The secret miracles of nature: in four books. Learnedly and moderately treating of generation, and the parts thereof; the soul, and its immortality; of plants and living creatures; of diseases, their symptoms and cures, and many other rarities not treated of by any author extant ... Whereunto is added one book containing philosophical and prudential rules how man shall become excellent in all conditions, whether high or low, and lead his life with health of body and mind / [Levinus Lemnius].

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OF
NATURE

1658




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THE SECRET MIRACLES OF NATURE:

In Four Books.

Learnedly and Moderately treating of Generation, and the Parts thereof; the SOUL, and its Immortality; of Plants and living Creatures; of Diseases, their Symptoms and Cures, and many other Rarities not treated of by any Author Extant; whereof see more in the TABLE of the CONTENTS.

Whereunto is added one Book containing Philosophical and Prudential RULES how MAN shall become Excellent in all conditions, whether high or low, and lead his LIFE with Health of Body and Mind.

Fit for the use of those that practise Physick, and all Others that desire to search into the Hidden Secrets of NATURE, for increase of Knowledg.

Written by that Famous Physitian

Lævinus Lemnius.

LONDON,

Printed by *Jo. Streater*, and are to be sold by *Humphrey Moseley* at the Prince's Arms in *S. Paul's* Church-Yard, *John Sweeting* at the Angel in *Popes-Head*-Alley, *John Clark* at *Mercers-Chappel*, and *George Sawbridge* at the Bible on *Ludgate-Hill*, 1658.

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THE PREFACE OF Lævinus Lemnius, *A Physitian,* TO The Friendly Reader.

Reader,

THere are two Instruments of Art which are serviceable to the profit and use of men, Reason *and* Experience, *by which all things are wont to be confirmed, and established. For by these, Physick it self, and other Sciences, for the most part, besides Mathematicall Arts, are supported. But such things as are to gain credit with men of an exact and searching Judgment, ought to be proved by the Line, yea, to be examined by the Touch-stone. But what great thing can a Physitian undertake, if he endeavoureth by Reason to convince, that hearbs and Medicaments have strong effects, unlesse he could prove it by Experience? On the contrary, with what confidence could he trust a triall, which for the most part the undiscreet temerity of practicall Physitians, doth declare to be deceitfull and dangerous, applyed without Judgment, unlesse Reason doth assist him? And although he might be accounted a Sophister, to try reason by a proof contrary to the declaration of experience; and any one of sound Judgment, and that doth consider the delight of things, will never agree to the tryall, or abide to prove it rashly, unlesse it be approved and underpropped by reason in every particular: Yet I cannot deny, or gainsay, but there are*

many hidden and ſecret things in nature, of an hidden and unknown effect, that it would be undiſcreet to attempt to declare the reaſon and cauſe of the effect of ſuch things. Theſe very things are called by Dioſcorides, Lib. 6. c. 34. *ἀναπολόγητα, that is, deſtitute of reaſon, and bereft of the knowledge of cauſes, which do not preſent a manifeſt demonſtration to the ſenſe and underſtanding, and therefore are called by Phyſitians, hidden qualities.* Occultæ proprietates. *But if they perceive any thing of this kind to interpoſe us, either by the courſe of the Stars, and moving of the glittering ſignes, or by the divine will, or by Concretion and mixture of the elements: or laſtly, by the force of the whole ſubſtance, and the particular form, which we cannot attain to by the Reaſon and Judgment of the mind, we caſt thoſe things into the hidden eſſence and ſecret properties, and by ſuch refuge we do eſcape and deliver our ſelves out of that Labyrinth. But I, whