid.

† Lacetus

a Tom. 4.

merit. diali

amare se

jurat &

lactosima-

tur diciqz

axorem me

ducere vel-

let, quam

pater acu-

los clau-

sisset.

b Quam

datur aliis

multa ma-

jorem aspi-

cuit, &c.

306

spying her one day walking alone, separated from the other Goddesses, caused a tempest suddenly to arise, for fear of which she fled to shelter: *Jupiter* to avoid the storm likewise flew into her lap, in *virginis Junonis gremium devolvit*, whom *Juno* for pity covered in her *† Apron*. But he turned himself forthwith into his own shape, began to embrace and offer violence unto her, *sed illa matris metu abnuebat*, but she by no means would yield, *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 perpetual remembrance, there was a Temple erected to *Telia Junio* in the same place. So powerful are fair promises, vows, oaths and protestations. It is an ordinary thing too in this case to bely their age, which widows usually do, that mean to marry again, and bachelours too sometimes,

† Or upper garment.  
Quam Juno miserata veste contexit.

\* Hor.

\* *Cujus octavum trepidavit at as cernere lustrum;*

c Dejeravit illa secundum supra triginta annis ad proximum Decembrem completuram se esse.  
† Ovid.

to say they are younger than they are. *Car-mides* in the said *Lucian* loved *Philematium*, an old maid of 45 years, she swore to him she was but 32. next December. But to dissemble in this kind, is familiar of all sides, and often it takes.

† *Fallere credentem res est operosa puellam,*

'tis soon done, no such great mystery,

*Egregiam verò laudem, & spolia ampla,*—

And nothing so frequent as to bely their estates, to prefer their suites, and to advance themselves. Many men to fetch over a young woman, widows, or whom they love, will not stick to crack, forge and feign any thing comes next, bid his boy fetch his cloak, 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 apparel at brokers, some Scavenger or prick-louse Tailours to attend upon them for the time, swear they have great possessions, <sup>d</sup> bribe, lye, cog, and foist how dearly they love, how bravely they will maintain her, like any Lady, Countess, Duchess, or Queen; they shall have gowns, tiers, jewels, coaches, and caroches, choice diet,

d Nam de-  
mus vinci-  
tur omnis  
amor. Ca-  
tullus 1.  
th. 5.

*The heads of Parrats, tongues of Nightin-gals,*

*The brains of Peacocks, and of Estriches,  
Their bath shall be the juice of Gilliflowers,  
Spirit of Roses, and of Violets,  
The milk of Unicorns, &c.*

as old *Vulpone* courted *Calia* in the *Comœdy*, <sup>e Fox. att.</sup> when as they are no such men, not worth a <sup>3. sc. 3.</sup> groat, but meer sharks, to make a fortune, to get their desire, or else pretend love to spend their idle hours, to be more welcome, and for better entertainment. The conclusion is, they mean nothing less,

*Nil metuunt jurare, nihil promittere cu- rant :*

*Sed simul ac cupide mentis satiata libido est,  
Dicta nihil metuerè, nihil perjuriam curant.*  
Oaths, vows, promises, are much protested;  
But when their mind and lust is satisfied,  
Oaths, vows, promises, are quite neglected.

q Perjuriam  
ridet a-  
mantum  
Jupiter,  
& vultus  
irrita jure  
tubet, Ti-  
bul. lib. 3.

though he solemnly swear by the *Genius* of *Caesar*, by *Venus* shrine, *Hymens* deity, by *Jupiter*, and all the other gods, give no credit to his words. For when Lovers swear, *Venus* laughs, *Venus hac perjuriam ridet*, <sup>q Jupi-</sup> *Jupiter* himself smiles, and pardons it withall, as <sup>his dii soli</sup> *ignoscunt*. <sup>ignoscunt.</sup> *Plato* gives out, of all perjury, that alone for love matters is forgiven by the gods. If promises, lyes, oaths, and protestations will not avail, they fall to bribes, tokens, gifts, and such like feats. <sup>Plurimus auro conciliatur amor :</sup> as *Jupiter* corrupted *Danae* with a golden shower, and *Liber Ariadne* with a lovely Crown, (which was afterwards translated into the heavens, and there for ever shines;) they will rain Chickens, Florens, Crowns, Angels, all manner of coins and stamps in her lap. And so must he certainly do that will speed, make many feasts, banquets, invitations, send her some present or other every foot.

*Summo studio parentur epulae* (saith *† Hædus*) <sup>† Hædus</sup> *& crebra fiant largitiones*, he must be very bountiful and liberal, seek and sue, not to her only, but to all her followers, friends, familiars, fidlers, panders, parasites, and household servants; he must insinuate himself, and surely will, to all, of all sorts, messengers, porters, carriers; no man must be unrewarded, or unrespected. I had a suiter (saith *† Are-tine's Lucretia*) that when he came to my house, flung gold and silver about, as if it had been chaff. Another suitor 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 fowl, muskadel, or malmsey, or a cup of neat wine in all the City, it was presented presently to me, though never so dear, hard to come by, yet I had it: the poor fellow was so fond at last, that I think 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 wooing was with *† exquisite* music, 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*; <sup>h</sup> Neither was there ever any Conjuror I think, to charm his spirits that used such attention, or mighty words,

q Jupi-  
ter, lib. 3.

q Jupi-  
ter, lib. 3.

q Jupi-  
ter, lib. 3.

q Jupi-  
ter, lib. 3.

q Jupi-  
ter, lib. 3.

q Jupi-  
ter, lib. 3.

q Jupi-  
ter, lib. 3.

q Jupi-  
ter, lib. 3.

q Jupi-  
ter, lib. 3.

q Jupi-  
ter, lib. 3.

q Jupi-  
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q Jupi-  
ter, lib. 3.

q Jupi-  
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q Jupi-  
ter, lib. 3.

q Jupi-  
ter, lib. 3.

q Jupi-  
ter, lib. 3.

q Jupi-  
ter, lib. 3.

q Jupi-  
ter, lib. 3.

q Jupi-  
ter, lib. 3.

q Jupi-  
ter, lib. 3.

q Jupi-  
ter, lib. 3.

q Jupi-  
ter, lib. 3.

as he did exquisite phrases; or General of any Army, so many stratagems to win a City, as he did tricks and devices to get the love of me. Thus men are active and passive, and women not far behind them in this kind: *Audax ad omnia fœmina, quæ vel amat, vel odit.*

\* Chancer.

\* For half so boldly there can none swear and lye as women can.

Ab cradile genus me tamen fœmina nemo! Tibul. l. 3. eleg. 4. et Jovianus Pont.

They will crack, counterfeit and collogue as well as the best, with handkerchiefs, and wrought night-caps, purses, posies, and such toys: as he justly complained,

\* *Cur mittis violas? nempe ut violentius urer;*

*Quid violas violente violenta tuis? &c.*

Why dost thou send me Violets my dear?

To make me burn more violent I fear;

With Violets too violent thou art,

To violate and wound my gentle heart.

When nothing else will serve, the last refuge is their tears. *Hæc scripsi (testor amorem) mixta lachrymis & suspiriis*, 'twixt tears and sighs, I write this (I take love to witness) faith

\* *Chelidonia to Philonius. Lumina quæ modo fulmina jam flumina lachrymarum*, those burning torches are now turned to floods of tears.

*Arctines Lucretia*, when her sweet-heart came to Town † wept in his bosom, that he might be persuaded those tears were shed for joy of his return. *Quartilla in Petronius*

when nought would move, fell a weeping, and as *Balthasar Castilio* paints them out,

\* *To these Crocodiles tears*, they will add sobs, fiery sighs, and sorrowful countenance,

pale colour, leanness, and if you do but stir abroad, these fiends are ready to meet you

at every turn, with such a sluttish neglected habit, dejected look, as if they were now ready to dye for your sake; and how saith he,

*shall a young novice thus beset, escape? But believe them not.*

— *\* animam ne crede puellis,*

*Namque est fœmine à tutior unda fide.*

Thou thinkest peradventure because of her vows, tears, 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 Bawd* said, *gaudet illa habere unum in lecto, alterum in portâ, tertium qui domi suspirat*, she 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 soon enjoy her as thy self. On the other side, which I have said, men are as false, let them swear, protest, and lye;

\* *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*, lib. 2. *Si quem conspexerit speciosa forma juvenem, venum-*

state ejus sumitur, & in eum animum intorquet. 'Tis their common complement in that case, they care not what they swear, say, or do. One while they slight them, care not for them, rail down-right and scoff at them, and then again they will run mad, hang themselves, stab and kill, if they may not enjoy them. Henceforth therefore,

— *nulla viro juranti fœmina credat,*

let not maids believe them. These tricks and counterfeit passions are more familiar with women, \* *finem hic dolori faciet aut*

*vite dies, miserere amanti*, quoth *Phædra* to *Hippolytus*. *Joessa* in † *Lucian*, told *Py-*

*thias* a young man, to move him the more, that if he would not have her, she was re-

solved to make away her self. There is a *Nemesis*, and it cannot chuse but grieve and

trouble thee, to hear that I have either

strangled or drowned my self for thy sake. Nothing so common to this sex, as oaths,

vows, and protestations, and as I have already said, tears, which they have at command;

for they can so weep, that one would think their very hearts were dissolved within them,

and would come out in tears, their eyes are like rocks, which still drop water, *diaric lachryma & sudoris in modum turgere prom-*

*pta*, saith † *Aristænetus*, they wipe away their tears like sweat, weep with one eye,

laugh with the other; or as children † weep and cry, they can both together.

† *Neve puellarum lachrymis moveare me-*

*mento,*

*Ut fletent oculos erudière suos.*

Care not for womens tears, I counsel thee,

They teach their eyes as much to weep as see.

And as much pity is to be taken of a woman weeping, as of a Goose going barefoot. When *Venus* lost her son *Cupid*, she sent a Cryer about, to bid every one that met him take heed.

† *Si silentem aspicias, ne mox fallare, ca-*

*veto;*

*Sin arridebit, magis effuge; & oscula si-*

*fers*

*Ferre volet, fugito; sunt oscula noxia, in-*

*ipsis*

*Suntque venena labris, &c.*

Take heed of *Cupids* tears, 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 thousand years, as *Castilio* conceives, will scarce serve to reckon up those allurements and

guiles, that men and women use to deceive one another with.

307

\* *Seneca*

*Hippol.*

† *Tom. 4.*

*dial. movit.*

*ta vero*

*aliquando*

*maioris af-*

*flictus ubi*

*audieris*

*me à mihi*

*sa laqueo*

*tui causa*

*suffocata*

*aut in pa-*

*teum pre-*

*cipitatem*

*c Epist. 201*

*l. 2.*

*d Matrone*

*flet duobus*

*oculis, mo-*

*niales qua-*

*taur, virgi-*

*nes uno,*

*meretricis*

*nullo.*

*y Ovid.*

*z Imagines*

*deorum sol.*

*332. è*

*Joſeph*

*amore fugi-*

*tivo, quam*

*Politianus*

*Latinus*

*\* fecit.*

*a Lib. 31*

*vix anni*

*sufficerent*

*ad omnes*

*illas ma-*

*chinationes,*

*dolosos*

*commemo-*

*randos,*

*quos viri*

*& mulieres*

*ut se inveni-*

*am cli-*

*camveni-*

*ant, extorci-*

*tare solent.*

\* *Aristænetus*

*lib. 2.*

*epist. 13.*

† *Suaviter*

*stidam, ut*

*persuasum*

*habet lach-*

*rymas*

*pro gaudio*

*illius redi-*

*tus mihi*

*emanare.*

*u Lib. 3.*

*his acci-*

*dunt, vul-*

*tus subtri-*

*stus, color*

*pallidus,*

*gemibunda*

*vox, ignita*

*suspiria, la-*

*chrymæ*

*prope in-*

*numvabili-*

*les. Iste se*

*statim um-*

*bra offe-*

*rant tanto*

*squalore &*

*in omni*

*fere diver-*

*ticulo tan-*

*ta macie,*

*ut illas*

*jampiam*

*moribundas*

*pates.*

\* *Petroni-*

*us.*

† *Cælestiaz*

*ali. 7.*

*Barthio in-*

*terpret. om-*

*nibus arri-*

*dit, & à*

*frigida*

*anari se*

*solam di-*

*cit.*

x *Ovid.*

## SUBSECT. 5.

Bawds, Philters, causes.

When all other engines fail, that they can proceed no farther of themselves, their last refuge is to fly to Bawds, Panders, Magical Philters, and receipts, rather than fail, to the Devil himself.

*Fletere si nequeunt superos, Acheronta movebunt.*

And by those indirect means many a man is overcome, and precipitated into this malady, if he take not good heed. For these Bawds first, they are every where so common, and so many, that as he said of old Croton, *omnes hic aut captantur, aut captant*, either inveigle or be inveigled, we may say of most of our Cities, there be so many professed, cunning Bawds in them. Besides, bawdry is become an art, or a liberal science, as Lucian calls it, and there be such tricks and subtleties, so many nurses, old women, Panders, letter-carriers, beggars, Physicians, Friars, Confessors employed about it, that nullus tradere stultus sufficiat, one faith,

b Petroni-  
us.

† Plantas.  
Vitruvius.

† De Mag-  
nat. Philof.  
lib. 4.  
cap. 10.

d Catal.  
eleg. 5. li. 1.  
Veni in  
exitum  
callida le-  
na meum.  
e Ovid. 10.  
met.

† Paradoxi.  
Rothbii.

f De vit.

Enim. c. 3.

ad sororem  
vix ali-  
quam vici-  
siam huius  
temporis  
solam inu-  
nit, ante  
cujus sim-  
plicitatem  
anus gar-  
rula, vel  
vigilantia  
mulier se-  
dit, que  
tam subtili  
oculo, ut  
moribus  
poscat, ba-  
pis vel il-  
lino mora-  
chi, &c.

g Agrestis olus anus vendebat, & rogo inquam, mater,

nequid sis ubi ego habitem? dilata illa urbanitate tam stulta,

& quid nesciam inquit? conlaxitque & cepit me precedere; divi-  
nam ego paravam, &c. nuda video meretrices & in lupanar me ad-  
duclum, sive excurram ancilla ioculata.

h Plantas  
Vitruvius.

i Promissis  
everberant,  
molliant  
dalcilo-  
quis, &  
opportunitatem  
tempus au-  
cipientes  
laqueos  
ingerunt  
quos vix  
Lucretia  
vitare  
posset.

He sane sunt  
virge sepa-  
rioris qui-  
bus conta-  
cta anime  
ad Orcum  
descendunt,  
hoc gluten  
quo compa-  
cta menti-  
um ale  
evolare ni-  
quant,  
demonia  
avilla,  
que sollici-  
tant, &c.

\* See the  
practices  
of the  
Jesuits  
Anglice  
edit. 1630.

being well pleased with my foolish urbanity, replied, and 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 again, I knew not the house; but I perceived on a sudden by the naked quans, that I was now come into a Bawdy-house, and then too late I began to curse the treachery of this old Jade. Such tricks you shall have in many places, and amongst the rest, it is ordinary in Venice, and in the Island of Zante, for a man to be Bawd to his own wife. No sooner shall you land or come on shoar, but as the Comical Poet hath it,

b *Morem hunc meretrices habent,  
Ad portum mittunt servulos, ancillulas,  
Si qua peregrina navi in portum aderit,  
Rogant cujatis sit, quod ei nomen fiet,  
Post illa exemplo sese adplicent.*

h Plantas  
Vitruvius.

These white Devils have their Panders, Bawds and Factors in every place to seek about, and bring in customers, to tempt and way-lay novices, and silly travellers. And when they have them once within their clutches, as *Egidius Maserius* in his Comment upon *Valerius Flaccus* describes them, with promises and pleasant discourse, with gifts, tokens, and taking their opportunities, they lay nets which *Lucretia* cannot avoid, and baits that *Hippolytus* himself would swallow; they make such strong assaults and batteries, that the Goddess 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 souls touched descend to Hell; this the glew or lime with which the wings of the mind once taken cannot fly away; the Devils ministers to allure, entice, &c. Many young men and maids without all question are inveigled by these *Enmenides* and their associates. But these are trivial and well known. The most slye, dangerous, and cunning Bawds, are your knavish Physicians, Empiricks, Maf-Priests, Monks, \* *Jesuits*, and Friars. Though it be against *Hippocrates* oath, some of them will give a dram, promise to restore maidenheads, and do it without danger, make an abort if need be, keep down their paps, 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 ask questions, to feel their pulse beat at their bed side, and all under pretence of giving Physick. Now as for Monks, Confessors, and Friars, as he said,

k *Non audent Stygius Pluto tentare quod  
audet  
Effraenis Monachus, pleneque frandis anus.*

Thas

That *Srygian Pluto* dares not tempt or do

What an old Hag or Monk will under-  
go:

Either for himself to satisfy his own lust, for another, if he be hired thereto, or both at once, having such excellent means. For under colour of visitation, auricular confession, comfort and penance, they have free egress and regress, and corrupt God knows how many. They can use trades some of them, practise Physick, use Exorcisms, &c.

1 Chapter  
in the  
wife of  
Baths tale.

1 That whereas was wont to walk an Elf,  
There now walks the Limerick himself,  
In every bush and under every tree,  
There needs no other Incubus but he.

m H. Ste-  
phens  
Apol. Ho-  
rod. lib. 1.  
cap. 21.

m In the Mountains betwixt *Dauphine* and *Savo-  
voy*, the Friars persuaded the good wives to  
counterfeit themselves possessed, that their hus-  
bands might give them free access, and were  
so familiar in those dayes with some of them,  
that, as one observes, wenches could not sleep  
in their beds for *Necromantick* Friars: and  
the good Abbess in *Botace* may in some sort  
witness, that rising betimes, mistook and put  
on the Friars breeches instead of her veil or hat.

† Idem Jo-  
sephus lib.  
18. cap. 4.

† *Paulina*, a chaste Matron in *Agesippus*,  
whom one of *Isis* Priests did prostitute to  
*Mundus* a young Knight, and made her believe  
it was their God *Anubis*. Many such pranks  
are played by our *Jesuits*, sometimes in their  
own habits, sometimes in others, like Soldiers,  
Courtiers, Citizens, Scholars, Gallants, and wo-  
men themselves. *Proteus* like, in all forms, and  
disguises, that go abroad in the night, to in-  
escate and beguile young women, or to have  
their pleasure of other mens wives: And if  
we may believe some relations, they have  
wardrobes of several suits in their Colledges  
for that purpose. Howsoever in publick they  
pretend much zeal, seem to be very holy men,  
and bitterly preach against adultery, fornicati-  
on, there are no verier Bawds or Whore-  
masters in a Countrey, whose soul they  
should gain to God, they sacrifice to the Devil.  
But I spare these men for the present.

o Liber 14.  
Auguste  
Vindelicor-  
um At.  
1608.

p Quorum  
animas  
lucrari de-  
bent deo,  
sacrificat  
diabolo.

The last battering engines, are *Philters*, *A-  
mulets*, *Spells*, *Charms*, *Images*, and such un-  
lawful means; if they cannot prevail of them-  
selves by the help of Bawds, Panders, and  
their adherents, they will fly for succour to  
the Devil himself. I know there be those that  
deny the Devil can do any such thing, (*Crato*  
*epist. 2. lib. med.*) and many Divines, there is  
no other fascination than that which comes by  
the eyes, of 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 *O-  
lympia* the Queen saw the maid of an excellent  
beauty, well brought up, and qualified: these,  
quoth she, were the *Philters* which inveigled

King *Philip*; those the true charms, as *Henry*  
to *Rosamund*,

† One accent from thy lips the blood more  
warms,

Than all their *Philters*, *Exorcisms* and  
*Charms*.

With this alone *Lucretia* brags in *† Aretine*,  
she could do more than all *Philosophers*,  
*Astrologers*, *Alchymists*, *Necromancers*,  
*Witches*, and the rest of the crew. As for  
herbs 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 Idol. In our times  
'tis a common thing saith *Erasmus* 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 *Charms*, *Spells*,  
*Characters*, *Knots*.

—† *hic Thessala vendit Philtera.*

*St. Hierom* proves that they can do it, (as in  
*Hilarian* life, *epist. lib. 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 af-  
ter cured by *Hilarian*. Such instances I find  
in *John Nider*, *Formicar. lib. 5. cap. 5.* *Plu-  
tarch* records of *Lucullus* that he dyed of a  
*Philter*; and that *Cleopatra* used *Philters* to in-  
veagle *Anthony*, amongst other allurements;  
*Eusebius* reports as much of *Lucretius* the  
Poet. *Panormitan. lib. 4. de gest. Alphonfi*,  
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. famil. lib. 1. ep. 5.* relates of  
*Charles* the Great, is most memorable: He  
foolishly doted upon a woman of mean favour  
and condition, many years together, wholly  
delighting in her company, to the great grief  
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 em-  
balded and decked with Jewels) to be car-  
ried about with him, over which he still la-  
mented. At last a venerable Bishop that fol-  
lowed 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 Emperours  
mad love lay under the dead womans tongue.  
The Bishop went hastily to the carkass, and  
took a small ring thence; upon the removal  
the Emperour abhorred the Coarse, and in-  
stead 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 per-  
ceived, he flung the ring into the midst of a  
great Lake, where the King then was. From  
that hour the Emperour neglecting all his other  
houses, dwelt at *† Ache*, built a fair house in  
the midst of the Marsh, to his infinite expence,  
and a Temple by it, where after he was bu-  
ried, and in which City all his posterity ever

309  
† M. Dia-  
con Her. ep.

† *Parnolli-  
d. scalo  
d. al. Ital.  
latia. fall. a  
Gasp. Bar-  
thio. Plus*

† *Passum  
quam om-  
nes philoso-  
phi, Astro-  
logi, Nec-  
romanti-  
ci, &c.*

† *Isa saliva  
inungenti  
t. amplexa  
& bafis  
tam juristi*

† *juvari, tam  
bafaliter  
oblaquefiri  
colegi, ut  
instar idoli  
me adora-  
rent.*

† *Sage me-  
nus sibi  
arrogant  
notitiam,  
& facultate  
tem in amo-  
rem allici-  
endi quos  
volunt;*

† *odia inter  
conjuges  
stendi,  
tempestat  
excitandi;  
morbos in-  
stigendi,  
&c.*

† *Juvenas  
lis Sat.  
† Idem rea  
fort Hen.  
Kormannus  
de mir.  
mont. lib. 12*

† *cap. 14.  
Perdite  
amavit  
mullerem  
lam quanti-  
dam, illius  
amplexibus  
acqui-  
scit, sum-  
ma cum in-  
dignitate  
suorum &  
dolore.*

† *Et inde  
totus in  
Episcopum  
† re, illam  
coire.*

† *Aquis-  
granum,  
vulgo Alys-  
† Immo  
sumptu com-  
plum &  
edits, &c.*

310

since use to be crowned. *Marcus* the Heretic is accused by *Irenaeus* to have inveigled a young maid by this means; and some Writers speak hardly of the Lady *Catharine Cobham*, that by the same Art she circumvented *Humphrey Duke of Gloucester* to be her husband.

*Sycinius Emilianus* summoned *Apuleius* to come before *Cneius Maximus*, Proconsul of *Africk*, that he being a poor 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 kind to *Philters*, Amulets, Images: and *Salmutz* com. in *Panciroli*. Tit. 10. de *Horol.* *Leo Afer*, lib. 3. faith, 'tis an ordinary practice at *Fez* in *Africk*, *Prastigatores* ibi plures, qui cogunt amores & concubitus: as skilful all out as that *Hyperborean* Magician,

of whom *Clodemus* in *Lucian*, tells so many fine feats, perform'd in this kind. But *Erastus*, *Wierus*, and others are against it; they grant indeed such things may be done, but (as *Wierus* discourseth, lib. 3. de *Lamiis* cap. 37.) not by Charms, Incantations, *Philters*, but the Devil himself, lib. 5. cap. 2. he contends as much; So doth *Freitagius* noc. med. cap. 74.

*Andreas Cispalpinus* cap. 5. and so much *Sigismundus Schererczins* cap. 9. de *hirco nocturno*, proves at large. † Unchaste women by the help of these witches, the Devils kitchen-maids, have their loves brought to them in the night, and carryed back again by a phantasm flying in the air in the likeness of a Goat. I have heard (faith he) divers confest, 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 seas, which most suppose to be done by Charms and *Philters*, are merely effected by natural causes, as by mans blood Chymically prepared, which much avails, faith *Ernestus Burgranus*, in *Lucerna* vita & 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 prode

grande nefas, but not fit to be made common: and so be *Mala insana*, *Mandrake* roots, *Mandrake* apples, pretious stones, dead mens cloaths, candles, *mala Bacchica*, panis

porcinus, *Hippomanes*, a certain hair in a lib. 8. c. 22. \* *Wolfs* tail, &c. of which *Rhasus*, *Dioscorides*, *Port*, *Wecker*, *Rubens*, *Mizaldus*, *Albertus* treat: a Swallows heart, dust of a Doves heart, multum valent lingua viperarum, cetera lib. 11. c. 8. *Veneris* implicas

tas, qui ex co bibet. Idem Ov. Met. 4. *Strabo*, Geog. l. 14. † *Lod.* *Guicciardinus* de script. Geog. in *Aquil-grano*.

† *Mandrake* apples, *Laminius* lib. herb. bib. c. 2. \* Of which read *Plin.* lib. 8. c. 22. \* *Wolfs* tail, &c. of which *Rhasus*, *Dioscorides*, *Port*, *Wecker*, *Rubens*, *Mizaldus*, *Albertus* treat: a Swallows heart, dust of a Doves heart, multum valent lingua viperarum, cetera lib. 11. c. 8. *Veneris* implicas

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tas, qui ex co bibet. Idem Ov. Met. 4. *Strabo*, Geog. l. 14. † *Lod.* *Guicciardinus* de script. Geog. in *Aquil-grano*.

Unde hic fervor aquis terrâ erumpentibus undâ?

Tela olim hic ludens ignea tinxit Amor;

Et gaudens fridore novo, Fervete perennes

Inquit, & hac pharetra sunt monumenta mea.

Ex illo fervet, rarusque hic mergitur hispes,

Cui non titillet pectora blandus amor.

These above-named remedies have happily as much power as that bath of *Aix*, or *Venus* enchanted girdle, in which faith *Natales*, Comes, Love toys and dalliance, pleasantness, sweetness, persuasions, subtilties, gentle speeches and all witchcraft to enforce love, was contained. Read more of these in *Agrippa de occult. Philos.* l. 1. cap. 50. & 45. *Malleus malefic.* part. 1. quest. 7. *Delrio* tom. 2. quest. 3. lib. 3. *Wierus*, *Pomponatus*, cap. 8. de incantat. *Ficinus* lib. 13. *Theol. Plat. Calcagninus*, &c.

u *Baltheas* *Veneris*, in quo suavitatis, & dulcia colloquia, benevolentia, & blanditia, suaves, frandes & venusticia includuntur.

## MEMB. 4.

## SUBJECT. 1.

Symptoms or signs of Love-Melancholy, in Body, Mind, good, bad, &c.

Symptoms are either of Body or Mind; of body, paleness, leanness, driness, &c.

\* *Pallidus omnis amans*, color hic est aptus amanti, as the Poet describes lovers: fecit amor maciem, love causeth leanness. *Avicenna* de *Ilisbi* c. 33. makes hollow eyes, dryness, Symptoms of this disease, to go smiling to themselves, or asking as if they saw or heard some delectable object. *Valleriola* lib. 3. observat. cap. 7. *Laurentius* cap. 10. *Alianus* *Montanus* de *Her. amore*. *Langius* epist. 24. lib. 1. epist. med. deliver as much, corpus exangue pallet, corpus gracile, oculi cavi, lean, pale,

—ut nudis qui preffit calcibus anguem, hollow-ey'd, their eyes are hidden in their heads, † *Tenerque nitidi corporis cecidit decor*, They pine away, and look ill with waking cares, sighs,

Et qui tenebant signa Phœbea facis Oculi, nihil gentile nec patrium micant.

With groans, griefs, sadness, dulness,

\* *Nulla jam Cereris subit Cura aut salus*—

want of appetite, &c. A reason of all this, *Jason Pratensis* gives, because of the distraction of the spirits the Liver doth not perform his part, nor turns the aliment into blood as it ought, and for that cause the members are weak for want of sustenance, they are lean and pine, as the herbs of my garden do this

alimentum in sanguinem, ut debeat. Ergo membra debilia, & penuria alibilis succi marcescunt, squalentque et herbe in horto meo hoc mense Maio Zizise, ob imbrum deficiam.

\* *Seneca* *Hip.* 2 De morbis cecibri de erat. amor. Ob spirituum distractionem deper officio suo non fungitur, nec vertit

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mentis

month of May for want of rain. The green sickness therefore often happeneth to young women, a Cacexia or an evil habit to men, besides their ordinary sighs, complaints and lamentations, which are too frequent. As drops from a still,

—ut oculo stillat ab igne liquor,  
doth Cupids fire provoke tears from a true Lovers eyes.

\* Fairy Queen. 3. cant. 11.  
The mighty Mars did oft for Venus shreek,  
Privily moistning his horrid cheek  
With womanish tears, —

† Amator Emblem. 3.  
—† ignis distillat in undas,  
Testis erit largus qui rigat ora liquor,  
with many such like passions. When Chariclia was enamoured on Theagines, as Heliodorus sets her out, she was half distracted, and spake she knew not what, sighed to her self, lay much awake, and was lean upon a sudden: and when she was besotted on her son-in-law, † pallor deformis, marcentes oculi, &c. she had ugly paleness, hollow eyes, restless thoughts, short wind, &c. Euryalus in an Epistle sent to Lucretia his Mistress, complains amongst other grievances, tu mihi & somni & cibi usum abstulisti, thou hast taken my stomach and my sleep from me. So he describes it aright;

Chaucer in the Knights tale.  
His sleep, his meat, his drink, is him bereft,  
That lean he watech, 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 fair maid of Delphos in love with a young man of Minda, confels as much,

Ut vidi infantem, ut animus mihi male affectus est,  
Misera mihi forma tabescebat, neque amplius pompam  
Ullam curabam, aut quando domum redieram  
Novi, sed me ardens quidam morbus consumebat,  
Decubui in lecto dies decem, & noctes decem,  
Defluebant capite capilli, ipsaque 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 pomp, I knew not where I was,  
But sick I was, and evil I did fare;  
I lay upon my bed ten dayes and nights,  
A Skeleton I was in all mens sights.

c Virg. 4. All these passions are well expressed by c that Heroical Poet in the person of Dido;

At non infelix animi Phœnissa, nec unquam  
Solvitur in somnos, oculisque ac pectore amores  
Accipit; ingeminant cura, rursusque resurgens  
Sævit amor, &c. —

Unhappy Dido could not sleep at all,  
But lies awake, and takes no rest:  
And up she gets again, whilst care and grief,

And raging love torments her breast.

Accius Samazarius Egloga 2. de Galatea, in the same manner feigns his Lychoris<sup>a</sup> tormenting her self for want of sleep, sighing, sobbing, and lamenting; And Eustathius in his Iphigenia much troubled, and c panting at heart, at the sight of his Mistress, he could not sleep, his bed was thorns. † All make lean-ness, want of appetite, want of sleep ordinary Symptoms, and by that means they are brought often so low, so much altered and changed, that as he jests in the Comedy, one can scarce know them to be the same men.

Attenuant juvenum vigilat corpora noctes,  
Curaque & immenso qui fit amore dolor.

Many such Symptoms there are of the Body to discern lovers by,

—† quis enim bene celet amorem?  
Can a man faith Solomon, Prov. 6. 27. carry fire in his bosome and not burn? it will hardly be hid, though they do all they can to hide it, it must out,

plus quam mille notis —  
it may be described,

\* Quoque magis tegitur, tellus magis aestuat ignis,

'Twas Antiphanes the Comedians observation of old, Love and drunkenness cannot be concealed, Celare alia possis, hac prater duo, vini potum, &c. words, looks, gestures, all will betray them: but two of the most notable signs are observed by the pulse and Countenance. When Antiochus the son of Seleucus, was sick for Stratonice his Mother-in-law, and would not confels his grief, or the cause of his disease, Erasistratus the Physician found him by his Pulse and Countenance, to be in love with her, b 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 Panacæus the Physician, as you may read the story at large in † Aristenatus.

By the same signs Galen brags, that he found out Justa Boethius the Consul's 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. contr. 13. med. contr. denies there is any such pulsus amatorius, or that love may be so discerned; but Avicenna confirms 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 go by whom he loves, Lantio ab omni- gius Epist. 24. lib. 1. med. Epist. Nevisannus lib. 4. numer. 66. syl. nuptialis, Valesius de Taranta, Guianerius, Tract. 15. Valeriola sets down this for a Symptom, k Difference of Pulse, neglect of business, want of sleep, often sighs, blushings, when there is any speech of their Mistress, are manifest signs. But amongst the rest, Josephus Struthias that Polonian, in pulsus.

32

the fifth Book, cap. 17. of his Doctrine of Pulses, holds that this and all other passions of the mind, may be discovered by the Pulse. <sup>1</sup> And if you will know, saith he, whether the men suspected be such or such, touch their arteries, &c. And in his fourth Book, and fourteenth Chapter, he speaks of this particular Pulse, <sup>m</sup> Love makes an unequal Pulse, &c. he gives instance of a Gentlewoman, <sup>a</sup> a Patient of his, whom by this means he found to be much enamoured, and with whom: he named many persons, but at the last when his name came whom he suspected, <sup>o</sup> 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 down the meeting of Jason and Medea, makes them both to blush at one anothers sight, and at the first they were not able to speak.

—† totus Parmeno

<sup>Tremo, horroque postquam asperi hanc,</sup>  
<sup>Phedria trembled at the sight of Thais, others</sup>  
<sup>sweat, blow short,</sup>

<sup>Cura tremunt ac poplites, —</sup>  
<sup>are troubled with palpitation of heart upon the</sup>  
<sup>like occasion, cor proximum ori, saith \* Ari-</sup>  
<sup>stenatus, their heart is at their mouth, leaps,</sup>  
<sup>these burn and freeze, (for love is fire, ice,</sup>  
<sup>hot, cold, itch, fever, frensie, pleurisie, what</sup>  
<sup>not) they look pale, red, and commonly blush</sup>  
<sup>at their first congress, and sometimes through</sup>  
<sup>violent agitation of spirits, bleed at nose, or</sup>  
<sup>when she istalked of: which very sign P Eu-</sup>  
<sup>stathius makes an argument of Ismenes affecti-</sup>  
<sup>on, that when she met her Sweet-heart by</sup>  
<sup>chance, she changed her countenance, to a</sup>  
<sup>Maiden-blush. 'Tis a common thing amongst</sup>  
<sup>Lovers, as <sup>q</sup> Arnulphus that merry-conceited</sup>  
<sup>Bishop, hath well expressed in a facete Epi-</sup>  
<sup>gram of his,</sup>

p Lib. 1.

q Exovis  
Epist.  
copus.

<sup>Alterno facies sibi dat responsa ru-</sup>  
<sup>bore,</sup>

<sup>Et tener affectum prodis urique pu-</sup>  
<sup>dor, &c.</sup>

<sup>Their faces answer, and by blushing</sup>  
<sup>say,</sup>

<sup>How both affected are, they do be-</sup>  
<sup>wray.</sup>

But the best conjectures are taken from such symptoms as appear when they are both present; all their speeches, amorous glances, actions, lascivious gestures will bewray them, they cannot contain themselves, but that they will be still kissing. † Stratoles the Physician upon his Wedding day, when he was at dinner, <sup>Nihil prius sorbillavit, quam tria basia</sup> <sup>puella pangeret, could not eat his meat for kissing the Bride, &c. First, a word, and then</sup>  
<sup>a kiss, then some other Complement, and then</sup>  
<sup>a kiss, then an idle question, then a kiss, and</sup>  
<sup>when he hath pumped his wits dry, can say no</sup>  
<sup>more, kissing and colling are never out of</sup>  
<sup>season,</sup>

<sup>\* Hoc non deficit incipitque semper,</sup>  
<sup>'tis never at an end, † another kiss, and then</sup>  
<sup>another, another, and another, &c.</sup>

† The dorus  
prodranus  
Amaranto  
dial. Gau-  
lina inter-  
pret.\* Petron.  
Catal.† Sed nam  
ego istuc  
& nam  
Pisam d  
tuis labil-  
lis, postqua  
nam &  
nam &  
nam, davi  
rogabo.  
Lachus  
Anacros.

—huc ades O Thelaira —

Come kiss me Corinna!

<sup>\* Centum basia centies,</sup>  
<sup>Centum basia milies,</sup>  
<sup>Mille basia millies,</sup>  
<sup>Et tot millia millies,</sup>  
<sup>Quot gutta Siculo mari,</sup>  
<sup>Quot sunt sidera caelo,</sup>  
<sup>Istis purpureis genis,</sup>  
<sup>Istis turgidulis labris,</sup>  
<sup>Ocellisque lequaculis,</sup>  
<sup>Figam continuo impetu;</sup>  
<sup>O formosa Neara.</sup>

As Catullus to Leibia.

<sup>Da mihi basia mille, deinde centum,</sup>  
<sup>Dein mille altera, da secunda centum,</sup>  
<sup>Dein usque altera milia, deinde centum.</sup>

<sup>—\* first give an hundred,</sup>  
<sup>Then a thousand, then another</sup>  
<sup>Hundred, then unto the other</sup>  
<sup>Add a thousand, and so more, &c.</sup>  
<sup>Till you equal with the store, all the grass, &c.</sup>  
<sup>So Venus did by her Adonis, the Moon with</sup>  
<sup>Endymion, they are still dallying and culling, as</sup>  
<sup>so many Doves,</sup>

<sup>Columbatimque labra conferentes labiis.</sup>  
<sup>and that with alacrity and courage,</sup>

<sup>\* Affligunt avido corpus, junguntque sa-</sup>  
<sup>livas</sup>

<sup>Oris, & inspirant pressantes dentibus ora.</sup>

<sup>b Tam impresso ore ut vix inde labra detra-</sup>  
<sup>bant, cervice reclinata, as Lamprias in Lucian</sup>  
<sup>kissed Thais, Philippus her <sup>c</sup> in Aristenæus,</sup>  
<sup>amore lymphato tum furiose adhasit, ut vix la-</sup>  
<sup>bra solvere esset, totumque os mihi contrivit;</sup>  
<sup>d Aretines Lucretia, by a suitor of hers was so</sup>  
<sup>saluted, and 'tis their ordinary fashion.</sup>

<sup>— dentes illudunt saepe labellis,</sup>

<sup>Aque premunt arcte adfidentes oscula —</sup>

They cannot I say, contain 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 <sup>e</sup> Philostratus confesseth to his Mistress; and Lamprias in Lucian, <sup>Mammillas premeus, per suum clam detra-</sup>  
<sup>&c. feeling their paps, and that scarce honest-</sup>  
<sup>ly sometimes: as the old man in the <sup>f</sup> Comedy</sup>  
<sup>well observed of his son, Non ego te videbam</sup>  
<sup>manum huic puella in sinum inferere? Did</sup>  
<sup>not I see thee put thy hand into her bosome?</sup>  
<sup>go to, with many such love tricks. <sup>g</sup> Juno in</sup>  
<sup>Lucian deorum, Tom. 3. dial. 3. complains to</sup>  
<sup>Jupiter of Ixion, <sup>h</sup> he looked so attentively on</sup>  
<sup>her, and sometimes would sigh and weep in</sup>  
<sup>her company, and when I drank by chance,</sup>  
<sup>and gave Ganymede the cup, he would desire</sup>  
<sup>to drink still in the very cup that I drank of,</sup>  
<sup>and in the same place where I drank, and</sup>  
<sup>would kiss the cup, and then look steadily on</sup>  
<sup>me, and sometimes sigh, and then again smile.</sup>

If it be so they cannot come near to dally, have not that opportunity, familiarity, or acquaintance to confer and talk together; yet if they be in presence, their eye will bewray them: <sup>Ubi amor ibi oculus</sup>, as the common saying is, where I look I like, and where I like

r In. Secun-  
das bas. 7.\* Trans-  
lated or  
imitated  
by M.  
B. Johnson,  
our arch  
Poet in  
his 119. Epa Lucian.  
lib. 4.b Lucian,  
dial. Tom. 4.  
Merit. sed  
& aprien-  
tes, &c.  
c Epist. 16.  
d Deductio  
ore longo  
me basia  
demulcet.e In delici-  
is mammas  
tuas tan-  
go, &c.

f Tivert.

g Tom. 4.  
merit. dial.  
h Attente  
ad id in me  
aspexit, &  
interdum  
ingemisti-  
bat, & la-  
chrymaba-  
tur. Et si  
quando bi-  
bas, &c.

I love; but they will lose themselves in her looks.

*Alter in alterius jactantes lumina vultus,  
Quarere taciti noster ubi esset amor.*

They cannot look off whom they love, they will *impregnare eam ipsis oculis*, deflower her with their eyes, be still gazing, staring, stealing faces, smiling, glancing at her, as *Apollo* on *Leucothoe*, the *Moon* on her *† En-dymion*, when she stood still in *Caria*, and at *Latmos* caused her Chariot to be stayed. They must all stand and admire, or if she go by, look after her as long as they can see her, she is *anima auriga*, as *Anacreon* calls her, they cannot go by her door or window, but as an *Adamant*, she draws their eyes to it, though she be not there present, they must needs glance that way, and look back to it. *Aristenatus* of *\* Exithemus*, *Lucian* in his *Imagin.* of himself, and *Tatius* of *Clitophon* say as much, *Ille oculos de Leucippe † nunquam deiecit*, and many Lovers confess when they came in their Mistress presence, they could not hold off their eyes, but looked wistly and steadily on her, *inconnivo aspectu*, with much eagerness and greediness, as if they would look thorough, or should never have enough sight of her.

*—Fixis ardens obtutibus haret;*

So she will do by him, drink to him with her eyes, nay drink him up, devour him, swallow him, as *Martialis Mamurra* is remembered to have done:

*Inspexit molles pueros, oculisque 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 *Vertomanus* was fair and white could not look off him, from Sun-rising to Sun-setting, she could not desist, she made him one day come into her chamber, *& gemine hora spatio intuebatur, non à me unquam aciem oculorum avertēbat, me observans veluti Cupidinem quendam*, for two hours space she still gazed on him. A young man in *† Lucian* fell in love with *Venus* picture, he came every morning to her Temple, and there continued all day long \* from Sun-rising to Sun-set, unwilling to go home at night, sitting over against the Goddess Picture, he did continually look upon her, and mutter to himself I know not what. If so be they cannot see them whom they love, they will still be walking and waiting about their Mistress doors, taking all opportunity to see them, as in *\* Longus Sophista*, *Daphnis* and *Cloe* 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 she might see him, and he her. *† A Kings Palace 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 look 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 talk with her, he is never well but in her company, and will walk *† seven or eight times in a day through the Street where she dwells, and make sleeveless errands to see her; plotting still where, when, and how to visit her,*

*† Levesque sub nocte susurri,  
Composita repetuntur hora.*

And when he is gone, he thinks every minute an hour, every hour as long as a day, ten dayes a whole year, till he see her again.

*† Tempora si numeres, bene quæ numeramus amantes.*

And if thou be in love, thou wilt say so too, *Et longum formosa vale, farewell Sweet-heart, vale charissima Argenis, &c.* Farewell my dear *Argenis*, once more farewell, farewell. And though he is to meet her by compact, and that very shortly, perchance to morrow, yet loth to depart, he'll take his leave again, and again, and then come back again, look after, and shake his hand, wave his hat afar off. Now gone, he thinks it long till he see her again, and she him, the clocks are surely set back, the hour's past,

*† Hospita Demophoon tua te Rodopheia † Ovid. Phyllis,*

*Ultra promissum tempus abesse queror.*

she looks out at window still to see whether he come, \* and by report *Phyllis* went nine times to the Sea side that day, to see if her *Demophoon* were approaching, and *\* Troilus* to the City gates, to look for his *Criseid*. She is ill at ease, and sick till she see him again, pensive in the mean time, discontent, heavy, sad, and why comes he not? where is he? why breaks he promise? why carries he so long? sure he is not well; sure he hath some mischance, sure he forgets himself and me, with infinite such. And then confident again, op she gets, out she looks, listens and enquires; hearkens, kens, every man afar off is sure he, every stirring in the street, now he is there, that's he, *malè aurora, malè soli dicit, dejeratque, &c.* the longest day that ever was, so she raves, restless and impatient; for *Amor non patitur moras*, Love brooks no delays: the time's quickly gone that's spent in her company, the miles short, the way pleasant; all weather is good whilst he goes to her house, heat or cold, though his teeth chatter in his head, he moves not, wet or dry 'tis all one, wet to the skin, he feels it not, cares not at least for it, but will easily endure it and much more, because it is done with alacrity, and for his Mistress sweet sake; let the burden be never so heavy, Love makes it light. \* *Jacob* served seven years 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

313

† Hor.  
† Ovid.

\* Hyginus, fab. 59. Eo die dicitur phoon ad litus currisse.  
\* Chaucer.

\* Gen. 29. 20.

† Quiaque omnia cer-nere debet Leucothoe spūtas, & virgine signa in nū-qnos mundo debet ocu-las, Ovid. Met. 4.  
† Lucian Tom. 3. quæstus ad Carian ut-nu carum sibi, & de super aspectas.  
\* Ex quo te primum vidi Py-thia alio oculos ver-tit non fuit.  
† Lib. 4.

† Dial. amorum.

\* Ad occa-sun Solis egri do-mum redi-ens, atque totum diem ex adverso deæ sedens recto, in ipsam per-pituo oculo-rum illius direxit, &c.  
x Lib. 3.

† Regum palatium non tam diligenti custodia septum fuit, ac adis-mear slipa-bant, &c.

314

and if he may not, dejected in an instant, solitary, silent, he departs weeping, lamenting, sighing, complaining.

But the Symptoms of the mind 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;

† *Plantus Cist.*

† *Amor melle & felle est facundissimus, gustum dat dulcem & amarum. 'Tis suavis amarities, dolentia delectabilis, bilare tormentum;*

\* *Stobus de graco.*

\* *Et me melle beant suaviora, Et me felle necant amariora;*  
Like a summer fly or *Sphines* wings, or a rainbow of all colours,

*Que ad solis radios conversa aurea erant, Adversus nubes carulea, quale jubar Iridis,*  
fair, foul, and full of variation, though most part irksome and bad. For in a word, the Spanish inquisition is not comparable to it;

2 *Plantus Credo ego ad hominis carnis passionem invenit esse. a De civitat. lib. 22. cap. 29. Ex to mitor mor datur cure, perturbati onis, mor tuis, formidinis, infata eadid, discor die, lites, bella, invidia, iracundia, inimicitie, fallacia, adulatio, fraud, furum, a quitia, impudentia.*

a torment and execution it is, as he calls it in the poet, an unquenchable fire, and what not?

From it, faith *Austin*, arise biting cares, perturbations, passions, sorrows, fears, suspicions, discontents, contentions, discords, wars, treacheries, enmities, flattery, cosening, riot, lust, impudence, cruelty, knavery, &c.

—† *dolor, querela, Lamentatio, lachryma perennes, Languor, anxietas, amaritudo; Aut si triste magis potest quid esse, Hos tu das Comites Neera vita.*

These be the companions of lovers, and the ordinary symptoms, as the Poet repeats them.

*In amore hæc insunt vitia, Suspiciones, inimicitia, audacia, Bellum, pax rursus, &c.*

*Insomnia, ærumna, error, terror, & fuga, Excogitantia, excors immodestia, Petulantia, cupiditas, & malevolentia; Inheret etiam aviditas, desidia, injuria, Inopia, contumelia & dispendium, &c.*

In love these vices are: suspicions, Peace, war, and impudence, detractions, Dreams, cares, and errors, terrours and affrights,

Immodest pranks, devices, sleights & flights, Heart-burnings, wants, neglects, desire of wrong,

Loss continual, expence and hurt among.

Every Poet is full of such Catalogues of Love symptoms; but fear and sorrow may justly challenge the chief place. Though *Hercules de Saxonia* cap. 3. *Tract. de melanch.* will exclude fear from Love Melancholy, yet I am otherwise persuaded. *Res est solliciti plena timoris amor.* 'Tis full of fear, anxiety, doubt, care, peevishness, suspicion, it turns a man into a woman, which made *Hesiod* belike, put fear and paleness *Venus* daughters,

*Marti clypeos atque arma secanti Alma Venus peperit pallorem, unaque Timorem;*

because fear and love are still linked toge-

ther. Moreover they are apt to mistake, amplify, too credulous sometimes, too full of hope and confidence, and then again very jealous, unapt to believe or entertain any good news. The Comical Poet hath prettily painted out this passage amongst the rest in a † Dialogue betwixt *Mitio* and *Eschines*, a gentle father and a love-sick son. *M. Be of good cheer my son, thou shalt have her to wife. E. Ah father, do you mock me now? M. I mock thee, why? E. That which I so earnestly desire, I more suspect and fear. M. Get you home, and send for her to be your wife. E. What now a wife, now father, &c.* These doubts, anxieties, suspicions, are the least part of their torments; they break many times from passions to actions, speak fair, and flatter, now most obsequious and willing, by and by they are averse, wrangle, fight, swear, quarrel, laugh, weep: and he that doth not so by fits, \* *Lucian* holds, is not thoroughly touched with this Loadstone of Love. So their actions and passions are intermixt, but of all other passions, Sorrow hath the greatest share; Love to many is bitterness it self; *rem amaram* *Plato* calls it, a bitter potion, an agony, a plague.

*Eripite hanc pestem perniciemque mihi; Qua mihi subrepens imos ut torpor in artus, Expulit ex omni pectore latitias.*

O take away this plague, this mischief from me,

Which as a numbness over all my body, Expels my joys, and makes my soul so heavy.

*Phadria* had a true touch of this, when he cryed out,

—† *O Thais, Utinam esset mihi Pars aqua amoris tecum, ac pariter fieret ut Aut hoc tibi doleret itidem, ut mihi dolet.*

*O Thais* would thou hadst of these my pains a part,

Or as it doth me now, so it would make thee smart.

So had that young man, when he roared again for discontent,

\* *Factor, crucior, agitor, stimulator, Versor in amoris rota miser, Exanimor, feror, distrabor, deripior, Ubi sum, ibi non sum; ubi non sum, ibi est animus.*

I am vext and tof's'd, and rack'd on Loves wheel;

Where not, I am; but where am, do not feel.

The *Moon* in \* *Lucian*, made her mone to *Venus*, that she was almost dead for love, *perco equidem amore*, and after a long tale, she broke off abruptly and wept, *O Venus, thou knowest my poor heart.* *Charmides* in \* *Lucian*, was so impatient, that he sob'd and sigh'd, and tore his hair, and said he would hang himself, *I am undone, O sister Tryphena, I cannot endure these love pangs, what shall I do? Vos O dii Averrunci, solvite me his curis, sustinate* O ye Gods, free me from these cares and miseries, out of the anguish of his Soul, *d Theocles* prays. Shall I say, most part of a *epist.* 8. Lovers

† *Adelphe. Alc. 4. scem. 3. M. Ego animo is, daces uxorem hanc Alcibiadi.*  
\* *Hem, pater, nam tu ludis me nunc? M. Ego te, quamvis rem?*  
\* *Quod tam misere capis, &c.*  
\* *Tom. 4. dial. amorum.*

c *Aristotle 2. Rhet. puts love therefore in the irascible part.*  
*Ovid.*

† *Ter. Eunuch. Alc. 1. sc. 2.*

\* *Plantus.*

a *Tom. 3. b Scis quod posthac discarum fuerim.*  
c *Tom. 4. dial. merit. Tryphena. Amor me perdit, neque malum hoc amplius possim.*  
d *Ariste-nas, l. 2. epist. 8.*

Lovers life is full of agony, anxiety, fear and grief, complaints, sighs, suspicions, and cares, (high ho, my heart is wo) full of silence and irksome solitariness?

*Frequenting shady bowers in discontent,*

To the air his fruitless clamours he will vent. except at such times that he hath lucida intervalla, pleasant gales, or sudden alterations, as if his Mistress smile upon him, give him a good look, a kiss, or that some comfortable message be brought him, his service is accepted, &c.

He is then too confident and rape beyond himself, as if he had heard the Nighingale in the Spring before the Cuckow, or as † Calisto was at Melebeus presence, *Quis unquam hac mortali vitâ tam gloriosum corpus vidit? humanitatem transcendere videtur, &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 mortal man. There is no happiness in the world comparable to his, no content, no joy to this, no life to Love, he is in Paradise.

*Quis me uno vivit felicior? aut magis hâc est*

*Optandum vitâ dicere quis poterit?*

Who lives so happy as my self? what bliss

In this our life may be compar'd to this?

He will not change fortune in that case with a Prince,

*Donec gratus eram tibi,*

*Perfarum vixi rege beator.*

The Persian Kings are not so jovial as he is, *O festus dies hominis, O happy day;* so Chærea exclaims when he came from Pamphila his Sweet heart, well pleased,

*Nunc est profecto interfici cum perpeti me possem,*

*Ne hoc gaudium contaminet vitâ aliquâ agitudine,*

He could find in his heart to be killed instantly, lest if he live longer, some sorrow or sickness should contaminate his joys. A little after, he was so merrily set upon the same occasion, that he could not contain himself.

*O populares, cequis me vivit hodiè fortunatior?*

*Nemo hercule quisquam; nam in me dii plânè potestatem*

*Suam omnem ostendere;*

Is't possible (O my Countrey-men) for any living to be so happy as my self? No sure it cannot be, for the Godshave shewed all their power, all their goodness in me. Yet by and by when this young Gallant was crossed in his wench, he laments, and cries, and roars down-right.

*Occidi — I am undone, Neque virgo est usquam, neque ego, qui cōspēctū illam amissimē.*

*Ubi queram, ubi investigem, quem percun-cter, quam insistam viam?*

The Virgin's gone, and I am gone, she's gone, she's gone, and what shall I do? where shall I seek her, where shall I find her, whom shall I ask? 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 precipitem darem.* 'Tis not Chæreas case this alone, but his, and his, and every Lovers in the like state. If he hear ill news, have bad success in his suit, the frown upon him, or that his Mistress in his presence respect another more (as † Hedus observes) *Prefer another suiter, speak more familiarly to him, or use more kindly than himself, if by nod, smile, message she discloseth her self to another, he is instantly tormented, none so dejected as he is, utterly undone, a castaway, † In quem fortuna omnia odiorum suorum crudelissima tela exonerat,* a dead man, the scorn of fortune a monster of fortune, worse than nought, the loss of a Kingdom had been less. <sup>b</sup> *Arctine's Lucretia* made very good proof of this, as she relates it her self. For when I made some of my suiters believe I would betake my self 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,

*Tui carendum quod erat —*

for I cannot be without thy company, mournful *Amyntas*, painful *Amyntas*, careful *Amyntas*, better a Metropolitan City were sackt, a Royal Army overcome, an invincible Armado sunk, and twenty thousand Kings should perish, than her little finger ake, so zealous are they, and so tender of her good. They would all turn Friars for my sake, as she follows it, in hope by that means to meet, or see me again, as my Confessours, at stool-ball, or at barley-break: And so afterwards when an importunate suiter came, <sup>i</sup> *If I had bid my Maid say that I was not at leisure, not within, busie, could not speak with him; he was instantly astonished, and stood like a pillar of marble; another went swearing, chafing, cursing, seaming.*

† *Illâ sibi vox ipsa Jovis violentior ira, Cum tonat, &c.*

the voice of a mandrake had been sweeter music; but he to whom I gave entertainment, was in the Elysian fields, ravished for joy, quite beyond himself. 'Tis the general humour of all Lovers, she is their stern, Pole-star, and guide.

<sup>k</sup> *Deliciumque animi, deliquiumque sui.*

As a Tulipant to the Sun (which our Herbalists call *Narcissus*) when it shines, is *Admirandus flos ad radios solis se pandens*, a glorious Flower exposing it self; <sup>l</sup> but when the Sun sets, or a tempest comes, it hides it self, pines away, and hath no pleasure left, (which *Carolus Gonzaga*, Duke of Mantua, in a cause not unlike, sometimes used for an Impress) so do all innamorates to their Mistress, she is their Sun, their *Primum mobile*, or *anima informans*; this one hath elegantly expressed by a windmill, still moved by the wind, which otherwise hath no motion of it self.

*Sic tua ni spiret gratia, truncus ero.*

He

315

† Mantua.

\* Ter. A. delph. 3. 4.

g Lib. 1.

da contenta

amorem.

Si quoniam

alium re-

parere

amica sua

visat, or

familiari-

us, si quoniam

alloquitur

furit, si

nata, nati-

cio, &c.

statim tra-

ciatur.

† Calisto in

Celestina.

h Pornodi-

dase, diala

ital. Patre

& matre se

fogetu or-

dos conse-

bant, quod

mo conta-

berio care-

ndam

esset.

† Ter. tui

carendum

quod erat.

i Si respon-

sam esset

dominam

occupatam

esse aliusq;

vacaret,

ille statim

vix hoc au-

dito velat

in marmore

obriguit,

alii se

dammare,

&c. at cui

faciebam,

in campis

Elysus esse

videbatur,

&c.

† Mantua.

ay.

k Lechitus

l Sole se co-

culante,

aut tempo-

state veni-

ente, statim

claudatur

de lan-

guascit.

m Emblem.

amat. 13.

† Celestina, aff. 1. Sanili majo-ri lati-tia non fru-untur. Si mihi Deus omnium totorum mortalium summam concedat, non magis, &c.

† Catullus de Lesbia.

g Hor. ode 9. lib. 3.

c Aff. 3. scilicet. 5. Euphrosini. Ter.

† Aff. 5. scilicet. 9.

316

\* Calisto  
de Mele-  
baa.

He is wholly animated from her breath, his soul lives in her body, \* *sola claves habet interitus & salutis*, she keeps the keys of his life; his fortune ebbs and flows with her favour, a gracious or bad aspect turns him up or down,

*Mens mea lucefcit Lucia luce tua.*

Howsoever his present state be pleasing or displeasing, 'tis continue so long as he loves, he can do nothing, think of nothing but her; desire hath no rest, she is his *Cynosure*, *Hesperus* & *Vesper*, his morning and evening Star, his Goddess, his Mistress, his life, his soul, his every thing, dreaming, waking, she is always in his mouth; his heart, eyes, ears, and all his thoughts are full of her. His *Laura*, his *Victorina*, his *Columbina*, *Flavia*, *Flaminia*, *Calia*, *Delia* or *Isabella* (call her how you will) she is the sole object of his senses, the substance of his soul, *nidulus anima sua*, he magnifies her above measure, *totus in illa*, full of her, can breath nothing but her. I

i Anima  
non est ubi  
animat, sed  
ubi amat.† Celestine  
act. 1. cre-  
do in Me-  
lebaam,  
&c.  
a Ter. Ex-  
no 6. Act.  
1. f. 2.

adore *Melebaa*, saith Love-sick † *Calisto*, I be-  
lieve in *Melebaa*, I honour, admire and love  
my *Melebaa*; His soul was sowed, impa-  
radised, imprisoned in his Lady. When  
a *Thais* took her leave of *Phedria*,

— *mi Phedria, & 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 noctesque ames me, me desideres,  
Me somnies, me expectes, me cogites,  
Me speres, me te oblectes, mecum tota sis,  
Meus fac postremo animus, quando ego sum  
tuum.*

Doft ask (my dear) what service I will have?  
To love me day and night is all I crave,  
To dream on me, to expect, to think on me,  
Depend and hope, still covet me to see,  
Delight thy self in me, be wholly mine,  
For know my love, that I am wholly thine.

But all this needed not, you will say, if she af-  
fect once, she will be his, settle her love on him,  
on him alone,

\* Virg. 4.  
An.k Interdū  
oculi, &  
antes occu-  
pata di-  
strahunt  
animam,  
at noctū  
solus pa-  
llor, ad  
auroram  
fomus pau-  
lum mis-  
tus, nec ta-  
men ex an-  
imo puella  
abit, sed  
omnia mihi  
de Leucippe  
fennia  
erant.

— † *illum absens absentem*

*Auditque videtque* —

she can, she must think and dream of nought  
else but him, continually of him, as did *Orpheus*  
on his *Eurydice*,

*Te dulcis conjux, te solo in littore mecum,  
Te veniente die, te discedente canebar.*

On thee sweet wife was all my song,  
Morn, Evening, and all along.

And *Dido* upon her *Aeneas*;

— *& qua me insomnia terrent,*

*Multa viri virtus, & plurima curvis Imago.*  
And ever and anon she thinks upon the man

That was so fine, so fair, so blith, so debonaire.  
*Clitophon* in the first book of *Achilles Tattius*,  
complains how that his Mistress *Leucippe*

tormented him much more in the night, than  
in the day. \* *For all day long he had some  
† *Terā* hac object or other to distract his senses, but in the  
night all ran upon her: All night long he lay  
† awake and could think of nothing else but  
her, he could not get her out of his mind, to-*

wards morning sleep took a little pity on him,  
he slumbered a while, but all his dreams were  
of her.

— † *te nocte sub atrā*

*Alloquor, amplector, falsaq; in imagine somni,  
Gaudia sollicitam palpent evanida mentem.*

In the dark night I speak, embrace and find,  
That fading joys deceive my careful mind.

The same complaint *Euryalus* 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 self in thee, day  
and night I love thee.

— *Nec mihi vespere*

*Surgente decedunt amores,*

*Nec rapidum fugiente solem;*

Morning, Evening, all is alike with me, I have  
restless thoughts,

— *Te vigilans oculis, animo te nocte requiro.*

Still I think on thee. *Anima non est ubi ani-  
mat, sed ubi amat.* I live and breath in thee,  
I wish for thee.

\* *O niveam qua te poterit mihi reddere lucem,*

*O mihi felicem terque quaterque diem.*

O happy day that shall restore thee to my sight.  
In the mean time he raves on her; her sweet  
face, eyes, actions, gestures, hands, feet,  
speech, length, breadth, height, depth, and  
the rest of her dimensions, are so surveyed,  
measured, and taken, by that *Astrolabe* of  
phantasy, and that so violently sometimes,  
with such earnestness and eagerness, such con-  
tinuance, so strong an imagination, that at  
length he thinks he sees her indeed; he talks  
with her, he embraceth her, *Ixion-like pro  
Junone nubem*, a cloud for Juno, as he said.  
*Nihil præter Leucippen cerno, Leucippe mihi  
perpetuū in oculis, & animo versatur*, I see and  
meditate of nought but *Leucippe*. But she pre-  
sent or absent, all is one;

† *Et quamvis aberat placida præsentia forme,  
Quem dederat præsens forma, manebat amor.*

That impression of her beauty is still fixed in  
his mind,

— *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 mistress is in his eyes,  
ears, heart, in all his senses. *Valleriola* had  
a merchant his patient in the same predicament:  
and \* *Ulcus Molitor* out of *Austin*, hath a  
story of one, that through vehemency of his  
love passion, still thought he saw his Mistress  
present with him, she talked with him, *Et com-  
misceri cum eā vigilans videbatur*, still em-  
bracing him.

Now if this passion of love can produce such  
effects, if it be pleasantly intended, what bit-  
ter torments shall it breed, when it is with fear  
and continual sorrow, suspicion, care, agony,  
as commonly it is still accompanied, what an  
intolerable pain must it be?

— *Non tam grandes*

*Gargara culmos, quot demerso*

*Pectore curas longā nexas*

*Usque catenā, vel qua penitus*

*Crudelis amor vulnera miscet.*

† Bacha-  
nan Sylv.1. An. Sylv.  
Te dies, no-  
ctesq; amo-  
te cogito,  
te desidero,  
te voco, te  
expello, te  
spero, tecum  
oblecto me,  
totus in te  
sum.m Hor. lib.  
2. ode 9.  
n Petroni-  
us.\* Tibullus  
l. 3. Eleg. 3.† Ovid.  
Fasti. 2.  
ver. 775.\* Virg.  
An. 4.o De Py-  
thonissa.p Juno, nec  
ira deum  
tantum,  
nec tela, nec  
hostis,  
quantum  
tute potis  
animi il-  
latus.  
Silius Ital.  
15. lib.  
Panic. de  
amore.

Mount *Gargarys* hath not so many stems,  
As Lovers breast hath grievous wounds,  
And linked cares, which love compounds.  
When the King of *Babylon* would have punish'd  
a Courtier of his, for loving a young Lady  
of the Royal blood, and far above his fortunes,  
a *Apollonius* in presence, by all means perswaded  
to let him alone; For to love and not enjoy was  
a most unspeakable torment, no tyrant could  
invent the like punishment; as a gnat at a can-  
dle, in a short space he would consume him-  
self. For Love is a perpetual flux, *angor*  
anxiety, a warfare, *militerat omnis amans*, a grievous  
wound is love still, and a Lovers heart is *Cupids*  
quiver, a consuming fire, *† accede ad hanc*  
*ignem*, &c. an inextinguishable fire.

— *alitur & crescit malum,*  
*Et ardet intus, qualis Aetnao vapor*  
*Exundat antro* —

As *Aetna* rageth, so doth Love, and more  
than *Aetna* or any material fire.

— *Nam amor sepe Lyparco*  
*Vulcano ardentiorum flammam incendere solet.*  
*Vulcanus* flames are but smoak to this; For fire,  
saith *Xenophon*, burns them alone that stand near  
it, or touch it, but this fire of Love burneth and  
scorcheth afar off, and is more hot and vehe-  
ment than any material fire; *† Ignis in igne*  
*fuit*, 'tis a fire in a fire, the quintessence of  
fire. For when *Nero* burnt *Rome*, as *Calisto*  
urgeth, he fired houses, consumed mens bodies  
and goods; but this fire devours the soul it  
self, and *\* one Soul is worth 100000 bodies.*  
No water can quench this wild fire.

— *\* In pectus cecos absorbit ignes,*  
*Ignes qui nec aqua perimi potuere, nec imbre*  
*Diminui, neque graminibus, magicisque su-*  
*surris.*

A fire he took into his breast,  
Which water could not quench,  
Nor herb, nor art, nor Magick spells  
Could quell, nor any drench.

Except it be tears and sighs, for so they may  
chance find a little ease.

*\* Sic candentia colla, sic patens front,*  
*Sic me blanda tui Neara ocelli,*  
*Sic paves minio gena perurunt,*  
*Ut nime lachryma rigent perennes,*  
*Totus in tenuis eam favillas.*  
So thy white neck *Nera* me poor soul  
Doth scorch, thy cheeks, thy wanton eyes  
that roul:

Were it not for my dropping tears that  
hinder,

I should be quite burnt up forthwith to cinder.  
This fire strikes like lightning, which made  
those old *Grecians* paint *Cupid* in many of their  
Temples with *Jupiters* thunder-bolts in his  
hands; for it wounds, and cannot be perceived  
how, whence it came, where it pierced,

*\* Urimur, & cecum pectora vulnus habent,*  
And can hardly be discerned at first.

— *\* Est mollis flamma medullas,*  
*Et tacitum insano vivit sub pectore vulnus.*

A gentle wound, an easie fire it was,  
And lie at first, and secretly did pals.  
But by and by it began to rage and burn again;

*— b Pectus insanum vapor,*  
*Amorque torret, intus savi vorat*  
*Penitus medullas, atque per venas meat*  
*Visceribus ignis mersus, & vena latens,*  
*Ut agilis altis flamma percurrit trabes.*

This fiery vapour rageth in the veins,  
And scorcheth entrails, as when fire burns  
An house, it nimbly runs along the beams,  
And at the last the whole it overturns.

*Abraham Hoffmannus lib. 1. amor. conjugal.*  
*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 soul  
was either sod or roasted, through the vehemen-  
cy of loves fire. Which belike made a mo-  
dern Writer of amorous Emblems, express  
Loves fury by a pot hanging over the fire, and  
*Cupid* blowing the coals. As the heat con-  
sumes the water,

*\* Sic sua consumit viscera cecus amor,*  
So doth Love dry up his radical moisture. Ano-  
ther compares Love to a melting torch, which  
stood too near the fire.

*† Sic quo quis propior sua puella est,*  
*Hoc stultus propior sua ruina est.*  
The nearer he unto his mistress is.

The nearer he unto his ruine is.

So that to say truth, as *\* Castilio* describes it,  
The beginning, middle, end of Love is naught  
else but sorrow, vexation, agony, torment, irk-  
someness, wearisomeness, so that to be squalid,  
ugly, miserable, solitary, discontent, dejected,  
to wish for death, to complain, rave, and to  
be peevish, are the certain signs, and ordinary  
actions of a love-sick person. This continual  
pain and torture makes them forget themselves,  
if they be far gone with it, in doubt, despair  
of obtaining, or eagerly bent, to neglect all  
ordinary business.

— *\* pendent opera interrupta, mimaeque*  
*Murorum ingentes, aequataque machina caelo.*  
Love-sick *Dido* left her works undone, so did  
*† Phadra,*

— *Palladis tele 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*  
*agro*

*Pectore, sensus iners, & mens torpore se-*  
*pulta,*

*Curminis occiderat studium.* —

And 'tis the humour of them all, to be careless  
of their persons, and their estates, as the Shep-  
herd in *\* Theocritus*, *Et hac barba inculta est,*  
*squalidique capilli,* their beards flag, and they  
have no more care of pranking themselves or of  
any business, they care not as they say, which  
end goes forward.

*\* Oblitusque greges, & vura domestica totum*  
*† Uritur, & noctes in luctum expendit ama-*  
*ras.*

Forgetting flocks of sheep and country farms,  
The silly Shepherd alwaies mourns and burns.

318

† Tir. Eamach.

Love-sick † Charea when he came from Pamphila's house, and had not so good welcome as he did expect, was all amorph, *Parmeno* meets him, *quid tristes es?* Why art thou so sad man? unde es? whence com'st, how dost? but he sadly replies, *Ego hercle nescio neque unde eam, neque quorsum eam, ita prorsus oblitus sum mei*, I have so forgotten my self, I neither know where I am, nor whence I come, nor whither I will, what I do. P. \* How so? Ch. I am in love. *Prudens sciens.*

\* Qui quaso? Ano.

† Tir. Eamach.

R Qui olim cogitabat

que vellet,

et pulcherrimus Philo-

sophia

praeceptis

operam in-

sumpsit, qui

universi

cunctis

caliqui na-

turam, &amp;c.

Hanc nam

intendit

operam, de

sola cogi-

tat, nollet

et dies si

composit ad

hanc, et ad

acerbam

servitutem

redactum

animus,

&amp;c.

\* Pars Epi-

taphi eius.

\* Epist.

p. 11. a.

\* Bothius,

l. 3.

Ant. ult.

† Epist. 1. 6.

Parthenis † in

Aristanetus was fully resolved to

do as much. I may have better matches I con-

fess, but farewell shame, farewell honour, fare-

well honesty, farewell friends and fortunes, &amp;c.

O Harpedona keep my counsel, I will leave all

for his sweet sake, I will have him, say no more,

contragentes, I am resolved, I will have him.

—† vivus vidensq; perco, nec quid agam scio. He that erst had his thoughts free (as Philostratus Lemnius in an Epistle of his, describes this fiery passion) and spent his time like an hard student, in those delightful philosophical precepts, he that with the Sun and Moon wandered all over the world, with Stars themselves ranged about, and left no secret or small mystrie in Nature unsearched, since he was enamoured, can do nothing now but think, and meditate of love matters, day and night composeth himself how to please his Mistress; all his study, endeavour, is to approve himself to his Mistress, to win his Mistress's favour, to compass his desire, to be counted her servant. When Peter Abelhardus, that great Scholar of his Age,

\* Cui soli patuit scibiue quicquid erat, was now in love with Helonissa, he had no mind to visit or frequent Schools and Scholars any more. Tedium mihi valde fuit (as he confesseth) ad scholas procedere, vel in iis morari, all his mind was on his new Mistress.

Now to this end and purpose, if there be any hope of obtaining his suit, to prosecute his cause, he will spend himself, goods, fortunes for her, and though he lose and alienate all his friends, be threatened, be cast off, and disinherited; for as the Poet saith, || *Amori quis legem det?* though he be utterly undone by it, disgraced, go a begging, yet for her sweet sake, to enjoy her, he will willingly beg, hazard all he hath, goods, lands, shame, scandal, fame, and life it self.

*Non recedam neque quiescam, noctu & interdiu,*

*Præsumo profecto quam aut ipsam, aut mortem investigavero.*

I'll never rest or cease my suit,

Till she or death do make me mute.

† Epist. 1. 6. Parthenis † in Aristanetus was fully resolved to do as much. I may have better matches I confess, but farewell shame, farewell honour, farewell honesty, farewell friends and fortunes, &c.

O Harpedona keep my counsel, I will leave all for his sweet sake, I will have him, say no more, contragentes, I am resolved, I will have him.

\* Gobrias the Captain, when he had espied Rhodanthe, the fair Captive Maid, fell upon his knees before Mystilus the General, with tears, vows, and all the Rhetorick he could, by the scars he had formerly received, the good service he had done, or whatsoever else was dear unto him, besought his Governour he might have the Captive Virgin to be his wife, virtutis sua spoliū, as a reward of his worth and service; and moreover, he would forgive him the money which was owing, and all reckon-

ings besides due unto him, I ask no more, no part of booty, no portion, but Rhodanthe to be my wife. And when as he could not compass her by fair means, 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 general passion of all Lovers to be so affected, and which Emilia told Arcine a Courtier in Castilio's discourse, *h* surely Arcine, if thou werst not so indeed, thou didst not love; ingeniously confess, for if thou hadst been thoroughly enamoured, thou wouldst have desired nothing more than to please thy Mistress. For that is the Law of love, to will and nill the same,

\* *Tantum velle & nolle, velit nolite quod amica.*

Undoubtedly this may be pronounced of them all, they are very slaves, drudges for the time, mad men, fools, dizards, † *atrabilis*, beside themselves, and as blind as Beetles. Their dotage is most eminent, *Amare simul & sapere ipsi Jovi non datur*, as Seneca holds, Jupiter himself cannot love and be wise both together; the very best of them, if once they be overtaken with this passion, the most staid, discreet, grave, generous and wife, otherwise able to govern themselves, in this commit many absurdities, many indecorums, unbefitting their gravity and persons.

\* *Quisquis amat servit, sequitur captivus amantem,*

*Fert domitâ cervice jugum*—

Samson, David, Solomon, Hercules, Socrates, &c. are justly taxed of indiscretion in this point; the middle sort are betwixt Hawk and Buzzard; and although they do perceive and acknowledge their own dotage, weakness, fury, yet they cannot withstand it; as well may witness those expostulations, and confessions of Dido in Virgil.

\* *Incipit effari mediâque in voce resistit.* Phadra in Seneca,

\* *Quodratio possit, vincit ac regnat furor, Potensque totâ mente dominatur deus.*

Myrrha in \* Ovid.

*Illâ quidem sentit, fœdoque repugnat amori, Et secum quo mente feror, quid molior, inquit,*

*Dû precor, & pietas, &c.*

She sees and knows her fault, and doth resist,

Against her filthy lust she doth contend,

And whether go I, what am I about?

And God forbid, yet doth it in the end.

Again, —Pervigil igne

*Carpitur indomito, furiosaque votâ reticet, Et modo desperat, modo vult tentare, pudetque*

*Et cupit, & quid agat, non invenit, &c.*

With raging lust she burns, and now recalls

Her vow, and then despairs, and when 'tis past,

Her former thoughts she'll prosecute in haste,

And what to do she knows not at the last.

She will and will not, abhors; and yet as Medea did, doth it,

—*Trahit invitâ nova vis, aliudq; cupido, Mens aliud suadet; video meliora, proboque, Deteriora sequor.* —

Reason

Reason pulls one way, burning lust another,

She sees and knows what's good, but she doth neither.

† Eucha-  
nae.

† *O fraud, amorque, & mentis emotus furor,  
Quo me abfufultis?*

The major part of Lovers are carried head-long like so many brute beasts, reason counsels one way, thy friends, fortunes, shame, disgrace, danger, and an ocean of cares that will certainly follow; yet this furious lust precipitates, counterpoiseth, weighs down on the other; though it be their utter undoing, perpetual infamy, loss, yet they will do it, and become at last *insensati* void of sense; degenerate into dogs, hogs, asses, brutes; as *Jupiter* into a Bull, *Apuleius* an Ass, *Lycan* a Wolf, *Tereus* a Lap-wing, *Calisto* a Bear, *Elpenor* and *Grillus* into Swine by *Circe*. For what else may we think those ingenious Poets to have shadowed in their witty fictions and poems, but that a man once given over to his lust (as *Fulgentius* interprets that of *Apuleius*, *Alciat* of *Tereus*) is no better than a beast.

*Rex fueram, sic crista docet, sed sordida vita*

*Immundam è tan to culmine fecit avem.*

I was a King, my Crown a witness is,

But by my filthiness am come to this.

Their blindness is all out as great, as manifest as their weakness and dotage, or rather an inseparable companion, an ordinary sign of it.

Love is blind, as the saying is, *Cupid's* blind, and so are all his followers.

*Quisquis amat ranam, ranam putat esse Dianam.*

Every Lover admires his Mistress, though she be very deformed of her self, ill-favoured, wrinkled, pimpled, pale, red, yellow, tawny-faced, have a swollen Juglers platter face, or a thin, lean, chitty face, have clouds in her face, be crooked, dry, bald, goggle-eyed, blear-eyed, or with staring eyes, she looks like a squish'd cat, hold her head still awry, heavy, dull, hollow-eyed, black or yellow about the eyes, or squint-eyed, sparrow-mouthed, *Perseus* hook-nosed, have a sharp Fox nose, a red nose, *China* flat, a great nose, *nare simo patuloque*, a nose like a promontory, gubber-tush-ed, rotten teeth, black, uneven, brown teeth, beetle-browed, a Witches beard, her breath stink all over the room, her nose drop winter and summer, with a *Bavarian* poke under her chin, a sharp chin, lute-eared, with a long cranes neck, which stands awry too, *pendulis mammis*, her dugs like two double jugs, or else no dugs, in that other extreame, bloody-falnfingers, she have filthy long unpared nails, scabbed hands or wrists, a tawny skin, a rotten carcase, crooked back, she stoops, is lame, splea-footed, as slender in the middle, as a cow in the waste, gowry legs, her ankles hang over her shoes, her feet stink, she breed lice, a meer changeling, a very monster, an ause imperfect, her whole complexion favours, an harsh voice, incondite gesture, vile gate, a vast

virago, or an ugly tit, a slug, a fat fustilugs, a truffle, a long lean rawbone, a skeleton, a sneaker (*si qua latent meliora puta*) and to thy judgement looks like a mard in a lantern, whom thou couldst not fancy for a world, but hatest, loathest, and 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, rank, rammy, filthy, beastly quean, dishonest peradventure, obscene, base, beggerly, rude, foolish, untaught, pievish, *Irus* daughter, *Thersites* sister, *Grobians* scholar, if he love her once, he admires her for all this, he takes no notice of any such errors, or imperfections of body or mind.

\* *Ipsa hec*—

*Delectant, veluti Balbinum Polypus Agna,* he had rather have her than any woman in the world. If he were a King, she alone should be his Queen, his Empress. O that he had but the wealth and treasure of both the *Indies* to endow her with, a carrack of Diamonds, a chain of Pearl, a casket of Jewels (a pair of calf-skin gloves of four pence a pair 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 crowns for her sake. *Venus* her self, *Panthea*, *Cleopatra*, *Tarquins Tanaquil*, *Herods Mariamne*, or *Mary of Burgundy* if she were alive, would not match her.

(† *Vincet vultus hac Tyndarior,*

*Qui moverunt horrida bella.*

Let *Paris* himself be Judge) renowned *Helena* comes short, that *Rodopbeian Phyllis*, *Larissian Coronis*, *Babylonian Thybe*, *Polixena*, *Laura*, *Lesbia*, &c. your counterfeit Ladies were never so fair as she is.

(† *Quicquid erit placidi, lepidi, grati, atq; † Lachrima faceti,*

*Vivida cunctorum retines Pandora decorum,*

What e're is pretty, pleasant, facete, well, What e're *Pandora* had, she doth excell.)

\* *Dicebam Trivia formam nihil esse Dianam.*

*Diana* was not to be compar'd to her, nor *Juno*, nor *Minerva*, nor any Goddess, *Thetis* feet were as bright as silver, the ancles of *Hebe* clearer than Chrystal, the arms of *Aurora* as ruddy as the Rose, *Juno's* breasts as white as snow, *Minerva* wise, *Venus* fair; but what of this? dainty come thou to me. She is all in all,

—† *Calia ridens*

*Est Venus incedens, Juno, Minerva loquens.*

† Fairest of fair, that fairness doth excell.

*Ephemerus* in *Aristenetus*, so far admireth his Mistress good parts, that he makes proclamation of them, and challengeth all comers in her behalf. \*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 express it, *quicquid dixeris minus erit, &c.*

\* Hor. ser.  
lib. 1.  
sat. 4.

\* The  
daughter  
and heir  
of *Carolus*  
*Pugnax*.  
† *Seneca* in  
*Ottavia*.

\* *Mantuan.*  
Egl. 1.

† *Angria.*  
rus.  
† *Ferry*  
*Quatu.*  
Cant. lib. 4.  
\* *Epist. 12.*  
*Quis un-*  
*quam for-*  
*mas vidit*  
*orientis,*  
*quis occi-*  
*dentis, ve-*  
*niant audi-*  
*que omnes,*  
*& dicant*  
*veraces, an*  
*tam inge-*  
*nium vide-*  
*rint su-*  
*man.*

† *Nulla*  
*vox for-*  
*mas ejus*  
*posset com-*  
*prehendere.*

320

\* Calcag-  
nia dial.  
Galat.

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 crea-  
ture, a *Phœnix*, the sole commandress of his  
thoughts, Queen of his desires, his only de-  
light: as \* *Triton* now feelingly sings, that  
Love-sick Sea-God.

*Candida Leucothoe placet, & placet atra  
Melane,  
Sed Galatea placet longè magis omnibus  
una.*

Fair *Leucothoe*, black *Melane* please me  
well;

But *Galatea* doth by odds the rest excell.  
All the gracious Elogies, Metaphors, Hyper-  
bolic comparifons of the best things in the  
world, the most glorious names; whatsoever,  
I say, is pleasant, amiable, sweet, grateful,  
and delicious, are too little for her.

*Phæbo pulchrior & sorore Phæbi.*

His *Phæbe* is so fair, she is so bright,  
She dims the Suns lustre, and the Moons  
light.

o Catullus.

Stars, Suns, Moons, Metals, sweet smelling  
Flowers, Odours, Perfumes, Colours, Gold,  
Silver, Ivory, Pearls, Precious Stones, Snow,  
painted Birds, Doves, Honey, Sugar, Spice,  
cannot exprefs her, so soft, so tender, so ra-  
diant, sweet, so fair is she.

*Mollior cuniculi capillo, &c.*

p Petronii  
Catalist.

*P Lydia bella, puella candida,  
Que bene superas lac, & lilium,  
Albamque simul rosam & rubicundam,  
Et expositum ebur Indicum.*

Fine *Lydia* my Mistris white and fair,  
The Milk, the Lilly do not thee come  
near;

The Rose so white, the Rose so red to  
see,

And *Indian Ivory* comes short of thee:  
Such a description our English *Homer* makes  
of a fair Lady.

† Chaucer  
in the  
Knights  
tale.

† That *Emilia* that was fairer to seen,  
Then is Lilly upon the stalk green:  
And fresher than May with flowers new,  
For with the Rose colour strove her hew,  
I not which was the fairer of the two.

q Ov. Met.  
13.

In this very phrase † *Polyphemus* courts *Ga-  
latea*.

*Candidior folio nivei Galatea ligustri,  
Floridior prato, longâ procerior alno,  
Splendidior vitro, tenero lascivior bado, &c.  
Mollior & cygni plumis, & lacte coacto.*

Whiter *Galea* than the white withie-  
wind,  
Fresher than a field, higher than a tree,  
Brighter than glass, more wanton than  
a Kid,  
Softer than Swans down, or ought that  
may be.

So she admires him again, in that conceited  
Dialogue of *Lucian*, which *John Secundus*, an  
Elegant Dutch modern Poet hath translated  
into Verse. When *Doris* and those other Sea  
Nymphs upbraided her with her ugly mis-  
shapen Lover *Polyphemus*; she replies,

they speak out of envy and madness.

*Et planè invidia huc mera vos stimulare vi-  
detur;*

*Quod non vos itidem ut me Polyphemus  
amet;*

Say what they could, he was a proper man.  
And as *Holoissa* writ to her Sweet-heart *Pe-  
ter Abelhardus*, *Si me Augustus orbis impera-  
tor uxorem expeteret, mallet me esse mere-  
trix quam orbis imperatrix*; she had rather  
be his Vassal, his Quean, than the worlds Em-  
press or Queen.

*non si me Jupiter ipse forte velit,*  
she would not change her love for *Jupiter*  
himself.

To thy thinking she is a most lothefome  
creature; and as when a countrey fellow dis-  
commended once that exquisite Picture of  
*Helena*, made by *Xenxis*, \* for he saw no  
such beauty in it; *Nicomachus* a love-sick  
spectator replied, *Sume tibi meos oculos &  
deam existimabis*, take mine eyes, and thou  
wilt think she is a Goddess, dote on her  
forthwith, count all her vices, vertues; her  
imperfections, infirmities, absolute and per-  
fect: If she be flat-nosed, she is lovely; if  
hook-nosed, kingly; if dwarfish and little,  
pretty; if tall, proper and man-like, our brave  
Brittish *Bunduica*; if crooked, wise; if mon-  
strous, comely; her defects are no defects at  
all, she hath no deformities. *Immo nec ipsum  
amica stercus faciet*, Though she be nasty, ful-  
some, as *Sostratus's* Bitch, or *Parmeno's* Sow:  
thou hadst as live have a snake in thy bosome,  
a toad in thy dish, callest her witch, devil,  
hag, with all the filthy names thou canst in-  
vent; he admires her on the other side, she is  
his Idol, Lady, Mistris, † *Venerilla*, Queen,  
the quintessence of beauty, an Angel, a Star,  
a Goddess.

† Thou art my Vesta, thou my Goddess art,  
Thy hallowed Temple only is my heart.

The fragrancy of a thousand *Curtezans* is in  
her face: † *Nec pulchra effigies hac Cypris  
aut Stratonices*, 'Tis not *Venus* picture that,  
nor the Spanish *Infanta's*, as you suppose,  
(good Sir) no Princess, or Kings daughter;  
no, no, but his divine Mistris forsooth, his  
dainty *Dulcinia*, his dear *Antiphila*, to whose  
service he is wholly consecrate, whom he  
alone adores.

\* *Cui comparatus indecens erit pavo,  
Inamabilis scinrus, & frequens Phœnix.*  
To whom conferr'd a Peacocks undecent,  
A Squirrels harsh, a Phoenix too frequent.

All the graces, veneries, elegancies, pleasures,  
attend her. He prefers her before a Myriade of  
Court Ladies.

† He that commends *Phillis* or *Neræa*,  
Or *Amarillis*, or *Galatea*,  
*Tityrus* or *Melibeia*, by your leave,

Let him be mute, his Love the praises have.  
Nay, before all the Gods and Goddesses them-  
selves. So \* *Quintus Catullus* admired his  
squint-eyed friend *Roscius*.

*Pace mihi liceat (Cælestes) dicere vestra,  
Mortalis visus pulchrior esse Deo.*

\* Platarch.  
sibi dixit  
tam pul-  
chram non  
videri, &c.† Quanto  
quam Lu-  
cifer, aut  
Phœbe, tan-  
to virginis  
bus conspe-  
ctus omni-  
bus Herce.  
Ovid.  
† M. D.  
Son. 30.\* Martial.  
lib. 5.  
Epie. 32.

† Ariosto.

\* Tully  
lib. 1.  
de nat.  
dior. pul-  
chrior deo,  
& tamen  
erat oculis  
perverissi-  
mis.

By

By your leave gentle Gods, this I'll say true,  
There's none of you that have so fair an hue.  
All the bumbast Epithetes, pathetical adjuncts,  
incomparably fair, curiously neat, divine, sweet,  
dainty, delicious, &c. pretty diminutives, cor-  
culum, suaviolum, &c. pleasant names may be  
invented, bird, mouse, lamb, puss, pigeon, pigmy,  
kid, hony, love, dove, chicken, &c. he puts on her.

† Marul.  
lib. 2.  
\* Bartheus.  
† Ariosto,  
lib. 29.  
lib. 8.

† Meum mel, mea suavitas, meum cor,  
Meum suaviolum, mei lepores.  
my life, my light, my jewel, my glory,  
\* *Margareta speciosa, cujus respectu omnia  
mundi pretiosa sordent*, my sweet Margaret,  
my sole delight and darling. And as *Rhodo-  
mant* courted *Isabella*;  
By all kind words, and gestures that he might,  
He calls her his dear heart, his sole beloved,  
His joyful comfort, and his sweet delight.  
His Mistress, and his Goddess, and such names,  
As loving Knights apply to lovely Dames.  
Every cloth she wears, every fashion pleaseth  
him above measure; her hand,

O quales digitos, quas habet illa manus!  
pretty foot, pretty coronets, her sweet carri-  
age, sweet voice, tone, O that pretty tone, her  
divine and lovely looks, her every thing, love-  
ly, sweet, amiable and pretty, pretty, pretty.  
Her very name (let it be what it will) is a  
most pretty pleasing name; I believe now there  
is some secret power and virtue in names, eve-  
ry action, sight, habit, gesture; he admires,  
whether the play, sing, or dance, in what  
tyres soever the goeth, how excellent it was,  
how well it became her, never the like seen or  
heard.

u Tibullus.

\* *Mille habet ornatus, mille decenter habet.*  
Let her wear what she will, do what she will,  
say what she will,  
† *Quicquid enim dicit, seu facit, omne decet.*  
He applauds and admires every thing she wears  
faith or doth,

† Marul.  
lib. 2.

\* Tibullus  
l. 4. de  
Sulpitia.

\* *Illam quicquid agit, quoque vestigia vertit,  
Composuit furim subsequiturque decor;  
Seu solvit crines, fufus decet esse capillis,  
Seu composit, comptis est reverenda comis.*  
What e're she doth, or whither e're she go,  
A sweet and pleasing grace attends forsooth;  
Or loose, or bind her hair, or comb it up,  
She's to be honoured in what she doth.

a Aristae-  
netus,  
Epi. 1.

\* *Vestem induitur, formosa est; exuitur, tota  
forma est*, let her be dressed or undressed, all is  
one, she is excellent still, beautiful, fair, and  
lovely to behold. Women do as much by men;  
nay more, far fonder, weaker, and that by many  
parafanges. Come to me my dear *Lycias*, (saith  
*Musarius* in *Aristaenus*) come quickly Sweet-  
heart, all other men are Satyrs, meer Clowns,  
Block-heads to thee, no body to thee: Thy looks,  
words, gestures, actions, are incomparably be-  
yond all others. *Venus* was never so much be-  
sotted on her *Adonis*, *Phodra* so delighted in  
*Hippolytus*, *Ariadne* in *Theseus*, *Thybe* in her  
*Pyramus*, as she is inamoured on her *Mopsus*.

b Epi. 24.  
veni cito  
charissime  
Lycia, cito  
veni; pra-  
te Satyri  
omnes vi-  
dentur non  
homines,  
nulla loco  
solus es,  
&c.

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 blindness can there be

than this in both sexes? and yet their slavery  
is more eminent, a greater sign of their fol-  
ly than the rest.

They are commonly slaves, captives, volun-  
tary servants, *Amator amicae mancipium*, as  
*Castilio* terms him, his Mistress servant, her  
drudge, prisoner, bond-man, what not? He  
composeth himself wholly to her affections,  
to please her; and as *Emilia* said, makes  
himself her lackey. All his cares, actions,  
all his thoughts, are subordinate to her will  
and commandment; her most devore, obse-  
quious, affectionate servant and vassal. For  
love (as *Cyrus* in *Xenophon* well observed)  
is a meer tyranny, worse than any disease,  
and they that are troubled with it, desire to  
be free and cannot, but are harder bound  
than if they were in iron chains. What great-  
er captivity or slavery can there be (as *Tully*  
expostulates) than to be in love? Is he a  
free man over whom a woman domineers, to  
whom she prescribes Laws, commands, for-  
bids what she will her self? That dares de-  
ny nothing she demands; she asks, he gives;  
she calls, he comes; she threatens, he fears;  
*Nequissimum hunc servum puto*, I account  
this man a very drudge. And as he fol-  
lows it, Is this no small servitude for an  
enamoured to be every hour combing his head,  
stifning his beard, perfuming his hair, wash-  
ing his face with sweet waters, painting, curl-  
ing, and not to come abroad, but sprucely  
crowned, decked and apparelled? Yet these  
are but toys in respect to go to the Barber,  
Barber, Theatres, &c. he must attend upon her  
where ever she goes, run along the streets by  
her doors and windows to see her, take all  
opportunities, sleeveless errands, disguise, coun-  
terfeit shapes, and as many forms as *Jupiter*  
himself ever took; and come every day to her  
house (as he will surely do if he be truly  
enamoured) and offer her service, and fol-  
low her up and down from room to room,  
as *Lucretia's* suiters did, he cannot contain  
himself but he will do it, he must and will be  
where she is, sit next her, still talking with  
her. 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  
kiss it, and with a low congy deliver it unto  
me: If I would walk, another was ready to  
sustain me by the arm. A third to provide  
fruits, Pears, Plums, Cherries, or whatsoever  
I would eat or drink. All this and much more  
he doth in her presence, and when he comes  
home, as *Troilus* on his *Cressid*, 'tis all his  
meditation to recount with himself his actions,  
words, gestures, what entertainment he had,  
how kindly she used him in such a place, how  
she smiled, how she graced him, and that infi-  
nitely pleased him; then he breaks out, O sweet  
*Arcusa*, O my dearest *Antiphila*, O most di-  
vine looks, O lovely graces, and thereupon  
instantly he makes an Epigram, or a Son-  
net to five or seven tunes in her commendati-  
on, or else he ruminates how she rejected his  
service,

y lib. 2.  
de, aut o,  
alterius  
afficit se  
totum con-  
ponit, to as  
placere stu-  
det, & ip-  
sus ani-  
mam ama-  
re pediss-  
quam fa-  
cit.  
z. Cyropad.  
l. 3. amor  
servitus, &  
qui amant]  
optant to  
liberari  
non secus  
ac alio  
quovis  
modo, neq;  
liberari  
tamen pos-  
sunt, sed  
valde  
necessitate  
ligati sunt  
quam si in  
fuerat vin-  
cula confo-  
ci forent.  
c. in para-  
doxis, As  
ille mibi  
liber vide-  
tur cui ma-  
lier impe-  
rat? cui  
legis impe-  
nit, pre-  
scribit, ju-  
bet, vitat  
quod vide-  
tur. Qui  
nihil impe-  
ranti ni-  
gat, nihil  
audet, &c.  
poscit?  
dandum;  
vocat? vo-  
lendum;  
minatur?  
extimescen-  
dum.  
d illam  
parva est  
servitus  
amatorum  
singulis  
fere horis  
pellina ca-  
pillum, co-  
lamistram,  
barbam  
componere  
faciunt  
equum, redo-  
lentibus d.  
lure, &c.  
c. Si quando  
in pavine-  
tum incau-  
tius quid  
mibi exci-  
desse, ele-  
vare idem  
quam prom-  
pissime, ne-  
nisi osculo  
compasto  
mibi com-  
menda, &c.

service, denied him 2 kifs, disgraced him, &c. and that as effectually torments him. And these are his exercises betwixt comb and glass, Madrigals, Elegies, &c. these his cogitations till he see her again. But all this is easie and gentle, and the least part of his labour and bondage, no hunter will take such pains for his Game, Fowler for his sport, or Souldier to sack a City, as he will for his Mistress favour.

*Ipsa comes veniam, neque me salebrosa movebunt*

*Saxa, nec obliquo dente timendus aper.*

As *Phædra* to *Hippolytus*. No danger shall affright; for if that be true the Poets feign, Love is the son of *Mars* and *Venus*; as he hath delights, pleasures, elegancies from his mother, so hath he hardness, valour and boldness 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 enamoured, he will go, 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, rain, tempests, till his teeth chatter in his head, those Northern winds and showers cannot cool or quench his flames of love. *Intempestâ nocte non deterretur*, he will, take my word, he will sustain hunger, thirst, *Penetrabit omnia, perrumpet omnia*, love will find 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*, *Apennine*, or *Pirenean* hills,

*† Ignem marisque fluctus, atque turbines*

*Venti paratus est transire,*

though it rain daggers with their points downward, light or dark, all is one:

*(Roscida per tenebras Faunus ad antra venit)*

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 undergo, single combats they undertake, how they will venture their lives, creep in at windows, gutters, climb over walls to come to their sweet-hearts, (anointing the doors and hinges with oyle, because they should not creak, tread soft, swim, wade, watch, &c.) and if they be surprized, leap out at windows, cast themselves headlong down, bruising or breaking their legs or arms, and sometimes losing life it self, as *Calisto* did for his lovely *Melibæa*. Hear some of their own confessions, protestations, complaints, proffers, expostulations, wishes, brutish attempts, labours in this kind. *Hercules* served *Omphale*, put on an apron, took a distaff and spun; *Thraso* the souldier was so submiss to *Thais*, that he was resolved to do whatsoever she enjoined. † *Ego me Thaidi dedam, & faciam quod jubet*, I am at her service. *Philostrophus* in an Epistle to his Mistress, \* I am ready to dye Sweet-heart if it be thy will; allay his thirst whom thy star hath scorched and undone, the fountains and rivers deny no

man drink that comes; the fountain doth not say, Thou shalt not drink, nor the apple, Thou shalt not eat, nor the fair meadow, Walk not in me, but thou alone wilt not let me come near thee, or see thee, contemned and despised I dye for grief. *Polienus* when his Mistress *Circe* did but frown upon him in *Petronius*, b Si occidit, drew his sword, and bade her kill, stab, or dere placet, whip him to death, he would strip himself servum naked, and not resist. Another will take a journey to Japan, *Longe navigationis molestias non curans*; A third (if she say it) will not speak a word for a twelve-moneths space, her command shall be most inviolably kept: A fourth, will take *Hercules* club from him, and with that Centurion in the Spanish † *Al. 15. 18. Impera* † *Calistina*, will kill ten men for his Mistress *Arenusa*, for a word of her mouth, he will cut bucklers in two like pippins, and flap down 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 fair Maid in the City, she to try him belike what he would do for her sake, bade him in jest leap into the River *Po* if he loved her; he forthwith did leap headlong off the bridge and was drowned. Another at *Ficinum* in like passion, when his Mistress by chance (thinking no harm I dare swear) bade him go hang, the next night at her doors hanged himself. \* *Money* (saith *Xenophon*) is a very acceptable and welcome guest, yet I had rather give it my dear *Clinia*, than take it of others, I had rather serve him, than command others, I had rather be his drudge, than take my ease, undergo any danger for his sake, than live in security. For I had rather see *Clinia* than all the world besides, and had rather want the sight of all other things, than him alone; I am angry with the night and sleep that I may not see him, and thank the light and Sun because they shew me my *Clinia*, I will run into the fire for his sake, and if you did but see him, I know that you likewise would run with me. So † *Philostrophus* to his Mistress, Command me what you will, I will do it; bid me go to *Sea*, I am gone in an instant, take so many stripes, I am ready, run through the fire, and lay down my life and soul at thy feet, 'tis done. So did *Æolus* to *Juno*.

— *Tunc o regina quod optas  
Explorare labor, mihi jussa cape scire fas est.*

O Queen it is thy pains to enjoin me still,  
And I am bound to execute thy will.

And *Phædra* to *Hippolytus*,

*Me vel sororem Hippolyte aut famulam voca,  
Famulamque potius, omne servitium feram.*

O call me sister, call me servant, chuse,  
Or rather servant, I am thine to use.

d Impera quidvis; navigare jube, navem conscendo; plagas accipere, plector; animum profundero, in ignem currere, non recuso, labens facio.

[Sine in  
Hipp. 1. 2.]

g Huius tro-  
vum, mor-  
tus huius  
us. Propert.  
lib. 2. vi-  
nam si vi-  
cat, si ca-  
dit illa,  
cadam, &  
Dial. A-  
morum.  
Adhuc dicit  
caletis ul-  
tra sit vita  
huc perpe-  
tas ex ad-  
veto ami-  
caletis,  
& huc  
loquens  
audire, &c.  
f. moria-  
tur, vivet  
non satis-  
be, &  
idem erit  
sepulchrum  
avilique.  
† Bacha-  
nan.  
o Epist. 21.  
Sit hoc vo-  
tum à diis  
amare Del-  
phidam, ab  
as amari,  
ad loqui  
sepulchrum  
& loquen-  
tem audire.  
p Hor.  
q Mart.

Non me per altas ire si iubeas nives,  
Pigeat gelatis ingredi Pindi jugis,  
Non siper ignes ire aut infesta agmina  
Cunctor, parat in ensibus pectus dare,  
Te tunc iubere, me decet iussa exequi.  
It shall not grieve me to the snowy hills,  
Or frozen Pindus tops forthwith to clime,  
Or run through fire, or through an Army,  
Say but the word, for I am always thine.

Callicratides in Lucian breaks out into this  
passionate speech, O God of heaven, grant me  
this life for ever to sit over against my Ma-  
stress, and to hear her sweet voice, to go in  
and out with her, to have every other business  
common with her; I would labour when she  
labours, sail 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.

† Finiet illa meos moriens morientis amores.

Adrocomus in Aristanetus makes the like pe-  
tition for his Delphia,

—P Tecum vivere amem, tecum obeam lu-  
bens.

'Tis the same strain which Theagines used to  
his Clariclea, so that I may but enjoy thy love,  
let me dye presently: Leander to his Hero,  
when he befoUGHT the Sea waves to let him go  
quietly in his Love, and kill him coming back.

q Parcite dum propero, mergite dum redeo.

'Tis the common humour of them all, to con-  
temn death, to wish for death, to confront death  
in this case, Quippe quis nec fera, nec ignis,  
neque precipitium, nec fretum, nec ensis, neque  
laqueus graviora videntur; 'Tis their desire  
(saith Tyrius) to dye.

Haud timet mortem, cupit ire in ipsos  
—obvius enses.

Though a thousand dragons or devils kept the  
gates, Cerberus himself, Scyron and Procrustes  
lay in wait, and the way as dangerous, as inac-  
cessible as hell, through fiery flames and over  
burning coulter, 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 self. For how  
many gallants offered to lose their lives for a  
night's lodging with Cleopatra in those dayes!

And in the hour and moment of death, 'tis their  
sole comfort to remember their dear Mistres,  
as \* Zerbino slain in France, and Brandimart  
in Barbary; as Arcite did his Emely.

— \* when he felt death,

Dusked been his eyes, and faded is his breath.  
But on his Lady per casteth he his eye,  
His last word was, mercy Emely,  
His spirit chang'd, and out went there,  
Whether I cannot tell, ne where.

† Thodo-  
tus prodo-  
mus, Amo-  
ram lib. 6.  
Interpret.  
Gaulus.

† When captain Gobrius by an unlucky acci-  
dent had received his death's wound, *heu me*  
*miserum exclamat*, miserable man that I am,  
(instead of other devotions) he cries out, shall  
I dye before I see Rodanthe my sweet-heart.  
*Sic amor mortem*, (saith mine Authour) *aut*  
*quicquid humanitus accidit, aspernatur*, so love

triumphs, contemns, insults over death it self.  
Thirteen proper young men lost their lives  
for that fair Hippodamia's sake, the daughter  
of Onomant King of Elis: when that hard  
condition was proposed of death or victory,  
they made no account of it, but courageously  
for love died, till Pelops at last won her by a  
sleigh. As many gallants desperately ad-  
ventured their dearest blood for Aralanta the  
daughter of Schenius, in hope of marriage, all  
vanquished and overcome, till Hippomenes by  
a few golden Apples happily obtained his suit.  
Persens of old, fought with a sea monster for  
Andromeda's sake; and our S. George freed  
the Kings daughter of Saben (the golden le-  
gend is mine Authour) that was exposed to a  
Dragon, by a terrible combat. Our Knights  
errant, and the Sir Lancelots of these dayes, I  
hope will adventure as much for Ladies fa-  
vours, as the Squire of Dames, Knight of  
the Sun, Sir Bevis of Southampton, or that re-  
nowned Peer,

k Orlando, who long time had loved dear

Angelica the fair, and for her sake

About the world in Nations far and near,

Did high attempts perform and undertake;

he is a very dastard a Coward, a block and a  
beast, that will not do as much, but they will  
sure, they will; for it is an ordinary thing for  
these enamored's of our times to say and  
do more, to stab their arms, carouse in blood,  
† or as that Thessa-lian Thero, that bit off his  
thumb, provocans rivalem ad hoc emulandum,  
to make his corival do as much. 'Tis fre-  
quent with them to challenge the field for their  
Lady and Mistres's sake, to run a tilt,

† That either bears (so furiously they meet)

The other down under the horses feet,

and then up and to it again,

And with their axes both so sorely pour,

That neither plate nor mail sustain'd the scour,

But riveld wreak like rotten wood aunder,

And fire did flash like lightning after thun-  
der;

and in her quarrel, to fight so long † till their

head-piece, bucklers be all broken, and swords

backt like so many saws, 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 bottom (no matter of what mixture) off

it comes. If she bid them they will go bare-  
foot to Jerusalem, to the great Chams Court,

† to the East Indies, to fetch her a bird to

wear in her hat: and with Drake and Can-  
dish sail round about the world for her sweet

sake, *adversus ventis*, serve twice seven years

as Jacob did for Rachel; do as much as

† Gesmundathe daughter of Tancredus Prince

of Salerno, did for Guisardus her true love,

eat his heart when he died; or as Artemisia

drank her husbands bones beaten to powder,

and so bury him in her self, and endure more

torments than Theseus or Paris. Et his coli-  
tur Venus magis quam thure, & victimis, with

such

323

r Ovid. 1. 10.  
met. Higi-  
nius 1. 18. 50

k Ariosto  
lib. 1. canto  
1. stoffi. 30

† Plut. dia  
al. amara

† Fairy  
Queen canto  
1. lib. 4.  
& canto. 30  
lib. 4.

† Death  
cassus per-  
tusa, insti  
instar Sero-  
ra excisus  
scutum,  
&c. Bar-  
tholus Ce-  
lestina.

† Lesbica  
sex cyathis,  
septem Ju-  
stina biba-  
tur.

† As Xan-  
thus for  
the love of  
Enrippe,  
Omne En-  
ropam per-  
gravit.

Partheni-  
us Erot.  
cap. 8.

† Servatius  
de Bacatio.



Or a pure Well full to the brims,  
That I might wash thy purer limbs:  
Or I'd be precious balm to noint,  
With choicest care each choicest joint;  
Or, if I might, I would be fain  
About thy neck thy happy chain.  
Or would it were my blessed hap  
To be the Lawn o're thy fair pap.  
Or would I were thy Shoo, to be  
Daily trod upon by thee.

O thrice happy man that shall enjoy her: as  
they that saw *Hero* in *Musens*, and \* *Salmacis*  
to *Hermaphroditus*,

\* Ovid.  
Met. lib. 4.  
† Xenophon  
Cyrop. lib. 5.

— Felices mater, &c. felix nutritrix.—  
*Sed longe cunctis, longæque beatior ille,  
Quem fructu sponsi & socii dignabere lecti.*

The same passion made her break out in the  
Comedy,

† Plautus  
de militi.  
† Lucian.

† *Neilla fortunata sunt qua cum illo cubant,*  
happy are his bed-fellows; and as she said of  
*Cyrus*, † *Beata que illi uxor futura esset,*  
blessed is that woman that shall be his wife,  
nay thrice happy she that shall enjoy him but a  
night,

† E. Græco  
Ruf.  
\* Petroni-  
us.

† *Una nox Jovis scepro equiparanda,*  
Such a nights lodging is worth *Jupiters* Scepter.  
\* *Qualis nox erit illa, dii, deaque,  
Quam mollis thorus?*

O what a blissful night would it be, how soft,  
how sweet a bed? She will adventure all her  
estate for such a night, for a *Nectarean*, a  
balsom kiss 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 Travel-  
ler, lamented to her self in this manner, \* O  
God, thou hast made this man whiter than the  
Sun, but me, mine husband, and all my chil-  
dren black; I would to God he were my hus-  
band, or that I had such a son; she fell a weep-  
ing, and so impatient for love at last, that (as  
*Potiphars* wife did by *Joseph*) she would have  
had him gone in with her, she sent away *Gazel-  
la*, *Tegeia*, *Galzerana* her waiting maids,  
loaded him with fair promises and gifts, and  
wooded him with all the Rhetorick she could,  
—extremum hoc misera damnum amanti.

u. Lod. Ver-  
tomanus  
na. ig. l. 2.  
c. 5. O Deus,  
hanc crea-  
sti sole car-  
didiorum,  
diverso me  
& coniugum  
meum &  
natos meos  
omnes ni-  
gricantes.  
etiam  
hi, &c.  
Hic *Gazel-  
la*, *Tegeia*,  
*Galzerana*  
& promissis  
ornavit, &  
donis, &c.

But when he gave not consent, she would have  
gone with him, and left all, to be his Page,  
his Servant, or his Lackey, *Certa sequi cha-  
rum corpus ut umbra solet*, so that she might  
enjoy him, threatening moreover, to kill her  
self, &c. Men will do as much and more for  
women, spend goods, lands, lives, fortunes;  
Kings will leave their Crowns, as King *John*  
for *Matilda* the Nun at *Dunmow*.

\* M. D.

\* But Kings in this yet privileged'd may be,  
I'll be a Monk, so I may live with thee.  
The very Gods will endure any shame (atque  
aliquis de diis non tristibus inquit, &c.) be a  
spectacle as *Mars* and *Venus* were to all the  
rest; so did *Lucians* *Mercury* wish, and per-  
adventure so doth thou. They will adventure  
their lives with alacrity.

† Hor.  
Ode 9. lib. 3.

— pro qua non metuum mori —

nay more, *pro qua non metuum bis thori*, I will  
dye twice, nay twenty times for her. If she die,  
there's no remedy; they must die with her,  
they cannot help it. A Lover in *Calpurnius*,  
wrote this on his darlings Tomb,

325

*Quincia obiit, sed non Quincia sola obiit;  
Quincia obiit, sed cum Quincia & ipse obiit;  
Rufus obiit, obit gratia, lusus obiit,  
Nec mea nunc anima in pectore, at in tū-  
mulo est.*

*Quincia* my dear is dead, but not alone,  
For I am dead, and with her I am gone:  
Sweet smiles, mirth, graces, all with her do  
rest,

And my soul too, for 'tis not in my breast.  
How many doting Lovers upon the like occa-  
sion might say the same? But these are toys  
in respect, they will hazard their very souls  
for their Mistress sake. Atque aliquis inter ja-  
venes miratus est, & verbum dixit,

*Non ego in celo cuperem Deus esse,  
Nostram uxorem habens domi Hero.*

One said, To Heaven would I not  
desire at all to go,

If that at mine own house I had  
such a fine Wife as *Hero*.

*Venus* forsook Heaven for *Adonis* sake —  
† *celo praefertur Adonis*. Old *Janivere* in † *Ovid*  
*Chaucer* thought when he had his fair *May*, *Met. 101*  
he should never go to Heaven, he should live  
so merrily here on earth; had I such a Mistress,  
he protests,

† *Cælum diis ego non suum inviderem,  
Sed sortem mihi dii meam inviderent.*

† *Bacchanus*  
*Hindocastus*

I would not envy their prosperity,  
The Gods should envy my felicity.

Another as earnestly desires to behold his  
sweet-heart, he will adventure and leave all  
this, and more than this to see her alone:

\* *Omnia qua patior mala si pensare velit fors, \* Petrarca*  
*Una aliqua nobis prosperitate, dii*

*Hoc precor, ut faciant, faciant me cernere  
coram,*

*Cor mihi captivum que tenet hocce, deam.*  
If all my mischiefs were recompenced,  
And God would give me what I requested,  
I would my mistress presence only seek,  
Which doth mine heart in prison captive  
keep.

But who can reckon up the dotage, madness,  
servitude and blindness, the foolish phantasms  
and vanities of Lovers, their torments, wishes,  
idle attempts?

Yet for all this, amongst so many irksom,  
absurd, troublesome symptoms, inconveni-  
encies, phantastical fits and passions which are  
usually incident to such persons, there are some  
good and graceful qualities in Lovers, which  
this affection causeth. As it makes wise men  
fools, so many times it makes fools become  
wise; it makes base fellows become generous,  
cowards courageous, as *Cardan* notes out of  
*Plutarch*; covetous, liberal and magnificent; dastardly  
clowns, civil; cruel, gentle; wicked pro-  
phane persons, to become religious; slovens,  
neat; churls, merciful; and dumb dogs, elo-  
quent; your lazie drones, quick and nimble; quent s:

y *Cardan*.  
lib. 2. de  
sepe ex villi-  
bus genero-  
sus efficeret  
sola, ex ti-  
midis an-  
daces, ex  
avaris  
splendidos;  
ex agrestibus  
civiliter;  
ex crudeli-  
bus mansue-  
tos, ex im-  
pio religio-  
sos, ex savi-  
dus nitidi-  
dus atque  
cultos, ex  
duri mis-  
ericordes, ex  
moris elati-  
quos s:

Cec Feras

226

2. Anima  
hominis  
amoris  
capti-  
vitate  
fata sit  
bus & o-  
dibus:  
Pueri re-  
foant, &c.  
a Ovid.  
b In convi-  
vio, Amor  
Veneris  
Martem de-  
tinet, & for-  
tem facit;  
adulescen-  
tem maxime  
erubescere  
cernimus  
quam an-  
trix em-  
tate quid  
committen-  
tem offen-  
dit.  
\* Plutarch.  
Amor.  
dial.  
c Siquo fa-  
cto fieri ci-  
vitas aut  
exercitus  
posset par-  
tem ex his  
qui amant,  
partem ex  
his, &c.  
† Angria-  
nus.

*Feras mentes domat cupido*, that fierce, cruel and rude Cyclops Polyphemus sighed, and shed many a salt tear 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 soul of a man in love is full of perfumes and sweet odours, and all manner of pleasing tones and tunes, in so much that it is hard to say (as he adds) whether love do mortal men more harm than good. It adds spirits, and makes them otherwise soft and silly, generous and courageous, \* *Andacem faciebat amor.* *Ariadne's* love made *Theseus* so adventurous, and *Medea's* beauty *Jason* so victorious; expectorator amor timorem, *Plato* is of opinion that the love of *Venus* made *Mars* so valorous. A young man will be much abashed to commit any foul offence that shall come to the hearing or sight of his Mistress. As \* he that desired of his enemy now dying, to lay him with his face upward, *ne amicus videret eum à tergo vulneratum*, lest his Sweet-heart should say he was a coward. And if it were 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 detain them from doing amiss, emulation incite them to do that which is good and honest, and a few of them would overcome a great company of others. There is no man so pusillanimous, so very a dastard, whom love would not incense, make of a divine temper, and an heroic spirit. As he said in like case, † *Torruat cæli moles, non terreor, &c.* Nothing can terrifie, nothing can dismay them. But as *Sir Blandimor* and *Paridel*, those two brave Fairy Knights, fought for the love of fair *Flo- rimel* in presence—

\* Fairy Q.  
lib. 4.  
Cant. 2.

\* And drawing both their swords with rage  
anew,  
Like two mad Mastives each other slew,  
And shiel's did share, and males did rash, and  
helms did hew:  
So furiously each other did assail,  
As if their souls at once they would have rent,  
Out of their breasts, that streams of blood  
did trail  
Adown 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 mortal was their malice and so sore,  
That both resolv'd (than yield) to die be-  
fore.

† *Argiv.*  
*proph.*  
Cant. 6.

Every base Swain in love will dare to do as much for his dear Mistress sake. He will fight and fetch † *Argivum Clypeum*, that famous buckler of *Argos*, to do her service, adventure at all, undertake any enterprise. And as *Serranus* the Spaniard then Governour of *Sluce*, made answer to *Marquess Spinola*, if the enemy brought 50000 devils against him he would keep it. The nine Worthies, *Oli-*

ver and *Rowland*, and forty dozen of Peers are all in him, he is all meute, armour of proof, more than a man, and in this case improved beyond himself. For as \* *Agatho* contends, a true Lover is wise, just, temperate and valiant. † *I doubt not therefore, but if a man had such an Army of Lovers* (as *Castilio* supposed) he might soon conquer all the world, except by chance he met with such another Army of *Inamorato's* to oppose it. \* For so perhaps they might fight as that fatal Dog, and fatal Hare in the Heavens, course one another round, and never make an end. *Castilio* thinks *Ferdinand* King of Spain would never have conquered *Granado*, had not *Queen Isibell* and her Ladies been present at the siege; † *It cannot be expressed what courage the Spanish Knights took, when the Ladies were present, a few Spaniards overcame a multitude of Moors.* They will undergo any danger whatsoever, as *Sir 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 die for their friends, and in their Mistress quarrel. 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* himself, *Sir Lancelot* or *Sir Tristram*, *Caesar*, or *Alexander* shall not be more resolute or go beyond them.

Not courage only doth Love add, but as I said, subtilty, wit and many pretty devices,

\* *Namque dolos inspirat amor, fraudesque ministrat,*

\* *Jupiter* in love with *Leda*, and not knowing how to compass his desire, turn'd himself into a Swan, and got *Venus* to pursue him in the likeness of an Eagle, which she doing, for shelter he fled to *Leda's* lap, & in ejus gremio se collocavit, *Leda* embraced him, and so fell fast asleep, sed dormientem *Jupiter* compressit, by which means *Jupiter* had his will. Infinite such tricks can Love devise, such fine feats in abundance, with wisdom and wariness,

— \* *Quis fallere possit amantem,*

\* *Virg.*

All manner of civility, decency, complement and good behaviour, plus solis & leporis, polite graces, and merry conceits. *Boccace* hath a pleasant tale to this purpose, which he borrowed from the Greeks, and which *Beroaldus* hath turned into Latine. *Bebelius* in verse, of *Cymon* and *Iphigenia*. This *Cymon* was a fool, a proper man of person, and the Governour of *Cyprus* son, but a very Ass, in so much that his Father being ashamed of him, sent him to a Farm-house he had in the Country to be brought up. Where by chance, as his manner was, walking alone, he espied a gallant young Gentlewoman named *Iphigenia*, a Burgomasters daughter of *Cyprus* with her maid, by a brook-side in a little thicket, fast asleep in her smock, where she had newly bathed herself: When *Cymon* saw her, he stood leaning on his staffe, gazing on her immovable, and

\* *Plat.*  
*Conviv.*  
d Lib. 3.  
de *Aulicu.*  
Non dubit  
quin in gal  
talem exer-  
citu habere-  
ret, totius  
orbis statim  
victor esset,  
nisi forte  
cum aliquo  
exercitu  
conflicten-  
dam esset in  
quo omnes  
amatores  
essent.  
e *Higinus*  
de *Cant.* &  
Lepore co-  
llecti, & De-  
cimatores.  
f *Vix dici*  
posset quan-  
tam inde  
audaciam  
assumerent  
Hispani, in-  
de pauci in-  
fuitas  
Maurorum  
copias supe-  
rarent.  
† Lib. 5. de  
legibus.  
\* *Spencers*  
Fairy Q.  
3. book,  
cant. 8.  
\* *Hyginus*  
l. 2.  
\* *Aratus*  
in *phantom.*

g *Hæc ubi*  
constitutus  
est *Cymon*,  
baculo in-  
nixus, im-  
mobilis st-  
etit, & mi-  
rabundus,  
&c.

in

in a maze: at last he fell so far in love with the glorious object, that he began to rouse himself up, to bethink what he was, would needs follow her to the City, and for her sake began to be civil, to learn to sing and dance, to play on Instruments, and got all those Gentlemen-like qualities and complements in a short space, which his friends were most glad of. In brief, he became from an Idiot and a clown, to be one of the most compleat Gentlemen in Cyprus, did many valorous exploits, and all for the love of Mistress 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 antequam amor,* they will follow the fashion, begin to trick 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 self, against her sweet-heart comes. A Painters shop, a flowry meadow, no so gracious aspect in Natures store-house, as a young maid, *nubilis puella,* a Novitisa or Venetian Bride, that looks for an husband, or a youngman that is her suitor; composed looks, composed gate, cloaths, gestures, actions, all composed; all the graces, elegancies in the world are in her face. Their best robes, ribbons, chains, Jewels, Lawns, Linnens, Laces, Spangles, must come on, <sup>h</sup> *Præter quam res patitur student elegantia,* they are beyond all measure coy, nice, and too curious on a sudden: 'Tis all their study, all their business, how to wear their cloaths neat, to be polite and terse, and to set out themselves. No sooner doth a young man see his sweet-heart coming, but he smugs up himself, pulls up his Cloak now fallen about his shoulders, ties his garters, points, sets his band, cuffs, slicks his hair, twines his beard, &c. When Mercury was to come before his Mistress,

† Ovid. Met. 2.

—† *Chlamydemque ut pendat aptè Collocat, ut limbus totumque appareat aurum.* He puts his cloak in order, that the lace, And hem, and gold-work all might have his grace.

*Salma* is would not be seen of *Hermaphroditus*, till she had spruced up her self first.

† Ovid. Met. 4.

† *Nec tamen ante adiit, etsi properabat adire, Quam se composuit, quam circumspexit amicum,*

*Et sinxit vultum, & meruit formosa videri.* Nor did she come, although 'twas her desire,

Till she compos'd her self, and trim'd her tire,

And set her looks to make him to admire.

*Venus* had so ordered the matter, that when her son \* *Aeneas* was to appear before Queen *Dido*, he was

\* Virg. 1.

*Os humerosque deo similis (namque ipsa decoram)*

*Casariem nato genitrix, lumenque juventa Purpureum & latos oculos afflarat honores.*

like a God, for she was the tire-woman her

self, to set him out with all natural and artificial impostures. As Mother *Mamma* did her son *Heliogabalus* new chosen Emperour, when he was to be seen of the people first. When the hirsute Cyclopical *Polyphemus* courted *Galatea*;

† *Jamque tibi forma, jamque est tibi cura placendi,* <sup>i Ovid. Met. 13.</sup>

*Jam rigidos pectus rastro Polypheme capillos, Jam libet hirsutam tibi falce recidere barbā, Et spectare feros in aqua & componere vultus,*

And then he did begin to prank himself, To pleat and comb his head, and beard to shave,

And look his face i'th' water as a glass, And to compose himself for to be brave.

He was upon a sudden now spruce and keen, as a new ground hatchet. He now began to have a good opinion of his own feature, and good parts, now to be a Gallant.

*Jam Galatea veni, nec munera despice nostra, Certe ego me novi, liquidaque in Imagine vidi*

*Nuper aque, placuitque mihi mea forma videnti.*

Come now my *Galatea*, scorn me not, Nor my poor presents; for but yesterday I saw my self i'th' water, and me thought Full fair I was, then scorn me not I say.

† *Non sum adeo informis, nuper me in listore vidi,* <sup>† Virg. Egl. 2.</sup>

*Cum placidum ventis flaret mare —*

'Tis the common humour of all Suitors to trick up themselves, to be prodigal in apparel, *purè lotus*, neat, comb'd and curl'd, with powdred hairs, *comptus & calamistratus*, with a long love-lock, a flower in his ear, perfumed gloves, rings, scarfs, feathers, points, &c. as if he were a Prince *Ganymede*, with every day new suits, as the fashion varies; going as if he trod upon eggs, and as *Heinsius* writ to *Primierus*,

<sup>k</sup> *If once he be besotted on a wench, he must ly awake a nights, renounce his book, sigh and lament, now and then weep for his hard hap, and mark above all things what Hats, Bands, Doublets, Breeches, are in fashion, how to cut dum, sepe his Beard, and wear his lock, to turn up his gemmandum, Muscato's, and curl his head, prune his pick-itivauit, or if he wear it abroad, that the East side be correspondent to the West: he may be scoffed at otherwise, as *Julian* that Apostate Emperour was for wearing a long hirsute goat-ish beard, fit to make ropes with, as in his*

*Mysopogone*, or that Apologetical oration he made at *Antioch* to excuse himself, he doth ironically confess, it hindered his kissing, *nam non licuit inde pura puris, eoque suavioribus labra labris adungere,* but he did not much esteem it, as it seems by the sequel, *de accipiendis dandisque osculis non labora,* yet (to follow mine Author) it may much concern a young lover, he must be more respectful in this behalf, he must be in league with an excellent Taylor, Barber,

† *Tonsorem puerum sed arte talem, Qualis nec *Thalamus* fuit *Neronis*;* <sup>† Mart. Epig. 5.</sup>

328

have neat shoe-ties, points, garters, speak in Print, walk in Print, eat and drink in Print, and that which is all in all, he must be mad in Print.

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

1 Chil. 4.  
coet. 5.  
pro. 16.

† Martia-  
nus Ca-  
pella lib. 1.  
de nupt.  
philol.

Jam illum

sentio a-

more ten-

ri, ejusque

studio pla-

tes habere

comparatas

in famula-

tio disci-

plinias, &c.

in Lib. 3.

de aulico.

Quis cho-

rus infa-

darat, nisi

feminarum

causa?

quis musice

tantam na-

varet opti-

nam nisi

quid illius

dolcedine

permulcere

speret?

quis tot

carmina

componeret,

nisi ut indi-

castus

suos in mu-

lieres ex-

plicaret?

in Cratorem

nectaris

coartat

saltans

apud Deos,

qui in ter-

ram ca-

dens, rosam

prins al-

bam robore

infectis.

o Puellas

choreantes

circa juve-

nilem Cu-

pulinis sta-

tuam flect.

Philolrat.

imag. lib. 3.

de statu.

Exerciti-

um amoris

apertissimum.

† Lib. 6.

Met.

† Erasmus hath it, *Musica docet amor & Poësin*, Love will make them Musicians, and to compose ditties, Madrigals, Elegies, Love Sonnets, and sing them to several pretty tunes, to get all good qualities may be had. † Jupiter perceived Mercury to be in love with Philologia, because he learned languages, polite speech, (for Sualda her self was Venus daughter, as some write) Arts and Sciences, quod virgini placeret, all to ingratiate himself, and please his Mistress. 'Tis their chiefest study to sing, dance; and without question, so many Gentlemen and Gentlewomen would not be so well qualified in this kind, if love did not incite them. <sup>m</sup> Who, saith Castilio, would learn to play, or give his mind to Musick, learn to dance, or make so many rimes, Love-songs, as most do, but for womens sake, because they hope by that means to purchase their good wills, and win their favour? We see this daily verified in our young women and wives, they that being maids took so much pains to sing, play, and dance, with such cost and charge to their parents, to get those graceful qualities, now being married will scarce touch an instrument, they care not for it. *Constantine agricult. lib. 11. cap. 18.* makes Cupid himself to be a great dancer, by the same token as he was capering amongst the Gods, <sup>n</sup> he flung down a bowl of Nectar, which distilling upon the white Rose, ever since made it red: and Callistratus by the help of Dedalus, about Cupids Statue made a many of young wenches still a dancing, to signifie be-like that Cupid was much affected with it, as without all doubt he was. For at his and Psyche wedding, the Gods being present to grace the feast, Ganymede fill'd Nectar in abundance (as † Apuleius describes it) Vulcan was the Cook, the Hours made all fine with Roses and flowers, Apollo plaid on the harp, the Muses sang to it, sed suavi Musica superingressa Venus saltavit, but his mother Venus danced to his and their sweet content. Witty † Lucian in that Pathetical Love passage, or pleasant description of Jupiters stealing of Europa, and swimming from Phœnicia to Crete, makes the Sea calm, the winds 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-nymphs half naked, keeping time on Dolphins backs, and singing Hymenæus, Cupid nimble tripping on the top of the waters, and Venus her self coming after in a shell, strawing Roses and flowers on their heads. Praxitiles in all his pictures of love, seigns Cupid ever smiling, and looking upon

dancers; and in Saint Marks Garden in Rome (whose work I know not) one of the most delicious pieces, is a many of † Satyrs dancing about a wench asleep. So that dancing still is as it were a necessary appendix to love matters. Young lasses are never better pleased, than when as upon an Holiday after Even-song, they may meet their sweet-hearts, and dance about a May-pole, or in a Town-green under a shady Elm. Nothing so familiar in † France, as for Citizens wives and maids to dance a Fr. round in the streets, and often too for want of better instruments, to make good Musick of their own voices, and dance after it. Yea many times this love will make old men and women that have more toes than teeth dance,

—John come kiss me now, mask and mum; for Comus and Hymen love masks, and all such merriments above measure, will allow men to put on womens apparel in some cases, and promiscuously to dance, young and old, rich and poor, generous and base, of all sorts. *Paulus Jovius taxeth Augustine Niphon the Philosopher, & For that being an old man, and a publick 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 gowty fellow, yet would dance after Fiddlers. Many laughed him to scorn for it, but this omnipotent love would have it so.*

† Hyacinthino bacillo  
Properans amor, me adegit  
Violenter ad sequendum.  
Love hasty with his purple staff did make  
Me follow, and the dance to undertake.

And 'tis no news this, no indecorum; for why? a good reason may be given of it. Cupid and Death met both in an Inn, and being merrily disposed, they did exchange some arrows from either quiver; ever since young men dye, and oftentimes old men dote.

—† Sic moritur Juvenis, sic moribundus amat.  
And who can then withstand it? If once we be in love, young or old, though our teeth shake in our heads, like virginal Jacks, or stand parallel asunder like the arches of a bridge, there is no remedy, we must dance Trenchmore for a need, over tables, chairs, and stools, &c. And princum prancum is a fine dance. *Plintarch, Sympos. 1. quest. 5.* doth in some sort excuse it, and telleth us more-over in what sense, *Musica docet amor, licet prins fuerit rudis*, how love makes them that had no skill before, learn to sing and dance; he concludes, 'tis only that power and prerogative love hath over us. <sup>q</sup> Love (as he holds) will make a silent man speak, a modest man most officious; dull, quick; slow, nimble; and that which is most to be admired, an hard, base, untractable churl, as fire doth iron in a Smiths forge, free, facile, gentle, and easie to be entreated. Nay 'twill make him prodigal in the other extrem, and give an † hundred pesterces for a nights lodging, as they did of old to Lais of Cerinth, or ducenta drachmarum millia pro unica nocte, as *Mundus to Panti-*

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lina,

lina, spend all his fortunes (as too many do in like case) to obtain his suit. For which cause many compare Love to wine, which makes men jovial and merry, frolick and sad, whine, sing, dance, and what not.

But above all the other Symptoms of Lovers, this is not lightly to be over-passed, that likely of what condition soever, if once they be in love, they turn to their abilitie, Rhimers, Ballad-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 we do statues with gold, that they may be remembered and admired of all.* Ancient men will dote in this kind sometimes as well as the rest; the heat of love will thaw their frozen affections, dissolve the ice of age, and so far inable them, though they be sixty years of age above the girdle, to be scarce thirty beneath. *Jovianus Pontanus* makes an old fool rhyme, and turn Poetaster to please his Mistress,

*Ne ringas Mariana, meos ne dispice canos,  
De sene nam juvenem Dia referre potes, &c.*

Sweet *Marian* do not mine age disdain,  
For thou canst make an old man young again.  
They will be still singing amorous songs and ditties (if young especially) and cannot abstain though it be when they go to, or should be at Church. We have a pretty story to this purpose in *Westmonasteriensis*, 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 maids, whilst the Priest was at Mass in the Church, were singing catches and love-songs in the Church-yard, he sent to them to make less noise, but they sung on still; and if you will, you shall have the very song it self.

*Equitabat homo per sylvam frondosam,  
Ducebatque secum Meswinden formosam,  
Quid stamus, cur non imus?*

A fellow rid by the green wood side,  
And fair *Meswinde* was his bride,

Why stand we so, and do not go?

This they sung, he chafed, till at length impatient as he was, he prayed to *S. Magnus*, patron of the Church, they might all three sing and dance till that time twelve month, and so they did, without meat and drink, wearisomness or giving over, till at years end they ceased singing, and were absolved by *Herebertus* Archbishop of *Colen*. They will in all places be doing thus, young folks especially, reading love stories, talking of this or that young man, such a fair maid, singing, telling or hearing lascivious tales, scurrile tunes, such objects are their sole delight, their continual meditation, and as *Gustavinius* adds, *Com. in 4. Sect. 27. Prob. Arist. ob feminis abundantiam crebra cogitationes, veneris frequens recordatio & pruriens voluptas, &c.* an earnest longing comes hence, *pruriens corpus, pruriens anima*, amorous conceits, tickling thoughts, sweet and pleasant hopes; hence it is, they can think, discourse willingly, or

329  
speak almost of no other subject. 'Tis their only desire, if it may be done by art, to see their husbands picture in a glass, they'll give any thing to know when they shall be married, how many husbands they shall have, by *Cromnyamantia*, a kind of Divination with

† onions laid on the Altar on Christmas Eve, or by fasting on *S. Annes* Eve or night, to know who shall be their first husband, or by *Amphitomantia*, by beans in a Cake, &c. to burn the same. This love is the cause of all good conceits, neatness, exornations, plays, elegancies, delights, pleasant expressions, sweet motions, and gestures, joys, comforts, exultancies, and all the sweetness of our life, † *qualis jam vita foret, aut quid jucundi sine aurea Venere?* † *Emoriar cum ista non amplius mihi cura fuerit*, let me live no longer than 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 unsavoury proceedings, † *Absit amor, surgunt tenebrae*, † *torpedo, veterum, pestis, &c.* All our feasts

almost, masques, mummings, banquets, merry meetings, weddings, pleasing songs, fine tunes, Poems, Love-stories, Plays, Comedies, At-

telans, Jigs, Fescenines, Elegies, Odes, &c. proceed hence. † *Danaus* the son of *Belus*, at his daughters wedding at *Argos*, instituted the first plays (some say) that ever were heard of. Symbols, Emblems, Impreses, de-

vices, if we shall believe *Jovius*, *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 *Sycionian*, was to take leave of her sweet-

heart now going to wars, ut, *desiderio ejus minus tabesceret*, to comfort her self in his absence, she took his picture with cole upon a wall, as the candle gave the shadow, which

her father admiring perfected afterwards, and it was the first picture by report that ever

was made. And long after, \* *Sycion* for a *Francus* painting, carving, statuary, musick, and Philo-

sophy was preferred before all the Cities in *Greece*. *Apollo* was the first inventor of *symbolum* Physick, Divination, Oracles; *Minerva* excogitated our weaving, *Vulcan* curious iron-work, *Mercury* letters, but who prompted all this into their heads? Love, *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*, *Phagi-* us sons, for the singular worth of it, consecrated to *Apollo* at *Delphos*, but *Pharyllus* the Tyrant stole it away, and presented it to *Aristons* wife, on whom he miserably doted (*Parthemius* tells the story out of *Phylarchus*) but why did *Vulcan* make this excellent Onche? to give *Hermione* *Cadmus* wife, whom he dearly loved. All our Tilts and Turnaments, Orders of the Garter, Golden Fleece, &c.

*Nobilis ad*

† *Iphigenia* volunt suam amaram pulchritudinem pracones ac testes esse, eas laudibus, & cantilenis & versibus exornare, ut auro statuas, ut memorentur, & ab omnibus adquirentur.  
† *Tom. 2. Ant. Dialogo.*

† *Florus* hist. fol. 298.

\* *Per totum annum cantabant, pluvia super illos non cecidit; non frigens, non calor, non sitis, nec lassitudo illos affecit, &c.*

† *Hic est non novina inscribuntur de quibus querant.*  
† *Hic munditiam ornatum, leporem, delicias, ludos, elegantiam, omnem denique vitam suavitatem debemus.*  
† *Hyginus* cap. 272.  
† *E Gracoli*  
† *Angustia*

† *Lib. 4. tit. 11. de priv. in liti.*

\* *Plin. lib. 35. cap. 12. Gervilius l. 6. de script. Graecis.*  
† *Francus* l. 3. de *Symbolis* qui priusquam *symbolum* invenit voluit *aliam rationem* *hac ratione* *in plica* *tum ani-* *mum evol-* *vere, tam-* *que vel da-* *mit e vel* *alio intus* *capibus* *ad daret*

330

*Nobilitas sub amore jacet*—

owe their beginnings to love, and many of our histories. By this means, saith Jovius, they would express their loving minds to their Mistresses, and to the beholders. 'Tis the sole subject almost of Poetry, all our invention tends to it, all our songs, whatever 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, *Anthony Diogenes* the most ancient, whose Epitome we find in *Photius Bibliotheca*, *Longus Sophista*, *Eustathius*, *Achilles Tatius*, *Aristanetus*, *Heliodorus*, *Plato*, *Plutarch*, *Lucian*, *Parthenius*, *Theodorus*, *Prodrornus*, *Ovid*, *Catullus*, *Tibullus*, &c. Our new *Aristoteles*, *Boyards*, Authors of *Arcadia*, *Urania*, *Fairy Queen*, &c. *Marullus*, *Leotichius*, *Angerianus*, *Siroza*, *Secundus*, *Capellanus*, &c. with the rest of those facete modern Poets, have written in this kind, are but as so many Symptoms of Love. Their whole books are a *Synopsis* or breviary of Love, the portuous of Love, Legends of Lovers lives and deaths, and of their memorable adventures. Nay more, quod leguntur, quod laudantur amori debent, as *Nevisanus* the Lawyer holds, there never was any excellent Poet, that invented good fables, or made laudable verses, which was not in love himself; had he not taken a quill from *Cupid's* wings, he could never have written so amorously as he did.

\* Lib. 4.  
cap. 102.  
filiae nup-  
tialis. po-  
ta non in-  
venit  
fabulas,  
aut versus  
laudatos  
faciens,  
nisi qui ab  
amore  
faciens ex-  
citati.  
y Matial.  
1 p. 73.  
lib. 9.

\* Cynthia te vatem fecit lascive Propertii,  
Ingenium Galli pulchra Lychoris habet.  
Fama est arguti Nemesis formosa Tibulli,  
Lesbia dulcavit doctae Catulle tibi.  
Non me Pelignus, nec spernet Mantua vatem,  
Si qua Corinna mihi, si quis Alexis erit.  
Wanton Propertius, and witty Gallus,  
Subtile Tibullus, and learned Catullus,  
It was Cynthia, Lesbia, Lychoris,  
That made you Poets all; and if Alexis,  
Or Corinna chance my Paramour to be,  
Virgil and Ovid shall not despise me.  
\* Non me carminibus vincet nec Thracens  
Orpheus,  
Nec Linus.

\* Virg.  
Eglog. 4.

*Petrarch's Laura* made him so famous, *Astrophels Stella*, and *Jovianus Pontanus* Mistress was the cause of his *Roses*, *Violets*, *Lillies*, *Neguitia*, *blanditia*, *joci*, *decor*, *Nardus*, *Ver*, *Corolla*, *Thus*, *Mars*, *Pallas*, *Venus*, *Charis*, *Crocum*, *Laurus*, *Unguentum*, *Costum*, *Lachryma*, *Myrrha*, *Muse*, &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 Mistress. The very rusticks and hog-rubbers, *Menalcas* and *Corydon*, qui sument de stercore equino, those fulsome knaves, if once they taste of this Love liquor, are inspired in an instant. Instead of those accurate Emblems, curious Impreses, gaudy Masques, Tilts, Turnaments, &c. they have their Wakes, Whifon-ales, Shepherds feasts, meetings on Holy dayes,

Country Dances, Roundelayers, writing their names on † trees, true lovers knots, pretty gifts.

With tokens, hearts divided, and half rings,  
Shepherds in their Loves are as coy as Kings.

† Tenoris  
arboribus  
amicarum  
nomina in-  
scribentes  
ut simul  
crescant.  
Hed.

Choosing Lords, Ladies, Kings, Queens, and Valentines, &c. they go by couples, *Corydons Phillis*, *Nysa* and *Mopsus*, With dainty *Doufivel* and *Sir Tophus*.

Instead of Odes, Epigrams, and Elegies, &c. they have their Ballads, Country tunes, O the Broom, the bonny bonny Broom, Ditties and Songs, Bess a Bell she doth excel, — they must write likewise and indite all in rhyme.

Thou Honey-suckle of the Hathorne hedge,  
Vouchsafe in Cupids cup my heart to pledge;  
My hearts dear blood, sweet Cis is thy Ca-  
rouse,  
Worth all the Ale in Gammer Gubbins  
house.

I say no more, affairs call me away,  
My Fathers horse for provender doth stay.  
Be thou the Lady Cressetlight to me,  
Sir Trolly Lolly will I prove to thee.

S.R. 1600.

Written in haste, farewell my Cowslip sweet,  
Pray let's on Sunday at the Ale-house meet.

Your most grim *Stoicks*, and severe *Philosophers* will melt away with this passion, and if *Athenaus* bely them not, *Aristippus*, *Apollidorus*, *Antiphanes*, &c. have made Love Songs and Commentaries of their Mistresses praises.

y Lib. 13.  
cap. Dis-  
nosophist.  
a See Pa-  
trian, 1 p. 33.  
de sua  
Margareta  
Brodaldus,  
&c.  
b Hex.  
Steph. apol.  
pro Herod.  
† Tully  
orat. 5.  
Ver.  
c Eph. 5.  
d Matt. 11.  
47.

\* Orators write Epistles, Princes give Titles, Honours, what not? *Xerxes* gave to *Themistocles Lampachus* to find 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 prebeat, hæc in collum; hæc in crines*, one whole City served to dress her hair, another her neck, a third her hood. *Assuerus* would have given *Esther* half his Empire, and *Herod* bid *Herodias* ask what she would, she should have it. *Caligula* gave an hundred thousand sesterces to his Curtizan at first word to buy her pins, and yet when he was solicited by the Senate, to bestow something to repair the decayed walls of Rome for the Common-wealths good, he would give but six thousand sesterces at most. \* *Dionysius* that *Sicilian Tyrant* rejected all his Privy Councillors, and was so besotted on *Mirrha* his Favorite and Mistress, that he would bestow no Office, or in the most weightiest business of the Kingdom do ought without her especial advice, prefer, depose, send, entertain no man, though worthy and well deserving, but by her consent; and he again whom she commended, howsoever unfit, unworthy, was as highly approved. Kings and Emperours instead of Poems, build Cities; *Adrian* built *Antinoia* in *Egypt*, besides Constellations, Temples, Altars, Statues, Images, &c. in the honour of his *Antinous*. *Alexander* bestowed infinite summs to set out his *Hephestion* to all eternity. \* So-  
crates

y Lib. 13.  
cap. Dis-  
nosophist.  
a See Pa-  
trian, 1 p. 33.  
de sua  
Margareta  
Brodaldus,  
&c.  
b Hex.  
Steph. apol.  
pro Herod.  
† Tully  
orat. 5.  
Ver.  
c Eph. 5.  
d Matt. 11.  
47.  
\* Gravissi-  
mis regni  
negotiiis  
nihil fuit  
amassæ sue  
consensu fi-  
cit, omnes-  
que affli-  
ctus suas  
scortillo  
communi-  
cavit, &c.  
Nich. Bullus  
discurs. 25.  
de amat.

c Amoris  
famulus  
omnem si-  
entiam dis-  
stetur,  
amandi  
tamen se  
scientissi-  
mum dolo-  
rem ag-  
noscit.

crates professeth himself loves servant, ignorant in all Arts, and Sciences, a Doctor alone in love matters, & *quum alienarum rerum omnium scientiam difficeretur*, saith *† Maximus Tyrius* his sectator, *huius negotii professor*, &c. and this he spake openly, at home and abroad, at publick feasts, in the Academy, in *Pyrao*, *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 Symptoms, 'tis a bottomless pit. Love is subject to no dimensions; not to be surveyed by any art or engine: and besides I am of *† Hedus* mind, no man can discourse of love matters, or judge of them aright, that hath not made tryal in his own person, or as *Aeneas Sylvius* † adds, *hath not a little doted, been mad or love-sick himself*. I confess 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 inexperienced in this subject, *non sum praeceptor amandi*, and what I say, is meely reading; *ex aliorum forsitan ineptiis*, by mine own observation, and others relation.

## MEMB. 5.

## SUBSECT. 1.

## Prognosticks of Love-Melancholy.

What Fires, Torments, Cares, Jealousies, Suspitions, Fears, Grievs, Anxieties, accompany such as are in love, I have sufficiently said: the next question is, what will be the event of such mileries, what they foretell. Some are of opinion that this love cannot be cured, *Nullis amor est medicabilis herbis*, it accompanies them to the last,

*Idem amor exitio est pecori pecorisque magistro*,

and is so continuat, that by no perswasion almost it may be relieved. *† Bid me not love!* said *Eurialus*, bid the Mountains come down into the Plains, bid the Rivers run back to their fountains; I can as soon leave to love, as the Sun leave his course;

*† Et prius agnoribus pisces, & montibus umbræ,*

*Et volucres deerunt sylvis, & marmura ventis,*

*Quam mihi discedent formosæ Amaryllidis ignes.*

First Seas shall want their Fish; the mountains shade,

Woods singing Birds, the winds murmur shall fade,

Than my fair *Amaryllis* love allay'd.

Bid me not love, bid a deaf man hear, a blind man see, a dumb speak, lame run, counsell can do no good, a sick man cannot relish: No Physick can ease me.

*Non prosunt domino quæ prosunt omnibus artibus.*

As *Apollo* confessed, and *Jupiter* himself could not be cured.

*† Omnes humanos curat medicina dolores,*

*Solus amor morbi non habet artificem.*

Physick can soon cure every disease,

*† Excepting love, that can it not appease.*

But whether Love may be cured or no, and by what means, shall be explained in his place; in the mean time, if it take his course, and be not otherwise eased or amended, it breaks out into outrageous often and prodigious events. *Amor & Liber violenti dii sunt*, as *† Tatius* observes, & *consequè animum incendunt, ut pudoris oblivisci cogant*, Love and *Bacchus* are so violent Gods, so furiously rage in our minds, that they make us forget all honesty, shame and common civility. For such men ordinarily as are thoroughly possessed with this humour, become *insensati & insani*, for it is *† amor insanus*, as the Poet calls it, beside themselves, and as I have proved, no better than beasts, irrational, stupid, head-strong, void of fear of God or men, they frequently forswear themselves, spend, steal, commit incests, rapes, adulteries, murders, depopulate Towns, Cities, Countreys, to satissie their lust.

*† A Devil 'tis, and mischief such doth work,*

*As never yet did Pagan, Jew, or Turk.*

The wars of *Troy* may be a sufficient witness; and as *Appian lib. 5. hist.* saith of *Anthony* and *Cleopatra*, *8 Their Love brought themselves, and all Egypt into extreame and miserable calamities*, the end of her is as bitter as wormwood, and as sharp as a two-edged sword. *Prov. 5. 4, 5. Her feet go down to death, her steps lead on to Hell. She is more bitter than death (Ecclesi. 7. 28.) and the sinner shall be taken by her.*

*† Qui in amore precipitavit, pejus perit, quam qui saxo salit.* *† He that runs headlong from the top of a rock, is not in so bad a case, as he that falls into this gulf of love.* For hence, saith *† Platina*, comes Repentance, Dotage, they lose themselves, their wits, and make shipwrack of their fortunes altogether: Madness, to make away themselves and others, violent death. *Prognosticatio est talis*, saith *Gordonius*, *† si non succurratur iis, aut in maniam cadunt, aut moriuntur*, the prognostication is, they will either run mad, or dye.

For if this passion continue, saith *† Elian* *Montanus*, it makes the blood hot, thick and black; and if the inflammation get into the brain, with continual meditation and waking, it so dyes it up, that madness follows, or else they make away themselves,

*† O Coridon, Coridon, quæ te dementia cepit?*

Now as *Arnoldus* adds, it will speedily work these effects, if it be not presently helped; *† They will pine away, run mad, and dye upon a sudden; Facile incidunt in maniam*, saith

*† latus insaniam parat, vigilia & crebro desiderio exarscens.* *† Virg. Egl. 2. n insani sunt aut sibi ipsis desperantes mortem afferunt. Languentes cito mortem aut maniam patiuntur.*

Valeant,

332

Calce-  
demon

Valeſcunt quickly mad, *nifi ſuccurratur*, if good order be not taken,

† Eben triſte jugum quiſquis amoris habet,  
Is prius ac norit ſe periſſe perit.

Oh heavy yoke of love, which who ſo bears,

Is quite undone, and that at unawares.

So ſhe confeſſed of her ſelf in the Poet.

—P *Infaniam priuſquam quis ſentiat,  
Vix pili intervallo à furore abſum.*

I ſhall be mad before it be perceived.

An hair breadth off ſcarce am I now diſtracted.

As mad as Orlando for his Angelica, or Hercules for his Hylas,

At ille rnebat quò pedes ducebant, furibundus,

Nam illi ſeuus Deus intus jecur laniabat,  
He went he car'd not whither, mad he was,

The cruel God ſo tortur'd him, alas.

At the ſight of Hero I cannot tell how many ran mad,

q Moſam.

q *Alius vulnus celans inſanit pulchritudine puella.*

And whiſt he doth conceal his grief,  
Madneſs comes on him like a thief.

Go to Bedlam for examples. It is ſo well known in every Village, how many have either dyed for love, or voluntarily made away themſelves, that I need not much labour to prove it; *Nec modus aut requies niſi mors reperitur amoris*: Death is the common Cataſtrophe to ſuch perſons.

† *Mori mihi contingat, non enim alia  
Liberatio ab arumnis fuerit ullo pacto iſtis.*

Would I were dead, for nought God knows,  
But death can rid me of theſe woes.

As ſoon as Eurialus departed from Senes, Lucetta his Paramour never looked up, no jeſts could exhilarate her ſad mind, no joyes comfort her wounded and diſtreſſed ſoul, but a little after ſhe fell ſick and dyed. But this is a gentle end, a natural death, ſuch perſons commonly make away themſelves.

—*proprioque in ſanguine letus,*

Indignantem animam vacuas effudit in  
auras;

ſo did Dido;

Sed moriamur ait, ſic ſic iuvat ire per umbras;

Piramus and Thyſbe, Medea, † Coreſus and Callyrhoë, \* Theagiſtes the Philoſopher and many Myriades beſides, and ſo will ever do,

—† & mihi fortis

Eſt manus, eſt & amor, dabit hic in vulnera vires,

Who ever heard a ſtory of more woe,  
Than that of Juliet and her Romeo?

Read Parthenium in Eroticis and Plutarch's amatorias narrationes or loves ſtories, all tending almoſt to this purpoſe. Valleriola lib. 2. obſerv. 7. hath a lamentable narration of a Merchant his patient, that raving through impatience of love, had he not been watched, would every while have offered violence to himſelf. Amatus Luſitanus cent. 3. car. 56. hath ſuch another ſtory, and Felix Plater.

med. obſerv. lib. 1. a third of a young Gentleman that ſtudied Phyſick, and for the love of a Doctors daughter, having no hope to compaſs his deſire, poiſoned himſelf, An. 1615. A Barber in Franckfort, becauſe his Wench was betrothed to another, cut his own throat. At Neoburge the ſame year a young man, becauſe he could not get her Parents conſent, killed his ſweet-heart, and afterward himſelf, deſiring this of the Magiſtrate, as he gave up the Gholt, that they might be buried in one grave,

Quodque rogis ſupereſt unâ requieſcat in urnâ,

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 ſouls wander about \* Campos lugentes in the Elyſian fields,

—quos durus amor crudeliſtabe peredit,  
in a myrtle grove

—& myrtea circum

Sylva tegit: cura non ipſa in morte relinquant.

You have not yet heard the worſt, they do not offer violence to themſelves only in this rage of luſt but unto others, their neareſt and deareſt friends. † Cataline killed his only ſon, miſit- que ad orci pallida, letibi obnubila, obſita renebris loca, for the love of Aurelia Oreſtilla, quid ejus nuptias vivo filio recuſaret. \* Laodice the ſiſter of Mitridates, poiſoned her huſband, to give content to a baſe fellow whom ſhe loved. † Alexander to pleaſe Thais a Concubine of his, ſet Perſepolis on fire. \* Nereus wife, a widow and Lady of Athens, for the love of a Venetian Gentleman, be rayed the City; and he for her ſake, murdered his wife, the daughter of a Noble man in Venice. b Conſtantine Deſpota, made away Catharine his wife, turned his ſon Michael and his other children out of doors, for the love of a baſe Scriveners daughter in Theſſalonica, with whoſe beauty he was enamoured. c Leucophria betrayed the City where ſhe dwelt, for her ſweet-hearts ſake, that was in the enemies Camp. d Pithidice the Govenours daughter of Methinia for the love of Achilles, betrayed the whole Iſland to him, her fathers enemy. e Diognetus did as much in the City where he dwelt, for the love of Polycrita, Medea for the love of Jaſon, ſhe taught him how to tame the fire-breathing, braſſe-footed Bolls, and kill the mighty Dragon that kept the golden fleece, and tore her little brother Abſyrtus in pieces, that her father Etheus might have ſomething to detain him, while ſhe ran away with her beloved Jaſon, &c.

Such Acts and Scenes hath this Tragedy of love.

amore capta civitatem prodidit. e idem. cap. 9.

MEMB.

## MEMB. 6.

## SUBSECT. 1.

Cure of Love-Melancholy, by Labour, Diet, Physick, Fasting, &c.

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, superasque evadere ad auras,

Hic labor, hoc opus est.

It is an easie passage down 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 down seven compendious waies how this malady may be eased, altered and expelled. *Savonarola* 9. principal observations, *Jason Pratensis* prescribes eight rules besides Physick, how this passion may be tamed, *Laurentius* 2. main precepts, *Arnoldus*, *Valleriola*, *Montaltus*, *Hildegheim*, *Langius*, and others inform us otherwaies, and yet all tending to the same purpose. Thy summ of which I will briefly Epitomize, (for I light my Candle from their Torches,) and enlarge again upon occasion, as shall seem best to me, and that after mine own method. The first rule to be observed in this stubborn and unbridled passion, is exercise and diet. It is an old and well known sentence, *Sine Cerere & Baccho friget Venus*; As an idle sedentary life, liberal feeding, are great causes of it, so the opposite, labour, slender and sparing diet, with continual business, are the best and most ordinary means to prevent it.

Otia si tollas, periëre Cupidinis artes,  
Contemptæque jacent, & sine luce faces.

Take idleness away, and put to flight  
Are Cupids Arts, his Torches give no light.

*Minerva*, *Diana*, *Vesta*, and the nine *Muses* were not enamoured at all, because they never were idle.

\* Frustra blanditiæ appulisti ad has,  
Frustra nequitia venisti ad has,  
Frustra delitæ obfidebitis has,  
Frustra has illecebre, & procacitates,  
Et suspiria, & oscula, & susurri,  
Et quisquis male sana corda amantum  
Blandis ebria fascinat venenis.

In vain are all your flatteries,  
In vain are all your knaveries,  
Delights, deceipts, procacities,  
Sighs, kisses, and conspiracies,  
And what e're is done by Art,  
To bewitch a Lovers heart.

'Tis in vain to set upon those that are busie. 'Tis *Savonarola's* third rule, *Occupari in multis & magnis negotiis*, and *Avicenna's* precept, cap. 24.

& Cedit amor rebus, res, age tutus eris.  
To be busie still, and as *Guianerius* injoyns,  
about matters of great moment, if it may be.  
Magninus adds, Never to be idle, but at the  
hours of sleep.

k & ni

Poscas ante diem librum cum lumine, si non  
Intendas animum studiis, & rebus honestis,  
Invidia vel amore miser torquere.  
For if thou dost not ply thy book,  
By candle-light to study bent,  
Imploy'd about some honest thing,  
Envy or Love shall thee torment.

No better Physick than to be alwaies occupied,  
seriously intent,

Cur in penates variis tenuis subit,  
Hæc delicatas eligens pestis domus,  
Mediumque sanos vulgus affectus tenet? &c.  
Why dost thou ask, poor folks are often free,  
And dainty places still molested be?

Because poor people fare coarsly, work hard,  
go wollward and bare.

Non habet unde suum paupertas pascat amorem, *Guianerius* therefore prescribes his patient to go with hair-cloth next his skin, to go bare-footed, and bare-legged in cold weather, to whip himself now and then, as Monks do, but above all, to fast. Not with sweet Wine, Mutton and Pottage, as many of those Tenderbellies do, howsoever they put on Lenten faces, and whatsoever they pretend; but from all manner of meat. Fasting is an all-sufficient remedy of it self; for as *Jason Pratensis* holds, the bodies of such persons that feed liberally, and live at ease, are full of bad spirits and Devils, devilish thoughts; no better Physick for such parties, than to fast. *Hildegheim* spicel. 2. to this of hunger, adds often baths, much exercise and sweat, but hunger and fasting he prescribes before the rest. And 'tis indeed our Saviours Oracle, This kind of Devil 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 to Virginity, so is it an enemy to lasciviousness, but fulness overthrows 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 means those *Pauls*, *Hilaries*, *Antonies*, and famous Anchorites subdued the lusts of the flesh; by this means *Hilarion* made his Ass, as he called his own body, leave kicking, (so *Hierome* relates of him in his life) when the Devil tempted him to any such foul offence. By this means those *Indian Brachmanni* kept themselves continent, they lay upon the ground covered with skins, as the *Redshanks* do on Hadder, and dieted themselves sparingly on one dish, which *Guianerius* would have all young men put in practice; and if that will not serve, *Gordonius* would

p Ser. de gula; fames amica virginitati est, inimica lascivie: saturitas vero castitatem perdit, & nutrit illecebras. q Vita Hilarionis lib. 3. epist. cum tentasset cum demon titillatione inter cetera, Ego inquit, afflicti ad corpus suum, faciam, &c. r Strabo l. 15. Geog. sub pelibus cubant, &c. s Cap. 2. part. 2. Si sit juvenis, & non vult obedire, flagellatur frequenter & fortiter, dum incipiat satiare.

333

g Ovid. l. 1. remedia cap. 16. circaris arduas exercit. i Part. 2. c. 23. reg. Sen. His, prout laboram somni, nulla per otium transeat. k Hor. l. 1. epist. 2. l Suet. c.

matth. 16. cap. 18. fape nulla carne ciliatium potest tempore frigido sine caligine, & natis pedibus incedant, in pane & aqua requiescant, sepius se verberibus cedant, &c. n Demoniis referta sunt corpora nostra, illorum praesens quæ delicatis vestiscuntur edulibus, advolitant, & corporibus adherent; hanc ob rem jejunium impendio probatur ad pudicitiam, o Villus sit at tenuitas, balnei frequenter usus & sudatio, ne, cold baths, not hot, with Magninus per. 3. cap. 23. to dive over head and ears in a cold River, &c.

D d d

hang

\* Virg. Aen. 6.

f Otium nasfragium castitatis. Auslin.

\* Buchanan. Hildecajli.

have them soundly whipped, or to cool their courage, kept in prison, and there fed with bread and water, till they acknowledge their error, and become of another mind. If imprisonment and hunger will not take them down, according to the direction of that *Theban Crates*, time must wear it out; if time will not, the last refuge is an halter. But this you will say, is comically spoken. Howsoever Fasting by all means must be still used; and as they must refrain from such meats formerly mentioned, which cause venery, or provoke lust, so they must use an opposite diet. Wine must be altogether avoided of the younger sort. So *Plato* prescribes, and would have the Magistrates themselves abstain from it, for examples sake, highly commending the *Carthaginians* for their temperance in this kind. And 'twas a good edict, a commendable thing, to that it were not done for some sinister respect, as those old *Agyptians* abstained from Wine, because some fabulous Poets had given out, Wine sprang first from the Gyants, or out of superstition as our modern *Turks*, but for temperance, it being *anima virus* & *vitiorum fomes*, a plague it self 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 *Leonius* hath Recorded, *Var. hist. l. 3. cap. 87, 88.* out of *Athenius* and others; and is still practised in Italy and some other Countries of Europe, and Asia, as *Claudius Minois* hath well illustrated in his Comment on the 23. Emblem 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, Melons, Purselan, water Lillies, Rue, Woodbine, Ammi, 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 faith *Magninus*, hath a wonderful vertue in it. Those *Athenian* women, in their solemn feasts called *Thesmopheries*, were to abstain nine daies from the company of men, during which time, faith *Eliau*, they laid a certain herb named *Hanea*, in their beds, which aswaged those ardent flames of love, and freed them from the torments of that violent passion. See more in *Porta*, *Mathiolus*, *Crecentinus*, *lib. 5.* &c. and what every Herbalist almost and Physitian hath written, *cap. de Satyriasi & Priapismo*; *Rhasis* amongst the rest. In some cases ag in, if they be much dejected and brought low in body, and now ready to despair through anguish, grief, and too sensible a feeling of their misery, a cup of Wine and full diet is not amiss, and as *Valesius* adviseth, *cum alia honeste venerem sapè exercendo*, which *Langius Epist. med. lib. 1. Epist. 24.* approves out of *Rhasis* (*ad assiduationem coitus invitatur*) and *Guianerius* seconds it, *cap.*

16. tract. 16. as a very profitable remedy, *\* Tument tibi quum inguina, cum si Ancilla, aut verna prasto est, tentigine rumpi Malis? non ego namque, &c.*

† *Jason Pratenfis* subscribes to this counsel of the Poet, *Excretio enim aut tollit prorsus aut lenit aegritudinem.* As it did the raging lust of *Assuerus*, *\* qui ad impatientiam amoris leniendam, per singulas fere noctes novas puellas devirginavit.* And to be drunk too by fits; but this is mad Physick, if it be at all to be permitted. If not, yet some pleasure is to be allowed, as that which *Proves* speaks of, *lib. 3. de anima.* *\* A Lover that hath as it were lost himself through impotency, impatience, must be called home as a Traveller by musick, feasting, good Wine, if need be, to drunkenness it self, which many so much commend for the easing of the mind, all kind of sports and merriments, to see fair pictures, hangings, domes, buildings, pleasant fields, Orchards, Gardens, Groves, Ponds, Pools, Rivers, Fishing, Fowling, Hawking, Hunting, to hear 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 weaned from anger, suspicion, cares, fears, &c. and habituated into another course. Semper tecum sicut Master) qui sermones joculariter moveat, conciones ridiculas, ditteria salsa, suaves historias, fabulas venustas recenseat, coram ludat, &c.* still have a pleasant companion to sing and tell merry tales, songs and facetie histories, sweet discourse, &c. And as the Melody of Musick, Merriment, Singing, Dancing, doth augment the passion of some Lovers, *\* as Avicenna* notes, so it expelleth it in others, and doth very much good. These things must be warily applied, as the parties Symptoms 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 & amantes iisdem remediis curentur?* Whether Lovers and mad men be cured by the same remedies? he affirms it; for love extended is meer madness. 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 observat. lib. 2. observ. 7. Lod. Mercatus lib. 2. cap. 4. de mulier. affect.* *Daniel Sennertus lib. 1. part. 2. cap. 10.* *\* Jacobus Ferrandus* the Frenchman in his *Tract de amore Erotique*, *Forestus lib. 10. observ. 29. & 30. Jason Pratenfis* and others for peculiar receipts. *\* Amatus Lusitanus* cured a young Jew that was almost mad for love, with the sirrup of Hellebor, and such other evacuations and purges, which are usually prescribed to black choler: *\* Avicenna* confirms as much if need

*y cum muliere aliqua gratiosa sepe coire erit utilis. Idem Laurentius, cap. 11. Hor. cap. 29. de morb. ceteris. \* Beroaldus orat. de amore. z. Amatori, cap. 11. pro impotentia mens amoris, opus est paulatim animus velut à peregrinatione vocatur per muscam, convivium, &c. Per aucupium, fabulas, & fistulas narrations, laborum usque ad sudorem, &c. \* Calpurnius, lib. 2. Barthis inter-*

*a cap. de lib. dist. tot hoc affluant cantilena, letitia, musica, & quidam sunt quos hac arguit.*

*\* This Author came to my hands since the third Edition of this Book. b Cent. 3. curat. 46. Symp. Helleborato & aliis que ad atramentum pertinent. c Purgatur si ejus dispositio venerit ad adustionem, & phlegmatizatur.*

*Lactius, lib. 6. cap. 5. amoris mendacitatis, fin aliter, tempus, fin non hoc, laqueus. u Vina parant animos Veneri, &c. \* 3 de Legibus.*

*† Non minus si vinum bibissent ac si adulterium admisissent, Gallienus, lib. 10. c. 23.*

*x Rer. Sam. part. 3. cap. 23. Mirabilem vim habet.*

d. Amantibus morbus ut pruritus solvitur, ut ne felleus & carabidus.

e. Cura à Vena sili- one per aures, unde semper stillet.

require, and <sup>d</sup> blood-letting above the rest, which makes amantes ne sint amantes, Lovers to come to themselves, and keep in their right minds. 'Tis the same which Schola Salernitana, Jason Pratenfis, Hildesheim, &c. prescribe blood-letting to be used as a principal remedy. Those old Scythians had a trick to cure all appetite of burning lust, by <sup>e</sup> letting themselves blood under the ears, and to make both men and women barren, as Sabellicus in his *Excurses* relates of them. Which Salmuth. Tit. 10. de Herol. comment. in Pancirol. de nov. report. Mercurialis var. lec. lib. 3. cap. 7. out of Hippocrates 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. Laboravit hoc morbo virgo nobilis, cui inter cetera præscripsit Medicus, ut laminam plumbeam multis foraminibus pertusam ad dies viginti portaret in dorso; ad exsecandum vero sperma iussit eam quam parvisimè cibari, & manducare frequenter coriandrum præparatum, & semen lactuce & acetosa, & sic eam à morbo liberavit. Porro impediunt & remittunt coitum folia salicis trita & epoca, & si frequentius usurpentur ipsa in totum auferunt. Idem præstat Topatius annulo gestatus, dexteriorum lupi testiculum attritum, & oleo vel aqua rosata exhibitum Veneris tedium inducere scribit Alexander Benedictus: lac butyri comestum & semen Canabis, & Camphora exhibitum idem præstant. Verberna herba gestata libidinem extinguit, pulvisque ranæ decollatæ & exsiccatæ. Ad extinguendum coitum, ungantur membra genitalia, & renes & pecten aqua in qua opium Thebaicum sit dissolutum; libidini maxime contraria Camphora est, & coriandrum sicum frangit coitum, & erectionem virgæ impedit; idem efficit sinapium ebibitum. Daverbenam in potu & non erigetur virga sex diebus; utere mentha sicca cum aceto, genitalia illinita succo Hyoscyami aut cicuta, coitus appetitum sedant, &c. R. seminis lactuc. portulac. coriandri an. 3 j. mentha sicca 3 lb. sacchari albiss. 3 iv. pulveriscentur omnia subtiliter, & post ea simul misce aqua Neunpharis, f. confec. solida in morsulis. Ex his sumat mane unum quum surgat. Innumera fere his similia petas ab Hildesheim loco prædicto, Mizaldo, Porta, cæterisque.

## SUBJECT. 2.

Withstand the beginnings, avoid occasions, change his place: fair and foul means, contrary passions, with witty inventions: to bring in another, and discommend the former.

Other good rules and precepts are enjoined by our Physicians, which if not alone, yet certainly conjoined may do much; The first of which is *obstare principiis*, to withstand the beginning, & Quisquis in primo obstitit, Populitque amorem intus ac visceribus fuit,

he that will but resist at first, may easily be a conqueror at the last. Baltazar Castilio l. 4. 335 urgeth this prescript above the rest, † When he shall chance (saith he) to light upon a Woman that hath good behaviour joyned with her excellent person, and shall perceive his eyes with a kind of greediness to pull unto them this Image of beauty, and carry it to the heart: shall observe himself to be somewhat incensed with this influence, which moveth within: when he shall discern those subtle spirits sparkling in her eyes, to administer more fuel to the fire, he must wisely withstand the beginnings, rowze up reason stupified almost, fortifie his heart by all means, and shut up all those passages, by which it may have entrance. 'Tis a precept which all concur upon,

<sup>b</sup> 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 means crush, thy feet at first step stay.

Which cannot speedier be done, than if he confess his grief and passion to some judicious friend <sup>i</sup> (qui tacitus ardet magis uritur, the more he conceals, the greater is his pain) that by his good advice may happily ease him on a sudden; and withal to avoid occasions, or any circumstance that may aggravate his disease, to remove the object by all means; for who can stand by a fire and not burn?

<sup>k</sup> Sufflite obsecro & mittite istanc foras, <sup>\* Plautus</sup> Quæ misero mihi amanti ebibit sanguinem. <sup>Terent.</sup>

'Tis good therefore to keep 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, Jason Pratenfis, Savonarola, Arnoldus, Valleriola, &c. and every Physician that treats of this subject. Not only to avoid as <sup>k</sup> Gregory Tholosanus exhorts, kissing, dalliance, all speeches, tokens, love letters and the like, or as Castilio lib. 4. to converse with them, hear them speak, or sing, (tolerabilis est audire basiliscum sibilantem, thou hadst better hear, saith <sup>\* Cyprian</sup>, a Serpent hiss) <sup>i</sup> those amiable smiles, admirable graces, and sweet gestures, which their presence affords.

† Ne capitula liment solitis morsuunculis,

Et his papillarum oppressuunculis

Abstineant:

But all talk, name, mention, or cogitation of them, and of any other women, persons, circumstance, amorous book 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. † Lipsius hort. leg. lib. 3. antiqu. lec. <sup>\* Et fugitare decet simulachra & pabula amoris,</sup> <sup>† Lib. 3. de vit. call. tus compati cap. 6. \* Lactetia</sup>

Abstineret sibi atque aliò convertere mentem. Gaze not on a maid saith Syracides, turn away thine eyes from a beautiful woman, c. 9. v. 7, 8.

336

\* lib. 3.

Eleg. 10.

† Job. 31.

Pisgi ju-

dus cum

oculis meis

ne cogita-

rem de vir-

gine.

in Dial. 3.

de contem-

tu mundi;

nilhil faci-

lius recu-

desit

quam

amor; ut

pompa visa

renouat

ambitio-

nem, auri

species

avaritiam,

spoliata

corporis

forma in-

cendit lu-

xuriam.

\* Scelta

cont. lib. 2.

cont. 9.

n Ovid.

O det. 7.

at solit à

ventis ali-

menta re-

sumet,

queque

parva sub

inducta la-

tuit scin-

tilla fa-

villa cre-

scere &amp; in

veteres

agitata

resurgere

flamas.

p Esatibi

l. 3. aspi-

elus amo-

rem incen-

dit, ut mar-

cescentum

in palea

ignem ven-

tus; arde-

bam inte-

ret majore

concepto

incendio.

q Heliodo-

ram l. 4.

inflammat

mentem no-

vus aspi-

elus, perlo-

de ac ignis

matris

admonet,

charitella,

O. 2.

† Epist. 15.

l. 2.

\* Epist. 4.

lib. 2.

averte oculos, saith David, or if thou dost see them, as Ficinus adviseth, let not thine eye be intentus ad libidinem, do not intend her more than the rest: for as \* Propertius holds, *Ipse alimenta sibi maxima prebet amor*, love as a snow-ball enlargeth it self by sight: but as Hierom to Nepotian, *aut equaliter ama, aut equaliter ignora*, either see all alike, or let all alone; make a league with thine eyes, as † Job did, and that is the safest course, let all alone, see none of them. Nothing sooner revives, <sup>m</sup> or waxeth fore again, as Petrarch holds, *than love doth by sight*. At Pomp renews ambition; the sight of gold, covetousness; a beauteous object sets on fire this burning lust.

*Et multum saliens incitat unda suum.*

The sight of drink 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 Mistress clothes, and walk abroad alone, which some of her suiters espying, stole him away for her that he represented. So much can sight enforce. Especially if he have been formerly enamoured, the sight of his Mistress strikes him into a new fit, and makes him rave many dayes after.

*Infirmitas causa pusilla nocet,*

*Ut penè extinctum cinerem si sulphure tan-*

*gias,*

*Vivet, & ex minimo maximus ignis*

*erit:*

*Sic nisi vitabis quicquid renovabit amo-*

*rem,*

*Flamma recrudescet, qua modo nulla*

*fuit.*

A sickly man a little thing offends,

As brimstone doth a fire decayed re-

new,

And make it burn afresh, doth loves dead

flames,

If that the former object it review.

Or as the Poet compares it to embers in ashes,

which the wind blows, <sup>o</sup> *ut solet à ventis, &c.*

a scald head (as the saying is) is soon 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 himself, when he

had been long absent, and almost forgotten

his Mistress, *at the first sight of her, as straw*

*in a fire I burned afresh, and more than ever*

*I did before.* *Chariclia* was as much moved

at the sight of her dear *Theagines*, alier he had been a great stranger. † *Mertila* in *Aristenatus* swore she would never love *Pamphilus* again, and did moderate her passion, so long as he was absent; but the next time he

came in presence, she could not contain, *effuse amplexa attrectari se sinis*, &c. she broke

her vow, and did profusely embrace him.

*Hermotinus* a young man (in the said \* *Author*) is all out as untaught, he had forgot his

Mistress quite, and by his friends was well

weaned from her love; but seeing her

by chance, *agnovit veteris vestigia flammæ,*

he raved amain, *Ille tamen emergens veluti*

*lucida stella caput elucere*, &c. she did appear

as a blazing star, or an Angel to his sight. And

it is the common passion of all lovers to be over-

come in this sort. For that cause belike *Alexander* discerning this inconvenience and dan-

ger that comes by seeing, <sup>when he heard</sup> *Darius* wife so much commended for her beauty,

would scarce admit her to come in his sight,

foreknowing belike that of *Plutarch*, *formo-*

*sam videre periculosissimum*, how full of dan-

ger it is to see a proper woman; and though

he was intemperate in other things, yet in this

suberbè se gessit, he carryed himself bravely.

And so when as *Araspas* in *Xenophon*, had so

much magnified that divine face of *Panthea* to

*Cyrus*, <sup>by how much she was fairer than or-</sup>

*dinary*, by so much he was the more unwill-

ling to see her. *Scipio* a young man of 23

years of age, and the most beautifull of the

Romans, equal in person to that *Grecian Cha-*

*rinus*, or *Homers Nireus*, at the Siege of a

city in Spain, when as a noble and a most fair

young Gentlewoman was brought unto him,

and he had heard she was betrothed to a Lord,

rewarded her, and sent her back to her sweet-

heart. *S. Austin*, as † *Gregory* reports of

him, *ne cum sorore quidem suâ putavit habi-*

*tandum*, would not live in the house with his

own sister. *Xenocrates* lay with *Lais* of *Co-*

*rinth* all night, and would not touch her. *So-*

*crates*, though all the city of *Athens* supposed

him to dote upon fair *Alcibiades*, yet when

centius

lib. 3. com

axorem Da-

vii landa-

tam audi-

vissit, tan-

tam capi-

ditati sue

fronem in-

jecit, at

illam vix

vellet intra-

tri.

Cyrope-

dia. cam

Panthee

formam

excessit

Araspas,

tanto negis

inquit Cy-

rus, abli-

re oportet,

quanto pul-

chior est.

† Livius,

regulo cal-

dam di-

spensatam

audivissit,

mueribus

cumulatam

remisit.

† Ep. 39.

lib. 7.

† Et ea lo-

qui possit

que soli

amatores

loqui so-

lent.

† Platoni

Corivio.

in Heliodo-

rus lib. 4.

† Et amoris

beatitudo

est; at

quam ca-

ptus sit, ad

moderatio-

nem reco-

care ani-

mam pru-

dentia sin-

gularis.

\* Lucetius

l. 4.

† Hedus

lib. 1. de

amor. con-

tem.

mifery, drudgery, *partus dolor*, &c. can deter them from; we must use some speedy means to correct and prevent that, and all other inconveniencies, which come by conference and the like. The best, readiest, surest way, and which all approve, is *Loci mutatio*, to send them several wayes, that they may neither hear of, see, nor have opportunity to send to one another again, or live together *soli cum sola* as so many Gilbertines. *Elongatio à patria*, 'tis *Savonarola's* fourth rule, and *Gordonius* precept, *disfrabatur ad longinquas regiones*, send him to travel. 'Tis that which most run upon, as so many bounds with full cry, Poets, Divines, Philosophers, Physicians, all, *mutet patriam*, *Valesius*: \* as a sick man he must be cured with change of Air, *Tully 4. Tuscul.* The best remedy is to get thee gone, *Jason Pratensis*: change air and soil, *Laurentius*.

\* *Loci mutatione tanquam non convalescens curandus est.*  
cap. 11.

*Fuge littus amationis.*

*Virg. Utile finitimis abstinnisse locis.*

\* *Ovid. I procul, & longas carpere perge vias.*

— *sed fuge, tutus eris.*

Travelling is an Antidote of Love,

† *Magnum iter ad doctas proficisci cogor Athenas,*

*Ut me longa gravi solvat amore via.*

For this purpose saith † *Propertius*, my parents sent me to *Athens*; time and absence wear away pain and grief, as fire goes out for want of fuel.

† *Quantum oculis, animo tam procul ibit amor.*

But so as they tarry out long enough: a whole year † *Xenophon* prescribes *Critobulus*, *vix enim intra hoc tempus ab amore sanari poteris*: some will hardly be weaned under. All this † *Heinsius* merrily inculcates in an Epistle to his friend *Primierius*: First fast, then tarry, thirdly change thy place, fourthly think of an halter. If change of place, continuance of time, absence, will not wear 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. *Isaas* a Philosopher of *Assyria*, was a most dissolute liver in his youth, *palam lascivens*, in love with all he met; but alter he betook himself by his friends advice to his study, and left womens company, he was so changed, that he cared no more for playes, nor feasts, nor masks, nor songs, nor verses, fine cloaths, nor no such love toys: 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 book, hath a story out of *S. Ambrose*, of a young man that meeting his old love after long absence, on whom he had extremely doted, would scarce take notice of her; she wondred at it, that he should so lightly esteem her, called him again, *tenibat dictis animum*,

\* *Philosophatus de vitis Sophistarum.*

and told him who she was, *Ego sum inquit: At ego non sum ego*; But he replied, he was not the same man: *proripuit sese tandem*, as *Dido* fled from \* *Aeneas*, not vouchsafing her any farther parly, loathing his folly, and ashamed of that which formerly he had done.

† *Non sum stultus ut ante jam Neera,*

O *Neera*, put your tricks, and practise hereafter upon some body else, you shall besool 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 travel into far Countreys, after some years he returned, and meeting the maid for whose sake he was sent abroad, asked her how and by what chance she lost her eye? no said she; I have lost none, but you have found yours: Signifying thereby that all Lovers were blind, as *Fabius* saith, *Anantes de forma judicare non possunt*, Lovers cannot judge of beauty, nor scarce of any thing else, as they will easily confess, after they return unto themselves, by some discontinuance or better advice, wonder at their own folly, madness, stupidity, blindness, be much abashed, and laugh at Love, and call't an idle thing, condemn themselves that ever they should be so besotted or misled; and be heartily 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, fair and foul means, as to perswade, promise, threaten, terrify, or to divert by some contrary passion, rumour, tales, news, or some witty invention, to alter his affection, <sup>b</sup> by some greater sorrow, to drive out the less, saith *Gordonius*, as that his house is on fire, his best friends dead, his money stoln. <sup>c</sup> That he is made some great Governour, or hath some honour, office, some inheritance is befallen him. He shall be a Knight, a Baron: or by some false accusation, as they do to such as have the hiccough, to make them forget it. *S. Hierom lib. 2. epist. 16.* to *Rusticus* the Monk, hath an instance of a young man of Greece, that lived in a Monastery in Egypt, <sup>d</sup> that by no labour, no continence, no perswasion could be diverted, but at last by this trick he was delivered. The Abbot sets one of his Covent to quarrel with him, and with some scandalous reproach or other to defame him before company, and then to come and complain first, the witnesses were likewise suborned for the plaintiff. The young man wept, and when all were against him, the Abbot cunningly took his part, lest he should be overcome with immoderate grief: but what need many words? By this invention he was cured, and alienated from his pristine love-thoughts. — Injuries, slanders, contempts, disgraces,

— *spretaque injuria forma,*

are very forcible means to withdraw mens affections, *contumelia affecti amatores amare desinunt*, as \* *Lucian* saith, Lovers reviled or neglected, contemned or misused, turn love to hate;

† *redeam?*

337

Virg. 6.

As.

† *Estimant.*

b *Annas.*

c *Annas.*

d *Annas.*

e *Annas.*

f *Annas.*

g *Annas.*

h *Annas.*

i *Annas.*

k *Annas.*

l *Annas.*

m *Annas.*

n *Annas.*

o *Annas.*

p *Annas.*

q *Annas.*

r *Annas.*

s *Annas.*

t *Annas.*

u *Annas.*

v *Annas.*

w *Annas.*

x *Annas.*

y *Annas.*

z *Annas.*

338

† Tit.

redeam? Non si me obsecrat, I'll never love thee more. Egone illam, qua illum, qua me, que non? So Zephyrus hated Hyacinthus because he scorned him, and preferred his rival Apollo (*Palephatus fab. Nar.*) he will not come again though he be invited. Tell him but how he was scoffed at behind his back, (*'tis the counsel of Avicenna*) that his Love is false, and entertains another, rejects him, cares not for him, or that she is a fool, a nasty quean, a slut, a fixen, a scold, a devil, or which *Italians* commonly do, that he or she hath some loathsome filthy disease, gout, stone, strangury, falling-sickness, and they are hereditary, not to be avoided, he is subject to a Consumption, hath the Pox, that he hath three or four incurable tetter, issues: that she is bald, her breath stinks, she is mad by inheritance, and so are all the kindred, an hair-brain, with many other secret infirmities, which I will not so much as name, belonging to women. That he is an Hermaphrodite, an Eunuch, imperfect, impotent, a spend-thrift, a gamester, a fool, a gull, a beggar, a whoremaster, far in debt, and not able to maintain her, a common drunkard, his mother was a witch, his father hang'd, that he hath a wolf in his bosom, a sore leg, he is a leper, hath some incurable disease, that he will surely bear her, he cannot hold his water, that he cries out or walks in the night, will stab his bed-fellow, tell all his secrets in his sleep, and that no body dare lie with him, his house is haunted with spirits, with such fearful and tragical things, able to avert and terrify any man or woman living. *Gordonius cap. 20. part. 2.* hunc in modum consulit; *Paritur aliqua vetula turpissima aspectu, cum turpi & vili habitu: & portet subtus gremium pannum menstruaem, & dicat quod amica sua sit ebriosa, & quod mingat in lecto, & quod est epileptica & impudica; & quod in corpore suo sunt excrescentiaenormes, cum fatore anhelitus, & alia enormitates, quibus vetula sunt edocta: si nolit his persuaderi, subito extrahat & pannum menstruaem, coram facie portando, exclamando, talis est amica tua; & si ex his non demiserit, non est homo, sed diabolus incarnatus. Idem fere Avicenna cap. 24. de cura Elisii, Lib. 3. Fen. 1. Tract. 4.* Narrent res immundas vetula, ex quibus abominacionem incurrat, & res <sup>h</sup> sordidas, & hoc assiduent. Idem *Arculanus cap. 16. in 9. Rhafis, &c.*

g Hypatia Alexandrina quendam se adamantem prolatu mulieribus panis, & in eam compellit ab amoris insania libavit. Suidas & Eusebius. h Savonarola reg. 5.

† Virg. Egl. 2. i Dissolutio amoris fiat in plures, ad plures amicos animam applicet.

† Invenies alium si te hic fastidit Alexis, by this means, which *Jason Pratensis* wisheth, to turn the stream of affection another way, *Successore novo traditur omnis amor; or as Palesius* adviseth, by <sup>1</sup> subdividing to diminish it, as a great River cut into many channels, runs low at last.

<sup>k</sup> Horat. & ut pariter binas habeatis amicas, <sup>k</sup> Ovid. &c.

If you suspect to be taken, be sure, saith the Poet, to have two Mistresses at once, or go 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 room there be a better, which will refresh him as much; there is as much difference of *hac* as *hic ignis*; or bring him to some publick shews, plaies, meetings, where he may see variety, and he shall likely loath his first choice: carry him but to the next Town, yea peradventure to the next house, and as *Paris* lost *Oenones* love by seeing *Helena*, and *Cresseida* forsook *Troilus* by conversing with *Diomede*, he will dislike his former Mistress, and leave her quite behind him, as <sup>†</sup> *Theseus* left *Ariadne* fast asleep in the <sup>†</sup> *Island of Dia*, to seek her fortune, that was <sup>†</sup> *er'st* his loving Mistress. \* *Nunc primum Dorida vetus amator contempsit*, as he said, *Doris* is but a doudy to this. As he that looks himself in a glass forgets his Physiognomy forthwith, this flattering glass of love will be diminished by remove; after a little absence it will be remitted, the next fair object will likely alter it. A young man in <sup>a</sup> *Lucian* was pitifully in love, a *Lib. de* he came to the Theatre by chance, and by seeing other fair objects there, *mentis sanitatem recepit*, was fully recovered, <sup>b</sup> and went merrily home, as if he had taken a dram of oblivion. <sup>c</sup> A Mousse (saith an Apologer) was brought up in a Chest, there fed with fragments of bread and cheefe, thought there could be no better mear, till coming forth at last, and feeding liberally of other variety of viands, loathed his former life: moralize this fable by thy self. *Plato* in his seventh book *De Legibus*, hath a pretty fiction of a City under ground, <sup>d</sup> to which by little holes, some small store of light came; the inhabitants thought there could not be a better place, and at their first coming abroad they might not endure the light, *agerrime solem intueri*; but after they were accustomed a little to it, <sup>e</sup> they deplored their fellows misery that lived under ground. A silly Lover is in like state, none so fair as his Mistress at first, he cares for none but her; yet after a while when he hath compared her with others, he abhors her name, sight and memory. 'Tis generally true; for as he observes, <sup>f</sup> *Priorem flammam novus ignis extrudit; & ea multorum natura, ut praesentes maxime ament*, One fire drives out another; and such is womens weakness, that they love commonly him that is present. And so do many men (as he confessed) he loved *Amye*, till he saw *Floriat*, and when he saw *Cynthia*, forgot them both: but fair *Phyllis* was incomparably beyond them all, *Chloris* surpassed her, and yet when he espied *Amarillis*, she was his sole Mistress; O divine *Amarillis*: quàm procera, cupressi ad instar, quàm 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*

d In quem & specu subterraneos medicum lucis illabitur. e Deplorant eorum miseriam qui subterraneis illis locis vitam degant. f *Tatius lib. 6.*

† *Arifantus* 1911. 4. he came in presence of *Milene*, she was the commandress of his heart, till he saw *Galatea*; but (as \* she complains) he loved another effoons, another and another. 'Tis a thing which by *Hieroms* report, hath been usually practised. <sup>m</sup> *Heathen Philosophers* drive out one love with another, as they do a peg, or pin with a pin. Which those seven Persian Princes did to *Assuerus*, that they might requite the desire of *Queen Vasthi* with the love of others. *Pansanius* in *Eliacis*, saith, that therefore one *Cupid* was painted to contend with another, and to take the Garland from him, because one love drives out another.

<sup>m</sup> *Alterius vires subtrahit alter amor.*

and *Tully* 3. nat. decor. disputing with *C. Cotta*, makes mention of three several *Cupids*, all differing in office. *Felix Plater* in the first book of his observations, boasts how he cured a *Widower* in *Basil*, a Patient of his, by this stratagem alone, that doted upon a poor servant his maid, when friends, children, no perswasion could serve to alienate his mind: they motioned him to another honest mans daughter in the Town, whom he loved, and lived with, long after, abhorring the very name and sight of the first. After the death of *Lucretia*, <sup>o</sup> *Eurialus* would admit of no comfort, till the Emperour *Sigismund* married him to a noble Lady of his Court, and so in short space he was freed.

## SUBJECT. 3.

By counsel and perswasion, foulness of the fact, mens, womens faults, miseries of marriage, events of lust, &c.

AS there be divers causes of this burning lust, or heroical Love; so there be many good remedies to ease and help; amongst which, good counsel and perswasion, which I should have handled in the first place, are of great moment, and not to be omitted. Many are of opinion, that in this blind head-strong passion, counsel can do no good.

p Tir.

<sup>p</sup> *Qua enim res in se neque consilium neque modum*

*Habet, ullo eam consilio regere non potes.*

Which thing hath neither judgement, or an end,

How should advice or counsel it amend?

† Virg.

Egl. 2.

† *Quis enim modus adsit amori?*

But without question, good counsel 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 do respect; stand in awe of, or from a judicious friend, of it self alone, it is able to divert and suffice. *Gordonius* the Physician attributes so much to it, that he would have it by all means used in the first place. *Amoveatur ab illa, consilio viri quem timeret, ostendendo pericula seculi, iudicium inferni, gaudia*

*Paradisi*. He would have some discreet men to dissuade them, after the fury of passion is a little spent, or by absence allayed; for it is as intempestive at first, to give counsel, as to comfort parents when their children are in that instant departed; to no purpose to prescribe *Narcotics*, *Cordials*, *Nectarines*, *poisons*, *Homer's Nepenthes*, or *Helena's Boul*, &c. *Non cessabit pectus tundere*, she will lament and howl for a season: let passion have his course a while, and then he may proceed, by fore-shewing the miserable events and dangers which will surely happen, the pains of hell, joys of *Paradise*, and the like, which by their preposterous courses they shall forfeit or incur; and 'tis a fit method, a very good means: for what † *Seneca* said of vice, I say † *Lib. de* of love, *Sine magistro discitur, vix sine ma-* <sup>beat. vit.</sup> *gistro deseritur*, 'tis learned of it self, but <sup>cap. 14.</sup> hardly left without a Tutor. 'Tis not amiss therefore to have some such overseer, to ex- <sup>longa de-</sup> postulate and shew them such absurdities, in- <sup>suetudine</sup> conveniences, imperfections, discontents, as <sup>dediscen-</sup> usually follow; which their blindness, fury, <sup>d. m. ist. P.</sup> madness, cannot apply unto themselves, or <sup>trave.</sup> will not apprehend through weakness: and <sup>epist. lib.</sup> good for them to disclose themselves, to give ear to friendly admonitions. Tell me sweet-heart, (saith *Tryphena* to a love-sick *Charmides* in † *Lucian*) what it is that troubles thee; † *Tom. 4.* peradventure I can ease thy mind, and fur- <sup>dial. meret.</sup> ther thee in thy suit; and so without question <sup>Fortasse</sup> she might, and so maist thou, if the Patient be <sup>etiam ipsa</sup> capable of good counsel, and will hear at least <sup>ad amorem</sup> what may be said. <sup>istam non-</sup> <sup>nihil con-</sup> <sup>talere.</sup>

If he loves at all, she is either an honest woman or a whore. If dishonest, let him read or inculcate to him that *S. of Solomons Prov.* *Ecclus. 26. Ambros. lib. 1. cap. 4.* in his book of *Abel* and *Cain*, *Philo Judaeus de mercede mer.* *Platinus dial. in Amores*, *Especaus* and those three books of *Pet. Hadus de contem. amoribus*, *Aeneas Sylvius tart Epistle*, which he wrote to his friend *Nicholas* of *Wartburge*, which he calls *medelam illiciti amoris*, &c.

For what's an Whore, as he saith, but a pole r *Quid* of youth, \* *ruine of men*, a destruction, a de- <sup>enim mer-</sup> vourer of *patrimonies*, a downfal of honour, <sup>trix nisi ja-</sup> fodder for the devil, the gate of death, and sup- <sup>ventus ex-</sup> plement of hell? <sup>pilatrix,</sup> <sup>vitorum rapi-</sup> <sup>na seu mors;</sup> <sup>patrium;</sup> <sup>depravatrix,</sup> <sup>honoris per-</sup> <sup>nicies, pa-</sup> <sup>bulum dia-</sup> <sup>boli, janna</sup> <sup>moris, in-</sup> <sup>ferni suppl-</sup> <sup>mentum?</sup> <sup>\* Sangu-</sup> <sup>inem homi-</sup> <sup>num sibi ven-</sup> <sup>a contem-</sup> <sup>platione</sup> <sup>idiote c. 34. discrimen vite, mors blanda, mel fillam, dulce venenum, periculis delicata, malum spontaneum, &c. b Pomo liase dial. Ital. gola, ira, invidia, superbia, sacrilegia, latrocinia, cecitas, eo die nata sunt, quo primum meretrix professionem fecit. Superbia major quam opulen- tia, invidia quam lux venerea, inimititia vocatior melancholia, avaritia in immensi m profunda.</sup> <sup>is more envious than the pox, as malicious as</sup> <sup>melancholy, as covetous as hell. If from the</sup> <sup>beginning of the world any were mala, peior,</sup>

pestima,

340

*c* Qualis  
extra sum  
videtur, qua-  
lis intra  
novit Ditis.

pestima, bad in the superlative degree, 'tis a whore, how many have I undone, caused to be wounded, slain! O Antonia thou seest what I am without, but within God knows, a puddle of iniquity, a sink of sin, a pocky quean. Let him now that so dotes, meditate on this; let him see the event and success of others, Sampson, Hercules, Holofernes, &c. those infinite mischiefs attend it: If she be another mans wife he loves, 'tis abominable in the sight of God and men: adultery is expressly forbidden in Gods commandment, a mortal sin, able to endanger his soul; if he be such a one that fears God, or have any Religion, he will eschew it, and abhor the loathsomeness of his own fact. If he love an honest maid, 'tis to abuse, or marry her: if to abuse, 'tis fornication, a foul fact, (though some make light of it) and almost equal to adultery itself. 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, years, parentage, and such other circumstances, *an sit sua Veneris*. Whether it be likely to proceed: if not, let him wisely stave himself 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 *Aeneas* forewarned by *Mercury* in a dream, lest *Dido's* love, and in all haste got him to Sea,

† Virg.

† *Mnestea, Sergestumque vocat fortemque Clounthem,*

*Classsem aptent taciti juber* —

and although she did oppose with vows, tears, 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 do 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 unnatural, unlawful, 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 seek to avoid it: if he have any law-suit, or other business, he may do well to let his love matters alone and follow it, labour in his vocation, what ever it is. But if he cannot so ease himself, yet let him wisely premeditate of both their estates; if they be unequal in years, the young and he old, what an unfit match must it needs be, an uneven yoke, how absurd and undecent a thing is it! as *Ly-*

*cimus* in *Lucian* told *Timolau*, for an old bald crook-nosed knave, to marry a young wench; how odious a thing it is to see an old Lecher! What should a bald fellow do with a comb, a dumb doter with a pipe, a blind man with a looking-glass, and thou with such a wife? How absurd is it for a young man to marry an old wife for a piece of good. But put case she

be equal in years, birth, fortunes, and other qualities correspondent, he doth desire to be coupled in marriage, which is an honourable estate, but for what respects? Her beauty belike, and comeliness of person, that is commonly the main object, she is a most absolute form in his eye at least, *Cui formam Paphia, & Charites tribuere decorem*; but do other men affirm as much? Or is it an error in his judgement?

† *Fallunt nos oculi vagique sensus,*

*Oppressa ratione mentiuntur,*

† Petronius.

our eyes and other senses will commonly deceive us; It may be, to thee thy self upon a more serious examination, or after a little absence, she is not so fair as she seems. *Quadam videntur & non sunt*; Compare her to another standing by, 'tis a touchstone to try, consider hand to hand, body to body, face to face, eye to eye, nose to nose, neck to neck, &c. examine every part by it self, then all together, in all postures, several sises, and tell me how thou likest her. It may be not she, that is so fair, but her coats, or put another in her cloaths, and she will seem all out as fair; as the Poet then prescribes, separate her from her cloaths, suppose thou saw her in a base beggars weed, or else dressed in some old hire-sure attires attire out of fashion, foul linnen, coarse raiment, besmeared with soot, colly, perfumed with *Opopanax*, *Sagapenum*, *Assa foetida*, or some such filthy gums, dirty, about some undecent action or other; or in such a case as † *Brassivola* the Physitian found *Malatasta* his patient, after a potion of *Hellebor*, which he had prescribed: *Manibus in terram depositis, & ano versus coelum elevato (ac si videretur Socraticus ille Aristophanes, qui Geometricas figuras intervram scribens, tubera colligere videbatur) atram bilem in album parietem injiciebat, adeoque totam cameram, & se deturpabat, &c.* all to

† Ovid.

† In Cater-  
ticis lib. 2.

berayed, or worse; if thou sawest her (I say) wouldst thou affect her as thou dost? Suppose thou beheldest her in a frosty morning, in cold weather, in some passion or perturbation of mind, weeping, chafing, &c. rival'd and ill favoured to behold. She many times that in a composed look seems so amiable and delicious, *tam scitula formata*, if she do but laugh or smile, makes an ugly sparrow-mouthed face, and shews a pair of uneven, loathsome, rotten, foul teeth; she hath a black skin, gouty legs, a deformed crooked carcass under a fine coat. It may be for all her costly tires she is bald, and though she seem so fair by dark, by candle-light, or afar off at such a distance, as *Callieratides* observed in \* *Lucian*,

If thou shouldst see her near, or in a morning, she would appear more ugly than a beast; \* si claustris diligenter consideres, quid per os & naves & ceteros corporis meatus egreditur, vilis sterquilinum nunquam videris. Follow my counsel, see her undrest, see her, if it be possible, out of her attires, *furtivis nudatam coloribus*, it may be she is like *Aesops* Jay, or \* *Plinies* *Cantharides*, she will be loathsome, ridiculous, thou wilt not endure her sight; or suppose thou saw'st dy-

her

u Si servat

deformis,

ecce sumo-

sa est; si

frigeat for-

mosa, jam su-

informis.

Th. Morus

Epigram.

x Amorem

dial. Tom. 4

si quis ad

autorem

contempletur

multas

mulieris à

noctis lectis

surgentes,

turpiores

putabit esse

visitas.

\* Hugo de

\* si claustris

Avicene,

lib. 1. c. 1.

\* Hist. nat.

11. cap. 35.

A fly that

hath gol-

den wings,

but a pos-

sioned bo-

her sick, pale, in a consumption, on her death-bed, skin and bones, or now dead, *Cujus erat gratissimus amplexus*, as Bernard saith, *erit horribilis aspectus*;

*Non redolet, sed olet, qua redolere solet.*

As a posie, she smells sweet, is most fresh and fair one day, but dried up, withered, and stinks another. Beautiful *Nireus*, by that *Homer* so much admired, once dead, is more deformed than *Thersites*, and *Solomon* deceased as ugly as *Marcolphus*: thy lovely Mistress, that was erst

† *Charis charior oculis*,  
dearer to thee than thine eyes, once sick or departed, is

*Vili vilior astimata ceno*,  
worse than any dirt or dunghil. Her embraces were not so acceptable, as now her looks be terrible: thou hadst better behold a *Gorgons* head, than *Helena's* carcass.

Some are of opinion, that to see a woman naked is able of it self to alter his affection; and it is worthy of consideration, saith *Montaigne* the Frenchman in his *Essaies*, that the skillfullest masters of amorous dalliance, appoint for a remedy of venerous passions, a full survey of the body; which the Poet insinuates,

† *Ille quod obscenas in aperto corpore partes*

*Viderat, in cursu qui fuit, hestit amor.*

The love stood still, that ran in full career,

When once it saw those parts should not appear.

It is reported of *Seleucus* King of *Syria*, that seeing his Wife *Stratonice* bald pate, as she was undressing her by chance, he could never affect her after. *Remundus* *Lullius* the Physician, spying an ulcer or canker in his Mistress breast, whom he so dearly loved, from that day following abhor'd the looks of her. *Philip* the French King, as *Neubrigen* lib. 4. cap. 24. relates it, married the King of *Den-*

marks daughter, 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 again to her Father. *Peter Marthens* in the life of *Lewis* the eleventh, finds 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 seemly comeliness, which after honey-moon's past, turn to bitterness: for burning lust is but a flash, a Gun-powder passion; and hatred oft follows in the highest degree, dislike and contempt.

† *Cum se cutis arida laxat*,

*Fiunt obscuri dentes*

when they wax old, and ill-favoured, they may commonly no longer abide them.

† *Jam gravis et nobis*,

be gone, they grow stale, fustom, loathsom, odious, thou art a beastly filthy quean,

† *Faciem Phæbe cecantis habes*,

thou art *Saturni* podex, withered and dry, infipida & vetula,

† *Te quia ruge turpant, & capitis nives*,

(I say) be gone, † *per te patent, proficiscere*.

Yea but you will infer, your Mistress is compleat, of a most absolute form 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, comeliness and pleasant grace, unimitable, mera delitia, meri lepores, she is *Myrothecium Veneris*, *Gratiarum paxis*, a meer magazine of natural perfections, she hath all the *Veneres*, and *Graces*,

† *Mille faces & mille figuras*,  
in each part absolute and compleat,

† *Lata genas, leta os roseum, vaga lumina lata*:

to be admired for her person, a most incomparable, unmatched piece, aurea proles, ad simulachrum alicujus numinis composita, a *Phoenix*, vernantis atatule *Venerilla*, a *Nymph*, a *Fairy*, † like *Venus* her self when she was a maid, nulli secunda, a meer quintessence, flores spirans & amaracum, fœmina 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 meer flash, a Venice-glass, quickly broken,

† *Anceps forma bonum mortalibus*,

† *Exigui donum breve temporis*,

it will not last. As that fair flower † *Adonis*, which we call an *Anemone*, flourisheth but one month, this gracious all commanding beauty fades in an instant. It is a jewel soon lost, the painters Goddess, falsa veritas, a meer picture. Favour is deceitful, and beauty is vanity, Prov. 31. 30.

† *Vitrea gemmula, fluxaque bullula, candida forma est*,

*Nix, Rosa, ros, fumus, ventus & aura, nihil.*

A brittle gem, bubble, is beauty pale, A Rose, dew, snow, smoak, wind, air, nought at all.

If she be fair, as the saying is, she is commonly a fool: if proud, scornful, sequiturque superbia formam, or dishonest, rara est concordia forma atque pudicitia, can she be fair and honest too? † *Aristo* the Son of *Agasicles* married a *Spartan* lass, the fairest Lady in all *Greece* next to *Helen*, but for her conditions the most abominable, and beastly creature in the world. So that I would wish thee to respect, with † *Seneca*, not her person but qualities. Will you say that a good blade which hath a gilded scabbard, imbrodered with gold and jewels? No, but that which hath a good edge and point, well tempered mettles, able to resist. This beauty is of the body alone, and what is that, but as *Gregory Nazianzen* telleth us, a mock of time and sickness? or as *Boethius*, † *as mutable as a flower*, and 'tis not nature so makes us, but most part the infirmity of the beholder. For ask another, he sees no such

341

† *Tully in*† *Cat.*† *Hor. ode*† *13. lib. 4.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*† *Seneca.*

342

† Epist. 11.

Quam ego

deperio fo-

renis mihi

paleberrim-

um videri

tar 3 sed

forsas amo-

re percipiat

a more non

vultu judi-

co.

† Luc. Bra-

ganis.

† Idem.

d. debellus

adagis

Ger.

† Pitron.

Cat.

matter : Dic mihi per gratias qualis tibi vi-  
detur, I pray thee tell me how thou likest my  
sweet-heart, as she asked her sister in *Ariste-*  
neta, † whom I so much admire, me thinks  
he is the sweetest gentleman, the properest man  
that ever I saw : but I am in love, I confess,  
(nec pudeat fateri) and cannot therefore well  
judge. But be she fair indeed, golden-haired,  
as *Anacreon* his *Bathillus*, (to examine parti-  
culars) she have

† *Flammeolos oculos, collaque lacteola,*  
a pure sanguine complexion, little mouth, cor-  
al lips, white teeth, soft and plump neck, bo-  
dy, hands, feet, all fair and lovely to behold,  
composed of all graces, elegancies, an abso-  
lute piece,

† *Lumina sint Melita Junonia, dextra Mi-*  
*nerva,*

† *Mamilla Veneris, sura maris domina, &c.*  
Let her head be from *Prage*, paps out of *An-*  
*stria*, belly from *France*, back from *Brabant*,  
hands out of *England*, feet from *Rhine*, but-  
tocks from *Switzerland*, let her have the *Span-*  
*ish* gate, the *Venetian* tyre, *Italian* comple-  
ment and endowments ;

† *Candida sydæmis ardeant lumina flam-*  
*mis,*

*Sudent colla rosas, & cedat crinibus aurum,*  
*Mellea purpureum depromant ora ruborem ;*  
*Fulgeat, ac Venerem caelesti corpore vincat,*  
*Forma dearum omnis, &c.*

Let her be such a one throughout, as *Lucian* de-  
ciphers in his *Imagines*, as *Euphanor* of old  
painted *Venus*, *Aristanetus* describes *Lais*,  
another *Helena*, *Chariclia*, *Leucippe*, *Lucre-*  
*tia*, *Pandora* ; let her have a box of beauty to  
repair her self still, such a one as *Venus* gave  
*Phaon*, when he carried her over the *Ford* ;  
let her use all helps art and nature can yield ;  
be like her, and her, and whom thou wilt,  
or all these in one ; A little sickness, a Fea-  
vor, small pox, wound, scarr, loss of an eye,  
or limb, a violent passion, a distemperature of  
heat or cold, marris all in an instant, disfigures  
all ; child-bearing, old age, that tyrant time  
will turn *Venus* to *Erynnis* ; raging time,  
care, rivels her upon a sudden ; after she hath  
been married a small while, and the black ox  
hath trodden on her toe, she will be so much  
altered, and wax out of favour, thou wilt not  
know her. One grows too fat, another too  
lean, &c. modest *Matilda*, pretty pleasing  
*Peg*, sweet singing *Susan*, mincing merry *Moll*,  
dainty dancing *Doll*, neat *Nancy*, jolly *Jone*,  
nimble *Nell*, kissing *Kate*, bouncing *Bess* with  
black eyes, fair *Phillis* with fine white hands,  
fiddling *Franck*, tall *Tib*, slender *Sib*, &c.  
will quickly lose their grace, grow fulsome,  
stale, sad, heavy, dull, sour, and all at last out of  
fashion. *Ubi jam vultus argutia, suavis su-*  
*aviatio, blandus risus, &c.* Those fair spark-  
ling eyes will look dull, her soft coral 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

\* M. Dra.

105.

change in a moment, and as \* *Matilda* writ  
to King *John*.

I am not now as when thou saw'st me last,  
That favour soon is vanished and past ;  
That *Rosie* blush lapt in a *Lilly* vale,  
Now is with morphew overgrown and pale.  
'Tis so in the rest, their beauty fades as a tree  
in winter, which *Deianira* hath elegantly ex-  
pressed in the Poet,

† *Deforme solis afficit truncis nemus ?*  
*Sic nostra longum forma percurrent iter,*  
*Deperdit aliquid semper, & fulget minus,*  
*Malisque minus est quicquid in nobis fuit,*  
*Olim petatum cecidit, & partu labat,*  
*Materque multum rapuit ex illa mihi,*  
*Ætas citato senior eripuit gradu.*  
And as a tree that in the green wood grows,  
With fruit and leaves, and in the Summer  
blows,

In winter like a stock deformed shows :  
Our beauty takes his race and journey goes,  
And doth decrease, and lose, and come to  
nought,

Admir'd of old, to this by child-birth  
brought ;

And mother hath bereft me of my grace,  
And crooked old age coming on apace.

To conclude with *Chrysostome*, † When thou  
seest a fair and beautiful person, a brave *Bo-*  
*naroba*, à bella *Donna*, quæ salivam moveat,  
lepidam puellam & quam tu facile ames, a  
comely woman, having bright eyes, a merry  
countenance, a shining lustre in her look, a  
pleasant grace, wringing thy soul, and in-  
creasing thy concupiscence ; bethink with thy  
self that it is but earth thou lovest, a meer ex-  
crement, which so vexeth thee, which thou so  
admir'st, and thy raging soul will be at rest.  
Take her skin from her face, and thou shalt see  
all loathsomeness under it, that beauty is a su-  
perficial skin and bones, nerves, sinews : sup-  
pose her sick, now rive'd, hoary-headed, hol-  
low cheeked, old ; within she is full of filthy  
flegm, stinking, putrid, excremental stuff ;  
snot and sneevil in her nostrils, spittle in her  
mouth, water in her eyes, what filth in her  
brains, &c. Or take her at best, and look  
narrowly upon her in the light, stand nearer  
her, nearer yet, thou shalt perceive almost as  
much, and love less, as † *Cardan* well writes,  
*minus amant qui acutè vident*, though *Scali-*  
*ger* deride him for it : If he see her near, or  
look exactly at such a posture, whosoever he  
is, according to the true rules of symmetry  
and proportion, those I mean of *Albertus*  
*Durer*, *Lomatius* and *Tafnier*, examine him  
of her. If he be elegans formarum spectator,  
he shall find many faults in Physiognomy, and  
ill colour ; if form, one side of the face likely  
bigger than the other, or crooked nose, bad  
eyes, prominent veines, concavities about the  
eyes, wrinkles, pimples, red streaks, freckons,  
hairs, warts, neves, inequalities, roughness,  
scabredity, paleness, yellowness, and as many  
colours as are in a *Turkicocks* neck, many in-  
decorums in their other parts ; est quod deside-  
res, est quod amputes, one leires, another  
frowns, a third gapes, squints, &c. And 'tis  
true that he saith. † *Diligenter consideranti*

c. Senec.  
all. 2. Hirc.  
Gittus.† *Vides va-*  
*nasam ma-*  
*liorem, ful-*  
*gidum ha-*  
*bitum ocu-*  
*lorum, vul-*  
*tu bilati*  
*corascan-*  
*tem, exi-*  
*mum quæ-*  
*dam aspe-*  
*ctum &*  
*decorum*  
*præstiter-*  
*tem, vici-*  
*tem mentem*  
*tuam &*  
*concupi-*  
*sciam*  
*agentem*  
*cogita ter-*  
*ram esse id*  
*quod amas,*  
*& quod*  
*admiraris*  
*stercus, &*  
*quod te urit*  
*&c. cogita*  
*illam jam*  
*insistere,*  
*jam rago-*  
*sam cavo-*  
*genis, agro-*  
*tam ; tan-*  
*to sordibus*  
*latus plena*  
*est, pituita,*  
*stercora ;*  
*reputa quid*  
*lætra na-*  
*res, oculos,*  
*cerivum*  
*gestat, quas*  
*sordes, &c.*  
*g Subtil.*h. Cardan.  
Subtil. lib.  
13.

raro

*raro facies absoluta & quæ vitio caret*, seldom shall you find an absolute face without fault, as I have often observed; not in the face alone is this defect or disproportion to be found; but in all the other parts, of body and mind; she is fair indeed, but foolish; pretty, comely and decent, of a majestic presence, but peradventure imperious, dishonest, *acerba, iniqua*, self-will'd: she 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 it is a nasty quean otherwise, a very slut, of a bad kind. As flowers in a garden have colour some, but no smell, others have a fragrant smell, but are unseemly to the eye; one is unfavoury to the taste as rue, as bitter as wormwood, and yet a most medicinal cordial flower, most acceptable to the stomach; so are men and women; one is well qualified, but of ill proportion, poor and base: a good eye she hath, but a bad hand and foot, *foeda pedes & foeda manus*, a fine leg, bad teeth, a vast body, &c. Examine all parts of body and mind, I advise thee to enquire of all. See her angry, merry, laugh, weep, hot, cold, sick, fullen, dressed, undressed, in all attires, sices, gestures, passions, eat her meals, &c. and in some of these you will surely dislike. Yea not her only let him observe, but her parents how they carry themselves: for what deformities, defects, incumbrances of body or mind be in them at such an age, they will likely be subject to, be molested in like manner, they will *patrizare* or *matrizare*. And withall let him take notice of her companions, in *convictu*, (as *Quiverra* prescribes) & *quibuscum conversetur*, whom she converseth with.

*Noscitur ex Comite, qui non cognoscitur ex se.* According to *Thucydides*, 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 *Theo ritus*?

*At vos festiva ne ne saltate puella,  
En malus bircus adest in vos saltare paratus,  
Young men will do it when they come to it,*

Fawnes and Satyres will certainly play wreeks, when they come in such wanton *Baccho's Eleonora's* presence. Now when they shall perceive any such obliquity, indecency, disproportion, deformity, bad conditions, &c. let them still ruminat on that, and as *\* Hædus* adviseth out of *Ovid*, *earum mendas notent*, note their faults, vices, errors, and think of their imperfections; 'tis the next way to divert and mitigate Loves furious head-strong passions; as a Peacocks feet, and filthy comb, they say, make him forget his fine feathers, and pride of his tail; she is lovely, fair, well-favoured, well qualified, courteous and kind, But if she be not so to me, what care I how kind she be. I say with *\* Philostratus*, *formosa aliis, mihi superba*, she is a tyrant to me, and so let her go. Besides these outward naves or open faults, errors, there be many inward infirmities, secret, some private,

(which I will omit) and some more common to the sex, fullen fits, evil qualities, filthy diseases, in this case fit to be considered; *Consideratio foeditatis mulierum, menstruæ imprimis, quam immundæ sunt, quam Savanarola proponit regula septima penitus observandam; & Platina dial. amoris fusè perstringit. Lodovicus Bonacchius mulieb. lib. 2. cap. 2. Pet. Hadus, Albertus, & infiniti ferè medici.*

\* A Lover in *Calcagninus Apologies*, wished with all his heart he were his Mistress Ring, to hear, embrace, see, and do I know not what: O thou fool, quoth the Ring, if thou wer'st in my room, thou should'st hear, observe, and see *pudenda & pœnitenda*, that which would make thee loath and hate her, yea peradventure all women for her sake.

I will say nothing of the vices of their minds, their pride, envy, inconstancy, weakness, malice, self-will, lightness, insatiable lust, jealousy; *Eccles. 5. 14. No malice to a woman, no bitterness like to hers, Eccles. 7. 21.* and as the same Authour urgeth *Prov. 31. 10. Who shall find a virtuous woman? He makes a question of it. Neque jus neque bonum, neque æquum sciunt, melius, pejus, proferit, obsit, nihil vident, nisi quod libido suggerit. They know neither good nor bad, be it better or worse (as the Comical Poet hath it) beneficial or hurtful, they will do what they list.*

\* *Insidia humani generis, querimonia vita, Exuvie noctis, durissima cura diei,*

*Pana virum, nex & juvenum, &c. —*

And to that purpose were they first made, as *Jupiter* insinuates in the \* Poet;

*The fire that bold Prometheus stole from me,  
With plagues call'd women shall revenged be,  
On whose alluring and enticing face,  
Poor mortals doting shall their death embrace.*

In fine, as *Diogenes* concludes in *Nevisanus*, *Nulla est femina qua non habeat Quid*: they have all their faults.

\* Every each of them hath some vice,  
If one be full of villany,  
Another hath a liquorish eye.  
If one be full of wantonness,  
Another is a Chideress.

343

\* *Quam a-  
mator an-  
nulum se  
amice  
operat, at  
ejus am-  
plexu frui  
possit, &c.  
O te mis-  
eram ait an-  
nulus, si  
meas vici-  
obires, vi-  
deres, au-  
dires, &c.  
nihil non  
odio dig-  
nam obse-  
raveris.*

\* *Latentis*

\* See our  
English  
Tatius l. 11

\* *Chaucer  
in Romance  
of the  
Rose.*

When *Leander* was drowned, the inhabitants of *Sestos* consecrated *Heros* Lantern to *Anteros*, *Anteroti sacrum*, † and he that had good success in his love, should light the candle: but never any man was found to light it; which I can refer to nought, but the inconstancy and lightness of women.

† *For in a thousand, good there is not one;  
All be so proud, unthankful and unkind,  
With sluty hearts, careless of others moan,  
In their own lusts carried most headlong  
blind,*

*But more herein to speak I am forbidden,  
Sometime for speaking truth one may be chid-  
den.*

I am not willing, you see, to prosecute the cause against them, and therefore take heed  
Ecc 2 you

\* *Lib. de  
costum.  
amoris.  
earum men-  
das vol-  
vant ani-  
mo, sepe  
ante oculos  
constitu-  
ant, sepe  
dant.*

† *In deli-  
tati.*

† *Qui se  
facilem in  
amore pro-  
barit, hanc  
succendit.  
At qui suc-  
cendat, ad  
hanc diem  
reperit  
nemo. Cal-  
cagninus.  
l. 1. c. 10.*

344

† Hor.

you mistake me not, † *matronam nullam ego tango*, I honour the sex, with all good men, and as I ought to do, rather than displease them, I will voluntarily take the oath which *Mercurius Britanicus* took, *Viragin. descript. lib. 2. fol. 95. Me nihil unquam mali nobilissimo sexus, vel verbo, vel facto machinaturum, &c.* let *Simonides*, *Mantuan*, *Platina*, *Pet. Avatine*, and such women-haters bear the blame, if ought be said amiss; I have not writ a tenth of that which might be urged out of them and others; † *non possunt invellere omnes, & satyra in faminas scripta, uno volumine comprehendit.* And that which I have said (to speak truth) no more concerns them than men, though women be more frequently named in this Tract; (to Apologize once for all) I am neither partial 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 good fellow had bespoken a horse to be painted with his heels upward, tumbling on his back, he made him passant: now when the fellow came for his piece, he was very angry, and said, it was quite opposite to his mind; but *Passus* instantly turned the Picture upside down, shewed him the horse at that side 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. Postica.

† Encom. Demoghen.

m Febri  
bellica  
utro, &  
non nisi  
morte avel-  
lenda.

But to my purpose: If women in general be so bad (and men worse than they) what a hazzard is it to marry? where shall a man find 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 wooing: *in a wife is a fever hellick*, as *Scaliger* calls her, and not to be cured but by death, as out of *Menander*, *Athenicus* adds,

*In pelagus te jactis negotiorum, ———  
Non Libyrum, non Aegeum, ubi ex triginta  
non pereunt*

*Tria navigia: ducent uxorem servatur pro-  
fus nemo:*

Thou wadest into a sea it self of woes;  
In *Libyck* and *Aegean* each man knows  
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 learn of them that have experience, for I have none;

\* Synesius,  
libros ego  
liberos  
gerat.  
Lippus an-  
tiq. Lat.  
lib.

\* *μῆδ' αὖτ' ἐν λῆγος ἰσχυροῦς, libri mentis  
liberi.* For my part I'll dissemble with him,

*Esse procul nympha, fallax genus esse pu-  
ella,*

*Vita jugata meo non facit ingenio: Me  
juvat, &c.*

many married men exclaim at the miseries of it, and rail at wives down-right; I never tried, but as I hear some of them say,

o Plantus  
Apo. act. 1.

\* *Mare hand mare, vos mare acerrimum,*  
An *Irish* Sea is not so turbulent and raging as a litigious wife.

\* *Scylla & Charybdis Sicula contorquens* \* *Sente. in  
freta, Horat.*

*Minus est rimenda, nulla non melior fera est.*

*Scylla and Charybis* are less dangerous,

There is no beast that is so noxious.

Which made the Devil belike, as most interpreters hold, when he had taken away *Job's* goods, *corporis & fortuna bona*, health, children, friends, to persecute him the more, leave his wicked wife, as *Pineda* proves out of *Tertullian*, *Cyprian*, *Austin*, *Chrysostome*, *Prosper*, *Gaudensius*, &c. *ut novum calamitatis inde genus viro existeret*, to vex and gaul him worse *quam totus infernus*, than all the fiends in hell, as knowing the conditions of a bad woman. *Jupiter non tribuit homini pestilentius malum*, saith *Simonides*: better dwell with a Dragon or a Lion, than keep house with a wicked wife, *Ecclus 25. 18. better dwell in a wilderness, Prov. 21. 19. no wickedness like to her, Ecclus 25. 22. She makes a sorry heart, an heavy countenance, a wounded mind, weak 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 Bachelours desire to be married, with that *Vestal* virgin, we long for it,*

† *Felices nupta l moriar, nisi nubere dulces est.* † *Sente.*  
'Tis the sweetest thing in the world, I would I had a wife, saith he,

For fain 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 than none: O blisful marriage, O most welcome marriage, and happy are they that are so coupled: we do earnestly seek 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 fullness, and would not eat. So we commend marriage,

† Amator.  
Embleme.

— *donec miselli liberi*

*Aspicimus dominam; sed postquam ben janna  
clausa est,*

*Fel intus est quod melfuit:*

So long as we are wooers, may kiss and koll at our pleasure, nothing is so sweet, we are in heaven as we think: but when we are once tied, and have lost our liberty, marriage is an hell, *give me my yellow hose again*: a mouse in a trap lives as merrily: we are in purgatory some of us, if not in hell it self. *Dulce bellum inexpertis*, as the proverb is, 'tis fine talking of war, and marriage sweet in contemplation, till it be tried: and then as wars are most dangerous, irksome, every minute at deaths door, so is, &c. When those wild *Irish* Peers, saith ° *Stanburst*, were feasted by King *Henry* the second (at what time he kept his Christmas at *Dublin*) and had tasted of his Prince-like cheer, generous wines, dainty fare, had

o Deridus  
Hibernicus,  
l. 3.

p Gemmae  
pocula, ar-  
genta va-  
sa, calata  
candelab-  
ra, aurea,  
&c. Can-  
chileata  
aulea, but-  
cinarum  
clangorem,  
tibiarum  
cantum, &  
symphonie  
suavita-  
tem, maje-  
statemque  
principis  
coronati  
cum vidis-  
set illa  
deaurata,  
&c.

had seen his Pmassie plate of silver, gold, in-  
amel'd, beset with jewels, golden candle-sticks,  
goodly rich hangings, brave furniture, heard  
his trumpets sound, Fifes, Drums, and his ex-  
quisite musick in all kinds: when they had  
observed his majestical presence as he sat in  
purple robes, crowned with his Scepter, &c.  
in his royal seat, the poor men were so amazed,  
inamoured, and taken with the object, that  
they were *pertasi domestici & pristini tyrotar-*  
*chi*, as weary and ashamed of their own for-  
didity 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 rebel  
some of them, others repent of what they had  
done, when it was too late. 'Tis so with us  
Bachelors, when we see and behold those  
sweet faces, those gaudy shews that women  
make, observe their pleasant gestures and  
graces, give care to their Siren tunes, see  
them dance, &c. we think their conditions  
are as fine as their faces, we are taken with  
dumb signs, in *amplexum ruimus*, we rave,  
we burn, and would fain be married. But  
when we feel 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 experi-  
ence will inform us, farewell wiving for my  
part, and as the Comical Poet merrily  
saith,

p *Perdatur ille pessime qui faminam*  
*Duxit secundus, nam nihil primo improcor!*  
*Ignarus ut puro mali primus fui.*

† Foul fall him that brought the second  
match to pass,

The first I wish no harm, poor man alas,  
He knew not what he did, nor what it was.

What shall I say to him that marries again and  
again,

\* *Stulta maritali qui porrigit ora capistro,*  
I pity him not, for the first time he must do  
as he may, bear it out sometimes by the head  
and shoulders, and let his next neighbour  
ride, or else run away, or as that *Syracusan*  
in a tempest, when all ponderous things  
were to be exonerated out of the ship, *quia*  
*maximum pondus erat*, fling his wife into the  
Sea. But this I confess is Comically spoken,  
and so I pray you take it. In sober sadness,  
marriage is a bondage, a thralldom, a yoke,  
an hinderance to all good enterprises, (he  
bath married a wife and cannot come) a stop  
to all preferments, a rock on which many  
are saved, many impinge and are cast away:  
not that the thing is evil in it self or trouble-  
some, but full of all contentment and happi-  
ness, one of the three things which please God,  
\* *when a man and his wife agree together,*  
an honourable and happy estate, who knows  
it not? If they be sober, wise, honest, as the  
Poet inferrs,

† *Si commodos nanciscantur amores,*  
*Nullum eis abest voluptatis genus.*  
If fully matcht be man and wife,  
No pleasure's wanting to their life.

But to undiscreef sensual persons, that as bruits  
are wholly led by sense, it is a feral plague,  
many times an hell it self, and can give little  
or no content, being that they are often so  
irregular and prodigious in their lusts, so di-  
verle in their affections. *Uxor nomen digni-*  
*tatis, non voluptatis*, as he said, a wife is a  
name of honour, not of pleasure: she is fit  
to bear the office, govern a family, to bring up  
children, sit at boards end and carve, as some  
carnal men think and say; they had rather  
go to the stews, or have now and then a scratch  
as they can come by it, borrow of their neigh-  
bours, than have wives of their own; except  
they may, as some Princes and great men do,  
keep as many Curtisians as they will themselves,  
fly out impune,

† *Permolere uxores alienas.*

that polygamy of Turks, *Lex Julia*, which *Ca-*  
*sar* once enforced in Rome (though *Levinus*  
*Torrentium*, and others suspect it) *uti uxores*  
*quot & quas vellet 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 satis-  
faction to these carnal men, beastly men as  
too many are: † What still the same? to be tied  
to one, be she never so fair, never so vertu-  
ous, is a thing they may not endure, to love  
one long. Say thy pleasure, and counterfeit  
as thou wilt, as *Parmeno* told *Thais*, *Neque*  
*tu uno eris contenta*, one man will never please  
thee; nor one woman many men: But as  
† *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 al man.  
know not how many besides were his Mi-  
stresses, he might not abide marriage. *Varie-*  
*tas delectat*, 'tis loathsome and tedious, what  
one still? which the *Satyrist* said of *Iberina*, is  
verified in most,

† *Unus Iberina vir sufficit? oculus illud*  
*Extorquebis ut hac oculo contenta sit uno,*  
'Tis not one man will serve her by her will,

As soon she'll have one eye as one man still:

As capable of any impression as *materia pri-*  
*ma* it self, that still desires new forms, like  
the sea their affections ebb and flow. Hus-  
band is a cloak for some to hide their vil-  
lany; once married she may fly out at her  
pleasure, the name of Husband is a sanctuary  
to make all good. *Eo ventum* (saith *Seneca*)  
*ut nulla visum habeat, nisi ut irriset*  
*adulterum*. They are right and streight, as  
true *Trojans* as mine hostess daughter, that  
Spanish wench in \* *Aristo*, as good wives as  
† *Messalina*. Many men are as constant in  
their choice, and as good husbands as *Nero*  
himself, they must have their pleasure of all  
they see, and are in a word far more fickle  
than any woman.

For either they be full of jealousy,  
Or masterful, or loven novelty, &c.

Good

p *Eubulus*  
in *Cybil.*  
*Atheniens*  
*disposi-*  
*phist.* l. 13.  
c. 3.  
† Transla-  
ted by my  
brother  
*Ralph Bur-*  
*ton.*  
\* *Juvenal.*  
† *Hec in*  
*speciem di-*  
*lla caveat*  
*credas.*  
† *Batche-*  
*lors al-*  
*ways are*  
*the bra-*  
*vest men.*  
*Bacon.*  
† *Seek eter-*  
*nity in*  
*memory,*  
*not in po-*  
*sterity,*  
*like Epa-*  
*minondas,*  
*that in-*  
*stead of*  
*children,*  
*left two*  
*great vi-*  
*stories be-*  
*hind him,*  
*which he*  
*called his*  
*two*  
*daughters.*  
\* *Ecclius*  
28. 1.  
† *Euripi-*  
*des Andro-*  
*mach.*

† *Alius*  
*Virus im-*  
*perator.*  
*Sper. ult.*  
*quis.*

† *Hor.*

† *Quod li-*  
*cit ingra-*  
*tum est.*  
† For bet-  
ter for  
worse, for  
richer for  
poorer, in  
sickness  
and in  
health,  
&c. 'tis  
durus sermo  
to a sensu-  
al man.  
† *Lucian.*  
q *Lucian.*  
Tom. 4.  
neque enim  
una aliqua  
rem habere  
contentus  
forem.  
† *Juvenal.*

u *Lib. 28.*

346

Good men have often ill wives, as bad as *Xanthippe* was to *Socrates*, *Elenora* 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 *Gurmundus*. But I will say nothing of dissolute and bad husbands, of Bachelours and their vices; their good qualities are a fitter subject for a just volume, too well known already in every Village, Town and City, they need no blazon; and lest I should marr any matches, or dishearten loving maids, for this present I will let them pass.

Being that men and women are so irreligious, depraved by nature, so wandering 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 Fern in the Emblem, averse and opposite in nature: 'tis twenty to one thou wilt not marry to thy contentment: but as in a lottery forty blanks are drawn commonly for one prize, out of a multitude you shall hardly choose a good one: a small ease hence then, little comfort,

*Nec integrum unquam transiges letus diem.*

If he or she be such a one,

Thou hadst much better be alone.

If she be barren, she is not — &c. If she have \* children, and thy state be not good, though thou be wary and circumspect, thy charge will undo thee,

— *fecunda domum tibi prole gravabit,*  
thou wilt not be able to bring them up, \* and what greater misery can there be, than to beget children, to whom thou canst leave no other inheritance but hunger and thirst? *cum famas dominatur, strident voces rogantium panem, penetrantes patris cor:* what so grievous as to turn them up to the wide world, to shift for themselves? No plague like to want: and when thou hast good means, and art very careful of their education, they will not be ruled. Think but of that old proverb, *ἡ πόλις τῆς τῆς ἡρώου filii noxa*, great mens sons seldom do well; *O utinam aut coelebs mansissem, aut prole carerem!* \* *Augustus* exclaims in *Suetonius*, *Jacob* had his *Reuben*, *Simeon* and *Levi*: *David* an *Amnon*, an *Absolon*, *Adonijah*; wife mens sons are commonly fools, inasmuch that *Spartian* concludes, *Neminem prope magnorum virorum optimum & utilem reliquisse filium;* \* They had been much better to have been childless. 'Tis too common in the middle sort; Thy son's a drunkard, a gamester, a spendthrift, thy daughter a fool, a whore, thy servants lazy drones and thieves, thy neighbours devils, they will make thee weary of thy life. \* If thy wife be froward, when she may not have her will, thou hadst better be buried alive; she will be so impatient, raving still, and roaring like *Juno* in the Tragedy, there's nothing but tempests, all is in an uproar. If she be lost and foolish, thou werst

better have a block, she will shame thee and reveal thy secrets: if wise and learned, well qualified, there is as much danger on the other side, *mulierem doctam ducere periculosissimum*, saith *Nevisanus*, she will be too insolent and piewish,

*b Malo Venusianam quam te Cornelia mater.* *b Juvenal.*  
Take heed; if she be a slut, thou wilt loath her; if proud, she'll beggar thee, \* she'll spend thy patrimony in bables, all *Arabia* will not serve to perfume her hair, saith *Lucian*: if fair and wanton, she'll make thee a *Cornuto*; if deformed, she will paint. † If her face be filthy by nature, she will mend it by art, alienis & adscititiis imposturis, which who can endure? If she do not paint she will look so filthy, thou canst not love her, and that peradventure will make thee dishonest. *Cromerus lib. 12. hist.* relates of *Casimirus*, \* that he was unchaste, because his wife *Aleida* the daughter of *Henry Lantgrave* of *Hessia*, was so deformed. If she be poor, she brings beggary with her (saith *Nevisanus*) misery and discontent. If you marry a maid, it is uncertain how she proves,

*Hec forsitan 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 jurgia*, all is in an uproar, and there is little quietness to be had: if an old maid, 'tis an hazard she dyes in childbed: if a rich widow, induces te in laqueum, thou dost halter thy self, 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 widow, she is often unfariable and immodest. If she be rich, well descended, bring a great dowry, or be nobly allyed, thy wives friends will eat thee out of house and home, drives ruinam adibus inducit, the will be so proud, so high-minded, so imperious. For,

— *nil est magis intolerabile dite,*  
there's nothing so intolerable, thou shalt be as the Tassel of a Goshawk, \* she will ride upon thee, domineer as she list, wear the breeches in her Oligarchical Government, and beggar thee besides. *Uxores divites servitutem exigunt,* (as *Seneca* hits them, *declam. lib. 2. declam. 6.*) *Dotem accepi, imperium perdidit.* They will have sovereignty, pro conjuge dominam arcessis, they will have attendance, they will do what they list. † In taking a dowry thou losest thy liberty, dos intrat, libertas exit, hazardest thine estate.

*Ha sunt atque alia multa in magnis dotibus*  
*Incommoditates, sumptusque intolerabiles, &c.*

with many such inconveniencies: say the best, she is a commanding servant; thou hadst better have taken a good buswife maid in her smock. Since then there is such hazard, if thou be wise, keep thy self as thou art, 'tis good to match, much better to be free.

— † pro-

† *Cambrar.*  
82. cent. 3.  
† *Simoni-*  
*dis.*  
x Children  
make mis-  
fortunes  
more bit-  
ter. *Bacon.*  
y *Heinsius*  
*Epist. Pri-*  
*miera.* Nihil  
miserias  
quam pro-  
creare libe-  
ros ad  
quos nihil  
ex heredi-  
tate tui  
pervenire  
videas  
prater fa-  
mam &  
scilicet.  
† *Chryf.*  
*Foefet.*  
x *Liberi*  
*sibi carci-*  
*novata.*  
y *Mullas*  
*faciat eos*  
*sine liberis*  
*discessisse.*  
z *Lamius*  
*cap. 6. l. 1.*  
*Si morosa,*  
*non in*  
*omnibus*  
*obsequariis,*  
*omnia im-*  
*pacata in*  
*adibus,*  
*omnia sur-*  
*sum miseri*  
*videas,*  
*multa tem-*  
*pestates,*  
*&c.*  
*Lib. 2. qu-*  
*mer. 101.*  
*fil. nap.*

*b Juvenal.*  
\* *Tom. 4.*  
*Amoris*  
*omnis ma-*  
*riti opu-*  
*lectiam*  
*profundet,*  
*totam Ara-*  
*biam ca-*  
*pillis redol-*  
*ent.*  
† *Idem.* &  
*quis sane*  
*mentis sa-*  
*piant quae-*  
*at, &c.*  
c *Subigit*  
*quod axor*  
*ejus dispo-*  
*nior esset.*  
d *Sil. nap.*  
l. 2. nam.  
25. *Dicit*  
*inducit*  
*tempesta-*  
*tem, pauper*  
*curam:*  
*Duces vi-*  
*duam se*  
*inducit in*  
*laqueum.*  
† *Sic*  
*quisque di-*  
*cit, alteram*  
*ducit ta-*  
*men.*

c *Si dotata*  
*erit, impi-*  
*riosa, con-*  
*tinuatur*  
*viro in-*  
*quitare*  
*conabitur.*  
*Petrarch.*  
f *If a wo-*  
*man nou-*  
*rish her*  
*husband,*  
*she is an-*  
*gry and*  
*impudent,*  
*and full of*  
*reproach.*  
*Eccles. 25.*  
*24.*  
*Scilicet*  
*axori nu-*  
*bere nolo*  
*mea.*

† *Plautus*  
*mil. glor.*  
*act. 3. sc. 1.*  
*\* Stobaeus*  
*ser. 66.*  
*Alex. ab*  
*Alexand.*  
*lib. 4. c. 8.*

*procreare liberos lepidissimum,*  
*Herete vero liberum esse, id multo est lepidius.*  
 \* art thou young? then match not yet; if  
 old, match not at all.

*Vis juvenis nubere? nondum venit tempus.*  
*Ingravescente aetate jam tempus praeterit.*

And therefore with that Philosopher, still  
 make answer to thy friends that importune thee  
 to marry, *adhuc intempestivum*, 'tis yet unseas-  
 onable, and ever will be.

Consider withal how free, how happy, how  
 secure, how heavenly, in respect, a single  
 man is, † as he said in the Comedy, *Es isti*  
*quod fortunatum esse autumant, uxorem non-*  
*quam habui*, and that which all my neigh-  
 bours admire and applaud me for, account for  
 great an happiness, I never had a wife; con-  
 sider how contentedly, quietly, neatly, plenti-  
 fully, sweetly and how merrily he lives! he  
 hath no man to care for, but himself, none  
 to please, no charge, none to controul him,  
 is tyed to no residence, no cure to serve,  
 may go and come, when, whither, live  
 where he will, his own master, and do what  
 he list himself. Consider the excellency of

Virgins, \* *Virgo caelum meruit*, marriage re-  
 pleaseth the earth, but virginity Paradise;  
*Elias, Eliseus, John Baptist* were Bachelors:  
 Virginity is a precious Jewel, a fair Garland,  
 a never fading flower; † for why was *Daphne*  
 turned to a green Bay-tree, but to shew that  
 virginity is immortal?

† *Ut flos in septis secretus nascitur*  
*hortis,*

*Ignotus pecori, nullo contusus aratro,*  
*Quam mulcent aura, firmat Sol, educat im-*  
*ber, &c.*

*Sic virgo dum intacta manet, dum chara*  
*suus, sed*

*Cum Castum amisit, &c.*

Virginity is a fine picture, as † *Bonaventure*  
 calls it, a blessed thing in it self, and, if you will  
 believe a Papiſt, meritorious. And although  
 there be some inconveniencies, irksomness, so-  
 litariness, &c. incident to such persons, want  
 of those comforts, *que egro assideat & curet*  
*egrotum, fomentum pariet, roget medicum, &c.*  
 embracing, dalliance, kissing, colling, &c. those  
 furious motives and wanton pleasures a new  
 married wife most part enjoys; yet they  
 are but toys in respect, easily to be endured,  
 if conferred to those frequent incumbrances  
 of marriage; Solitariness may be otherwise  
 avoided with mirth, musick, good company,  
 business, employment; in a word, \* *Gau-*  
*debit minus, & minus dolebit*; for their  
 good nights, he shall have good dayes. And  
 methinks some time or other amongst so  
 many rich Bachelors, a benefactor should  
 be found to build a monastical Colledge for  
 old, decayed, deformed, or discontented  
 maids 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 toys in respect, and  
 sufficiently recompenced by those innume-  
 rable contents and incomparable privi-

ledges of Virginity. Think of these things,  
 confer both lives, and consider last of all  
 these commodious prerogatives a Bachelor hath  
 how well he is esteemed, how heartily wel-  
 come to all his friends, *quam mentitis obse-*  
*quis*, as *Tertullian* observes, with what coun-  
 terfeit courtesies they will adore him, follow  
 him, present him with gifts, *hamatis donis*:  
 it cannot be believed, (saith † *Ammianus*)  
 with what nimble service he shall be worship-  
 ped, how loved and respected: If he want  
 children (and have means) he shall be often  
 invited, attended on by Princes, and have ad-  
 vocates to plead his cause for nothing, as † *Plu-*  
*tarch* adds. Wilt thou then be revered,  
 and had in estimation?

—† *dominus tamen & domini rex*  
*Si tu vis fieri, nullus tibi parvulus aula*  
*Luserit Aeneas, nec filia dulcior illa.*  
*Jucundum & charum sterilis facit uxor*  
*amicum.*

Live a single man, marry not, and thou shalt  
 soon perceive how those *Heredipeta* (for  
 so they were called of old) will seek after  
 thee, bribe and flatter thee for thy favour,  
 to be thine heir or executor: *Aruntius* and  
*Aterius*, those famous parasites in this kind,  
 as *Tacitus* and † *Seneca* have recorded, shall  
 not go beyond them. *Periplectomines* that  
 good personate old man, *delicium senis*, well  
 understood this in *Plautus*; for when *Plen-*  
*sides* exhorted him to marry, that he might  
 have children of his own, he readily replied  
 in this sort,

*Quando habeo multos cognatos, quid opus*  
*mibi sit liberis?*

*Nunc bene vivo & fortunatè, atque animo*  
*ut lubet.*

*Mea bona mea morte cognatis dicam inter-*  
*partiant.*

*Illi apud me edunt, me curant, vident quid*  
*agam, ecquid velim,*

*Qui mihi mittunt munera, ad prandium, ad*  
*cenam vocant,*

Whilst I have kin, what need I brats to  
 have?

Now I live well, and as I will, most brave;  
 And when I dye, my goods I'll give away,  
 To them that do invite me every day,  
 That visit me, and send me pretty toys,  
 And strive who shall do me most courtesies.

This respect thou shalt have in like manner,  
 living, as he did, a single man. But if thou mar-  
 ry once, † *cogitato in omni vita te servum fore*, † *E Gracii*  
 bethink thy self what a slavery it is, what an  
 heavy burthen thou shalt undertake, how hard  
 a task thou art tyed to, (for as *Hierom* hath it,  
*qui uxorem habet, debitor est, & uxoris ser-*  
*vus alligatus*,) and how continueate, what  
 squalor attends it, what irksomeness, what  
 charges; for Wife and Children are a  
 perpetual bill of charges; besides a My-  
 riade of cares, miseries, and troubles; for  
 as that Comical *Plautus* merrily and truly  
 said, He that wants trouble, must get to be  
 master of a ship, or marry a wife; and as  
 another seconds him, wife and children have  
 undone

o lib. 24.  
 qua obse-  
 quiorum  
 diversitate  
 colantur  
 homines  
 sua liberis.  
 p. Hanc  
 alii ad  
 cenam in-  
 vitant,  
 princeps  
 huic famu-  
 lator, ora-  
 tores gratis  
 patrocinan-  
 tur. lib. de  
 amore Pro-  
 lis.  
 † *Anna. 1. 1.*

q. 60. de  
 beneficiis. 38.

† *E Gracii*

undone

† They  
 shall at-  
 tend the  
 lamb in  
 heaven,  
 because  
 they were  
 not defiled  
 with wo-  
 men.

Apoc. 14.

\* *Naplia*  
 replent ter-  
 ram, vir-  
 ginitas  
 Paradisum.  
 Hier.  
 h. *Daphne*  
 in laurum  
 semper vi-  
 rentem, im-  
 mortalem  
 docet glo-  
 riam para-  
 tam virgi-  
 nibus paci-  
 citiam ser-  
 vantibus.  
 † *Catal.*  
*Car. nupti-*  
*ali.*  
 i. *Diet. sa-*  
*lat. c. 22.*  
 pulcherrim-  
 um sortum  
 infiniti pec-  
 cili, gemma  
 & pistoria  
 speciosa.

\* *Mart.*

348

undone me; so many, and such infinite incumbrances accompany this kind of life. Furthermore, *uxor intumuit*, &c. or as he said in the Comedy,

† *Tiv.*  
*Adelph.*

† *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 moan with  
† *Bartholomæus Scheraus*, that famous Poet Laureat, and Professor of Hebrew in *Wittenberge*: I had finished this work long since, but that *inter alia dura & tristia quæ mihi pene tergum fregerunt* (I use his own words) amongst many miseries which almost broke my back, *Celozia ob Xantippismum*, a Shrew to my wife, tormented my mind above measure, and beyond the rest. So shalt thou be compelled to complain, 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 have said will not suffice, see more in *Lemnius lib. 4. cap. 13. de occult. nat. mir.* *Espensæ de continentia, lib. 6. cap. 8.* *Kornman. de virginitate, Platina in Amor. dial. Præctica artis amandi, Barbarus de re uxoria. Arnseus in polit. cap. 3.* and him that is *instar omnium*, *Nevisanus* the Lawyer, *Sylva nuptial.* almost in every page.

† *Miseria in pñalms instructio ad lectorem.*

\* *Brasos. l. 7. 22. cap. Si uxore deisset, nihil mihi ad summam felicitatem defuisset.*

## SUBJECT. 4.

*Philters, Magical, and Poetical cures.*

WHERE perswasions and other remedies will not take place, many fly to unlawful means, *Philters*, *Amulets*, *Magick*, *Spells*, *Ligatures*, *Characters*, *Charms*, which as a wound with the spear 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. l. 6. cap. 13.* \* *Skenius lib. 4. observ. Med.* hath some examples of such as have been so magically caused, and magically cured, and by witch-craft: so saith *Baptista Codronchus, lib. 3. cap. 9. de mor. ven. Mallens malef. cap. 6.* 'Tis not permitted to be done, I confess: yet often attempted: see more in *Wierus lib. 3. cap. 18. de præstig. de remediis per Philtra. Delrio Tom. 2. lib. 2. quest. 3. sect. 3. disquisit. magic. Cardan lib. 16. cap. 90.* reckons up many magnetical medicines, as to piss through a ring, &c. *Mizaldus cent. 3. 30. Baptista Porta, Jason Pratensis, Lobelius pag. 87. Matthiolus, &c.* prescribe many absurd remedies, *Radix mandragora ebibita, Annuli ex ungulis Asini, Stercus amara sub cervical posuim, illâ nesciente, &c. quum odorem fœditatis sensit, amor solvitur. Nodine ovum abstemios facit comestum, ex consilio Iarthæ indorum gymnosophista apud Philostratum lib. 3. Sanguis amasia ebibitus omnem amoris sensum tollit: Faustina Marci Aurelii uxorem, gladiatoris amore captam, ita penitus consilio Chaldæorum liberatam, refert Julius Capi-*

k *Extin-guitur uir-vilitas ex incantamento maleficis; neq. enim facula est, nonnulli reporti sunt, qui ex viciis in amore privati sunt, ut ex multis historiis patet.*

tolinus. Some of our Astrologers will effect as much by *Characteristical Images*, ex *Sigillis Hermetis, Salomonis, Chaelis, &c. mulieris imago habentis crines sparsos, &c.* Our old Poets and Phantastical Writers have many fabulous remedies for such as are love-sick, as that of *Protesilaus* tomb in *Philostatus*, in his dialogue betwixt *Phanix* and *Vinitor*: *Vinitor* upon occasion discoursing of the rare virtues of that shrine, telleth him that *Protesilaus* Altar and Tomb 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 = *Leucata Petra*, that renowned Rock in Greece, of which *Strabo* writes, *Geog. lib. 10.* not far from *S. Maures*, saith *Sands lib. 1.* From which rock if any Lover flung himself down headlong, he was instantly cured. *Venus* after the death of *Adonis* when she could take no rest for love,

† *Cum vesana suas torreret flamma medullas*, came to the Temple of *Apollo* to know what she should do to be eased of her pain: *Apollo* sent her to *Leucata Petra*, where she precipitated her self, and was forthwith freed, and when she would needs know of him a reason of it, he told her again, that he had often observed \* *Jupiter* when he was enamoured on *Juno*, thither go to ease and wash himself, and after him divers others. *Cephalus* for the love of *Protela*, *Dejonetus* daughter, leapt down here, that *Lesbian Sappho* for *Phanion*, on whom she miserably doted.

† *Cupidinis astro percita è summo præcepi ruit*, hoping thus to ease her self, and be freed of her love pangs.

o *Hic se Deucalion Pyrrha succensus amore Mersit, & illaso corpore pressit aquas.*

*Nec mora, fugit amor, &c.*

Hiher *Deucalion* came, when *Pyrrha's* love Tormented him, and leapt down to the sea, And had no harm at all, but by and by His love was gone and chased quite away.

This medicine *Jos. Scaliger* speaks of, *Ansoniarum 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 taste, his passion is mitigated: And *Anthony Verdurus Imag. deorum, de Cupid.* saith, that amongst the Antients there was p *Amor Lethes*, he took burning torches, and extinguished them in the river; his statue was to be seen in the Temple of *Venus Eufonia*, of which *Ovid* makes mention, and saith, that all lovers of old went thither on pilgrimage, that would be rid of their love pangs. *Pansanias* in † *Phocicis*, writes of a Temple dedicated, *Veneri in speluncâ, to Venus* in the Vault, at *Naupactus* in *Achaia* (now *Lepanto*) in which your widows that would have second husbands, made their supplications to the Goddess; 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;

† *Carat omnis morbus, Pothitis, hydrotes & oculorum morbus, & fibre quartana laborantes, & amore captes, miris artibus est demulcer. m The moral is, vehement Fear expels Love. † Catallus. n Quam Junonem deprecatur Jupiter impotenter, ibi solitus lavare, &c. † Menander. o Ovid. ep. 21. p Apud antiquos amor Lethes olim fuit, is ardentes facies in profluentem inclinabat; hujus statua Veneris Eufoniae templo visibatur, quo amantes confluebant, qui amica memoriam disponere volebant. † Lib. 10. Vota ei nuncupant amatores, multis de causis, sed imprimis vidue mulieris, ut sibi alteras à dea nuptias exposcant. † Rodigimus, ant. lib. 16. cap. 25. calls it Senelus. Omni amore liberat.*

Greece; if any Lover washed himself in it, by a secret virtue of that water, (by reason of the extreme coldness belike) he was healed of Loves torments,

† Seneca.

† *Amoris vulnus idem qui sanat facit.* which if it be so, that water as he holds, is *omni auro pretiosior*, better than 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 *Ausonius*, and crucifie *Cupid* till he grant their request, or satisfie their desires.

q *Cupido crucifixus*  
Lepidam  
poema.

## SUBJECT. 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 means will take effect, is, to let them go together, and enjoy one another; *potissima cura est ut heros amasiam suam potiatur*, saith *Guianerius*, cap. 15. tract. 15. *Asculapius* himself to this malady, cannot invent a better remedy, *quam ut amanti cedat amatum*, † (*Jason Pratenfis*) than that a Lover have his desire.

† Cap. 19.  
de morb.  
cervici.

† Patiens

potiatur re

amata, si

fieri possit,

optima cu-

ra. cap. 16.

in 9. Rhabd.

f Si nihil

aliud, nup-

tia &amp; co-

pulatione cum

ta.

† Petronius

Catal.

† Cap. de

libi. Non

invenitur

cura, nisi

regimen

connexionis

inter eos,

secundum

modum pro-

missionis,

&amp; legis,

&amp; legibus

vidimus

ad carmen

restitutum,

qui iam ve-

nerat ad

arefationem

nem, &amp; eva-

nuat cura

postquam

fuit, &amp;c. lib.

3. cap. 3.

† *Fama est*

melancholi-

cum quon-

dam ex

amore infa-

nabiliter

se habet.

tem, ubi pu-

elle se con-

junctum,

restitutum,

&amp;c.

† *Jovian.*

Pontanus,

Basil. lib. 1.

Et pariter torulo bini jungantur in uno,

Et pulchro detur *Æneæ* Lavinia conjux.

And let them both be joyned in a bed,

And let *Æneas* firr Lavinia wed.

† *Tis the special cure, to let them bleed in vena Hymenæa, for love is a pleurisie, and if it be possible, so let it be,*

— *Optataque gaudia carpant.*† *Arculanus* holds it the speediest and the bestcure, † *tis Savanarolas* last precept, a prin-

cipal infallible remedy, the last, sole, and safest refuge.

† *Julia* sola potes nostras extinguere flammæ,

Non nive, non glacie, sed potes igne pari.

Julian alone can quench my desire,

With neither ice nor snow, but with like fire,

When you have all done, saith *Avicenna*,

there is no speedier or safer course, than to

joyn the parties together according to their de-

sires and wishes, the custom and form of law;

and so we have seen him quickly restored to his

former health, that was languished away to

skin and bones; after his desire was satisfied,

his discontent ceased, and we thought it strange;

our opinion is therefore that in such cases Na-

ture is to be obeyed. *Arcturus* an old Author,

when no other means could prevail, was so

speedily relieved. What remains then but to

joyn them in marriage?

† *Tanc & Basia morsiculasque*

Surreptim dare, mutuos fovere

Amplexu licet, &amp; licet jocari.

they may then kiss and coll, lye and look ba-

bies 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;

Atque uno simul in toro quiescant,

*Conjuncto simul ore suavientur,*

*Et somnos agitent quiete in una.*

Yea but *hic labor, hoc opus*, this cannot con-

veniently be done, by reason of many and se-

veral impediments. Sometimes both parties

themselves are not agreed: Parents, Tutors,

Masters, Guardians, will not give consent;

Laws, Customs, Statutes hinder: poverty,

superstition, fear and suspicion: 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 mind. And

hard is the choice (as it is in *Enphues*) when

one is compelled either by silence to die with

grief, or by speaking, to live with shame. In

this case almost was the fair Lady *Elizabeth*

*Edward* the fourth his daughter, when she was

enamoured 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!* † *Spreads*

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? bashfulness

forbids. What if some of the Lords? audaci-

ty wants. *O that I might but confer with him,*

perhaps in discourse I might let slip such a word

that might discover mine intention! How many

modest Maids may this concern, I am a poor

servant, what shall I do? I am a fatherless

child, and want means, I am blith and buxome,

young and lusty, but I have never a suitor, Ex-

pectant stolidi ut ego illos rogatum veniam, as

† she said, a company of silly fellows, look

belike that I should wooe them and speak first:

fain they would and cannot wooe,

— † *Quæ primum exordia sumam?*

being meerly passive they may not make sute,

with many such lets and inconveniences, which

I know not; what shall we do in such a case?

† *Lucetia* in *Calisti-*

na. lib. 19,

Barthio in-

terpret.

† *Virg. 4.*

Æt.

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being meerly passive they may not make sute,

342

*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 loathed of him, on  
whom she does. Cupid hath two darts, one  
to force love, all of gold, and that sharp,

*Quod facit auratum est;  
another blunt, of Lead, and that to hinder;  
fugat hoc, facit illud amorem.*

This we see too often verified in our common  
experience. *Choreus* dearly loved that Virgin  
*Gallyrrhoe*, but the more he loved her, the more  
she hated him. *Oenone* loved *Paris*, but he re-  
jected her; they are stiff of all sides, as if beauty  
were therefore created to undo, or be undone. I  
give her all attendance, all observance, I pray and  
intreat, *Alma precor miserere mei*, fair Mistress  
pity me, I spend my self, my time, friends and for-  
tunes to win her favour, (as he complains in the  
Eglogue,) I lament, sigh, weep, and make  
my moan to her, but she is hard as flint,

*cantibus Ismariis immotior*  
as fair and as hard as a Diamond, she will not  
respect, *Despectus tibi sum*, or hear me,  
*fugit illa vocantem*

*Nil lacrymas miserata meas, nil flexa querelis.*  
What shall I do?

*I wooed her as a young man should do,  
But, Sir, she said, I love not you.*

*Durior at scopulis mea Cælia, marmore, ferro,  
Robore, rupe, antro, cornu, adamante, gelu.*  
Rock, Marble, heart of Oak with iron bar'd,  
Frost, flint or adamants are not so hard.

I give, I bribe, I send presents, but they are refus'd  
*Ruficus est Coridon, nec munera curat Alexis.*  
I protest, I swear, I weep.

*odiosque rependit amores,*

*Irrisus lacrymas*  
she neglects me for all this, she derides me, con-  
temns me, she hates me: *Phyllida* flouts me:  
*Cæte, feris, quereu durior Euridice*, stiff,  
churlish, rocky still.

And 'tis most true, many Gentlewomen are so  
nice, they scorn all suitors, crucify their poor  
Paramours, and think nobody good enough for  
them, as dainty to please as *Daphne* her self,

*Multi illum petiere, illa aspernata petentes,  
Nec quid Hymen, quid amor, quid sint connu-  
bia curat.*

Many did woo 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,  
(when as they intend nothing less) another while  
not yet, when 'tis their only desire, they rave  
upon it. She will marry at last, but not him: he  
is a proper man indeed, and well qualified, but he  
wants means: another of her suitors hath good  
means, but he wants wit; one is too old, another  
too young, too deformed, she likes not his car-  
riage: a third too loosely given, he is rich, but  
base born: she will be a Gentlewoman, a Lady,  
as her sister is, as her mother is: she is all out as  
fair, as well brought up, hath as good a portion,  
and she looks for as good a match, as *Matilda*  
or *Dorinda*: if not, she is resolved as yet to tar-  
ry, so apt are young maids to boggle at every  
object, so soon won or lost with every toy, so

quickly diverted, so hard to be pleased. In the  
mean time, *quot torse amantes?* one suiter pines  
away, languisheth in love, *mori quot demique  
cogit!* another sighs and grieves, she cares not:  
and which *\* Stroza* objected to *Ariadne*,

*Nec magis Euriali gemitu, lacrymisq; moveris,*  
*Quam prece turbati flebitur ora sali.*

*Tu juvenem, quo non formosior alter in urbe,  
Spernis, & infans cogis amore mori.*

Is no more mov'd with those sad sighs and  
tears,

Of her Sweet-heart, than 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 prank up themselves, to  
make young men enamoured,

*captare viros & spernere captos,* † T. H.  
to dote on them, and to run mad for their sakes,

*sed nullis illa movetur* † Virg. 4.  
*Fletibus, aut voces illas tractabilis audit,* An.

Whil'st niggardly their favours they discover,  
They love to be belov'd, yet scorn the lover.

All suit and service is too little for them, pre-  
sents too base:

*Tormentis gaudet amantibus—& spoliis,*  
As *Atalanta* they must be over-run, or not  
won. Many young men are as obstinate, and  
as curious in their choice, as tyrannically proud,  
insulting, deceitful, false-hearted, as irrefragable  
and peevish on the other side, *Narcissus* like,

*\* Multi illum Juvenes, multa petiere puella,* † Mutam. 3.  
*Sed fuit in tenera tam dira superbia forma,*

*Nulli illum Juvenes, nulla petiere puella.*  
Young men and maids did to him sue,

But in his youth so proud, so coy was he,  
Young men and maids bad him adieu.

*Echo* wept and wooed him by all means above  
the rest, love me for pity, or pity me for love,  
but he was obstinate.

*An te emoriar quam sit tibi copia nostri,*  
he would rather die than give consent. *Psyche*  
ran whining after *Cupid*,

*Formosum tua te Psyche formosa requirit,* † Fracastor.  
*Et poscit te dia deum, puerumque puella,* Dial.  
Fair *Cupid*, thy fair *Psyche* to thee sues,  
A lovely lass a fine young gallant wooes;

but he rejected her nevertheless. Thus many  
Lovers do hold out so long doing on them-  
selves, stand in their own light, till in the end  
they come to be scorned and rejected, as *Stro-  
za's Gargiliana* was,

*Te juvenes, te odere senes, desertaque langues,*  
*Qua fueras procerum publica cura prius.*

Both young and old do hate thee scorn'd now,  
That once was all their joy and comfort too.

as *Narcissus* was himself,

*Who despising many,*

*Died ere he could enjoy the love of any.*

They begin to be contemned themselves of  
others, as he was of his shadow, and take up  
with a poor Curat, or an old Serving-man at  
last, that might have 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 tail was cut off  
and mane shorn close, and she now saw her self  
so

a Ovid.  
Met. 1.

b Paulani.  
as Achai-  
cis lib. 7.  
Perditæ  
amabat  
Gallyrrhoe  
virginem,  
& quanto  
erat Choresi  
amor vide-  
mentior,  
tanto erat  
puella ani-  
mus ab ipso  
amore aile-  
rior.  
† Virg. 6.  
c Erasmus  
Egl. Ga-  
lata.

\* Angeli-  
nus Erota-  
pegnon.

d Virg.

e Læcius.

† Ovid  
Met. 1.

\* Erot.  
lib. 2.

† T. H.

† Virg. 4.  
An.

† Mutam. 3.

† Fracastor.  
Dial.  
de anim.

† Dial. am.

so deformed in the water, when she came to drink, *ab asino conscendisse passa*, she was contented at last to be covered by an Ass. Yet this is a common humour, will not be left, and cannot be helped.

† Anselmus. † *Hanc volo qua non vult, illam qua vult ego nolo :*

*Vincere vult animos, non satiare Venus.*

I love a maid, she loves me not : full fain

She would have me, but I not her again ;

So Love to crucifie mens souls is bent,

But seldom doth it please or give content.

Their Love Danceth in a Ring, and Cupid Hunts them round about, he dotes, is doted on again,

*Dumque petit petitur, pariterque accedit & ardet,*

their affection cannot be reconciled. Oftentimes they may and will not, 'tis their own foolish proceedings that mars all, they are too distrustful of themselves, too soon dejected : say she be rich, thou poor : she young, thou old ; she lovely and fair, thou most ill-favoured and deformed ; she noble, thou base : she spruce and fine, but thou an ugly Clown : *nil desperandum*, there's hope enough yet : *Mopso Nisa datur, quid non speremus amantes ?* Put thy self forward once more, as unlikely matches have been and are daily made, see what will be the event. Many leave Roses and gather Thistles, loath honey and love verjuice : our likings are as various as our palates. But commonly they omit opportunities, *oscula qui sumpsit, &c.* they neglect the usual means and times.

*He that will not when he may,*

*When he will he shall have nay.*

They look to be wooed, fought after, and sued to. Most part they will and cannot, either for the above named reasons, or for that there is a multitude of suiters equally enamoured, doting all alike ; and where one alone must speed, what shall become of the rest ? *Hero* was beloved of many, but onedid enjoy her ; *Penelope* had a company of suiters, yet all missed of their aim. In such cases he or they must wisely and warily unwind themselves, unsettle his affections by those rules above prescribed,

† *quin stultus excutit ignes,*  
divert his cogitations, or else bravely bear it out, as *Turnus* did, *Tua sit Lavinia conjux*, when he could not get her, with a kind of heroic scorn he bid *Aeneas* take her, or with a milder farewell, let her go,

*—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 hindrances there are, which cros their projects, and crucifie poor Lovers, which sometimes may, sometimes again cannot be so easily removed. But put case they be reconciled all, agreed hitherto, suppose this love or good liking be betwixt two alone, both parties well pleased, there is *mutuus amor*, mutual love and

great affection : yet their Parent, Guardians, Tutors cannot agree, thence all is dashed, the match is unequal : one rich, another poor : *durus pater*, an hard-hearted, unnatural, a covetous Father will not marry his son, except he have so much money, *ita in aurum omnes infamiunt*, as † *Chrysostome* notes, nor joyn his

Daughter in marriage, to save her dowry, or for that he cannot spare her for the service she doth him, and is resolved to part with nothing whilest he lives, not a penny, though he may peradventure well give it, he will not till he dies, and then as a por of money broke, it is divided amongst them that gaped after it so earnestly. Or else he wants means to set her out, he hath no money, and though it be to the manifest prejudice of her body and souls 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 themselves, past all such youthful conceits, and they will therefore starve their childrens *Genius*, have them *a pueris ? illico nasci senes*, they must not marry, *ne earum affines esse rerum quas secum ferri adolescentia : ex sua libidine moderatur qua est nunc, non qua olim fuit* : as he said in the Comœdy : they will stifle nature, their young bloods must not participate of youthful pleasures, but be as they are themselves old on a sudden. And 'tis a general fault amongst most Parents in bestowing of their children, the Father wholly respects wealth, when through his own folly, riot, indiscretion, he hath embzled his estate, to recover himself, he confines and prostitutes his eldest sons love and affection to some fool, or ancient, or deformed piece for money,

† *Phanareta ducet filiam, rufam illam virginem,*

*Casiam, sparso ore, adunco naso*—  
and though his Son utterly dislike, with *Clitipho* in the Comœdy, *Non possum pater* : If she be rich, *Eja* ( he replies ) *ut elegans est, credas animum ibi esse ?* he must and shall have her, she is fair enough, young enough ; if he look or hope to inherit his Lands, he shall marry, not when or whom he loves, *Arconidis hujus filiam*, but whom his Father commands, when and where he likes, his affections must dance attendance upon him. His Daughter is in the same predicament forsooth, as an empty Boat she must carry what, where, when, and whom her Father will. So that in these businesses the Father is still for the best advantage ; Now the Mother respects good Kindred, most part the Son a proper Woman. All which † *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 be matcht together ) the matter was controverted : The Gentleman was preferred by the Mothers voice, *Que quam splendidissimis nuptiis nix, &c. jungi puellam volebat* : the overseers stood for him that was most worth, &c. But Parents

Fff 2 ought

351

Hom. 5.  
in 1. epist.  
Tos. cl. 4.  
ver. 1.

y Tr.

† Tr.  
Haut.  
Scen. ult.

z Plebeius  
& nobilis  
ambiebant  
partem,  
patre cer-  
tamen in  
partes ve-  
nit, &c.

372

ought not to be so strict in this behalf, Beauty is a dowry of it self all-sufficient, \* *Virgo formosa, etsi oppidum pauper, abunde dotata est*, *a Rachel* was so married by Jacob, and Bonaventure <sup>b</sup> in 4. sent. denies that he so much as ventally sues, that marries a maid for comeliness of person. The Jews, Deut. 21. 11. if they saw amongst the Captives a beautiful Woman, some small circumstances observed, might take her to Wife. They should not be too severe in that kind, especially if there be no such urgent occasion, or grievous impediment. 'Tis good for a Common-wealth,

† *Lib. 6. de leg. Ex usu reipub. est ut in nuptiis iuventus neque pauperum affectionem sequantur, neque divitiarum sectentur.* *a Philost.* Give something to virtue, love, wisdom, favour, beauty, person; be not all for money. Besides you must consider that *Amor cogi non potest*, Love cannot 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 over-ruled by fate.*

A servant maid in † *Aristanetus* loved her Mistress Minion, which when her Dame perceived, *furiosa amulatione*, in a jealous humour she dragg'd her about the house by the hair of the head, and vexed her sore. The wench cryed out, \* *O Mistress, fortune hath made my body your servant, but not my soul!* Affections are free, not to be commanded. Moreover it may be to restrain their ambition, pride, and covetousness, to correct those hereditary diseases of a family, God in his just judgement assigns and permits such matches to be made. For I am of *Plato* and <sup>d</sup> *Bodines* mind, that Families have their bounds and periods as well as Kingdoms, beyond which for extent or continuance they shall not exceed, six or seven hundred years, as they there illustrate by a multitude of examples, and which *Peucer* and † *Melancthon* approve, but in a perpetual tenor (as we see by many pedigrees of Knights, Gentlemen, Yeomen) continue as they began, for many descents with little alteration. Howsoever let them, I say, give something to youth, to love; they must not think they can fancy whom they appoint; *e Amor enim non imperatur, affectus liber si quis alius & vices exigit*, this is a free passion, as *Pliny* said in a Panegyrick of his, and may not be forced: Love craves liking, as the saying is, it requires mutual affections, a correspondency: *invisito non datur nec auferitur*, it may not be learned. *Ovid* himself cannot teach us how to love, *Solomon* describe, *Apelles* paint, or *Helena* express it. They must not therefore compel or intrude; † *quis enim* (as *Fabius*

urgeh) *amare alieno animo potest?* but consider withall the miseries of enforced marriages; take pity upon youth: and such above the rest as have daughters to bestow, should be very careful and provident to marry them in due time. *Syracides* cap. 7. vers. 25. calls it a weighty matter to perform, so to marry a daughter to a man of understanding in due time: *Virgines enim tempestive locande*, as † *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 *Loth. Mercurius* lib. 2. de mulierum affect. cap. 4. de melanch. virginum & viduarum, have both largely discoursed. And therefore as well to avoid these feral maladies, 'tis good to get them husbands betimes, as to prevent some other gross inconveniences, and for a thing that I know besides; *ubi nuptiarum tempus & aetas advenerit*, as *Chrysostome* adviseth, let them not defer it; they perchance will marry themselves else, or do worse. If *Nevisanus* the Lawyer do not impose, they may do it by right: for as he proves out of *Curtius* and some other Civilians, *Sylvia*, nup. lib. 2. numer. 30.

¶ *A* maid past twenty five years of age, against her Parents consent may marry such a one as is unworthy of, and inferior to her, and her father by law must be compelled to give her a competent dowry. Mistake me not in the meantime, or think that I do Apologize here for any head-strong unruly wanton flurts. I do approve that of St. *Ambrose* (comment. in *Genesius* 24. 51.) which he hath written touching *Rebecca's* spousals, *A woman should give 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 own choice*; \* *for she should rather seem to be desired by a man, than to desire a man her self*. To those hard Parents alone I retort that of *Curtius*, (in the behalf of modest maids) that are too remiss and careless of their due time and riper years. 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. years 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 news 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? she may sit, &c. A Virgin, as the Poet holds, *lasciva & petulans puella virgo*, is like a flower, a Rose withered on a sudden.

*h Quam modò nascentem rutilus conspexit h Anselmus*  
*Eous,* 1091. 14.

*Hanc rediens sero vespere vidit animum.*

She that was erst a maid as fresh as May,

Is now an old Crone, time so steals away.

Let them take time then while they may,  
make advantage of youth, and as he prescribes,

Col.

\* *Apulius*  
*Apol.*  
*a Gen. 26.*  
*b Non peccat vitalliter qui mulierem ducit ob pulchritudinem.*

† *Lib. 6. de leg. Ex usu reipub. est ut in nuptiis iuventus neque pauperum affectionem sequantur, neque divitiarum sectentur.*  
*a Philost.*  
*b Quoniam pauper sum, ideo contemptor & ab illis or tibi videtur? Amor ipsi natus est, gratia & alia;*  
*Hercules pelle leonina indutus.*  
*c Juvenal.*  
*† Lib. 2. ep. 7.*

\* *Epilanus*  
*inquit, non mentem addidit mihi fortuna servitute.*

*d De reipub. c. de period. rerumpub.*

† *Com. in car. Chrys.*

*e Plin. in pan.*

† *Declam. 396.*

† *Puellis imprimis nulla danda occasio lapsus.*  
*Lema. lib. 1. 54. de vit. instit.*  
*† See more part. 1. f. mem. 2. subf. 4.*

¶ *Filia excedens annu 24. possit inchoare, licet indignus sit maritus, & cum cogere dotandum.*

† *Ne appetitio precationis re-putetur au- thor.*

\* *Expetita enim magis debet videri à viro quam ipsa viram expetisse.*

† *Muller apud nos 24. annorum vetula est & pro- stituta.*

\* *Comad. Lycistrat. And. Divo Interp.*

*Collige virgo rosas dum flos novus & nova  
pubes,*

Idem.

*Et memor esto avum sic properare tuum;  
Fair maids go gather Roses in the prime,  
And think that as a flower, so goes on time.*

*Let's all love, dum vires annique sinunt, whiles  
we are in the flower of years, fit for love mat-  
ters, and while time serves: for*

p Catullus.

*P Soles occidere & redire possunt,  
Nobis cum semel occidit brevis lux,  
Nox est perpetua una dormienda.*

q Tran-  
lated by  
M.B. John-  
son.

*P Suns that set may rise again,  
But if once we lose this light,  
'Tis with us perpetual night.*

*Volat irrevocabile tempus,* time past cannot  
be recall'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 son  
swore, because he taught him no better, if a maid  
or young man miscarry, I think their Parents  
oftentimes, Guardians, Overseers, Gover-  
nours, neque vos (saith \* *Dryden*) à sup-  
plicio immunes evadatis, si non statim ad  
nuptias, &c. are in' as much fault, and as se-  
verely to be punished as their children, in pro-  
viding for them no sooner.

Now for such as have free liberty to bestow,  
themselves, I could wish that good counsel of  
the Comical old man were put in practice,

\* *Plautus.*

*\* Opulentiores pauperiorum ut filias  
Indotatas ducant uxores domum:  
Et multo fiet civitas concordior,  
Et invidia nos minore utemur, quàm uti-  
mur.*

That rich men would marry poor maidens  
some,  
And that without dowry, and so bring them  
home.

So would much concord be in our City,  
Less envy should we have, much more pity.  
If they would care less for wealth, we should  
have much more content and quietness in a com-  
mon-wealth. Beauty, good bringing up, me-  
thinks, is a sufficient portion of it self,

† *Ovid.*p *Epist.* 12.l. 2. *Eligit*

conjugem

pauperem,

indotatam

&amp; subito

diavit.

ex conside-

ratione

ejus inopia.

—† *Dos est sua forma puellis,*  
and he doth well that will accept of such a wife.  
*Eubulides* in *† Aristophanes* married a poor mans  
child, *facie non illatibili*, of a merry counte-  
nance, and heavenly visage, in pity of her  
estate, and that quickly. *Acontius* coming to  
*Delos*, to sacrifice to *Diana*, fell in love with  
*Cydispe* a noble lass, and wanting means to get  
her love, flung a golden apple into her lap,  
with this inscription upon it,

*Juro tibi sanè per mystica sacra Diana,  
Me tibi venturum comitem, sponsumque  
futurum.*

I swear by all the rites of *Diana*,  
I'll come and be thy Husband, if I may.  
She considered of it, and upon some small en-  
quiry of his person and estate, was married  
unto him.

Blessed is the wooing,

That is not long a doing,

as the saying is; when the parties are suffici-  
ently known to each other, what needs such

scrupulosity, so many circumstances? dost thou  
know her conditions, her bringing up, like her  
person? let her means be what they will, take  
her without any more ado. *† Dido* and *Aneas*  
were accidentally driven by a storm both into  
one Cave, they made a match upon it; *Masi-  
nissa* was married to that fair captive *Sophonisba*  
King *Syphax* wife, the same day that he saw  
her first, to prevent *Scipio* and *Lalium*, lest  
they should determine otherwise of her. If  
thou lovest the party, do as much; good edu-  
cation and beauty is a competent dowry, stand  
not upon money. *Erant olim avari homines*  
(saith *Theocritus*) & *adamantes redama-  
bant*, in the golden world men did so, (in the  
reign of † *Ogyges* belike, before staggering  
*Ninus* began to domineer) if 'all be true that  
is reported: and some few now adays will do  
as much, here and there one; 'tis well done  
methinks, and all happiness befall them for so  
doing. *† Leontius* a Philosopher of *Athens*,  
had a fair daughter called *Athenais*, multo cor-  
poris lepore ac Venere, (saith mine Author)  
of a comely carriage, he gave her no portion  
but her bringing up, occulto forma prasagio,  
out of some secret fore-knowledge of her for-  
tune 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*. *Theodo-  
sius* 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 *Theo-  
dosius*. *† Rhodophe* was the fairest Lady in her  
daies in all *Egypt's*; she went to wash her, and  
by chance (her maids mean while looking but  
carelessly to her cloathes) an Eagle stole away  
one of her shooes, and laid it in *Psammeticus*  
the King of *Egypt* lap at *Memphis*: he won-  
dered at the excellency of the shooe and pretty  
foot, but more *Aquila fallum*, at the manner  
of the bringing of it: and caused forthwith Pro-  
clamation to be made, that she that owned that  
shooe should come presently to his Court; the  
Virgin came and was forthwith married to the  
King. I say, this was heroically done, and  
like a Prince: I commend him for it, and all  
such as have means, that will either do (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 virtuously given,  
for as *Syracides* cap. 7. vers. 19. adviseth,  
*Forgo 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  
*Lacedamon* had a many daughters to bestow,  
and means enough for them all, he never stood  
enquiring after great matches, as others use to  
do, 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  
ado. This act of his was much approved in  
those times, I but in this iron age of ours we  
respect riches alone, (for a maid must buy her  
Husband

173

q 173.

Idem.

† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
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junct po-  
pulus, &c.† *Fabius*pictor, am-  
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junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
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pulus, &c.† *Fabius*pictor, am-  
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pulus, &c.† *Fabius*pictor, am-  
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pulus, &c.† *Fabius*pictor, am-  
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pulus, &c.† *Fabius*pictor, am-  
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pulus, &c.† *Fabius*pictor, am-  
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pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.† *Fabius*pictor, am-  
ip- con-  
junct po-  
pulus, &c.

354

† Illas  
conjugium  
abominat-  
batur.

\* Sacro  
quingit  
circiter  
annos natu  
minum.

\* Vir. Ga-  
lent. si-  
cundi.

husband now, with a great dowry if she will have him) covetousness and filthy lucre marries all good matches, or some such by-respects. *Crales* a *Servian* Prince (as *Nicephorus Gregoras Rom. Hist. lib. 6.* relates it,) was an earnest suitor to *Endocia* the Emperours 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, *Crales 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 little Girl five years of age (he being forty five,) and five years elder than the Emperour himself: Such disproportionable and unlikely matches can wealth and a fair fortune make. And yet not that alone, it is not only money, but sometime vain-glory, pride, ambition do as much harm as wretched covetousness it self 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 rank, as he supposeth: A Gentlemans daughter and heir must be married to a Knight Barons eldest son at least; and a Knights only daughter to a Baron himself, or an Earl, and so upwards, her great dowry deserves it. And thus striving for more honour to their wealth, they undo their children, many discontentments follow, and oftentimes they ruin their families. \* *Paulus Jovius* gives instance in *Galeatius* the second, that Heroical Duke of *Millan*, *externas affinitates, decoras quidem regio fastu, sed sibi & posteris damnosas & ferè exitiales quasivit*; he married his eldest son *John Galeatius* 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 son to *Edward* the third King of *England*, but ad ejus adventum tanta opes tam admirabili liberalitate profusa sunt, ut opulentissimorum regum splendorem superasse videretur, he was welcomed with such incredible magnificence, that a Kings purse was scarce able to bear it; for besides many rich presents of horses, arms, plate, money, jewels, &c. he made one dinner for him and his company, in which were thirty two messes and as much provision left, ut relate à mensa dapes decem millibus hominum sufficerent, as would serve ten thousand men: But a little after *Lionel* dyed, nova nuptia & intempestivis Conviviis operam dant, &c. and to the Dukes great loss, the solemnity was ended. So can titles, honours, ambition, make many brave, but unfortunate matches, of all sides for by-respects, (though both crazed in body and mind, most unwilling, averse, and often unfit,) so love is banished, and we feel the smart of it in the

end. But I am too lavish peradventure in this subject.

Another lett or hinderance is strict and severe Discipline, Laws and rigorous Customs that forbid men to marry at set times, and in some places: as *Prentices*, *Servants*, *Collegiats*, *States of lives in Coppy holds*, or in some base inferiour Offices, *Velle licet* in *Apuleius in Catelli nobis capi-do velle dat, posse abrogat.* Their love is lost, and vain it is in such an estate to attempt. † *Gravissimum est ad mare nec potiri*, 'tis a grievous thing to love and not enjoy. They may indeed, I deny not, marry if they will, and have free choice some of them; but in the mean time their case is desperate, *Lupum auribus tenent*, they hold a Wolf by the ears, they must either burn 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 do not marry, in this heroical passion they furiously rage, are tormented, and torn in pieces by their predominant affections. Every man hath not the gift of continence, let him † pray for it then, as *Beza* adviseth in his *Tract de Divortio*, 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 wouldst peradventure be a married man with all thy will, but that protecting Angel holds it not fit. The Devil too sometimes may divert by his ill suggestions, and marr many good matches, as the same † *Paul* was willing to see the *Romans*, but hindered of Satan he could not. There be those that think they are necessitated by Fate, their Stars 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 behalf, what *Ptolomy* *quadrupartit. Tract. 4. cap. 4. Skoner lib. 1. cap. 12.* what *Leovitijs* *genitur. exempl. 1.* which *Sextus ab Heminga* takes to be the *Horoscope* of *Hieronimus Wolfius*, what *Pezelius*, *Origanus* and *Leovitijs* his illustrator, *Garceus cap. 12.* what *Iuniline*, *Protanus*, *Campanella*, what the rest, (to omit those *Arabian* conjectures à *parte Conjugii*, à *parte Iulervie*; *triplicitates veneris*, &c. and those resolutions upon a question, *an amica potiatur*, &c.) determine in this behalf, viz. *an sit natus conjugem habiturus, facile an difficulter sit sponsum impetraturus, quot conjuges, quo tempore, quales decernantur nato uxores, de mutuo amore conjugum* both in mens and womens genitures, by the examination of the seventh house, the *Almutens*, *Lords* and *Planets* there, a *q d & o* &c. by particular *Aphorisms*, *Si dominus 7ma in 7ma vel secunda, nobilem decernit uxorem, servam aut ignobilem si duodecima. Si Venus in 12ma &c.* with many such,

† Conti-  
nencia do-  
num ex fide  
postulat  
quia cer-  
tam sit tam  
vocari ad  
calibatam  
cui demis-  
&c.  
\* Acts 16.  
† Rom. 1.  
13.

such, too tedious to relate. Yet let no man be troubled, or find himself grieved with such Predictions, as Hier. Wolfius well saith in his Astrological † Dialogue, *non sunt pratoriana decreta*, they be but conjectures, the Stars incline, but not enforce,

*Sydera corporibus presunt caelestia nostris,*

*Sunt ea de vili condita namque luto:*

*Cogere sed nequeunt animum ratione fruentem,*

*Quippe sub imperio solius ipse dei est.*

wisdom, diligence, discretion, may mitigate, if not quite alter such decrees, *Fortuna sua à cuiusque fingitur moribus*, \* Qui cauti, prudentes, voti compotes, &c. let no man then be terrified or molested with such Astrological Aphorisms, or be much moved, either to vain hope or fear, from such predictions, but let every man follow his own free will in this case, and do as he sees cause. Better it is indeed to marry than burn, for their souls health, but for their present fortunes, by some other means to pacify themselves, and divert the stream of this fiery torrent, to continue as they are, † rest satisfied, *lugentes virginitatis florem sic aruisse*, deploring their misery with that Eunuich in *Libanius*, since there is no help or remedy, and with *Jephthe's* daughter to bewail their virginities.

Of like nature is superstition, those rash vows of Monks and Friars, and such as live in religious Orders, but far more tyrannical and much worse. Nature, youth, and his furious passion forcibly inclines, and rageth on the one side: but their Order and Vow checks them on the other.

\* *Votoque suo sua forma repugnat.*

What Merits and Indulgences they heap unto themselves by it, what commodities, I know not, but I am sure, from such rash vows, and inhumane manner of life proceed many inconveniencies, many diseases, many vices, masturbation, satyricals, † priapismus, melancholy, madness, fornication, adultery, bugger, sodomy, theft, murder, and all manner of mischiefs: read but *Bales Catalogue* of Sodomites, at the visitation of Abbies here in England, *Henry Stephan* his Apol. for *Herodotus*, that which *Ulcus* writes in one of his Epistles, † that *Pope Gregory* when he saw six hundred skulls and bones of infants taken out of a fishpond near a Nunnery, thereupon retraited that decree of Priests marriages, which was the cause of such a slaughter, was much grieved at it, and purged himself by repentance. Read many such, and then ask what is to be done, is this vow to be broke or not? No, saith *Bellarmino*, cap. 38. lib. de *Monach.* melius est scortari & uri quam de voto calibatus ad nuptias transire, better burn or flye out, than to break thy vow. And *Coſter* in his *Enchirid. de calibat. sacerdotum*, saith it is absolutely *gravius peccatum*, a greater sin for a Priest to marry, than to keep a concubine at home. *Gregory de Valence*,

cap. 6. de calibat. maintains the same, as those *Essai* and *Montanists* of old. Inſomuch that many Voraries, out of a false perswasion of merit and holiness in this kind, will sooner dye than marry, though it be to the saving of their lives. † Anno 1419. *Pius 2.* Pope, *James Rossa* Nephew to the King of Portugal, and then elect Archbishop of Lisbon, being very sick at Florence, † when his Physicians told him, that his disease was such, he must either lye with a wench, marry, or dye, cheerfully chose to dye: Now they commended him for it: But *S. Paul* teacheth otherwise, Better marry than burn, and as *S. Hierom* gravely delivers it, *Alia sunt leges Caesarum, alia Christi, aliud Paymannus, aliud Paulus noster præcipit*, there's a difference betwixt Gods ordinances; and mens laws: and therefore *Cyprian Epist. 8.* boldly denounceth, *impium est; † adulterum est, sacrilegium est, quodcumque humano furore statuitur, ut dispositio divina violetur*, it is abominable, impious, adulterous, and sacrilegious, what men make and ordain after their own furies to cross Gods laws. † *Georgius Wicelius* one of their own Arch Divines (*Inſpect. eccles. pag. 18.*) exclaims against it, and all such rash monastical vows, and would have such persons seriously to consider what they do, whom they admit, *ne in posterum querantur 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 find three Priests of three thousand, *qui per aeternum non ament*, that are not troubled with burning lust. Wherefore I conclude, It is an unnatural and impious thing to bar men of this Christian liberty, too severe and inhumane an edict.

\* The silly Wren, the Timouse also,  
The little Redbreast have their election,  
They flye & Iaw and together gone,  
Whereas hem list, about environ  
As they of kinde have inclination,  
And as nature Impuets and guide,  
Of every thing list to provide.

o Lidgatt  
in Chaucers  
flower of  
curtesies

But man alone, alas the hard stound,  
Full cruelly by kinds ordinance  
Constrained is, and by statutes bound,  
And debarr'd from all such pleasure:  
What meaneth this, what is this pretence  
Of laws, I wis, against all right of kinde  
Without a cause, to narrow men to binde?

Many Lay-men repine still at Priests marriages above the rest, and not at Clergy-men only, but all of the meaner sort and condition, they would have none marry but such as are rich and able to maintain wives, because their Parish belike shall be pestered with Orphans, and the world full of beggars: but † these are hard-hearted, unnatural, monsters of men, shallow Politicians, they do not consider that a great part of the world is not yet inhabited as it ought, how many Colonies into *America*, *Terra Australis incognita*, *Africa*,

† 'Tis not  
multitude  
but idleness  
which  
causeth  
beggery.  
q Or to  
let them  
awork,  
and bring  
them up  
in some  
honest  
trade.

† Prafix.  
gen. Leu-  
iii.

\* Idem  
wolfius  
dial.

k That is,  
make the  
best of it,  
and take  
his lot as  
it falls.

\* Ovid.  
1. met.  
† Mercu-  
rius de  
Priapismo.

m Memora-  
bile quod  
ulricus  
epistola re-  
fert Grego-  
riam quam  
ex piscina  
quadam al-  
lata plus  
quam sex  
mille in-  
fantum ca-  
pita vidis-  
set, ingenu-  
isse & de-  
cretum de  
calibatu  
tantam ca-  
dis causam  
confessus  
condigno  
illud puni-  
tentiæ fra-  
ctu per-  
gasse. Kem-  
nitius ex  
concil.  
Trident.  
part. 3. de  
calibatu  
sacerdotum.  
n Si nubar,  
quam si  
domi con-  
cubinam  
alat.

356

*Africa*, may be sent? Let them consult with *St William Alexander's* book of Colonies, *Orpheus Juniors* Golden fleece, *Captain Whitburn*, *M<sup>r</sup> Hagthorp*, &c. and they shall surely be otherwise informed. Those politick *Romans* were of another mind, they thought their City and Countrey could never be too populous. *Adrian* the Emperour said he had rather have men than money, *malle se hominum adjectione ampliare imperium, quam pecuniâ*; *Augustus Caesar* made an oration in *Rome* ad coelibes, to perswade them to marry, some countries compelled them to marry of old, as *Jews*, *Turks*, *Indians*, *Chinese*, amongst the rest in these dayes, who much wonder at our discipline to suffer so many idle persons to live in Monasteries, and often marvel how they can live honest. In the Isle of *Maraguan*, the Governour and petty King there did wonder at the *Frenchmen*, and admire how so many Friars, and the rest of their company could live without wives, they thought it a thing impossible, and would not believe it. If these men should but survey our multitudes of religious houses, observe our numbers of Monasteries all over *Europe*, 18. Nunneries in *Padua*, in *Venice* 31 Cloisters of Monks, 28. of Nuns, &c. *ex ungue leonem*, 'tis to this proportion, in all other Provinces and Cities, what would they think, do they live honest? Let them dissemble as they will, I am of *Tertullians* mind, that few can continue but by compulsion. O chastity (saith he) thou art a rare Goddess in the world, not so easily got, seldom continue: Thou maist now and then be compell'd either for defect of nature, or if discipline perswade, decrees enforce: or for some such by-respects, sullenness, discontent, they have lost their first loves, may not have whom they will themselves, want of means, rash vows, &c. But can he willingly contain? I think not. Therefore either out of commiseration of humane imbecillity, in policy, 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 do so furiously desire it, they have heretofore in some Nations liberally admitted polygamy and stews, an hundred thousand Curtisans in grand *Cairo* in *Egypt*, as *\* Radzivilus* observes, are tolerated, besides boyes: how many at *Fessa*, *Rome*, *Naples*, *Florence*, *Venice*, &c. and still in many other Provinces and Cities of *Europe* they do as much, because they think young men, Churchmen, and servants amongst the rest, can hardly live 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 aras illa desiderat copiam faceret, to gratifie him the more, send two \* lusty lasses to accompany him all that while he was there imprisoned. And *Surenus* the *Parthian* general, when he warred against the *Romans*, to carry about with him 200 Concubines, as the *Swisse* Souldiers do now commonly their wives. But

because this course is not generally approved, but rather contradicted as unlawful and abhorred, in most countries they do much encourage them to marriage, give great rewards to such as have many children, and mulct those that will not marry, *Jus trium liberorum*, and in *Agellius* lib. 2. cap. 15. *Eliand*. lib. 6. cap. 5. *Valerius* lib. 1. cap. 9. \* We read that three children freed the father from painful offices, and five from all contribution. A woman shall be saved by bearing children. *Eupiletus* would have all marry, and as *† Plato* will 6 de legibus, he that marieth not before the thirty fifth year of his age, must be compelled and punished, and the money consecrated to *† Juno's* Temple, or applied to publick uses. They account him in some Countreys unfortunate that dies without a wife, a most unhappy man as *\* Boetius* infers, and if at all happy, yet infortunio felix, unhappy in his supposed happiness. They commonly deplore his estate, and much lament him for it: O my sweet son, &c. See *Lucian de luctu*, *Sands* fol. 83, &c.

Yet notwithstanding many with us are of the opposite part, they are married themselves, and for others let them burn, 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 means, but so nice, that except as *Theophilus* the Emperour was presented by his mother *Euphrasine*, with all the rarest beauties of the Empire in the great Chamber of his Palace at once, and bid to give a golden apple to her he liked best. If they might so take and choose whom they list out of all the fair maids their Nation affords, they could happily condescend to marry: otherwise, &c. Why should a man marry faith another Epicurean rout, what's 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 manacles of body and goods? &c. There are those too, that dearly love, admire and follow women, all their lives long, *sponsi Penelopes*, never well but in their companies, wistly gazing on their beauties, observing close, hanging after them, dallying still with them, and yet dare not, will not marry. Many poor people, and of the meaner sort are too distrustful of Gods providence, they will not, dare not for such worldly respects, fear of want, woes, miseries, or that they shall light as *† Lemnius* saith, on a scold, a slut, or a bad wife. And therefore *\* Tristem Juventam venere desertâ colum*, they are resolved to live single, as *† Epaminondas* did,

\* Nil ait esse prius, melius nil calibe vitâ,  
and ready with *Hippolytus* to abjure all women, *\* Detestor omnes, horreo, fugio, execror*, &c. But, *Hippolyte nescis quod fugis vita bonum*,

*Hippolyte nescis*——  
alas poor *Hippolytus* thou knowest not what thou sayest, 'tis otherwise *Hippolytus*. † Some make

n Alex. ab Alex. l. 4. c. 8.

x Tres filii patrem ab excubiis, quinquâ ab omnibus officiis liberabant. y Præcepto primo, cogatur nupte aut multetur & pecunia templo Junonis dedicata sit. † Nic. Hil. Epist. philosoph. Consol. 3. Prof. 7.

z Qui se capistro matrimonii alligari non patiuntur. Lemn. lib. 4. 13. de occult. nat. Abhorrent multi à matrimonio, ut morosam, querulam, acerbam, amaram uxorem perferri cogantur.

\* Sene. Hippol. † Calibis enim vitæ rat nec ad uxorem ducendam anquam induci potuit. \* Hor. \* Sene. Hip. † Antiar Sylvius de dilis Sigismundi Henricus Primier

† Dion Cassius lib. 56.

† Sardin. Exortus.

† Claude Albinville in his hist. of the Frenchmen to the life of Maraguan, An. 1614.

\* Rara quidem dicitur et O castitas in his terris, nec facile profectus, variis perpetua, cæci non nunquam potest, ob naturæ defectum, vel si disciplinæ provaserit, censura compresserit.

\* Perigrin. Nitrosol.

† Plutarch. vita ipsius, adolescentia medio constitutus. \* Ancillas duas egiptiæ forma & ætatis præfere.

make a doubt, *an uxor literato sit ducenda*, whether a Scholar should marry, if she be fair she will bring him back from his grammar to his horn-book, or else with killing and dalliance she will hinder his study; if foul with scolding, he cannot well intend to both, as *Philippus Beroaldus* that great *Bonian* Doctor once writ, *impediri enim studia literarum, &c.* but he recanted at last, and in a solemn sort with true conceived words he did ask the world and all women forgiveness. But you shall have the story as he relates himself, in his Commentaries on the sixth of *Apuleius*: For a long time I lived a single life, & ab uxore ducenda semper abhorruim, nec quicquam libero lecto censui jucundius, I could not abide marriage, but as a rambler, erraticus ac vagabundus amator (to use his own words) per multiplices amores discurrebam, I took a snare where I could get it, nay more, I railed at marriage down-right, and in a publick auditory when I did interpret that sixth *Satyre* of *Juvenal*, out of *Plutarch*, and *Seneca*, I did heap up all the dieteries I could against women; but now recant with *Stesichorus*, *Palinodiam cano; nec poenitet censeri in ordine maritorum*, I approve of marriage, I am glad I am a married man, I am heartily glad I have a wife, so sweet a wife, so noble a wife, so young, so chaste a wife, so loving a wife, and I do wish and desire all other men to marry; and especially Scholars, that as of old *Martia* did by *Hortensius*, *Terentia* by *Tullius*, *Calpurnia* to *Plinius*, *Pudentilla* to *Apuleius*, \* hold the candle whilest their husbands did meditate and write, so theirs may do to them, and as my dear *Camilla* doth to me. Let other men be averse, rail then and scoff at women, and say what they can to the contrary, *vir sine uxore malorum expertus est, &c.* a single man is an happy man, &c. but this is a toy

\* *Nec dulces amores sperne puer, neque tu choreas;*  
these men are too distrustful and much to blame,  
to use such speeches,

\* *Parcite paucorum diffundere crimen in omnes,*  
They must not condemn all for some. As  
there be many bad, there be some good wives;  
as some be vitious, some be vertuous: read  
what *Salomon* hath said in their praises, *Prov.*  
13. and *Synacides* cap. 26. & 30. *blest is*  
*the man that hath a vertuous wife, for the*  
*number of his dayes shall be double. A ver-*  
*tuons woman rejoyceth her husband, and she*  
*shall fulfil the years of his life in peace. A*  
*good wife is a good portion, (& 36. 24.)*  
*an help, a pillar of rest, columna quietis,*

\* Qui capit uxorem, fratrem capit atque sororem.

Er 30, he that hath no wife wandreth to and  
from mourning. Minuuntur atra conjugis cura,  
women are the sole, only joy, and comfort of  
a mans life, born ad usum & lusum homi-  
num. † Firmamenta familie.

*P Delitia humani generis, solatia vite,  
Blanditia nobis, placidissima cura dici,  
Votum virum, juvenum spes, &c.*

A wife is a young mans Mistress, a middle  
ages companion, an old mans nurse: Particeps  
latorum & tristitum, A prop, an help, &c. 357

† Optima viri possessio est uxor benevola, † Euripi-  
Mitigans iram & avertens animam ejus à des.  
tristitiâ.

Mans best possession is a loving wife,  
She tempers anger and divers all strife.

There is no joy, no comfort, no sweetness, no pleasure in the world like to that of a good wife,

*Quam cum chara domi conjux, fidusque ma-*  
*ritus*

Unanimis degunt ———

faith our Latin *Homer*, she is still the same in sickness and in health, his eye, his hand, his bosome friend, his partner at all times, his other self, not to be separated by any calamity, but ready to share all sorrow, discontent, and as the *Indian* women do, live and die with him, many more, to dye presently for him. *Admetus* King of *Thessaly* when he lay upon his death bed, was told by *Apollo's* Oracle, that if he could get any body to dye for him, he should live longer yet, but when all refused, his parents, *et si decrepiti*, friends and followers forsook him, *Alceus* 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 rail downright against some of them) able to discourage any women; yet there be some good ones again, and those most observant of marriage Rites. An honest Country fellow (as *Fulgosus* relates it) in the Kingdom of *Naples*, \*at plough by the Sea side, saw his wife carried away by *Mauritanian* Pirats, he ran 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 Gally-slave, his drudge, willing to endure any misery, so that he might but enjoy his dear wife. The *Moors* seeing the mans constancy, and relating the whole matter to their Governour at *Tunis*, 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 in

357

† Euripides.

\* Cum jura  
ta mare  
agrum co-  
leret : Om-  
nis enim  
miseria in-  
memorem,  
conjugalis  
amor eas  
fecerat.  
Non sine in-  
genti ad-  
mirations,  
tanta ho-  
minis eoa-  
vitate mot-  
us rex li-  
beros esse  
iussit, &c.

c Qui uult  
uitare mo-  
lestias ui-  
tet ma-  
dam.  
d Rides  
si 9 ti N  
reperis  
dixit Xp-  
s c ap-  
situe.  
Quid uita  
est quæso  
quid uis  
sine Cypride  
dulce?  
Mimur.  
c Erasmus.

† Hæbe-  
reum ex  
animæ sen-  
tentia Ca-  
millam  
Palcotti  
Favison-  
celli olim.

\* Legenti-  
bus & me-  
ditantibus  
Candelas  
& Cande-  
labrum te-  
nerant.

\* HST.

1 Quid.

\* *Aphrodite*.

† Lachry.  
p Racco  
Eff. yes.

Ggg

\* Audited

358

\* E. Stob.

† Men-  
der.\* Seneca  
Hip. Lib. 3.  
num. 1.† Hist.  
lib. 4.g. Palin-  
genius.  
† Brufon.  
lib. 7. cap.  
23.  
h. Noli so-  
cietatem  
habere,  
etc.i. L. 1. c. 6.  
Si, inquit,  
Quiritis,  
pro uxore  
esse pos-  
sumus, o-  
mnia car-  
eamus.  
Sed quon-  
iam sic est,  
saluti por-  
ta publica  
quam vo-  
luptati con-  
sultandum.  
† Etiam  
fuit si li-  
bros auro  
& argento  
mercari,  
etc.  
\* Seneca.  
Hip.\* Gen. 2.  
Adjutori-  
um finit,  
etc.

\* Audite populus hac, inquit Sufarion,  
Male sunt mulieres, verumtamen O populares,  
Hoc sine malo domum inhabitare non licet.  
Hear me O my country men, faith Sufarion,  
Women are naught, yet no life without one.

† Malum est mulier, sed necessarium malum.  
they are necessary evils and for our own 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 in-  
crease the world? and how shall he do that  
well, if he do not marry? Matrimonium  
humano generi immortalitatem tribuit, faith  
Nevisanus, Matrimony makes us immortal, and  
according to † Tacitus, 'tis firmissimum imperii  
munimentum, the sole and chief prop of an  
empire.

§ 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 de-  
fend it, and as † Trismegistus to his son Ta-  
tius, have no commerce with a single man:  
Holding belike that a Batchelour could not  
live honestly as he should, and with Georgius  
Wicelius, a great Divine and holy man, who  
of late by twenty six arguments commends  
matriage as a thing most necessary for all kind  
of persons, most laudable and fit to be embrac-  
ed: and is perswaded withall, that no man  
can live and dye religiously, and as he ought,  
without a wife, persuasus neminem posse neque  
piè vivere, neque bene mori citra uxorem,  
he is false, an enemy to the Common-wealth,  
injurious to himself, destructive to the world,  
an apostate to nature, a rebel against Hea-  
ven and earth. Let our wilful, obstinate,  
and stale Bachelors ruminat of this, If we  
could live without wives, as Marcellus Nu-  
midicus said in † Agellius, we would all want  
them, but because we cannot, let all marry,  
and consult rather to the publick good, than  
their own private pleasure or estate. It were  
an happy thing, as wife † Euripides hath it,  
if we could buy children with gold and sil-  
ver, and be so provided, sine mulierum con-  
gressu, without womens company, but that  
may not be,

\* Orbis jacebit squalido turpis sua,  
Vanum sine ullis classibus stabit mare,  
Alesque celo deerit & sylvis fera.  
Earth, Air, Sea, Land everso would come to  
nought,

The world it self should be to ruine brought.  
necessity therefore compels us to marry.

But what do I trouble my self, to find ar-  
guments to perswade to, or commend marri-  
age? behold a brief abstract of all that which  
I have said, and much more, succinctly, pi-  
thily, pathetically, perspicuously, and elegantly  
delivered in twelve motions to mitigate the  
miseries of marriage, by \* Jacobus de  
Voragine,

- 1 Res est? habes que teneatur & augeat.
- 2 Non est? habes que quaeratur.
- 3 Secunda res sunt? felicitas duplicatur.

4 Adversa sunt? Consolatur, adfuit, onus  
participat ut tolerabile fiat.

5 Domus? solitudinis tedium pellit.

6 Foras? Discedentem visu prosequitur, ab-  
sentem desiderat, redeuntem laeta excipit.

7 Nihil jucundum absque societate? Nulla so-  
cietas matrimonio suavior.

8 Vinculum Conjugalit charitatis adamantini-  
um.

9 Accrescit dulcis affinium turba, duplicatur  
numerus parentum, fratrum, sororum, nepo-  
tum.

10 Pulchrâ sui prole parens.

11 Lex Mosi sterilitatem matrimonii execra-  
tur, quanto amplius Cælibatum?

12 Si natura penam non effugit, ne voluntas  
quidem effugiet.

1 Hast thou means? thou hast one to keep  
and increase it.

2 Hast none? thou hast one to help to get it.

3 Art in prosperity? thine happiness is dou-  
bled.

4 Art in adversity? she'll comfort, assist, bear  
a part of thy burden to make it more tole-  
rable.

5 Art at home? she'll drive away melancholy.

6 Art abroad? she looks after thee going from  
home, wishes for thee in thine absence, and  
joyfully welcomes thy return.

7 There's nothing delightful without socie-  
ty, no society so sweet as Matrimony.

8 The band of Conjugal love is adamantine.

9 The sweet company of kinsmen increaseth,  
the number of parents is doubled, of bro-  
thers, sisters, nephews.

10 Thou art made a father by a fair and happy  
issue.

11 Moses Curseth the barrenness of Matri-  
mony, 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 knows it not?  
but how easie a matter is it to answer these  
motives, and to make an Anti-parodia quite op-  
posite unto it? To exercise my self I will  
Essay.

1 Hast thou means? thou hast one to spend it.

2 Hast none? thy beggery is increased.

3 Art in prosperity? thy happiness is ended.

4 Art in adversity? like Job's wife she'll ag-  
gravate thy misery, vex thy soul, make thy  
burden intolerable.

5 Art at home? she'll scold thee out of doors.

6 Art abroad? If thou be wise keep thee so,  
she'll perhaps graft horns in thine absence,  
scowle on thee coming home.

7 Nothing gives more content than solitari-  
ness, no solitariness 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 de-  
voured by thy wives friends.

10 Thou art made a Cornuto by an unchaste  
wife, and shalt bring up other folks Chil-  
dren in stead of thine own.

11 Paul commends marriage, yet he prefers a single life.

12 Is marriage honourable? What an immortal crown belongs to virginity?

So *Siracides* himself 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, 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 luxu rape,  
Effunde habenas, optimos vita dies  
Effluere prohibe.*

Why dost thou lie alone, let thy youth and best daies to pass away? Marry whilst thou maist, *donec viventi canities abest morosa*, whilst 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,

† *Enripides.* — *Calamitosus est qui inciderit  
In malam uxorem, felix qui in bonam,*  
'Tis an hazard both waies I confesse, to live single or to marry,

† *Egraco Valerius lib. 7. cap. 7.* † *Nam & uxorem ducere, & non ducere malum est,*

it may be bad, it may be good, as it is a cross and calamity on the one side, so 'tis a sweet delight, an incomparable happiness, a blessed estate, a most unspeakable benefit, a sole content on the other; 'tis all in the proof. Be not then so wayward, so covetous, so distrustful, 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,

*Cras amet qui nunquam amavit, quique amavit, cras amet.*

*Ver novum, ver jam canorum, ver natus orbis est,*

*Vere concordant amores, vere nubunt alites,*

*Et nemus coma resolvit, &c. —*

*Cras amet, &c. —*

Let him that is averse from marriage read more in *Barbarus de re uxor. lib. 1. cap. 1.* *Lemnius de institut. cap. 4. P. Godefridus de Amor. lib. 3. cap. 1.* *Nevissanus lib. 3. Alex. ab Alexandro, lib. 4. cap. 8.* *Tunstall, Erasmus tractus in laudem matrimonii, &c.* and I doubt not but in the end he will rest satisfied, recant with *Bernardus*, do penance for his former folly, singing some penitential ditties, desire to be reconciled to the Deity of this great God Love, go 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, <sup>1</sup> No not in that severe Family of *Stoicks*, who shall refuse to submit his grave beard, and superci-

lions looks to the clipping of a wife, or disagree from his fellows in this point. For what more willingly (as † *Varro* holds) can a proper man see than a fair Wife, a sweet Wife, a loving Wife? can the world afford a better sight, sweeter content, a fairer object, a more gracious aspect?

Since then this of marriage, is the last and best refuge, and cure of Heroical Love, all doubts are cleared, and impediments removed; I say again, what remains, but that according to both their desires, they be happily joyned, since it cannot otherwise be helped? God send us all good Wives, every man his with in this kind, and me mine!

\* And God that all this world hath wrought, Send him his Love that hath it so dear bought.

If all parties be pleased, ask their Banes, 'tis a match. \* *Erutur Rhodanthe sponsa, sponso Dosielle, Rhodanthe, and Dosielle* shall go together, *Clitophon and Leucippe, Theagines and Chariclia, Poliarchas* hath his *Argenis*, *Lyfander Calista*, (to make up the Mask) = *Pom Ovid. titurque sua puer Iphis Ianthi.*

\* And *Troilus* in lust and in quiet, Is with *Cecelia*, his own heart sweet.

And although they have hardly past the pikes, through many difficulties and delays brought the match about, yet let them take this of *Aristanetus* (that so marry) for their comfort: † *After many troubles and cares, the marriages of Lovers are more sweet and pleasant.* As we commonly conclude a Comedie with a \* *Wedding*, and shaking of hands, let's shut up our discourse, and end all with an \* *Epi-thalamium.*

*Feliciter nuptis,* God give them joy together. † *Hymen O Hymenae, Hymen ades O Hymenae!* *Bonum factum,* 'Tis well done. *Haud equidem sine mente reor, sine numine Divum,* 'tis an happy conjunction, a fortunate match, an even couple,

*Ambo animis, ambo prestantes viribus, ambo Florentes annis,* — they both excel in gifts of body and mind, are both equal in years, youth, vigour, alacrity, she is fair and lovely as *Lais* or *Helena*, he as another *Charinus* or *Alcibiades*,

— † *Iudite ut lubet & brevi*

*Liberos date.* —

Then modestly go sport and play, And let's have every year a boy.

† *Go give a sweet smell as Incense, and bring forth flowers as the Lilly: that we may say hereafter,*

*Scitus Mecastor natus est Pamphilo puer,*  
In the mean time I say,

† *Iee, agite O juvenes, \* non murmura vestra columba,*

*Brachia non hedera, neque vineant oscula concha.*

359

† *Quid li-bentius ho-mo masca-lus videre debet quam bellam uxorem?*

\* *Chaucer.*

\* *Conclago Theod. Po-dromi. 9. l. Amor.*

\* *Epist. 4. l. 2. Ju-cundio res multo & saavioris longe post molestas turbas amantium nuptie.*

† *Olum miniis ju-vabit*

o *Quid ex-istat in-tas fiant nuptie.*

the mu-sick, guests and all the good cheer is within.

\* *The con-clusion of Chaucers Poem of Troilus and Cre-sida.*

† *Catallus. l. 1. Secun-dus sylvae. lib. Jam virgo thalamum subi-bit unde ne virgo rede-at marita cura.*

† *Ecclus. 39. 14. Galeni Epithal.*

\* *O nollem quater & quater biam.*

† *Ecclus. 39. 14. Galeni Epithal.*

\* *O nollem quater & quater biam.*

\* *O nollem quater & quater biam.*

360

Theocritus  
idyl. 18.

Gentle youths go sport your selves betimes,  
Let not the Doves out-passe your murmurings,  
Or Ivy clasping arms, or oyster kissings.

And in the morn betime, as those <sup>1</sup> Lacedaemonian Lasses saluted *Helena* and *Menelaus*, singing at their windows, and wishing good succels, do we at yours :

*Salve O sponsa, salve felix, det vobis Latona*

*Felicem sobolem, Venus dea det aequalem amorem*

*Inter vos mutuo; Saturnus durabiles divitias, Dormite in pectora mutuo amorem inspirantes,*

*Et desiderium! —*

Good morrow Master Bridegroom, and Mistress Bride,

Many fair lovely Berns to you betide!

Let *Venus* to you mutual love procure,

Let *Saturn* give you riches to endure.

Long may you sleep in one anothers arms.

Inspiring sweet desire, and free from harms.

Even all your lives long,

*Contingat vobis turturum concordia, Cornicula vivacitas —*

The love of Turtles hap to you,

And Ravens years still to renew.

Let the *Muses* sing (as he said;) the *Graces* dance, not at their weddings only; but all their daies long; so couple their hearts, that no irksomness or anger ever befall them: Let him never call her other name than my joy, my light, or she call him otherwise than sweet-heart. To this happiness of theirs, let not old age any whit detract, but as their years, so let their mutual love and comfort increase. And when they depart this life,

*concordes quoniam vixere tot annos,*

*Anserat hora duos eadem, nec conjugis usquam*

*Busta sua videat, nec sit tumulandus ab illa.*

Because they have so sweetly liv'd together,

Let not one die a day before the other,

He bury her, she him, with even fate,

One hour their souls let joyntly separate.

*Fortunati ambo si quid mea carmina possunt,*

*Nulla dies unquam memori vos eximet aeo.*

Atque hæc de amore dixisse sufficiat, sub correctione, <sup>h</sup> quod ait ille, cuiusque melius sentientis. Plura qui volet de remediis amoris, legat *Jasone* *Pratensem*, *Arnoldum*, *Montanum*, *Savonarolum*, *Langium*, *Valescum*, *Crimsonum*, *Alexandrum* *Benedictum*, *Laurentium*, *Valleriolam*, è *Poetis* *Nasone*, è nostratibus *Chancerum*, &c. with whom I conclude,

† *Finis*  
a book of  
Trullis and  
Cr. 14d.

† For my words here and every part,  
I speak them all under correction  
Of you that feeling have in loves art,  
And put it all in your discretion,  
Do increase or make diminution  
Of my language, that I you beseech:  
But now to purpose of my rather speech.

## SECT. 3.

## MEMB. 1.

## SUBSECT. 1.

## JEALOUSIE.

*Jealousie*, its *Equivocations*, *Name*, *Definition*, *Extent*, *several kinds*; of *Princes*, *Parents*, *Friends*. In *Beasts*, *Men*: before marriage, as *Corrivals*; or after, as in this place.

**V** *Aleſcens de Taranta cap. de Melanchol.* *Ælian Montaltus*, *Felix Platerus*, *Guianerius*, put *Jealousie* for a cause of *Melancholy*, others for a *Symptome*; because melancholy persons amongst these passions and perturbations of the mind, are most obnoxious to it. But methinks for the latitude it hath, and that prerogative above other ordinary symptoms, it ought to be 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 self, as <sup>1</sup> *Benedetto Varchi* holds, *No love without a mixture of Jealousie, qui non zelat, non amat.* For these causes I will dilate, and treat of it by it self, as a bastard-branch or kind of *Love Melancholy*, which, as *Heroical 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 several causes of it, prognosticks and cures. Which I have more willingly done, that he that is or hath been jealous, may see his error as in a glass, he that is not, may learn to detect, avoid it himself, and dispossess others that are any wise affected with it.

*Jealousie* is described and defined to be <sup>k</sup> a certain suspicion which the lover hath of the party he chiefly loveth, lest he or she should be enamoured of another: or an eager desire to enjoy some beauty alone, to have it proper to himself only: a fear or doubt, lest any forainer should participate or share with him in his love. Or (as <sup>1</sup> *Scaliger* adds) a fear of losing her favour, whom he so earnestly affects. *Cardan* calls it a <sup>m</sup> zeal for love, and a kind of envy lest any man should beguile us. <sup>n</sup> *Ludovicus Vives* defines it in the very same words, or little differing in sense.

There be many other *Jealousies*, 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 cenâ* *Æschinus*,

*Neque servulorum quispiam qui adversum ierant?*

As the old man in the *Comœdy* cried out in passion, and from a solicitous fear and care he had of his adopted Son; <sup>o</sup> not of beauty, but lest

i In his  
Oration of  
Jealousie,  
put out by  
Fr. Sanſa-  
vin.

k *Benedetto*  
*Varchi.*

l *Exercitat.*

317. Cam

metuimus

ne amate

rei exturba-

mur possi-

sione.

m *Zelus* de

forma est

invidentie

Species ne

quis forma

quam ama-

mus fru-

tur.

n3. de Ani-

ma.

o R. de

Anima,

Tangimur

relotypia de

popillia, li-

beris chi-

risque cura

noſtre con-

creditis,

non de for-

ma, ſed ne

male ſit in,

aut ne nobis

ſibiſque pa-

rent igno-

miniam.

lest they should miscarry, do amiss, or any way discredit, disgrace (as *Vives* notes) or endanger themselves and us. *P. Agens* was so solicitous for his Son *Theus*, (when he went to fight with the *Minotaur*) of his success, lest he should be foiled, *q. Prona est timori semper in pejus fides*. We are still apt to suspect the worst in such doubtful cases, as many wives in their husbands absence, fond mothers in their childrens, lest if absent they should be misled or sick, and are continually expecting news from them, how they do fare, and what is become of them, they cannot endure to have them long out of their sight: Oh my sweet son, O my dear child, &c. *Paul* was jealous over the Church of *Corinth*, as he confesseth, *2 Cor. 11. 12*. With a godly jealousy, to present them a pure Virgin to Christ; and he was afraid still, lest as the Serpent beguiled *Eva* through his subtilty, so their minds should be corrupt from the simplicity that is in Christ. God himself in some sense is said to be jealous, *1 I am a jealous God, and will visit: so Psal. 79. 5*. Shall thy jealousy burn like fire for ever? But these are improperly called Jealousies, and by a Metaphor, to shew the care and solicitude they have of them. Although some Jealousies express all the Symptomes of this which we treat of, fear, sorrow, anguish, anxiety, suspicion, hatred, &c. the object only varied. That of some fathers is very eminent, to their sons and heirs; for though they love them dearly being children, yet now coming toward mansestate they may not well abide them, the son and heir is commonly sick of the Father, and the Father again may not well brook his eldest son, inde simulates, plerumque contentiones & inimicitia; But that of Princes is most notorious, as when they fear corrivals (if I may so call them) successors, emulators, subjects, or such as they have offended. *1 Omnisque potestas impatiens consortis erit: They are still suspicious, lest their authority should be diminished, as one observes; and as Comineus hath it, "It cannot be expressed what slender causes they have of their grief and suspicion, a secret disease, that commonly lurks and breeds in Princes Families. Sometimes it is for their honour only, as that of Adrian the Emperour, \* that killed all his emulators. Saul envied David; Domitian Agricola, because he did excell him, obscure his honour as he thought, eclipse his fame. Juno turned *Pratus* daughters into Kine, for that they contended with her for beauty; Cypris King *Eteocles* children, were envied of the Goddesses for their excellent good parts, and Dancing amongst the rest, saith *Constantine*, and for that cause slung down headlong from Heaven, and buried in a pit, but the earth took pity of them, and brought out Cypress trees to preserve their Memories. *2 Niobe, Arachne, and Marsias* can testify as much. But it is most grievous when it is for a Kingdom it self, or matters of commodity, it produceth lamentable effects, especially amongst Tyrants, in despotico Im-*

perio, and such as are more feared than beloved of their subjects, that get and keep their sovereignty by force, and fear. *3 Quod civibus tenere te in viis scias, &c.* as *Phalaris, Dionysius, Periander* held theirs. For though fear, cowardise and jealousy, in *Plutarchs* opinion, be the common causes of Tyranny, as in *Nero, Caligula, Tiberius*, yet most take them to be symptomes. For what slave, what hangman (as *Bodine* well expresseth this passion, *l. 2. c. 5. de rep.*) can so cruelly torture a condemned person, as this fear and suspicion? Fear of death, infamy, torments, are those furies and vultures that vex and disquiet Tyrants, and torture them day and night, with perpetual terrors and affrights, envy, suspicion, fear, desire of revenge, and a thousand such disagreeing perturbations, turn and affright the soul out of the hinges of health, and more grievously wound and pierce, than those cruel masters can exasperate and vex their Prentices or servants, with clubs, whips, chains and tortures. Many terrible examples we have in this kind, amongst the *Turks* especially, many jealous outrages; *4 Selimus* killed *Cornutus* his youngest brother, five of his Nephews, *Mustapha Bassa*, and divers others. *5 Bajazet* the second *Turk*, jealous of the valour and greatness of *Acmet Bassa*, caused him to be slain. *6 Solymann* the magnificent, murdered his own Son *Mustapha*; and 'tis an ordinary thing amongst them, to make away their Brothers, or any competitors, at the first coming to the Crown: 'tis all the solemnity they use at their Fathers Funerals. What mad pranks in his jealous fury did *Herod* of old commit in *Jury*, when he massacred all the children of a year old? *7 Valens* the Emperour in *Constantinople*, when as he left no man alive of quality in his Kingdom that had his name begun with *Theo*. *Theodoti, Theognosti, Theodosi, Theoduli, &c.* They went all to their long home, because a Wizard told him that name should succeed in his Empire. And what furious designs hath *Io. Basilus*, that *Muscovian* Tyrant, practised of late? It is a wonder to read that strange suspicion, which *Suetonius* reports of *Claudius Caesar*, 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. *8 Maximinus* perceiving himself to be odious to most men, because he was come to that height of honour out of base beginnings, and suspecting his mean parentage would be objected to him, caused all the Senators that were nobly descended, to be slain in a jealous humour, turned all the servants of *Alexander* his predecessor out of doors, 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 dear friend to be put to death, and saw now (saith

*a Seneca.*  
*b Quae au-*  
*c. amplex*  
*additum su-*  
*plicio con-*  
*dilius affi-*  
*ciat, quam*  
*metuit Ma-*  
*ius inquam*  
*maris, in-*  
*jamie cru-*  
*ciatus, sunt*  
*ille ultrices*  
*furie quae*  
*tyrannos ex-*  
*agitant,*  
*&c. Multo*  
*acribus*  
*tormentis*  
*pungunt,*  
*quam cru-*  
*delis domi-*  
*ni servos*  
*vinulos*  
*tormentis*  
*exulcerare*  
*possunt.*  
*c Lonicerus*  
*To. 1. Tur.*  
*hist. c. 240*  
*d Jovius*  
*vita ejus.*  
*e Kromlich*  
*Bustaquius*  
*Sand. f. 52.*  
*f Nicopho-*  
*rus lib. 11.*  
*g. 45. Secta-*  
*tes l. 7. c. 99*  
*h. Neg. Valens*  
*aliqui pe-*  
*perit qui*  
*Theo. cognos-*  
*cent voca-*  
*retur.*  
*i Alexand.*  
*Gaguin*  
*Muscor.*  
*hist. de scrip-*  
*c. 5.*  
*h. D. Fletcher*  
*timet omnes*  
*ne insidie*  
*essent, Herod.*  
*dot. l. 7.*  
*i Maximinus*  
*invisum se*  
*sectionis,*  
*quod ex in-*  
*fimo loco in-*  
*tanta fortu-*  
*na venisset*  
*moribus ac*  
*genere bar-*  
*barus, me-*  
*taurus ni na-*  
*taliu obse-*  
*ritas obje-*  
*retur, ora-*  
*nas Alexan-*  
*dri prede-*  
*cessoris mi-*  
*nistros ex-*  
*cula ejicit,*  
*pluribus in-*  
*terficiis*  
*quod ma-*  
*gis essent*  
*Alexan. vi-*  
*insidias in-*  
*de metuen-*  
*d Cur.*

362

h Lib. 8.  
tanguam  
fera solita  
dine vive-  
bant, ter-  
rentes ali-  
os, timen-  
tes.  
i Serres  
fol. 56.  
k Neap.  
belli l. 5.  
nulli pro-  
fus homini  
potebat, om-  
nes infidi-  
ari sibi  
putabat.  
l Cambdens  
Remains.

m Mar.  
Paris.

n R. T.  
notis in  
blasph. jea-  
lousie.

o Daniel  
in his  
Panegy-  
rick to the  
King.

p 3. de  
anima cap.  
de zel.  
Animalia  
quedam  
zelotypia  
tanguntur,  
ut oves,  
columbe,  
galli, tau-  
ri, &c.  
ob metum  
communio-  
nis.  
q Seneca.

<sup>b</sup> Curtius ) an alienation in his subjects hearts, none durst talk with him, he began to be Jealous of himself, lest they should attempt as much on him, and said they lived like so many wild beasts in a wilderness, one afraid of another. Our modern stories afford us many notable examples. <sup>c</sup> Henry the third of France, jealous of Henry of Lorain Duke of Guise, Anno 1588. caused him to be murdered in his own chamber. <sup>d</sup> Lewes the eleventh was so suspicious, he durst not trust his children, every man about him he suspected for a Traytor: Many strange tricks Comines telleth of him. How jealous was our Henry the <sup>e</sup> fourth of King Richard the second, so long as he lived, after he was deposed? and of his own son Henry, in his latter dayes? which the Prince well perceiving, came to visit his father in his sickness, in a watchet velvet gown, full of oilet-holes, and with needles sticking in them (as an emblem of Jealousie) and so pacified his suspicious father, after some speeches and protestations, which he had used to that purpose. Perpetual imprisonment, as that of Robert = Duke of Normandy, in the dayes of Henry the first, forbidding of marriage to some persons, with such like edicts and prohibitions, are ordinary in all states. In a word (as he said) three things cause Jealousie, a mighty state, a rich treasure, a fair wife; or where there is a crackt title, much tyranny, and many exactions. In our state, as being freed from all these fears and miseries, we may be most secure and happy under the reign of our fortunate Prince.

<sup>o</sup> 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  
Jealous, or dreadful of disloyalty;  
The pedestal whereon his greatness stands,  
Is held of all our hearts, and all our hands.

But I rove, I confess. These equivocations, Jealousies, 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 brook no corival, or endure any participation: and this Jealousie belongs as well to brute beasts, as men. Some creatures, saith <sup>p</sup> Virves, Swans, Doves, Cocks, Bulls, &c. are jealous as well as men, and as much moved, for fear of communion.

<sup>q</sup> Grege pro toto bella juvenci,  
Si conjugio timuere suo,  
Potesunt timidi praelia cervi,  
Et mugitus dant concepti signa furoris.

In Venus cause what mighty battels make

Your raving Bulls, and stirs for their herds sake?

And Harts and Bucks that are so timorous,

Will fight and roar, if once they be but jealous.

In Bulls, Horses, Goats, this is most apparently

discerned, Bulls especially, *alium in pascuis non admittit*, he will not admit another Bull to feed in the same pasture, saith <sup>†</sup> Oppian: <sup>†</sup> Lib. 11. which Stephanus Bathorius, late King of Poland used as an Impress, with that Motto, *Regnum non capit duos*. R. T. in his blason of Jealousie, telleth a story of a Swan about Windsor, that finding a strange Cock 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 hen; a certain truth, he saith, done upon the Thames, as many Water-men, and neighbour Gentlemen can tell. *Fidem suam liberet*; for my part, I do believe it may be true; for Swans have ever been branded with that Epithete of Jealousie.

<sup>r</sup> The jealous Swanne against his death  
that singeth,  
And eke the Owle that of death bode  
bringeth.

<sup>t</sup> Character  
in his  
assembly  
of fowls.

<sup>†</sup> Some say as much of Elephants, that they are more jealous than any other creatures whatsoever; and those old Egyptians, as <sup>†</sup> Pserius <sup>†</sup> Lib. 12. informeth us, expresse in their Hieroglyphicks, the passion of Jealousie by a Camel; <sup>u</sup> because that fearing the worst still about matters of Venerie, he loves solitudes, that he may enjoy his pleasures alone, & *in quoscumque obvios insurgit, zelotypia stimulis agitur*, he will quarrel and fight with whosoever come next, man or beast, in his jealous fits. I have read as much of <sup>†</sup> Crocodiles: and if <sup>†</sup> Peter Martyrs authority be authentique, *legat. Babylonica 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.*

But this furious passion is most eminent in men, and is as well amongst Batchelors, as married men. If it appear amongst Batchelors, we commonly call them rivals or corivals, a metaphor derived from a River, *rivalles a rivo*; for as a river, saith <sup>†</sup> Acron in <sup>†</sup> Qvj dividit agnam communem; inde deducitur ad amantiss.

<sup>†</sup> 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; and thence comes this emulation, which breaks out many times into tempestuous storms, and produceth lamentable effects, murder it self, with much cruelty, many single combats. They cannot endure the least injury done unto them before their Mistresses, 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. <sup>†</sup> *Lacerat latertum Lar-gi mordax Memnius.* Memnius the Roman (as Tully tells the story *de oratore lib. 2.*) being corival with Largus at Terracina, bit him by the arm, which fact of his was so famous, that it afterwards grew to a proverb in those parts. <sup>†</sup> Phadria could not abide his corival Thraso; for when Parmeno demanded, *numquid*

## SUBJECT. 2.

363

numquid aliud imperas? whether he would command him any more service: No more (saith he) but to speak in his behalf, and to drive away his corival if he could. Constantine in the eleventh book of his husbandry, cap. 11. hath a pleasant tale of the Pine-tree; \* the was once a fair maid, whom Pinus and Boreas two corivals, dearly fought; but jealous Boreas broke her neck, &c. And in his eighteenth chapter he telleth another tale of \* Mars, that in his jealousie slew Adonis. Patronius calleth this passion *amantion furiosum emulationem*, a furious emulation; and their symptoms are well expressed by St. Jefferie Chaucer in his first Canterbury tale. It will make the nearest and dearest friends fall out; they will endure all other things to be common, goods, lands, moneys, participate of each pleasures, and take in good part any disgraces, injuries in another kind; but as Propertius well describes it in an Elegy of his, in this they will suffer nothing, have no corivals.

x Pinus  
puella  
quondam  
fuit, &c.

y Mars  
zeleptas  
Adonidem  
interfecit.

R. T.

Tu nihil vel ferro pectus, vel perde veneno,  
A dominum tantum te modo tolle mea:  
Te socium vite, te corporis esse licebit,  
Te dominum admitto rebus avice meis.  
Lesto te solum, lecto te deprecor uno,  
Rivalem possum non ego ferre Jovem.  
Stab me with sword, or poison strong  
Give me to work my bane;  
So thou court not my las, so thou  
From Mistris mine refrain.  
Command my self, my body, purse,  
As thine own goods take all,  
And as my ever dearest friend,  
I ever use thee shall.  
O spare my Love, to have alone  
Her to my self I crave,  
Nay, Jove himself I'll not endure  
My Rival for to have.

This Jealousie which I am to treat of, is that which belongs to married men, in respect of their own wives; to whose estate, as no sweetness, pleasure, happiness can be compared in the world, if they live quietly and lovingly together; so if they disagree or be jealous, those bitter pills of sorrow and grief, disastrous mischiefs, mischances, tortures, grippings, 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 infernal plague, as Ariosto calls it, *A fury, a continual fever, full of suspicion, fear, and sorrow, a martyrdom, a mirth-marring monster*. The sorrow and grief of heart of one woman jealous of another, is heavier than death, Eccles 28. 6. as \* Peninah did Hannah, vex her and upbraid her sore. 'Tis a main vexation, a most intolerable burden, a corrosive to all content, a frenzy, a madness it self, as \* Benedetto Varchi proves out of that select Sonnet of Giovanni de la Casa, that reverend Lord, as he stiles him.

z y Sam.  
1. 6.

a Blasphemy of  
Jealousie.

Causes of Jealousie. Who are most apt. Idleness, Melancholy, Impotency, long absence, beauty, wantonness, naught themselves. Allurements from time, place, persons, bad usage, Causes.

A Strologers make the Stars a cause or sign of this bitter passion, and out of every mans Horoscope will give a probable conjecture, whether he will be jealous or no, and at what time, by direction of the significators to their several promissors: their Aphorisms are to be read in Alubator, Pontanus, Schoner, Janstine, &c. Bodine cap. 5. meth. hist. ascribes a great cause to the Countrey or Clime, and discourseth largely there of this subject, saying, that southern men are more hot, lascivious, and jealous, than such as live in the North; they can hardly contain 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 Countrey-men of Africk, and especially such as live about Carthage, and so doth every Geographer of them in Asia, Turkie, Spaniards, Italians. Germany, hath not so many Drunkards, England Tobacconists, France dancers, Holland Mariners, as Italy alone hath jealous husbands. And in Italy some account them of Piacenza more jealous than the rest. In Germany, France, Brittain, Scandia, Poland, Muscovy, they are not so troubled with this feral malady, although Damianus a Goet, which I do much wonder at, in his Topography of Lapland, and Herbastien of Russia, against the stream of all other Geographers, would fasten it upon those Northern inhabitants. Altomarius Poggins, and Munster in his description of Baden, reports that men and women of all sorts go commonly into the Bathes together, without all suspicion, the name of jealousie (saith Munster) is not so much as once heard of among them. In Frisland the women kiss him they drink to, and are kissed again of those they pledge. The Virgins in Holland go hand in hand with young men from home, glide on the Ice, such is their harmless liberty, and lodge together abroad without suspicion, which rash Sansoninus an Italian makes a great sign of unchastity. In France, upon small acquaintance it is usual to court other mens wives, to come to their houses, and accompany them arm in arm in the Streets, without imputation. In the most Northern Countreys young men and maids familiarly dance together, men and their wives, which, Siena only excepted, Italians may not abide. The Greeks on the other side have their private bathes for men and women, where they must not come near, nor so much as see one another: and as Bodine observes lib. 5. de repub. the Italians could never endure this, &c.

or

364

f *Aspbrates ne sacra quidem publica firri patiuntur, nisi interque fixus parietis media dividatur: & quam in Angliam inquit, legationis causa profectus esset, audiui Mendoza legatum Hispaniarum dicentem turpe esse viros & feminas in, &c.*

g *Idea: mulieres preterquam quod sunt infideles, suspicaces, inconstantes, insidiose, simulatrices, superstitiosae, & patentes, intolerabiles, amore zelotypo supra modum. Ovid. 2. de art. h Bartoli. R. T.*

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 near men, so much as in the Church, but with a partition between. He telleth moreover, how that when he was Ambassador in England, he heard Mendoza the Spanish Legate finding fault with it, as a filthy custome for men and women to sit promiscuously in Churches together: but Dr. Dale the Master of the Requests told him again, that it was indeed a filthy custome in Spain, where they could not contain 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, *Jubens ne viri simul cum mulieribus in Ecclesia interessent*: for being prodigiously naught himself, aliorum naturam ex sua vitiosa mente spectavit, he so esteemed others. But we are far from any such strange conceits, and will permit our wives and daughters to go to the Tavern with a friend, as *Aubanus* saith, *modo absit lascivia*, and suspect nothing, to kiss coming and going, which as *Erasmus* writes in one of his Epistles, they cannot endure. England is a paradise for women, and 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 outrageous in women, as all other melancholy is, by reason of the weakness of their sex. *Scaliger Poet. lib. cap. 13.* concludes against women. *Besides their inconstancy, treachery, suspicion, dissimulation, superstition, pride, (for all women are by nature proud) desire of sovereignty, if they be great women, (he gives instance in Juno) bitterness and jealousy 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, Boar, Bear, Viper, Lionses,

A Womans fury cannot expresse.

<sup>b</sup> Some say red-headed women, pale-coloured, black-eyed, and of a shrill voice, are most subject to jealousy.

*High colour in a woman choler shews, Naught are they, pievish, proud, malicious; But worst of all red, shrill, and jealous.*

Comparisons are odious, I neither parallel 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 symptom 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 jealousy, child of insatiate love, Of heart-sick thoughts which melancholy bred A hell-tormenting fear, no faith can move, By discontent with deadly poison fed; With headless youth and error vainly led.*

*A mortal plague, a vertue-drowning flood, A hellish fire not quenched but with blood.*

If idleness concurr with melancholy, such persons are most apt to be jealous; 'tis *Nevisanus* note, *An idle woman is presumed to be lascivious, and often jealous. Mulier cum sola cogitat*: And 'tis not unlikely, for they have no other business to trouble their heads with.

i *Lib. 2. nam. 8. mulier otiosa facile praesumitur lasciviosa, & sepe zelotypa.*

More particular causes be these which follow. Impotency first, when a man is not able of himself to perform those dues which he ought unto his wife: for though he be an honest liver, hurt no man, yet *Trebius* the Lawyer may make a question, *an suum cuique tribuat*, whether he give every one their own; 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; he begins presently to suspect, that wherein he is defective, she will satisfy her self, she will be pleased by some other means. *Cornelius Gallus* hath elegantly expressed this humour in an Epigram to his *Lychoris*.

*Tamque 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 *succuplenis*, to young wanton wives, with old dotting *Janivere* 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 self, loathsome, full of suspicion and fear; when it is at best, unable, unfit for such matters. <sup>k</sup> *Tam apta nuptiis quam bruma messibus*, as welcome to a young woman as snow in harvest, saith *Nevisanus*: *Et si capis juvenulam, faciet tibi cornua*: Marry a lusty maid, and she will surely graft horns on thy head. <sup>l</sup> *All women are slippery, often unfaithful to their husbands, (as Aeneas Sylvius epist. 38. concludes him) but so old men most treacherous: they had rather mortem amplexarier*, lye with a coarfe, than such a one: <sup>†</sup> *Oderunt illum pueri, contemnunt mulieres*. On the other side, many men, saith *Hieronymus*, are suspicious of their wives, <sup>m</sup> if they be lightly given, but old folks above the rest. In so much that she did not complain without a cause in <sup>n</sup> *Apuleius* of an old bald, bedridden knave she had to her good-man. Poor woman as I am, what shall I do? I have an old grim fire to my husband, as bald as a cone, as little and as unable as a child, a bed full of bones, he keeps all the doors barred and locked upon me, wo is me, what shall I do? He was jealous, and she made him a cuckold for keeping her up: <sup>o</sup> *Suspicion without a cause, hard usage is able of it self to make a woman fly out, that was otherwise honest.*

k *Lib. 2. nov. 4. Quam emolus infidelis sumina, senibus infidelissima. † Minutius. m Vix aliqua non impudica, & quam non suspiciam merito quis habet. n Lib. 5. de aur. asino. At ego mihi fra patre meo suorem mari-tum natus sum, dem cucurbita calviorum & quovis puto pami-liorem, cucurbitam domum serva & catena obditam custodientem.*

—† ple-

† Chaloner.

—† plerasque bonas tractatis pravas

Esse facit,

bad usage aggravates the matter. Nam quando mulieres cognoscunt maritum hoc advertere, licentius peccant, as *Nevisanus* holds when a woman thinks her husband watcheth her, she will sooner offend; *P. Liberius* peccant, & pudor omnis abest, rough handling makes them worse: as the good wife of *Bathe* in *Chaucer* brags,

In his own greafe I made him drie,  
For anger and for very Jealousie.

Of two extreame, this of hard usage is the worst. 'Tis a great fault (for some men are uxoriis) to be too fond of their wives, to dote on them as *P. Senior Delrio* on his *Fallace*, to be too effeminate, or as some do, to be sick for their wives, breed children for them, and like the *Tiberini* lie in for them, as some birds hatch eggs by turns, they do all womens offices: *Calvus Rhodiginus* ant. l. 6. cap. 24. makes mention of a fellow out of *Seneca*, that was so besotted on his wife, he could not endure a moment out of her company, he wore her scarf 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, there's no greater misery to a man than to let his wife domineer) to carry her muff, dog, and fan, let her wear the breeches, lay out, spend and do what she will, go and come, whither, when she will, they give consent.

Here take my muff, and do you hear good man;

Now give me pearl, & carry you my fan, &c.

—† poscit pallam, redimicula, in aures;  
Curve, quid hic cessas? vulgo vult illa videri,  
Tu pete lellicas—

many brave and worthy men have trespassed in this kind, multos foras claros, domestica hac destruxit infamia, and many noble Senators and souldiers (as *Pliny* notes) have lost their honour, in being uxoriis, so foolishly overruled by their wives; and therefore *Cato* in *Plutarch* made a bitter jest on his fellow Citizens, the Romans, we govern 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, Physicians, Marriners, by their professions; or otherwise make frivolous, impertinent journeys, tarry long abroad to no purpose, lye out, and are gadding still, upon small occasions, it must needs yield matter of suspicion, when they use their wives unkindly in the mean time, and never tarry at home, it cannot chuse but ingender some such conceit.

† Uxor si cessas amare te cogitat

Aut tete amari, aut potare, aut animo obsequi,  
Et tibi bene esse soli, quum sibi sit male.

If thou be absent long, thy wife then thinks,  
Th'art drunk, at ease, or with some pretty minks,

'Tis well with thee, or else belov'd of some,  
Whil'st she poor soul doth fare full ill at home.

*Hippocrates* the Physitian had a smack of this disease; for when he was to go from home as far as *Aldera*, and some other remote cities of Greece, he writ to his friend *Dionysius* (if at least those *Epistles* be his) to oversee his wife in his absence, (as *Apollo* set a Raven to watch his *Coronis*) although she lived in his house with her father and mother, who he knew would have a care of her; yet that would not satisfy his jealousy, he would have his special friend *Dionysius* to dwell in his house with her all the time of his peregrination, and to observe her behaviour, how she carried herself in her husbands absence, and that she did not lust after other men. 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 be not curbed in time, as an unpruned tree, they will be 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 be too many of her conditions. If their husbands tarry too long abroad upon unnecessary business, well they may suspect: or if they run one way, their wives at home will flye out another. Quid pro quo. Or if present, and give them not that content which they ought, *Primum ingrata, mox invisa* noxles que per somnum transiguntur, they cannot endure to lye alone, or to fast long. *Peter Godesfridus* in his second book of love, and sixth chapter, hath a story out of *S. Antonies* life, of a Gentleman, who by that good mans advice, would not meddle with his wife in the passion week, but for his pains she set a pair of horns on his head. Such another he hath out of *Abstemius*, one persuaded a new married man, to forbear the three first nights, and he should all his life time after be fortunate in cattle, but his impatient wife would not tarry so long: well he might speed in cattle, but not in children. Such a tale hath *Heinsius* of an impotent and slack scholar, a meer student, and a friend of his, that seeing by chance a fine damsel sing and dance, would needs marry her, the match was soon made, for he was young and rich, *genis gratum, corpore glabellum, arte multiscium, & fortunata opulentum*, like that *Apollo* in *Apuleius*. The first night, having liberally taken his liquor (as in that Countrey they do) my fine scholar was so fussed, that he no sooner

\* Totam noctem bene & pacifice nemini molestus dormiendo transiit; mare autem quam nullius confusus facinoris sibi esset, & interea pederit, audisse si dicebat cum dolore calculi solvere eam confiteri. Dico precepta juris prae nocte expressit, neminem laeserat & honeste vivebat, sed an suum cuique reddidisset, quæri poterat. Martius opium & Tribatius hoc negassunt. lib. 1.

366

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 fair morn with purple hue gan shine, he made an excuse, I know not what, out of *Hippocrates Cous*, &c. and for that time it went currant; but when as afterward he did not play the man as he should do, she fell in league with a good fellow, and whilest he sate up late at his study about those Criticisms, mending some hard places in *Festus* or *Pollux*, came cold to bed, and would tell her still what he had done, she did not much regard what he said, &c. \* She would have another matter mended much rather, which he did not perceive was corrupt: thus he continued at his study late, she at her sport, *alibi enim festivas noctes agitabat*, having all scholars for his sake, till at length he began to suspect, and turned a little yellow, as well he might; for it was his own fault; and if men be jealous in such cases (as oft it falls out) the mends is in their own hands, they must thank themselves. Who will pity them, faith *Neander*, or be much offended with such wives, *si decepta prius viros decipiant*, & *cornutos redant*, if they deceive those that cozened them first? A Lawyers wife in \* *Aristanetus*, because her husband was negligent in his business, *quando lecto danda opera*, threatened to corrupt him: and did not stick to tell *Philinna* one of her gossips as much, and that aloud for him to hear: *If he follow other mens matters and leave his own, I'll have an Orator shall plead my cause, I care not if he know it.*

a *Alterius loci emendationem serjo optabat, quoniam corruptum esse ille non invenit.*

b Such another tale is in *Neander de Jacevius* his first tale.

\* *Lib. 2. Ep. 3. Si pogr alius negotiis operam dare sui negligens, erit alius nisi coactor qui rem suam agat.*

c *Ovid. rara est concordia formae atq; pudicitiae.*

† *Epist.*

\* *Quod studeat eius calorem mentum.*

† *Hor. Epist. 15.*

d *De re uxoria lib. 1. cap. 5.*

A fourth eminent cause of jealousy, may be this, when he that is deformed, and as *Pindarus* of *Vulcan*, *sine gratia natus*, hirsute, ragged, yet veriuously given, will marry some fair nice piece, or light huswife, begins to misdoubt (as well he may) she doth not affect him. \* *Lis est cum forma magna pudicitia*, Beauty and honesty have ever been at odds. *Abraham* was jealous of his wife because she was fair: so was *Vulcan* of his *Venus*, when he made her creaking shooes, faith † *Philostatus*, *ne macharetur, sandalio scilicet deferente*, That he might hear by them when she stirred, which *Mars* indigne ferre, \* was not well pleased with. Good cause had *Vulcan* to do as he did; for she was no honestier than she should be. Your fine faces have commonly this fault, and it is hard to find, faith *Francis Philelphus* in an epistle to *Saxola* his friend, a rich man honest, a proper woman not proud or unchaste. Can she be fair and honest too?

† *Sape etenim occuluit pilla sese Hydra sub herba, Sub specie forma, incauto se saepe marito Nequam animus vendit,*

Hethat marries a wife that is shewn fair alone, let him look faith d *Barbarus* for no better success 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, and the most absolutely fair and able on the other side, if she be not very veriuously given, how can she love him? and although she be not fair, yet if he admire her and think her so, in his conceit she is absolute, he holds it impossible for any man living not to dote as he doth, to look on her and not lust, not to covet, and if he be not in company with her, not to lay siege to her honesty: or else out of a deep apprehension of his infirmities, deformities, and other mens good parts, out of his own little worth and desert, he distrusts himself, (for what is jealousy but distrust?) he suspects she cannot affect him, or be not so kind and loving as she should, she certainly loves some other man better than himself.

\* *Nevisanus lib. 4. num. 72.* will have barrenness to be a main cause of Jealousie. If her husband cannot play the man, some other shall, they will leave no remedies unassayed, and thereupon the good man grows jealous, I could give an instance, but be it as it is.

I find this reason given by some men, because they have been formerly naught themselves, they think they may be so served by others, they turned up trump, before the Cards were shuffled; they shall have therefore *legem talionis*, like for like.

† *Ipse miser docui, quo posset ludere pacto Custodes, eheu nunc premor arte mea!* Wretch as I was, I taught her bad to be, And now mine own sly tricks are put upon me.

*Mala mens, malus animus*, as the saying is, ill dispositions cause ill suspicions.

\* *There is none jealous I durst pawn my life, But he that hath defil'd anothers wife, And for that he himself 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 ebbs and flows, the fewel of this fury, as b *Proves* truly observes; and such like accidents or occasions, proceeding from the parties themselves, or others, which much aggravate and intend this suspicious humour. For many men are so lasciviously given, either out of a depraved nature, or too much liberty, which they do assume unto themselves, by reason of their greatness, in that they are noble men, (for *licentia peccandi*, & *multitudo peccantium* are great motives) though their own wives be never so fair, noble, virtuous, honest, wise, able and well given, they must have change.

i *Qui cum legitimi junguntur fœdere lecti, Virtute egregius, facieque domoque puellis, Scorta tamen, fœdasque lupas in fornice quarunt, Et per adulterium nova carpere gaudia tentant.*

e *Cam flerviles sunt, ex mutati-one viri se putant concipere.*

f *Tibullus eleg. 6.*

h *3. de Anima. Crescit ac de-crescit voluptas cum personis, locis, temporibus, negotiis.*

i *Marullus.*

Who

Who being match'd to wives most vertuous,  
Nobbe, and fair, fly out lascivious.

*Quod licet ingratum est*, that which is ordinary, is unpleasant. *Nero* (saith *Tacitus*) abhorred *Octavia* his own wife, a noble vertuous Lady, and loved *Acte* a base quean in respect.

† *Tibullus*  
Epic.

† *Cerintus*—rejected *Sulpitia*, a noble mans daughter, and courted a poor servant maid.

k Prot. 9.

—*tanta est aliena in messe voluptas*, for that *stoln waters be more pleasant*: or as

17. *Vitellius* the Emperour was wont to say, *Ju-*

*cundiores amores, qui cum periculo habentur*, like stoln Venison, still the sweetest is that love, which is most difficultly attained: they like better to hunt by stealth in another mans walk, than to have the fairest course that may be at game of their own.

1 Propert.  
eleg. 2.

† *Aspice ut in celo modo sol, modo luna minifret*,

*Sic etiam nobis una puella parum est.*

As Sun & Moon in Heaven change their course, So they change loves, though often to the worse. Or that some fair object so forcibly moves them,

\* *Ovid.*  
lib. 9. Met.

*Paulianus*  
Strabo,

quam cre-

vis imbr-

bus hyem-

libus.

*Dianiram*  
suspexit,

*Herculem*  
nando sequi

† *Lactian*  
tom. 4.

they cannot contain themselves, be it heard or seen they will be 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 he would have offered violence unto her, leaving *Hercules* to swim over as he could: and though her husband was a spectatour, yet would he not desist till *Hercules* with a poysoned arrow shot him to death.

† *Neptune* saw by chance that

*Thessalian Tyro*, *Eumippus* wife, he forthwith

in the fury of his lust, counterfeited her hus-

bands habit, and made him cuckold. *Tarquin*

heard *Collatine* commend his wife, and 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 girl not yet ready for an

husband. Great men are most part thus af-

fectd all, as an horse they neigh, saith *m* *Jeremias*,

after their neighbours wives,

—*ut visa pullus adhinuit equa*:

And if they be in company with other women, though in their own wives presence, they must be courting and dallying with them. *Juno* in

*Lucian* complains of *Jupiter* that he was still kissing *Ganymede* before her face, which did not a little offend her: And besides he was a counterfeit *Amphitryo*, a bull, a swan, a golden

shower, and plaid many such bad pranks, too long, too shameful to relate.

Or that they care little for their own Ladies, and fear no Laws, they dare freely keep whores at their wives noses. 'Tis too frequent with noble men to be dishonest; *Pietas*, *pro-*

n *Sententia*.

*bitas*, *fides*, *privata bona sunt*, as *he* said long since, piety, chastity, and such like virtues are for private men: not to be much look-

ed after in great Courts: And which *Suetonius* of the good Princes of his time, they might be all engraven in one ring, we may truly hold of chaste potentates of our age. For

• *Lib. 2.*  
cap. 23.

great personages will familiarly run out in this kind, and yield occasion of offence. • *Mon-*

*taigne* in his *Essayes*, gives instance in *Cesar*, *Mahomet* the Turk, 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,

367

† *Militis in galeanidum secere columbe*, Apparet *Marti* quam sit amica *Venus*.

† *Petridius*  
Catal.

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 suspicious (read more in *Aristotle* *Sect. 4. prob. 19.*) as *Galba*, *Otho*, *Domitian*, and remarkable *Cesar* amongst the rest.

\* *Urbani servate uxores, mæchum calvum adducimus*; besides, this bald *Cesar*, saith

\* *Suetonius*

*Curio* in *Sueton*, was omnium mulierum vir; he made love to *Eunoe* Queen of *Mauritania*, to *Cleopatra*, to *Posthumia* wife to *Sergius Sulpitius*,

to *Lollia* wife to *Gabinus*, to *Tertulla* of *Cras-*

*sus*, and to *Mucia* Pompey's wife, and I know not how many besides: And well he might, for if all be true that I have read, he had a li-

cence to lye with whom he list. *Inter alios honores Cesari decretos* (as *Sueton. cap. 52. de Julio*, and *Dion lib. 44. relate*) *jus illi datum, cum quibuscunque foeminis se jungendi*.

Every private History will yield such variety of instances: Otherwise good, wise, discreet men, vertuous and valiant, but too faulty in this.

*Priamus* had fifty sons, but seventeen alone lawfully begotten. † *Philippus bonus* left four-

p *Pontius*  
Hinter vi-

ta ipse.

q *Lib. 8.*  
Flor. hist.

Dux omni-

um optima-

rum sapien-

tissimus,

sed in re-

veritas pro-

digiosus.

r *Vita Ca-*  
strucci.

Idem axo-

res maris

ab aliena-

vita.

\* *Sestius*  
lib. 2. de

repub. *Gala-*

in uv. ita

nunc apud

infatos obo-

temit hoc

vitiom, ad

nullius

fore pristi-

fit, & ig-

navus mi-

lis qui not

in scarta-

tions ma-

xime excu-

lat, & a-

dustra.

† *Vig.*

• *En. 4.*

• *Epic. 9.*

lib. 4.

Prince and a wife, but, saith † *Machiavel*, prodigiously lascivious. None so valiant as *Ca-*

*strucius Castrucanus*, but as the said Authour hath it, none so incontinent as he was. And 'tis not only predominant in *Grandeas* this

fault: but if you will take a great mans testimony, 'tis familiar with every base souldier in

*France*, (and elsewhere I think) This vice (saith mine Authour) is so common with us in

*France*, that he is of no account, a meer coward, not worthy the name of a souldier, that is not a

notorious whoremaster. In *Italy* he is not a gentleman, that besides his wife hath not a Cur-

teson and a mistress. 'Tis no marvel then, if poor women in such cases be jealous, when they shall see themselves manifestly neglected, contemned, loathed, unkindly used: their disloyal hus-

bands to entertain others in their rooms, and many times to court Ladies to their faces: other mens wives to wear their jewels: how shall a

poor woman in such a case moderate her passion?

† *Quis tibi nunc Dido cernenti talia sensus?* How on the other side shall a poor man contain himself from this feral malady, when he shall see so manifest signs of his wives inconstancy? when as like *Milo's* wife, she dotes up-

on every young man she sees, or as \* *Martialis* *Sota*,

—*deserto sequitur Clitum marito*. Though her husband be proper and tall, fair and lovely to behold, able to give contentment to any one woman, yet she will taste of

H h h 2 the

368

the forbidden fruit: *Juvenal'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 wear his cloathes well in fashion, with a lock, glingling spur, a feather, that can cringe, and with all complement, court a Gentlewoman, she raves upon him, *O what a lovely proper man he was*, another *Hector*, an *Alexander*, a goodly man, a demi-god, how sweetly he carried himself, with how comely a grace, *sic oculos, sic ille manus, sic ora ferebat*, how neatly he did wear his cloaths!

† Virg. 4. † *Quam sese ore ferens, quam forti pectore*  
 & armis,

how bravely did he discourse, ride, sing and dance, &c. and then she begins to loath her husband, *repugnans osculatur*, to hate him and his filthy beard, his goatish complexion, as *Doris* said of *Polyphemus*, † *Totus qui sanie, totus ut hircus olet*, he is a rammy fulsome fellow, a goblin faced fellow, he smells, he stinks,

*Et cepas simul alliumque ruſat* —  
 so quando ad thalamum, &c. how like a dizard, a fool, an ass he looks, how like a clown he behaves himself! † she will not come near him by her good will, but wholly rejects him, as *Venus* did her fuliginous *Vulcan*, at last,  
*Nec Deus hunc mensa, Dea nec dignata cubili est.*

So did *Lucretia* a Lady of *Sene*, after she had but seen *Eurialus*, in *Eurialum tota ferebatur, domum reversa*, &c. she would not hold her eyes off him in his presence,

— \* *tantum egregio decus enitet ore.*  
 and in his absence could think of none but him, *odit virum*, she loathed her husband forthwith, might not abide him.

† *Et conjugal negligentiæ, viro*  
*Præfente, acerbo nauscat fastidio.*  
 All against the laws of Matrimony,  
 She did abhor her husbands *Phisnomy*, and sought all opportunity to see her sweet-heart again. Now when the good man shall observe his wife so lightly given, to be so free, and familiar with every gallant, her immodesty and wantonness (as *Camerarius* notes) it must needs yield matter of suspicion to him, when she still pranks up her self beyond her means and fortunes, makes impertinent journeys, unnecessary visitations, staies out so long, with such and such companions, so frequently goes to Playes, Masks, Feasts, and all publique meetings, shall use such immodest gestures, free speeches, and withal shew some distast of her own husband; how can he chuse, though he were another *Socrates*, but be suspicious, and instantly jealous?

\* *Socraticas tandem faciet transcendere metas;*

More especially when he shall take notice of their more secret & sly tricks, which to corrupt their husbands they commonly use, (*clum ludis, ludos hac te facit*) they pretend love, honour, chastity, and seem 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 chaste, † so religious, and so devout, they cannot endure the name or sight of a quean, an harlot, out upon her! and in their outward carriage are most loving and officious, will kiss their husband, and hang about his neck, (dear husband, sweet husband) and with a composed countenance, salute him, especially when he comes home, or if he go from home, weep, sigh, lament, and take upon them to besick and swoon, (like *Jocundo's* wife in \* *Ariosto*, when her husband was to depart) and yet arrant, &c. they care not for him,

*Ab me, the thought (quoth she) makes me so fraid,*

*That scarce the breath abideth in my breast;*  
*Peace my sweet love and wife, Jocundo said,*  
*And weeps as fast, and comforts her his best, &c.*

*All this might not assuage the womans pain,*  
*Needs must I die before you come again,*  
*Nor how to keep my life I can devise,*  
*The doleful daies and nights I shall sustain,*  
*From meat my mouth, from sleep will keep mine eyes, &c.*

*That very night that went before the morrow,*  
*That he had pointed surely to depart,*  
*Jocundo's wife was sick, and swoon'd for sorrow*

*Amid his arms, so heavy was her heart.*

And yet for all these counterfeited tears and protestations, *Jocundo* coming back in all haste for a Jewel he had forgot,

*His chaste and yoke-fellow he found,*  
*Tok'd with a knave, all honesty neglected,*  
*Th' adulterer sleeping very sound,*  
*Yet by his face was easily detected:*  
*A beggars brat bred by him from his cradle,*  
*And now was riding on his masters saddle*

Thus can they cunningly counterfeit, as *Platina* describes their customes, *kiss their husbands* whom they had rather see hanging on a Gallows, and swear they love him dearer than their own lives, whose soul they would not ransom for their little dogs;

— *similis si permutatio datur,*

*Morte viri cupiunt animam servare catella.*

Many of them seem to be precise and holy forsooth, and will go to such a Church, to hear such a good man by all means, an excellent man, when 'tis for no other intent (as he follows it) than to see and to be seen, to observe what fashions are in use, to meet some Pander, Bawd, Monk, Friar, or to entice some good fellow. For they perfwade themselves, as *Nevisianus* shews, That it is neither sin nor shame to lie with a Lord, or a parish Priest, if he be a proper man: † and though she kneel often and pray devoutly, 'tis (saith *Platina*) not for her husbands welfare, or childrens good, or any

friend,  
 sed vel ut Monachum fratrem, vel adulterum linguæ, oculis, ad libidinem provocent. a Lib. 4. num. 21. Ipse sibi persuadent, quod adulterum cum Principe vel cum Præfate, non est peccatum nec peccatum. b Deo rogat, non pro salute mariti, filii, cognati vota suscipit, sed pro reditu machi si abest, pro valetudine leonum si agraat.

† S. Græco  
 Simonides.  
 t. Cant. 2. e.  
 i. 38. Oper.  
 subest. mul-  
 lieris libe-  
 ralis & fa-  
 miliaris com-  
 muni-  
 cantis cum  
 omnibus li-  
 centia &  
 immodi-  
 stia, finitri  
 sermonis &  
 suspitionis  
 materiam  
 viro præ-  
 bet.  
 u. Vires li-  
 bere, oculo-  
 rum co o-  
 quia, con-  
 trallatio-  
 nes param  
 venerande,  
 motus im-  
 modici,  
 &c. Huius-  
 fias.

y Dial.  
 amor. Pen-  
 det fallax  
 & blanda  
 circa oscula  
 mariti,  
 quem in  
 cruce, si si-  
 ri possit,  
 disculari  
 velit; Illi-  
 us vitam  
 chariorum  
 esse sua ju-  
 rorando  
 affirmat:  
 quoniam certe  
 non redime-  
 ret animam  
 catelli si  
 posset.  
 z. Adiant  
 templum ut  
 rem divi-  
 nam audi-  
 ant, ut ipse  
 simulant.

friend, but for her sweet-hearts return, her Panders health. If her husband would have her go, she feigns her self sick, *Et simulat subito condoluisse caput*: her head akes, and she cannot stir: but if her Paramour ask as much, she is for him in all seasons, at all hours of the night. <sup>d</sup> In the Kingdom of Malabar, and about Goa in the East-Indies, the women are so subtil, that with a certain drink they give them to drive away cares, as they say, *they will make them sleep for twenty four hours, or so intoxicate them, that they can remember nought of that they saw done, or heard, and by washing of their feet, restore them again, and so make their husbands Cuckolds to their faces.* Some are ill disposed at all times, to all persons they like, others more wary to some few, at such and such seasons, as *Augusta, Livia, non nisi plena navi victorem tollebat.* But as he said, *No pen could write, no tongue attain to tell, By force of eloquence, or help of Art, Of womens treacheries the hundredth part.* Both, to say truth, are often faulty; Men and women give just occasions in this humour of discontent, aggravate and yield matter of suspicion: but most part of the chief causes proceed from other adventitious accidents and circumstances, though the parties be free, and both well given themselves. The undiscreet carriage of some lascivious gallant (*& c. contra of some light woman*) by his often frequenting of an house, bold unseemly gestures, may make a breach, and by his over familiarity, if he be inclined to yellowness, colour him quite out. If he be poor, basely born, faith *Benedetto Varchi*, and otherwise unhandsome, he suspects him the less; but if a proper man, such as was *Alcibiades* in Greece, and *Castrucius Castrucianus* in Italy, well descended, commendable for his good parts, he taketh on the more, and watcheth his doings. <sup>†</sup> *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 especial acquaintance. The Emperour espying this apple in his hand, suspected forthwith, more than was, his wives dishonesty, banished him the Court, and from that day following, forbore to accompany her any more. \* A rich merchant had a fair wife; according to his custome he went to travel; 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 return her jealous husband because she had got more by Land than he had done at Sea, turned her away upon suspicion.

*Tibullus*  
*Gartardus*  
*Arthus*  
*descrip. 10.*  
*die Ori-*  
*ent. Lie-*  
*obosten.*  
*c. Garcias*  
*ab Horto.*  
*hist. lib. 2.*  
*cap. 24.*  
*Da-*  
*taram her-*  
*bam vocat*  
*& descri-*  
*bit. Tam*  
*proclives*  
*sunt ad ve-*  
*nerem mul-*  
*eres ut vi-*  
*ros inebri-*  
*ent per 24.*  
*horas, li-*  
*quant quo-*  
*dum, ut ni-*  
*hil vide-*  
*ant, recor-*  
*dantur, at*  
*dormiunt,*  
*& post lo-*  
*tione pe-*  
*dan, ad se*  
*restituunt,*  
*&c. Aris-*  
*to.*  
*† Lib. 28.*  
*§. 75.*

*† Hippus*  
*Polit.*

*\* Seneca*  
*lib. 2. con-*  
*trou. 8.*

Now when those other circumstances of time and place, opportunity and importunity shall concur, what will they not effect?

*Fair opportunity can win the coyest she that is, So wisely he takes time, as he'll be sure he will not miss:*

*Then he that loves her gamesome vean, and temper toys with art, Brings love that swimmeth in her eyes to dive into her heart.*

As at Plaies, 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 himself with an amphibological speech, as that merry companion in the

\* *Satyrists* did to his *Glycerium*, *ascidens & interiorum palmarum amabiliter concutiens,*

*Quod meus hircus habet sumas in pube licet;*  
*Si dederis nobis quod tuus hortus habet,*  
with many such, &c. and then as he saith,

*She may no while in chastity abide,  
That is assaid on every side.*

*Character.*

For after a great Feast, *& Vino sape suum nescit* *g Tibullus: amica virum.*

*Noah* (saith *† Hierome*) showed his nakedness in his drunkenness, which for six hundred years he had covered in soberness. *Lot* lay with his daughters in his drink, as *Cyneras* with *Myrrha*, — *\* quid enim Venus ebria curat?*

The most continent may be overcome, or if otherwise they keep bad company, they that are modest of themselves, and dare not offend, confirmed by <sup>b</sup> others, grow impudent, and confident, and get an ill habit.

\* *Alia questus gratia matrimonium corrumpit,*

*Alia peccans multas vult morbi habere socias.* Or if they dwell in suspected places, as an infamous Inn, near some Stewes, near Monks, Friars, *Nevisanus* adds, where be many tempters and sollicitors, idle persons that frequent their companies, it may give just cause of suspicion. *Martial* of old inveighed against them that counterfeited a disease to go to the Bath; for so, many times,

*relicto*

*Conjuge Penelope venit, abijt Helene.*

*Æneas Sylvius* puts in a caveat against Princes Courts, because there be too many young men that promise, so many brave suiters to tempt, &c.

† *If you leave her in such a place, you shall likely find her in company you like not, either they come to her, or she is gone to them.* \* *Kornmannus* makes a doubting jest in his lascivious Countrey, *Virginis illibata censetur ne castitas ad quam frequenter accedant scholares?*

And *Baldus* the Lawyer scolds on, *quum scholaris, ingiunt, loquitur cum puell, non presumitur ei dicere, pater noster,* When a Scholar talks with a maid, or ano her mans wife in private, it is presumed he saith not a *Pater noster.*

Or if I shall see a Monk or a Frier climb up by a ladder at midnight into a Virgins, or Widows chamber window, I shall hardly think he then goes to administer the Sacraments, or to take her confession. These are the ordinary causes of jealousy, which are intended or remitted as the circumstances vary.

*† De misera*  
*Cervalliana*  
*Aut aliam*  
*cum ea 102*  
*venit, aut*  
*esse alium*  
*reperit.*  
*Cap. 182*  
*de Virgi-*

370

## MEMB. 2.

## SUBSECT. 1.

Symptomes of Jealousie, fear, sorrow, suspicion, strange actions, gestures, outrages, locking up, oaths, trials, laws, &c.

OF all passions, as I have already proved, Love is most violent, and of those bitter poisons which this Love-Melancholy affords, this bastard Jealousie is the greatest, as appears by those prodigious Symptomes which it hath, and that it produceth. For besides Fear and Sorrow, which is common to all Melancholy, anxiety of mind, suspicion, aggravation, restless thoughts, paleness, meagerness, neglect of business, and the like, these men are farther yet misaffected, and in an higher strain.

'Tis a more vehement passion, a more furious perturbation, a bitter pain, 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, keep sumptuous tables, be nobly allied, yet *miserrimi omnium sunt*, they are most miserable, they are more than ordinarily discontent, more sad, *nihil tristem*, more than ordinarily suspicious. Jealousie, saith *Vives*, begets unquietness in the mind, night and day: he hunts after every word he hears, every whisper, and amplifies it to himself (as all melancholy men do in other matters) with a most unjust calumny of others, he misinterprets every thing is said or done, most apt to mistake or misconster, he pries into every corner, follows close, observes to an hair. 'Tis proper to Jealousie to do,

*Pale hag, infernal fury, pleasures smart, Envy's observer, prying in every part.*

Besides those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, ghastly looks, broken pace, interrupt, precipitate, half-turns, he will sometimes sigh, weep, sob for anger,

*Nempe suos imbres etiam ista tonitrua fundunt,*

swear and belie, slander any man, curse, threaten, braule, scold, fight; and sometimes again flatter, and speak fair, ask forgiveness, kiss and coll, condemn his rashness and folly, vow, protest and swear he will never do so again; and then effoons, impatient as he is, rave, roar, and lay about him like a mad man, thump her sides, drag her about perchance, drive her out of doors, send her home, he will be divorced forthwith, she is a whore, &c. by and by with all submits complement intreat her fair, and bring her in again, he loves her dearly, she is his sweet, most kind and loving wife, he will not change, not leave her for a Kingdom; 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, nearest and dearest friends. He thinks with those *Italians*,

*Chi non tocca parentado,  
Tocca mai e rado.*

And through fear, conceives unto himself things almost incredible and impossible to be effected. As an Hearn when she filthes, 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 looks, who looks at her, what she saith, doth, at dinner, at supper, sitting, walking, at home, abroad, he is the same, still enquiring, mandring, gazing, listening, affrighted with every small object; why did she smile, why did she pity him, commend him? why did she drink twice to such a man? why did she offer to kiss, to dance? &c. a whore, a whore, an arrant whore. All this he confesseth in the Poet,

*Omnia me terrent, timidus sum, ignosce timori,*

*Et miser in tunica suspicor esse virum.*

*Me latus si multa tibi dabit oscula mater,*

*Me soror, & cum qua dormit amica simul.*

Each thing affrights me, I do fear,

Ah pardon me my fear,

I doubt a man is hid within

The cloathes that thou dost wear.

Is't not a man in womans apparel? is not some body in that great chest, or behind the door, 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 asleep? If a Mouse do but stir, or the wind blow, a casement clatter, that's the villain, there he is; by his good will no man shall see her, salute her, speak with her, she shall not go forth of his sight, so much as to do her needs.

*Non ita bovem Argus, &c.* Argus did not so keep his Cow, that watchful dragon of the Golden Fleece, or *Cerberus* the coming in of Hell, as he keeps his wife. If a dear friend or near kinsman come as guest to his house, to visit him, he will never let him be out of his own sight and company, lest peradventure, &c. If the necessity of his business be such that he must go from home, he doth either lock her up, or commit her with a deal 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 all to observe his wife, and yet all this will not serve, though his business be very urgent, he will when he is half way, come back again in all post haste, rise from supper, or at midnight, and be gone, sometimes leave his business undone, and as a stranger court his own wife in some disguised habit. Though there be no danger at all, no cause of suspicion, she live in such a place, where *Messalina* her self could not be dishonest if she would, yet he suspects her as much as if she were in a bawdy house, some Princes Court, or in a common Inn, where all comers might have free

\* Hom. 38.  
in c. 17.  
Gen. Et si  
magnus as-  
pauit di-  
uinitis, &c.

123. de Ani-  
ma. Omnes  
voces, au-  
das, omnes  
sufarros  
captat re-  
loquus, &  
amplificat  
apud se cum  
iniquissima  
de fugali  
calumnia.  
Maxime  
suspiciosa,  
& ad pro-  
va creden-  
dum pro-  
clivus.

m. Argus  
silo.

free access. He calls her on a sudden all to naught, she is a strumpet, a light huswife, a bitch, an arrant whore. No persuasion, no protestation can divert this passion, nothing can ease him, secure or give him satisfaction. It is most strange to report what outrageous acts by men and women have been committed in this kind, by women especially, that will run after their husbands into all places and companies, as <sup>n</sup> *Jovianus Pontanus* wife did by him, follow him whithersoever he went, it matters not, or upon what business, raving like *Juno* in the Tragedy, miscalling, cursing, swearing, and mistrusting every one she sees. *Gomesius* in his third book of the life and deeds of *Francis Ximenius*, sometime Archbishop of Toledo, hath a strange story of that incredible jealousy of *Joane* Queen of Spain, wife to King *Philip*, mother of *Ferdinand* and *Charles* the fifth Emperours, when her husband *Philip*, either for that he was tyred with his wives jealousy, or had some great business, 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; and though she were with child, the season of the year very bad, the wind against her, in all haste she would to sea after him. Neither *Isabella* her Queen-mother, the Arch-bishop, or any other friend could persuade her to the contrary, but she would after him. When she was now come into the Low-Countries, and kindly entertained by her husband, she could not contain her self, <sup>o</sup> but in a rage ran upon a yellow hair'd wench, with whom she suspected her husband to be naught, cut off her hair, did beat her black and blew, and so dragged her about. It is an ordinary thing for women in such cases to scratch the faces, slit the noses of such as they suspect; as *Henry* the seconds importune *Juno* did by *Rosalind* at *Woodstock*: for she complains in a <sup>†</sup> modern Poet, the scarce spake,

But flies with eager fury to my face,  
Offering me most unwomanly disgrace.  
Look how a Tigress, &c.  
So fell she on me in outrageous rage,  
As could Disdain and Jealousie devise.

Or if it be so they dare not or cannot execute any such tyrannical injustice, they will mis-call, rail and revile, bear them deadly hate and malice, as *P. Tacitus* observes, The hatred of a jealous woman is inseparable against such as she suspects.

\* *Nulla vis flammæ, tumidique venti  
Tanta, nec teli metuenda torti,  
Quanta cum conux viduata tadis  
Ardet & odit.*

Winds, weapons, flames make not such hurly burly,

As raving women turn all topsie turvy. So did *Agrippina* by *Lollia* and *Calphurnia* in the dayes of *Claudius*. But 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 poor wives.

In Greece, Spain, Italy, Turkie, Africk, Asia and generally over all those hot Countreys, <sup>371</sup> *Mulieres vestra 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 fair or foul, as you will your selves.

(† *Mecassar lege duræ vivunt mulieres*.) they lock 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 seen abroad,

—*nec campos licet lustrare patentes.*

They must not so much as look out. And if they be great persons, they have Eunuchs to keep them, as the Grand Signior among the Turks, 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 maintains ten thousand Eunuchs in his family to keep his wives. The *Xeriffes* of Barbary keep their Curtezans in such strict manner, that if any man come but in sight of them he dyes for it; and if they chance to see a man, and do not instantly cry out, though from their windows, they must be put to death. The Turks have I know not how many black deformed Eunuchs

(for the white serve for other ministeries) to this purpose sent commonly from Egypt, deprived in their childhood of all their privities, and brought up in the Seraglio at Constantinople to keep their wives; which are so penned up, they may not confer with any living man, or converse with younger women, have a Cucumber or Carret sent in to them for their dyer, but sliced, for fear, &c. and to 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 visit one another, or to go to their Baths, are so covered, that no man can see them, as the Matrons were in old Rome, *lecticæ aut sellæ testæ vestæ*, so <sup>†</sup> *Dion* and *Seneca* record, *Velata tota incedunt*, which

*Alexander ab Alexandro* relates of the Persians, lib. 5. cap. 24. which with *Andreas Tiraguetus* his Commentator, I rather think should be understood of Persians. I have not yet said all, they do not only lock them up, sed & pudendis seras adhibent: hear what *Bembus* relates lib. 6. of his Venetian History, of those inhabitants that dwell about *Quiloa* in Africk, *Lusitani*, inquit, quorundam civitates adierunt, qui natis statim feminis naturam consuunt, quoad urina exitus ne impediatur, easque quum adoleverint sic consutas in matrimonium collocant, ut sponsi prima cura sit conglutinatas puella oras ferro intersecedere. In some parts of Greece at this day, like those old Jews, they will not believe their wives are honest, nisi pannum menstruatim prima nocte videant: our Countreyman *Sands* in his peregrination, saith it is severely observed in *Zazynibus*, or *Zante*; and *Leo Afer* in his time at *Fez* in Africk, non credunt

n Art.  
Dial.

o Robis  
concenti,  
caesaries  
abrofit, quæ  
eque mi-  
rabili-  
ter infans  
fucien vi-  
dicibus fa-  
dravit.

† Daniel.

p Annal.  
lib. 12.  
Principis  
mulieris  
relatæ  
est in alias  
mulieres  
quæ suspi-  
tas habet,  
odium in-  
parabile.  
Seneca in  
Medea.

Alcoran.  
cap. Bovi,  
interprete  
Ricardo  
pred. c. 2.  
Constatia-  
nus.  
† Plantus

Expediti  
in Sinas  
l. 3. c. 9.  
† Decem  
Eunuchos  
cum milia  
numerantur  
in regia  
familia,  
qui servant  
uxores  
regis.

† Lib. 57.  
ep. 81.  
† Seneca  
de viris  
vult in in-  
terioribus,  
ab eorum  
conspetu  
inimant.

lib. 1.  
fol. 7.

372

credunt virginem esse nisi videant sanguine-  
am mappam; si non, ad parentes pudore re-  
jicitur. Those sheets are publicly shewed  
by their parents, and kept as a sign of  
incorrupt virginity. The Jews of old exa-  
mined their maids *ex tenui membrana*, cal-  
led *Hymen*, which *Laurentius* in his *An-  
to- my*, *Columbus lib. 12. cap. 16. Capiuacius*  
*lib. 4. cap. 11. de uteri affectibus, Vincent.*  
*Alfarius Genuensis quasit. med. cent. 4. Hiero-  
nymus Mercurialis consult. Ambros. Parans,*  
*Julius Caesar Claudinus Respons. 4.* as that  
also de <sup>a</sup> *ruptura venarum ut sanguis fluat,*  
copiously confute; 'tis no sufficient tryal, they  
contend. And yet others again defend it,  
*Gaspar Bartholinus Instit. Anat. lib. 1. cap.*  
*31. Pinaus of Paris, Albertus Magnus de*  
*secret. mulier. cap. 9. & 10, &c.* and think  
they speak too much in favour of women.  
<sup>a</sup> *Ludovicus Boncialus, lib. 2. cap. 2. muli-*  
*ebr. naturalem illam uteri labiorum contracti-*  
*onem, in qua virginitatem consistere volunt,*  
*astringentibus medicinis fieri posse vindicat,*  
*& si desolata sint, astuta mulieres (inquit)*  
*nos fallunt in his. Idem Alfarius Crucius*  
*Genuensis iisdem ferè verbis. Idem Avi-*  
*cenna lib. 3. Fen. 20. tract. 1. cap. 47.*  
<sup>†</sup> *Rhasis Continent. lib. 24. Rodericus à Castro*  
*de nat. unil. lib. 1. cap. 3.* An old bawdy  
Nurse in <sup>\*</sup> *Aristanetus* (like that Spanish  
*Celestina*, <sup>†</sup> *que quinque mille virgines fecit*  
*mulieres, toridemque mulieres arte sua vir-*  
*gines*) when a fair maid of her acquaintance  
wept and made her moan to her, how she  
had been deflowered, and now ready to be  
married, was afraid it would be perceived,  
comfortably replied, *Noli vereri filia, &c.*  
*Fear not daughter, I'll teach thee a trick to*  
*help it. Sed hec extra callem.* To what  
end are all those Astrological questions, *an*  
*sit virgo, an sit casta, an sit mulier?* and  
such strange absurd tryals in *Albertus Mag-*  
*nus, Bap. Porta, Mag. lib. 2. cap. 21. in*  
*Wecker. lib. 5. de secret. by Siones, perfumes,*  
to make them pills, and confess I know not  
what in their sleep; some jealous brain was  
the first founder of them. And to what pas-  
sion may we ascribe those severe Laws a-  
gainst jealousy, *Numb. 5. 14. Adulterers,*  
*Dent. cap. 22. v. 22.* as amongst the *He-*  
*brews*, amongst the *Egyptians* (read <sup>a</sup> *Bo-*  
*hemus l. 1. c. 5. de mor. gen. of the Car-*  
*thaginians, cap. 6. of Turke, lib. 2. cap. 11.*)  
amongst the *Athenians* of old, *Italians* at  
this day, wherein they are to be severely  
punished, cut in pieces, burned, *vivi-combu-*  
*rio*, buried alive, with several expurgati-  
ons, &c. are they not as so many sym-  
ptoms of incredible jealousy? We may say  
the same of those Vestal Virgins that fetched  
Water in a Sive, as *Tatia* did in Rome, anno  
ab urb. condita 800. before the Senators;  
and <sup>\*</sup> *Amilia virgo innocens*, that ran over  
hot irons, as *Emma*, *Edward the Confessors*  
Mother did, the King himself being a specta-  
tor, with the like. We read in *Nicephorus*,  
that *Chunegunda* the Wife of *Henricus Ba-*

varus Emperour, suspected of adultery, in-  
simulata adulterii per ignitos vomeres illasa  
transiit, trod upon red hot coulcers, and had  
no harm: such another story we find in *Regi-*  
*no lib. 2. In Aventinus and Sigonius of Charles*  
the third and his wife *Richarda*, An. 887.  
that was so purged with hot irons. *Pausa-*  
*nias* saith that he was once an eye-witness of  
such a miracle at *Diana's Temple*, a Maid  
without any harm at all walked upon burn-  
ing coals. *Pius secundus* 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 coals,  
to try their honesties; *Plinius, Solinus*, and  
many Writers make mention of <sup>a</sup> *Feronias* & *Vividi*  
*Temple*, and *Dionysius Halicarnassens, lib. 3.*  
of *Memnon's Statue*, which were used to  
this purpose. *Tatius lib. 6. of Pan his Cave*,  
(much like old *St. Wilfrides* needle in *York-*  
*shire*) wherein they did use to try Maids,  
<sup>a</sup> whether they were honest: when *Leucippe*  
went in, *suavissimus exaudiri sonus capit.*  
*Austin. de civ. Dei lib. 10. c. 16.* relates ma-  
ny such examples, all which *Lavater de spectr.*  
*part. 1. cap. 19.* contends to be done by the  
illusion of Devils; though *Thomas quest. 6*  
*de potentiâ, &c.* ascribe it to good Angels.  
Some, saith <sup>b</sup> *Austin*, compell their wives to  
swear they be honest, as if perjury were a  
lesser sin than adultery; <sup>c</sup> some consult Ora-  
cles, as *Pharus* that blind King of *Egypt.*  
Others reward, as those old *Romans* used to  
do; If a woman were contented with one  
man, *Coronâ pudicitie donabatur*, she had a  
crown of chastity bestowed on her. When  
all this will not serve, saith *Alexander Ga-*  
*guinus, cap. 5. descript. Muscovia*, the  
*Muscovites*, if they suspect their Wives,  
will beat them till they confess, and if that  
will not avail, like those wild *Irish*, be di-  
vorced at their pleasures, or else knock them  
on the heads, as the old <sup>†</sup> *Gauls* have done  
in former ages. Of this tyranny of Jealousie  
read more in *Parthenius Erot. cap. 10. Ca-*  
*merarius cap. 53. hor. subcis. & cent. 2.*  
*cap. 34. Celsus Epistles, Tho. Chaloner de re-*  
*pub. Ang. lib. 9. Ariosto lib. 31. stasse 1.*  
*Felix Platerus observat. lib. 1, &c.*

## MEMB. 3.

Prognosticks of Jealousie, Despair, Madnes,  
to make away themselves and others.

Those which are jealous, most part, if  
they be not otherwise relieved, <sup>d</sup> pro-  
ceed from suspicion to hatred, from hatred to perjurment,  
frenzie, madness, injury, murder and de-  
spair.

<sup>e</sup> A plague by whose most damnable effect,  
Divers in deep despair to dye have sought,  
By which a man to madness near is brought,  
As well with causeless as with just suspect.

<sup>d</sup> Anim  
dolores &  
relotopia  
dianus  
proced  
frenzie,  
madness,  
injury,  
murder  
and de-  
spair.  
<sup>e</sup> A plague  
by whose  
most dam-  
nable effect,  
Divers in  
deep despair  
to dye have  
sought,  
By which  
a man to  
madness  
near is  
brought,  
As well  
with cause-  
less as with  
just suspect.

In

u Dirupti-  
ons bymi-  
nis sepe  
fuerit a  
propolis di-  
gillis vel  
ab aliis in-  
strumentis.  
x Idem  
Rhasis A-  
rab. cont.  
\* Ita clau-  
se pharma-  
cis ut non  
possunt cot-  
tam extri-  
care.  
† Qui &  
Pharma-  
cum pra-  
scribit do-  
ctusque.  
\* Epist. 6.  
Interro-  
gator.  
† Barthol.  
Iudus illi  
temperatum  
poscitur i-  
floram me-  
chonis pro  
integro  
vendere.  
Ego docibo  
te, qui ma-  
lor ante  
nuptias  
sponsio te  
probris vir-  
gum.

y Qui ma-  
linem vie-  
lisset, viri-  
lia exera-  
bant, &  
mille vir-  
gas da-  
bant.

\* Di  
italic.

In their madness many times, faith *Vives*, they make away themselves and others. Which induceth *Cyprian* to call it *Fecundum & multiplicem perniciem, fontem cladum & seminarium delictorum*, a fruitful mischief, the seminary of offences, and fountain of murders. Tragical examples are too common in this kind, both new and old, in all ages, as of *Cephalus* and *Procris*, *Pharus* of *Egypt*, *Tereus*, *Aereus*, and *Thyestes*. *Alexander Pharus* was murdered of his wife, ob pellicatus suspicionem; *Tully* faith *Antoninus Verus* was so made away by *Lucilla*; *Demetrius* the son of *Antigonus*, and *Nicator*, by their wives. *Hercules* poisoned by *Deianira*, *Cecilia* murdered by *Vespasian*, *Iustina* a *Roman Lady* by her husband. *Anestris*, *Xerxes* wife, because she found her husbands Cloak in *Mafista* his house, cut off *Mafista* his wives paps, and gave them to the dogs, slew'd her besides, and cut off her ears, lips, tongue, and slit the nose of *Arriantia* her daughter. Our late Writers are full of such outrages.

*Paulus Amilius* in his History of *France*, hath a Tragical story of *Chilpericus* the first his death, made away by *Ferdegnunde* his Queen. In a jealous humour he came from hunting, and stole behind his wife, as she was dressing and combing her head in the Sun, gave her a familiar touch with his wand, which she mistaking for her lover said, *Ab Landre*, a good Knight should strike before, and not behind: but when she saw her self betrayed by his presence, she instantly took order to make him away. *Hierom Orosius* in the eleventh book of the deeds of *Emanuel King of Portugal*, to this effect hath a tragical narration of one *Ferdinandus Chaldensis*, that wounded *Gotherinus* a noble countryman of his at *Goa* in the *East Indies*, and cut off one of his legs, for that he looked as he thought too familiarly upon his wife, which was afterwards a cause of many quarrels and much bloodshed. *Guianerius* cap. 36. de agnitione matr. speaks of a silly jealous fellow that seeing his child new born included in a kell, thought sure a *Franciscan* that used to come to his house, was the father of it, it was so like the *Friers Coule*, and thereupon threatened the *Frier* to kill him: *Falgesus* 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 *Jononnes Bassa*, and fair *Manto* his wife, is well known to such as have read the *Turkish History*, and that of *Ioane of Spaine*, of which I treated in my former section. Her jealousy, faith *Gomesius*, was cause of both their deaths: *King Philip* died for grief a little after, as *P Martian* his

Physician 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. *Felix Pater* in the first book of his observations, hath many such instances of a Physician of his acquaintance, that was first mad through jealousy, and afterwards desperate: of a Merchant that killed his wife in the same humour, and after precipitated himself: 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 been 27 years married, yet afterwards jealous, and so impatient that she became desperate, and would neither eat nor drink in her own house, for fear her husband should poison her. 'Tis a common sign this; for when once the humours are stirred, and the imagination misaffected, it will vary it self in divers forms: and many such absurd symptoms will accompany, even madness it self. *Shenkjus* observat. lib. 4. cap. de Uter. hath an example of a jealous woman that by this means had many fits of the Mother: and in his first book of some that through jealousy ran mad: of a Baker that gelded himself to try his wives honesty, &c. Such examples are too common.

## MEMB. 4.

## SUBSECT. 1.

Cure of Jealousie: by avoiding occasions, not to be idle: of good counsel: to contemn it, not to watch or lock them up: to dissemble it, &c.

AS of all other melancholy, some doubt whether this malady may be cured or no, they think 'tis like the *Gout*, or *Suitzers*, whom we commonly call *Walloons*, those hired souldiers, if once they take possession of a Castle, they can never be got out.

Qui timet ut sua sit, ne quis sibi subtrahat illam,

Ille *Machaonia* vix ope salvus erit.

This is that cruel wound against whose smart,

No liquours force prevails, nor any plaister,

No skill of Stars, no depth of Magick art,

Devised by that great Clerk *Zoroaster*,

A wound that so infects the soul and heart,

As all our sense and reason it doth master,

A wound whose pang and torment is so durable,

As it may rightly called be incurable.

Yet what I have formerly said of other Melancholy, I will say again, it may be cured or mitigated at least by some contrary passion, good counsel and perswasion, if it be withstood in the beginning, maturely resisted, and

374

in veteris  
mature ju-  
dent uetus  
amoris esse  
radendum,  
priusquam  
producat  
se nimis.

† in Jovi-  
anum.

x Gomeſius  
lib. 3. de  
reb. gestis  
Ximenii.

y trit i-  
nimpre-  
cordia a-  
gritudo  
animi com-  
pressa, &  
in angustia  
adducta  
mentem sub-  
vertit, nec  
alio medi-  
camine fa-  
cilis iri-  
gitur, quam  
cordati ho-  
minis fir-  
mitas.

z. 3. De  
anima.

as those ancients hold, = the nailes of it be  
pared before they grow too long. No better  
means to resist or repel it than by avoiding  
idleness, to be still seriously busied about some  
matters of importance, to drive out those  
vain fears, foolish fantasies and irksome suspi-  
cions out of his head, and then to be perswa-  
ded by his judicious friends, to give ear to  
their good counsel and advice, and wisely to  
consider, how much he discredit himself, his  
friends, dishonours his children, disgraceth  
his family, publisheth his shame, and as a  
trumpeter of his own misery, divulgeth, ma-  
cerates, grieves himself and others; what an  
argument of weakness it is, how absurd a  
thing in its own nature, how ridiculous, how  
bruitish a passion, how sottish, how odious;  
for as † Hierome well hath it, *Odium sui facit,*  
& ipse novissime sibi odio est, others hate him,  
and at last he hates himself for it; how hare-  
brain'd a disease, mad and furious. If he will  
but hear them speak, no doubt he may be  
cured. \* Joan Queen of Spain, of whom I  
have formerly spoken, under pretence of  
changing air, was sent to Complutum, or Al-  
cada de las Heneras, where Ximenius the  
Arch-bishop of Toledo then lived, that by his  
good counsel (as for the present she was)  
she might be eased. † For a disease of the  
soul, if concealed, tortures and overturns it,  
and by no physick can sooner be removed than  
by a discreet mans comfortable speeches. I  
will not here insert any consolatory sentences  
to this purpose, or forestall any mans inventi-  
on, but leave it every one to dilate and amplifie  
as he shall think fit in his own judgement: let  
him advise with Siracides cap. 9. 1. Be not  
jealous over the wife of thy bosom; read that  
comfortable and pithy speech to this purpose  
of Ximenius in the author himself, as it is re-  
corded by Gomeſius; consult with Chaloner lib.  
9. de repub. Anglor. or Calia in her Epistles,  
&c. Only this I will add, 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 ta-  
ken; 'tis no such real or capital matter, that it  
should make so deep a wound. 'Tis a blow  
that hurts not, an insensible smart, grounded  
many times upon false suspicion alone, and so  
fostered by a sinister conceit. If she be not  
dishonest, he 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 stirs in it, the more he aggravates his own  
misery. How much better were it in such a  
case to dissemble or contemn it? why should  
that be feared which cannot be redressed? mul-  
ta tandem deposuerunt (saith \*Vives) quam  
flechi maritos non posse vident, many women  
when they see there is no remedy, have been  
pacified; and shall men be more jealous than  
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 him-  
self he is not one de praterito, or secure him-

self de futuro? If it were his case alone, it  
were hard; but being as it is almost a com-  
mon calamity, 'tis not so grievously to be  
taken. If a man have a lock, which every  
mans key will open, as well as his own, why  
should he think to keep it private to himself?  
In some Countreys they make nothing of it,  
*ne nobiles quidem*, saith \*Leo Afer, in many  
parts of Africk (if she be past fourteen)  
there's not a Nobleman that marries a maid,  
or that hath a chaste wife; 'tis so common;  
as the Moon gives horns once a moneth to the  
world, do they to their husbands at least.  
And 'tis most part true which that Caledonian  
Lady, † Argetocoxu a Brittish Prince his  
wife, told Julia Augusta, when she took her  
up for dishonesty, *We Brittaines are naught*  
*at least with some few choice men of the bet-*  
*ter sort, but you Romans lye with every base*  
*knave, you are a company of common whores.*  
Severus the Emperour in his time made laws  
for the restraint of this vice; and as † Dion  
Nicaeus relates in his life, *tria milia macho-*  
*rum*, three thousand cuckold makers, or *na-*  
*tura moneta adulterantes*, as Philo calls  
them, false coyners, and clippers of natures  
money, were summoned into the Court at  
once. And yet,

*Non omnem molitor que fluit unda videt,*  
the Miller sees not all the water that goes by  
his mill: no doubt but as in our dayes, these  
were of the commonalty, all the great ones  
were not so much as called in question for it.  
† Martials Epigram I suppose might have  
been generally applyed in those licentious  
times, *Omnia solus habes, &c.* thy goods,  
lands, money, wits are thine own, *Uxorem*  
*sed habes Candida cum populo*; but neighbour  
Candidus your wife is common: Husband  
and Cuckold in that age it seems were reci-  
procal terms; the Emperours themselves  
did wear *Alaons* badge; how many Casars  
might I reckon up together, and what a cata-  
logue of cornuted Kings and Princes in every  
story? Agamemnon, Menelaus, Philippus of  
Greece, Ptolomeus of Egypt, Lucullus, Caesar,  
Pompeius, Cato, Augustus, Antonius, Anto-  
ninus, &c. that wore fair plumes of Bulls  
feathers in their crests. The bravest souldi-  
ers and most heroical spirits could not avoid  
it. They have been active and passive in this  
business, they have either given or taken horns.  
King Arthur whom we call one of the nine wor-  
thies, for all his great valour was unworthily  
served by Mordred one of his Round-table  
knights; and Guithera, or Helena Alba his  
fair wife, as Leland interprets it, was an ar-  
rant honest woman. *Parcerem libenter* (saith  
mine † Author) *Heroinarum lasse majestati,*  
*si non historia veritas aurem vellicaret,* I  
could willingly wink at a fair Ladies faults,  
but that I am bound by the laws of history  
to tell the truth: against his will, God knows,  
did he write it, and so do I repeat it. I speak  
not of our times all this while, we have good,  
honest, vertuous men and women, whom fame,  
zeal, fear of God, religion and superstition

contains:

a Lib. 3.

b Argeto-  
caxi Calce-  
doni Regali  
uxor, Julia  
Augusta  
cum ipsam  
mordere  
quod inho-  
neste versa-  
retur, re-  
sponderet  
cum opti-  
mis viris  
consequendi  
nem habu-  
mus; vos  
Romane  
autem oc-  
culta passim  
homines  
constu-  
pant.  
c Leges de  
machis fe-  
cit, ex ci-  
vibus pla-  
res in jus  
vocati.  
d L. 3. E-  
pig. 26.

e Affer Ar-  
thuri; par-  
cerem li-  
benter hero-  
inarum la-  
sse majes-  
ti, si non  
historia ve-  
ritas au-  
rem vellicet.  
Leland.  
† Lelands  
assert. Ar-  
thuri.



376

erty to trespass. It is in vain to lock her up if she be dishonest; & tyrannicum imperium, as our great master Aristotle calls it, too tyrannical a task, most unfit: For when she perceives her husband observes her and suspects, *liberius peccat*, saith P. Nevissanus. *q. Toxicæ zelotypo dedit uxor mæcha marito*, she is exasperated, seeks by all means to vindicate her self, and will therefore offend, because she is unjustly suspected. The best course then is to let them have their own wills, give them free liberty, without any keeping.

*In vain our friends from this do us dehort,  
For beauty will be where is most resort.*

If she be honest as *Lucretia* to *Collatinus*, *Laodamia* to *Protesilaus*, *Penelope* to her *Ulysses*, she will so continue her honour, good name, credit,

*Penelope conjux semper Ulyssis ero;*

And as *Phocias* wife in † *Plutarch*, called her husband her wealth, treasure, world, joy, delight, orb and sphere, she will hers. The vow she made unto her good-man; love, virtue, religion, zeal, are better keepers than all those locks, Eunuchs, prisons; she will not be moved:

† *Virg.*  
*Æn.*

*At mihi vel tellus optem prius ima dehiscat,  
Aut pater omnipotens adigat me fulmine ad  
umbras,*

*Pallentes umbras Erebi, noctemq; profundam,  
Ante pudor quam te violens; aut tua jura  
resolvam.*

First I desire the earth to swallow me,  
Before I violate mine honesty,  
Or thunder from above drive me to hell,  
With those pale ghosts, and ugly nights to dwell.

† *Daniel.*

She is resolv'd with *Dido* to be chaste; though her husband be false, she will be true: and as *Octavia* writ to her *Anthony*;

† *de firm.*  
*d. in monte*  
*ref. 16.*

† *These walls that here do keep me out of sight,  
Shall keep me all unsported unto thee,  
And testify that I will do thee right,  
I'll never stain thine house, though thou shame  
me.*

† *O quam*  
*formosus la-*  
*cerius hic*  
*quidam in-*  
*quit ad*  
*æquales*  
*conversus;*  
*at illas*  
*publicas,*  
*inquit, non*  
*est.*

† *Bilia Di-*  
*nutum vi-*  
*ram senum*  
*habuit &*  
*spiritum*  
*fatidum*  
*habentem,*  
*quemquam*  
*quidam ex-*  
*probrasset,*  
*&c.*

† *Namquid*  
*tibi, Ami-*  
*nes vidua-*  
*tor ossa pul-*  
*chra &*  
*illam, in-*  
*quit, ad-*  
*pul, &c.*  
*Xenoph.*  
*Croyed.*  
*† 3.*

† *Bilia Di-*  
*nutum vi-*  
*ram senum*  
*habuit &*  
*spiritum*  
*fatidum*  
*habentem,*  
*quemquam*  
*quidam ex-*  
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*habentem,*  
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*quit, ad-*  
*pul, &c.*  
*Xenoph.*  
*Croyed.*  
*† 3.*

† *Bilia Di-*  
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*habuit &*  
*spiritum*  
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*habentem,*  
*quemquam*  
*quidam ex-*  
*probrasset,*  
*&c.*

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*tor ossa pul-*  
*chra &*  
*illam, in-*  
*quit, ad-*  
*pul, &c.*  
*Xenoph.*  
*Croyed.*  
*† 3.*

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*chra &*  
*illam, in-*  
*quit, ad-*  
*pul, &c.*  
*Xenoph.*  
*Croyed.*  
*† 3.*

† *Bilia Di-*  
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*ram senum*  
*habuit &*  
*spiritum*  
*fatidum*  
*habentem,*  
*quemquam*  
*quidam ex-*  
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*illam, in-*  
*quit, ad-*  
*pul, &c.*  
*Xenoph.*  
*Croyed.*  
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*fatidum*  
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*quidam ex-*  
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*Xenoph.*  
*Croyed.*  
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*habuit &*  
*spiritum*  
*fatidum*  
*habentem,*  
*quemquam*  
*quidam ex-*  
*probrasset,*  
*&c.*

Turn her loose to all those *Tarquines* and *Satyrs*, she will not be tempted. In the time of *Valence* the Emperor, saith † *St. Austin*, one *Archidamus* a Consul of *Antioch*, offered an hundred pound of gold to a fair young wife, and besides to set her husband free, who was then sub gravissima custodia, a dark prisoner, pro unius noctis concubitu: but the chaste matron would not accept of it. When one commended *Theana's* fine arm to his fellows, she took him up short, Sir, 'tis not common; she is wholly reserved to her husband. † *Bilia* had an old man to her spouse, and his breath stunk, so that no body could abide it abroad, coming 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 been as strong as his. † *Tigranes* and *Armena* his Lady were invited to supper by king *Cyrus*, when they came home, *Tigranes* asked his wife, how she liked *Cyrus*, and what she did especially commend in him? she swore she did not observe him; when he re-

plied again, what then she did observe, whom she 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, she will so carry her self; if otherwise she be naught, use all the means thou canst, she will be naught. Non deest animus sed corruptor, she hath so many lies, excuses, as an Hare hath Muses, tricks, Panders, Bawds, shifts to deceive, 'tis to no purpose to keep her up, or to reclaim her by hard usage. Fair means peradventure may do somewhat.

\* *Obsequio vinces aptius ipse tuo.*

x *Ovid.*

Men and women are both in a predicament in this behalf, so sooner won, and better pacified. *Duci volunt, non cogi*: though she be as arant a scold as *Xanippe*, as cruel as *Medea*, as clamorous as *Hecuba*, as lustful as *Messalina*, by such means (if at all) she may be reformed. Many patient & Grizels by their obsequiousness in this kind, have reclaimed their husbands from their wandering lusts. In *Nova Francia* and *Turkey* (as *Leah*, *Rachel*, and *Sarah* did to *Abraham* and *Jacob*) they bring their fairest Damsels to their Husbands beds;

y *Read*  
*Pit.achs*  
*tales of pa-*  
*tient Gri-*  
*zel in*  
*Chaucer.*

*Livia* seconded the lustful appetites of *Augustus*: *Stratonice* wife to King *Diotarus* did not only bring *Electra* a fair maid to her good-mans bed, but brought up the children begot on her as carefully as if they had been her own. *Tertius Amilius* wife, *Cornelia's* mother perceiving her husbands intemperance, rem dissimulavit, made much of the maid, and would take no notice of it. A new married man, when a pickthank 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 remedy then is by fair means; if that will not take place, to dissemble it as I say, or turn it off with a jest: hear *Guxerra's* advice in this case, vel joco excipies, vel silentio eludes; for if you take exceptions at every thing your Wife doth, *Solomons* wisdom, *Hercules* valour, *Homers* learning, *Socrates* patience, *Argus* vigilancy will not serve turn.

Therefore *Minus malum*, a less mischief *Nevissanus* holds, dissimulare, to be a *Cunarium* emptor, a buyer of Cradles, as the Proverb is, than to be too solicitous. A good fellow when his Wife was brought to bed before her time, bought half a dozen of Cradles before hand for so many children, as if his Wife should continue to bear children at every two months.

† *Pertinax* the Emperour, when one told him a Fidler was too familiar with his Empress, made no reckoning of it. And when that *Macedonian Philip* was upbraid with his wives dishonesty, cum tot victor regnorum ac populorum esset, &c. a Conquerour of Kingdoms could not tame his wife, (for she thrust him out at doors) he made a jest of it. *Sapientes portant cornua in pectore, stulti in fronte*, saith *Nevissanus*, wise men bear their horns in their hearts, fools on their foreheads. *Eumenes* King of

z *Sil. nap.*  
*lib. 4. num.*  
*80.*

a *Erasmus*  
b *Quam*  
*accipisset*  
*uxorem pe-*  
*perisse si-*  
*cundo a*  
*nuptiis*  
*mens, canas*  
*quinas vel*  
*senas co-*  
*mit. ut si*  
*forte uxor*  
*singula bi-*  
*mensibus*  
*pareret.*

c *Julius*  
*Capitol.*  
*vita ejus.*  
*quampalam*  
*Clebaradas*  
*uxorem di-*  
*ligeret, mi-*  
*nims cur*  
*factus.*

d *Julius*  
*Capitol.*  
*vita ejus.*  
*quampalam*  
*Clebaradas*  
*uxorem di-*  
*ligeret, mi-*  
*nims cur*  
*factus.*

e *Julius*  
*Capitol.*  
*vita ejus.*  
*quampalam*  
*Clebaradas*  
*uxorem di-*  
*ligeret, mi-*  
*nims cur*  
*factus.*

f *Julius*  
*Capitol.*  
*vita ejus.*  
*quampalam*  
*Clebaradas*  
*uxorem di-*  
*ligeret, mi-*  
*nims cur*  
*factus.*

g *Julius*  
*Capitol.*  
*vita ejus.*  
*quampalam*  
*Clebaradas*  
*uxorem di-*  
*ligeret, mi-*  
*nims cur*  
*factus.*

h *Julius*  
*Capitol.*  
*vita ejus.*  
*quampalam*  
*Clebaradas*  
*uxorem di-*  
*ligeret, mi-*  
*nims cur*  
*factus.*

i *Julius*  
*Capitol.*  
*vita ejus.*  
*quampalam*  
*Clebaradas*  
*uxorem di-*  
*ligeret, mi-*  
*nims cur*  
*factus.*

j *Julius*  
*Capitol.*  
*vita ejus.*  
*quampalam*  
*Clebaradas*  
*uxorem di-*  
*ligeret, mi-*  
*nims cur*  
*factus.*

k *Julius*  
*Capitol.*  
*vita ejus.*  
*quampalam*  
*Clebaradas*  
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*ligeret, mi-*  
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*ligeret, mi-*  
*nims cur*  
*factus.*

m *Julius*  
*Capitol.*  
*vita ejus.*  
*quampalam*  
*Clebaradas*  
*uxorem di-*  
*ligeret, mi-*  
*nims cur*  
*factus.*

of *Pergamus* was at deadly feud with *Perseus* of *Macedonia*, in so much that *Perseus* hearing of a journey 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 news of this fact was brought instantly to *Pergamus*; *Attalus*, *Eumenes* brother proclaimed himself King forthwith, took possession of the Crown, and married *Stratonice* the Queen. But by and by when contrary news was brought, that King *Eumenes* was alive, and now coming to the City, he laid by his Crown, left his wife, as a private man went to meet him, and congratulate his return. *Eumenes* though he knew all particulars passed, yet dissembling the matter, kindly embraced his brother, and took his wife into his favour again, as if no such matter had been heard of or done.

*Jocundo* in *Aristo*, found his wife in bed with a knave, both asleep, went his waies, and would not so much as wake them, much less reprove them for it. An honest fellow finding in like sort his wife had plaid false at Tables, and born a man too many, drew his dagger, and swore if he had not been his very friend, he would have kill'd him. Another hearing one had done that for him, which no man desires to be done by a deputy, followed in a rage with his sword drawn, and having overtaken him, laid adultery to his charge; the offender hotly pursued, confessed it was true; with which confession he was satisfied, and so left him, swearing that if he had denied it, he would not have put it up. How much better is it to do thus, than 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 own shame, and to remain for ever a Cuckold on record? how much better be *Cornelius Tacitus*, than *Publius Cornutus*, to condemn in such cases, or take no notice of it? *Melius sic errare, quam zelotypia curis*, saith *Erasmus*, se conficere, better be a wittal and put it up, than to trouble himself to no purpose. And though he will not omnibus dormire, be an ass, as he is an oxe, yet to wink at it as many do, is not amiss at some times, in some cases, to some parties, if it be 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 he promised him an office on that condition he might lie with his wife) and so to let it pass:

—† pol me haud pœviter,  
—*Sicilicet boni dimidium dividere cum Jove*,  
it never troubles me, said *Amphitrio*, to be corrupted by *Jupiter*; let it not molest thee then, be friends with her;

*Tu cum Alemena uxore antiquam in gratiam Redi*—

let it, I say, make no breach of love betwixt you. Howsoever the best way is to condemn

it, which <sup>d</sup> *Henry* the second King of *France* adviseth a Courtier of his, jealous of his wife, and complaining of her unchastity, to reject it, and comfort himself; for he that suspects his wives incontinency, and fears the Popes curse, shall never live a merry hour, or sleep a quiet night: no remedy but patience, when all is done, according to that counsel of <sup>e</sup> *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* advice, keep it to thy self, and which *Chrysostome* calls *palastram philosophiæ*, & domesticum *Gymnasium*, a School of Philosophy, put it up. There is no other cure, but time to wear it out, *Injuriarum remedium est oblivio*, as if they had drunk a draught of *Lethe* in *Trophonius* den: To conclude, age will bereave her of it, *dies dolorem minuit*, time and patience must end it.

<sup>f</sup> The minds affections Patience will appease, f s. r.  
It passions kills, and healeth each disease.

## SUBSECT. 2.

By prevention before, or after marriage, *Plato's* community, marry a *Curtizan*, *Philisers*, *Sicews*, to marry one equal in years, 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 do much good. *Plato* in his commonwealth, to prevent this mischief belike, would have all things common, Wives and Children all as one: and which *Cesar* in his Commentaries observed of those old *Britains*, 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 four, five or six to one, as in *Turky*. The <sup>g</sup> *Nicholaites*, a Sect that sprung, saith *Austin*, from *Nicholas* the Deacon, would have women indifferent; and the cause of this filthy sect, was *Nicholas* the Deacons jealousy, for which when he was condemned, to purge himself of his offence, he broached 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 <sup>h</sup> *Mahomet* the seducing Prophet, would needs use women as he list himself, to beget Prophets; 205 their *Alcoran* saith were in love with him, and \* he as able as forty men. Amongst the old *Carthaginians*, as <sup>i</sup> *Bohemus* relates of *Sabellius*, the King of the Countrey lay with the bride the first night, and once in a year they went promiscuously all together. *Munster Cosmog.* lib. 3. cap. 497. ascribes the beginning of this turba regis brutish custom (injustly) to one *Picardus* a Frenchman, that invented a new Sect of *Adamites*,

377  
d. T. D. n. d.  
conparat.  
Franch.

c. l. l. 4.  
nam. 80.

g. Lib. de  
heres. Quam  
de regis cal-  
paritatis,  
purgeandi se  
causa per-  
mississe fer-  
tur ut ea  
qui vellet  
ateretur;  
quod ejus  
sallum in  
sillam tur-  
pissimam  
versum est,  
qua placet  
alios indif-  
ferens se-  
mi hanc.  
\* Sliden-  
com.  
h. Aleman.  
\* Alcoran  
thaginians, as  
edit. a Bib-  
liandra.  
i. De mor.  
gent. lib. 1.  
cap. 6. Nax-  
lib. 3. cap. 497.  
ascribes the beginning  
of this turba regis  
brutish custom  
nande ex-  
hibetur.

\* Disposuit  
armatos  
qui ipsum  
interfice-  
rent: hi  
protinus  
mandatum  
exequentes,  
&c. Ille &  
rix decla-  
ratur, &  
Stratonice  
cum qua  
fratri nup-  
serat, ux-  
orem ducit;  
sed post-  
quam audi-  
vit fratrem  
vivere, &c.  
Attalum  
comiter ac-  
cepit, pri-  
stinamque  
uxorem  
complexus,  
magno ho-  
nore apud  
se habuit.  
d. S. John  
Harring-  
tons notes  
in 28.  
book of  
Aristo.

† Amator.  
dial.

† Plautus  
Scen. ult.  
Amphit.

Idem.

378

\* *Lunina*  
extingui-  
batur, nec  
perire &  
etatis ha-  
bita reut-  
rentia in  
quam quis-  
que per te-  
nuerat in-  
cidit, ma-  
lium cog-  
noscit.  
† *Leander*  
*Albertus*.  
*Flagi* in o-  
ritu cuncti  
in adu-  
conuenien-  
tes post im-  
poram con-  
clonem, ex-  
tinctis lu-  
minibus in  
Venerem  
ruant.  
k i o d. *Vn-*  
*romanus*  
navig. l. 6.  
cap. 8. &  
*Marcus Po-*  
*lus* lib. 1.  
cap. 46.  
uxoris vi-  
atoribus  
prostituit.  
l *Dithma-*  
*rus*, *Bleske-*  
*nius*, ut  
*Agellus*  
*Arilloni*,  
palestrici-  
mam ux-  
orem habens  
prostituit.  
m *Hierodot.*  
in *Erato*.  
Babilonis  
cum hospitio  
permiscen-  
tur ad ar-  
gentum  
quod post  
Veneri sa-  
crum. Bo-  
hemus l. 2.  
cap.  
† *Navigat.*  
lib. 5. ca. 4.  
prius tho-  
ram non  
iuit, quam  
a digiori  
sierdote  
nova uapra  
destrata  
fit.  
n *Bohemus*  
lib. 2. cap. 3.  
Idem uapra  
nollet ad  
malicorum  
intenti-  
vanti-  
am, nullam  
seruare viro  
fidem putant.  
o *Stephanus*  
praef. *Hierod.*  
Alius è lupanari  
meretricem.  
Pitho dicitur, in  
uxore duxit;  
Ptolomeus Thaidem  
nobile sortum  
dixit & ex ea  
duos filios suscepit,  
&c. p *Paginus*  
*Florus*. q *Felix*  
*Plater.*  
r *Platarch.*  
Iucian, *Salmat*  
Tit. 2. de porcellanis  
cum in *Panilo*  
l. de nou. reperi.  
& *Platarchus*.

*Adamites*, to go naked as *Adam* did, and to use promiscuous Venerie 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 took her came next, &c. Some fasten this on those ancient *Bohemians* and *Russians*: † others on the inhabitants of *Mambrium*, in the *Lucerne* valley in *Pedemont*; and as I read it was practised in *Scotland* amongst *Christians* themselves, until King *Malcomes* time, the King or the Lord of the Town had their maidenheads. In some parts of <sup>k</sup> *India* in our age, and those <sup>l</sup> *Islanders*, <sup>m</sup> as amongst the *Babylonians* of old, they will prostitute their Wives and Daughters (which *Chalcocondila* a Greek modern writer, for want of better intelligence, puts upon us *Britains*) to such travellers or sea-faring men as come amongst them by chance, to shew how far they were from this feral vice of jealousy, 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 lain first with them, to sanctify their wombs. But those *Efai* and *Montanists*, two strange Sects of old, were in another extrem, they would not marry at all, or have any society with women, <sup>n</sup> 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 quean, *Capiens meretricem, hoc habet saltem boni, quod 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. <sup>o</sup> *Hierome* King of *Syracuse* in *Sicily*, espoused himself to *Pitho*, keeper of the stews; and *Ptolomey* took *Thais* a common whore to be his wife. had two sons, *Leontifens* and *Lagus* by her, and one daughter *Irene*: <sup>p</sup> it is therefore no such unlikely thing. <sup>q</sup> A Citizen of *Eugubine* gelded himself to try his Wives honesty, and to be freed from jealousy: so did a Baker in <sup>r</sup> *Basil*, to the same intent. But of all other precedents in this kind, that of <sup>s</sup> *Combalus* is most memorable: who to prevent his masters suspicion, for he was a beautiful young man, and sent by *Seleucus* his Lord and King, with *Stratonice* the Queen to conduct her into *Syria*, fearing the worst, gelded himself before he went, and left his genitals behind him in a box sealed up. His Mistress by the way fell in love with him, but he not yielding to her, was accused to *Seleucus* of incontinency, (as that *Bellerophon* was in like case, falsely traduced by *Sthenobia*, to King *Pratus* her husband, cum non posset ad coitum inducere) and that by her, and was therefore at his coming

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 *Leonicius var. hist. lib. 3. cap. 59.* as well as men. To this purpose <sup>t</sup> *St. Francis*, because he used to confess Women in private, to prevent suspicion, and prove himself a Maid, stripped himself before the Bishop of *Affize* and others: and Frier *Leonard* for the same cause went through *Viterbium* in *Italy*, without any garments.

Our Pseudocatholics, to help those inconveniences which proceed from Jealousie, to keep themselves and their Wives honest, make severe Laws; against Adultery present Death; and withal Fornication a venial sin, as a sink to convey that furious and swift stream of concupiscence, they appoint and permit Stews, 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 unlawful, yet to avoid a greater mischief, to be tolerated in Policy, as *Ufury*, for the hardness of mens hearts; and for this end they have whole Colleges of *Curtezans* in their Towns and Cities. Of <sup>u</sup> *Cato's* mind belike, that would have his servants (cum ancillis congrederi coitus causa, definito ere, ut graviora facinora evitarent, ceteris interrim interdicens) familiar with some such feminine creatures, to avoid worse mischiefs in his house, and made allowance for it. They hold it impossible for idle persons, young, rich, and lusty, so many servants, Monks, Friars, to live honest, too tyrannical a burden to compel them to be chaste, and most unfit to suffer poor 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 wink at these kind of Brothel houses and Stews. Many probable arguments they have to prove the lawfulness, the necessity, and a toleration of them, as of *usury*; and without question in policy they are not to be contradicted: but altogether in Religion. Others prescribe philters, spells, charms to keep men and women honest. <sup>v</sup> *Mulier ut alienum virum non admittat prater suum: Accipe fel hirci, & adipem, & exsicca, caleseat in oleo, &c. & non alium prater te amabit.* In *Alexi*, *Porta*, &c. plura invenies, & multo his absurdiora, uti & in *Rhasi*, ne mulier virum admittat, & maritum solum diligit, &c. But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.

The best means to avoid these and like inconveniences, are, to take away the causes and occasions. To this purpose <sup>w</sup> *Varro* writ *Satyram Menippeam*, but it is lost. <sup>x</sup> *Patri-* <sup>y</sup> *tius* prescribes four rules to be observed in chusing a Wife (which who so will may read) *Fonseca* the Spaniard in his 45. c. *Amphisbear Amoris*, sets down six special cautions for men,

*Stephanus*  
l. 1. confor.  
*Bonavent.*  
c. 6. vit.  
*Brassici.*

*Platarch.*  
vit. ejus.

*Ufcker.*  
lib. 7. se-  
ct.

a *Citatur à*  
*Gellio.*  
b *Lib. 4.*  
*Tit. 4. de*  
*inst. rel.*  
pub. de of-  
ficio mari-  
ti.

men, four for women; *Sam. Neander* out of *Shonbernerus*, five for men, five for women; *Anthony Guivarra* many good lessons; \* *Cleobulus* two alone, others otherwise; as first to make a good choice in marriage, to invite *Christ* to their wedding, and which \* *St. Ambrose* adviseth, *Deum conjugii presidem 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 run upon the first he meets, or dote on every stout fair piece he sees, but to choose her as much by his ears as eyes, to be well advised whom he takes, of what age, &c. and cautious in his proceeding. An old woman should not marry a young woman, or a young woman an old man,

† *Ovid.*

† *Quam male inequales veniunt ad aratra juvenci!*

such matches must needs minister a perpetual cause of suspicion, and be distasteful to each other.

† *Alciat.*  
emb. 116.

† *Noctua ut in tumulis, super atque cadavera bubo,*

*Talis apud Sophoclem nostra puella sedet.*

Night-crows on tombs, Owl sits on carcasses dead,

So lyes a Wench with *Sophocles* in bed.

u *Diapno-*  
*soph. lib. 3.*  
cap. 12.

For *Sophocles*, as \* *Athenus* describes him, was a very old man, as cold as *January*, a bed-fellow of bones, and doted yet upon *Archippe* a young *Curtezan*, than which nothing can be more odious. \* *Senex maritus uxori juveni ingratus est*, an old man is a most unwelcome guest to a young wench, unable, unfit:

\* *Enripl-*  
*des.*

† *Amplexus suos fugiunt puella,*  
*Omnis horret amor, Venusque Hymenque.*

And as in like case a good fellow that had but a peck of corn weekly to grind, yet would needs build a new mill for it, found his error elisions, for either he must let his mill lye waste, pull it quite down, or let others grind at it. So these men, &c.

† *Offic. lib.*

*Luxuria*  
*cam omni*  
*etati tur-*  
*pis, tum*  
*seculati*  
*fadissima.*  
\* *Ecclus.*  
25. 2.  
An old  
man that  
dotes, &c.

*Seneca* therefore disallows all such unseasonable matches, *habent enim maledicti locum crebra nuptie*. And as † *Tully* farther inveighs, 'tis unfit for any, but ugly and filthy in old age. *Turpe senilis amor*, one of the three things \* *God* hateth. *Plutarch* in his book contra *Coloten*, rails downright at such kind of marriages, which are attempted by old men, *qui jam corpore impotenti, & a voluptatibus deserti, peccant animo*, and makes a question whether in some cases it be 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 lyes with a virgin and sighs, *Ecclus 30. 20.* and now complains with him in *Petronius*, *funerata est hec pars jam, qua fuit olim Achillea*, he is quite done,

\* *Hor. l. 3.*  
ode 26.

*Vixit puella nuper idoneus,*  
*Et militavit non sine gloria.*

But the question is, whether he may delight himself as those *Priapeian* Popes, which in their decrepit age lay commonly between two

Wenches every night, *contactu formosarum, & contrellatione, num adhuc gaudeat*; and as many doting *Syres* still do to their own shame, their childrens undoing, and their families confusion: he abhors it, *tantum ab agresti & furioso domino fugiendum*, it must be avoided as a *Bedlam* master, and not obeyed.

*Alceto* —

*Ipsa facies praefert nubentibus, & malus*

*Hymen*

*Triste ululat,* —

the Devil himself makes such matches. \* *Le-x cap. 34.*  
*vinus Lemnius* reckons up three things which generally disturb the peace of marriage: the first is when they marry intempestive or unseasonably, as many mortal men marry precipitately and inconsiderately, when they are effate and old: The second when they marry unequally for fortunes and birth: the third, when a sick impotent person weds one that is sound, *nova nupta spes frustratur*: Many dislikes instantly follow. Many doting dizards, it may not be denied, as *Plutarch* confesseth, & recreate themselves with such obsolete, unseasonable and filthy remedies (so he calls them) with a remembrance of their former pleasures, against nature they stir up their dead flesh: but an old Lecher is abominable; *maior tertio nubens*, \* *Nevisanus* holds, *praesumitur lubrica & inconstans*, a woman that marries the third time may be presumed to be no honestier than she should. Of them both, thus *Ambrose* concludes in his Comment upon *Luke*, \* they that are coupled together, not to get children, but to satisfy their lust, are not husbands, but fornicators, with whom *St. Austin* consents: Matrimony without hope of children, non *marrimonium*, sed *concubium dici debet*, is not a wedding but a jumbling or coupling together. In a word (except they wed for mutual society, help and comfort one of another, in which respects though † *Tiberius* deny it, without question old folks may well marry) for sometimes a man hath most need of a wife, according to *Puccius*, when he hath no need of a wife; otherwise it is most odious, when an old *Acheronticke* dizard, that hath one foot in his grave, a *silicernium*, shall flicker after a lusty young wench that is blithe and bonny,

— \* *salaciorque*

*Verno passere, & albulis columbis.*

What can be more detestable?

† *Tu cano capite amas senex nequissime*

*Jam plenus atatis, animaque fatida,*

*Senex hircosus tu osculare mulierem?*

*Utine adiens vomitum potius excuties.*

Thou old goat, hoary lecher, naughty man,

With stinking breath, art thou in love?

Must thou be slavering? she spews to see

Thy filthy face, it doth so move.

Yet as some will, it is much more tolerable for an old man to marry a young woman (our *Ladies* march they call it) for *eras eris mulier*, as he said in *Tully*. *Cato* the Roman, † *Critobulus* in † *Xenophon*, \* *Tyraquellus* of late, *Julius Scaliger*, &c. and many famous

pre-

† *Symposio.*  
\* *Vide*  
*Thuzani*  
*historiam*



\* *Marallus.* \* *Nec formosa magis quam mihi casta placet,* which old *Cato* thought fit, let her beauty be, *neque leiffima, neque illiberalis*, between both. This I approve; but of the other two I resolve with *Salisburiensis*, *ceteris paribus*, both rich alike, endowed alike, *majori miseria deformis habetur quam formosa servatur*, I had rather marry a fair one, and put it to the hazard, than be troubled with a blowze; but do thou as thou wilt, I speak only of my self.

Howsoever, *quod iterum moneo*, I would advise thee thus much, be she fair or foul, to chuse a wife out of a good kindred, parentage, well brought up, in an honest place.

† *Chalant*  
lib. 9. de  
trip. Arg.

† *Primum animo tibi proponas quo sanguine creta,*

*Qua formâ, quâ atate, quibusque ante omnia virgo*

*Moribus, in junctos veniat nova nupta penates.*

He that marries a wife out of a suspected Inne or Alehouse, buyes a horse in *Smithfield*, and hires a servant in *Pauls*, as the diverbe is, shall likely have a jade to his horse, a knave for his man, an arrant honest woman to his wife.

1 Lib. 2.  
num. 159.  
in Si ge-  
trix caste,  
este quop-  
filia vivit.  
Si meretrix  
mater, filia  
talit erit.  
† *Joven.*  
Sat. 6.

*Filia præsuntur esse matri similis*, saith *Nevisanus*? Such a mother, such a daughter; mali corvi malum ovum, Cat to her kind.

† *Scilicet expectas ut tradat mater honestos Atque alios mores quam quos habet?*

If the mother be dishonest, in all likelihood the daughter will *matrize*, take after her in all good qualities,

*Credens Pasiphae non tauripotentem futuram Tauripetam?*

If the damm trot, the foal will not amble. My last caution is, that a woman do not bestow her self upon a fool, or an apparent melancholy person; jealousy is a symptom of that disease, and fools have no moderation.

*Justina* a Roman Lady was much persecuted, and after made away by her jealous husband, she caused and enjoined this Epitaph, as a Caveat to others, to be engraven on her Tomb:

† *Discite ab exemplo Justina, discite patres,*

*Ne nubet fatuo filia vestro viro, &c.*

Learn Parents all, and by *Justina's* case,

Your children to no dizards for to place.

After marriage, I can give no better admonitions than to use their wives well, and which a friend of mine told me that was a married man, I will tell you as good cheap, saith *Nicostrotus* in † *Sroheus*, to avoid future strife, and for quietness sake, when you are in bed, take heed of your wives flattering speeches over night, and curtail sermons in the morning. Let them do their endeavour likewise to maintain them to their means, which † *Patritius* ingeminates, and let them have liberty with discretion, as time and place requires: many women turn queans by compulsion, as † *Nevisanus* observes, because their husbands are so hard, and keep them so short in dyet and apparel, *paupertas cogit eas meretricari*,

poverty and hunger, want of means, makes them dishonest, or bad usage; their churlish behaviour forceth them to fly out, or bad examples, they do it to cry quittance. In the other extreame some are too liberal, as the proverb is, *Turdus malum sibi caecat*, they make a rod for their own tails, as *Candaules* did to *Gyges* in † *Herodorus*, commend his wives beauty himself, and besides would needs have him see her naked. Whilst they give their wives too much liberty to gad abroad, and bountiful allowance, they are accessory to their own miseries; *anima uxorum pessime olent*, as *Plantus* jibes, they have deformed souls, and by their painting and colours procure odium mariti, their husbands hate, especially,

— † *cum misere viscantur labra mariti.* Besides, their wives (as † *Basil* notes) *Impudenter 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 keep house, and 'twas well performed and ordered by the *Greeks*,

— *mulier ne qua in publicum Spectandam se sine arbitrio praebeat viri*: which made *Phidias* belike at *Elis* paint *Venus* treading on a Tortoise, a symbol of womens silence and house-keeping. For a woman abroad and alone, is like a Deer broke out of a Park, *quam mille venatores insequuntur*, whom every hunter follows; and besides in such places she cannot so well vindicate her self, 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;

*Imbellis dama quid nisi praeda sumus?*

And therefore I know not what Philosopher he 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 go in good sort, *modò non annos viginti atatis sua domi relinquunt*, as a good fellow said, so that they look not twenty years younger abroad than they do at home, they be not spruce, near, Angels abroad, beasts, dowdies, flits at home; but seek by all means to please and give content to their husbands; to be quiet above all things, obedient, silent and patient; if they be incensed, angry, chide a little, their wives must not \* *cample* again, 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 complain of her husbands impatience, told her an excellent remedy for it, and gave her withal a glass of water, which when he brauled she should hold still in her mouth, and that *soties* *quoties*, as often as he chid; she did so two or three times with good success, and at length seeing her neighbour, gave her great thanks for it, and would needs know the ingredi-

381

\* In *Clia.*  
Speciem  
uxoris so-  
pra modum  
extollens,  
fecit ut il-  
lam nudam  
curam aspi-  
ceret.

† *Joven.*  
Sat. 6. He  
cannot  
kiss his  
wife for  
paine.  
† *Orat.*  
contra *id.*

† *Ad bap-  
tismum,  
matrimo-  
nium &  
tumulum.*

\* *Non tibi  
disfrat  
illa si ma-  
ritus ob-  
gannat.*

K k k ents,

382

† *Fraudem aperiens ostendit non aquam sed situlam iracundia moderari.*  
 q. *Horol. princ. l. 2. cap. 8.*  
*Diligenter cavendam faminis illud tribus ne frequenter exant.*  
 † *Chaloner.*

ents, † she told her in brief what it was, *Fair 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 doors, and (as q. *M. Aurelius* prescribes) a necessary caution it is to be observed of all good Matrons that love their credits, to come little abroad, but follow their work at home, look to their household affairs and private business, *economia incumbentes*, be sober, thrifty, wary, circumspect, modest, and compose themselves to live to their husbands means, as a good husband should do,

† *Quæ studiis gavisæ colit, partita labores fallit opus cantu, forma assimilata coronæ cura puellaris, circum fusoque rotasque cum volvet, &c.*

Howsoever 'tis good to keep them private, not in prison;

\* *Morand.*

\* *Quisquis custodit uxorem velibus & seris, Esi sibi sapiens, stultus est, & nihil sapit.*

Read more of this subject *Horol. princ. l. 2. per totum. Arniseus polit. Cyprian, Tertullian, Bossus de mulier. apparat. Godefridus de Amor. lib. 2. cap. 4. Levinus Lemnius cap. 54. de institut. Christ. Barbarus de re uxoris. lib. 2. cap. 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 concern him; and if by those or his own discretion otherwise he cannot moderate himself, his friends must not be wanting by their wisdom, if it be possible, to give the party grieved satisfaction, to prevent and remove the occasions, objects, if it may be 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. † *Nevisanus* makes a question, whether a young Physician ought to be admitted in case of sickness, into a new married mans house, to administer a julip, a syrup, or some such physick. The *Persians* of old would not suffer a young Physician to come amongst women. † *Apollonides* *Cous* made *Artaxerxes* Cuckold, and was after buried alive for it. A Gaoler in *Aristanetus* had a fine young Gentleman to his prisoner; † in commiseration of his youth and person, he let him loose, to enjoy the liberty of the prison, but he unkindly made him a *Cornuto*. *Menelaus* gave good welcome to *Paris* a stranger, his whole house and family were at his command, but he ungenerally stole away his best beloved wife. The like measure was offered to *Agis* King of *Lacedæmon*, by \* *Alcibiades* an exile, for his good entertainment, he was too familiar with *Timan* his wife, begetting a child of her, called *Leotichides*; and bragging moreover when he came home to *Athens*, that he had a son should be King of the *Lacedæmonians*. 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, scoff at, hate them, as in such cases commonly they do, 'tis an humane infirmity, a miserable vexation, and they should not add grief to grief, nor aggravate their misery, but seek to please, and by all means give them content, by good counsel, removing such offensive objects, or by mediation of some discreet friends. In old *Rome* there was a Temple erected by the Matrons to that \* *Viriplaca Dea*, another to *Venus verticordia*, *quæ maritos uxoris reddere benevolos*, whither (if any difference hapned betwixt man and wife) they did instantly resort: there they did offer in sacrifice, a white Hart, *Plutarch* records, *sine felle*, without the gall, (Some say the like of *Juno's Temple*), and made their prayers for conjugal peace: before some \* *indifferent arbitrators and friends*, the matter was heard betwixt man and wife, and commonly composed. In our times we want no sacred Churches, or good men to end such 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 maintain unity and love; you may try this when you will; and as you see cause. If none of all these means and cautions will take place, I know not what remedy to prescribe, or whether such persons may go for ease, except they can get into the same \* *Turkie paradise*, Where they shall have as many fair wives as they will themselves, with clear eyes, and such as look on none but their own husbands, no fear, no danger of being Cuckolds; or else I would have them observe that strict rule of † *Alphonfus*, to marry a deaf and dumb man to a blind woman. If this will not help, let them to prevent the worst, consult with an \* *Astrologer*, and see whether the signifiers in her *Horoscope* agree with his, that they be not in signs & partibus odiose invicibus aut imperantibus, sed mutuo & amice antiscis & obedientibus, otherwise, (as they hold) there will be intolerable enmities between them: or else get him *Sigillum veneris*, a Characteristical Seal stamped in the day and hour of *Venus*, † *uxor* when she is fortunate, with such and such set words and charms, which *Villanovanus* and *Leo Suavius* prescribe, *ex sigillis magicis Salomonis, Hermetis, Raguclis, &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 gracious in all womens eyes, and never suspect or disagree with his own wife, so long as he wears it. If this course be not approved, and other remedies may not be had, they must in the last place sue for a divorce: but that is somewhat difficult to effect, and not all our so fit. For as *Felificus* 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, innu-

† *Rofinus lib. 2. c. 19.*  
 † *Valerius lib. 2. c. 1.*

u *Alexand. ab Alexandro lib. 4. cap. 8. ger. div.*

\* *Fr. Ratus de gemmis l. 2. cap. 2. & 15.*

\* *Stronjus Cicogna l. 2. cap. 15.*

in can. habent ibidem uxoris que volunt can oculis clarissimis,

quos nunciam in aliquo m

gratit m

ritum fixa

ri sunt, &c.

Bradenbachius, idem & Rob-

mus, &c.

† *uxor* ceca ducit maritum furdum, &c.

\* See *Val. l. 1. de lib. diff. com. in Alabi-*

plura.

r *Lib. 9. num. 11.*

† *Cerebas in Persia fixit vulva mordum esse nec curari posse nisi cum vero con-*  
 † *Existit vinculis solatamque donis at ille inu-*  
 † *meus stu-*  
 † *puit con-*  
 † *regem.*  
 † *Plutarch. vita 192.*

meras propemodum diducas habereamus, & valides viros, we should have almost no married couples left. Try therefore those former remedies: for as *Tertullian* reports of *Democritus*, that put out his eyes, because he could not look upon a woman without lust, and was much troubled to see that which he might not enjoy; let him make himself blind; and so he shall avoid that care and molestation of watching his wife. One other sovereign remedy I could repeat, an especial Antidote against Jealousie, an excellent cure, but I am not now disposed to tell it, not that like a covetous Empirick I conceal it for any gain, but some other reasons, I am not willing to publish it; if you be very desirous to know it, when I meet you next, I will peradventure tell you what it is in your ear. This is the best counsel I can give; which he that hath need of, as occasion serves may apply unto himself. In the mean time,

—*dii talem terris avertite pestem,*  
as the proverb is, from Heresie, Jealousie and Frensie, good Lord deliver us.

## SECT. 4.

## MEMB. 1.

## SUBSECT. 1.

## Religious Melancholy.

It's 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 Religious Melancholy be warrantable, it may be controverted.

\* *Pergite Pierides, medio nec calle vagantem*  
*Lingite me, quæ nulla pedum vestigia du-*  
*cunt,*

*Nulla rota curvus testantur signa priores.*

I have no pattern to follow as in some of the rest, no man to imitate. No Physician hath as yet distinctly written of it as of the other; all acknowledge it a most notable Symptom, some a cause, but few a species or kind.

\* *Aretens*, *Alexander*, *Rhasis*, *Avicenna*, and most of our late Writers, as *Gordonius*, *Fuchs*, *Plater*, *Brue*, *Montanus*, &c. repeat it as a Symptom. \* Some seem to be inspired of

the Holy Ghost, some take upon them to be Prophets, some are addicted to new opinions, some foretell strange things, *de statu mundi* *sancto*, & *Antichristi*, saith *Gordonius*. Some will prophesie 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 works with them, as *Laurentius* holds. If they have been precisely given, all their meditations tend that way, and in con-

clusion produce strange effects, the humour imprints symptoms according to their several inclinations and conditions, which makes *Guianerus* and *Felix Plater*. put too much devotion, blind zeal, fear of eternal 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 Saxonibus* lib. 1. *pract. med. cap. 16. cap. de Melanch.* doth expressly treat of it in a distinct Species. \* Love Melancholy (which 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 others 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 qua curanda sapissime multum fuit impeditus;* 'tis a frequent disease; and they have a ground of what they say, forth of *Aretens* and *Plato*. \* *Aretens* 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. \* *Plato* in his *Phædrus* hath these words, *Apollo's Priests* in *Delphos*, and at *Dodona*, in their fury do many pretty feats, and benefit the Greeks; but never in their right wits. He makes them all mad, as well he might; and he that shall but consider that superstition of old, those prodigious effects of it (as in its place I will shew the several furies of our *Fatidici dii*, *Pythonissas*, *Sibyls*, *Enthusiasts*, *Pseudoprophets*, *Hercuticks* and *Schismaticks* in these our latter ages) shall instantly confess, that all the world again cannot afford so much matter of madness, so many stupend symptoms, as superstition, heresie, schism 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 befots and insatuates men, than any other above named whatsoever, doth more harm, work more disquietness to mankind, and hath more crucified the souls of mortal men (such hath been the Devils craft) than wars, plagues, sicknesses, dearth, famine, and all the rest.

Give me but a little leave, and I will set before your eyes in brief a stupend, vast, infinite Ocean of incredible madness and folly: a sea full of shelves and rocks, sands, gulfs, Euripes and contrary tides, full of fearful monsters, uncouth shapes, roaring waves, tempests, and Siren calms, Hælyonim seas, unspeakable misery, such Comedies and Tragedies, such absurd and ridiculous, fearful and lamentable fits, that I know

y Callet  
Religious,  
because it  
is still con-  
versant  
about Re-  
ligion and  
such di-  
vine ob-  
jects.  
\* *Grotius*.  
z Lib. 1.  
cap. 16.  
nonnulli  
opinibus  
additi  
sunt, & fa-  
tura se  
predicare  
arbitran-  
tur.  
a Aliis  
videtur  
quod sunt  
prophete  
& inspira-  
ti à Spiritu  
sancto, &  
incipiunt  
propheta-  
re, & multa  
futura  
predicant.  
b Cap. 6. de  
Melanch.

c Cap. 5.  
Videtur  
multis ob-  
tinere  
Dii sunt  
melancholici, & ti-  
moris ge-  
nerant.  
They are  
still trou-  
bled for  
their fur-  
d Plato.  
c 13.  
c Aulan-  
cholia Erg-  
tica vel  
que tam  
abrupte est,  
duplex est:  
duplex est  
ab aliis  
sunt ut  
merito re-  
nunc melan-  
cholia, est  
afflictio  
eorum qui  
pro obsequio  
propheta-  
re dicunt, &  
ideo nihil  
aliud cu-  
rant aut  
cogitant  
quam De-  
um, & omnia,  
vigilias:  
altera ad  
mulieris.  
f Alia re-  
peditur fi-  
renis spiritus  
apri ma-  
vel à scru-  
da, dorum  
rogantiam,  
vel à flatu  
nominum  
fieri hic  
venit.  
g Quæ in  
Delphos fa-  
tura præ-  
dicant va-  
tes, & in  
Dodona  
sacerdotes  
fuerunt  
quidem  
multa præ-  
canda  
Græcis de-  
serunt, sunt  
vero tri-  
gna aut  
nulla.

whether they are more to be pitied or derided, or may be believed, but that we daily see the same still practised in our dayes, fresh examples, *nova novitia*, fresh objects of misery and madness 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 several errors and obliquities, their causes, symptoms, affections, &c. I must say something necessarily of the object of this love, God himself, 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, eternity, omnipotency, immutability, wisdom, majesty, justice, mercy, &c. his <sup>b</sup> 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 fair, I confess, and many other objects do much enamour us, a fair house, a fair horse, a comely person. <sup>1</sup> I am

amazed, saith Austin, when I look up to heaven and behold the beauty of the Stars, the beauty of Angels, principalities, powers, who can

express it? who can sufficiently commend, or set out this beauty which appears in us? so

fair a body, so fair a face, eyes, nose, cheek, chin, brows, all fair and lovely to behold;

besides the beauty of the soul which cannot be discerned. If we so labour and be so much

affected with the comeliness of creatures, how should we be ravished with that admirable

lustre of God himself? If ordinary beauty have such a prerogative and power, and

what is amiable and fair, to draw the eyes and ears, hearts and affections of all specta-

tors unto it, to move, win, entice, allure: how shall this divine form ravish our souls,

which is the fountain and quintessence of all beauty? *Calum pulchrum, sed pulchrior cali*

*fabricator*; if Heaven be so fair, the Sun so fair, how much fairer shall he be, that

made them fair? For by the greatness and beauty of the creatures, proportionally the maker

of them is seen, *Wisd. 13. 5*. If there be such pleasure in beholding a beautiful person

alone, and as a plausible sermon, he so much affect us, what shall this beauty of God

himself, that is infinitely fairer than all creatures, Men, Angels, &c. <sup>†</sup> *Omnia pulchritudo*

*florum, hominum, angelorum, & rerum omnium pulcherrimarum ad Dei pulchritudinem collata, nox est & tenebra*, all other

beauties are night it self, meer darkness to this our inexplicable, incomprehensible, un-

speakable, eternal, infinite, admirable and divine beauty. This lustre, *pulchritudo omni-*

*um pulcherrima*. This beauty and <sup>‡</sup> *splendor* of the divine Majesty, is it that draws all

creatures to it, to seek it, love, admire, and adore it; and those Heathens, Pagans, Philo-

sophers, out of those reliques they have yet left of Gods Image, are so far forth incensed,

as not only to acknowledge a God; but, though after their own inventions, to stand in

admiration of his bounty, goodness, to adore and seek him; the magnificence and structure

of the world it self, and beauty of all his creatures, his goodness, providence, protec-

tion, enforceth them to love him, seek him, fear him, though a wrong way to adore

him: but for us that are Christians, regenerate, that are his adopted sons, illuminated

by his word, having the eyes of our hearts and understandings opened; how fairly doth

he offer and expose himself? *Ambit nos Deus* (Austin saith) *donis & formâ suâ*,

he wooes us by his beauty, gifts, promises, to come unto him; <sup>1</sup> the whole Scripture is

a message, an exhortation, a love-letter to this purpose, to incite us, and invite us, <sup>m</sup> *Gods*

Epistle, as Gregory calls it, to his creatures. He sets out his Son and his Church in that

Epithalamium or mystical Song of Solomon, to enamour us the more, comparing his head

to fine gold, his locks curled and black as a Raven, Cant. 5. 4. his eyes like doves on ri-

vers of waters, washed with milk, his lips as lilies, dropping down pure juyce, his hands

as rings of gold set with chrysolite; and his Church to a vineyard, a garden inclosed, a

fountain of living waters, an orchard of Pomegranates, with sweet scents of saffron,

spike, calamus and cinamon, and all the trees of incense, as the chief spices, the fairest

amongst women, no spot in her, <sup>n</sup> his sister, his Spouse, undefiled, the only daughter of her

mother, dear unto her, fair as the Moon, pure as the Sun, looking out as the morning; That

by these figures, that glass, these spiritual eyes of contemplation, we might perceive some

resemblance of his beauty, the love betwixt his Church and him. And so in the forty

fifth Psalm this beauty of his Church is compared to a Queen in a vesture of gold

of Ophir, embroidered rayment of needle work, that the King might take pleasure in her

beauty. To incense us further yet, <sup>o</sup> John in his Apocalypse, makes a description of that

heavenly Jerusalem, the beauty of it, and in it the maker of it: Likening it to a City

of pure gold, like unto clear glass, shining and garnished with all manner of precious stones,

having no need of Sun or Moon: for the Lamb is the light of it, the glory of God doth

illuminate it: to give us to understand the infinite glory, beauty and happiness of it. Not

that it is no fairer than these creatures to which it is compared, but that this vision of

his, this lustre of his divine Majesty cannot otherwise be expressed to our apprehensions,

no tongue can tell, no heart can conceive it, as Paul saith. *Moses himself, Exod. 33. 18.*

when he desired to see God in his glory, was answered that he might not endure it, no man

could see his face and live. *Sensibile forte destruit sensum*, a strong object overcome-

eth the sight, according to that axiome in Philo-

h. Dicit be-  
nus, iustus,  
pulcher,  
juxta Pla-  
tonem.  
i. Miror &  
stupor cum  
caelum affi-  
cio & pul-  
chritudi-  
nem hyde-  
rum, ange-  
lorum, &c.  
& quis  
digne lau-  
dit quod in  
nobis vi-  
get, corpus  
tam pul-  
chrum, fron-  
tem pul-  
chram, na-  
ris, genas,  
oculos, in-  
tellectum,  
omnia pul-  
chra; si sic  
in creaturis  
laboramus,  
quid in  
ipso deo?

4. Dorotheus  
piscet. l. 2.  
cap. 11.

k. pulch-  
ritudo  
divine  
majestatis,  
Aug.

1. In Psal. 64.  
mist ad  
nos Episto-  
las & to-  
tam scri-  
pturam,  
quibus no-  
bis facit  
amandi de-  
siderium.  
m. Ep. 48.  
l. 4. quid  
est tota  
scriptura  
nisi Episto-  
la immenso-  
tentis dei  
ad creatu-  
ram suam?

n. cap. 6. 3.

o. cap. 27.  
11.

Philosophy : *fulgorem solis ferre non potes, multo magis creatoris* : if thou canst not endure the Sun beams, how canst thou endure that fulgor and brightness of him that made the Sun ? The Sun it self and all that we can imagine, are but shadows of it, 'tis *visio præcellens*, as *P. Austin* calls it, the quintessence of beauty this, which far exceeds the beauty of Heavens, Sun and Moon, Stars, Angels, gold and silver, woods, fair fields, and whatsoever is pleasant to behold. All those other beauties fail, vary, are subject to corruption, to loathing, But this is an immortal vision, a divine beauty, an immortal love, an indefatigable love and beauty, with sight of which we shall never be tired, nor wearied, but still the more we see the more we shall love him. For as one saith, where this vision is, there is absolute beauty ; and where is that beauty, from the same fountain comes all pleasure and happiness ; neither can beauty, pleasure, happiness, be separated from his vision or sight, or his vision from beauty, pleasure, happiness. In this life we have but a glimpse of this beauty and happiness : we shall hereafter, as *John* saith, see him as he is : thine eyes, as *Isay* promisseth, 33. 17. shall behold the King in his glory, then shall we be perfectly inamoured, have a full fruition of it, desire, behold and love him alone as the most amiable and fairest object, or *summum bonum*, or chiefest good.

This likewise should we now have done, had not our will been corrupted ; and as we are enjoined to love God with all our heart, and all our soul : for to that end were we born, to love this object, as *Melancthon* discourseth, and to enjoy it. And him our will would have loved and sought alone as our summum bonum, or principal good, and all other good things for Gods sake : and nature as she proceeded from it, would have sought this fountain ; but in this infirmity of humane nature this order is disturbed, our love is corrupt : and a man is like that monster in *Plato* composed of a Scylla, a lion, and a man ; we are carried away headlong with the torrent of our affections : the world, and that infinite variety 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.* cælestem cogitare, we cannot contain our selves from them, their sweetness is so pleasing to us. Marriage, saith *Gualter*, detains many ; a thing in it self laudable, good and necessary, but many deceive and carried away with the blind love of it, have quite laid aside all the love of God, and desire of his glory. *Lucius* & *necessaria*, to quod caro ejus amore decipi, divini amoris & glorie studium in universum abiecit ; plures tamen & p-

Meat and drink hath overcome as many, whilst they rather strive to please, satisfy their guts and belly, than to serve God and nature. Some are so busied about merchandise to get money, they lose their own souls, whilst covetously carried, and with an unsatiable desire of gain, they forget God ; as much we may say of honour leagues, friendships, health, wealth, and all other profits or pleasures in this life whatsoever. In this world there be so many beautiful objects, splendours and brightness of gold, majesty of glory, assistance of friends, fair promises, smooth words, victories, triumphs, and such an infinite company of pleasing beauties to allure us, and draw us from God, that we cannot look after him. And this is it which Christ himself, those Prophets and Apostles so much thundered against, *1 John* 17. 15. dehorth 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 he 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 infers : and this is that which all the fathers inculcate. He cannot ( *Austin* admonisheth ) be Gods friend, that is delighted with the pleasures of the world : make clean thine heart, purifie thine heart, if thou wilt see this beauty, prepare thy self for it. It is the eye of contemplation by which we must behold it, the wing of meditation which lifts us up and rears our souls with the motion of our hearts, and sweetness of contemplation : so saith *Gregory* cited by *B. Naventure*. And as *Philo Judæus* seconds him, He that loves God, will soar aloft and take him wings ; and leaving the earth flye up to Heaven, wander with Sun and Moon, Stars, and that heavenly troop, God himself being his guide. If we desire to see him, we must lay aside all vain objects, which detain us and dazel our eyes, and as *Ficinus* adviseth us, get us solar eyes, spectacles as they that look on the Sun : to see this divine beauty, lay aside all material objects, all sense, and then thou shalt see him as he is. Thou covetous wretch, as *Austin* exhorteth, Why dost thou stand gaping on this dross, much-hills, filthy excrements ? behold a far fairer object, God himself woos thee ; behold him, enjoy him, he is sick for love, *Cant.* 5. He invites thee to his sight, to come into his fair Garden, to eat and drink with him, to be merry with him, to enjoy his presence for ever. Wisdom cries out in the streets, besides the gates, in the top

p. In Psal. 85. omnis pulchritudinis terrenas auri, argenti, nemorum & camporum pulchritudinem Solis & Lunæ, stellarum, omnia pulchra superius.

r. Immortalis hæc visio, immortalis amor, indefessus amor & visio.

f. Olorius, ubiqueque visio & pulchritudo divini aspectus, ubi voluptas ex tota dem fonte omni que beatitudo, nec ab ejus aspectu voluptas, nec ab illa voluptate aspectus separari potest. t. Leon Hebraeus. Dabitur an humana felicitas Deo cognoscendo an amando terminatur.

u. Lib. de animi. Ad hoc obiectum amandum & fructum natum sumus ; & hunc appetit, hunc amamus, hunc amamus, ut summum bonum, & ceteras res omnes eo ordine.

x. c. de Repub. y. Hym. 9. in ipsa. Jobanis cap. 2. Multis conjugium detestatur, ut cum alijs in amore decepti, divini amoris & glorie studium in universum abiecit ; plures tamen & p-

cap. 7. ut Salem videat oculis, fieri debet solus : ut divinum aspectus pulchritudinem, demitte materiam, demitte sensum, & Deum qualem se vidit. c. Avre, quid vultis hoc, &c. pulchritudo est quod te vult ipse visum, ipsum habitum. f. Isaac. 8.

In mundo splendor opus, gloria maiestas, gratia, amicitia, utilitas, blanditia, voluptas, omnis generis illecebre, vitio, &c. triumpus, &c. infinita alia ab amore dei non abstrahunt, &c.

a. In Psal. 32. Dei amicus esse non potest qui mundum delectatur ; ut hanc formam videt, mundum delectatur, &c.

b. Centem. plura nos sublevar, atque inde origines intentionis cordis, dulcedine contemplationis, &c.

c. Lib. de villis : amans Deum, sublevar, sumptus alios in castro, &c.

d. In com. Platon. cap. 7. ut Salem videat oculis, fieri debet solus : ut divinum aspectus pulchritudinem, demitte materiam, demitte sensum, & Deum qualem se vidit. e. Avre, quid vultis hoc, &c. pulchritudo est quod te vult ipse visum, ipsum habitum. f. Isaac. 8.

f Cap. 18.  
Rom. An-  
tem hanc  
divinam  
totam viri-  
bus am-  
plexamini;  
Deum vobis  
omni offi-  
cium pro-  
prium fa-  
cite.  
g cap. 7.  
de pulchri-  
tudine reg-  
na & im-  
peria toti-  
us terre &  
maris &  
celi opor-  
tet abicere  
si ad ipsam  
conversus  
velis inseri.  
h Habitus  
a Deo infu-  
sus, per  
quem in-  
clinatur  
homo ad  
diligendum  
Deum super  
omnia.  
i Dial. 1.  
Omnia con-  
vertit amor  
in ipsius  
pulchri na-  
turam.

k Stromat.  
ium lib. 2.

l Green-  
ham.

of high places, before the city, at the entry of the door, and bids them give ear to her instruction, which is better than gold or precious stones; no pleasures can be compared to it: leave all then and follow her, vos exhortor o amici & obsecro. In <sup>f</sup> 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 <sup>e</sup> Plotinus, we must forsake the Kingdoms and Empires of the whole earth, Sea, Land, and Air, if we desire to be ingrafted into him, leave all and follow him.

Now forasmuch as this love of God, is an habit infused of God, as <sup>h</sup> Thomas holds, 1. 2. quest. 23. by which a man is inclined to love God above all, and his neighbour as himself, We must pray to God that he will open our eyes, make clean our hearts, that we may be capable of his glorious rayes, and perform those duties that he requires of us, Deut. 6. and Jos. 23. To love God above all, and our neighbour as our self, to keep his commandments. In this we know, saith John, c. 5. 2. we love the children of God, when we love God and keep his commandments. This is the love of God that we keep his commandments; 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 himself, as <sup>i</sup> Leon Hebraeus delivereth unto us, and is accompanied with the fear of God, humility, meekness, patience, all those virtues and charity it self. For if we love God, we shall love our neighbour, and perform the duties which are required at our hands, to which we are exhorted, 1 Cor. 15. 4, 5. Ephes. 4. Col. 3. Rom. 12. We shall not be envious or puffed up, or boast, disdain, think evil, or be provoked to anger, but suffer all things; Endeavour to keep the unity of the spirit in the bond of peace. Forbear one another, forgive one another, cloath the naked, visit the sick, and perform all those works of mercy, which <sup>k</sup> Clemens Alexandrinus calls amoris & amicitia impletionem & extensionem, the extent and complement of Love; and that not for fear or worldly respects, but ordine ad Deum, for the love of God himself. This we shall do if we be truly enamoured; but we come short in both, we neither love God nor our neighbour as we should. Our love in spiritual things is too <sup>l</sup> defective, in worldly things too excessive, there is a jarr in both. We love the world too much; God too little; our neighbour not at all, or for our own ends.

Vulgus amicitias utilitate probat.

The chief thing we respect is our commodity: and what we do, is for fear of worldly punishment, for vain-glory, praise of men, fashion, and such by-respects, not for Gods sake. We neither know God aright, nor seek, love, or worship him as we should. And for these defects, we involve our selves into a multitude of errors, we swerve from this true love and

worship of God: which is a cause unto us of unspeakable miseries; running into both extremes, we become fools, 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 near, and so have been in all precedent ages, from the beginning of the world to these times, of all sorts and conditions. For methods sake I will reduce them to a twofold division, according to those two extremes of Excess and Defect, Impiety and Superstition, Idolatry and Atheism. Not that there is any excess 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 less supererogate; when we have done all, we are unprofitable servants. But because we do aliud agere, zealous without knowledge, and too solicitous about that which is not necessary, busying our selves about impertinent, needless, idle, and vain ceremonies, populo ut placerent, as the Jews did about sacrifices, oblations, offerings, incense, new Moons, feasts, &c. but as <sup>i</sup> Isay taxeth them 1. 12. Who required this at your hands? We have too great opinion of our own worth, that we can satisfy the Law; and do more than 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 Jesuites and champions defend, that if God should deal in rigour with them, some of their Franciscans and 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 than others, of a better mettle, greater gifts, and with that proud Pharisee, contemn 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 do many times which is not befitting to be said or done. Of this number are all superstitious Idolaters, Ethnicks, Mahometans, Jews, Hereticks, = Enthusiasts, Divinators, Prophets, Sectaries, and Schismatics. Zanchius reduceth such Infidels to four chief sects; but I will insist and follow mine own intended method: all which with many other curious persons, Monks, Heremites, &c. may be ranged in this extrem, and fight under this superstitious banner, with those rude Idiots, and infinite swarms of people that are seduced by them. In the other extrem or in defect, march those impious Epicures, Libertines, Atheists, Hypocrites, Infidels, worldly, secure, impenitent, unthankful, and carnal-minded men, that attribute all to natural causes, that will acknowledge no supream 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 de-  
grees

m De pri-  
mo pte-  
cpto.

grets of madness and folly, some more than other, as shall be shewed in the Symptoms: And yet all miserably out, perplexed, doting, and besides themselves for religions fake.

n De relig.  
1.2. Tob. 1.

For as <sup>a</sup> Zanchy well distinguished, and all the world knows, Religion is twofold, true or false; False is that vain superstition of Idolaters, such as were of old, *Greeks, Romans*, present, *Mahometans, &c.* Timorem deorum

o 2 De nat.  
duram.

inanem, <sup>o</sup> Tully could term it; or as Zanchy defines it, *Ubi 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 meer mad-

p Hist. Bel-  
gie. lib. 8.

q Supersti-  
tio error

insanus est.

epist. 223.

† Nam qui  
superstitione imbutus

est, quiescit

esse non

quam po-  
tiss.

r Greg.

s Polit. lib.

1. cap. 13.

t Hor.

u Epist.  
Phalar.

ness, *Religiosa insania*, <sup>p</sup> Meteran calls it, or *insanus error*, as <sup>q</sup> Seneca, a frantick error; or as *Austin*, *Insanus animi morbus*, *insanus est*, a furious disease of the Soul; *insania omnium* *epist. 223.* *insanissima*, a quintessence of madness; † for he that is superstitious, can never be quiet.

'Tis proper to man alone, *nni superbia, avaritia, superstitio*, saith *Plin. lib. 7. cap. 1.* *atque etiam post sevit de futuro*, which wrings his soul for the present, and to come: the greatest misery belongs to mankind, a perpetual servitude, a slavery, <sup>r</sup> *Ex timore timor*,

an heavy yoke, the seal of damnation, an intolerable burthen. They that are superstitious, are still fearing, suspecting, vexing themselves with auguries, prodigies, false tales, dreams, idle, vain works, unprofitable labours, as <sup>s</sup> *Boterus* observes, *cura mentis*

*incipit versumur*: Enemies to God and to themselves. In a word, as *Seneca* concludes, *Religio Deum colit, superstitio destruit*, superstition destroys, but true Religion honours God. True Religion, *ubi verus Deus vere colitur*, where the true God is truly worshipped, is the way to Heaven, the mother of all virtues, Love, Fear, Devotion, Obedience, Knowledge, &c. It rears the dejected Soul of man, and amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an unspeakable comfort, a sweet reposal, *Jugum suave, & leve*, a light yoke, an anchor, and an Haven. It adds courage, boldness, and begets generous spirits: although tyrants rage, persecute, and that bloody *Lictor* or Serjeant be ready to martyr them, *aut litat, aut morere*, (as in those persecutions of the primitive Church, it was put in practice, as you may read in *Eusebius* and others) though enemies be now ready to invade, and all in an uproar, <sup>t</sup> *Si fractus illabatur orbis, impavidos ferient ruina*, though Heaven should fall on his head, he would not be dismayed. But as a good Christian Prince once made answer to a menacing Turk, *facile scelerata hominum arma contemnit, qui dei præsidio tutus est*: Or as <sup>u</sup> *Phalaris* writ to *Alexander* in a wrong cause, he nor any other enemy could terrifie him, for that he trusted in God. *Si Deus nobiscum, quis contra nos?* In all calamities, persecutions whatsoever, as *David* did, *2 Sam. 2. 22.* he will sing with him, *The Lord is my rock, my fortress, my strength, my refuge, the tower and*

horn of my salvation, &c. In all troubles and adversities, *Psal. 46. 1.* *God is my hope and help, still ready to be found, I will not therefore fear, &c.* 'tis a fear expelling fear; he hath peace of conscience, and is full of hope, which is (saith <sup>x</sup> *Austin*) *vita vita 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 misery; superstition torments, and is from the Devil, the author of lies; but this is from God himself, as *Lucian* that *Antiochian Priest* made his divine confession in <sup>y</sup> *Eusebius*, *Author no-*

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The part affected of superstition, is the brain, heart, will, understanding, soul it self, and all the faculties of it, *totum compositum*, all is mad, and dotes: Now for the extent, as I say, the world it self is the subject of it, (to omit that grand sin of Atheism) all times have been misaffected, past, present, there is not one that

*dash good, no not one from the Prophet to the Priest, &c.* A lamentable thing it is to consider, how many myriads of men this idolatry and superstition (for that comprehends all) hath insatuated in all ages, besotted by this blind zeal, which is Religions Ape, Religions bastard, Religions shadow, false glafs. For where God hath a Temple, the Devil will have a Chappel: where God hath sacrifices, the Devil will have his oblations; where God hath ceremonies, the Devil will have his traditions; where there is any religion, the Devil will plant superstition; and 'tis a pitiful sight to behold and read, what tortures, miseries it hath procured, what slaughter of souls it hath made, how it rageth amongst those old *Persians, Syrians, Egyptians, Greeks, Romans, Tuscans, Gauls, Germans, Britains, &c.* *Britannia jam hodie celebrat tam attonitè*, saith <sup>z</sup> *Pliny*, *tantis ceremoniis* (speaking of superstition) *ut dedisse Persis videri possit*. The *Britains* are so stupendly superstitious in their ceremonies, that they go beyond those *Persians*. He that shall but read in *Pausanias* alone, those gods, Temples, Altars, Statues, so curiously made with such infinite cost and charge, amongst those old *Greeks*, such multitudes of them and frequent varieties, as <sup>†</sup> *Gerbelius* truly observes, may stand amazed, and never enough wonder at it; and thank God withall, that by the light of the Gospel, we are so happily freed from that slavish Idolatry in these our dayes. But heretofore almost in all Countries, in all places, superstition hath blinded the hearts of men: in all ages what a small portion hath the true Church ever been!

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tion. I say nothing of *Anabaptists, Socinians, Brownists, Barrowists, Familists, &c.* There is superstition in our Prayers, often in our hearing of Sermons, bitter contentions, invectives, persecutions, strange conceits, besides diversity of opinions, schisms, factions, &c. But as the Lord (Job 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 Schismatics, and Hereticks, how wise soever in their own conceits, non rectè loquuntur de Deo, they speak not, they think 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 preceris, nisi forte fidelem medicum, qui cerebro medeatur?* What shall we wish them, but *sanam mentem*, and a good Physician? But more of their differences, paradoxes, opinions, mad pranks, in the Symptoms: I now hasten to the causes.

## SUBJECT. 2.

*Causes of Religious Melancholy. From the Devil by Miracles, Apparitions, Oracles. His instruments or factors, Politicians, Priests, Impostors, Hereticks, blind guides. In them simplicity, fear, blind zeal, ignorance, solitariness, curiosity, pride, vain-glory, presumption, &c. His engines, fasting, solitariness, hope, fear, &c.*

WE are taught in holy Scripture, that the Devil rangeeth abroad like a roaring Lion, still seeking whom he may devour: and as in several shapes, so by several engines and devices he goeth about to seduce us; sometimes he transforms himself into an Angel of light; and is so cunning, that he is able, if it were possible, to deceive the very Elect. He will be worshipped as a God himself; and is so adored by the Heathen, and esteemed. And in imitation of that divine power, as Eusebius observes, to abuse or emulate Gods glory, as Dandinus adds, 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 means insatuates the world, deludes, enthralls, and destroys many thousand souls. Sometimes by dreams, visions, (as God to Moses by familiar conference) the Devil 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 storms, tempests, diseases, plagues, (as of old in *Athens* there was *Apollo Alexicacus*, *Apollo λόγιος* & *pestifer* & *malorum defensor* & *pulsor*) raising wars, seditions by Spectrums,

troubling their Consciences, driving them to despair, terrors of mind, intolerable pains; by promises, rewards, benefits, and fair means, he raiseth such an opinion of his Deity and greatness, that they dare not do otherwise than adore him, do as he will have them, they dare not offend him. And to compel them more to stand in awe of him, he sends and cures diseases, disquiets their spirits (as Cyprian faith) torments and terrifies their souls, 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 himself, and in an error, he would have all the world participate of his errors, and be damned with him. The *primum mobile*, therefore, and first mover of all superstition, is the Devil, that great enemy of mankind, the principal agent, who in a thousand several shapes, after divers fashions, with several engines, illusions, and by several names hath deceived the inhabitants of the earth, in several places and Countries, still rejoycing at their falls. All the world over before Christs time, be freely dominated, and held the souls of men in most slavish subjection, faith Eusebius, in divers forms, ceremonies, and sacrifices, till Christs coming, as if those Devils of the Air had shared the earth amongst them, which the Platonists held for Gods, († *Lidus deorum sumus*) and were our governours and keepers. In several places, they had several rites, orders, names, of which read *Wierus de prestigiis demonum lib. 1. cap. 3.* Strozius, Cicogna, and others; Adonised amongst the Syrians; *Adramelech* amongst the Capernaïtes, *Afinia* amongst the Emathites; *Astartes* with the Sydonians, *Asteroth* with the Palestines; *Dagon* with the Philistines; *Tartary* with the *Hanai*; *Melchonis* amongst the Ammonites; *Beli* the Babylonian, *Beelzebub* and *Baal* with the Samaritans and Moabites, *Apis*, *Isis* and *Osyris* amongst the Egyptians: *Apollo Pithius* at Delphos; *Colophon*, *Ancyra*, *Cuma*, *Erythra*; *Jupiter* in Crete, *Venus* at Cyprus, *Juno* at Carthage, *Esculapius* at Epidaurum, *Diana* at Ephesus, *Pallas* at Athens, &c. And even in these our daies, both in the East and West Indies, in Tartary, China, Japan, &c. what strange Idols, in what prodigious forms, with what absurd ceremonies are they adored? What strange Sacraments, like ours of Baptism and the Lords Supper, what goodly Temples, Priests, sacrifices they had in America when the Spaniards first landed there, let Acofta the Jesuite relate lib. 5. cap. 1, 2, 3, 4, &c. and Strozius, how the Devil imitated the Ark, and the children of Israel coming out of Egypt: with many such. For as Lipsius well discourseth out of the doctrine of the Stoicks, *maximè cupiunt adorationem hominum*, 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, Leri, Benzo, P. Martyr in his Ocean Decades, Acofta, and Mar. Rictius expedit. Christ. in Sinas lib. 1. relate. Eusebius wonders how that wife City of Athens, and

g Plato is Crit. De-  
mons cas-  
des sunt ho-  
minum &  
eorum do-  
mini, at nos  
animalium;  
nos homini-  
bus, sed &  
regionibus  
imperant,  
vaticiniis  
auguribus  
regunt. Idem  
fere Max.  
Tyrinus ser. 1  
& 26, 27.  
medius vult  
demonem  
inter Deos  
& homines  
deorum mi-  
nistros, præ-  
fides homi-  
num, à cælo  
ad homines  
descendens. h De præparat. Evangel. i Vel in abissum  
Dei vel in emulationem. Dandinus com. in lib. 2. Arist. de An.  
Tert. 29. k Demones consulunt, & familiares habent demones pteriq;  
sacerdotes. Rictius lib. 1. cap. 10. expedit. Sinus.

390

flourishing Kingdoms of Greece should be to befootted; and we in our times, how those witty Chinese, 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 marvel, when we see all out as great effects amongst Christians themselves: how are those Anabaptists, Arrians, and Papists above the rest, miserably infatuated! Mars, Jupiter, Apollo, and Esculapius, have resigned their interest, names and offices to St. George,

† Bapt.  
Ment. 4.  
Fals. de  
Santo  
Georgio.

† *Maxime bellorum rector, quem nostra juvenis*

*Pro Maxorte colit.*

St. Christopher, and a company of fictitious Saints, Venus to the Lady of Lauretta. And as those old Romans had several distinct gods, for divers offices, persons, places, so have they Saints, as P. Lavater well observes out of *Lactantius, mutato nomine tantum*, 'tis the same Spirit or Devil that deludes them still. The manner how, as I say, is by rewards, promises, terrours, affrights, punishments: In a word fair and foul means, Hope and Fear. How often hath Jupiter, Apollo, Bacchus and the rest, sent Plagues in Greece, and Italy, because their Sacrifices were neglected?

q Polyd.  
Virg. lib. 1.  
de prodig.  
† Hor. l. 3.  
od. 6.

† *Dii multa neglecti dederunt*  
*Hesperia mala luctuosa.*

to terrifie them, to rouse them up, and the like: see but Livy, Dionysius Halicarnassus, Thucydides, Pausanias, Philostratus, † Polybius, before the battle of Cannas, prodigies, signs, oments, templa cuncta, privata etiam ades scatebant. Oeneus reigned 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, insolita magnitudinis, qui terras & homines misere depascebatur, to spoil both men and Country, which was afterwards killed by Meleager. So Plutarch in the life of Lucullus relates, how Mithridates King of Pontus, at the Siege of Cizicum, with all his Navy was overthrown by Proserpina, for neglecting of her holy-day. She appeared in a vision to Aristagoras in the night, *Cras inquit tibi cinem Libycum cum tibiunc Pontico committam*, and the day following this Anigma was understood; for with a great South wind which came from Libya, the quite overwhelmed Mithridates Army. What prodigies and Miracles, Dreams, Visions, Predictions, Apparitions, Oracles, have been of old at Delphos, Dodona, Trophonius Den, at Thebes, and Lebaidia, of Jupiter Ammon in Egypt, Amphiareus in Attica, &c. what strange cure performed by Apollo and Esculapius? Juno's Image, and that of Fortune spake, Castor and Pollux fought in person for the Romans against Hannibals Army, as Pallus, Mars, Juno, Venus, for Greeks and Trojans, &c. Amongst our Pseudocatholiques, nothing so familiar as such Miracles; how many cures done by our Lady of Lauretta, at Sicchem! of old at our St. Thomas Shrine, &c.

† Orat. lo-  
ge me dico-  
su muli-  
res. Dian.  
Halicarn.  
† Polyd.  
Virg. lib. 1.  
de prodig.  
† Hor. l. 3.  
od. 6.

† St. Sabine was seen to fight for Arnulphus Duke of Spoleto, † St. George fought in person for John the bastard of Portugal, against the Castilians; † St. James for the Spaniards in America. In the battle of Bennochlin, where Edward the second, our English King was foiled by the Scots, St. Philanus arm was seen to fight (if † Helior Boethius doth not impose) that was before shut up in a silver Cap-case: Another time in the same Author, St. Magnus fought for them. Now for Visions, Revelations, Miracles, not only out of the Legend, out of Purgatory, but every day comes news from the Indies, and at home, read the Jesuits letters, Ribadineira, Thurfellius, Acosta, Lippomanus, Xaverius, Ignatius lives, &c. and tell me what difference?

† Jo. Hol-  
nus lib. 3.  
cap. 59.  
u. P. Oll-  
var. de Ja-  
banes primo  
Portug. l.  
lia rege  
frenat pag-  
nans, &  
diverse  
partis illius  
clipsis ex-  
cipiens.  
x L. 14.  
Locus ape-  
ruiſſe &  
pro is pag-  
naſſi.

His ordinary instruments or factors which he useth, as God himself did good Kings, lawful Magistrates, Patriarchs, Prophets, to the establishing of his Church, are Politicians, Statesmen, Priests, Heretiques, blind guides, Impostors, Pseudoprophets, to propagate his superstition. And first to begin with Politicians, it hath ever been a principal axiom with them, to maintain religion, or superstition, which they determine of, alter and vary upon all occasions, as to them seems best, they make Religion meet Policy, a cloak, a humane invention; *nihil aequè valet ad regendos vulgi animos ac superstitio*, as Tacitus and Tully hold. Austin l. 4. de civitat. Dei c. 9. censures Scavola saying and acknowledging, expedire civitates religione falsi, that it was a fit thing Cities should be deceived by Religion, according to the proverb, *Si mundus vult decipi, decipiatur*, if the world will be gulled, let it be gulled, 'tis good howsoever to keep it in subjection. 'Tis that Aristotle and Plato inculcate in their Politiques, Religion neglected, brings Plagues to the City, opens a gap to all naughtiness. 'Tis that which all our late Politicians ingeminate. Cicerus l. 2. pol. hist. Boterus, l. 3. de incrementis urbium, Clapmarus l. 2. c. 9. de Arcanis rerump. Arnesius c. 4. l. 2. pol. Captain Machiavel will have a Prince, by all means to counterfeite Religion, to be superstitious in shew at least, to seem to be devout, frequent holy exercises, honour Divines, love the Church, affect Priests, as Numa, Lycurgus, and such law-makers were, and did, non ut his fidem habeant, sed ut subditos religionis metu facilius in officio continent, to keep people in obedience. † Numa naturaliter (as Cardan writes) *lex Christiana lex est pietatis, justitiæ, fidei, simplicitatis, &c.* But this error of his, Innocentius Gentilius can. in a French Lawyer, Theorem. 9. comment. 1. de Relig. and Thomas Bozius in his book de ruinis gentium & Regnorum have copiously confuted. Many Politicians, I dare not deny, maintain Religion as a true means, and sincerely speak of it without hypocrisie, are truly zealous and religious themselves. Justice and Religion are the two chief props and supporters of a well-governed Common-wealth, but most of them are but Machiavellians, counterfeits only for political ends; for Solus Rex (which Campanella

y Religi-  
on, as they  
hold, is  
policy,  
invented  
alone to  
keep men  
in awe.

z 1. Annal.  
a Omnes  
religione  
mouentur,  
5. in Ver-  
rem.

b Zel-  
chus, pref-  
legu. qui  
verum ac  
religionem  
inhabitant,  
persuasi  
esse oportet  
esse Dios.  
† 10. de le-  
gibus. Re-  
ligio negli-  
gia maxi-  
mam pestem  
in civita-  
tem infert,  
omnium se-  
culorum fen-  
estram ape-  
rit.  
† Cardanus  
can. in  
Ptolemy  
quadri-  
part.

c Lippius  
l. 1. c. 3.  
d Homo  
sine religi-  
one, sicut  
equus sine  
frango.

† Vaninus  
dial. 52.  
de oraculis.

c Lib. 10.  
Ido Lycur-  
gus, &c.  
non quod  
ipse super-  
stitiosus, sed  
quod videret  
mortalis  
paradoxa  
facilius  
amplius,  
nec res gra-  
ves audire  
sine pericu-  
lo ditorum.

\* Cleonar-  
dus epist. 1.  
Novas leges  
suis ad  
Angelum  
Gabriel tem-  
perat;  
quo monito-  
ri mentie-  
batur om-  
nia se ge-  
nere.

† Lib. 16.  
belli Galli-  
ci. ut metu  
mortis nig-  
tillio, ad  
virtutem  
incitarent.  
f De his lege  
Lucianum  
de lulla  
Tom. 1.  
Homer.  
Odys. 11.  
Virg.  
c. 6.  
† Barathra  
sulfuris &  
flammis  
flagrante  
aeternum  
dumge-  
bantur.

cap. 18. *Atheismi Triumphati* observes) as amongst our modern Turks, Reipub. Finis, as knowing 'magnus ejus in animos imperium; and that as *Sabellicus* delivers, *A man without Religion, is like an Horse without a bridle.* No way better to curb than superstition, to terrifie mens consciences, and to keep them in awe: they make new Laws, Statutes, invent new Religions, Ceremonies, as so many stalking Horses, to their own ends. † *Hac enim (religio) si falsa sit, dummodo vera credatur, animorum ferociam domat, libidines coercet, subditos principi obsequentes efficit.* Therefore (saith *Polybins* of *Lycurgus*,) did he maintain ceremonies, not that he was superstitious himself, but that he perceived mortal men more apt to embrace Paradoxes, than ought else, and durst attempt no evil things for fear of the gods. This was *Zamolcus* stratagem amongst the *Thracians*, *Numa's* plot, when he said he had conference with the Nymph *Ageria*, 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 *Nicholas Damascen* well observes of *Lycurgus*, *Solon*, and *Minos*, they had their laws dictated, *monte sacro*, by *Jupiter* himself. So *Mahomet* referred his new laws to the \* *Angel Gabriel* by whose direction he gave out they were made. *Caligula* in *Dion* feigned himself to be familiar with *Cassior* and *Pollux*, and many such, which kept those *Romans* under (who, as *Machiavel* proves, lib. 1. disput. cap. 11, & 12. were *Religione maxime mori*, most superstitious;) and did curb the people more by this means, than by force of arms, or severity of humane laws. *Sola plebecula eam agnoscebat* (saith *Vaninus dial. 1. lib. 4. de amirandis natura arcum*) speaking of Religion, *que facili decipitur, magnates vero & Philosophi nequam*, your *Grandeens* and *Philosophers* had no such conceit, *sed ad imperii confirmationem & amplificationem*, *quam sine pretextu religionis tueri non poterant*; and many thousands in all ages have ever held as much, *Philosophers* especially, *animadvertentibus hi semper hac esse fabellam, attamen ob metum publicae potestatis silere cohebantur*, they were still silent for fear of Laws, &c. To this end that *Syrian Pherecydes*, *Pythagoras* his master, broached in the East amongst the *Heathens*, first the immortality of the Soul, as *Trismegistus* did in *Agypt*, with a many of feigned gods. Those *French* and *Britain* *Druides* in the West first taught, saith † *Cesar*, *non interire animas*, but after death to go from one to another, that so they might encourage them to virtue. 'Twas for a politique end, and to this purpose the old Poets feigned those *Elysian fields*, their *Aeacus*, *Minos*, and *Rhadamantus*, their infernal judges, and those *Strygian lakes*, fiery *Phlegeton's*, *Pluto's Kingdom*, and variety of torments after death. Those that had done well, went to the *Elysian fields*, but evil doers to *Cocytus*, and to that burning lake of † *Hell* with fire and brimstone for ever to be tormented. 'Tis this

which † *Plato* labours for in his *Phaedon*, & 9. de rep. The *Turks* in their *Alcoran*, when they set down rewards, and several punishments for every particular vertue and vice, & when they perswade men, that they that die in battel, shall go 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 by that tract which *John Baptista Alfi* qui that *Mauritanian Priest*, now turn'd Christian, hath written in his confutation of the *Alcoran*. After a mans death two black Angels *Nunquir* and *Nequir* (so they call them) come to him to his grave and punish him for his precedent sins; if he lived well, they torture him the less; if ill, *per indefinenter cruciatus ad diem judicii*, 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, and makes them spend their daies in fasting and prayer, *ne mala hac contingant*, &c. A *Tartar Prince*, saith *Marcus Polus*, lib. 1. cap. 28. called *Senex de montibus*, the better to establish his government amongst his subjects, and to keep them in awe, found a convenient place in a pleasant valley, environed with hills, in<sup>b</sup> which he made a delicious Park full of odoriferous flowers and fruits, and a Palace of all worldly contents, that could possibly be devised, Music, Pictures, variety of meats, &c. and chose out a certain young man, whom with a<sup>i</sup> *soporiferous* potion he so benumbed, that he perceived nothing, and so fast asleep as he was, caused him to be conveyed into this fair Garden. Where after he had lived a while in all such pleasures a sensual man could desire, <sup>k</sup> He cast him into a sleep again, and brought him forth, that when he awaked he might tell others he had been in *Paradise*. The like he did for *Hell*, and by this means brought his people to subjection. Because Heaven and Hell are mentioned in the Scriptures, and to be believed necessary by Christians: so cunningly can the Devil and his ministers in imitation of true Religion, counterfeit and forge the like, to circumvent and delude his superstitious followers. Many such tricks and impostures are acted by Politicians, in *China* especially, but with what effect I will discourse in the Symptoms.

Next to Politicians, if I may distinguish them, are some of our Priests, (who make Religion Policy) if not far beyond them, for they domineer 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 gain; *Religionem enim omnium abusus* (as † *Postellus* holds) *questus scilicet sacrificum in causa est*: for sovereignty, credit, to maintain their state and reputation, out of *Ambition* and *Avarice*, which are their chief supporters: What have they not made the common people believe? *Impossibilities* in nature, incredible things; what devices, traditions,

† Et 3. de repub. omnis inflicta adolescentam eo referenda et de diaboli statibus ob communi bonum.

h citra aquam viduarum plantavit maximum & pulcherrimam, floribus odoriferis & suavis plenam, &c. i Potam quendam dedit quod infestum & gravi sopore opprimit suisque viridarium interitum ducit, &c. k Atque iterum memoratam potam bibendam exhibuit, sic extra Paradisum reduxit, ut eam trigeret, & solato, &c.

† Lib. 1. de vii. c. 6. cor. l. cap. 7.

392

1 Lib. 4.

m Lib. 4.

† Extr.  
228.n S. Ed.  
Sands.\* In consult.  
de princ.  
inter pro-  
vinc. Eu-  
rop.

a Lucian.

ceremonies, have they not invented in all ages to keep men in obedience to enrich themselves? *Quibus questui sunt capiti superstitione animi*, as <sup>1</sup> Livy saith. Those Egyptian Priests of old got all the sovereignty into their hands, and knowing, as <sup>m</sup> Curtius insinuates, *nulla res efficacius multitudinem regit, quam superstitio; melius vartibus quam ducibus parent, vana religione capti, etiam impotentes facmina*; the common people will sooner obey Priests than Captains, and nothing so forcible as superstition, or better than blind zeal to a rude multitude; have so terrified and gull'd them, that it is incredible to relate. All Nations almost have been besotted in this kind; amongst our Britains and old Gauls the Druides; *Magi* in Persia; Philosophers in Greece; Chaldeans amongst the Oriental; Brachmanni in India; Gymnosophists in Ethiopia; the Tarditanes in Spain, Augures in Rome, have insulted; Apollo's Priests in Greece, Phœbades and Pythonisse, by their Oracles and Phantasms; Amphiarens and his companions; now Mahometan and Pagan Priests, what can they not effect? How do they not insatuate the world? *Adeo ubique* (as <sup>†</sup> Scaliger writes of the Mahometan Priests) *tum gentium tum locorum, gens ista sacrorum ministræ, vulgi secat spes, ad ea quæ ipsi fingunt somnia*, so cunningly can they gull the commons in all places and countreys. 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 played his part. *Whose religion at this day is meer policy, a state wholly composed of superstition and wit, and needs nothing but wit and superstition to maintain 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 scribbling Parasites, fiery spirited Friars, zealous Anachorites, hypocritical Confessors, and those Pretorian souldiers, his Janizary Jesuits, that dissociable society, as <sup>\*</sup> Langinus terms it, postremus diaboli conatus, & sæculi excrementum, that now stand in the forefront of the battle, will have a monopoly of, and ingross all other learning, but domineer in Divinity,*

<sup>b</sup> *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 Penal Law, be it never so strict, could enforce men to do that which for conscience sake they will voluntarily undergo? As to fast from all flesh, abstain from marriage, rise to their prayers at midnight, whip themselves, with stupend fasting and penance, abandon the world, wilful poverty, perform canonical and blind obedience, to prostrate their goods, fortunes, bodies, lives, and offer up themselves at their superiours feet, at his command? What so powerful an engine as superstition? which they right well perceiving,

are of no religion at all themselves: *Primum enim* (as Calvin rightly suspects, the tenor and practice of their life proves) *arcana illius Theologie, quod apud eos regnat, caput est, nullum esse deum*, they hold there is no God, as Leo the tenth did, Hildebrand the Magician, Alexander the sixth, Julius the second meer Atheists, and which the common proverb amongst them approves, *† The worst Christians of Italy are the Romans, of the Romans 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 believe; and what is said of Christ to be fables and impostures, of Heaven and Hell, day of Judgement, Paradise, Immortality of the Soul, are all,

<sup>p</sup> *Rumores vacui, verbaque inania,*

<sup>p</sup> Seneca.

*Et par sollicito fabula somnio.*

Dreams, toyes, and old wives tales. Yet as so many whetstones to make other tools cut, but cut not themselves, though they be of no religion at all, they will make others most devout and superstitious, by promises and threats, compel, enforce from, and lead them by the nose like so many Bears in a line; When as their end is not to propagate the Church, advance Gods Kingdom; seek his glory or common good: but to enrich themselves, to enlarge their Territories, to domineer and compel them to stand in awe, to live in subjection to the See of Rome. For what otherwise care they? *Si mundus vult decipi, decipiat, 'tis fit it should be so.* And for which <sup>†</sup> Austin cites Varro to maintain 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 own ends they will not have the gullish commonalty take notice of. As well may witness their intolerable covetousness, strange forgeries, fopperies, fooleries, unrighteous subtleties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they have still forged, to enthral, circumvent and subjugate them, to maintain their own estates. One while by Bulls, Pardons, Indulgences, and their doctrine of good works, that they be meritorious, hope of heaven, by that means they have so fleeced the commonalty, and spurred on this tree superstitious horse, that he runs himself blind, and is an Ass to carry burdens. They have so amplified Peters patrimony, that from a poor Bishop, he is become Rex Regum, Dominus dominantium, a Demi-god, as his Canonists make him (*Felinus* and the rest) above God himself. And for his wealth and temporalities, is not inferiour to many Kings; his Cardinals Princes companions, and in every Kingdom almost Abbots, Priors, Monks, Friars, &c. and his Clergy have ingrossed a third part, half, in some places all into their hands. Three Princes Electors in Germany Bishops;

<sup>†</sup> S. Ed.  
Sands in  
his Rela-  
tion.

<sup>q</sup> *Fit co-  
lis, ac-  
tum Red-  
dere que  
sunt va-  
let, exors  
ipfa secan-  
di.*

<sup>†</sup> De civ.  
Dei lib. 4.  
cap. 21.  
<sup>r</sup> Seeking  
their own,

saith  
Paul, not  
Christi.  
<sup>f</sup> He hath  
the Dur-  
chy of

Spaldo in  
Italy, the  
Marquis-  
ate of

Ancona,  
beside  
Rome, and  
the terri-  
tories ad-  
jacent,

Bologna,  
Ferrara,  
&c. Avig-  
non in  
France,  
&c.

<sup>t</sup> *State  
fratru  
mi, &  
princeps  
hujus ma-  
di.*

<sup>u</sup> The La-  
zey suspect  
their  
greatness,  
witness  
those Sta-  
tutes of

Mortmain.

Bishops; besides *Magdeburge*, *Spire*, *Salts-burge*, *Breme*, *Bamberge*, &c. In France, as *Bodine lib. de repub.* gives us to understand, their revenues are twelve millions, and three hundred thousand levres; and of twelve parts of the revenues in France, the Church possesseth seven. The Jesuits, a new Sect begun in this age, have as *\* Middendorpins* and *† Pelargus* reckon up, three or four hundred Colleges in Europe, and more revenues than many Princes. In France, as *Arnoldus* proves, in thirty years they have got *his centum librarum millia annua*, 200000<sup>l</sup>. I say nothing of the rest of their Orders. We have had in England, as *Armachanus* demonstrates, above thirty thousand Friars at once, and as *† Speed* collects out of *Leland* and others, almost 600 religious houses, and near two hundred thousand pound in revenues of the old rent belonging to them, besides Images of Gold, Silver, plate, furniture, goods and ornaments, as *\* Weever* calculates, and esteems them at the dissolution of Abbies, worth a million of gold. How many Towns in every kingdom hath superstition enriched? What a deal of money by musty reliques, Images, Idolatry, have their Mals-Priests ingrossed, and what sums have they scraped by their other tricks! *Lauvetum* in Italy, *Walsingham* in England, in those days, *Ubi omnia auro nitent*, saith *Erasmus*, *S. Thomas Shrine*, &c. may witness. *† Delphos* so renowned of old in Greece for *Apollo's* oracle, *Delos commune conciliabulum & emporium solâ religione munitum*; *Dodona*, whose fame and wealth were sustained by religion, were not so rich, so famous. If they can get but a relique of some Saint, the Virgin *Marys* picture, idols or the like, that City is for ever made, it needs no other maintenance. Now if any of these their impostures, or juggling tricks be controverted, or called in question: If a magnanimous or zealous *Luther*, an heroicall *Luther*, as *\* Dithmarus* calls him, dare touch the Monks bellies, all is in a combustion, all is in an uprore: *Demetrius* and his associates are ready to pull him in pieces, to keep up their trades, *† Great is Diana of the Ephesians*: With a mighty shout of two hours long they will roar and nor be pacified.

Now for their authority, what by auricular confession, satisfaction, penance, *Peters* keys, thunderings, excommunications, &c. roaring bulls, this high Priest of Rome, shaking his *Gorgons* head, hath so terrified the soul of many a silly man, insulted over majesty itself, 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 poor *Negroes*, or *Turks* by their gally-slaves. *\* The Bishop of Rome* (saith *Stapleton*, a parasite of his, *da mag. Eccles. lib. 2. cap. 1.*) hath done that without arms, which those Roman Emperours could never achieve with forty legions of souldiers, deposed Kings, and crowned them again with his foot, made friends, and corrected at his pleasure, &c. *† Tis a*

wonder, saith *Machiavel*, Florentine hist. lib. 1. what slavery King Henry the second endured for the death of *Th. Becket*, what things he was enjoyned by the Pope, and how he submitted himself to do that which in our times a private man would not endure, and all through superstition. *\* Henry* the fourth, deposed of his Empire, stood bare-footed with his wife, at the gates of *Canossus*. *\* Frederick* the Emperour was trodden on by *Alexander* the third. Another held *Adrians* stirrup, King *John* kissed the knees of *Pandolphos* the Popes Legate, &c. What made so many thousand Christians travel from France, Britain, &c. into the Holy land, spend such huge summs of money, go a pilgrimage so familiarly to *Jerusalem*, to creep and crouch, but slavish superstition? What makes them so freely venture their lives, to leave their native countries, to go seek martyrdom in the *Indies*, but superstition? to be assassinated, to meet death, murder Kings, but a false perswasion of merit, of canonical or blind obedience which they instill into them, and animate them strange by illusions, hope of being Martyrs and Saints? Such pretty feats can the Devil work by Priests, and so well for their own advantage can they play their parts. And if it were not yet enough, by Priests and Politicians to delude mankind, and crucifie the souls of men, he hath more actors in his Tragedy, more irons in the fire, another Scene of Hereticks, factious, ambitious wits, insolent spirits, Schismatics, Impostors, false Prophets, blind guides, that out of pride, singularity, vain-glory, blind zeal, cause much more madness 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 Kingdom to another, commit Prince and subjects; brother against brother, father against son, to the ruine and destruction of a commonwealth, to the disturbance of peace, and to make a general 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 souls have Impostors still deluded, drawn away and quite alienated from Christ! *Lucians Alexander*, *Simon Magus*, whose Statue was to be seen and adored in Rome, saith *Justine Martyr*, *Simoni deo sancto*, &c. after his decease, *Apollonius Tyanaus*, *Cynops*, *Eub* mo, 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 *Endo de stellis*, of whom *Nu-brigensis* speaks, 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 air, &c. to the seducing of multitudes of poor souls. In *Franconia* 1476. a base illi-

*2 Sizonius*  
*3 Nijl. Ital.*  
*4 Curio lib.*  
*4 Fox*  
*Martyrol.*

*\* Lib. 2. de*  
*Academ.*  
*† Prefat.*  
*lib. de pa-*  
*radox. Je-*  
*suit. Rom.*  
*provincia*  
*habes Col.*  
*36. Neapol.*  
*23. Vesta*  
*13. Lucit.*  
*15. India*  
*orient. 27.*  
*Brasil. 10.*  
*&c.*  
*† In his*  
*Chronic.*  
*vlt. Hen. 8.*  
*\* 15. cap.*  
*of his fu-*  
*neral mo-*  
*numents.*

*† Pausanias*  
*in Lacon-*  
*ia lib. 3.*  
*Idem de*  
*Achaicis*  
*lib. 7. cap.*  
*summe*  
*opes, &*  
*valde i-*  
*clara fan-*  
*\* Eusebi.*  
*Eub. Collig.*  
*3. disp. 3.*  
*† All. 19.*  
*28.*  
*x Pontifex*  
*Romanus*  
*præfatus*  
*termini*  
*regi-*  
*bus terra*  
*jura dat,*  
*ad regna*  
*eredit, ad*  
*pacem co-*  
*git, & pre-*  
*cantes ca-*  
*stigit, &c.*  
*quod impe-*  
*ratores Ro-*  
*mani 40.*  
*legionibus*  
*armati non*  
*effecerant.*  
*y Mirum*  
*quanta*  
*passus sit*  
*H. 2. quo-*  
*modo se sub-*  
*misit, eas*  
*faciliter*  
*pollicitus,*  
*quorum ho-*  
*stie ne pri-*  
*vatus qui-*  
*dem par-*  
*tem face-*  
*rit.*

*b Hierocles*  
*contends*  
*Apollonius*  
*to have*  
*been as*  
*great a*  
*Prophet*  
*as Christ,*  
*whom*  
*Eusebius*  
*confutes.*

294.

terate fellow took upon him to be a Prophet, and preach, *John Beheim* by name, a neatherd at *Nicholshausen*, he seduced thirty thousand persons, and was taken by the Commonalty to be a most holy man, come from heaven. \* *Tradesmen* left their shops, women their distaves, servants ran from their masters, children from their parents, scholars left their tutors, all to hear him, some for novelty, some for zeal. He was burnt at last by the Bishop of *Wurtzburge*, and so he and his heresie vanished together. How many such Impostors, false Prophets, have lived in every Kings reign? what Chronicle will not afford such examples? that as so many *Ignis fatui*, have led men out of the way, terrified some, deluded others, that are apt to be carryed about with the blast of every wind, a rude inconstant multitude, a silly company of poor souls, that follow all, and are clutched together like so many pibbles in a tide. What prodigious follies, madness, vexations, persecutions, absurdities, impossibilities, these impostors, hereticks, &c. have thrust upon the world, what strange effects, shall be shewed in the Symptoms.

Now the means by which, or advantages the Devil and his infernal ministers take, to delude and disquiet the world with such idle ceremonies, false doctrines, superstitious fopperies, are from themselves, innate fear, ignorance, simplicity, *Hope* and *Fear*, those two battering Cannons and principal Engines, with their objects, reward and punishment, *Purgatory*, *Limbus Patrum*, &c. which now more than ever tyrannize; † for what Province is free from *Atheism*, *Superstition*, *Idolatry*, *Schism*, *Heresie*, *Impiety*, their followers and followers? thence they proceed, and from that same decayed Image of God, which is yet remaining in us.

o *Os homini sublime dedit, cælumque tueri iussit,*

our own conscience doth dictate so much unto us, we know there is a God, and nature doth inform us; *Nulla gens tam barbara* (saith *Tully*) *cui non insident hac persuasio Deum esse; sed nec Scythia, nec Græci, nec Persa, nec Hyperboreus dissentiet* (as *Maximus Tyrinus* the *Platonist*, ser. 1. farther adds) *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 kind, of their Tenents in *America*, *pro suo quisque libitu 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 handy-work, *Psal. 19*. Every creature will evince it;

*Presentemque refert qualibet herba deum. Nolentes sciunt, fatentur inviti,* as the said *Tyrinus* proceeds, will or nill, they must ac-

knowledge it. The Philosophers, *Socrates*, *Plato*, *Plotinus*, *Pythagoras*, *Trismegistus*, *Seneca*, *Epictetus*, those *Magi*, *Druides* &c. went as far as they could by the light of Nature; *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,* — *Virg. 6. Æn.*

as he that walks by Moonshine in a Wood, they groped in the dark; they had a gross knowledge, as he in *Euripides*, *O Deus quicquid es, sive cælum, sive terra, sive aliud quid*, and that of *Aristotle*, *Ens entium miserrere mei*. And so of the immortality of the soul, and future happiness. *Immortalitatem anima* (saith *Hierom*) *Pythagoras somniavit, Democritus non credidit, in consolationem damnationis suæ Socrates in carcere disputavit; Indus, Persa, Gothus, &c. Philosophantur*. So some said this, somethat, as they conceived themselves, which the Devil perceiving, led them farther out (as *Lemnius* observes) and made them worship him as their God, with stocks and stones, and torture themselves to their own destruction, as he thought fit himself, inspired his Priests and Ministers with lyes and fictions to prosecute the same, which they for their own ends were as willing to undergo, taking advantage of their simplicity, fear and ignorance. For the common people are as a flock of sheep, a rude illiterate rout, void many times of common sense, a meer beast, bel-lua multorum capitum, will go whithersoever they are led: as you lead a Ram over a gap by the horns, all the rest will follow, *Non quæ eundum, sed quæ itur*, they will do as they see others do, and as their Prince will have them, let him be of what Religion he will, they are for him.

Now for those Idolaters, *Maxentius* and *Licinius*, then for *Constantine* a Christian. \* *Qui Christum negant malè pereant, acclamatum est decies*, for two hours space; *qui Christum non colunt, Augusti inimici sunt*, *acclamatum est ter decies*: and by and by Idolaters again under that Apostate *Julianus*, all *Arrians* under *Constantius*, good Catholics again under *Jovinianus*. And little difference there is betwixt the discretion of rill, multo old folks and women, as *Cardan* discours-eth, when as they are tossed with fear and superstition, and with other mens folly and dishonesty. So that I may say their ignorance is a cause of their superstition, a Symptom, and madness it self.

*Supplicii causa est, suppliciumque sui.*

Their own fear, folly, stupidity, to be deplored Lethargy, is that which gives occasion to the other, and pulls these miseries on their

\* *Master Cosmog. l. 3. c. 36. Artifices ex officinis, arator è stiva, famine è colo, &c. quasi nuntius quodam rapti, nesci- is parentibus & do- minis rella audent, &c. Combustus demum ab Heribip- lenti Episcopo, ha- ritus evanui- ti.*

† *Nulla non provincia hereticibus, Atheismis, &c. plena. Nullus orbis angulus ab hisce bellis immunit.*  
o *Lib. 1. de nat. Deorum.*

e *Superstio ex ignorantia divinitatis emersit, ex vitiosa aemulatione & demonis illecebris, inconstant, timens, fluctans, &c. cui se addicat ne- dicat ne- sciens, quam implet, cui se committat, à damno se- cile decip- ta. Lemnius lib. 3. c. 8. f. Seneca. \* Vide Baronium 3. Annalium ad annum 324. vit. Constant. Christum non colunt, Augusti inimici sunt, g. De verum caritate l. 3. c. 38. Parum vero distat sapientia viro- rum à pa- rum & mulierum, cam meta & superstitio- nis & alioq. fal- titia & improbitate simplicitas agitantur.*

their own heads. For in all these Religions and Superstitions, amongst our idolaters, you shall still find that the parties first affected, are silly, rude, ignorant people, old folks, that are naturally prone to superstition, weak women, or some poor rude illiterate persons, that are apt to be wrought upon, and gulled in this kind, prone without either examination or due consideration (for they take up Religion on trust, as at Mercers they do their wares) to believe any thing. And the best means they have to broach first, or to maintain it when they have done, is to keep them still in ignorance: for *Ignorance is the mother of devotion*, as all the world knows, and these times can amply witness. This hath been the devils practice, and his infernal ministers in all ages; not as our Saviour by a few silly Fishermen, to confound the wisdom 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 poor<sup>b</sup> stupid, illiterate persons. So *Mahomet* did when he published his *Alcoran*, which is a piece of work (saith<sup>c</sup> *Bredembachius*) full of non-sense, barbarism, confusion, without rhyme, reason, or any good composition, first published to a company of rude rusticks, 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 believed *implicite*, upon pain of death no man must dare to contradict it, *God and the Emperour*, &c. What else do our Papists, but by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceal the Scripture, read it in Latine, and to some few alone, feeding the slavish people in the mean time with tales out of Legends, and such like fabulous narrations? Whom do they begin with but collapsed Ladies, some few tradesmen, superstitious old folks, illiterate persons, weak women, discontent, rude, silly companions, or sooner circumvent? So do all our schismatics and hereticks. *Marcus* and *Valentinian* hereticks in *Ireneus*, seduced first I know not how many women, and made them believe they were Prophets. <sup>d</sup> *Frier Cornelius* of *Dort* seduced a company of silly women. What are all our *Anabaptists*, *Brownists*, *Barrowists*, *Familists*, but a company of rude, illiterate, capricious, base fellows? What are most of our Papists, but stupid, ignorant and blind bayards? how should they otherwise be, when as they are brought up and kept still in darkness? <sup>e</sup> If their Pastors (saith *Lavater*) had done their duties, and instructed their flocks as they ought, in the Principles of Christian Religion, or had not forbidden them the reading of Scriptures, they had not been 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 blind ideots, and superstitious Asses? what shall we expect else at their hands? Neither is it sufficient to keep them blind, and in *Cymmerian* darkness, but withall, as a Schoolmaster doth by his boyes, to make them follow their books, sometimes by good hope, promises and encouragements, but most of all by fear, strict discipline, severity, threats and punishment, do they colloque and sooth up their silly Auditors, and so bring them into a fools paradise. *Rex eris aiunt, si recte facies*, do well, thou shalt be crowned; but for the most part by threats, terrours, and affrights, they tyrannize and terrifie their distressed souls: knowing that fear alone is the sole and only means to keep men in obedience, according to that *Hemistichium* of *Petronius*, *primus in orbe deos fecit timor*, the fear of some divine and supream powers, keeps men in obedience, makes the people do their duties: they play upon their consciences; <sup>f</sup> which was practised of old in *Aegypt* by their Priests; when there was an Eclipse, they made the people believe *God* was angry, great miseries were to come; they take all opportunities of natural causes, to delude the peoples senses, and with fearful tales out of purgatory, feigned apparitions, earth-quakes in *Japontia* or *China*, tragical examples of devils, possessions, obessions, false miracles, counterfeit visions, &c. they do so insult over, and restrain them, never Hoby so dared a Lark, that they will not offend the least tradition, tread, or scarce look awry: *Deus bone* (P *Lavater* exclaims) *quot hoc commentum de purgatorio miserè afflxit!* good God, how many men have been miserably afflicted by this fiction of purgatory!

To these advantages of *Hope* and *Fear*, ignorance and simplicity, he hath several engines, traps, devices, to batter and enthrall, omitting no opportunities, according to mens several inclinations, abilities, to circumvent and humour them, to maintain his superstition; sometimes to stupifie, besot them; sometimes again by oppositions, factions, to set all at odds and in an uproar; sometimes he infects one man, and makes him a principal agent; sometimes whole Cities, Countreys. If of meaner sort, by stupidity, canonical obedience, blind zeal, &c. If of better note, by pride, ambition, popularity, vain glory. If of the Clergie and more eminent, of better parts than the rest, more learned, eloquent, he puffs them up with a vain conceit of their own worth, *scientia inflati*, they begin to swell and scorn all the world in respect of themselves, and thereupon turn hereticks, schismatics, 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 holiness and good gifts, inspirations, become prophets, *Euthusiasts*, and what not? Or else if they be displeased, discontent, and have not (as the

suppose)

<sup>b</sup> In all superstition wise men follow fools. *Escaus* *Escaus*. <sup>c</sup> *Peregrin. Hieros. c. 5.* totum scriptum confusum sine ordine vel colore, absque sensu & ratione ad rusticissimos idem dicit, radiissimos, & prorsus agrestes, quos nullius erant discretionis, ut didicere possent. <sup>d</sup> *Lib. 1. cap. 9. Valent. heret. 9.* <sup>e</sup> *Irenaeus li. 8. hist. Belg.* <sup>f</sup> *Si Doctores suum sensum offusum, & pietatem fidei commissam recte insensuerunt de doctrina Christiana captivum, nec sacris scripturis interdixissent, de multis prodigiis reiserissent.*

<sup>g</sup> See more in *Kemelinus Examen Concilii Trident. de Purgatorio.* <sup>h</sup> *Part. 1. c. 16. part. 3. cap. 18. & 14.*

396

q. *Augustin.*e. *Curtius*  
lib. 8.f. *Lampri-*  
*dus vita*  
*ejus. Vir-*  
*gines vasa-*  
*les, & sa-*  
*crum ignem*  
*Rome ex-*  
*stinxit, &*  
*omnes ubiq;*  
*per orbem*  
*terre reli-*  
*giones,*  
*nam hoc*  
*studens ut*  
*solus deus*  
*coleretur.*† *Flagil-*  
*latorum*  
*silla. Mor-*  
*stus. lib. 3.*  
*colmag.*  
*cap. 19.*t. *Votum*  
*celibatus,*  
*monacha-*  
*mus.*

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, *calum terra miscuit*, they become so impatient in an instant, that a whole Kingdom cannot contain them, they will set all in a combustion, all at variance, to be revenged of their adversaries. <sup>1</sup> *Donatus* when he saw *Cecilianus* preferred before him in the bishoprick of *Carthage*, turned heretic, 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 jealousy take place, they will be gods themselves: <sup>2</sup> *Alexander* in *India* after his victories, became so insolent, he would be adored for a god: and those Roman Emperours came to that height of madness they must have Temples built to them, sacrifices to their deities, *Divus Augustus*, *D. Claudius*, *D. Adrianus*: <sup>3</sup> *Heliogabalus* put out that *Vestal* fire at *Rome*, expelled the *Virgins*, and banished all other Religions all over the world, and would be the sole God himself. Our *Turks*, *China Kings*, great *Chams*, and *Mogors* do little less, assuming divine and bum-bast titles to themselves; the meaner sort are too credulous, and led with blind zeal, blind obedience, to prosecute and maintain whatsoever their foolish leaders shall propose, what they in pride and singularity, revenge, vain glory, ambition, spleen for gain, shall rashly maintain and broach; their disciples make a matter of conscience, of hell and damnation, if they do it not, and will rather forsake wives, children, house and home, lands, goods, fortunes, life it self, than omit or abjure the least title of it, and to advance the common cause, undergo any miseries, turn traitours, assassins, pseudo-martyrs, with full assurance and hope of reward in that other world, that they shall certainly merit by it, win heaven, be canonized for Saints.

Now when they are truly possessed with blind zeal, and nuzzled with superstition, he hath many other baits to inveigle and infatuate them farther yet, to make them quite mortified and mad, and that under colour of perfection, to merit by penance, going wolward, whipping, alms, 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 Evangelical counsels are propounded, as our pseudocatholics call them, canonical obedience, wilful poverty, † vows of chastity, monkery, and a solitary life, which extend almost to all religions and superstitions,

to *Turks*, *China's*, *Gentiles*, *Abyssines*, *Greeks*, *Latines*, and all Countries. Amongst the rest, fasting, contemplation, solitariness, are as it were certain rams by which the devil doth batter and work upon the strongest constitutions. *Nonnulli* (saith *Peter Forestus*) *ob longas inedia, studia & meditationes celestes, de rebus sacris & religione semper agitant*, by fasting over much, and divine meditations, are overcome. Not that fasting is a thing of it self to be discommended, for it is an excellent means to keep the body in subjection, <sup>u</sup> a preparative to devotion, the physick of the soul, by which chaste thoughts are ingendred, true zeal, a divine spirit, whence wholesome counsels do proceed, concupiscence is restrained, vicious and predominant lusts and humours are expelled. The Fathers are very much in commendation of it, and as *Calvin* notes, *some-times immoderate*. The mother of *beulah*, key of heaven, a spiritual wing to create 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 † Apostles made use of it; but when by this means they will supererogate, and as † *Erasmus* well taxeth, *Cælum non sufficere putant suis meritis*, y *Mor. na-com.* Heaven is too small a reward for it; They make choice of times and meats, buy and sell their merits, attribute more to them than to the ten Commandments, 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 works of theirs than to Christs death and passion; the devil sets in a foot, strangely deludes them, and by that means makes them to overthrow the temperance of their bodies, and hazard their souls. Never any strange illusions of devils amongst Hermites, Anachorites, never any visions, phantasmes, apparitions, Enthusiasmes, Prophets, any revelations, but immoderate fasting, bad diet, sickness, melancholy, solitariness, or some such things were the precedent causes, the forerunners or concomitants of them. The best opportunity and sole occasion the Devil takes to delude them. *Marcilius Cognatus lib. 1. cont. cap. 7.* hath many stories to this purpose, of such as after long fasting have been seduced by devils: and † 'tis a miraculous thing to relate (as *Cardan* writes) what strange accidents proceed from fasting; dreams, superstition, contempt of torments, desire of death, prophecies, paradoxes, madness; fasting naturally prepares men to these things. Monks, Anachorites, and the like, after much emptiness become melancholy, veriginous, they think they hear strange noises, confer with Hobgoblins, Devils, rivel up their bodies, & dum hostem insequimur, saith *Gregory*, *civem quem diligimus trucidamus*, they become bare Skeletons, skin and bones: *Carnibus abstinentes proprias carnes devorant, ut nil preter cutem & ossa*

z. *Lib. 8.*  
*cap. 10. de*  
*rerum va-*  
*rietate: admirati-*  
*one digna*  
*sunt que*  
*per jejuni-*  
*um hoc mo-*  
*do contin-*  
*ent: sum-*  
*nia, super-*  
*stitio, con-*  
*temptus*  
*tormento-*  
*rum, mor-*  
*tis deside-*  
*rium, obli-*  
*nata opi-*  
*nia, insa-*  
*nia: jeju-*  
*nium natu-*  
*raliter pre-*  
*parat ad*  
*hec omnia,*  
*ossa*

a Egipt. l. 3. l. 2. a. tennatus fuit jejunio & vigiliis, in tantum ex- so corpore ut offibus vix have- bat, unde nocte infan- tam vagi- tas, bala- tus peco- rum, magi- tus boni, voces & ludibria demonum, &c.

b Lib. de oblietitia. Sibrietas & conti- nentia men- tem deo cor- jungunt

c Extasis nihil est aliud quam gressus futu- ra b atitu- dinis. Eras- mus ad Dorpium in qua toti abhorremur in Deum.

d Si reli- giosum ni- mus jejunia videris ob- servantem, audacter melancholi- cam pro- nunciabis

Tract. 5. c. 5

e Solitudo ipsa, mens agra labo- ribus anxi- is & jeju- niis, tum tempera- ra cibis mutata agrellibus, & humor melancholi- cus Here- mitus illu- sionum cau- sa sunt.

f Solitudo est causa apparitionum; nulli visionibus & hinc de- lirio magis obnoxii sunt quam qui colligis & eremo vi- vant mona- chi; tales plerumque melancholici ob vitam, solitudinem. g Movachi sibi putant prophetare ex Deo, & qui solitariam agunt vitam, quom fit insinctu demonum; & sic fallantur fatidice; a malo genio habent, que putant a Deo, & sic Enthusiaste. h Sibylla, Pythia & Propheta qui divi- nare solent, omnes phantasiaci sunt melancholici. i Exercit. c. 1.

ossa sit reliquum. Hilarion, as <sup>a</sup> Hierome re- ports in his life, and Athanasius of Antonius, was so bare with fasting, that the skin did scarce stick to the bones; for want of vapours he could not sleep, and for want of sleep became idle-headed, heard every night infants cry, Oxen low, Wolves howl, Lions roar (as he thought) clattering of chains, strange voices, and the like illusions of Devils. Such symptoms are common to those that fast long, are solitary, given to contemplation, over much solitariness and meditation. Not that these things (as I said of fasting) are to be discommended of themselves, but very behoveful in some cases and good: sobriety and contemplation joyn our souls to God, as that heathen <sup>b</sup> Porphyrie can tell us. <sup>c</sup> Extasis is a taste of future happiness, by which we are united to God, a divine melan- choly, a spiritual wing Bonaventure terms it, to lift us up to heaven: But as it is abused, a meer dotage, madness, a cause and symptome of Religious Melancholy. <sup>d</sup> If you shall at any time see (saith Guatinerius) a Religious person ever superstitious, too solitary or much given to fasting, that man will certainly be melan- choly, thou maist boldly say it, he will be so. P. Forestus hath almost the same words, and <sup>e</sup> Cardan subtil. lib. 18. & cap. 40. lib. 8. de rerum varietate, solitariness, fasting, and that melancholy humour, are the causes of all Hermits illusions. Lavater, de spect. cap. 19. part. 1. and part. 1. cap. 10. puts solitariness a main cause of such spectrums and apparitions; none, saith he, so melancholy as Monks and Hermits, the Devils bath melancholy, <sup>f</sup> none so subject to visions and dotage in this kind, as such as live solitary lives, they hear and all strange things in their dotage. <sup>g</sup> Polydore Virgil lib. 2. de prodigiis, holds that those Prophecies and Monks revelations, Nuns dreams, which they suppose come from God, do proceed wholly ab instinctu demonum, by the Devils means: and so those Enthusiasts, Anabaptists, pseudo-Prophets from the same cause. <sup>h</sup> Fracastorius lib. 2. de intellectu. will have all your Pythionisses, Sibyls, and pseudo-Prophets to be meer melancholy; so doth Wie- rus prove, lib. 1. cap. 8. & l. 3. cap. 7. and Arculanus in 9. Rhastis, that Melancholy is a sole cause, and the Devil together, with fasting and solitariness, of such Sibylline Prophecies, if there were ever such, which with <sup>i</sup> Casan- bon and others I justly except at; for it is not likely that the Spirit of God should ever reveal such manifest revelations and predictions of Christ, to those Pythionissa, Witches, Apollo's Priests, the Devils ministers, (they were no better) and conceal them from his own Pro- phets; for these Sibyls set down all particular circumstances of Christs Coming, and many other future accidents far more perspicuous and plain than ever any Prophet did. But howso- ever there be no Phabades or Sibyls, I am assured

there be other Enthusiasts, Prophets, dii Fati- dici Magi, (of which read Jo. Boissardus, who hath laboriously collected them into a great & vo- lume of late, with elegant pictures, and epito- mized their lives) &c. ever have been in all ages, and still proceeding from those causes, <sup>a</sup> qui visiones suas enarrant, somniant futura, prophetizant, & ejusmodi deliriis agitati, Spi- ritum Sanctum sibi communicari putant. That which is written of St. Francis five wounds, and other such monastical effects, of him and others, may justly be referred to this our Melancholy; and that which Matthew Paris relates of the <sup>k</sup> Monk of Evesham, who saw Heaven and Hell in a Vision; of <sup>l</sup> Sir Owen, that went down into St. Patrick's Purgatory in King Stephens daies, and saw as much: Walsingham of him that was thowed as much by St. Julian. Beda lib. 5. cap. 13, 14, 15, & 20. reports of King Sebba, lib. 4. cap. 11. eccles. hist. that saw strange = visions; and Stumpsius Helvet. Cor- nic. a Cobler of Basil, 1520. that beheld rare apparitions at Ausborough <sup>†</sup> in Germany. Alex- ander ab Alexandro, gen. dier. lib. 6. cap. 21. of an Enthusiastical prisoner, (all out as proba- ble as that of Eris Armenius, in Plato's tenth dialogue de Repub. that revived again ten daies after he was killed in a battel, and told strange wonders, like those tales Ulysses related to Alci- nous in Homer, or Lucians vera historia it self) was still after much solitariness, fasting, or long sickness, when their brains were addle, and their bellies as empty of meat as their heads of wit. Florilegus hath many such examples, fol. 191. one of St. Gultlake of Crowalde that fought with Devils, but still after long fasting, over- much solitariness, <sup>m</sup> the Devil perswaded him therefore to fast, as Moses and Elias did, the better to delude him. <sup>n</sup> In the same Author is recorded Carolus Magnus vision An. 185. or extasis, wherein he saw heaven and hell after much fasting and meditation. So did the Devil of old with Apollo's Priests. Amphiarauus and his fellows, those Egyptians, still enjoyn long fasting before he would give any Oracles, tri- dum a cibo & vino abstinere, <sup>p</sup> before they gave any answers, as Volateran lib. 13. cap. 4. records, and Strabo Geog. lib. 14. describes Charon's den, in the way betwixt Tralles and Nissum, whither the Priests led sick and phana- tick men: but nothing performed without long fasting, no good to be done. That scoffing <sup>q</sup> Lucian conducts his Menippus to hell by the directions of that Chaldean Mithrobarza- nes, but after long fasting, and such like idle preparation. Which the Jesuites right well perceiving of what force this fasting and soli- tary meditation is, to alter mens minds, when they would make a man mad, ravish him, im- prove him beyond himself, to undertake some great business of moment, to kill a King, or the like, <sup>r</sup> they bring him into a melancholy dark Chamber, where he shall see no light for many daies together, no company, little meat, ghastly pictures of Devils all about him, and leave him to lie as he will himself, on the

rardus Britanno-Romanus l. 1. 1. 1. describes all the manner of

M m bare

398

bare floor in this Chamber of meditation, as they call it, on his back, side, belly, till by his strange usage they make him quite mad and beside himself. And then after some ten daies, as they find him animated and resolved, they make use of him. The Devil hath many such factors, many such engines, which what effect they produce, you shall hear in these following Symptoms.

## SUBJECT. 3.

*Symptomes general, love to their own Sett, hate of all other Religions, obstinacy, peevishness, ready to undergo any danger or cross for it; Martyrs, blind zeal, blind obedience, fastings, vows, belief of incredibilities, impossibilities: Particular of Gentiles Mahometans, Jews, Christians; and in them, Hereticks old and new, Schismatics, School-men, Prophets, Enthusiasts, &c.*

**F**LEAT *Heraclitus*, an rideat *Democritus*? in attempting to speak of these Symptoms, shall I laugh with *Democritus*, or weep with *Heraclitus*? they are so ridiculous and absurd on the one side, so lamentable and tragical on the other; a mixt Scene offers it self, so full of errors, and a promiscuous variety of objects, that I know not in what strain to represent it. When I think of that *Turkish* paradise, those *Jewish* fables, and pontifical rites, those Pagan superstitions, their Sacrifices, and Ceremonies, as to make Images of all manner, and adore them when they have done, to see them kiss the pyx, creep to the Cross, &c. I cannot choose but laugh with *Democritus*: but when I see them whip and torture themselves, grind their souls for toys and trifles, desperate, and now ready to die, I cannot choose but weep with *Heraclitus*. When I see a Priest say Mass, with all those apish gestures, murmurings, &c. read the customs of the *Jews* Synagogue, or *Mohometans* Melchites, I must needs laugh at their folly, *risum teneatis amici*? but when I see them make matters of conscience of such toys and trifles, to adore the Devil, to endanger their souls, 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*, somewrite such great Volumes to no purpose, take so much pains to so small effect, their Satyres, invectives, apologies, dull and gross fictions; when I see grave learned men rail and scold like butter-women, methinks 'tis pretty sport, and fit for *Calphurnius* and *Democritus* to laugh at. But when I see so much blood spilt, so many Murders and Massacres, so many cruel battels fought, &c. 'tis a fitter subject for *Heraclitus* to lament. <sup>a</sup> As *Merlin* when he sat

by the lake side with *Vortiger*, and had seen the white and red Dragon fight, before he began to interpret or to speak, *in fletum prorupit*, fell a weeping, and then proceeded to declare to the King what it meant. I should first pity and bewail this misery of humane kind with some passionate Preface, wishing mine eyes a fountain of tears, as *Jeremy* did, and then to my task. For it is that great torture, that infernal plague of mortal men, *omnium pestium pestilentissima superstitio*, and able of it self alone to stand in opposition to all other plagues, miseries and calamities whatsoever; far more cruel, more pestiferous, more grievous, more general, more violent, of a greater extent. Other fears and sorrows, grievances of body and mind, are troublesome for the time; but this is for ever, eternal damnation, hell it self, a plague, a fire: an inundation hurts one Province alone, and the loss may be recovered; but this superstition involves all the world almost, and can never be remedied. Sickness and sorrows come and go, but a superstitious soul hath no rest; <sup>\*</sup> *superstitione imbutus animus nunquam quietus esse potest*, no peace, no quietness. True Religion and Superstition <sup>x Cicero 1. de finibus.</sup> are quite opposite, *longè diversa carnis scina* & *pietas*, as *Lactantius* describes, the one crears, the other dejects; *illorum pietas, mera impietas*; the one is an easie yoke, 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 wisdom, the other is folly, madness, indiscretion; the one unfeigned, 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 appear by their particular symptoms. What Religion is, and of what parts it doth consist, every Catechism will tell you what symptoms it hath, and what effects it produceth: but for their superstitions, no tongue can tell them, no pen express, they are so many, so diverse, so uncertain, so unconstant, and so different from themselves. *Tot mundi superstitiones, quot caelo stelle*, one faith, there be as many superstitions in the world, as there be stars in heaven, or devils themselves that are the first founders of them: with such ridiculous, absurd symptoms and signs, so many several rites, ceremonies, torments and vexations accompanying, as may well express and beseech the devil to be the Author and maintainer of them. I will only point at some of them, *ex ungue leonem*, guess at the rest, and those of the chief kinds of superstition, which beside us Christians now domineer and crucifie the world, Gentiles, Mahometans, Jews, &c.

Of these symptoms some be general, some particular to each private sect: general to all, are, an extraordinary love and affection they bear and shew to such as are of their own sect, and more than *Vatinius* hate to such as are opposite in Religion, as they call it, or disagree meat, ghastly pictures of Devils all about him, and leave him to lie as he will himself, on the bare

*Varius mappam componere visum vix poterat.*

*Pleno ridet Calphurnius ora. Hoc in Alano de Jesuitis.*

from them in their superstitious rites, blind zeal, (which is as much a symptome as a cause,) vain fears, blind obedience, needless works, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulness, blindness, obstinacy, &c. For the first, which is

y In Micab  
comment.

love and hate, as y Montanus saith, *nulla fir-  
mior amicitia quam qua contrahitur hinc;  
nulla discordia major, quam qua a religio-  
ne fit*; no greater concord, no greater discord  
than that which proceeds from Religion. It  
is incredible to relate, did not our daily expe-  
rience evince it, what factions, *quam teterri-*

† Gall. hist.  
lib. 1.

*mae factiones*, (as † Rich. Dinowhrites) have  
been of late for matters of Religion in France,  
and what hurly burlies all over Europe for these  
many years. *Nihil est quod tam impotenter*

*rapiat homines, quam suscepta de salute opi-  
nio; siquidem pro ea omnes gentes corpora &  
animas devovere solent, & arctissimo neces-  
situdinis vinculo se invicem colligare.* We

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 familiari-  
ty, united partakers not only of the same cros-  
s, but co-adjutors, comforters, helpers, at all

times, upon all occasions: as they did in the  
primitive Church, *Act*s the fifth, they sold  
their patrimonies, and laid them at the Apostles  
feet, and many such memorable examples of

mutual love we have had under the ten general  
persecutions, many since. Examples on the  
other side of discord none like, as our Saviour  
saith, he came therefore into the world to set  
Father against Son, &c. In imitation of whom

z Lastas-  
tim.

the Devil belike (*nam superstitio irrepsit ve-  
re religionis imitatrix*), superstition is still  
Religion's ape, as in all other things, so in  
(this) doth to combine and glew together his

superstitious followers in love and affection,  
that they will live and die together: and  
what an innate hatred hath he still inspired to

any other superstition opposite? How those  
old Romans were affected, those ten persecu-  
tions may be a witness, and that cruel execu-  
tioner in Eusebius, *aut lita aut morere*, sacrifice

or die. No greater hate, more continue, bitter  
faction, wars, persecution in all ages,  
than for matters of Religion, no such feral op-  
position, Father against Son, Mother against

Daughter, Husband against Wife, City against  
City, Kingdom against Kingdom: as of old at  
Tentira and Combos.

a Juv.  
Sat. 14.

\* *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 still to endure:  
Because one City t'others god's as vain  
Deride, and his alone as good maintain.

The Turks at this day count no better of us than  
of Dogs, so they commonly call us *Ganres*,  
infidels, miscreants, make that their main quar-  
rel and cause of Christian persecution. If he

will turn Turk, he shall be entertained as a bro-  
ther, and had in good esteem, a *Muselman* or  
a believer, which is a greater tie to them than  
any affinity or consanguinity. The Jews stick  
together like so many burrs, but as for the rest  
whom they call Gentiles, they do hate and ab-  
hor, they cannot endure their *Messias* should  
be a common Saviour to us all, and rather

as b Luther writes, *than they that now scoff  
at them, curse them, persecute and revile  
them, shall be co-heirs and brethren with  
them, or have any part of fellowship with their  
Messias, they would crucifie their Messias ten  
times over, and God himself, his Angels, and  
all his creatures, if it were possible, though they  
endure a thousand helts for it*: Such is their  
malice towards us. Now for Papis, what in

a common cause for the advancement of their  
Religion they will endure, our Traytors and  
Pseudocatholics will declare unto us; and how  
bitter on the other side to their adversaries, how  
violently bent, let those *Marian* times record,

as those miserable slaughters at *Merindol* and  
*Cabriers*, the Spanish inquisition, the Duke of  
*Alva's* tyranny in the Low-Countries, the  
French Massacres and Civil Wars.

† *Tantum religio potuit suadere malorum.*  
Not there only, but all over Europe, we read  
of bloody battels, racks and wheels, seditions,  
factions, oppositions.

— † *obvia signis*  
*Signa, paves aquilas, & pila minantia pilis,*  
Invectives and contentions. They had rather  
shake hands with a Jew, Turk, or as the Spani-  
ards do, suffer Moors to live amongst them,  
and Jews than Protestants; *My name*, (saith  
d Luther) *is more odious to them than any thief  
or murderer.* So it is with all hereticks and schi-  
smatics whatsoever: and none so passionate,  
violent in their tenents, opinions, obstinate,  
wilfull, refractory, peevish, factious, singular  
and stiff in defence of them; they do not only  
persecute and hate, but pity all other Religions,  
account them damned, blind, as if they alone  
were the true Church, they are the true heirs,  
have the Ecceuple of heaven by a peculiar do-  
nation, 'tis entailed on them and their posterities,  
their doctrine sound, *per funem aureum de caelo  
delapsa doctrina*, they alone are to be saved. The  
Jews at this day are so incomprehensibly proud &  
churlish, saith e Luther, *that soli salvari, soli do-  
mini terrarum salvari volunt.* And as f Buxtor-  
sius adds, *so ignorant and self-willed withal; that  
amongst their most understanding Rabbins you  
shall find nought but gross dotage, horrible hard-  
ness of heart, and stupend obstinacy, in all their  
actions, opinions, conversations: and yet so zeal-  
ous withal, that no man living can be more,  
and vindicate themselves for the elect people of  
G O D.* 'Tis so with all other superstitious sects,  
Mahometans, Gentiles in China, and Tarta-  
ry; our ignorant Papis, Anabaptists, Sepa-  
ratists, 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 misery, any  
trouble, suffer and do that which the Sun beams  
will

b Comment.  
in Mich.  
Feri nos  
possunt ut  
illorum  
Messias  
communis  
servator sit;  
nostram  
gaudium.  
&c. Messias  
vel decem  
decies cru-  
cifigari ef-  
fectissimè  
deum si id  
fieri possit,  
una cum  
angelis &  
creaturis  
omnibus,  
nec ablata  
revertitur ab  
hoc fatis  
toto mille  
in fonsa sub-  
stantia  
forent.

c Luc. 12.  
† Lucan.

d Ad Gal.  
lat. com-  
ment. No-  
men odiosu-  
m meum  
quam ullus  
homicida  
aut fur.

e It com-  
ment. Mi-  
cab. Adh  
incompre-  
hensibilis  
& aspera  
eorum sapi-  
entia, &c.  
f Synag.  
Judeorum  
c. 1. Inter  
eorum intelli-  
gentissi-  
mos Rabbi-  
nos nil pre-  
ter igno-  
rantiam &  
insipienti-  
am gran-  
den inve-  
nit, horren-  
dam indis-  
tinctionem,  
& obstina-  
tionem, &c.

g Great is  
Diana of  
the Epho-  
sians, &c.

400

h. Maluit  
cum illis  
infanire,  
quam cum  
aliis bene  
sentire.

\* Acofta.  
l. 5.

† O. Aegy-  
pti, religio-  
nis rae sola  
superstia fa-  
bula et  
incredibi-  
les pofteris  
tani.

† Meditat.  
19. de coe-  
na domini.

will not endure to see, *Religionis alti Furis*, all extremities, losses and dangers, take any pains, fast, pray, vow chastity, wilful poverty, forsake all and follow their Idols, die a thousand deaths, as some Jews did to *Pilates* souldiers, in like case, *extortos prabentes jugulos, & manifeste pra se ferentes*, (as *Josephus* hath it) *chariorem esse vitam sibi legis patriae observatio- nem*, rather than abjure, or deny the least particle of that Religion which their Fathers profess, and they themselves have been brought up in, be it never so absurd, ridiculous, they will embrace it, and without farther enquiry or examination of the truth, though it be prodigiously false, they will believe it: they will take much more pains to go to Hell, than we shall do to Heaven. Single out the most ignorant of them, convince his understanding, show him his errors, grossness, and absurdities of his Sect, *Non persuadebis etiam si persuaseris*, he will not be persuaded. As those Pagans told the Jesuits in *Japona*,<sup>h</sup> they would do as their fore-fathers have done; and with *Ratholde* the *Frisian* Prince, go to Hell for company, if most of their friends went thither: they will not be moved, no persuasion, no torture can stir them. So that Papists cannot brag of their vows, poverty, obedience, orders, merits, martyrdoms, fastings, alms, good works, pilgrimages: much and more than all this, I shall shew you, is, and hath been done by these superstitious Gentiles, Pagans, Idolaters and Jews: their blind zeal 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 *Japan*, the *Bannians* in *Gusart*, the *Chinese* idolaters, \* *Americans* of old, in *Mexico* especially, *Mahometan* Priests, he shall find the same government almost, the same orders and ceremonies, or so like, that they may seem all apparently to be derived from some Heathen spirit, and the *Roman* Hierarchy 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 believe, observe, and diligently perform as much as in them lies; nothing so monstrous to conceive, or intolerable to put in practice, so cruel to suffer, which they will not willingly undertake. So powerful a thing is superstition. † *O Aegypti* (as *Trismegistus* exclaims) *thy Religion is fables, and such as posterity will not believe*. I know that in true Religion it self, many mysteries are so apprehended alone by faith, as that of the Trinity, which *Turks* 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 informs us) *quedam credenda, quadam admiranda, &c.* some things are to be believed, embraced, followed with all

submission and obedience, some again admired. Though *Julian* the Apostate scoff at Christians in this point, *quod captivemus intellectum in obsequium fidei*, laying, [that the Christian Creed is like the *Pythagorean* *Ipse dixit*, we make our will and understanding too slavishly subject to our faith, without farther examination of the truth; yet as *St. Gregory* truly answers, our Creed is *altioris praestantiae*, and much more divine; and as *Thomas* will, *pie consideranti semper suppetunt rationes, ostendentes credibilitatem in mysteriis supernaturalibus*, we do absolutely believe it, and upon good reasons, for as *Gregory* well informeth us; *Fides non habet meritum, ubi humana ratio querit experimentum*; that faith hath no merit, is not worth the name of faith, that will not apprehend without a certain demonstration: we must and will believe Gods Word; and if we be mistaken or erre in our general belief, as \* *Richardus de sancto Vi-* \* *Lib. 1. de*  
*Etore* vows he will say to *Christ* himself at the *trin. cap. 2.*  
day of Judgement; Lord, if we be deceived, si decipi  
thou alone hast deceived us: thus we plead. *sumus, &c.*  
But for the rest I will not justify that pontifical consubstantiation, that which \* *Mahometans* \* *Vide*  
and Jews justly except at, as *Campanella* con- *Samfatis*  
fessech, *Atheismi triumphat. cap. 12. fol. 125.* *Alphocanis*  
*difficillimum dogma esse, nec aliud subiectum* *objectiones*  
*magis haeticorum blasphemis, & stultis irri-* *in mona-*  
*sonibus politicorum reperiri*. They hold it im- *cham Mile-*  
possible, *Deum in pane manducari*; and besides *siam.*  
they scoff at it, *vide gentem comedentem Deum*  
*suum, inquit quidam Maurus.* † *Hunc Deum* † *Legi Hoff-*  
*musca & vermes irridunt, quum ipsum pollunt man. Mus*  
& devourant, *subditus est igni, aqua & latro-* *extorta-*  
*nes furantur, pixidem auream humi proster-* *tus.*  
*nunt, & se tamen non descendit hic Deus.* *Qui*  
*fieri potest, ut sit integer in singulis hostia par-*  
*ticulis, idem corpus numero, tam multis locis,*  
*caelo, terrâ? &c.* But he that shall read the  
Turks Alcoran, the Jews Talmud, and Papists i As true  
Golden Legend, in the mean time will swear as *Homer*  
that such gross fictions, fables, vain traditions, *Iliads,*  
prodigious paradoxes and ceremonies, could never proceed from any other spirit, than that of *Ovids* *Meta-*  
the Devil himself, which is the Author of confu- *morpho-*  
sion and lies; and wonder withal how such *sis, Aloys*  
wise men as have been of the Jews, such learned *Tables.*  
understanding men as *Averroes*, *Avicenna*,  
or those Heathen Philosophers, could never be  
perswaded to believe, or to subscribe to the least  
part of them: *aut fraudem non detegere*: but  
that as † *Vanninus* answers, *ob publica potestatis* † *Dial. 42.*  
*formidinem allatrare philosophi non audebant, de oracula*  
they durst not speak for fear of the Law. But  
I will descend to particulars: read their several  
Symptomes and then guess.

Of such Symptomes as properly belong to superstition, or that irreligious Religion, I may say as of the rest, some are ridiculous, some again 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 *Egyptians* that pretended so great antiquity, 300 Kings before

before *Anasis*: 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 gross: they worshipp'd, as *Diodorus Siculus* records, Sun and Moon under the name of *Ifis* and *Osiris*, and after, such men as were beneficial to them, or any creature that did them good. In the City of *Bubastis* they adored a Cat, saith *Herodotus*, *Ibis* and Storks, an Oxe

† *O sanctas* (faith Pliny) † Leeks and Onions, *Ma-*  
*gnae qui-* *crobrum,*

\* Porrum & cape deos imponere nubibus ausi,  
Hos tu Nile deos colis,———

Scoffing † *Lucian* in his *vera Historia*, which as he confesseth himself was not persuasively written as a truth, but in Comical fashion to glance at the monstrous fictions, and gross absurdities of writers and Nations, to deride without doubt this prodigious *Egyptian* Idolatry, feigns this story of himself; that when he had seen the *Elysian* fields, and was now coming away, *Radamanthus* gave him a Mal-low-roor, and bade him pray to that when he was in any peril or extremity; which he did accordingly, for when he came to *Hydamordia* in the Island of treacherous women, he made his prayers to his roor, and was instantly delivered. The *Syrians*, *Chaldeans* had as many proper gods of their own invention; see the said *Lucian de dea Syria*. *Morny* cap. 22.

† Tigmi. de veritat. relig. Guliel. Stuckius † Sacrorum  
fol. 1494. Sacrificiorumque Gentil. descript. Peter Faber

*chus Pilgrimage, k Rosinus of the Romans and Lilins Giraldus of the Greeks. The Romans borrowed from all, besides their own gods,*

which were *majorum* and *minorum gentium*, as *Varro* holds, certain and uncertain; some celestial select and great ones, others *Indigites* and *Semi-dei*, *Lares*, *Lemures*, *Dioscuri*, *Soteres*, and *Parastata*, *dii tutelares* amongst the *Greeks*: gods of all sorts, for all functions; some for the Land, some for Sea; some for Heaven, some for Hell; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchards, &c. All actions and offices, *Pax*, *Quies*, *Salus*, *Libertas*, *Felicitas*, *Strenna*, *Stimula*, *Flora*, *Pan*, *Sylvanus*, *Priapus*, *Flora*, *Cloncina*, *Stercutium*, *Febris*, *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 cano- nize and adore for gods, and it was usually done

† *lib. de*  
*divina*  
*ne & ma-*  
*gici pro-*  
*ph. in*  
*Moys.*

*Tiresias, Apollo, Mopsus, Amphiarauus, &c. dei & Semi-dei.* For so they were *Semi-dii*, demi-gods, some *mediū inter Deos & homines*, as *Max.* † *Tyrim*; the *Platonist*, *ser.* 26. & 27. maintains and justifies in many words. When good man dies, his body is buried, but his soul ex homine dæmon evadit, becomes forthwith a *Demi-god*, nothing disparaged with malignity of air, or variety of forms, rejoyceth, exults and sees that perfect beauty with his eyes. Now being deified, in commiseration he helps his poor friends here on earth, his kindred and allies, informs, succours, &c. punisheth those that are bad, and do amiss, as a good *Genius* to protect and govern mortal 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 sick men, the *Dioscuri* Sea-faring men, &c. and sometimes upon occasion they shew themselves. The *Dioscuri*, *Hercules* and *Æsculapius*, he saw himself (or the Devil in his likeness) *non somnians sed vigilans ipse vidi*: So far *Tyrim*. And not good men only do they thus adore, but tyrants, monsters, devils, (as \* *Stuckins* inveighs) *Neros*, *Domitians*, *Heliogabules*, beastly women, and arrant whores amongst the rest. For all intents, places, creatures, they assign gods:

*Ex domibus, tellis, thermis, & equis soleatis  
Assignare solent genios*——

faith *Prudentius*. *Cinna* for cradles, *Diverra* for sweeping houses, *Nodina* knots, *Prema*, *Pramunda*, *Hymen*, *Hymeneus*, for weddings; *Comus* the god of good fellows, gods of silence, of comfort, *Hebe* goddess of youth, *Mena menstruarum*, &c. male and female gods, of all ages, sexes, and dimensions, with beards, without beards, married, unmarried, beget, not born at all, but as *Minerva* start out of *Jupiter's* head. *Hesiodus* reckons up at least 30000 gods, *Varro* 300 *Jupiters*. As *Jeremy* told them, their gods were to the multitude of Cities;

*Quicquid humus, pelagus, cœlum miserabile  
gignit*

*Id dixere deos, colles, freta, flumina, flammæ.*  
What ever heavens, sea and land begit,

Hills, seas and rivers, God was this and that.  
 And which was most absurd, they made gods up-  
 on such ridiculous occasions; *As children make*  
*babies* (so faith † *Morneus*) *their Poets make*  
*Gods, & quos adorant in templis, ludunt in*  
*Theatris, as Lactantius scoffs. Saturn* a man  
 gelded himself, did eat his own children, a cruel  
 tyrant driven out of his Kingdom by his son *Ju-*  
*piter*, as good a god as himself, a wicked lascivi-  
 vious paltry King of *Crete*, of whose rapes, lusts,  
 murders, villainies, a whole volume is too lit-  
 tle to relate. *Venus* a notorious strumpet, as  
 common as a Barbers chair, *Mars, Adonis,*  
*Anchises* whore, is a great the-goddess as well as  
 the rest, as much renowned by their Poets; with  
 many such: and these gods so fabulously and  
 foolishly made, *ceremoniis, Hymnis, & cantici-*  
*cis celebrant*; their errors, *lustus & gaudia,*  
*amores, iras, nuptias & liberorum procreationes,*  
 († as *Eusebius* well taxeth) weddings, mirth and  
 mournings

401

† Cosmo  
Parco Inter-  
pret. In-  
hil ab aeris  
ca igne  
at figuram  
varietate  
ditate im-  
peditus me-  
ram pul-  
chritudinem  
meruit,  
exultans  
& miseri-  
cordia motus,  
cognatos  
amicos  
qui adhuc  
morantur  
in terra  
tutior, et  
stantibus  
lucerrit,  
&c. Deus  
hoc iussit ut  
essent genti  
dii tutiores  
hominibus,  
bonos  
iuventes,  
malos puni-  
entes, &c.  
\* Sacrum  
gent. di-  
scripti. non  
beni meriti  
solam;  
sed & ty-  
rannos pro  
diis colant;  
qui genus  
humaneum  
horrendam  
in modum  
portentosa  
immanitate  
dixeraunt,  
&c.  
sed & me-  
ritricas,  
&c.

† Cap. 22.  
de vir. rel.  
Dios fuxi-  
rant coram  
Ponte, ac  
infantibus  
pappas.

† Provenc.  
lib. contra  
philos.

402

\* *Liber lib. 1. Deus vobis in populum propitius, Quirites.*

† *Idem. Per- dunt Imag. dorum.*  
† *Mulieris candida splendens amicitiae varietat letitias gressibus, vultu fl- ventis cons- nime, solum florum, &c. Apulii- us lib. 11. de Asia autis.*

† *Magna religione quiritur quae possit ad idola placare num- rare. Minut.*  
\* *Lib. de sacrificiis, Fano labi- ante, & muscarum in mare sanguinem exurgens circum aris effu- sum.*

mournings, loves, angers, and quarrelling they did celebrate in Hymns, 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; \* *Julius Proculus* gave out that *Romulus* was taken up by *Jupiter* into Heaven, and therefore to be ever after adored for a God amongst the Romans. *Syrophanes* of *Agypt* had one only Son, whom he dearly loved, he erected his Statue in his House, which his servants did adorn with Crowns and Garlands, to pacifie their masters wrath when he was angry, so by little and little he was adored for a god. This did *Semiramis* for her Husband *Belus*, and *Adrian* the Emperour by his minion *Antinous*. *Flora* was a rich harlot in *Rome*, and for that she made the Common-wealth her heir, her birth-day was solemnized long after; and to make it a more plausible holy-day, they made her Goddess of Flowers, and sacrificed to her amongst the rest. The Matrons of *Rome*, as *Dionysius Halicarnassensis* relates, because at their entreay *Coriolanus* desisted from his Wars, consecrated a Church *Fortuna mulie- bri*; and † *Venus Barbata* had a Temple ere- cted, for that somewhat was amiss about hair, and so the rest. The Citizens † of *Alabanda* a small Town in *Asia minor*, to curry favour with the Romans, (who then warred in Greece with *Persus* of *Macedon*, and were formi- dable to these parts) consecrated a Temple to the City of *Rome*, and made her a Goddess, with annual games and sacrifices: so a Town of houses was deified, with shameful flattery of the one side to give, and intolerable arro- gance on the other to accept, upon so vile and absurd an occasion. *Tully* writes to *Atticus*, that his daughter *Tulliola* might be made a God- dess, and adored as *Juno* and *Minerva*, and as well she deserved it. Their Holy-daies and adorations were all out as ridiculous; those *Lupercals* 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 blood like Flies that was spilled about the Altars. Their carved Idols, gilt images of wood, iron, ivory, silver, brasse, Stone, olim truncus crani, &c. were most absurd, as being their own workmanship; for as *Seneca* notes, *adorant lignos deos, & fabros interim qui faciunt, contemunt*, they adore work, contemn the workman; and as *Tertullian* follows it, *Si homines non essent diis propitii, non essent dii*, had it not been for men, they had never been gods, but blocks still, and stupid statues, in which mice, swallows, birds made their nests, spiders their webbs, and in their very mouths laid their excrements. Those Images I say were all out as gross, as the shapes in which they did repre- sent them: *Jupiter* with a Rams head, *Mercury* a Dogs, *Pan* like a Goat, *Hecate* with three heads, one with a beard, another without;

see more in *Carterius* and † *Verdurius* of their monstrous forms and 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 celo cecidisse credebant accole, saith *Pausanias*. They formed some like Storks, Apes, Bulls, and yet seriously believed; and that which was im- pious, and abominable, they made their gods notorious whore-masters, incestuous Sodomites, (as commonly they were all, as well as *Jupi- ter*, *Mars*, *Apollo*, *Mercury*, *Neptune*, &c.) Thieves, 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 less in Heaven, as † *Mornay* well saith, and yet they gave them out to be such; so weak and brutish, some to whine, lament, and roar, as *Isis* for her son and *Ce- nocephalus*, as also all her weeping Priests; *Mars* in *Homer* to be wounded, vexed; *Venus* run away crying, and the like; than which, what can be more ridiculous? Nonne ridicu- lum lugere quod colas, vel colere quod lugeas? (which † *Minutius* objects) Si dii, cur plan- gitis? si mortui, cur adoratis? that it is no mar- vel if † *Lucian*, that adamantine persecutor of superstition, and *Pliny* could so scoff at them and their horrible Idolatry as they did: If *Di- agoras* took *Hercules* Image, and put it under his pot to seeth his pottage, which was, as he said, his thirteenth labour. But see more of their sopperies in *Cyp. 4. tract. de Idol. varietat.* *Chrysest. advers. Gentil.* *Arnobius adv. Gentes.* *Austin. de civ. dei.* *Theodoret. de curat. Grac. affect.* *Clemens Alexandrinus*, *Minutius Fax- lux*, *Eusebius*, *Lactantius*, *Struckius*, &c. La- mentable, tragical, and fearful those Sym- ptomes are, that they should be so far forth af- frighted with their fictitious gods, as to spend the goods, lives, fortunes, pretious time, best daies in their honour, to \* Sacrifice unto them, to their inestimable loss, such Hecatombes, so many thousand Sheep, Oxen, with gilded horns, Goats, as † *Cræsus* King of *Lydia*, † *Marcus Julianus*, surnamed ob crebras ho- stias *Villicarius*, & *Tauricremus*, and the rest of the Roman Emperours usually did with such labour and cost: and not Emperours on- ly and great ones pro communi bono, were at this charge, but private men for their or- dinary occasions. *Pythagoras* offered an hun- dred Oxen for the invention of a Geome- trical Probleme, and it was an ordinary thing to Sacrifice in † *Lucians* time, a Hei- fer for their good health, four Oxen for wealth, an hundred for a Kingdom, nine Bulls for their safe return from *Troja* to *Pylus*, &c.

† *Imagines dorum lib. sic in- scripte.*

† *De ver. relig. 222. Indigni qui terram cal- cant, &c.*

† *Officia. no. m. Jupiter Tragedus, de sacrificiis, & pas- sim alias.*

\* 666 sever- al kinds of sacri- fices in Egypt Ma- jor rec- kones up, Tom. 2. coll. of which read more in cap. 1. of *Lauren- tius Pigno- rius* his *Aegypt. chara- cters*, a cause of which Sa- nabinus gives, sub- cil. lib. 3.

cap. 1. † *Hierod. Clig. Immolavit lecta pecora ter mille Delphis, una cum lectis phialis trilbus. n. Superstitiosus Julianus innume- ras sine parsimonia pecudes mactavit. Amianus 25. Bovis albi. M. Casari salutem, si tu viceris perimus; lib. 3. Romani observan- tissimi sunt ceremoniarum, beo praesertim. a Descripsi: bucalam pro bona valetudine, boves quatuor pro divitiis, centum tauris pro sospite à Troja redita, &c.*

Every

Every God almost had a peculiar sacrifice, the Sun Horses, Vulcan Fire, Diana a White-Hart, Venus a Turtle, Ceres an Hog, Proserpina a black Lamb, Neptune a Bull, (read more in \* Senekius at large) besides Sheep, Cocks, Corals, Frankincense, to their undoings, as if their gods were affected with blood or smoke. And surely (b saith he) if one should but repeat the sopperies of mortal men, in their Sacrifices, Feasts, worshipping their Gods, their Rites and Ceremonies, what they think of them, of their Diet, Houses, Orders, &c. what Prayers and vows they make; if one should but observe their absurdity and madness, he would burst out a laughing, and pity their folly. For what can be more absurd than their ordinary Prayers, Petitions, † Requests, Sacrifices, Oracles, Devotions? of which we have a taste in Maximus Tyrinus serm. 1. Plato's Alcibiades Secundus, Persius Sat. 2. Juvenal. Sat. 10. there likewise exploded, *Mactant epimas & pingues hostias deo quasi esurienti, profundunt vina tanquam sitiens, lumina accendant velut in tenebris agenti* (Lanctantius lib. 2. cap. 6.) as if their Gods were an hungry, a thirst, in the dark, they light candles, offer meat and drink And what so base as to reveal their counsels and give Oracles à viscerum sterquiliniis, out of the bowels and excremental parts of beasts? *sordidos Deos Varro* truly calls them therefore, and well he might. I say nothing of their magnificent and sumptuous temples, those majestic structures; To the roof of Apollo Didymens Temple, ad Branchidas, as † Strabo writes, a thousand Oaks did not suffice. Who can relate the glorious splendor, and stupend magnificence, the sumptuous building of Diana at Ephesus, Jupiter Ammons Temple in Africk, the Pantheon at Rome, the Capitol, the Sarapium at Alexandria, Apollo's 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 eclipses both Jews and Christians. There were in old Jerusalem as some write, 408 Synagogues; but new Cairo reckons up (if \* Radzinius may be believed) 6800 meskites. Fessa 400, whereof 50 are most magnificent, like Saint Pauls in London. Helena built 300 fair 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, fairly built; and more richly endowed some of them than Arras in Artois, Fulda in Germany, or Saint Edmunds-Bury in England with us: who can describe those curious and costly Statues, Idols, Images, so frequently mentioned in Pausanias? I conceal their donaries, pendants, other offerings, presents, to these their fictitious Gods daily consecrated. \* Alexander the son of Amyntas, King of Macedonia, sent two statues of pure gold to Apollo at Delphos

\* Cræsus King of Lydia dedicated an hundredth golden tiles in the same place, with a golden altar: No man came empty-handed to their Shrines. But these are base offerings in respect; they offered men themselves alive: The Leucadians, as Strabo writes, sacrificed every year a man, *averuncande deorum ira causa*, to pacify their Gods, *de montis precipitio deiecerunt*, &c. and they did voluntarily undergo it. The Decii did so sacrifice *Diis manibus*, Curtius did leap into the gulf. Were they not all strangely deluded to go so far to their Oracles, to be so gulled by them, both in war and peace, as Polybius relates, (which their Augurs, Priests, Vestal Virgins can witness) to be so superstitious, that they would rather lose goods and lives, than omit any ceremonies, or offend their Heathen gods? Nicias that generous and valiant Captain of the Greeks, overthrew the Athenian Navy, by reason of his too much superstition, because the Augurs told him it was ominous to set sail from the haven of Syracuse whilst the Moon was eclipsed, he tarried so long till his enemies besieged him, he and all his Army was overthrown. The \* Parthians of old were so foolish in this kind, they would rather lose a victory, nay lose their own lives, than fight in the night, 'twas against their religion. The Jews would make no resistance on the Sabbath, when Pompeius besieged Jerusalem; and some Jewish Christians in Africa, set upon by the Gothes, suffered themselves upon the same occasion to be utterly vanquished. The superstition of the Dibreuses, a bordering town in Epirus, besieged by the Turks, is miraculous almost to report. Because a dead dog was flung into the only fountain which the City had, they would die of thirst all rather than drink of that \* unclean water, and yield up the City upon any conditions. Though the Prætor and chief Citizens began to drink first, using all good persuasions, their superstition was such, no saying would serve, they must all forthwith die or yield up the City: *Vix ausum ipse credere* (saith \* Bartlettus) *tantam superstitionem, vel affirmare levissimam hanc causam tanta rei vel magis ridiculam, quam non dubitem risum potius quam admirationem posteris excitaturam*. The story was too ridiculous, he was ashamed to report it, because he thought no body would believe it. It is stupend to relate what strange effects this Idolatry and superstition hath brought forth of the latter years in the Indies and those bordering parts: P in what feral shapes the † Devil is adored, *ne quid mali intenter*, as they say; for in the mountains betwixt Scanderone and Aleppo at this day, there are dwelling a certain kind of people called *Coordes* coming of the race of the ancient Parthians, who worship the Devil, and alledge this reason in so doing; God is a good man and will do no harm, but the Devil is bad and must be pleased, lest he hurt them. It is wonderful to tell how the Devil 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 Saturn of old, the finest children, like

d Horat.

e Bote

phil. l.

c. 16.

\* Plinarch

ut. Crassi.

\* They

were of

the Greek

Church.

\* 1 ib. 2. de

gelis Scand

dici. na

p'te templi

imm ania

Idolorum

monstra

conspiciuntur,

mar-

moris, ligam-

nos, lates,

&amp;c. Ric-

cius.

† Deum

eum pla-

care non est

dum, quia

non nocet;

sed demon-

um sacrifi-

cium placat,

&amp;c. &amp;c.

like

like

like

like

like

like

like

like

like

like

like

like

like

\* De sacris

Gentil. &amp;

sacrific.

Tib. 1596.

b Enim vi-

ro si quis

revelaret

que fluit

mortales in

sacris sacri-

ficiis, diis

adorandis,

&amp;c. que

vota faci-

ant, quid

de in sta-

tuant, &amp;c.

haud scio

an visum,

&amp;c.

† Max Ty-

rius serm.

1.

Cræsus ve-

nim omni-

um gustis-

simus de le-

vete consa-

liti, aliis

de numero

arenarum,

dimensum

maris, &amp;c.

† Lib. 4.

\* Perigr.

Hierosol.

\* Solim.

like *Agamemnon's Iphigenia*, &c. At *9 Mexico*, when the *Spaniards* first overcame them, they daily sacrificed *viva hominum corda* & *ventium corporibus extracta*, the hearts of men yet living, 20000 in a year (*Acofta lib. 5. cap. 20.*) to their Idols made of flower and mens blood, and every year six thousand infants of both Sexes: And as prodigious to relate: how they bury their Wives with Husbands deceased, 'tis fearful to report, and harder to believe.

† *Nam certamen habent lethi quæ viva sequatur*

*Conjugium, pudor est non licuisse mori,* and burn them alive, best goods, servants, horses, when a grandee dies, 12000 at once amongst the *Tartars*, when a great *Cham* departs, or an Emperour in *America*: how they plague themselves, which abstain from all that hath life, like those old *Pythagoreans*, with immoderate fastings, as the *Barmians* about *Sur-at*, they of *China*, that for superstitions sake never eat flesh nor fish all their lives, never marry, but live in Desarts and by-places, and some pray to their Idols 24. hours together, without any intermission, biting off their tongues when they have done, for devotions sake. Some again are brought to that madness by their superstitious Priests, (that tell them such vain stories of immortality, and the joyes of Heaven in that other life) that many thousands voluntarily break their own necks, as *Cleombrotus Amborciatus* Auditors of old, precipitate themselves, that they may participate of that unspeakable happiness in the other world. One poisons, another stranglenth 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 several superstitions, vexations, follies, tortments? I may conclude with \* *Possevinus*, *Religio facit asperos mites, homines è feris; Superstitio ex hominibus ferus*, Religion makes wild beasts civil, superstition makes wise men beasts and fools; 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 we worship: what shall be the end of Idolaters, but to degenerate into stocks and stones? of such as worship these Heathen gods, for *dii gentium damonia*, \* but to become Devils themselves? 'Tis therefore *exitiosus error*, & *maximè periculosus*, a most perilous and dangerous error of all others, as *Plutarch* holds, *turbulenta passio hominem consternans*, a pestilent, a troublesome passion, that utterly undoeth men. Unhappy superstition, *Pliny* calls it, *morte non finitur*, death takes away life, but not superstition. Impious and ignorant are far more happy than they which are superstitious, no torture like to it, none so continue, so general, so destructive, so violent.

\* *Quin ipsius diaboli ut nequiti- am referant.*  
† *Lib. de superstitione.*  
‡ *Homini- bus vite si- nis mors, non autem superstitione, presertim hæc sunt terminus ultra vita fiam.*

In this superstitious row, *Jews* for antiquity may go next to *Gentiles*; what of old they have done, what Idolatries they have committed in their groves and high places, what their *Pharisees, Sadducees, Scribes, Esses*, and such sectaries have maintained, I will not so much as mention: for the present, I presume no Nation under Heaven can be more sottish, ignorant, blind, superstitious, wilfull, obstinate and peevish, tying 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 believe, will think they be scarce rational creatures; their foolish customs, when they rise in the morning, and how they prepare themselves to prayer, to meat, with what superstitious washings, how to their Sabbath, to their other feasts, weddings, burials, &c. Last of all, the expectation of their *Messias*, and those figments, miracles, vain pomp that shall attend him, as how he shall terrify the *Gentiles*, and overcome them by new diseases; how *Michael* the Arch-Angel shall sound his trumpet, how he shall gather all the scattered *Jews* into the Holy Land, and there make them a great banquet, *Wherein shall be all the birds, beasts, fishes, that ever God made, a cup of wine that grew in Paradise, and that hath been kept in Adam's Cellar ever since.* At the first course shall be served in that great Ox in *Job 4. 10.* that every day feeds on a thousand hills, *Psalm 50. 10.* that great *Leviathan*, and a great bird, that laid an egge so big, that by chance tumbling out of the nest, it knockt down 300 tall Cedars, and breaking as it fell, drowned 160 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 bottom in seven years: Of their *Messias* wives and children; *Adam* and *Eve*, &c. and that one stupend fiction amongst the rest: When a *Roman Prince* asked of *Rabbi Jehosua ben Hanania*, why the *Jews* God was compared to a Lion; he made answer, he compared himself to no ordinary Lion, but to one in the Wood *Ela*, which when he desired to see, the *Rabbin* pray'd to God he might, and forthwith the Lion set forward, but when he was four hundred miles from *Rome*, he so roared that all the great-bellied women in *Rome* made aborts, the City walls fell down, and when he came an hundred miles nearer, and roared the second time, their teeth fell out of their heads, the Emperour himself fell down dead, and so the Lion went back. With an infinite number of such lies and forgeries, which they verily believe, feed themselves with vain hope, and in the mean time will by no persuasions be diverted, but still crucifie their souls with a company of idle Ceremonies; live like slaves and vagabonds, will not be relieved or reconciled.

*Mahometans* are a compound of *Gentiles, Jews, and Christians*, and so absurd in their ceremonies, as if they had taken that which is most

a *Buxtorf- us Synagog. Jud. c. 4. Inter pre- candam ne- mo predica- los atten- gat, vel pu- licem, aut per guttur inferius ventam emittat, &c. Id. c. 5. & seq. 36. b Illic om- nia anima- lia, pisces, aves, quos Deus un- quam crea- vit malla- buntur, & vinum gero- ram, &c. c Cujus lap- su cedri al- tissimi 300 dijelli sunt, quan- que lapsa ocum fuerat con- serva- tam pagi 160. inde submersi, & alluvione inundati. d Every King of the world shall feed him one of his daughters to be his wife, because it is written, *Psalm 45. 10* Kings daughters shall attend on him, &c. e Quam quadringentis adhuc millibus ab imperatore Leo hic abesset, tam fortiter vagabatur, ut mulieres Romanæ abortirent omnes, marique, &c.*

f Stronius  
Cicogna  
omni mag.  
lib. 1. c. 1.  
putida mul-  
ta recenset  
ex Alcora-  
no, de culo,  
stellis. An-  
gelis. Lon-  
cerus c. 21,  
22. l. 1.

g Quin-  
quis in die  
orare Turce  
tenetur ad  
meridiem.  
Bredenbachius c. 5.  
h De quoli-  
bet anno  
mensum in-  
tegrum je-  
junant in-  
terdum, nec  
comederunt  
nec bibere-  
nt, &c.  
i Nullus un-  
quam multi-  
per totam  
atque can-  
nibus vis-  
cantur. Leo  
Afr.  
k Lonicerus  
to. 1. cap.  
17, 18.  
† Gotardus  
Arthas  
c. 33. hist.  
orient. In-  
dia: opi-  
nio est ex-  
piatorium  
esse Gan-  
gem; &  
nec mu-  
dam ab om-  
ni peccato  
nec saluum  
fieri posse,  
qui non hoc  
flumine se  
abluit:  
quam ob  
causam ex  
tota India,  
&c.  
l Quia nil  
volunt de-  
cipi vi-  
deri.

most foolish out of every one of them, full of idle fables in their superstitious law, their *Alcoran* is self a gallimaufry of lies, tales, ceremonies, traditions, precepts, stole from other sects, and confusedly heaped up to delude a company of rude and barbarous clowns. As how birds, beasts, stones, saluted *Mahomet* when he came from *Mecha*, the Moon came down from Heaven to visit him, <sup>f</sup> how God sent for him, spake to him, &c. with a company of stupend figments of the Angels, Sun, Moon, and Stars, &c. Of the day of judgement, and three sounds to prepare to it, which must last 50000 years, of Paradise, which wholly consists in *coeundi & comedendi voluptate*, and *petovinis hominibus scriptum, bestialit beatitudo*, is so ridiculous, that *Virgil*, *Dantes*, *Lucian*, nor any Poet can be more fabulous. Their rites and ceremonies are most vain and superstitious. Wine and Swines flesh are utterly forbidden by their Law, <sup>s</sup> 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, vows, religious orders, peregrinations, they go far beyond any Papists, <sup>h</sup> they fast a month together many times, and must not eat a bit till Sun be set. Their *Kalenders*, *Dervises*, and *Torlachers*, &c. are more <sup>abstemious</sup> some of them, then *Carthusians*, *Franciscans*, *Anachorites*, forsake all, live solitary, fare hard, go naked, &c. <sup>k</sup> Their pilgrimages are as far as to the River <sup>†</sup> *Ganges* (which the *Gentiles* of those Tracts likewise do) to wash themselves, for that River as they hold hath a sovereign virtue to purge them of all sins, and no man can be saved that hath not been washed in it. For which reason they come far and near from the *Indies*; *Maximus gentium omnium confusus est*, and infinite numbers yearly resort to it. Others go as far as *Mecha* to *Mahomet's* Tomb, which journey is both miraculous and meritorious. The ceremonies of flinging stones to stone the Devil, of eating a Camel at *Cairo* by the way; their fastings, their running till they swear, their long prayers, *Mahomet's* Temple, Tomb, and building of it, would ask a whole Volume to dilate: and for their pains taken in this holy pilgrimage, all their sins are forgiven, and they rewarded for so many Saints. And divers of them with hot bricks, when they return, will put out their eyes, <sup>l</sup> that they never after see any prophane thing, bite out their tongues, &c. They look for their Prophet *Mahomet*, as *Jews* do for their *Messias*. Read more of their customs, rites, ceremonies, in *Lonicerus Turcic. hist. tom. 1.* from the tenth to the twenty fourth chapter. *Bredenbachius cap. 4, 5, 6.* *Leo Afr lib. 1.* *Bubequius, Sabellius, Purchas lib. 3. cap. 3, & 4, 5.* *Theodorus Bibliander, &c.* Many foolish ceremonies you shall find in them; and which is most to be lamented, the people are generally so curious in observing of them, that if the least circumstance be omitted, they think they shall be damned, 'tis an irremissible offence, and can

hardly be forgiven. I kept in my house amongst my followers (saith *Bubequius* sometimes the *Turks* Orator in *Constantinople*) a *Turky* boy that by chance did eat 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 mind, would weep and <sup>m</sup> grieve many daies after, torment himself for his soul offence. Another *Turk* being to drink a cup of Wine in his Cellar, first made a huge noise and filthy faces, <sup>n</sup> to warn his soul, as he said, that it should not be guilty of that foul fact which he was to commit. With such toys 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.

In the last place are *Pseudo-Christians*, in describing of whose superstitious symptoms, as a mixture of the rest, I may say that which *St. Benedikt* once saw in a vision, one Devil in the market-place, but ten in a Monastery, because there was more work; in populous Cities, they would swear and forswear, lie, falsifie, deceive fast enough of themselves, one Devil could circumvent a thousand; but in their religious Houses a thousand Devils could scarce tempt one silly Monk. All the principal Devils I think busie themselves in subverting *Christians*, *Jews*, *Gentiles*, and *Mahometans* are *extracaulum*, out of the fold, and need no such attendance, they make no resistance, *eos enim pulsare negligit, quos quieto* <sup>\* Gregor. Nam.</sup> *jure possidere se sentit*, they are his own already; but *Christians* have that shield of faith, sword of the spirit to resist, and must have a great deal of battery before they can be overcome. That the Devil is most busie amongst us that are of the true Church, appears by those several oppositions, heresies, schismes, which in all ages he hath raised to subvert it, and in that of *Rome* especially, wherein *Antichrist* himself now sits and playes his prize. This mystery of iniquity began to worke even in the Apostles time, many *Antichrists* and Hereticks were abroad, many sprung up since, many now present, and will be to the worlds end, to dementate mens minds, to seduce and captivate their souls. Their symptoms I know not how better to express than in that twofold division, of such as lead, and are led. Such as lead are Hereticks, Schismatics, false Prophets, Impostors, and their ministers: they have some common symptoms, some peculiar. Common, as Madnesse, Folly, Pride, Insolency, Arrogancy, Singularity, Peevishness, Obstinacy, Impudence, scorn and contempt of all other Sects.

*Nullius additi 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

N n n

shall

406

shall be in *secundis*, not not *intertius*, they are only wise, only 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 turn it as a nose of wax to their own ends. So irrefragable, in the mean time, that what they have once said, they must and will maintain, in whole Tomes, Duplications, Triplifications, never yield to death, so self-conceited, say what you can. As *Bernard* (erroneously some say) speaks of *P. Aliardus*, *omnes patres sic, atque ego sic*. Though all the Fathers, Councils, the whole world contradict it, they care not, they are all

o Epist.  
290.

p Orat. 8.  
ut vertiginem  
corruptis  
videntur  
omnia mo-  
veri, omnia  
in falsa  
sunt, quam  
error in ip-  
sum cor-  
ruptum sit.

q Res novas  
afficiant  
& inutiles,  
falsa verum  
preferant. 2  
ly, they care not what they say, that which  
rashness and folly hath brought out, pride  
afterward, peevishness and contumacy shall  
maintain to the last gasp. Peculiar symp-  
tomes are prodigious paradoxes, new doctrines,  
vain phantasms, which are many and divers as  
they themselves. *Nicholaïtes* of old would  
have Wives in common: *Montanists* will  
not marry at all, nor *Tatians*, forbidding all

not marry at all, nor *Tatians*, forbidding all

Lyris.  
f Aust. de  
heresi, usus  
mulierum  
indifferens.

t Quod an-  
te peccavit  
Adam, na-  
dus erat.

u Alii na-  
dis pedibus  
semper am-  
bulant.

x Infans  
fervitate si-  
bi non par-  
cant, nam  
per mortes  
varias pra-  
cipitiorum  
equestrum &  
ignium, se-  
iplos ne-  
cant, & in  
illum furo-  
rem alias  
elegant,  
mortem mi-  
nantis ni  
faciat.

y Eleuch.  
heret. ab  
orbe condi-  
to.

z Nabrigi-  
us. l. c. 15.  
Nulla scabies,  
as he said, *superstitione scabio-  
sa* for: as he that is bitten with a mad dog bites  
others, and all in the end become mad; either

out of affection of novelty, simplicity, blind  
zeal, hope and fear, the giddy-headed multi-  
tude will embrace it, and without farther exa-  
mination approve it.

Sed vetera querimus, these are old, *hac pri-  
us fuerunt*. In our daies we have a new scene of  
superstitious impostors and hereticks, a new  
company of Actors, of *Antichrist*, that great  
*Antichrist* himself: A rope of Popes, that by  
their greatness and authority bear down all be-  
fore them: who from that time they proclaimed  
themselves universal Bishops, to establish their  
own Kingdom, sovereignty, greatness, and to  
enrich themselves, brought in such a company  
of humane traditions, Purgatory, *Limbus Pa-  
trum*, *Infantum*, and all their subterranean Geo-  
graphy, Mass, adoration of Saints, alms, fast-  
ings, bulls, indulgences, orders, Friars, Images,  
Shrines, musty Reliques, Excommunications,  
confessions, satisfactions, blind obediences, vows,  
pilgrimages, peregrinations, with many such cu-  
rious toys, intricate subtleties, gross errors, ob-  
scure questions, to vindicate the better and set a  
gloss upon them, that the light of the Gospel  
was quite eclipsed, darkness over all, the  
Scriptures concealed, legends brought in, reli-  
gion banished, hypocritical superstition exalted,  
and the Church it self <sup>b</sup> obscured and perfe-  
ctured: Christ and his members crucified more,  
saith *Benzo*, by a few Necromantical, Atheisti-  
cal Popes, than ever it was by *Julian* the Apo-  
state, *Porphyrius* the Platonist, *Celsus* the Phy-  
sician, *Libanius* the Sophister, by those heathen  
Emperors, *Hunnes*, *Goths*, and *Vandals*.  
What each of them did, by what means, at what  
times, *quibus auxiliis*, superstition climbed to  
this height, traditions encreased, and *Anti-  
christ* himself came to his estate, let *Magdebur-  
gensis*, *Kemnissius*, *Osiander*, *Bale*, *Mornay*,  
*Fox*, *Usher*, and many others relate. In the  
mean time he that shall but see their prophane  
rites and foolish customs, how superstitiously  
kept, how strictly observed, their multitude of  
Saints, Images, that rabble of Romish Deities,  
for trades, professions, diseases, persons, of-  
fices, countries, places; *St. George* for En-  
gland; *St. Denis* for France; *Patrick*, Ire-  
land; *Andrew*, Scotland; *Jago*, Spain, &c.  
*Gregory* for Students; *Luke* for Painters; *Cos-  
mus* and *Damian* for Philosophers; *Crispine*,  
Shoemakers; *Katherine*, Spinners, &c. *An-  
thony* for Pigs; *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, of-  
fices: he that shall observe these things, their  
Shrines, Images, Oblations, Pendants, Ado-  
rations, Pilgrimages they make to them, what  
creeping to Crosses, our Lady of *Laureta's*  
rich <sup>c</sup> Gowns, her donaries, the cost be-  
stowed on Images, and number of suiters; *St. Nicholas*  
Shrine of old at *Canterbury*; those Re-  
liques at *Rome*, *Jerusalem*, *Genna*, *Lions*,  
*Pratum*, *St. Denis*; and how many thou-  
sands come yearly to offer to them, with what  
cost,

c On-  
Image had  
one Gown  
worth 400  
crowns  
and more.

d Cum per  
paganos  
nomen ejus  
persequi non  
poterat,  
sub specie  
villigioni  
fraudulen-  
ter subre-  
tere dispo-  
nebat.

e That  
writ de  
prophissa  
against  
Christi-  
ans, & Pa-  
lissium de-  
am (at So-  
crates l. 3.  
c. 19.) scrip-  
torum angu-  
plenam, &c.  
vide Cyril-  
lam in Ju-  
lianum,  
Trigrem  
in Celsum,  
&c.

f On-  
Image had  
one Gown  
worth 400  
crowns  
and more.

† As at our  
Ladies  
Church at  
Burgano in  
Italy.

cost, trouble, anxiety, superstition, (for forty several Masses are daily said in some of their Churches, and they rise at all hours of the night to Mass, come bare-foot, &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 forty thousand years to come, their processions on set daies, their strict fastings, Monks, Anachorites, Friar Mendicants, Franciscans, Carthusians, &c. Their Vigils and fasts, their ceremonies at Christmases, Shrovetide, Candlemas, Palm-sunday, Blaise, St. Martin, St. Nicholas day; their adorations, exorcisms, &c. will think all those Grecian, Pagan, Mahometan superstitions, gods, idols, and ceremonies, the name, time and place, habit only altered, to have degenerated into Christians. Whilst they prefer traditions before Scriptures, those Evangelical Counsels, poverty, obedience, vows, alms, fasting, supererogations, before Gods Commandments; their own ordinances instead of his precepts, and keep them in ignorance, blindness, they have brought the common people into such a case by their cunning conveyances, strict discipline and servile education, that upon pain of damnation they dare not break 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 despair if a small ceremony be omitted; and will accuse their own father, mother, brother, sister, nearest and dearest friends of heresie, if they do not as they do, will be their chief executioners, and help first to bring a fagot to burn them. What mulct, what penance soever is enjoined, they dare not but do it, tumble with St. Francis in the mire amongst hogs, if they be appointed, go woolward, whip themselves, build Hospitals, Abbies, &c. go to the East or West Indies, kill a King, or run upon a sword point: they perform all, without any muttering or hesitation, believe all.

d Lucilius  
lib. 1. c. 22.  
de falsa  
relig.

d Ut pueri infantes credunt signa omnia  
ahena  
Vivere, & esse homines, & sic isti omnia ficta  
Vera putant, credunt signis cor inesse ahenis.

As children think their babies 'live to be,  
Do they these brazen Images they see.

And whilst the ruder sort are so carried headlong with blind zeal, are so gulled and tortured by their superstitions, their own too credulous simplicity and ignorance, their Epicurean Popes, and Hypocritical Cardinals laugh in their sleeves, and are merry in their Chambers with their Punks, they do indulge genio, and make much of themselves. The middle sort, some for private gain, hope of Ecclesiastical preferment, (quis expedit p'stato suum?) popularity, base flattery, must and will believe all their paradoxes and absurd tenets, without exception, and as obstinately main-

tain and put in practice all their traditions and idolatrous ceremonies (for their Religion is half a Trade) to the death; they will defend all, the Golden Legend it self, with all the lies and tales in it: as that of St. George, St. Christopher, St. Winifred, St. Denis, &c. It is a wonder to see how Nic. Harpsfield that pharisaical Impostor amongst the rest, Ecclesiast. hist. cap. 22. fac. prim. sex. puzzles himself to vindicate that ridiculous fable of St. Ursula, 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 saculum Ursula cum comitibus, cujus historia utinam tam mihi esset expedita & certa, quam in animo meo certum ac expeditum est, eam esse cum sodalibus beatam in coelis virginem. They must and will (I say) either out of blind zeal believe, vary their compass with the rest, as the latitude of Religion varies, apply themselves to the times and seasons, and for fear and flattery are content to subscribe and do all that in them lies to maintain and defend their present Government, and slavish religious School-men, Canonists, Jesuits, Friars, Priests, Orators, Sophisters, who either for that they had nothing else to do, 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, transubstantiations, traditions, Popes pardons, Purgatories, Masses, impossibilities, &c. with glorious shews, fair pretences, big words, and plausible wits have coined a thousand idle questions, nice distinctions, subtleties, Obs, and Sols, such tropological, allegorical expositions, to save all appearances, objections, such quirks and quiddities, Quodlibetares, as Bale faith of Ferribrigge and Strode, instances, ampliations, decrees, glosses, canons, that instead of sound Commentaries, good preachers, are come in a company of mad sophisters, primo secundo secundarii, sectaries, Canonists, Sorbonists, Minorites, with a rabble of idle controversies and questions, 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 he can produce respect without a foundation or term, make a Whore a Virgin? Fetch Trajan's soul from hell, and how? with a rable of questions about hell fire: whether it be a greater sin to kill a man, or to clout shooes upon a Sunday? Whether God can make another God like unto himself? Such, faith Kemnissius, are most of your Schoolmen, (meer Alchymists 200 Commentators on Peter Lombard; (Pisus catal. scriptorum Anglie. reckons up 180. English Commentators alone, on the matter of the sentences) Scotists, Thomists, Reals, Nominals, &c. and so perhaps that of \* St. Austin may be verified. Indoliti rapiunt caelum, docti interim descendunt ad infernum. Thus they continued in such error, blindness, decrees, sophisms, superstitions; idle ceremonies and traditions were

† An. 441.

e Hospi-  
an. Orian-  
der. An hac  
propositio  
Deus sit cu-  
cubita vel  
scarabaeus,  
sitque pos-  
sibile ac  
Deus &  
homo?  
An possit  
respectum  
producere  
sine funda-  
mento &  
termino. An  
terius sit  
hominem  
jugulare  
quam die  
dominico  
calceum  
conferre?  
\* De doct.  
Christian.

408

the sum of their new coyned holiness and religion, and by these knaveries and stratagems they were able to involve multitudes, to deceive the most sanctified souls, 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 speak 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 endeavours, and still do.

\* *Daniel.* \* And what their ignorance esteem'd so holy,  
Our wiser ages do account as folly.

But see the Devil, that will never suffer the Church to be quiet or at rest: no Garden so well tilled but some noxious weeds grow up in it, no wheat but it hath some tares; we have a mad giddy company of Precisians, Schismatics, and some Hereticks even in our own bosoms in another extreame,

*Dum vitant stulti vitia in contraria currunt;*

That out of too much zeal 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 daies, no Crosse in Baptism, kneeling at Communion, no Church musick, &c. no Bishops Courts, no Church Government, rail at all our Church discipline, will 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, all humane learning, ('tis *cloaca diaboli*) hoods, habits, cap and surples, such as are things indifferent in themselves, and wholly for ornament, decency, or distinction sake, they abhor, hate, and snuff at, as a stone horse when he meets a Bear: they make matters of conscience of them, and will rather forsake their livings than subscribe to them. They will admit of no Holy-daies, or honest recreations, as of Hawking, Hunting, &c. no Churches, no Bells 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 Councils, but such as their own phantastical spirits dictate, or *Reclatatio*, as *Socinians*, by which spirit misled, many times they broach as prodigious paradoxes as Papists themselves. Some of them turn Prophets, have secret revelations, will be of Privy Council with God himself, and know all his secrets, *Per capillos spirituum sanctum tenent, & omnia sciunt cum sint astuti 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 precipites & vertiginosus*, one calls them, as well he might) and those hidden mysteries to private

persons, times, places, as their own spirit informs them, private revelations shall suggest, and precisely set down when the world shall come to an end, what year, what month, what day. Some of them again have such strong faith, so presumptuous, they will go into infected houses, expel Devils, and fast forty daies, as Christ himself did; some call God and his attributes into question, as *Vorsinus* and *Socinus*; some Princes, civil Magistrates, and their authorities, as *Anabaptists*, will do 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 reveal what passages *Sleiden* relates in his Commentaries, of *Cretink*, *Knipperdoling*, and their associates, those mad men of *Munster* in *Germany*; what strange Enthusiasms, foolish Revelations they had, how absurdly they carried themselves, deluded others; and as prophane *Machiavel* in his political disputations holds of Christian Religion, in general it doth enervate, debilitate, take away mens spirits and courage from them, *simpliciores reddit homines*, breeds nothing so courageous Souldiers as that *Roman*: we may say of these peculiar Sects, their Religion takes away not spirits only, but wit and judgement, and deprives them of their understanding: for some of them are so far gone with their private Enthusiasms and Revelations, that they are quite mad, out of their wits. What greater madness can there be, than for a man to take upon him to be God, as some do? to be the Holy Ghost, *Elias*, and what not? In *Poland* 1518. in the Reign of King *Sigismund*, one said he was Christ, and got him twelve Apostles, came to judge the World, and strangely deluded the Commons. <sup>b</sup> One *David George* an illiterate Painter, not many years since, did as much in *Holland*, took upon him to be the *Messias*, and had many followers. *Benedictus Victorinus Faventinus* consul. 15. writes as much of one *Honorius*, that thought he was not only inspired as a Prophet, but that he was a God himself, and had a familiar conference with God and his Angels. *Lavat. de spect.* c. 2. part. 8. hath a story of one *John Satorius*, that thought he was the Prophet *Elias*, and 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 *Groning* that said he was God the Father; of an *Italian* and *Spanish* Prophet that held as much. We need not rove so far abroad, we have familiar examples at home; *Hacket* that said he was Christ, *Coppinger* and *Arthington* his disciples: <sup>k</sup> *Bur-* <sup>k</sup> *See Cam-*  
*chet* and *Hovatus* burned at *Norwich*. We are never likely seven years together without some new Prophets that have several inspirations, some to convert the Jews, some fast forty daies, go with *Daniel* to the Lions Den; some foretel strange things, some for one thing, some for another. Great Precisians of mean conditions and very illiterate, most part by a preposterous

<sup>f</sup> *Agrip.*  
47. 29.

<sup>g</sup> *Alv.*  
*Gazius. 12*  
*Discipuli*  
*assidu mi-*  
*rum in ma-*  
*dum popu-*  
*lum dece-*  
*pit.*  
<sup>h</sup> *Galeci-*  
*ard. de scrip.*  
*berg. com-*  
*plaris habu-*  
*it affectus*  
*ab istem*  
*honore*  
<sup>i</sup> *Her. Ni-*  
*cholus at*  
*Laiden*  
*1580. such*  
*a one.*

<sup>k</sup> *See Cam-*  
*den's An-*  
*nals fol.*  
*242. &*  
*245.*

posterior zeal, fasting, meditation, melancholy, are brought into those gross errors and inconveniences. Of those men I may conclude generally, that howsoever they may seem to be discreet, and men of understanding in other matters, discourse well, *lasam habent imaginationem*, they are like comets, round in all places but only where they blaze, *cetera sani*, they have impregnable wits many of them, and discreet otherwise, but in this their madness and folly breaks out beyond measure, *in infinitum erumpit stultitia*. They are certainly far gone with melancholy, if not quite mad, and have more need of Physick than many a man that keeps his bed, more need of Hel-labor than those that are in Bedlam.

## SUBSECT. 4.

## Prognosticks of Religious Melancholy.

YOU may guess at the Prognosticks, by the Symptoms. What can these signs foretel otherwise than folly, dotage, madness, gross ignorance, despair, obstinacy, a reprobate sense, <sup>1</sup> a bad end? What else can Superstition, Heresie produce, but Wars, Tumults, Uproars, torture of Souls, and Despair, a desolate Land, as *Jeremy* teacheth, *cap. 7. 34.* when they commit Idolatry, and walk after their own waies? how should it be otherwise with them? What can they expect but *Blasting, Famine, Dearth*, and all the plagues of *Egypt*, 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, eat and have not enough, drink and are not filled, cloath and be not warm, &c. *Haggai 1. 6.* we look for much and it comes to little, whence is it? *His house was waste, they came to their own houses*, *vers. 9.* therefore the *Heaven staid his dew, the earth his fruit*: Because we are superstitious, irreligious, we do not serve God as we ought, all these plagues and miseries come upon us; what can we look for else but mutual Wars, Slaughters, fearful ends in this life, and in the life to come eternal Damnation? What is it that hath caused so many feral battles to be fought, so much Christian blood shed, but superstition? That *Spanish Inquisition*, Racks, Wheels, Tortures, Torments, whence do they proceed? from superstition. Bodine the Frenchman in his <sup>m</sup> method. hist. accounts *Englishmen Barbarians*, for their civil Wars: but let him but read those *Phar-salian fields* fought of late in France for Religion, their *Massacres*, wherein by their own relations in twenty four years, I know not how many millions have been consumed, whole Families and Cities, and he shall find ours to have been but velitations to theirs. But it hath even been the custom

of Hereticks and Idolaters, when they are plagued for their sins, and Gods just judgments come upon them, not to acknowledge any fault in themselves, but still impute it unto others. In *Cyprian's* time it was much controverted betwixt him and *Demetrius* an Idolater, who should be the cause of those present calamities. *Demetrius* laid all the fault on Christians, (and so they did ever in the Primitive Church, as appears by the first book of *Armenius*) <sup>o</sup> that there were *Advers.* not such ordinary showres in Winter, the *extol. 1.* ripening heat in Summer, so seasonable *postquam in* Springs, fruitful Autumns, no Marble Mines *mundo* in the Mountains, less Gold and Silver than *Christiana* of old; that Husbandmen, Seamen, *gens capiti* Soldiers, all were scantied, Justice, Friendship, *orbem pri-* skill in Arts, all was decayed, and that *isist.* through Christians default, and all their *multis mis-* other miseries from them, *quod dii vestri* *effugimus* *à vobis non colantur*, because they did not worship their gods. But *Cyprian* retorts all *o* *Quod ne* upon him again, as appears by his Tract *hymn. n. c.* against him. 'Tis true the world is miserably tormented and shaken with Wars, Dearth, Famine, Fire, Inundations, Plagues, and many feral diseases rage amongst us, *sed* *tormenta* *non ut tu quereris ista accidunt quod dii* *solita sit* *vestri à vobis non colantur, sed quod à vo-* *evantia, quod* *bis non colatur Deus, à quibus nec queritur* *vernali* *nec timetur*, Not as thou complainest, that we do not worship your Gods, but because you are Idolaters, and do not serve the true God, neither seek him, nor fear him as you ought. Our Papists object as much to us, and account us Heretiques, we them; the *Turks* esteem of both as Infidels, and we them as a company of Pagans, Jews against all; When indeed there is a general fault in us all, and something in the very best, which may justly deserve Gods wrath, and pull these miseries upon our heads. I will say nothing here of those vain cares, torments, needles works, penance, pilgrimages, pseudo-martyrdom, &c. We heap upon ourselves unnecessary troubles, observations; we punish our bodies, as in *Turkie* (saith *P. Busbequius leg. Turcic. ep. 3.*) one did, *p* *Solutus* that was much affected with Musick, and *erat obli-* to hear Boyes sing, but very superstitious; *liare si fi-* an old Sibyl coming to his house, or an ho- *ibus, &* *voce musica* *ly woman* (as that place yields many) took *caution;* him down for it, and told him, that in that *sed hoc on-* other world he should suffer for it; thereupon *ne labiatum* *Sibylle co-* he sung his rich and costly instruments, *possem in-* which he had bedecked with Jewels, all at *terventu,* once into the fire. He was served in Silver *&c.* *inde* plate, and had goodly household stuff: a little *quicquid* *erat instru-* after, another religious man reprehended him *mentorum* *in like sort*, and from thence forth he was *Symphonia-* served in earthen vessels. Last of all, a *corum, aurum* *gemmisque* *egregio spe-* *cie displi-* *Christian* then living in Constantinople, might *florum* *commisit,* *& in ignem* *injecit, &c.* drink any wine at all. In like sort amongst Papists, fasting at first was generally proposed as a good thing; after, from such

meats

1 *Armenius* his bowels burst, *Montanus* hanged himself, &c. *Eudo de stellas*, his disciples, *ardere potius quam ad vitam corrigi maluerunt*, tanta vis inflexi semel erroris, they died blaspheming. *Nabrigensis c. 9. l. 1.* *Jer. 7. 23.* *Amos 5. 5.*

m 5. Cap.

n *Popliuerti* *in Lerins* *pref. hi. 7.* *Rich. Di-* *notb.*

410

meats at set times, and then last of all so rigorously proposed, to bind the consciences upon pain of damnation. *First Fryday*, saith *Erasmus*, then *Saturday*, & nunc periclitatur dies *Mercurii* and *Wednesday* now is in danger of a Fast. ¶ And for such like toys, some so miserably afflict themselves, to despair, and death it self, rather than offend, and think themselves good Christians in it, when as indeed they are superstitious Jews. So saith *Leonardus Fuchsius*, a great Physitian in his time, \* We are tortured in Germany with these Popish edicts, our bodies so taken down, our goods so diminished, that if God had not sent *Luther*, a worthy man, in time to redress these mischiefs, we should have eaten hay with our horses before this. ¶ As in Fasting, so in all other superstitious edicts, we crucifie one another without a cause, barring our selves of many good and lawful things, honest disports, pleasures and recreations; for wherefore did God create them but for our use? Feasts, mirth, musick, hawking, hunting, singing, dancing, &c. non tam necessitatibus nostris Deus inseruit, sed in delicias amamus, 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 be merry with mortals, to sing and dance with us. So that he that will not rejoyce and enjoy himself, 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 he should eat and drink, and that he should make his soul enjoy good in his labour, *Eccles.* 2. 24. And as \* one said of hawking and hunting, tot solatia in hac

agri orbis calamitate mortalibus tediis Deus objecit, I say of all honest recreations, God hath therefore indulged them to refresh, ease, solace and comfort us. But we are some of us too stern, too rigid, too precise, too grossly superstitious, and whilst we make a conscience of every toy, with touch not, taste not, &c. as those *Pythagoreans* of old, and some *Indians* now that will eat no flesh, or suffer any living creature to be killed, the *Bannians* about *Guzzerat*; we tyrannize over our brothers soul, 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. Anno 1270, at † *Magdeburg* in Germany, a Jew fell into a Privy upon a Saturday, and

\* Some explode all humane Authors, Arts, and Sciences, Poets, Histories, &c.

so precise, their zeal over-runs 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 be pitted, rather than confused. Others are so strict they will admit of no honest game and pleasure, no dancing, singing, other plaies, 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 ac tremebunda eruentis trepidi genibus si caudida iussit mo. *Juv.* 6. † *Ambr.* *Cosmog.* l. 2. c. 444. Incidit in cloacam, nec se non possit eximere, deploret opem sociorum, sed illi negant, &c.

without help could not possibly get out; he 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 mean time the wretch died before Munday. We have myriads of examples in this kind, amongst those rigid Sabbatharians, and therefore not without good cause, \* *Intolerabilem perturbationem Seneca* calls it, as well he might, an intolerable perturbation, that causeth such dire events, folly, madness, sickness, despair, death of body and soul, and hell it self.

u De dyaboli. 7. 2.

## SUBJECT. 5.

## Cure of Religious Melancholy.

TO purge the world of Idolatry and superstition, will require some monster-taming *Hercules*, a divine *Esculapius*, or CHRIST himself to come in his own person, to raiga a thousand years on earth before the end, as the Millenaries will have him. They are generally so refractory, self-conceited, obstinate, so firmly addicted to that Religion in which they have been bred and brought up, that no persuasion, no terror, no persecution can divert them. The consideration of which, hath induced many Common-wealths to suffer them to enjoy their consciences as they will themselves; a toleration of Jews is in most Provinces of Europe: In Asia they have their Synagogues: Spaniards permit Moors 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 men ought to be compelled for conscience sake, but let him be of what Religion he will, he may be saved, as *Cornelius* was formerly accepted, Jew, Turk, Anabaptists, &c. If he be an honest man, live soberly and civilly in his profession, (*Volkelius*, *Crellius*, and the rest of the *Socinians*, that now nestle themselves about *Crakowe* and *Rakowe* in Poland, have renewed this opinion) serve his own God, with that fear and reverence as he ought. Sua cuique civitati (*Lat.*) religio sit, nostra nobis, Tully thought fit every City should be free in this behalf, adore their own Custodes & Topicos Deos, tutelar and local gods, as *Symmachus* calls them. *Iso-crates* advised *Demonicus*, when he came to a strange City, to † worship by all means the Gods of the place, & unumquemque Topicum deum sic coli oportere, quomodo ipse praeceperit; which *Cecilius* in † *Minutius* labours, and would have every Nation, sacrorum ritus gentiles habere, & deos colere municipales, keep their own ceremonies, worship their peculiar gods, which *Pomponius Mela* reports of the *Africans*, Deos suos patrio more venerantur, they worship their own gods according to their own ordi-

† Nomen venerare praesertim quod civitas colit. † *Octavio dial.*

dination. For why should any one Nation, as he there pleads, challenge that universality of God, *Deum suum quem nec ostendunt, nec vident, discurrentem scilicet & ubique presentem, in omnium mores, alius, & occultas cogitationes inquirentem, &c.* as Christians do? Let every Province enjoy their liberty in this behalf, worship one God, or all as they will, and are informed. The Romans built Altars *Diis Asia, Europa, Libya, diis ignotis & peregrinis*: others otherwise, &c. *Plinius Secundus* as appears by his Epistle to *Trajan*, would not have the Christians so persecuted, and in some time of the reign of *Maximinus*, as we find it Registered in *Eusebius lib. 9. cap. 9.* there was a decree made to this purpose, *Nullus cogatur inritus ad hunc vel illum deorum cultum*, and by *Constantine* in the nineteenth year of his reign, as *† Baronius* informeth us, *Nemo alteri exhibeat molestiam, quod cuiusque animus vult, hoc quisque transigat*, new gods, new lawgivers, new Priests will have new ceremonies, customs and religions, to which every wise man as a good Formalist should accommodate himself.

† Aenel.  
tom. 3. ad  
anum  
324. 1.

\* Ovid.

† In Epist.  
Sym.

† Quia  
Deum in-

mensum  
quiddam

est, & in-

finitam, cu-

jus natura

perfecte cog-

noscit non

potest,

equum ergo

est, ut di-

versa rati-

one colatur

prout quisq;

aliquid de

Deo perci-

pit aut in-

telligit.

† Campa-

nella Cal-

cagninus,

& others.

a Aetnae

beatitudi-

nis consue-

tes fore, qui

sanctis inno-

centerque

hanc vitam

traduxer-

unt, quam-

cumque illi

religionem

equant sunt.

\* *Saturnus periit, perierunt & sua jura, Sub Jove nunc mundus, iussa sequare Jovis.* The said *Constantine* the Emperour, as *Eusebius* writes, flung down and demolished all the Heathen gods, silver and gold Statues, Altars, Images and Temples, and turned them all to Christian Churches, *infestus gentiliū monumentis ludibrio exposuit*; the Turk now converts them again to *Mahometan Mes-kites*. The like Edict came forth in the reign of *Arcadius* and *Honorius*. † *Symachus* the Orator in his daies, to procure a general toleration used this argument, † *Because God is immense and infinite, and his nature cannot perfectly be known, it is convenient he should be as diversly worshipped as every man shall perceive or understand. It was impossible he thought for one Religion to be universal: you see that one small Province can hardly be ruled by one Law civil or spiritual; and how shall so many distinct and vast Empires of the world be united into one? It never was, never will be. 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 consequent, (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* calls them; and according to the quarter they hold, their own institutions, revelations, orders, Oracles, which they dictate to from time to time, or teach their Priests or Ministers. This tenent was stiffly maintained in *Turky* not long since, as you may read in the third Epistle of *Bubbe-quius*, † that all those should participate of eternal happiness, that lived an holy and innocent life, what Religion soever they professed: *Russian Bassa* was a great Patron of it;*

though *Mahomet* himself was sent *virute gladii*, to enforce all, as he writes in his *Alcoran*, to follow him. Some again will approve of this for *Jews, Gentiles, Infidels*; that are out of the fold, they can be content to give them all respect and favour, but by no means to such as are within the precincts of our own Church, and called Christians, to no Heretiques, Schismaticques, or the like; let the Spanish Inquisition, that fourth Fury, speak of some of them, the civil wars and Massacres in *France*, our *Marian* times. † *Magallianus* the Jesuite will not admit of conference with an heretique, but severity and rigour to be used, *non illis verba reddere, sed furcas figere oportet*; and *Theodosius* is commended in *Nicephorus lib. 12. cap. 15.* † That he put all Hereticks to silence. *Bernard. Epist. 190.* will have club-law, fire and sword for Hereticks, † *compell them* stop their mouthes not with disputations, or refuse them with reasons, but with fists; and this is their ordinary practice. Another company are as mild on the other side, to avoid all heart-burning, and contentious wars and uproars, they would have a general toleration in every Kingdom, no mulct at all, no man for Religion or conscience be put to death, which † *Thuanus* the French Historian much favours: our late *Socinians* defend; *Vaticanus* against *Calvin* in a large Treatise in behalf of *Servetus*, vindicates; *Castalio, &c.* *Martin Badius* and his companions, maintained this opinion not long since in *France*, whose error 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 spirit of meekness, by all fair means, gentle admonitions: but if that will not take place, *Post unam & alteram admonitionem haeticum devota*, he must be excommunicate, as *Paul* did by *Hymeneus*, delivered over to Satan. *Immedicabile vulnus ense recidendum est.* As *Hippocrates* said in Physick, I may well say in Divinity, *Qua ferro non curantur, ignis curat.* For the vulgar, restrain them by laws, mulcts, burn their books, forbid their conventicles: for when the cause is taken away, the effect will soon cease. Now for Prophets, Dreamers, and such rude silly fellows, that through fasting, too much meditation, preciseness, or by Melancholy are distempered: the best means to reduce them *ad sanam mentem*, is to alter their course of life, and with conference, threats, promises, perswasions, to intermix Physick. *Hercules de Saxonia* had such a Prophet committed to his charge in *Venice*, that thought he was *Elias*, and would fast as he did: he dressed a fellow in Angels attire, that said he came from Heaven to bring him divine food, and by that means staid his fast, administered his Physick: so by the mediation of this forged Angel he was cured. † *Rhasis* an Arabian, cont. lib. 1. cap. 9. speaks of a fellow that in like case complained to him, and desired his help: I asked him (saith he) what the matter was, alio-

b Comments  
in c. Tim. 6.  
ver. 20. &  
21. severi-  
tate cum  
haeticis

hereticis  
agendam,  
& non alie-  
ter.

c Quod se-  
lestiam ha-  
reticis in-  
dixit.

d Igne &  
fuste potius  
agendam  
cum haeti-  
cis quam

eam dispu-  
tationibus;  
et alia lo-  
quent, &c.

† Praefata  
lib.

† Quiddam  
consequit  
est mihi de  
hoc morbo,  
& depri-  
catus est ut  
ego illam  
curarem;

ego quae-  
si ab eo quid  
sentiret;

respondit;  
semper in-  
gior &  
cogito de

Deo & an-  
gelis, &c.

& ita de-  
mersus sum  
hac imagi-  
nationi, ut

nec edam,  
nec dormi-  
am, nec ne-

gotiis, &c.

Ego curavi  
medicinas  
& persua-  
sione; & sic

plures

alios

he

412

he replied, I am continually meditating of Heaven and Hell, and methinks I see and talk with fiery spirits, smell brimstone, &c. and am so carried away with these conceits, that I can neither eat, nor sleep, nor go about my business: I cured him (saith Rhassus) partly by perswasion, partly by Physick, and so have I done by many others. We have frequently such Prophets and Dreamers amongst us, whom we persecute with Fire and Fagor: I think the most compendious cure for some of them at least, had been in Bedlam. 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 extrem, or defect of this love of God, knowledge, faith, fear, hope, &c. are such as erre both in doctrine and manners, Sadduces, Herodians, Libertines, Politicians; all manner of Atheists, Epicures, Infidels, that are secure, in a reprobate sense, fear not God at all, and such are two distrustful and timorous, as desperate persons be: That grand sin of Atheism or impiety, <sup>f</sup> Melanthon calls it monstruosam melancholiam, monstrous melancholy; or venenatam melancholiam, poisoned melancholy. A company of Cyclopes or Giants, that war with the gods, as the Poets feigned, Antipodes to Christians, that scoff at all Religion, at God himself, deny him and all his Attributes, his Wisdom, Power, Providence, his Mercy and Judgement.

f De anim. c. de humoribus.

g Juvenal.

Esse aliquos manes, & subterranea regna,  
Et contum, & Stygio rivas in gurgite nigrae,  
Atque unum transire vadum tot millia cymba,  
Nec pueri credunt, nisi qui nondum are lavantur.

\* Lib. 4. Gal. hist. quamplurimi reperti sunt qui tot pericula subeant, irridebant, & que de fide, religioni, &c. dicebant, ludibrio habebant, nihil inani admittentes de futura vita. † 500000. Atque ista at this day in Paris, Hieronymus thinks.

That there is either Heaven or Hell, Resurrection of the Dead, pain, happiness, or world to come, credat Judeus Apella: for their parts they esteem them as so many Poets tales, Bugbears, Lucians Alexander; Moses, Mahomet and Christ are all as one in their Creed. When those bloody wars in France for matters of Religion, (saith \* Richard Dinoth) were so violently pursued betwixt Hugonotes and Papists, there was a company of good fellows laughed them all to scorn, for being such superstitious fools, to lose their lives and fortunes, accounting Faith, Religion, immortality of the soul, meer sopperies and illusions. Such loose † Atheistical spirits are too predominant in all Kingdoms. Let them contend, pray, tremble, trouble themselves that will, for their parts, they fear neither God nor Devil; but with that Cyclops in Euripides.

Haud ulla numina expavescunt caelum,  
Sed victimas uni deorum maximo,  
Ventre offerunt, deos ignorant ceteros.

They fear no God but one,

They sacrifice to none,

But belly, and him adore,

For Gods they know no more.

Their God is their belly, as Paul saith, Sancta mater saturitas;

— quibus in solo vivendi causa palato est.

The Idol which they worship and adore, is their Mistress, with him in Plautus, mallem hac mulier me amaret quam dii, they had rather have her favour than the gods. Satan is their guide, the flesh is their instructor, Hypocritise their Counsellor, Vanity their fellow-souldier, their will their law, Ambition their Captain, Custom their rule: temerity, boldness, impudence their Art, toys their trading, damnation their end. All their endeavours are to satisfy their lust and appetite, how to please their Genius, and to be merry for the present,

Ede, lude, bibe, post mortem nulla voluptas.  
The same condition is of men and of beasts; as the one dieth, so dieth the other, Eccles. 3. 9. the world goes round.

— † trudiatur dies die,

Novaeque pergunt interire Luna:

\* they did eat and drink 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 known that hath returned from the grave: for we are born at all adventure, and we shall be hereafter as though we had never been; for the breath is as smoke in our nostrils, &c. and the spirit vanisheth as the soft air. Come let us enjoy the pleasures that are present, let us cheerfully use the creatures as in youth, let us fill our selves with costly wine and ointments, let not the flower of our life pass by us, let us crown our selves with rose buds before they are withered, &c. Vivamus mea Lesbia & amemus, Catullus.

† Come let us take our fill of love, and pleasure in dalliance, for this is our portion, this is our lot. Tempora labuntur, tacitisque senescimus annis, For the rest of Heaven and Hell, let children and superstitious fools believe 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 Paternus said of some Caiiffs in his time in Rome, Quod nequiter ausi fortiter executi: it shall not be so wickedly attempted, but as desperately performed, what ere they take in hand. Were it not for Gods restraining grace, fear and shame, temporal punishment, and their own infamy, they would Læon-like exenterate, as so many Canibals eat up, or Cadmus souldiers, consume one another. These are most impious, and commonly professed Atheists, that never use the name of God but to swear by it: that express nought else but Epicurism in their carriage, or hypocritise; with Pentheus they neglect and contemn these Rites and religious Ceremonies

† Hor. l. 2. od. 18.

\* Luke 17.

† Prov. 7. 8.

† Catullus.

† Luc. 2. 2.

† Hor. l. 1. 2.

† Catullus.

† Luc. 17.

† Prov. 7. 8.

† Catullus.

† Luc. 2. 2.

† Hor. l. 1. 2.

† Catullus.

† Luc. 17.

† Prov. 7. 8.

† Catullus.

† Luc. 2. 2.

† Hor. l. 1. 2.

† Catullus.

† Luc. 17.

† Prov. 7. 8.

† Catullus.

† Luc. 2. 2.

† Hor. l. 1. 2.

† Catullus.

† Luc. 17.

† Prov. 7. 8.

† Catullus.

† Luc. 2. 2.

† Hor. l. 1. 2.

† Catullus.

† Luc. 17.

† Prov. 7. 8.

† Catullus.

† Luc. 2. 2.

† Hor. l. 1. 2.

† Catullus.

† Luc. 17.

† Prov. 7. 8.

† Catullus.

† Luc. 2. 2.

† Hor. l. 1. 2.

† Catullus.

† Luc. 17.

† Prov. 7. 8.

† Catullus.

† Luc. 2. 2.

† Hor. l. 1. 2.

† Catullus.

† Luc. 17.

† Prov. 7. 8.

† Catullus.

† Luc. 2. 2.

† Hor. l. 1. 2.

of the Gods, they will be Gods themselves, or at least socii deorum;

*Divisum imperium cum Jove Caesar habet.*

*Aproxis* an Egyptian tyrant, grew, faith *Herodotus*, to that height of pride, insolency and impiety, to that contempt of God and men, that he held his kingdom so sure, ut à nemine deorum aut hominum sibi eripi posset, neither God nor men could take it from him.

† A certain blasphemous King of Spain (as *Lansius* reports) made an edict, that no subject of his for ten years space, should believe in, call on, or worship any God. And as

\* *Jovius* relates of *Mahomet* the second, that sacked Constantinople, he so behaved himself, that he believed neither Christ nor Mahomet, and thence it came to pass, that he kept his word and promise no farther than for his advantage, neither did he care to commit any offence to satisfy 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, fear, obey, and perform all civil duties, as they shall find them expedient or becomful to their own ends. *Securi adversus Deos, securi adversus homines, votis non est opus*, which † *Tacitus* reports of some

Germani, they need not pray, fear, 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 hair, he lived (saith *Aeneas Sylvius*) at † *Uratistavia*, and was so mad to satisfy his lust, that he believed neither heaven nor hell, or that the soul was immortal, but married wives, and turned them up as he thought fit, did murder and mischief, and what he list himself. This Duke hath too many followers in our dayes: say what you can, debort, exhort, perswade to the contrary, they are no more moved,

— quam si dura silex aut stes *Marpesia cantes*, than so many stocks, and stones; tell them of Heaven and hell, 'tis to no purpose, *laterem lavas*, they answer as *Ataliba* that Indian Prince did *Frier Vincent*, when he brought him a book, and told him all the mysteries of salvation, heaven and hell were contained in it: he looked upon it, and said he saw no such matter, asking withall how he knew it: they will but scoff at it, or wholly reject it. *Petronius* in *Tacitus* when he was now by *Nero's* command bleeding to death, audiebat amicos nihil referentes de immortalitate anime, aut sapientum placitis, sed levia carmina & faciles versus, instead of good counsel and divine meditations, he made his friends sing him bawdy verses and scurrile songs. Let them take heaven, paradise, and that future happiness 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, meer carnalists, fleshly minded men, which howsoever they may be applauded in this life by some few parasites, and held for worldly wise men, They seem to me (saith *Melancthon*) to be as mad as *Hercules* was when he raved and killed his wife and children. A milder sort of these Atheistical spirits there are that profess

religion, but timide & hesitant, tempted thereunto out of that horrible consideration of

diversity of Religions, which are and have been in the world, (which argument *Campanella*, *Atheismi Triumphati* cap. 9. both urgeth and answers) besides the covetousness, imposture and knavery of Priests, qua faciunt (as *Po- stellus* observes) ut rebus sacris minus faciant fidem; and those religions some of them so phantastical, exorbitant, so violently maintained with equal constancy and assurance; whence they infer, that if there be so many religious sects, and denied by the rest, why may they not be all false? or why should this or that be preferred before the rest? The Scepticks urge this, and amongst others it is the conclusion of *Sextus Empiricus* lib. 8. advers. Mathematicos: after many Philosophical arguments and reasons pro and con that there are Gods, and again that there are no Gods, he so concludes, cum tot inter se pugnent, &c. Una 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 Devil, as the Chinese do now, aut Deos Topicos their own Gods; as *Julian* the Apostate, † *Cecilius* in *Minutius*, *Celsus* and *Porphyrus* the Philosopher object, and as *Machiavel* contends, were much more noble, generous, victorious, had a more flourishing commonwealth, better cities, better souldiers, better Scholars, better wits. Their Gods often overcame our Gods, did as many miracles, &c.

*S. Cyril*, *Arnobius*, *Minutius*, with many other ancients; of late, *Lessius* *Mornensis*, *Grotius* de verit. Relig. Christiana, *Savonarola* de verit. fidei Christiana, well defend; but *Zanchinus*, † *Campanella*, *Marinus Marcennus*, *Bozcius*, and *Gentilettus* answer all these Atheistical arguments at large. But this again troubles many as of old, wicked men generally thrive, professed Atheists thrive.

\* *Nullos esse Deos, inane cælum, Affirmat Seliu: probatque, quod se Factum, dum negat hec, vider beatum; There are no Gods, heavens are toys, Seliu in publick justifies; Because that whil'ft he thus denies Their Deities, he better thrives.*

This is a prime argument: and most part your most sincere, upright, honest, and † good men are depressed, The race is not to the swift, nor the battle to the strong, (Eccl. 9. 11.) nor yet bread to the wise, favour nor riches to men of understanding, but time and chance comes to all. Ignorance

There was a great plague in Athens (as *Thucydides* lib. 2. relates) in which at last every man with great licentiousness, did what he list, not caring at all for Gods or mens laws. Neither the fear of God nor laws of men (saith he) 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 self, it cannot stand with Gods mercy, that so many should be

damned,

413

† *Nomine Romani sunt Deo vestro vagant & fruuntur orbe toto, & vos & Deos vestros captivos tenet, &c. Minutius Oratione.*

† *Comment. in Genesim copiosius in hoc subje- cto.*

\* *Eccle pars vestram & majus & melior at- get, fame laborat, & deus pati- tar, disti- mulat, non vult, non potest optatari suis, & vel in- valides vel iniquos est.*

*Cecilius in Minut.*

*Dum rapi- unt mala sat a bonos, ignoscite*

*Justo, Sol- licitor nul- los esse pu- tari deos.*

*Ovid. V. di ego dis- scitos mul- tos decipi. Plautus*

*Cassia ait. 2. sen. 5. † *Marzial. 1. 4. Epig. 21.**

\* Lib. 1. † *M. Mon- tan. lib. 1. cap. 4.*

\* *Orat. cont. His- span. ut proximo de- cennio de- um adora- rent, &c.*

\* *Talem se exhibuit, ut nec in Christum, nec Mahometum cre- daret, unde efficitur at promissa nisi quate- nus in suum commodum cedrent minime ser- varet, nec ullo scelere peccatum statueret, ut suis dis- deriis satis- faceret.*

† *Lib. de mor. Germ. i Or Bri- tann.*

k usque adeo infan- nus, ut nec inferos, nec superos esse dicat, ani- masque cum corporibus interire credat &c.

† *Europe descr. c. 24. in Fratres à Bry Amer. par. 6. li- bram à Vincentio monacho datum ab- jecte, nihil se videre ibi hujus- modi di- cens, ro- gausque unde hec sci- rit, quam de celo & Tartaro contineri ibi diceret.*

n Non mi- nus hi sa- rant quam Hercules, quod con- jectum, & li- beros inter- ficit; ha- bet hac etas plura hujusmodi portentosa monstra.

damned, so many bad, so few good, such have and hold about religions, all stiff on their side, factious alike, thrive alike, and yet bitterly persecuting and damning each other; *It cannot stand with Gods goodness, protection and providence (as S. Chrysostom in the Dialect of such discontented persons) to see and suffer one man to be lame, another mad, a third poor and miserable all the days of his life, a fourth grievously tormented with sickness and aches, to his last hour. Are these signs and works of Gods providence, to let one man be deaf, another dumb? A poor honest fellow lives in disgrace, woe and want, wretched he is; whereas a wicked Caitiff abounds in superfluity of wealth, keeps whores, parasites, and what he will himself: Audis Jupiter hac? Talia multa connexentes, longam reprehensionis sermonem erga dei providentiam contexunt.* Thus they mutter and object, (see the rest of their arguments in *Marcennus in Genesin*, and in *Campanella*, amply confuted) with many such vain cavils, well known, not worthy the recapitulation or answering, whatsoever they pretend, they are *interim* of little or no Religion.

Cousin-germans to these men, are many of our great Philosophers, and Deists, who though they be more temperate in this life, give many good moral precepts, honest, upright, and sober in their conversation, yet in effect they are the same, (accounting no man a good Scholar that is not an Atheist) *nimis altum sapiunt*, too much learning makes them mad. Whiles they attribute all to natural causes, ° contingency of all things, as *Melancthon* calls them, *Pertinax hominum genus*, a pievish Generation of men, that mis-led by Philosophy, and the Devils suggestion, their own innate blindness, deny God as much as the rest, hold all Religion a fiction, opposite to reason and Philosophy, though for fear of Magistrates, saith † *Vaninus*, they durst not publicly profess it. Ask one of them of what Religion he is, he scoffingly replies, a Philosopher, a Galenist, an † *Averroist*, and with *Rablais* a Physician, a Peripatetic, an Epicure. In spiritual things God must demonstrate all to sense, leave a pawn with them, or else seek some other creditour. 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 unnatural: *Fortune* his unrevealed will; and so we call things changeable that are beside reason and expectation. To this purpose † *Minutius in Octavio*, and † *Seneca* well discourseth with them, lib. 4. de beneficiis cap. 5, 6, 7. They do not understand what they say; what is *Nature* but God? call him what thou wilt, *Nature*, *Jupiter*, he hath as many names as Offices: it comes all to one pass, God is the fountain of all, the first Giver and Preserver, from whom all things depend, q̄ a quo, & per quem omnia.

Nam quodcumque vides Deus est, quocumque moveris, God is all in all, God is everywhere, in every place. And yet this *Seneca* that could confute

and blame them, is all out as much to be blamed and confuted himself, as mad himself; for he holds *fatum Stoicum*, that inevitable necessity in the other extrem, as those *Chaldean Astrologers* of old did, against whom the Prophet *Jeremy* so often Thunders, and those heathen Mathematicians, *Nigidius Figulus*, *Magicians* and *Priscilianists*, whom *S. Austin* so eagerly confutes, those *Arabian* questionaries, *Novem Indices*, *Albumazer*, *Dorotheus*, &c. and our Countreyman *Estuidus*, that take upon them to define out of those great conjunctions of Stars, with *Ptolomeus*, the periods of Kingdoms, or Religions, of all future Accidents, Wars, Plagues, Schismes, Heresies, and what not? all from Stars, and such things, saith *Maginus*, *Que sibi & intelligentiis suis reservavit Deus*, which God hath reserved to himself and his Angels, they will take upon them to foretell, as if Stars were immediate, inevitable causes of all future Accidents. *Cesar Vaninus* in his Book de admirandis natura Arcanis dial. 52. de oraculis, is more free, copious and open in the explication of this Astrological Tenent of *Ptolomey*, than any of our modern Writers, *Cardan* excepted, a true disciple of his Master *Pomponatius*, according to the doctrine of *Peripateticks*, he refers all Apparitions, Prodiges, Miracles, Oracles, Accidents, Alterations of Religions, Kingdoms, &c. (for which he is soundly lashed by *Marcennus*, as well he deserves) to natural causes, (for spirits he will not acknowledge) to that light, motion, influences of Heavens and Stars, and to the Intelligences that move the Orbes. *Intelligentia qua movet orbem mediante Caelo*, &c. Intelligences do all: and after a long Discourse of Miracles done of old, si hac demones possint, cur non & intelligentia calorum motrices? And as these great Conjunctions, Aspects of Planets begin or end, vary, are vertical and predominant, so have Religions, Rites, Ceremonies, and Kingdoms their beginning, progress, periods, in *Urbibus*, *Regibus*, *Religionibus*, ac in particularibus hominibus hac vera ac manifesta sunt, ut *Aristoteles* innuere videtur, & quotidiana docet experientia, ut *historias perlegens videbit*, quid olim in *Gentili lege* fove sanctum & illustrium? Quid nunc vile magis & execrandum? Ita caelestia corpora pro mortalium beneficio religiones edificant, & cum cessat influxus, cessat lex, &c. And because according to their Tenents, the world is eternal, intelligences eternal, Influences of Stars eternal, Kingdoms, Religions, alterations shall be likewise eternal, and run round after many Ages; *Aique iterum ad Trojam magnus mittetur Achilles*, renascuntur *Religiones*, & *Ceremonia*, res humana in idem recident, nihil nunc quod non olim fuit, & post saeculorum 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 *Christiana fidei* detestor, as I am a Christian I detest and hate. Thus *Peripateticks* and *Astrologians* held in former times,

\* Ser. 30. in 5. cap. ad Ephe. hic fractus est pedibus, alter furit, alius ad extremam sententiam progressus omnes vitam paupertate peragit, ille morbis gravissimis: sunt haec providentia opera? hic surdus, ille mutus, &c.

o Omnia contingenter fieri volunt. Melancthon in praecipuum primam.

† Dial. 1. lib. 4. de admir. nat. Arcanis. † Anima mea sit cum animis Philosophorum.

† Deum autem multum designat nomenibus, &c. p Non intelligit quomodo haec dicit, negare it ipsum nomen dei quid enim est aliud natura quam Deus? &c. ut habet appellationis quod natura. q *Austin.*

† Principio Ephemer.

\* *Vaninus* dial. 52. de oraculis.

Varie homines affecti, alii dei iudicium ad tam pium exilliam, alii ad naturam referant, etc. ab indignatione dei, sed hominis causis, &c.  
12. Natural. quest.  
33-39.  
Juv. Sat.  
13.  
† Epist. ad C. Cæsar.  
Romani olim putabant fortunam regere & impia dare: credidant autem mortales fortunam solam opes & honores largiri, idque ducibus de causis; primi nam quod indignus quisque divites, honores, potentes; alteram, ut quisquam preceptis bonis suis frui visus. Postea prudentiores dii dicere fortunam suam quicquam pingeret.  
\* 10. de legib.  
Alli negant esse deos, alii deos non curare res humanas, alii utraq; concedunt.  
\* Lib. 8. ad mathem.  
† Origenes contra Celsum l. 3. has immortales nobiscum confirmitate delectat.  
\* Cræcigæum deum ignominiose Lucianus vitæ pergrin. Christiā vocat.

times, and to this effect of old in Rome, saith Dionysius Halicarnassus, lib. 7. when those Meteors and Prodigies appeared in the Air, after the banishment of Coriolanus, Men were diversely affected, some said they were Gods just judgments for the execution of that good man, some referred all to natural causes, some to Stars, some thought they came by chance, some by necessity decreed ab initio, & could not be altered. The two last Opinions of Necessity and Chance, were, it seems, of greater note than the rest.

\* Sunt qui in Fortuna 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 Romans generally received; They supposed Fortune alone gave Kingdoms 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 began upon better advice to think otherwise, that every man made his own 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 which was once decreed, sic erat in fati, it cannot be altered, semel iussit, semper parat 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 self can alter it. Zeno, Chrysippus, and those other Stoicks, as you may read in Tully 2. de divinatione, Gellius, lib. 6. cap. 2. &c. maintained as much. In all Ages, there have been 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 he be not at leisure to hear Causes, and redress them, why doth he reign? \* Sextus Empericus hath many such Arguments. Thus perverse men cavil. So it will ever be, some of all sorts, good, bad, indifferent, true, false, zealous, ambodexters, neutralists, lukewarm, Libertines, atheists, &c. They will see these religious Sectaries agree amongst themselves, be reconciled all, before they will participate with, or believe any: They think in the mean time (which † Celsus objects, and whom Origen confutes) we Christians adore a person just to \* death with no more reason than the barbarous Getae worshipped Zamolxis, the Cilicians Mopsus, the Thebans Amphiaras, and the Lebadians Trophonius; one Religion is as true as another, new fangled devices, all for humane respects; great witted Aristotles works are as much authentic to them as Scriptures, subtle Seneca's Epistles as Canonical as

S. Pauls, Pindarus Odes as good as the Prophet Davids Psalms, Epictetus Enchiridion equivalent to wise Solomons Proverbs. They do openly and boldly speak this and more, some of them, in all places and companies. \* Claudius in De ira the Emperor was angry with Heaven, because it thundered, and challenged Jupiter into the field: with what madness, saith Seneca? he thought Jupiter could not hurt him, but he could pugnare Jupiter. Diagoras, Demonax, Epicurus, Pliny, Lucian, Lucretius,

—Contemptorque Deum Mezentius, professed Atheists all in their times: though not simple Atheists neither, as Cicogna proves, lib. 1. cap. 1. they scoffed only at those Pagan gods, their plurality, base and fictitious Offices. Gilbertus Cognatus labours much, and so doth Erasmus, to vindicate Lucian from scandal, and there be those that apologize for Epicurus; but all in vain, Lucian scoffs at all, Epicurus he denies all, and Lucretius his Scholar defends him in it;

\* Humana ante oculos sedē cum vitā jaceret, In terris oppressa gravi cum religione, Quæ caput à cæli regionibus ostendebat, Horribili super aspectu mortalibus instans, &c.

When humane kind was drench'd in superstition,

With gasty looks aloft, which frighted mortal men, &c.

He alone as another Hercules, did vindicate the world from that Monster. Unkle † Pliny, lib. 2. cap. 7. nat. hist. & lib. 7. cap. 55. in express words denies the Immortality of the Soul. \* Seneca doth little less, lib. 7. epist. 55. ad Lucilium, & lib. de consol. ad Martiam, or rather more. Some Greek Commentators would put as much upon Job, that he should deny resurrection, &c. whom Pineda copiously confutes in cap. 7. Job vers. 9. Aristotle is hardly censured of some, both Divines and Philosophers. S. Justine in Parantica ad gentes, Greg. Nazianzen, in disput. adversus Eun. Theodoret. lib. 5. de curat. grac. affect. Origen. lib. de principis. Pomponatius justifies in his Tract (so styled at least) De immortalitate Anima, Scalliger, (who would forswear himself at any time, saith Patritius, in defence of his great master Aristotle) and Dandinus, lib. 3. de anima, acknowledge as much. Averroes oppugnes all spirits and supream powers; of late Brunus, (insulix Brunus, † Kepler calls him) Machiavel, Cesar Vannius lately burned at Toulouse in France, and Pet. Aretine, have publickly maintained such Atheistical paradoxes, \* with that Italian Bocace, with his Fable of three Rings, &c. ex quo inferit haud posse inter nosci, quæ sit verior Religio, Judaica, Mahometana, an Christiana, quoniam eadem signa, &c. † Marinus Mercennus suspects Cardan for his subtleties, Campanella, and Charrons Book of Wisdom, with some other Tracts to favour of † Atheism: but amongst the rest that plentiful Book de tribus mundi impostoribus, quem sine horrore (inq.) non legas, & mundi Cymbalum dialogis quatuor contentum, An. 1538. auctore Peresio, Parisiis excusum\*, &c. And as there

416

c Lib. de  
immortal.  
anime.† Pag. 645.  
an. 1233.  
ad fratrem  
Henrici  
VIII.  
idem Piste-  
rius pag.  
743. in  
compilat.  
sua.

have been in all Ages such blasphemous spirits, so there have not been wanting their Patrons, Protectors, Disciples and Adherents. Never so many Atheists in Italy and Germany, saith *Colerus*, as in this Age: the like complaint *Mercennius* makes in France, 50000 in that one City of Paris. *Frederick* the Emperour, as *Matthew Paris* records, *licet non sit recitabile* (I use his own words) is reported to have said, *Tres prestigiatores, Moses, Christus, & Mahomet, uti mundo dominarentur, totum populum sibi contemporaneum seduxisse.* (*Henry* the *Landgrave* of *Hessen* heard him speak it,) *Si principes imperii institutioni mea adhaerent, ego multo meliorem modum credendi & vivendi ordinarem.*

To these professed Atheists we may well add that impious and carnal crew of worldly-minded men, impenitent sinners, that go to Hell in a lethargy, or in a dream, who though they be professed Christians, yet they will *Nulla pallefcere culpa*, make a conscience of nothing they do, they have cauterized consciences, and are indeed in a reprobate sense, past all feeling, have given themselves over to wantonness, to work all manner of uncleanness even with greediness, *Ephes. 4. 19.* They do 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 vident, ac si in calis 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*  
*Subjicit pedibus, strepitumq; Acherontis avari.*  
Those rude Idiots and ignorant persons, that neglect and condemn the means of their salvation, may march on with these, but above all others, those *Herodian* temporizing Statesmen, politick *Machiavelians* 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 <sup>2</sup> *Paul* forbids, and like *Mercury* the Planet, are good with good, bad with bad. When they are at Rome, they do there as they see done, Puritans with Puritans, Papists with Papists; *omnium horum homines, Formalists, Ambodexters, lukewarm Laodiceans.* <sup>2</sup> All their study is to please, and their god is their commodity, their labour to satisfy their lusts, and their endeavours to their own ends. Whatsoever they pretend, or in publick seem to do, <sup>b</sup> with the fool in their hearts, they say there is no God.

2 Rom.  
12. 2.2 Omnis A-  
ristippum  
dicitur co-  
lor, & sta-  
tus & res.  
b Phil.  
13. 1.

Hec tu—de Jove quid sentis?

c Gauci-  
ardent.

Their words are as soft as oyl, but bitterness is in their hearts, like *Alexander* the Sixth so cunning dissemblers, that what they think they never speak. Many of them are so close, you can hardly discern it, or take any just exceptions at them; they are not factious, oppressors, as most are, no bribers, no simoniacal Contractors, no such ambitious, lascivious persons as some others are, no drunkards, *sobrii solem vident orientem, sobrii vident occi-*

*dentem*, they rise sober, and go sober to bed, plain-dealing, upright honest men, they do wrong to no man, and are so reputed in the worlds esteem at least, very zealous in Religion, very charitable, meek, humble, peace-makers, keep all duties, very devout, honest, well spoken of, beloved of all men: but he that knows better how to judge, he that examines the heart, saith they are Hypocrites, *Cor dolo plenum; sonant vitium percussa malignè*, they are not found within. As it is with Writers <sup>d</sup> of *Erasmus*. tentimes, *Plus sanctimonia in libello, quam libelli auctore*, more holiness is in the Book than in the Authour of it: So 'tis with them; many come to Church with great Bibles, whom *Cardan* said he could not choose but laugh at, and will now and then dare operam *Augustino*, read *Austin*, frequent Sermons, and yet professed Usurers, meer Gripes, *tota vita ratio Epicurea est*; all their life is Epicurism and Atheism, come to Church all day, and lie with a *Curtezan* at night.

*Qui Curios simulant & Bacchanalia vivunt.*  
They have *Esaus* hands, and *Jacobs* voice; Yea, and many of those holy Fryers, sanctified men, *Cappam*, saith *Hierom*, & *cilicium induunt, sed intus latronem regunt.* They are Wolves in sheeps cloathing,

*Introsus turpes, speciosi pelli decorâ,*  
Fair without, and most foul within. <sup>e</sup> *Latet e Hierom.*  
*plerumque sub tristi amictu lascivia, & deformis horror vili veste tegitur;* oft-times under a mourning weed lies lust it self, and horrible vices under a poor coat. But who can examine all those kinds of Hypocrites, or dive into their hearts? If we may guess at the tree by the fruit, never so many as in these dayes; shew me a plain-dealing true honest man? *Et pudor, & probitas, & timor omnis abest.* He that shall but look into their lives, and see such enormous vices, men so immoderate in lust, unspeakable in malice, furious in their rage, flattering and dissembling (all for their own ends) will surely think 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 be called to an account, their melancholy is at hand, they pull a plague and curse upon their own heads, *thesaurizant iram Dei.* Besides all such as are in deos contumeliosi, blasphemous, contempt, neglect God, or scoff at him, as the Poets feign of *Salmonius*, that would in derision imitate *Jupiters* Thunder, he was precipitated for his pains, *Jupiter intonnuis contra;* &c. so shall they certainly rue it in the end, (*\* in se spuit, qui in cælum spuit*) their <sup>\* Senec.</sup> doom's at hand, & hell is ready to receive them. <sup>consol. ad Polyb. c. 21.</sup>

Some are of Opinion, that it is in vain to dispute with such Atheistical spirits; in the mean time, 'tis not the best way to reclaim them. Atheism, Idolatry, Heresie, Hypocrisie, though they have one common root, that is indulgence to corrupt affection, yet their growth is different, they have divers symptoms, occasions, and must have several cures and remedies. 'Tis true some deny there is any

God,

God, some confess, yet believe it not; a third sort confess and believe, but will not live after his Laws, worship and obey him: others allow God and Gods subordinate, but not one God, no such general God, *non talem deum*, but several Topick gods for several 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 refer them therefore that expect a more ample satisfaction, to those subtle and elaborate Treatises, devout and famous Tracts of our learned Divines (Schoolmen amongst the rest, and Casuists) that have abundance of reasons to prove there is a God, the immortality of the soul, &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 madness, and to reduce them, *si fieri posset, ad sanam mentem*, to a better mind, though to small purpose many times. Amongst others consult with *Julius Caesar Laggallæ* Professor of Philosophy in Rome, who hath written a large Volume of late to confute Atheists of the Immortality of the Soul; *Hierom. Montanus de immortalitate Anima: Lelius Vincentius* of the same subject: *Thomas Giaminus*, and *Franciscus Collins de Paganorum animabus post mortem*, a famous Doctor of the *Ambrosian* Colledge in *Milain*. Bishop *Fotherby* in his *Atheomastix*, Dr. *Dove*, Dr. *Jackson*, *Abernethy*, *Corderoy*, have written well of this subject in our mother tongue: In Latine, *Coleerus*, *Zanchius*, *Paleareus*, *Illyricus*, † *Philippus*, *Faber Faventinus*, &c. But *instar omnium*, the most copious confuter of Atheists, is *Marinus Mercennus* in his Commentaries on *Genesis*: \* with *Campanella's Atheismus Triumphatus*. He sets down at large the causes of this brutish passion (seventeen in number I take it) answers all their Arguments and Sophisms, which he reduceth to twenty six heads, proving withal his own Assertion; *There is a God, such a God, the true and sole God*, by thirty five reasons. His Colophon is how to resist and repress Atheism, and to that purpose he adds four especial means or wayes, which who so will, may profitably peruse.

## SUBJECT. 2.

## Despair.

Despairs, Equivocations, Definitions, parties and parts affected.

† *Abrenth* c. 24. of his phisick of the Soul.  
THERE be many kinds of desperation, whereof some be holy, some unholy, as † one distinguisheth; that unholy he defines out of *Tully*, to be *Egritudine animi sine ulla rerum expectatione meliore*, a sickness of the soul without any hope or expectation of amendment: which commonly succeeds fear; for whilst evil is expected, we fear; but when it is

certain, we despair. According to *Thomas 2. 2. c. 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 obtain what they would, they become desperate, and many times either yield to the passion by death it self, or else attempt impossibilities, not to be performed by men. In some cases, this desperate humour is not much to be discommended, as in Wars it is a cause many times of extraordinary valour; as *Joseph. lib. 1. de bello Jud. cap. 14. L. Daneus in Aphorif. polit. pag. 226.* and many Politicians hold. It makes them improve their worth beyond it self, and of a forlorn impotent Company become Conquerors in a moment.

*Una salus vultis nullam sperare salutem.*

In such courses when they see no remedy, but that they must either kill or be killed, they take courage, and oftentimes *prater spem*, beyond all hope vindicate themselves. Fifteen thousand *Locrenses* fought against a hundred thousand *Crotomienses*, and seeing now no way but one, they must all dye, † thought they would not depart unrevenge, and thereupon desperately giving an assault, conquered their Enemies. *Nec alia causa victorie* (saith *Justine* mine Author) *quam quod desperaverant*. *William the Conqueror*, when he first landed in England, sent back his ships, that his Souldiers might have no hope of retiring back. † *Bodine* excuseth his Countreymens overthrow at that famous Battel at *Agencourt*, in *Henry the fifth* his time, (*cui simile*, saith *Froissard, tota historia*) *producere non possit*, which no History can parallel almost, wherein one handful of Englishmen overthrew a Royal Army of Frenchmen) with this refuge of despair, *pauci desperati*, a few desperate fellows being compassed in by their Enemies, past all hope of life, fought like so many Devils; and gives a caution, that no Souldiers hereafter set upon desperate persons, which † after *Frontinus* and *Viginius* *Guicciardine* likewise admonisheth, *Hypomnest. part. 2. pag. 25.* not to stop an enemy that is going his way. Many such kinds there are of desperation, when men are past hope of obtaining any suit, or in despair of better fortune; *Desperatio facit Monachum*, as the saying is, and desperation causeth death it self; how many thousands in such distress have made away themselves and many others? For he that cares not for his own, is master of another mans life. A *Tuscan* South-sayer, as \* *Paterculus* tells the story, perceiving himself and *Fulvius Flaccus* his dear friend, now both carried to prison by *Opimius*, and in despair of pardon, seeing the young man weep, *quin tu potius hoc inquit facis, do as I do*; and with that knockt out his brains against the door cheek as he was entring into Prison, *protinusque illiso capite in carceris januam effuso cerebro exspiravit*, and so desperately dyed. But these are equivocal, unproper. When I speak of despair, saith † *Zanchy*, I speak not of every kind, but of that alone which concerns God, it is opposite to

† *Omissa spe victorie in desinatam mortem conspirant, tantisque ardor finit, at victores se putarent si non inultum morerentur.* *Justin. l. 20. Method. hist. cap. 3.*

† *Hosti ab hoste co'vinti iter minime intersequendas, &c.*

\* *passeri volum. h Saper praeceptum primum de Relig. & mans life. Not loquor de omni desperati. ane sed tantum ea qua desperare solent homines de deo, opprobriatur spei, & est peccatum grave visum;* hope,

hope, and a most pernicious sin, wherewith the Devil seeks to entrap men. Muscu'us makes four kinds of desperation, of God, our selves, our Neighbour, or any thing to be done; but this division of his may be reduced easily to the former: all kinds are opposite to hope, that sweet Moderator of passions, as Simonides calls it; I do not mean that vain hope which phantastical Fellows feign to themselves, which according to Aristotle is *insomnium vigilantium*, a waking dream; but this Divine hope which proceeds from confidence, and is an Anchor to a floating soul; *spes alit agricolas*, even in our temporal affairs, hope revives us, but in spiritual 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 break; for though they be punished in the sight of men, (Wisdom 3. 4.) yet is their hope full of immortality: yet doth it not so rear, as despair doth deject; this violent and sour passion of Despair, is of all perturbations most grievous, as *Paritius* holds. Some divide it into final and temporal; <sup>k</sup> final is incurable, which befalleth Reprobates; temporal is a rejection of hope and comfort for a time, which may befall the best of Gods children, and it commonly proceeds <sup>l</sup> from weakness of Faith, as in David when he was oppressed, he cried out, O Lord, thou hast forsaken me, but this for a time. This ebbs and flows with hope and fear; it is a grievous sin howsoever: although some kind of Despair be not amiss, when, saith Zanchius, we despair of our own means, and rely wholly upon God: but that species is not here meant. This pernicious kind of desperation is the subject of our Discourse, *homicida anima*, the Murderer of the soul, as Austin terms it, a fearful passion, wherein the party oppressed thinks he can get no ease but by death, and is fully resolved to offer violence unto himself, so sensible of his burthen, and impatient of his cross, that he hopes by death alone to be freed of his calamity (though it prove otherwise) and chuseth with Job, chap. 6. 8, 9. 17. 5. *Rather to be strangled and dye, than to be in his bonds.* <sup>m</sup> The part affected is the whole soul, 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 fear, sorrow, &c. as in the Symptoms shall be shewed: The heart is grieved, the conscience wounded, the mind eclipsed with black fumes arising from those perpetual ter-

i Lib. 5. tit. 21. de regis inflat. Omni-um pertur- bationum daturima. k Reprobi usque ad finem perti- naciter per- sistunt. l Zanchius. i Vitium ab infideli- tate profi- ciscens.

m Aberra- tio.

## SUBJECT. 3.

*Causes of despair, the Devil, melancholy, meditation, distrust, weakness of faith, rigid Ministers, misunderstanding Scriptures, guilty consciences, &c.*

THE principal agent and procurer of this mischief, is the Devil; those whom God forsakes, the Devil by his permission layes hold on. Sometimes he persecutes them with that worm of conscience, as he did Judas, <sup>n</sup> Saul, <sup>n</sup> 1 Sam. 2. and others. The Poets call it *Nemesis*, but it is indeed Gods just judgement, *sero sed serio*, he strikes home at last, and setteth upon them as a thief in the night, 1 Thess. 2. <sup>o</sup> This tem- <sup>o</sup> Psal. 38. porary passion made David cry out, Lord, rebuke me not in thine anger, neither chasten me in thine heavy displeasure; for thine arrows have light upon me, &c. There is nothing sound in my flesh, because of thine anger. Again, I roar for the very grief of my heart: and Psal. 22. My God, my God, why hast thou forsaken me, and art so far from my health, and Verse 9. the words of my crying? I am like to water poured out, my bones are out of joynt, mine heart is like wax, that is molten in the midst of my bowels. So Psal. 88. 15, 16. & Psal. 102. Verse 14. I am in misery at the point of death, from my youth I suffer thy terrors, doubting for my life; thine indignations have gone over me, and thy fear hath cut me off. Job doth often complain in this kind; and those God doth not assist, the Devil is ready to try and torment, still seeking whom he may devour. If he find them merry, saith Gregory, he tempts them forthwith to some dissolute act; if pensive and sad, to a desperate end. *Aut suadendo blanditur, aut minando terret*, sometimes by fair means, sometimes again by foul, 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 Devils bath; and as in Saul, those evil spirits get in as it were, and take possession of us. <sup>p</sup> Black choler is a shooing-horn, a bait to al- <sup>p</sup> lure them, in so much that many Writers make melancholy an ordinary cause, and a symptom of despair, for that such men are most apt by reason of their ill-disposed temper, to distrust, fear, grief, mistake, and amplify whatsoever they preposterously conceive, or falsely apprehend. *Conscientia scrupulosa nascitur ex vitio naturali, complexionem melancholicam* (saith Navarrus cap. 27. num. 282. Tom. 2. cap. conscient.) The body works upon the mind, by obfuscating the spirits and corrupted instruments, which <sup>q</sup> Perkins illustrates by a <sup>p</sup> simile of an Artificer, that hath a bad tool, his skill is good, ability correspondent, by reason of ill tools his work must needs be lame and imperfect. But melancholy and despair though often, do not alwayes concur; there is much difference; melancholy fears without a cause, this upon great occasion; melancholy is caused by fear and grief, but this torment procures them

<sup>p</sup> Cases of consci- ence, l. 1. c. 16.

† Tract. Milan. cap. 33. & 34. r cap. 3. de mentis alien. Deo minus se curare esse, nec ad salutem predestinatus esse. Ad desperationem sepe ducit hæc melancholia, & est frequentissima ob supplicia æternamque judicium; maior & metus in desperationem plerumque desinant. † Comment. in 1. cap. gen. artic. 3. quia impij flent, huiusmodi opprimuntur, &c. alius ex consideratione huius viri desperationem habundant. \* Lib. 20. cap. 17. r Damnam se putavit, & per quatuor menses gehennæ penam sustinuit. ù 1566. ob triticum diutius servatum conscientia stimulis agitatur, &c. \* Tom. 2. cap. 27. num. 282. conversatio cum scrupulis, vigiliis, penitentia. x Salutaris & spiritus solitudo peragitur exagitatur conscientia, non mercedem, levitas, capotes, levitas, &c. largiorem hi nulli sunt conscientiam negligant, sicut autem, &c.

them all extremity of bitterness; much melancholy is without affliction of conscience; as † Bright and Perkins illustrate by four reasons; and yet melancholy alone again may be sometimes a sufficient cause of this terror of conscience. \* Felix Plater so found it in his observations, & melancholicis alii damnatos se putant, Deo curæ non sunt, nec predestinati, &c. They think they are not predestinate, God hath forsaken them; and yet otherwise very zealous and religious; and 'tis common to be seen, Melancholy for fear of Gods judgement and hell fire, drives men to desperation; fear and sorrow, if they be immoderate, end often with it. Intolerable pain and anguish, long sickness, captivity, misery, loss of goods, loss of friends, and those lesser griefs do sometimes effect it, or such dismal accidents. Si non statim relevatur, faith † Mercennius, dubitant an sit Deus, if they be 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 think to their deserts, and through impatience of calamities are so misaffected. Democritus put out his eyes, ne malorum civium prosperos videret successus, because he could not abide to see wicked men prosper, and was therefore ready to make away himself, as \* Agellius writes of him. Felix Plater hath a memorable example in this kind, of a Painters wife in Basil, that was melancholy for her sons death, and for melancholy became desperate, she thought God would not pardon her sins, and for four months, still raved, that she was in hell fire, already damned. When the humour is stirred up, every small object aggravates and inceneth it, as the parties are addicted. \* The same Author hath an example of a merchant man, that for the loss 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 poor, yet a good Scholar and a great Divine; no perfwation would serve to the contrary, but that for this fact he was damned; in other matters very judicious and discreet. Solitariness, much fasting, divine meditations, and contemplations of Gods judgements most part accompany this melancholy, and are main causes, as \* Navarrus holds; to converse with such kind of persons so troubled, is sufficient occasion of trouble to some men. Nonnulli ob longas inedia, studia & meditationes cœlestes, de rebus sacris & religione semper agitant, &c. Many (saith P. Forestus) through long fasting, serious meditations of heavenly things, fall into such fits: and as Lemnius adds, lib. 4. cap. 21. If they be solitary given, superstitious, precise, or very devout: seldom shall you find a Merchant, a Soldier, an Innkeeper, a Bawd, an Host, an Usurer, so troubled in mind, they have cheeverel consciences that will stretch, they are seldom moved in this kind or molested: young men and middle age are more

wild, and less apprehensive; but old folks, most part, such as are timorous and religiously given. Pet. Forestus observat. lib. 10. cap. 12. de morbis cerebri, hath a fearful example of a Minister, that through precise fasting in Lent, and over-much meditation contracted this mischief, and in the end became desperate, thought he saw Devils 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 ask them still, if they did not smell as much. I told him he was melancholy, but he laughed me to scorn, and replied that he saw Devils, 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 find in Plater observat. lib. 1. A poor fellow had done some foul offence, and for fourteen dayes would eat no meat, in the end became desperate, the Divines about him could not ease him, but so he died. Continual meditation of Gods judgements troubles many, Multi ob timorem futuri judicii, faith Guatinerius cap. 5. tract. 15. & suspicionem desperabundi sunt: David himself complains that Gods judgements terrified his Soul, Psal. 119. part. 16. vers. 8. My flesh trembleth for fear of thee, and I am afraid of thy judgements. Quoties diem illum cogito (saith \* Hierom) toto corpore contremisco, I tremble as often as I think of it. The terrible meditation of hell-fire and eternal punishment much torments a sinful silly soul. What's a thousand years to eternity? Ubi maror, ubi fleus, ubi dolor sempiternus. Mors sine morte, finis sine fine; a finger burnt by chance we may not endure, the pain is so grievous, we may not abide an hour, a night is intolerable; and what shall this unspeakable fire then be that burns for ever, innumerable infinite millions of years, in omne ævum, in æternum. O eternity!

\* Aternitas est illa vox,  
Vox illa fulminatrix,  
Tonitruis minacior,  
Fragoribusque cali,  
Aternitas est illa vox,  
— metâ carens & ortu, &c.  
Tormenta nulla teritant,  
Quæ finiuntur annis;  
Aternitas, aternitas  
Versat coquitque peccata.  
Augeat hæc penas indies,  
Centuplicatque flammæ, &c.

This meditation terrifies these poor distressed souls, especially if their bodies be predisposed by melancholy, they religiously given, and have tender consciences, every small 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. Fear not little flock, He that stands, let him take heed lest he fall. Work out your salvation with fear and trembling. That night two shall be in a bed, one received, the other left. Strait is the way that leads to heaven, and few

† Anton  
scitâ sub  
phar in-  
quit?

z Despera-  
bundus mi-  
seri perit.

a 1e 17. Jo-  
hannis.

Non pauci  
se cruci-  
ant, & ex-  
crucificant  
in tantum,  
ut non po-  
tunt abstin-  
ere ab insania;  
neque ta-  
men aliud  
hæc mentis  
anxietate  
efficiunt,  
quam ut  
diabolo po-  
testatem  
faciant ip-  
sos per de-  
spirationem  
ad inferos  
producenti.  
\* Drexelius  
Nicer. lib. 2.  
cap. 11.

there be that enter therein. The parable of the seed and of the sower, some fell on barren ground, some was choked. Whom he hath predestinated, he hath chosen. He will have mercy on whom he will have mercy. Non est volentis nec currentis, sed miserationis Dei.

These and the like places terrifie the souls of many; election, predestination, reprobation, preposterously conceived offend divers, with a deal of foolish presumption, curiosity, needless speculation, contemplation, solicitude, wherein they trouble and puzzle themselves about those questions of grace, free-will, perseverance, Gods secrets; they will know more than is revealed by God in his Word, humane capacity, or ignorance can apprehend, and to importunate enquiry after that which is revealed; mysteries, ceremonies, observation of Sabbaths, laws, duties, &c. with many such which the Casuists discuss, and School-men broach, which divers mistake, misconstrue, misapply to themselves, to their own undoing, and so fall into this gulf. They doubt of their Election, how they shall know it, by what signs.

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 Devil by Desperation to carry them to Hell; but the greatest harm of all proceeds from those thundering Ministers, a most frequent cause they are of this malady: and do more harm in the Church (saith Erasmus) than they that flatter; great danger on both sides, the one lulls them asleep in carnal security, the other drives them to despair.

Whereas St. Bernard well adviseth, We should not meddle with the one without the other, nor in desperation 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 salve for their diseased souls, they can speak of nothing but reprobation, hell fire, and damnation, as they did, Luke 11. 46. lade men with burdens grievous to be born, which they themselves touch not with a finger. 'Tis familiar with our Papists to terrifie mens souls with purgatory, tales, visions, apparitions, to daunt even the most generous spirits, to require charity, as Brentius observes, of others, bounty, meekness, love, patience, when they themselves breathe nought but lust, envy, covetousness. They teach others to fast, give alms, do penance, and crucifie their mind with superstitious observations, bread and water, hair-clothes, whips, and the like, when they themselves have all the dainties the world can afford, lye on a down bed with a Curtezian in their arms: *Hen quantum patimur pro Christo*, as he said, what a cruel tyranny is this, so to insult over and terrifie mens souls! Our indolent Pastors many of them come not far behind, whilst in their ordinary Sermons they speak so much of election, predestination, reprobation ab eterno, subtraction of grace, praeterition, voluntary permission, &c. by what signs and tokens they shall

discern and try themselves, whether they be Gods true children elect, *an sint reprobi, predestinati, &c.* with such scrupulous points, they still aggravate sin, thunder our Gods judgements without respect, intempestively rail 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, tear and wound mens consciences, that they are almost mad, and at their wits ends.

These bitter potions (saith Erasmus) are still in their mouths, nothing but gall and horror, and a mad noise, they make all their auditors desperate: many are wounded by this means, 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 complain of Parsons Resolution, and other books of like nature (good otherwise) they are too tragical, too much dejecting men, aggravating offences; great care and choice, much discretion is required in this kind.

The last and greatest cause of this malady, is our own conscience, sense of our sins, and Gods anger justly deserved, a guilty conscience for some foul offence formerly committed,

† — O miser Oreste, quid morbi te perdit? † Euripid.

Or: Conscientia, Sum enim mihi conscius de malis perpetratis.

A good conscience is a continual 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 book, wherein are written all our offences, a register to lay them up, (which those Egyptians in their Hieroglyphicks expressed by a mill, as well for the continuance, as for the torture of it) grinds our souls with the remembrance of some precedent sins, makes us reflect upon, accuse and condemn our own selves. Sin lies at door, &c. I know there be many other causes assigned by Zanchius, Musculus, and the rest; as incredulity, infidelity, presumption, ignorance, blindness, ingratitude, discontent, those five grand miseries in Aristotle, Ignominy, need, sickness, enmity, death, &c. but this of conscience is the greatest, *Instar ulceris corpus jugiter percellens*: This scrupulous conscience (as Peter Forestus calls it) which tortures so many, that either out of a deep apprehension of their unworthiness, and consideration of their own dissolute life, accuse themselves and aggravate every small offence, when there is no such cause, misdoubting in the meantime Gods mercies, they fall into these inconveniences. The Poets call them Furies, Dire, but it is the conscience alone which is a thousand witnesses to accuse us.

\* Nolite dieque suum gestant in pectore testem.

A continual testor to give in evidence, to empanel

b Ecclesi. 1. 1.   
 Haud solum   
 an magis   
 discrimen   
 ab his qui   
 blandian-   
 tur, an ab   
 his qui   
 terribant:   
 ingens   
 utriusque   
 periculum   
 alii ad   
 securitatem   
 ducunt, alii   
 afflictio-   
 nem mag-   
 nitudine   
 mentem ab-   
 sorbeant, &   
 in despera-   
 tionem tra-   
 hant.   
 c Bern.   
 sup. 6.   
 Cant. 1.   
 alteram   
 sine altera   
 proferre   
 non expe-   
 dit: re-   
 dactio soli-   
 us iudicii   
 in despera-   
 tionem pre-   
 cipitat, &   
 misericor-   
 dia fallax   
 ostentatio   
 pessimam   
 generat si-   
 curitatem.   
 d in Luc.   
 hom. 103.   
 erigant   
 ab aliis   
 charita-   
 tem, bene-   
 centiam,   
 cum ipse   
 nil speret   
 propter libe-   
 ritatem, in-   
 vidiam, a-   
 varitiam.   
 e Leo divi-   
 na.

De futuro   
 iudicio, de   
 damnatio-   
 ne horro-   
 rum crea-   
 turarum, &   
 amaras il-   
 las potiones   
 in ore sum-   
 per habent,   
 at multas   
 lade in de-   
 sperationem   
 cogunt.

i 9. Causes   
 Musculus   
 makes.

k Plutarch.   
 l Alias mi-   
 sera calli-   
 gat plena   
 scrupulis   
 conscientia,   
 nodam in   
 scilicet que-   
 rant, & ubi   
 nulla causa   
 subest, mis-   
 ricordia   
 divina dis-   
 silentes, se   
 oves disti-   
 nant.   
 m Caelius   
 lib. 6.

\* Juvenal.   
 panel

\* Lucian  
de dea Sy-  
ria. Si  
adulterius  
et aspici-  
ti trans-  
visti te se-  
quitur.

n Prima  
hoc est al-  
tis, quod si  
Judice no-  
monocent  
absolvitur  
improba  
quomodo  
Gratia fal-  
laci prae-  
vis viderit  
venam. Ju-  
venal.  
O Quae un-  
quam vi-  
dit aua-  
rum legi,  
dum lu-  
crum adit,  
adulterum  
dum poti-  
tur voto,  
lagere in  
proptando  
fletu?  
Solapate  
sumus  
ibid. pro-  
inde non  
sentimus,  
&c.

\* Ba-  
nan. lib. 6.  
Hist. Scot.

† Animus  
conscientia  
solvis in-  
quittas,  
nullum ad-  
miste gau-  
dium, sed  
semper  
vixatus  
molla &  
interdia  
per suum  
visti hor-  
rare plenis  
potrone-  
factus, &c.  
p. De bello  
Napoli.

panel a Jury to examine us, to cry guilty, a per-  
secutor wuh hue and cry to follow, an appa-  
rator to summon us, a bayliff to carry us, a  
Serjeant to arrest, an Attourney to plead against  
us, a Goaler to torment, a Judge to condemn,  
still accusing, denouncing, torturing and mo-  
lesting. And as the statue of *Juno* in that ho-  
ly City near *Euphrates* in \* *Assyria* will look  
still towards you, sit where you will in her  
temple, she stares full upon you, if you go by,  
she follows with her eye, in all sites, places,  
conventicles, actions, our conscience will be  
still ready to accuse us. After many pleasant  
dayes, and fortunate adventures, merry tides,  
this conscience at last doth arrest us. Well  
he may escape temporal punishment, he bribe a  
corrupt judge, and avoid the censure of law,  
and flourish for a time; for ° who ever saw  
(saith *Chrysostome*) a covetous man troubled  
in mind when he is telling of his money, an  
adulterer mourn with his mistress in his arms?  
we are then drunk with pleasure, and perceive  
nothing: yet as the prodigal Son had dainty  
fare, sweet musick at first, merry company,  
jovial entertainment, but a cruel reckoning in  
the end, as bitter as wormwood; a fearful visi-  
tation commonly follows. And the devil that  
then told thee that it was a light sin, or no sin  
at all, now aggravates on the other side, and  
tellecth thee, that it is a most irremissible of-  
fence, as he did by *Cain* and *Judas* to bring  
them to despair; every small circumstance be-  
fore neglected and contemned, will now am-  
plifie it self, rise up in judgement and accuse,  
the dust of their shooes, dumb creatures, as to  
*Lucians* tyrant, *leitus* & *candela* the bed and  
candle did bear witness, to torment their souls  
for their sins past. Tragical examples in this  
kind are too familiar and common: *Adrian*,  
*Galba*, *Nero*, *Otho*, *Vitellius*, *Caracalla*, were  
in such horrore of conscience for their offences  
committed, murders, rapes, extortions, inju-  
ries, that they were weary of their lives, and  
could get no body to kill them. \* *Kennet* King  
of Scotland, when he had murdered his  
Nephew *Malcolme* King *Duffes* son, Prince of  
*Cumberland*, and with counterfeit tears and  
protestations dissembled the matter a long time,  
† at last his conscience accused him, his un-  
quiet soul could not rest day or night, he was  
terrified with fearful dreams, visions, and so  
miserably tormented all his life. It is strange  
to read what *Cominaus* hath written of  
*Lewes* the 11. that French King, of *Charles*  
the eighth, of *Alphonsus* King of *Naples* in  
the fury of his passion how he came into *Si-  
cily*, and what pranks he plaid. *Guicciar-  
dine* a man most unapt to believe lyes, re-  
lates how that *Ferdinand* his fathers ghost  
who before had died for grief, 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 be-  
cause he was a vile tyrant, a murderer, an  
oppressor of his subjects, he bought up all  
commodities, and sold them at his own price,  
sold Abbies to Jews and Falconers; both

*Ferdinand* his father, and he himself, never  
made conscience of any committed sin; and  
to conclude, saith he, it was impossible to do  
worse than 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? Why doth the devil haunt ma-  
ny mens houses after their deaths, appear to  
them living, and take possession of their ha-  
bitations, as it were, of their pallaces, but  
because of their several villanies? why had  
*Richard* the third such fearful dreams, saith  
*Polydor*, 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 *Goths*  
so suspicious, and so affrighted with a fish  
head alone, but that he had murdered *Sym-  
machus*, and *Boethius* his son in law, those  
worthy Romans? *Calius* lib. 27. cap. 22.  
See more in *Plutarch*, in his tract *De his qui  
sero à Numine puniuntur*, and in his book *De  
tranquillitate animi*, &c. Yea, and sometimes  
GOD himself hath a hand in it, to shew his  
power, humiliate, exercise, and to try their  
faith, (divine temptation *Perkins* calls it, *Cas-  
cons* lib. 1. cap. 8. sect. 1.) to punish them  
for their sins. God the avenger, as † *David* *Psa.* 44. 1.  
terms him, *ultor à tergo Deus*, his wrath is ap-  
prehended of a guilty soul, as by *Saul* and *Ju-  
das*, which the Poets expressed by *Adrastia*,  
or *Nemesis*:

*Assequitur Nemesisque virum vestigia servat,  
Ne male quid facias.* ———

And she is, as † *Ammianus* lib. 14. describes  
her, the Queen of causes, and moderator of  
things, now she pulls down the proud, now  
she rears and encourageth those that are good;  
he give instance in his *Eusebius*; *Nicephorus*  
lib. 10. cap. 35. eccles. hist. in *Maximinus*  
and *Julian*. Fearful examples of Gods just judge-  
ment, wrath and vengeance, are to be found in  
all histories, of some that have been eaten to  
death with Rats and Mice, as † *Popelinus* the se-  
cond, King of Poland, an. 830. his wife and  
children; the like story is of *Hatto* Arch-  
bishop 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*, † *Munster*, *Mag-  
deburgensis*, and many others relate for a truth.  
Such another example I find in *Geraldus Cam-  
brensis* *Irin. Cam.* lib. 2. cap. 2. and where  
not?

And yet for all these terrours of conscience,  
affrighting punishments which are so frequent,  
or whatsoever else may cause or aggravate this  
fearful malady in other religions, I see no rea-  
son at all why a Papist at any time should de-  
spair, or be troubled for his sins; for let him  
be never so dissolute a carter, so notorious a  
villain, so monstrous a sinner, out of that  
Treasure of Indulgences and merits of which  
the Pope is dispensator, he may have free par-  
don and plenary remission of all his sins. There  
be so many general pardons for ages to come,

422

forty thousand years to come, so many Jubelies, so frequent goal-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 money or friends, or will take any pains to come to such an Altar, hear a Mass, say so many *Pater-nosters*, undergo such and such penance, he cannot do amiss, it is impossible his mind should be troubled, or he have any scruple to molest him. Besides that *Taxa Camera Apostolica*, which was first published to get money in the dayes of *Leo decimus* that sharking Pope, and since divulged to the same ends, lets down such easie rates and dispensations for all offences, for perjury, murder, incest, adultery, &c. for so many grosses or-dollers (able to invite any man to sin, and provoke him to offend, me thinks, that otherwise would not) such comfortable remission, so gentle and parable a pardon, so ready at hand, with so small cost and suit obtained, that I cannot see how he that hath any friends amongst them (as I say) or money in his purse, or will at least to ease himself, can any way miscarry or be misaffected, how he should be desperate, in danger of damnation or troubled in mind. Their ghostly fathers can so readily apply remedies, so cunningly string and unstring, wind and unwind their devotions, play upon their consciences with plausible speeches and terrible threats, for their best advantage settle and remove, erect with such facility 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.

## SUBJECT. 4.

Symptomes of Despair, Fear, Sorrow, Suspicion, Anxiety, Horror of conscience, fearful dreams and visions.

AS Shoemakers do when they bring home shoes, still cry, Leather is dearer and dearer; may I justly say of those melancholy Symptomes: these of despair are most violent, tragical and grievous, far beyond the rest, not to be expressed but negatively, as it is privation of all happiness, not to be endured; for a wounded spirit who can bear it? *Prov. 18. 19.* What therefore † *Timanthes*, did in his picture of *Iphigenia*, now ready to be sacrificed, when he had painted *Chalcas* mourning, *Ulysses* laid, but most sorrowful *Menelaus*; and shewed all his art in expressing variety of affections, he covered the maids father, *Agamemnon's* head with a vail, and left it to every spectator to conceive what he would himself; for that true passion and sorrow in summo gradu, such as his was, could not by any art be deciphered. What he did in his picture, I will do in describing the Symptomes of

Despair; imagine what thou canst, fear, sorrow, furies, grief, pain, terror, anger, dismal, ghastly, tedious, irksome, &c. it is not sufficient, it comes far short, no tongue can tell, no heart conceive it. 'Tis an Epitome of hell, an extract, a quintessence, a compound, a mixture of all feral maladies, tyrannical tortures, plagues and perplexities. There is no sickness almost but Physick provideth a remedy for it; to every sore, Chyrurgery will provide a salve: friendship helps poverty; hope of liberty easeth imprisonment; suit and favour revoke banishment; authority and time wear away reproach: but what Physick, what Chyrurgery, what wealth, favour, authority can relieve, bear out, assuage, or expel a troubled conscience? A quiet mind cureth all them, but all they cannot comfort a distressed soul: who can put to silence the voice of desperation? All that is single in other melancholy, *Horribile, durum, pestilens, atrox, ferum*, concur in this, it is more than melancholy in the highest degree; a burning seaver of the soul; so mad, x *cap. 15.* faith \* *Jacchimus*, by this misery; fear, sorrow and despair he puts for ordinary symptomes of Melancholy. They are in great pain and horror of mind, distraction of soul, restless, full of continual fears, cares, torments, anxieties, they can neither eat, drink, nor sleep for them, take no rest,

† *Perpetua impietas, nec mensa tempore cessat, Exagitat vesana quies, somnique furentes.*

Neither at bed, nor yet at board,

Will any rest Despair afford.

Fear takes away their content, and dries the blood, wasteth the marrow, alters their countenance, even in their greatest delights, singing, dancing, dalliance they are still (saith † *Lemnius*) tortured in their souls. It consumes them to nought, I am like a Pelican in the wilderness (saith *David* of himself, temporally afflicted) an Owle because of thine indignation. *Psal. 102. 8, 10.* and *Psal. 55. 4.* My heart trembleth within me, and the terrors of death have come upon me; fear and trembling are come upon me, &c. at deaths door, *Psal. 107. 18.* Their soul abhors all manner of meats. Their sleep is (if it be any) unquiet, subject to fearful dreams and terrors. Peter in his bonds, slept secure, for he knew God protected him; and *Tully* makes it an argument of *Roscins Amtrinus* innocency, that he killed not his father, because he so securely slept. Those Martyrs in the Primitive Church were most cheerful 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 think of naught that is pleasant, their conscience will not let them be quiet, in perpetual fear, anxiety, if they be not yet apprehended, they are in doubt still they shall be ready to betray themselves, as *Cain* did, he thinks every man will kill him: *Androar* for the grief of heart, *Psal. 38. 1.* as *David* did, as *Job* did, 20. 3, 21, 22, &c. Wherefore is light given to him that is in misery, and life to them that have heavy

† *Plinius* cap. 10. l. 25. Con-jungit as-fellibus, Agamemnonis caput velatit, ut omnis quem possent, maximum metueret in virginitate cogitarent.

x *cap. 15.* in 9. *Khafe.* y *Juv. Sat.* 13. z *Mentem crispit timor hic; vultum, totumque corporis habitum immutat, etiam in deliciis, in tripadiis, in symposiis, in amplexu conjugis carnisque exercit.* lib. 4. cap. 21. a Non sine conscientia tales homines velle verba proferre, aut velle quicquam oculis aspicere, ab omni hominum cunctis ex-terminat, & dormientes perterrita. *Philos.* lib. 1. de vita *Apolonii.* b *Eusebius, Nicophorus ecclesi. hist.* lib. 4. c. 17. c *Seneca* lib. 12. *epist.* 106. conscientia aliud agere non pati-tur, portar-man will kill him: *Androar* for the grief of heart, *Psal. 38. 1.* as *David* did, as *Job* did, 20. 3, 21, 22, &c. Wherefore is light given to him that is in misery, and life to them that have heavy

heavy hearts? Which long for death, and if it come not, search it more than treasures, and rejoice when they can find the grave. They are generally weary of their lives, a trembling heart they have, a sorrowful mind, and little or no rest.

*Terror ubique, tremor, timor undique & undique terror.*

Fears, terrors, and affrights in all places, at all times and seasons. *Cibum & potum pertinaciter averfantur multi, nodum in scirpo queriantes, & culpam imaginantes ubi nulla est, a Wierus writes de Lamiis, lib. 3. c. 7.* they refuse many of them meat and drink, cannot rest, aggravating still and supposing grievous offences where there are none. Gods heavy wrath is kindled in their souls, and notwithstanding their continual prayers and supplications to *Christ, Jesus*, 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 murmur against God many times, to rave, to blaspheme, turn 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 fear of hearts.* † *Martinus Mercennius* in his Com-

† *Artic. 3. ca. 1. fol. 230. quod horrendum dilleu, desperandus quidam, de presente cū ad patientiam hortatur, &c.*

*confectum liberat? quid ego feci? &c. absit a me hujusmodi Deus.* Another of his acquaintance brake out into like Atheistical blasphemies, upon his Wifes death raved, cursed, said and did he car'd not what. And so for the most part it is with them all, many of them in their extremity, think they hear and see visions, outcries, confer with Devils, that they are tormented, possessed, and 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 condemnation is already past, and not to be revoked, the Devil will certainly have them. Never was any living creature in such torment before, in such a miserable estate, in such distress of mind, no hope, no faith, past cure, reprobate, continually attempted to make away themselves: Something talks with them, they spit fire and brimstone, they cannot but blaspheme, they cannot repent, believe, or think a good thought, so far carry'd, *ut cogantur ad impia cogitandum etiam contra voluntatem*, said <sup>d</sup> *Felix 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 and dear friends sometimes, or to meer strangers upon very small or no occasion: For he that cares not for his own, is master of another mans life. They think evil against their wills, that which

they abhor themselves, they must needs think, do, and speak. He gives instance in a Patient of his, that when he would pray, had such evil thoughts still suggested to him, and wicked

meditations. Another instance he hath of a *Ad male-*  
woman that was often tempted to curse God, *dicendum*  
to blaspheme and kill her self. Sometimes *Deo.*  
the Devil (as they say) stands without and  
talks with them, sometimes he is within them,  
as they think, and there speaks and talks as to  
such as are possessed: so *Apollidorus* in *Plu-*  
*tarch*, thought his heart spake within him.  
There is a most memorable Example of *Frans. f Goulart*  
*cu Spira* an Advocate of *Padua*, *Anno. 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 discoursed aright; but in this most mad.  
*Frismelica, Bullovat*, and some other excellent  
Physicians, 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,  
and so he desperately died. *Springer*  
a Lawyer hath written his life. *Cardinal*  
*Crescence* died so likewise desperate at *Verona*,  
still he thought a black dog followed him to his  
death-bed, no man could drive the dog away.  
*Sleidam. com. 23. cap. lib. 3.* Whilest I was  
writing this Treatise, saith *Montanus cap. 2.*  
*de mel.* 8 A Nun came to me for help, well for  
all other matters, but troubled in conscience for  
five years last past; she is almost mad, and not  
able to resist, thinks she hath offended God, and  
is certainly damned. *Felix Plater* hath store  
of Instances of such as thought themselves  
damned, <sup>h</sup> forsaken of God, &c. One amongst  
the rest, that durst not go to Church, or come  
near the *Rhine*, for fear to make away himself,  
because then he was most especially tempted.  
These and such like Symptoms, are intended and  
remitted, as the malady it self is more or less;  
some will hear good counsel, some will not;  
some desire help, some reject all, and will not  
be eased.

423

ac Ad mai-  
dicendum  
Deo.

g Daw hoc  
scribo; im-  
plorat opem  
meam me-  
nachas, in  
reliquis su-  
na, & ja-  
dicio re-  
lla, per 50  
annos me-  
lancholicus  
demonstrat  
se dicit, con-  
fessus  
stimulis  
oppressus,  
&c.  
h Alios  
conqueren-  
tes audire  
se esse ex-  
damnatum  
nume-  
ro, Deo non  
esse curam,  
aliqua in-  
sulta que  
proferri non  
adebant,  
vel abhor-  
rebant.

## SUBSECT. 5.

*Prognosticks of Despair, Atheism, Blasphemy,  
violent death, &c.*

**M**ost part these kind of persons 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, Judas*, blasphemed and died. *Bede* saith, *Pilate* dyed desperate eight years after Christ. *Felix Plater* hath collected many Examples. *A Merchant Wife* that was long troubled with such temptations, in the night rose from her Bed, and out of the Window broke her neck into the Street: another drowned himself desperate as he was in the *Rhine*; some cut their throats, many hang themselves. But this needs no illustration. It is controverted by

i Musculus,  
Petrinus,  
ad vim sibi  
inferendam  
cogit homi-  
nis.

k 3 De  
mentis alien-  
at. observ.  
lib. 1.  
l furor  
Mercatoris  
dum vexa-  
tionibus  
tentata,  
doc.

m Abernethy.

n Basker-  
quian.

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 mercy, the worst is to be suspected, because they dye impenitent. <sup>m</sup> If their death had been a little more lingering, wherein they might have some leisure in their hearts to cry for mercy, charity may judge the best; divers have been recovered out of the very act of hanging and drowning themselves, and so brought *ad sanam mentem*, they have been very penitent, much abhorred their former fact, confessed that they have repented in an instant, and cried for mercy in their hearts. If a man put desperate hands upon himself, by occasion of madness or melancholy, if he 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 <sup>n</sup> *Turks* do, that think all fools and mad men go directly to heaven.

## SUBJECT. 6.

*Cure of Despair by Physick, good counsel, comforts, &c.*

Experience teacheth us that though many die obstinate, and wilful 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 Devils pawes, though they have by <sup>o</sup> obligation given themselves to him. Some out of their own strength, and Gods assistance, *Though he kill me* (saith Job) yet will I trust in him, out of good counsel, advice and Physick. <sup>p</sup> *Bellovacus* cured a Monk by altering his habit, and course of life: <sup>p</sup> *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 think to work 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 melancholy: diet, air, exercise, all those passions and perturbations of the mind, &c. are to be rectified by the same means. They must not be left solitary, or to themselves, never idle, never out of company. Counsel, good comfort is to be applied, as they shall see the parties inclined, or to the causes, whether it be loss, fear, grief, discontent, or some such feral accident, a guilty conscience, or otherwise by frequent meditation, too grievous an apprehension, and consideration of his former life, by hearing, reading of Scriptures, good Divines, good advice and conference, applying Gods word to their distressed souls, it must be corrected

and counter-poised. Many excellent exhortations, parænetical Discourses are extant to this purpose; for such as are any way troubled in mind: *Perkins*, *Greenham*, *Hayward*, *Bright*, *Abernethy*, *Bolton*, *Culmannus*, *Hemmingius*, *Calim Secundus*, *Nicholas Laurentius*, are copious in this subject: *Azorius*, *Navarrus*, *Sayrus*, &c. and such as have written cases of conscience amongst our Pontifical 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 <sup>†</sup> friends, recollect out of their voluminous Treatises, some few such comfortable speeches, exhortations, arguments, advice, tending to this subject, and out of Gods Word, knowing, as *Culmannus* saith upon the like occasion, <sup>a</sup> how unavailable and vain mens counsels are to comfort an afflicted conscience, except Gods Word concur 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 less afflicted, how they stand affected, or capable of good advice, before any remedies be applied: To such therefore as are so thoroughly searched and examined, I address this following Discourse.

Two main Antidotes <sup>b</sup> *Hemmingius* observes opposite to Despair, good Hope out of Gods Word, to be embraced; perverse security and presumption, from the Devils treachery, to be rejected; *Ille salus anima, hæc pestis*; one saves, the other kills, *occidit animam*, saith *Austin*, and doth as much harm as Despair it self. <sup>c</sup> *Navarrus* the Casuist, reckons up ten special cures out of *Anton*. 1. *part. Tit. 3. cap. 10.* 1. God. 2. Physick. 3. <sup>d</sup> Avoiding such Objects as have caused it. 4. Submission of himself to other mens judgments. 5. Answer of all Objections, &c. All which *Cajetan*, *Gerson*, *lib. de vit. spirit. Sayrus*, *lib. 1. cas. conf. cap. 14.* repeat and approve out of *Emanuel Roderiques*, *cap. 51. & 52.* *Greenham* prescribes six special 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 be eased. 5. To expect and implore the prayers of the Church, and good mens advice. 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 sick, void of reason almost, over-born by their miseries, and too deep an apprehension of their sins, they cannot apply themselves to good counsel, pray, believe, repent, we must as much as in us lies occur and help their peculiar infirmities, according to their several Causes and Symptoms, as we shall find them distressed and complain.

† My brother George Barton, M. James Whitehall, Rector of Chesham in Staffordshire my quondam Chamber Fellow, and late Student in Christ Church, Oxon. a Scio quam vana sit & inefficax humanarum verborum penes afflictos consolatio, nisi verbum Dei audiatur, à quo vita, refrigeratio, solatio, penitentia. b Antid. adversus desperationem. c Tom. 2. c. 27. num. 282. d Aversio cogitationis à re scrupulosa, contraven-tio scrupulorum.

o John Major vi-ta patrum: quidam negavit Christum, per Chiro-graphum post res-titutus. p Trincavellius lib. 3. consil. 46.

The main matter which terrifies and torments most that are troubled in mind, is the enormity of their offences, the intolerable burthen of their sins, Gods heavy wrath and displeasure so deeply apprehended, that they account themselves Reprobates, quite forsaken of God, already damned, past all hope of grace, incapable 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 heinous, 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 extremity, *2 Cor. 11. 9.* *My grace is sufficient for thee, for my power is made perfect through weakness,* concerns every man in like case. His promises are made indefinite to all Believers, generally spoken to all touching remission of sins that are truly 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 truly touched in conscience for their sins. Again, *Matth. 11. 28.* *Come unto me all ye that are heavy laden, and I will ease you.* *Ezek. 18. 27.* *At what time soever a sinner shall repent him of his sins from the bottom of his heart, I will blot out all his wickedness out of my remembrance saith the Lord, Isa. 43. 25.* *I even I am he that put away thine iniquity for mine own sake, and will not remember thy sins.* As a father (saith David, *Psal. 103. 13.*) hath compassion on his children, so hath the Lord compassion on them that fear him. And will receive them again as the prodigal Son was entertained, *Luke 15.* if they shall so come with tears in their eyes and a penitent heart. *Peccator agnoscat, Deus ignoscat.* The Lord is full of compassion and mercy, slow to anger, of great kindness, *Psal. 103. 8.* *He will not always chide, neither keep his anger for ever. 9.* *As high as the heaven is above the earth, so great is his mercy towards them that fear him. 11.* *As far as the East is from the West, so far hath he removed our sins from us. 12.* *Though Cain cry out in the anguish of his soul, my punishment is greater than I can bear, 'tis not so, Thou lyest Cain (saith Austin) Gods mercy is greater than thy sins. His mercy is above all his works, Psal. 145. 9.* *able to satisfy for all mens sins, antilutron, 1 Tim. 2. 6.* His mercy is a panacea, a balsome for an afflicted soul, a Sovereign medicine, an Alexipharmacum for all sin, a charm for the Devil; 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 evil, nisi ipse misericors perseveraret,* if he did not intend to help us? He therefore that doubts of the remission of his sins, denies Gods mercy, and doth him injury, saith Austin. Yea, but thou replyest, I am a notorious sinner, mine offences are not so

great as infinite. Hear Fulgentius, *Gods invincible goodness cannot be overcome by sin, his infinite mercy cannot be terminated by any: the multitude of his mercy is equivalent to his magnitude.* Hear Chrysostom, *Thy malice may be measured, but Gods mercy cannot be defined; thy malice is circumscribed, his mercies infinite.* As a drop of water is to the Sea, so are thy mis-deeds to his mercy; nay, there is no such proportion to be given; for the Sea, though great, yet may be measured, but Gods mercy cannot be circumscribed. Whatsoever thy sins be then in quantity or quality, multitude or magnitude, fear them not, distrust not. I speak not this, saith Chrysostom, to make thee secure and negligent, but to cheer thee up. Yea, but thou urgest again, I have little comfort of this which is said, it concerns me not: *Inanis penitentia quam sequens culpa coinquinat,* 'tis to no purpose for me to repent and to do worse than ever I did before, to persevere in sin, and to return to my lusts as a Dog to his vomit, or a Swine to the mire: to what end is it to ask forgiveness of my sins, and yet daily to sin again and again, to do evil out of an habit? I daily and hourly offend in thought, word and deed, in a relapse by mine own weakness and wilfulness: my bonus Genius, my good protecting Angel is gone, I am fallen from that I was, or would be, worse and worse, my latter end is worse than my beginning: *Si quotidie peccas, quotidie, saith Chrysostom, penitentiam age,* If thou daily offend, daily repent: *k if twice, thrice, an hundred, an hundred thousand times, twice, thrice, an hundred thousand times repent.* As they do by an old house that is out of repair, still mend some part or other; so do by thy soul, still reform some vice, repair 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 enemy repent, as our Saviour enjoyed Peter, forgive him seventy seven times; and why shouldst thou think God will not forgive thee? Why should the enormity of thy sins trouble thee? God can do it, he will do it. My conscience (saith Anselm) dilates 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 feign) with a gold chain would pull Jupiter out of Heaven, but all they together could not stir him, and yet he could draw and turn them as he would himself; maugre all the force and fury of these infernal fiends, and crying sins, his grace is sufficient. Confer the debt and the payment; Christ and Adam; sin and the cure of it, the disease and the medicine: confer the sick man to the Physician, and thou shalt soon perceive that his power is infinitely beyond it. God is better able, as Bernard informeth us, to help, than sin to do us hurt; *Cogit is better able to save, than the Devil to destroy.* If he be a skillful Physician, as Fulgentius adds, he can cure all diseases; if merciful, he will. *Non est perfecta bonitas, cuius, vultu a qua*

e Magnam  
injuriam  
Deo facit  
qui diffidit  
de ejus mi-  
sericordia.

426

n Omnipotenti medici-  
co nullus languor in-  
sanabilis occurrit :  
tutantum doceri ite  
fuit, manum  
ejus ne re-  
pelle: novit  
quid agat :  
non tantum  
dilectis  
cum foret,  
sed toleres  
quam fecit.  
o Chrysost.  
hom. 3. de  
penit.  
p Spis salu-  
tatis per  
quam pec-  
catores sal-  
vantur, De-  
us ad mis-  
ericordiam  
provocatur.  
Isidor. om-  
nia ligata  
tu solvus,  
contrita  
sanas, con-  
fusa luci-  
das, dispe-  
rata ani-  
mas  
q Chrysost.  
hom. 5. non  
fornicato-  
rem abnuit,  
non ebrium  
avertit, non  
superbum re-  
pellit, non  
aversatur  
Idolola-  
triam, non  
adulterium,  
sed omnes  
suscepit,  
omnibus  
communi-  
cat.  
r Chrysost.  
hom. 5.

f Qui tur-  
pibus car-  
tilibus ali-  
quando in-  
quinavit  
os, divinis  
hymnis  
animum  
purgabit.

t Hom. 5.  
Introduit  
hic quis  
accipiter,  
columba  
exit; in-  
troduit lu-  
pus, ovis  
ingreditur,  
&c.

u Omnes languores sanat, cecis visum, claudis gressum, gratiam  
conferet, &c.

à qua non omnis malitia vincitur, his goodnefs is not absolute and perfect, if it be not able to overcome all malice. Submit thy self unto him, as St. *Austin* adviſeth, " he knoweth beſt what he doth; and be not ſo much pleaſed when he ſuſtains thee, as patient when he cor-rects thee; he is Omnipotent and can cure all diſeaſes when he ſees his own time. He looks down from Heaven upon Earth, that he may hear the mourning of priſoners, and deliver the children of death, *Pſal.* 102. 19, 20. and though our ſin be as red as ſcarlet, he can make them as white as ſnow, *Iſa.* 1. 18. Doubt not of this, or ask how it ſhall be done: he is all-ſufficient that promiſeth; qui fecit mundum de immundo, ſaith *Chryſoſtome*, he that made a fair world of nought, can do this and much more for his part: do thou only believe, truſt in him, rely on him, be penitent and heartily ſorry for thy ſins. Repentance is a ſovereign remedy for all ſins, a ſpiritual wing to ercar us, a charm for our miſeries, a protecting Amulet to expel ſins venom, an attractive load-ſtone to draw Gods mercy and graces unto us. " *Peccatum vulnus, penitentia medicina*: ſin made the breach, repentance muſt help it, howſoever thine offence came by error, ſloth, obſtinacy, ignorance, exitur per penitentiam, this is the ſole means to be relieved. Hence comes our hope of ſafety: by this alone ſinners are ſaved, God is provoked to mercy. This unloofeth all that is bound, enlightneth darkneſs, mends that is broken, puts life to that which was deſperately dying: Makes no reſpect of offences, or of perſons. q This doth not repel a fornicator, reject a drunkard, reſiſt a proud fellow, turn away an Idolater, but entertains all, communicates it ſelf to all. Who perſecuted the Church more than Paul, offended more than Peter? and yet by repentance ( ſaith *Chryſologus* ) they got both *Magiſterium & miniſterium ſanctitatis*, the Magiſtry of holineſs. The prodigal Son went far, but by repentance he came home at laſt. " This alone will turn a wolf into a ſheep, make a Publican a Preacher, turn a Thorn into an Olive, make a debauched Fellow Religious, a Blaſphemer ſing Halleluia, make Alexander the Copper-Smith truly devout, make a Devil a Saint. " And him that pol- luted his mouth with calumnies, lying, ſwear- ing and filthy tunes and tones, to purge his throat with divine *Pſalms*. Repentance will effect prodigious cures, make a ſtupend meta- morphoſis. An Hawk came into the Ark, and went out again an Hawk; a Lion came in, and went out a Lion; a Bear, a Bear; a Wolf, a Wolf; but if an Hawk come into this ſacred Temple of repentance, he will go forth a Dove, ( ſaith " *Chryſoſtome* ) a Wolf go out a Sheep, a Lion a Lamb. " This gives ſight to the blind, legs to the lame, cures all diſeaſes, confers grace, expells vice, inſerts vertue, comforts and fortifies the ſoul. Shall I ſay,

let thy ſin be what it will, do but repent, it is ſufficient.

† *Quem poenitet peccaſſe pene eſt innocens.* † *Sinca.*

'Tis true indeed and all-ſufficient this, they do confeſs, if they could repent, but they are ob- durate, they have cauterized conſciences, they are in a reprobate ſenſe, they cannot think a good thought, they cannot hope for grace, pray, believe, repent, or be ſorry for their ſins, they find no grief for ſin 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 do yield, and yet not to be deſpaired; God of his bounty and mercy calls all to repentance, *Rom.* 2. 4. thou maiſt be called at length, reſtored, taken to his grace as the Thief upon the Croſs, at the laſt hour, as *Mary Magda- len* and many other ſinners have been, that were buried in ſin. God ( ſaith " *Fulgentius* ) " *Deſta- tur Deus* is delighted in the converſion of a ſinner, he ſets no time; *proximitas temporis Deo non pre- judicat, aut gravitas peccati*, deſerring of time or grievouſneſs of ſin, do not prejudi- cate his grace, things paſt and to come are all one to him, as preſent, 'tis never too late to repent. " This heaven of repentance is ſtill open for all diſtreſſed ſouls; and howſoever as yet no ſigns appear, thou maiſt repent in good time. Hear a comfortable ſpeech of St. *Auſtin*, " 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, he gives thee leiſure, and invites thee to repentance. Howſoever deſperamus, as yet, I ſay, thou perceiv'ſt no fruit, no feel- ing, findeſt no likelihood of it in thy ſelf, pati- ently abide the Lords good leiſure, deſpair not, or think thou art a Reprobate; he came to call ſinners to repentance, *Luke* 5. 32. of which number thou art one: he came to call thee, and in his time will ſurely call thee. And al- though as yet thou haſt no inclination to pray, to repent, thy faith be cold and dead, and thou wholly averſe from all divine functions, yet it may 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 Sa- tan's policy to plead againſt, ſuppreſs and ag- gravate, to conceal thoſe ſparks of faith in thee. Thou doſt not believe thou ſaiſt, yet thou wouldſt believe if thou couldſt, 'tis thy deſire to believe; then pray, " *Lord help mine unbelief*; and hereafter thou ſhalt certainly believe: " *Dabitur ſcienti*, It ſhall be given to him that thiſteth. Thou canſt not yet re- pent, hereafter thou ſhalt; a black cloud of ſin as yet obnubilates thy ſoul, terrifies thy con- ſcience, but this cloud may conceive a Rain- bow at the laſt, and be quite diſſipated by re- pentance. Be of good cheer; a child is rati- onal in power, not in act; and ſo art thou pe- nitent in affection, though not yet in action. 'Tis thy deſire to pleaſe God, to be heartily ſorry;

x Deſta- tur Deus  
converſione  
peccatoris;  
omne tem-  
pus vita  
converſioni  
deputatur;  
pro preſen-  
tibus ha-  
bitur tam  
preſentia  
quam ſutu-  
ra.

y Auſtin.  
Semper pe-  
nitentia  
parat aper-  
tus eſt ne  
tu eſt ne  
deſperamus.  
z Quic-  
quid ſeci-  
mus, quan-  
tumcumque  
peccaverim,  
adhuc in  
vita eſt,  
unde te om-  
nino ſi ſo-  
nare te nol-  
let Deus,  
auferret;  
parando  
clamat ut  
redas, &c.

a Matth. 6.  
23.

b Rev. 21.  
6.

sorry; comfort thy self, no time is over-past, 'tis never too late. A desire to repent, is repentance it self, though not in nature, yet in Gods acceptance: a willing mind is sufficient. *Blessed are they that hunger and thirst after righteousness, Matth. 5. 6.* He that is destitute of Gods Grace, and wisheth for it shall have it. *The Lord (saith David, Psalm 10. 17.) will hear the desire of the poor,* that is, of such as are in distress of body and mind. 'Tis true thou canst not as yet grieve for thy sin, thou hast no feeling of faith, I yield: 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 believe. Thou lovest Gods children and Saints in the mean time, hatest them not, persecutest them not, but rather wishest thy self a true Professor, to be as they are, as thou thy self hast been heretofore; which is an evident token thou art in no such desperate case. 'Tis a good sign of thy conversion, thy sins are pardonable, thou art, or shalt surely be reconciled. *The Lord is near them that are of a contrite heart, Luk. 4. 18.*

c A true desire of mercy in the want of mercy, is mercy it self; a desire of grace in the want of grace, is grace it self; a constant and earnest desire to believe, repent, and to be reconciled to God, if it be in a touched heart, is an acceptance of God, a reconciliation, Faith and Repentance it self. For it is not thy Faith and Repentance, as *Chrysostome* truly teacheth, that is available, but Gods mercy that is annexed to it, he accepts the will for the deed: So that I conclude, to feel in our selves the want of grace, and to be grieved for it, is grace it self. I am troubled with fear my sins are not forgiven, *Careless* objects; but *Bradford* answers, they are; *For God hath given thee a penitent and believing heart, that is, an heart which desireth to repent and believe; for such a one is taken of him (he accepting the will for the deed) for a truly penitent and believing heart.*

All this is true thou replyest, but yet it concerns not thee, 'tis verified in ordinary offenders, in common sins, but thine are of an higher strain, even against the Holy Ghost himself, 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, Infidel, Jew or Turk, for thou art an Apostate and more, thou hast voluntarily blasphemed, renounced God and all Religion, thou art worse than *Judas* himself, 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 soul to the Devil, as *Witches* and *Conjurers* do, *explicitè* and *implicitè*, by compact, bond and obligation (a desperate, a fearful case) to satisfy thy lust, or to be revenged of thine enemies, thou didst never pray, come to Church, hear, read, or do any divine duties with any devotion, but for formality and

fashion sake, with a kind of reluctance, 'twas troublesome and painful to thee to perform any such thing, *prater voluntatem*, against thy will. Thou never mad'st any conscience of lying, swearing, bearing false witness, murder, adultery, bribery, oppression, theft, drunkenness, idolatry, but hast ever done all duties for fear of punishment, as they were most advantageous, and to thine own ends, and committed all such notorious sins, with an extraordinary delight, hating that thou shouldst love, and loving that thou shouldst hate. In stead of Faith, fear and love of God, repentance, &c. blasphemous thoughts have been ever harboured in his mind, even against God himself, the blessed Trinity: the \* Scripture false, rude, harsh, immethodical: Heaven, Hell, Resurrection, meer toys and fables, \* incredible, impossible, absurd, vain, ill-contrived; Religion, Policy, and humane invention, to keep men in obedience, or for profit, invented by Priests and Law-givers to that purpose. If there be any such supream power, he takes no notice of our doings, hears not our prayers, regardeth them not, will not, cannot help, or else he is partial, an accepter of persons, author of sin, a cruel, a destructive God, to create our souls, and destinate them to eternal damnation, to make us worse than our dogs and horses, why doth he not govern things better, protect good men, root out wicked livers? why do they prosper and flourish? as she raved in the † Tragedy — *pellices calum tenent*, there they shine,

*Suasque Persæ aureas stellas habet,*  
where is his providence? how appears it?

*Marmoreo Lucinus tumulo jacet, ut Cato parvo,*

*Pomponius nullo, quis putet esse Deos.*

Why doth he suffer *Turks* to overcome Christians, the enemy to triumph over his Church, Paganism to domineer in all places as it doth, heresies to multiply, such enormities to be committed, and so many such bloody wars, murders, massacres, plagues, feral diseases? why doth he not make us all good, able, sound? why makes he † venomous creatures, rocks, sands, deserts, this earth it self the muckhill of the world, a prison, an house of correction?

† *Mentimur regnare Jovem, &c.* with many such horrible and execrable conceits, not fit to be uttered; *Terribilia de fide, horribilia de Divinitate.* They cannot come of them but think evil, they are compelled *volentes nolentes*, to blaspheme, especially when they come to Church and pray, read, &c. such foul and prodigious suggestions come into their hearts.

These are abominable, unspeakable offences, and most opposite to God, *tentationes factæ & impie*; yet in this case, he or they that shall be 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 been so tempted in some sort, evil custom, omission of holy exercises, ill company,

\* *Cæcilius Minatio, Omnia ista signa malefana religionis, & scripta solatia à poetis inventa, vel ab aliis ob commodum, superstitiosa mysteriorum, &c.*  
\* These temptations and objections are well answered in *Jobe Dormians Christiani Marjara.*  
† *Seneca.*

† *Vid. Campanella c. 6. Atheismi Triumphat. & c. 2. ad argumentum 12. ubi plura.*  
† *Si Deus bonus unde colam, &c.*  
† *Lucan.*

c Aderant  
thy, Per-  
kins.

d Non est  
penitentia,  
sed Dei  
misericor-  
dia an-  
nexa.

pany, idleness, solitariness, melancholy, or depraved nature, and the Devil is still ready to corrupt, trouble, and divert our souls, to suggest such blasphemous thoughts into our phantasies, ungodly, profane, monstrous and wicked conceits: If they come from Satan, they are more speedy, fearful and violent, the parties cannot avoid them: they are more frequent, I say, and monstrous when they come, for the Devil he is a spirit, and hath means and opportunity to mingle himself with our spirits, and sometimes more slyly, sometimes more abruptly and openly, to suggest such devilish thoughts into our hearts; he insults and domineers in melancholy distempered phantasies and persons especially: Melancholy is *balneum diaboli*, as *Scrapio* holds, the Devils bath, and invites him to come to it. As a sick man frets, raves in his fits, speaks and doth he knows not what, the Devil violently compells such crazed souls, to think such damned thoughts against their wills, they cannot but do it; sometimes more continue, or by fits, he takes his advantage, as the subject is less able to resist, he aggravates, extenuates, affirms, denies, damns, confounds the spirit, troubles heart, brain, humours, organs, senses, and wholly domineers in their imaginations. If they proceed from themselves, such thoughts, they are remiss and moderate, not so violent and monstrous, not so frequent. The Devil commonly suggests things opposite to nature, opposite to God and his Word, impious, absurd, such as a man would never of himself, or could not conceive, they strike terror and horror into the parties own heart. For if he or they be asked, whether they do approve of such like thoughts or no, they answer. (and their own souls truly dictate as much) they abhor them as Hell and the Devil himself, they would fain think otherwise if they could; he hath thought otherwise, and with all his soul desires so to think again; he doth resist, and hath some good motions intermixt now and then: So that such blasphemous, impious, unclean thoughts, are not his own, but the Devils; they proceeded not from him, but from a crazed phantasia, distempered humours, black fumes which offend his brain: they are thy crosses, the Devils sins, and he shall answer for them, he doth enforce thee to do that which thou dost abhor, and didst never give consent to: And although he hath sometimes so slyly 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 abhor. Therefore be not over-much troubled and dismayed with such kind of suggestions, at least if they please thee not, because they are not thy personal sins, for which thou shalt incur the wrath of God, or his displeasure: contemn, neglect them, let them go 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.* *Satana est mala ingerere* (saith *Austin*) *nostrum non consentire*: as Satan labours to suggest, so must we strive not to give consent, and it will be sufficient: the more anxious and solicitous thou art, the more perplexed, the more thou shalt otherwise be troubled, and intangled. Besides, they must know this, all so molested and distempered, that although these be most execrable and grievous sins, they are pardonable, yet through Gods mercy and goodness they may be forgiven, if they be penitent and sorry for them. *Paul* himself confesseth, *Romans 7. 19.* *He did not the good he would do, but the evil which he would not do; 'tis not I, but sin that dwelleth in me.* 'Tis not thou, but Satans suggestions, his craft and subtlety, his malice: comfort thy self then if thou be penitent and grieved, or desirous to be so, these hainous sins shall not be laid to thy charge; Gods mercy is above all sins, which if thou do not finally contemn, without doubt thou shalt be saved. *No man sins 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 sin, God of his infinite mercy deliver us.* Take hold of this to be thy comfort, and meditate withal on Gods word, labour to pray, to repent, to be renewed in mind, keep thine heart with all diligence, *Proverbs 4. 13.* resist the Devil and he will fly from thee, pour out thy soul unto the Lord with sorrowful *Hannah*, pray continually, as *Paul* enjoyns, and as *David* did, *Psalm 1.* meditate on his Law day and night.

Yea, but this meditation is that that marris all, and mistaken makes many men far worse, misconceiving all they read or hear, to their own overthrow; the more they search and read Scriptures, or divine Treatises, the more they puzzle themselves, as a Bird in a Net, the more they are intangled and precipitated into this preposterous gulf: *Many are called, but few are chosen.* *Mat. 20. 16.* and *22. 14.* with such like places of Scripture mis-interpreted strike them with horror, they doubt presently whether they be of this number or no: Gods eternal decree of predestination, absolute reprobation, and such fatal tables they form to their own ruine, and impinge upon this rock of despair. How shall they be assured of their salvation, by what signs? *If the righteous scarcely be saved, where shall the ungodly and sinners appear?* *1 Pet. 4. 18.* Who knows, saith *Solomon*, whether he be elect? This grinds their souls, how shall they discern they are not reprobates? But I say again, how shall they discern they are? From the Devil can be no certainty, for he is a liar from the beginning: if he suggest any such thing,

*Remingius. Nemo peccat in spiritum sanctum nisi qui finaliter & voluntarie renunciat Christo, tanquam & ipsum verbum extreme contemnit, per quo nulla salus, a quo peccato, liberet nos Dominus. Iesus Christe. Amen.*

as too frequently he doth, reject him as a deceiver, an enemy of humane kind, dispute not with him, give no credit to him, obstinately refuse him, as *S. Anthony* did in the wilderness, whom the Devil set upon in several shapes, or as the Collier did, so do thou by him. For when the devil tempted him with the weakness 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 he believed, what he thought of such and such points and mysteries: the Collier told him, he believed as the Church did; but what (said the Devil again) doth the Church believe? as I do (said the Collier) and what's that thou believest? as the Church doth, &c. when the devil could get no other answer, he left him. If Satan summon thee to answer, send him to Christ: he is thy liberty, thy protector against cruel death, raging sin, that roaring Lyon; he is thy righteousness, thy Saviour, and thy life. Though he say, thou art not of the number of the elect, a reprobate, forsaken of God, hold thine own still,

*hic murem athenis esto,*  
Let this be as a bulwark, a brazen wall to defend thee, stay thy self in that certainty of faith; let that be thy comfort, CHRIST will protect thee, vindicate thee, thou art one of his flock, he will triumph over the law, vanquish death, overcome the devil, and destroy hell. If he say thou art none of the elect, no believer, reject him, despise him, thou hast thought otherwise, and maist so be resolved again; comfort thy self; this persuasion cannot come from the devil, and much less can it be grounded from thy self; men are liars, and why shouldest thou distrust? A denying *Peter*, a persecuting *Paul*, an adulterous cruel *David*, have been received; an Apostate *Solomon* may be converted; no sin at all but impenitency, can give testimony of final reprobation. Why shouldest thou then distrust, misdoubt thy self, upon what ground, what suspicion? 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 generally his grace is proposed to him, and him, and them, each man in particular, and to all. *1 Tim. 2:4* God will that all men be saved, and come to the knowledge of the truth. 'Tis an universal promise, God sent not his Son into the world to condemn the world, but that through him the world might be saved, *John 3:17*. He then that acknowledgeth himself a man in the world, must likewise acknowledge he is of that number that is to be saved: *Ezek. 33:11*. I will not the death of a sinner, but that he repent and live: But thou art a sinner, therefore he wills not thy death. This is the will of him that sent me, that every man that believeth in the Son, should have everlasting life, *John 6:40*. He would have no man perish, but all come to repentance, *2 Pet. 3:9*. Besides, remission of

sin is to be preached, not to a few, but universally to all men. Go therefore and tell all Nations, baptizing them, &c. *Matth. 28:19*. Go into all the world, and preach the Gospel to every creature, *Mark 16:15*. Now there cannot be contradictory wills in God; he will have all saved, and not all, how can this stand together? be secure then, believe, trust in him, hope well and be saved. Yea that's the main matter, how shall I believe or discern my security from carnal presumption? my faith is weak and faint, I want those signs and fruits of sanctification, sorrow for sin, thirsting for grace, groanings of the spirit, love of Christians as Christians, avoiding occasion of sin, endeavour of new obedience, charity, love of God, perseverance. Though these signs be languishing in thee, and not seated in thine heart, thou must not therefore be dejected or terrified; the effects of the faith and spirit are not yet so fully felt in thee; conclude not therefore thou art a reprobate, or doubt of thine election, because the Elect themselves are without them, before their conversion. Thou maist in the Lords good time be converted; some are called at the eleventh hour: Use, I say, the means of thy conversion, expect the Lords leisure, 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, needless speculation, fruitless meditation about election, reprobation, free will, grace, such places of Scripture preposterously 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 minds, to mitigate those divine Aphorisms, (though in another extremum some) our late *Arminians* have revived that plausible doctrine of universal grace, which many Fathers, our late *Lutheran* and modern *Papists* do still maintain, that we have free-will of our selves, and that grace is common to all that will believe. Some again though less orthodoxal, will have a far greater part saved, than shall be damned, (as *Calvus secundus* still maintains in his book, *De amplitudine regni caelestis*, or some impostor under his name) *beatorum numerus multo major quam damnatorum*. \* He calls that other Tenent of special † Election and Reprobation, a prejudicate, envious and malicious opinion, apt to draw all men to desperation. Many are called, few chosen, &c. He opposeth some opposite parts of Scripture to it, *Christ came into the world to save sinners, &c.* And four especial arguments he produceth, one from Gods power. If more be damned than saved, he erroneously concludes, the devil hath the greater sovereignty; for what is power but to protect? and Majesty consists in multitude. If the devil have the greater part, where is his mercy, where is his power? how is he *Deus Optimus Maximus*, miseri-

*g. Abrege  
ibid.*

*i See whole books of these arguments. k Lib. 3. fol. 122. Prejudicata opinio, invida, maligna, & apta ad impellendos animos in desperationem.*

*† See the Antidote in Chamiens, Tom. 3. lib. 7.*

*Downams Christian warfare, &c.*

*† Potentior est Deus diabolus & mundi princeps, & in multitudine hominum sita est majestas.*

430

in Homi-  
da qui non  
faberit  
quam po-  
teft; hoc de  
Dio sine  
filiis co-  
gitari non  
potest, ut  
pote quam  
quod vult  
licet. Boni  
natura  
communi-  
cari. Bonus  
Deus, quo-  
modo mis-  
ericordie  
pater, &c.  
† Vide Cy-  
rillum lib.  
4. adversus  
Julianum.  
qui potiri-  
mas illi  
gratias  
agere qui  
nobis non  
misi Mo-  
ses & pro-  
phetas, &  
contempsit  
bona ani-  
marum na-  
stram?  
n Venia  
danda est  
eis qui non  
audiant ob-  
ignoranti-  
am. Non est  
tam ini-  
quus Ju-  
dex Deus,  
ut quan-  
quam in-  
dulta causa  
damnare  
vult. Si  
solum dam-  
nantur, qui  
oblata  
Christi  
gratiam  
rejecerunt.

o Eusebi-  
us Loni-  
cerus Tur-  
hist. To. 1.  
l. 2.  
p Clem.  
Alex.  
q Paulus  
Jovius  
Elog. vir.  
Magl.

cors? &c. where is his greatness, where his goodness? He proceeds, "We account him a murderer that is necessary only, or doth not help when he can; which may not be supposed of God without great offence, because he may do what he will, and is otherwise necessary, and the author of sin. The nature of good is to be communicated, God is good, and will not then be contracted in his goodness: for how is he the Father of mercy and comfort, if his good concern but a few? O envious and unthankful men to think otherwise! † Why should we pray to God that are Gentiles, and thank him for his mercies and benefits, that hath damned us all innocuous for Adams offence, one mans offence, one small offence, eating of an apple? why should we acknowledge him for our governour that hath wholly neglected the salvation of our souls, and condemned us, and sent no Prophets or instructors to teach us, as he hath done to the Hebrews? So Julian the Apostate objects. Why should these Christian (Calius urgeth) reject us and appropriate God unto themselves, Deum illum suum unicum, &c. But to return to our forged Calius. At last he comes to that, he will have those saved that never heard of, or believed in Christ, ex puris naturalibus, with the Pelagians, and proves it out of Origen and others. They (saith Origen) that never heard Gods word, are to be excused for their ignorance: we may not think God will be so hard, angry, cruel or unjust as to condemn any man indilata causa. 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 moral honest men, that kept the Law of Nature, did to others as they would be done to themselves, as certainly saved, he concludes, as they were that lived uprightly before the Law of Moses. They were acceptable in Gods sight, as Job 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, he shall be saved. This opinion was formerly maintained by the Valentinian and Basilidian hereticks, revived of late in Turkey, of what sect Rustan Bassa was patron, defended by P Galeatus Martinus, and some ancient Fathers, and of latter times favoured by q Erasmus, by Zuinglius in exposit. fidei ad Regem Gallia, whose Tenent Bullinger vindicates, and Gualter approves in a just Apology with many Arguments. There be many Jesuites that follow these Calvinists in this behalf, Franciscus Buchsius Moguntinus, Andradius Consil. Trident. many Schoolmen that out of Rom. 1. 18, 19. are verily persuaded that those good works of the Gentiles did so far please God, that they might vitam aeternam promereri, and be saved in the end. Sefellius, and Benedictus

Justinianus in his Comment on the first of the Romans, Matthias Dittmarsh the Politician, with many others, hold a mediocrity, they may be salute non indigni, but they will not absolutely decree it. Hofmannus a Lutheran Professour of Helmstad, and many of his Followers with most of our Church, and Papists are stiffe against it. Franciscus Collins hath fully censured all Opinions in his five Books de Paganorum animabus post mortem, and amply dilated this question, which who so will may peruse. But to return to my Author, his conclusion is, that not only wicked Livers, Blasphemers, Reprobates, and such as reject Gods grace, but that the Devils themselves shall be saved at last, as Origen long since delivered in his works, and our late † Socinians defend Ostorodius, cap. 41. institut. Smaltius, &c. Those terms of all and for ever in Scripture, are not eternal, but only denote a longer time, which by many Examples they prove. The world shall end like a Comedy, and we shall meet at last in Heaven, and live in blifs all together; or else in conclusion, in nihil evanescere. For how can he be merciful that shall condemn any creature to eternal unspeakable punishment, for one small temporary fault, all posterity, so many myriads, for one and another mans offence, quid meruistis oves? But these absurd paradoxes are exploded by our Church, we teach otherwise. That this vocation, predestination, election, reprobation, non ex corrupta massa, praevisa fide, as our Arminians, or ex praevisis operibus, as our Papists, non ex praevisione, 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 obiectum est reprobationis) with perseverantia sanctorum, we must be certain of our salvation, we may fall but not finally, which our Arminians will not admit. According to his immutable, eternal, just decree and counsel of saving men and Angels, God calls all, and would have all to be saved according to the efficacy of vocation: all are invited, but only the elect apprehended: the rest that are unbelieving, impenitent, whom God in his just judgement leaves to be punished for their sins, are in a reprobate sense; yet we must not determine who are such, condemn our selves or others, because we have an universal invitation; all are commanded to believe, and we know not how soon 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 Declaration to the Articles of the Church, printed 1633. to avoid factions and altercations, we that are University Divines especially, are prohibited all curious search, to Print or Preach, or draw the Article aside by our own sense and Comments, upon pain of Ecclesiastical censure, I will surcease, and conclude with

† Non ho-  
mines sed  
& ipsi de-  
mones ali-  
quando ser-  
vandi.  
† Vid. Pel-  
lii Harmo-  
niam art.  
22. p. 2.

† Epist.  
Erasmi d.  
utilitate  
colloquior.  
ad lectu-  
rem.

with † Erasmus of such controversies: *Pugnet qui vult, ego censeo leges majorum reverenter suscipiendas, & religiose observandas, velut à Deo profectas; nec esse intum, nec esse pium, de potestate publicâ sinistram concipere aut ferere suspicionem. Et siquid est tyrannidis, quod tamen non cogat ad impietatem, satius est ferre, quam seditiose reluctari.*

But to my former task. The last main torture and trouble of a distressed mind, is not so much this doubt of Election, and that the promises of grace are smothered and extinct in them, nay quite blotted out, as they suppose, but withall Gods heavy wrath, a most intolerable pain and grief of heart seisseth on them: to their thinking they are already damned, they suffer the pains of hell, and more than possibly can be expressed, they smell brimstone, talk familiarly with devils, hear and see *Chimeras*, prodigious, uncouth shapes, Bears, Owles, Anticks, black dogs, fiends, hideous outcries, fearful noises, shrieks, lamentable complaints, they are possessed, and through impatience they roar and howl, 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 woful case. To such persons I oppose Gods mercy and his justice; *Judicia Dei occulta, non injusta*: his secret counsel and just judgement, by which he spares some, and sore afflicts others again in this life: his judgement is to be adored, trembled at, not to be searched or enquired after by mortal men: he hath reasons reserved to himself, which our frailty cannot apprehend. He may punish all if he will, and that justly for sin; in that he doth it in some, is to make a way for his mercy that they repent and be saved, to heal them, to try them, exercise their patience, and make them call upon him, to confess their sins and pray unto him, as David did, *Psal. 119. 137. Righteous art thou, O Lord, and just are thy judgements.* As the poor Publican, *Luke 18. 13. Lord have mercy upon me a miserable sinner.* To put confidence and have an assured hope in him, as Job had, *13. 15. Though he kill me I will trust in him: Ure, seca, occide O Domine,* (saith Austin: *modo servas animam*, kill, cut in pieces, burn my body (O Lord) to save my soul. A small sickness, one lash of affliction, a little misery many times will more humiliate a man, sooner convert, bring him home to know himself, than all those paraneetical 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 insupportable plague, is an evident sign of Gods mercy and justice, of his love and goodness: *perissent nisi perissent*, had they not thus been undone, they had finally been undone. Many a carnal man is lulled asleep in perverse security, foolish presumption, is stupified in his

sins, and hath no feeling at all of them: *I have sinned* (he saith) and what evil shall come unto me, *Eccles. 5. 4. and tush, how shall God know it?* And so in a reprobate sense goes down to hell. But here, *Cynthius aurem vellit*, God pulls them by the ear, by affliction, he will bring them to heaven and happiness; *Blessed are they that mourn, 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 been afflicted, Psal. 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 security. So that affliction is a School or Academy, wherein the best Scholars are prepared to the commencements of the deity. And though it be most troublesome and grievous for the time, yet know this, it comes by Gods permission and providence, he is a spectator of thy groans and tears, still present with thee, the very hairs of thy head are numbered, not one of them can fall to the ground, without the express will of God: he will not suffer thee to be tempted above measure, he corrects us all † *numero, pondere, & mensura*, The Lord will not quench the smoking 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 tenderness 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 he loves he loves to the end. *Rom. 8. Whom he hath elected, those he hath called, justified, sanctified, and glorified.* Think not then thou hast lost the spirit, that thou art forsaken of God, be not overcome with heaviness of heart, but as David said, *I will not fear though I walk in the shadows of death.* We must all go, *non à delictis ad delicias*, but from the cross to the crown, by hell to heaven, as the old Romans put virtues Temple in the way to that of honour: we must endure sorrow and misery in this life. 'Tis no new thing this, Gods best servants and dearest children have been so visited and tried. Christ in the garden cryed out, *My God my God why hast thou forsaken me?* his son by nature, as thou art by adoption and grace. Job in his anguish said, *The arrows of the Almighty were in him, Job 6. 4. His terrors fought against him, the venom drank up his spirit, cap. 13. 26. He saith, God was his enemy, writ bitter things against him, (16. 9.) hated him.* His heavy wrath had so seized on his soul, David complains, *His eyes were eaten up, sunk into his head, Psal. 6. 7. His moisture became as the drought in Summer, his flesh was consumed, his bones vexed:* yet neither Job nor David did finally despair. Job would not leave his hold, but still trust in him, acknowledging him to be his good God. *The Lord gives, the*

† Passatâ  
confidentia  
sequitur  
sensu ira  
divina.  
(Hemingi-  
us) frangi-  
tus cordis,  
ingens ani-  
ma crucia-  
tus, &c.

† Austin

Lord takes, blessed be the name of the Lord, Job 1. 21. Behold I am vile, I abhor my self, repent in dust and ashes, Job 39. 37. David humbled himself, Psal. 31. and upon his confession received mercy. Faith, hope, repentance, are the sovereign cures and remedies, the sole comforts in this case; confess, humble thy self, repent, it is sufficient. *Quod purpura non potest, sacculus potest*; saith Chrysostom; the King of Nineve's Sackcloth and ashes did that which his purple robes and crown could not effect; *Quod diadema non potuit, cinis perfecit*. Turn to him, he will turn to thee; the Lord is near those that are of a contrite heart, and will save such as be afflicted in spirit, Psal. 34. 18. He came to the lost sheep of Israel, Math. 15. 14. Si cadentem intueretur, clementie manum protendit, he is at all times ready to assist. Nunquam spernit Deus Penitentiam, si sincere & simpliciter offeratur, he never rejects a penitent sinner, though he have come to the full height of iniquity, wallowed and delighted in sin; yet if he will forsake his former wayes, 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 himself; 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. Despair not then, faint not at all, be not dejected, but rely on God, call on him in thy trouble, and he will hear thee, he will assist, help, and deliver thee; Draw near to him, he will draw near to thee, Jam. 4. 8. Lazarus was poor and full of boyles, and yet still he relied upon God, Abraham did hope beyond hope.

\* Super Psal. 52. Convertar ad liberandum eum, quia conversus est ad peccatum suum penitentem.

Thou exceptest, these were chief men, divine spirits, Deo chari, beloved of God, especially respected; but I am a contemptible and forlorn wretch, forsaken of God, and left to the merciless fury of evil spirits. I cannot hope, pray, repent, &c. How often shall I say it! thou mayest perform all these duties, Christian offices, and be restored in good time. A sick man loseth his appetite, strength and ability, his disease prevaleth so far, that all his faculties are spent, hand and foot perform not their duties, his eyes are dimme, hearing dull, tongue distasts things of pleasant relish, yet nature lyes hid, recovereth again, and expelleth all those seculent matters by vomit, sweat, or some such like evacuations. Thou art spiritually sick, thine heart is heavy, thy mind distressed, thou mayest happily recover again, expell those dismal passions of fear and grief; God did not suffer thee to be tempted above measure; whom he loves (I say) he loves to the end; hope the best. David in his misery prayed to the Lord, remembering how he had formerly dealt with him; and with that meditation of Gods mercy confirmed his faith, and pacified his own tumultuous heart in his greatest agony. O my soul, why art thou so disquieted within me, &c. Thy soul

is eclipsed for a time, I yield, as the Sun is shadowed by a cloud; no doubt but those gracious beams of Gods mercy will shine upon thee again, as they have formerly done; those embers of faith, hope and repentance, now buried 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 down to the dust. Arise, redeem us, &c. Psal. 44. 22. He prayed long before he was heard; expectans expectavit; endured much before he was relieved, Psal. 69. 3. He complains, I am weary of crying, and my throat is dry, mine eyes fail, whilst I wait on the Lord; and yet he perseveres. Be not dismayed, thou shalt be respected at last. God often works by contrarieties, he first kills and then makes alive, he woundeth first and then healeth, he makes man sow in tears that he may reap in joy; 'tis Gods method: He that is so visited, must with patience endure and rest satisfied for the present. The Paschal Lamb was eaten with fowr herbs; we shall feel no sweetness of his blood, till we first feel the smart of our sins. Thy pains are great, intolerable for the time; thou art destitute of grace and comfort, stay the Lords leisure, he will not (I say) suffer thee to be tempted above that thou art able to bear, 1 Cor. 10. 13. but will give an issue to temptation. He works all for the best to them that love God, Rom. 8. 28. Doubt not of thine election, it is an immutable decree; a mark never to be defaced; you have been otherwise, you may and shall be. And for your present affliction, hope the best, it will shortly end. He 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 them all, Psal. 34. 19. Our light affliction which is but for a moment, worketh in us an eternal weight of glory, 2 Cor. 4. 17. Not answerable to that glory which is to come, though now in heaviness, 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, devils, bugbears, and Mormoluches, noysome smells, &c. These may come, as I have formerly declared in my precedent discourse of the Symptomes of Melancholy, from inward causes; as a concave glass reflects solid bodies, a troubled brain for want of sleep, nutriment, and by reason of that agitation of spirits, to which Hercules de Saxonia attributes all Symptomes almost, may reflect and shew prodigious shapes; as our vain fear and crazed phantasie shall suggest and feign, as many silly weak women and children in the dark, sick folks, and frantick for

for want of repast and sleep, suppose they see that they see not: Many times such terriculations may proceed from natural causes, and all other senses may be deluded. \* Besides, as I have said, this humour is *Balneum Diaboli*, the devils bath, by reason of the distemper of humours, and infirm Organs in us: he may so possess us inwardly to molest us, as he did *Saul* and others, by Gods permission; he is Prince of the Ayr, and can transform himself into several shapes, delude all our senses for a time, but his power is determined, he may terrifie us, but not hurt; God hath given his Angels charge over us, he is a wall round about his people, *Psalm* 91. 11, 12. There be those that prescribe Physick in such cases, 'tis Gods instrument and not unfit. The devil works 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 prestigiis demonum* lib. 5. to *Philip. Melancton*, and others, and that Christian armour which *Paul* prescribes: he sets down certain Amulets, herbs, and precious stones, which have marvellous vertues, all profugandis demonibus, to drive away Devils and their illusions. Saphyres, Chrysolites, Carbuncles, &c. *Que mirâ virtute possent ad Lemures, Stryges, Incubos, Genios acreos arceados, si veterum monumentis habenda fides.* Of herbs, he reckons us Pennirial, Rue, Mint, Angelica, Piony: *Rich. Argentine de prestigiis demonum* cap. 20. adds hypericon or *S. Johns wort*, perforata herba, which by divine vertue drives away Devils, and is therefore called *fuga demonum*: all which rightly used by their suffitus, *Demonum vexationibus obfistunt, afflictae mentes à demonibus relevant, & venenatis fumis, expel Devils themselves, and all devilish illusions.* *Anthony Musa* the Emperour *Augustus* his Physician, 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 be an holy herb, and good against fearful 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 *Dauids* harp. Fires to be made in such rooms where spirits haunt, good store of lights to be set up, odours, 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. *R. sulphuris drachmam unam, recoquatur in vitis alba aqua, ut dilutius sit sulphur; detur agro; nam demones sunt morbi* (saith *Rich. Argentine* lib. de prestigiis demonum cap. ult.) *Vigerus* hath a far larger receipt to this purpose, which the said *Wecker*

cites out of *Wierus*. *R. sulphuris, vini, bituminis, opoponacis, galbani, castorei, &c.* Why sweet perfumes, fires, and so many lights should be used in such places, *Ernestus Burgravius Lucerna vite & mortis*, and *Fortunus Lycetus* assigns this cause, quod his boni Genii provocentur, mali arceantur; because good spirits are well pleased with, but evil abhor them. And therefore those old Gentiles, present Mahometans, and Papists have continual lamps burning in their Churches all day and all night, lights at funerals and in their graves; *lucerna ardentis ex auro liquefacto* for many ages to endure (saith *Lazius*) ne demones corpus ledant; lights ever burning as those Vestal virgins, *Pythionisse* maintained heretofore, with many such, of which read *Tostatus* in 2 Reg. cap. 6. quest. 43. *Thyreus* cap. 57, 58, 62, &c. de locis infestis, *Pictorius* *Isagog. de demonibus*, &c. see more in them. *Cardan* would have the party affected wink altogether in such a case, if he see ought that offends him, or cut the air with a sword in such places they walk and abide; *gladiis enim & lanceis terrentur*, shoot a pistol at them, for being aerial bodies, (as *Calius Rhodiginus* lib. 1. cap. 29. *Tertullian*, *Origen*, *Pfellas*, and many hold) if stricken, they feel pain. Papists commonly injoyn and apply crosses, holy water, sanctified beads, Amulets, musick, 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 Albertinus à Rocha*, *Petrus Thyreus*, and *Hieronymus Mengus* with many other Pontifical Writers, prescribe and set down several forms of exorcisms, as well to houses possessed with Devils, as to demoniacal persons; but I am of † *Lemnius* mind, 'tis but

damnosa adjuratio, aut potius ludificatio, a meer mockage, a counterfeit charm, to no purpose, they are fopperies and fictions, as that absurd \* story is amongst the rest, of a penitent woman seduced by a Magician in France, at *S. Bawne*, exorcised by *Dompnius*, *Michaelis*, and a company of circumventing Friars. If any man (saith *Lemnius*) will attempt such a thing, without all those juggling circumstances, Astrological elections of time, place, prodigious habits, sustian, big, sesquipedal words, spells, crosses, characters, which Exorcists ordinarily use, let him follow the example of *Peter* and *John*, that without any ambitious swelling terms, cured a lame man, *Acts* 3. In the name of Christ Jesus rise and walk. His name alone is the best and only charm 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 expellabunt, saith *S. Austin*. Many men will desire my counsel and opinion what's to be done in this behalf; I can say no more, quam ut verâ fide, qua per dilectionem operatur, ad Deum unum fugiamus, let them fly to God alone for help. *Athanasius*

† Antiqui soliti sunt hæc herba ponere in ecclesiis, id est quod, &c.

\* Non de sunt nostra etate sacri-ficali, quæ tale quid attentant, sed à catodæmonis in-risi pudore sufficit sunt, & re infirmi absterant. \* Done in to English by W. B. 1613.

434

*nasius* in his book *De variis quæst.* prescribes a present charm against Devils, the beginning of *Psal. 67. Exurgat Deus, dissipentur inimici, &c.* But the best remedy is to fly to God, to call on him, hope, pray, trust, rely on him, to commit our selves wholly to him. What the practice of the primitive Church was in this behalf, *Et quis demonia ejiciendi modus*, read *Wierus* at large, *lib. 5. de Cura Lem. meles. cap. 38. & deinceps.*

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 Devil deceives many by such means) in that other extrem he circumvents Melancholy it self, reading some Books, Treatises, hearing rigid Preachers, &c. If he shall perceive that it hath begun first from some great loss, 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 means, art and industry, let him *laxare animum*, by all honest recreations, refresh and recreate his distressed soul; let him direct his thoughts, by himself and other of his friends. Let him

read no more such Tracts or subjects, hear no more such fearful tones, avoid such companies, and by all means open himself, submit himself to the advice of good Physicians and Divines, which is *contraventio scrupulorum*, as *Navarrus* he calls it, hear them speak 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 *Isa. 50. 4.* obstinate, head-strong, pievish, wilful, self-conceited (as in this malady they are) but give ear to good advice, be ruled and persuaded; and no doubt but such good counsel may prove as prosperous to his soul, as the Angel was to *Peter*, that opened the iron gates, loosed his bands, brought him out of prison, and delivered him from bodily thralldome; they may ease his afflicted mind, relieve his wounded soul, and take him out of the jaws of Hell it self. I can say no more, or give better advice to such as are any way distressed in this kind, than what I have given and said. Only take this for a corollary and conclusion, as thou tendrest thine own welfare in this, and all other melancholy, thy good health of body and mind, observe this short precept, give not way to solitariness and idleness, *Be not solitary, be not idle.*

Tom. 2.  
cap. 27.  
nam. 282.

SPERATE MISERI,  
CAVETE FÆLICES.

*Vis à dubio liberari? Vis quod incertum est evadere? Age pœnitentiam dum sanus es; sic agens, dico tibi quòd securus es, quòd pœnitentiam egisti eo tempore quo peccare potuisti. Austin.*

FINIS.



# AN ALPHABETICAL TABLE.

## A



|                                                                                                                 |            |
|-----------------------------------------------------------------------------------------------------------------|------------|
| <i>Absence a cure of love melancholy.</i>                                                                       | page 337   |
| <i>Absence over long cause of jealousy</i>                                                                      | 365        |
| <i>Academicorum Errata,</i>                                                                                     | 87, 83     |
| <i>Abstinence commended</i>                                                                                     | 150        |
| <i>Adversity why better than prosperity</i>                                                                     | 211        |
| <i>Equivocations of melancholy of jealousy</i>                                                                  | 7<br>361   |
| <i>Emulation, hatred, faction, desire of revenge, causes of mel. 62. their cure</i>                             | 217        |
| <i>Affections whence they arise 15. how they transform us 3. of sleeping and waking</i>                         | 14         |
| <i>Affection in melancholy what</i>                                                                             | 19         |
| <i>Against abuses, repulses, injuries, contumely, disgraces, scoffs</i>                                         | 218        |
| <i>Against envy, livor, hatred, malice</i>                                                                      | 20         |
| <i>Against sorrow, vain fears, death of friends</i>                                                             | 213        |
| <i>Air how it causeth melancholy 48. how rectified it cureth melancholy 139, 167. air in love</i>               | 284        |
| <i>Aereal Devils</i>                                                                                            | 24         |
| <i>All are melancholy</i>                                                                                       | 20         |
| <i>All beautiful parts attractive in love</i>                                                                   | 288        |
| <i>Alkermes good against melancholy</i>                                                                         | 244        |
| <i>Aloes his virtues</i>                                                                                        | 235        |
| <i>Alteratives in physick, to what use against melancholy</i>                                                   | 229<br>242 |
| <i>Ambition defined, described, cause of melancholy 63, 68. of heresie 391. hinders and spoils many matches</i> | 404        |
| <i>Amiability loves object</i>                                                                                  | 259        |
| <i>Amorous objects causes of love melancholy</i>                                                                | 298, 305   |
| <i>Amulets controverted, approved</i>                                                                           | 245        |

|                                                                             |     |
|-----------------------------------------------------------------------------|-----|
| <i>Angers description, effects, how it causeth melancholy</i>               | 63  |
| <i>Antimony a purger of melancholy</i>                                      | 334 |
| <i>Anthony inveigled by Cleopatra</i>                                       | 295 |
| <i>Apology of love melancholy</i>                                           | 255 |
| <i>Appetite</i>                                                             | 15  |
| <i>Apples good or bad how</i>                                               | 41  |
| <i>Apparel and Clothes, a cause of love melancholy.</i>                     | 293 |
| <i>Aqueducts of old</i>                                                     | 148 |
| <i>Arteries what</i>                                                        | 10  |
| <i>Artificial air against melancholy</i>                                    | 165 |
| <i>Artificial allurements of love</i>                                       | 291 |
| <i>Arminians Tenents</i>                                                    | 429 |
| <i>Art of memory</i>                                                        | 178 |
| <i>Astrological Aphorisms, how available, signs or causes of melancholy</i> | 34  |
| <i>Astrological signs of love</i>                                           | 279 |
| <i>Atheists described</i>                                                   | 412 |
| <i>Averters of melancholy</i>                                               | 241 |
| <i>Aurum potable censured, approved</i>                                     | 231 |

## B

|                                                                          |            |
|--------------------------------------------------------------------------|------------|
| <i>B Anishments effects 105. his cure and Antidote</i>                   | 211        |
| <i>Bald lascivious</i>                                                   | 367        |
| <i>Barrenness, what grievances it causeth</i>                            | 105        |
| <i>Barrenness cause of Jealousie</i>                                     | 366        |
| <i>Barren grounds have best air</i>                                      | 164        |
| <i>Bashfulness a symptom of melancholy of love melancholy 311. cured</i> | 115<br>246 |
| <i>Baseness of birth no disparagement</i>                                | 195        |
| <i>Bathes rectified</i>                                                  | 150        |
| <i>Bawds a cause of love melancholy</i>                                  | 308        |
| <i>Bawm good against melancholy</i>                                      | 229        |
| <i>Beasts and birds in love</i>                                          | 272        |
| <i>Beats of lovers</i>                                                   | 305        |
| <i>Bief a melancholy what</i>                                            | 39         |
| <i>Beer censured</i>                                                     | 42         |
| <i>Best</i>                                                              |            |

# An Alphabetical Table.

|                                                                                                                                                                                                                                                                                                                                          |              |                                                                                                                                                                                                    |       |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| Best site of an house                                                                                                                                                                                                                                                                                                                    | 165          | Civil Lawyers miseries                                                                                                                                                                             | 80    |
| Beauties definition 255. cure of mel. 290. described 287. in parts 288. commendation 282. attractive power, prerogatives, excellency, how it causeth mel. 284, 291. makes grievous wounds, irresistible 287. more be- holding to art than nature 291. brittle and uncertain 341. censured 342. a cause of jea- lousie 348. beauty of God | 366          | Climes and particular places, how causes of love melancholy                                                                                                                                        | 280   |
| Bezbars stone good against mel.                                                                                                                                                                                                                                                                                                          | 343          | Clothes a meer cause of good respect                                                                                                                                                               | 96    |
| Black eyes best                                                                                                                                                                                                                                                                                                                          | 287          | Clothes causes of love melancholy                                                                                                                                                                  | 294   |
| Black spots in the nails signs of mel.                                                                                                                                                                                                                                                                                                   | 351          | Clysters good for melancholy                                                                                                                                                                       | 248   |
| Black man a pearl in a womans eye                                                                                                                                                                                                                                                                                                        | 287          | Coffee a Turkie cordial drink                                                                                                                                                                      | 244   |
| Blasphemy how pardonable                                                                                                                                                                                                                                                                                                                 | 428          | Cold air cause of mel.                                                                                                                                                                             | 49    |
| Blindness of lovers                                                                                                                                                                                                                                                                                                                      | 319          | Colonies to be sent whither                                                                                                                                                                        | 361   |
| Blood-letting when and how cure of melanco- ly                                                                                                                                                                                                                                                                                           | 239          | Combats                                                                                                                                                                                            | 41    |
| Blood-letting and purging, how causes of me- lancholy                                                                                                                                                                                                                                                                                    | 48           | Comets above the Moon                                                                                                                                                                              | 159   |
| Blow on the head, cause of melancholy                                                                                                                                                                                                                                                                                                    | 108          | Compound Alteratives censured, approved 229. compound purgers of mel. 234. compound Wines for mel.                                                                                                 | 356   |
| Body melancholy his causes                                                                                                                                                                                                                                                                                                               | 109          | Community of Wives a cure of jealousie                                                                                                                                                             | 377   |
| Bodily symptoms of melan. 109. of love melan.                                                                                                                                                                                                                                                                                            | 310          | Complement and good carriage causes of love melancholy                                                                                                                                             | 293   |
| Bodily exercises 169. body how it works on the mind                                                                                                                                                                                                                                                                                      | 53, 107, 116 | Confections and conserves against mel.                                                                                                                                                             | 233   |
| Books of all sorts                                                                                                                                                                                                                                                                                                                       | 176, 177     | Confession of his grief to a friend, a principal cure of melancholy                                                                                                                                | 184   |
| Borage and Bugloss, sovereign herbs against melancholy 230. their wines and juyce most excellent                                                                                                                                                                                                                                         | 233          | Confidence in his Physitian half a cure                                                                                                                                                            | 145   |
| Brain distempered, how cause of melan. 107. his parts anatomised                                                                                                                                                                                                                                                                         | 12           | Conjugal love best                                                                                                                                                                                 | 276   |
| Bread and beer how causes of mel.                                                                                                                                                                                                                                                                                                        | 42           | Continual cogitation of his Mistis a symptom of love melancholy                                                                                                                                    | 314   |
| Brow and forehead which are most pleasing                                                                                                                                                                                                                                                                                                | 288          | Conscience troubled a cause of despair                                                                                                                                                             | 420   |
| Brute beasts jealous                                                                                                                                                                                                                                                                                                                     | 362          | Conscience what it is                                                                                                                                                                              | 17    |
| Busines the best cure of love mel.                                                                                                                                                                                                                                                                                                       | 333          | Contention, brawling, law-suits, effects                                                                                                                                                           | 104   |
| C                                                                                                                                                                                                                                                                                                                                        |              | Continent or inward causes of melancholy                                                                                                                                                           | 106   |
| Cardans Father conjured up seven Devils at once 25. had a spirit bound to him                                                                                                                                                                                                                                                            | 28           | Cookery taxed                                                                                                                                                                                      | 42    |
| Cards and Dice censured, approved                                                                                                                                                                                                                                                                                                        | 172          | Content above all 203. whence to be had                                                                                                                                                            | ibid. |
| Carp, fishes nature                                                                                                                                                                                                                                                                                                                      | 41           | Contentious cure                                                                                                                                                                                   | 222   |
| Cares effects                                                                                                                                                                                                                                                                                                                            | 65           | Costiveness to some a cause of melancholy                                                                                                                                                          | 43    |
| Cataplasmes and Cerots for mel.                                                                                                                                                                                                                                                                                                          | 233          | Costiveness helped                                                                                                                                                                                 | 275   |
| Cause of diseases                                                                                                                                                                                                                                                                                                                        | 2            | Correctors of accidents in mel.                                                                                                                                                                    | 244   |
| Cause immediate of mel. symptoms                                                                                                                                                                                                                                                                                                         | 126          | Correctors to expel windiness and costiveness helped                                                                                                                                               | 249   |
| Causes of honest love 263. of heroical love 276. of jealousie                                                                                                                                                                                                                                                                            | 365          | Cordials against melancholy                                                                                                                                                                        | 241   |
| Cautions against jealousie                                                                                                                                                                                                                                                                                                               | 381          | Covetousness defined, described, how it causeth melancholy                                                                                                                                         | 69    |
| Centaur good against mel.                                                                                                                                                                                                                                                                                                                | 228          | Counsel against melancholy 181 & 339. cure of jealousie 376. of despair                                                                                                                            | 424   |
| Charles the Great enforced to love basely by a philter                                                                                                                                                                                                                                                                                   | 298          | Cuckolds common in all ages                                                                                                                                                                        | 378   |
| Change of countenance, sign of love melancholy                                                                                                                                                                                                                                                                                           | 312          | Countrie recreations                                                                                                                                                                               | 172   |
| Charity described 265. defects of it                                                                                                                                                                                                                                                                                                     | 268          | Crocodiles jealous                                                                                                                                                                                 | 365   |
| Character of a covetous man                                                                                                                                                                                                                                                                                                              | 69           | Cupids two darts to cause and cure love                                                                                                                                                            | 108   |
| Charles the sixth King of France mad for an- ger                                                                                                                                                                                                                                                                                         | 63           | Cupping-glasses, Cauteries how and when used to melancholy                                                                                                                                         | 241   |
| Chefs-play censured                                                                                                                                                                                                                                                                                                                      | 172          | Custom of diet, delight of appetite, how to be kept and yielded to                                                                                                                                 | 47    |
| Chiromantical signs of melancholy                                                                                                                                                                                                                                                                                                        | 36           | Cure of melancholy unlawful rejected 139. from God 141. of head-melancholy 230. over all the body 305. of hypochondriacal me- lancholy 306. of love melancholy 332. of jea- lousie 375. of despair | 424   |
| Chirurgical remedies of melancholy                                                                                                                                                                                                                                                                                                       | 238          | Cure of melancholy in himself 180. or friends                                                                                                                                                      | 185,  |
| Cholerick melancholy signs                                                                                                                                                                                                                                                                                                               | 118          | Curiosy described, his effects                                                                                                                                                                     | 102   |
| Chorus sancti Viti a disease                                                                                                                                                                                                                                                                                                             | 6            | D Dancing                                                                                                                                                                                          |       |
| Chymical physick censured                                                                                                                                                                                                                                                                                                                | 240          |                                                                                                                                                                                                    |       |
| Circumstances increasing jealousie                                                                                                                                                                                                                                                                                                       | 366          |                                                                                                                                                                                                    |       |
| Cities recreations.                                                                                                                                                                                                                                                                                                                      | 172          |                                                                                                                                                                                                    |       |

# An Alphabetical Table.

## D

|                                                                                                                                                                                                                                                                      |          |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| <b>D</b> ancing, masking, mumming, censured, approved 303, 305. their effects, how they cause love melancholy. 304. how symptoms of lovers                                                                                                                           | 327      |
| Deformity of body no misery                                                                                                                                                                                                                                          | 195      |
| Death foretold by spirits                                                                                                                                                                                                                                            | 29       |
| Death of friends a cause of melancholy 99 other effects <i>ibid.</i> how cured 210. death advantageous                                                                                                                                                               | 215      |
| Despair, equivocations 405. causes 407. symptoms 422. Prognosticks 423. Cure                                                                                                                                                                                         | 424      |
| Diet what and how causeth mel. 38. quantity 43. diet of divers Nations                                                                                                                                                                                               | 45       |
| Diet how rectified to cure                                                                                                                                                                                                                                           | 146      |
| In quantity                                                                                                                                                                                                                                                          | 148      |
| Diet a cause of love mel. 280. a cure                                                                                                                                                                                                                                | 337      |
| Digression against all manner of discontent 192. digression of air 142. of Anatomy 8. of Devils and spirits                                                                                                                                                          | 23       |
| Discommodities of unequal matches                                                                                                                                                                                                                                    | 381      |
| Discontents, cares, miseries, causes of melan. 64. how repelled and cured by good counsel                                                                                                                                                                            | 184, 192 |
| Diseases why inflicted upon us 2. Their number, definition, division 4. diseases of the head 5. diseases of the mind more grievous than those of the body                                                                                                            | 232      |
| Disgrace a cause of mel. 60, 104. qualified by counsel                                                                                                                                                                                                               | 227      |
| Dissimilar parts of the body                                                                                                                                                                                                                                         | 10       |
| Distemper of particular parts, causes of mel. and how                                                                                                                                                                                                                | 107      |
| Devils how they cause mel. 24, 25. their beginning, nature, conditions <i>ibid.</i> feel pain: swift in motion, mortal 24. their orders 26. power 31. how they cause religious mel. 388. how despair 418. Devils are often in love 273. shall be saved, as some hold | 430      |
| Divine sentences                                                                                                                                                                                                                                                     | 323      |
| Divines miseries 8a. with the causes of their miseries                                                                                                                                                                                                               | 82       |
| Divers accidents causing mel.                                                                                                                                                                                                                                        | 100      |
| Dreams and their kinds                                                                                                                                                                                                                                               | 14       |
| Dreams troublesome, how to be amended                                                                                                                                                                                                                                | 181      |
| Drunkards children often mel.                                                                                                                                                                                                                                        | 37       |
| Drunkennes taxed                                                                                                                                                                                                                                                     | 43, 191  |
| Dowry and money main causes of love melancholy                                                                                                                                                                                                                       | 296      |
| Dotage what                                                                                                                                                                                                                                                          | 5        |
| Dotage of lovers                                                                                                                                                                                                                                                     | 319      |

## E

|                                                                                                          |          |
|----------------------------------------------------------------------------------------------------------|----------|
| <b>E</b> Arths motion examined 160. compass, center, &c. <i>ibid.</i> an <i>sit animata</i> <i>ibid.</i> |          |
| Education a cause of mel.                                                                                | 155      |
| Election misconceived, a cause of despair 428, 429                                                       |          |
| Element of fire exploded                                                                                 | 159      |
| Effects of love                                                                                          | 329, 330 |
| Envy and malice cause of mel. 66. their antidote                                                         | 134      |
| Epicurus vindicated                                                                                      | 181      |

|                                                                                                                                                         |              |
|---------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Epicurus medicine for mel.                                                                                                                              | 190          |
| Epicures, Atheists, Hypocrites, how mad, and melancholy                                                                                                 | 412          |
| Epithalamium                                                                                                                                            | 359          |
| Eunuchs why kept, and where                                                                                                                             | 371          |
| Evacuations how they cause mel.                                                                                                                         | 46           |
| Excentricks and Epicicles exploded                                                                                                                      | 159          |
| Exercise if immoderate, cause of mel. 50. before meals wholsome <i>ibid.</i> exercise rectified 169. several kinds, when fit 174. exercises of the mind | 175          |
| Exotick and strange simples censured                                                                                                                    | 233          |
| Extasis                                                                                                                                                 | <i>ibid.</i> |
| Eyes main instruments of love 282. loves darts 289. seats, orators, arrows, torches, <i>ibid.</i> how they pierce                                       | 292          |

## F

|                                                                                                                                                             |              |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| <b>F</b> aces prerogative, a most attractive part                                                                                                           | 287, 288     |
| Fasting a cause of mel. 45. a cure of love mel. 333. abused, the Devils instrument 396, 398. effects of it                                                  | <i>ibid.</i> |
| Fayries                                                                                                                                                     | 28           |
| Fear cause of melancholy, his effects 59. fear of death, destinies foretold 120. a symptom of melancholy 111. sign of love melancholy 319. antidote to fear | 212          |
| Fenny foul mel.                                                                                                                                             | 40           |
| Flaxen hair a great motive of love                                                                                                                          | 293          |
| Flegmatick melancholy signs                                                                                                                                 | 117          |
| Fires rage                                                                                                                                                  | 3            |
| Fiery Devils                                                                                                                                                | 27           |
| Fish, what melancholy                                                                                                                                       | 40           |
| Fish good                                                                                                                                                   | 148          |
| Fishes in love                                                                                                                                              | 273          |
| Fishing and fowling how and when good exercise                                                                                                              | 170          |
| Fools often beget wise men 37. by love become wise                                                                                                          | 326          |
| Force of imagination                                                                                                                                        | 54           |
| Friends a cure of melancholy                                                                                                                                | 185          |
| Fruits causing mel. 40. allowed                                                                                                                             | 148          |
| Fumitory purgeth melancholy                                                                                                                                 | 230          |

## G

|                                                                                                                                               |     |
|-----------------------------------------------------------------------------------------------------------------------------------------------|-----|
| <b>G</b> aming a cause of melancholy, his effects                                                                                             | 72  |
| Gardens of Simples, where, to what end                                                                                                        | 234 |
| Gardens for pleasure                                                                                                                          | 171 |
| General toleration of Religion, by whom permitted, and why                                                                                    | 411 |
| Gentry, whence it came first 197. base without means <i>ibid.</i> vices accompanying it <i>ibid.</i> true gentry whence 198. gentry commended | 199 |
| Gestare cause of love mel.                                                                                                                    | 292 |
| Gifts and promises of great force amongst lovers                                                                                              | 305 |
| Gods just judgement cause of mel. 2. sole cause sometimes                                                                                     | 22  |
| Geography commended                                                                                                                           | 176 |
| Geometry, Arithmetick, Algebra commended                                                                                                      | 179 |
| Gold                                                                                                                                          |     |

# An Alphabetical Table.

Gold good against mel. 231. a most beautiful  
object 262  
Good counsel a charm to melancholy 232. good  
counsel for love-sick persons 343. against  
melancholy it self 224. for such as are  
jealous 374  
Great men most part unhoneft. 367  
Gristle what 9  
Guts described 10

## H

**H** And and paps how forcible in love mel. 288  
Hard usage a cause of jealousy 365  
Hawking and hunting why good 170  
Hatred cause of mel. 61  
Hereditary diseases 36  
Head melancholies causes 108. symptoms 121.  
his cure 244  
Heavens penetrable 159. Infinitely swift 160  
Hearing what 13  
Heat immoderate cause of melancholy 49  
Health a pretious thing 104  
Hell where 156  
Help from friends against melancholy 185  
Hellebor white and black purgers of melan-  
choly 235. black his vertues and history 236  
Hemorrhagia cause of mel. 46  
Hemorrhoids stopped cause of melancholy  
ibid.  
Herbs causing mel. 41. curing mel. 148. proper  
to most diseases ibid.  
Hereticks their conditions 397. their symptoms  
402  
Heroical loves pedigree, power, extent  
271. definition, part affected 275. tyranny  
ibid.  
Hippocrates jealousy 365  
Hippocrates described 416  
Honest objects of love 264  
Hope a cure of misery 215  
Hope and fear, the Devils main engines to en-  
trap the world 394  
Hope good against mel. 235  
Hot Countreys apt and prone to jealousy 366

Horse-leeches how and when used in melan-  
choly 243, 248  
How oft 'tis fit to eat in a day 149  
How to resist passions 180  
How men fall in love 291  
Humours what they are 7, 8  
Hydrophobia described 6  
Hypochondriacal melancholy 21. his causes,  
inward, outward, 110. symptom 122. cure  
of it 256. Hypochondries misaffected, causes,  
108

## I

**I** Dleness a main cause of mel. 50  
Of love mel. 280. of jealousy 364  
Jealousie a symptom of mel. 113. defined, de-  
scribed 360. of Princes 361. of brute beasts  
362. causes of it 363, 365. symptoms of it  
370. prognosticks 372, 373. cure of it 374,  
377, &c.

Jests how and when to be used 93  
Jews Religions symptoms 399  
Ignorance the mother of devotion 396  
Ignorance commended 225  
Ignorant persons still circumvented 395  
Imagination what 15. his force and effects 54,  
55, 56  
Immaterial mel. 20  
Immortality of the soul proved, impugned by  
whom 16, 415  
Importunity and opportunity cause of love mel.  
298. of jealousy 369  
Imprisonment cause of mel. 93, 94  
Impostures of Devils 392. of Politicians 391.  
of Priests 393  
Impediments of lovers 356  
Impotency a cause of jealousy 365  
Impulsive cause of mans misery 2  
Incubi and Succubi 273  
Inconstancy of lovers 343  
Inconstancy a sign of mel. 114  
Infirmities of body and mind, what grievances  
they cause 106  
Inner senses described 14  
Injuries and abuses rectified 220  
Instrumental causes of diseases 2  
Instrumental cause of mans misery 2, 3  
Interpreters of dreams 14  
Inundations fury 3  
Joy in excess cause of mel. 76  
Irrigations for mel.  
Issues when used in mel. 238  
Inward causes of mel. 106

## K

**K** Ings and Princes discontents 67  
Kissing a main cause of love melancholy  
298. a symptom of love mel. 312

## L

**L** Abour, business, cure of love melancholy 337  
Lapis Armenius, his vertues against melan-  
choly 235  
Lascivious meats to be avoided 286, 333  
Laurel a purge for mel. 234  
Laws against Adultery 372  
Leo decimus the Popes riot 42. his scoffing  
tricks 92  
Leoline Prince of Wales his submission 221  
Leucata petra the cure of love-sick persons  
369  
Liberty of Princes and great men, how abused  
ibid.  
Libraries commended 177  
Liver

# An Alphabetical Table.

*Liver his sue, 10. cause of mel. distempers, if hot or cold* 107  
*Loss of liberty cause of mel. 92. servitude, imprisonment, cause of mel.* 93  
*Losses in general how they offend 100. cause of despair, 331. how eased* 215  
*Love of gaming and pleasures immoderate, cause of mel.* 71  
*Love of learning, over-much study cause of mel.* 76  
*Loves beginning, object, definition, division, 258, 264. love made the world, 261. love's power, 272. in vegetables, ibid. in sensible creatures, 273. loves power in Devils and Spirits, ibid. in men, 275. love a disease, 329. 363. a fire, 317. loves passions, 314. phrases of lovers, 320. their vain wishes and attempts, 243. lovers impudent, ibid. courageous, 323. wise, valiant, free, 326. neat in Apparel, 327. Poets, Musicians, Dancers, 328. loves effects, 335. love lost revived by sight, 336. love cannot be compelled* 372  
*Love and hate symptoms of religious mel.* 399  
*Lycanthropia described* 6

## M.

**M** *Adness described, 5. The extent of mel.* 130. *A symptome and effect of love mel.* 331  
*Made dishes cause mel.* 42  
*Maids, Nuns, Widows mel.* 124  
*Magicians how they cause mel. 22. how they cure it* 140  
*Mahometans their symptoms* 405  
*Mans excellency, misery* 1  
*Man the greatest enemy to man* 3  
*Many means to divert lovers, 335. To cure them* 339  
*Marriage if unfortunate cause of mel. 103. best cure of love mel. 368. Marriage helps, 380. miseries, 344. benefits and commendation* 316  
*Mathematical studies commended* 177  
*Medicines select for mel. 225. against wind and costiveness, 249. for love mel.* 332  
*Melancholy in disposition, mel. equivocations, 7. definition, name, difference, 18. part and parties affected in mel. his affection, 19. matter, 20. species or kinds of mel. 21. mel. an hereditary disease, 36. meats causing it, 39, 40. antecedent causes, particular parts, 107. symptoms of it, 109. they are passionate above measure, humourous, 114. melan. adust symptoms, 118. mixt symptoms of mel. with other diseases, 119. mel. a cause of jealousy, 382. of despair, 418. mel. men why witty 127. why so apt to laugh, weep, sweat, blush, ibid. why they see visions, hear strange noises, speak untaught languages, prophesie, &c.* 128  
*Menstruus Conubitus causa melanc.* 38  
*Memory his seat* 14  
*Men seduced by spirits in the night* 29  
*Metempsychosis* 16  
*Metals, minerals for mel.* 230  
*Meteors strange, how caused* 158  
*Metoposcopy fore-shewing mel.* 36  
*Milk a melancholy meat* 40

*Mind how it works on the body* 53  
*Minerals good against mel.* 230  
*Ministers how they cause despair* 420  
*Mirach, mesentery, matrix, meseraick veins causes of mel.* 107  
*Mirabolanes purgers of mel.* 235  
*Mirth and merry company excellent against mel. 177. their abuses* 191  
*Miseries of man, 1. how they cause mel. 64. 178. common miseries, 64. miseries of both sorts, 216. no man free, miseries effects in us, sent for our good, 194. miseries of Students and Scholars* 77  
*Mitigations of mel.* 224  
*Monies prerogatives* 262  
*Moon inhabited, 161. Moon in love* 277  
*Moving faculty described* 15  
*Mother how cause of mel.* 37  
*Musick a present remedy for mel. his effects, 187. a symptome of lovers, 327. causes of love mel.* 304

## N

**N** *Atural mel. signs.* 116  
*Natural signs of love-mel.* 310  
*Narrow Streets where in use* 165  
*Nakedness of parts a cause of love-mel. 293 cure of love-mel.* 341  
*Necessity to what it inforceth* 46.98  
*Neglect and contempt, best cures of jealousy* 374  
*Nemesis or punishment comes after* 220  
*Nerves what* 9  
*News most welcome* 173  
*Non-necessary causes of mel.* 87  
*Nobility censured* 197  
*Nuns mel.* 124  
*Nurse how cause of mel.* 88

## O

**O** *bjects causing mel. to be removed* 335  
*Obstacles and hindrances of lovers* 369  
*Occasions to be avoided in love-mel.* 34  
*Odoraments to smell to for mel.* 245  
*Old folks apt to be jealous* 364  
*Old folks incontinency taxed* 379  
*Old age a cause of mel. 36. old mens Sons often mel.* 38  
*One love drives out another* 338  
*Opinions of or concerning the Soul* 16  
*Oppressions effects* 104  
*Opportunity and importunity causes of love-mel.* 297  
*Organical parts* 10  
*Orbes of lovers pardoned, unkept, frequent* 255  
*Overmuch joy, pride, praise, how causes of mel.* 73  
*Oyntments for mel.* 231  
*Oyntments riotously used* 295

## P

**P** *Aleness and leanness, symptoms of love-mel.* 310  
*Papists religious symptoms* 405

An Alphabetical Table.

Paracelsus defence of Minerals 232  
Parents how they wrong their children, 372.  
how they cause mel. by propagation, 36. how  
by remifness and indulgence 89  
Paſſions and perturbations cauſes of mel. 53. how  
they work on the body, ibid. their diſſiſions,  
58. how rectified and caſed 181  
Particular cures of all three kinds of mel. 299  
Particular parts diſtempered, how they cauſe  
mel. 107  
Parties affected in religious mel. 388  
Paſſions of lovers 262, 263  
Patience a cure of miſery 219  
Patient, his conditions that would be cured, 144  
patience, confidence, liberality, not to pra-  
ctiſe on himſelf, 146. what he muſt do him-  
ſelf, 183. reveal his grief to a friend 184  
Paranetical diſcourſe to ſuch as are troubled in  
mind 424  
Penyrial good againſt mel. 235  
Perſwaſion a means to cure love-mel. 343. other  
mel. 186  
Perjury of lovers 309. pardoned 306  
Perverſeneſs and pride of lovers 305  
Phanſie what 14  
Philippus Bonus how he uſed a Countrey fellow  
175  
Philophers cenſured, 74. their errors, ibid.  
Philtres cauſe of love-mel. 308. how they cure  
mel. 368  
Phlebotomy cauſe of mel. 48. how to be uſed,  
when in mel. 244. in head mel. 246  
Phrenſies deſcription 5  
Phyſicians miſeries, 80. his qualities if he be  
good 144  
Phyſick cenſured, commended 227. when to be  
uſed ibid.  
Phyſiognomical ſigns of mel. 35  
Pictures good againſt mel. 175. cauſe love-mel.  
305  
Planets inhabited 160  
Plagues effects 3  
Plays more famous 172  
Pleasant Palaces 167  
Pleasant objects of love 263  
Pleating tone and voice a cauſe of love-mel. 304  
Poets why poor 79  
Poetry a ſymptome of lovers 330  
Poetical cures of love-mel. 371  
Poor mens miſeries 96. their happineſs, 210.  
they are dear to God 214  
Politicians pranks 391  
Pork a melancholy meat 40  
Pope Leo Decimus his ſcoſſing 92  
Poſſeſſion of Devils 6  
Power of ſpirits 30  
Poverty and want cauſes of mel. their effects 94  
no ſuch miſery to be poor 200  
Preparatives and purgers for mel. 239  
Predeſtination miſconſtrued, a cauſe of deſpair  
428  
Priests how they cauſe religious mel. 392  
Princes diſcontents 66  
Pride and praiſe cauſes of mel. 73  
Preventions to the cure of jealouſie 378  
Progreſs of love-mel. exemplified 301  
Prognosicks or events of love-mel. 335. of de-  
ſpair 418. of jealouſie 374. of mel. 130  
Precedency what ſtirs it cauſeth 62  
Pretious ſtones, metals, altering mel. 230  
Proſpect good againſt mel. 165  
Proſperity a cauſe of miſery 217  
Proſperable objects of love 262  
Proteſtations and deceitful promiſes of lovers  
306  
Pſeudoprophets their pranks, 395. Their ſym-  
ptomes 405  
Pulſe, peafe, beans, cauſe of mel. 41  
Pulſe of mel. men how 'tis affected 110  
Pulſe a ſign of love-mel. 311  
Purgers and preparatives to head-mel. 239  
Purging ſimples upward 234. downward 235  
Purging how cauſe of mel. 47

Q

Quantity of diet cauſe 43. cure of melan-  
choly 141

R

Rational ſoul 15  
Reading Scriptures good againſt mel. 178  
Recreations good againſt mel. 167  
Redneſs of the face helped 247  
Regions of the belly 11  
Relation or hearing a cauſe of love-mel. 282  
Religious mel. a diſtinct ſpecies, his object 383.  
cauſes of it 389. ſymptomes 398. Prognos-  
ticks, 403. cure 410. religion, policy, by  
whom 391  
Repentance his effects 426  
Retention and evacuation cauſes of mel. 46  
Rectified to the cure 150  
Rich mens diſcontents and miſeries, 70, 206,  
207. their prerogatives 95  
Rivals and corivals 362  
Roots cenſured 41  
Roſie croſs-mens promiſes 179  
Ryot in Apparel, exceſs of it, a great cauſe of  
love-mel. 295, 299

S

Saints aid rejected in mel. 142  
Sallets cenſured 40  
Sanguine mel. ſigns 117  
Scylla or Sea Onyon, a purger of mel. 295  
Scipio's continency 336  
Scoſſes, calumnies, bitter jeſts, how they cauſe  
mel. 91. their Antidote 223  
Scholars miſeries 77  
Scripture miſconſtrued cauſe of religious mel.  
428. cure of mel. 179  
Scorzonera good againſt mel. 229  
Sea ſick good phyſick for mel. 230  
Self-love cauſe of mel. his effects. 73  
Senſible ſoul and his parts 13  
Senſes why and how deluded in mel. 128  
Sentences ſelected out of humane Authours 224  
Servitude cauſe of mel. 93. it and impriſonment  
caſed 211  
Several mens delights and recreations 166  
Severe Tutors and Guardians cauſes of mel. 88

An Alphabetical Table.

W Walk-

# An Alphabetical Table.

| W                             |                                                                                                                                                                             |                                                                                              |
|-------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------|
| W                             | Alking, shooting, swimming, &c. good against mel.                                                                                                                           | 292                                                                                          |
| Want of sleep                 | a symptome of love-mel.                                                                                                                                                     | 311                                                                                          |
| Waking cause of mel.          | 52. a symptome cured                                                                                                                                                        | 109. 180                                                                                     |
| Wanton carriage and gesture   | cause of love-mel.                                                                                                                                                          | 292                                                                                          |
| Water Devils                  |                                                                                                                                                                             | 27                                                                                           |
| Water if foul                 | causeth mel.                                                                                                                                                                | 42                                                                                           |
| Waters censured,              | their effects                                                                                                                                                               | ibid.                                                                                        |
| Waters, which good            |                                                                                                                                                                             | 147                                                                                          |
| Waters in love                |                                                                                                                                                                             | 284                                                                                          |
| Wearisomness of life          | a symptome of mel.                                                                                                                                                          | 317                                                                                          |
| What physick fit in           | love-mel.                                                                                                                                                                   | 330                                                                                          |
| Who are most apt to be        | jealous                                                                                                                                                                     | 364                                                                                          |
| Wheres properties and         | conditions                                                                                                                                                                  | 289, 339                                                                                     |
| Why good men are often        | rejetted                                                                                                                                                                    | 219                                                                                          |
| Why fools beget wise          | children, wise men fools,                                                                                                                                                   | 37                                                                                           |
| Will defined, divided,        | his actions, why over-ruled                                                                                                                                                 | 27, 28                                                                                       |
| Wine causeth mel.             | 42, 72. a good cordial against mel.                                                                                                                                         | 243. forbid in love-mel.                                                                     |
| Wind expelled by what         | medicines                                                                                                                                                                   | 194                                                                                          |
| Windes in love                |                                                                                                                                                                             | 284                                                                                          |
| Wives censured                | 358. commended                                                                                                                                                              | 359                                                                                          |
| Witty devices against         | mel.                                                                                                                                                                        | 337, 186                                                                                     |
| Wis proved by love            |                                                                                                                                                                             | 326                                                                                          |
| Withstand the beginnings,     | a principal cure of love-mel.                                                                                                                                               | 335                                                                                          |
| Witches power, how they       | cause mel. 33. their transformation how caused                                                                                                                              | ibid. they can cure mel. 140. procure love 289. not to be sought to for help 140. nor Saints |
| Widows mel.                   |                                                                                                                                                                             | 142 125                                                                                      |
| Woodbine, Amni, Rue, Lettice, | how good in love-mel.                                                                                                                                                       | 334                                                                                          |
| Women how cause of mel.       | 73. their vanity in apparel taxed 293. how they cozen men, by what art 294. their counterfeit tears, 307. their vices 343. Tasks proper to them against mel. 180. commended | 359 228                                                                                      |
| Wormwood good against         | mel.                                                                                                                                                                        | 65                                                                                           |
| World taxed                   |                                                                                                                                                                             | 244                                                                                          |
| Writers of the cure of        | mel.                                                                                                                                                                        | 244                                                                                          |
| Writers of imagination        | 57. de consolatione 192. of mel. 244. of love-mel. 362. 329. against idolatry 403. against despair                                                                          | 424                                                                                          |
| Y                             |                                                                                                                                                                             |                                                                                              |
| Y                             | Young man in love with a picture                                                                                                                                            | 313                                                                                          |
| Y                             | Youth a cause of love-mel.                                                                                                                                                  | 279                                                                                          |

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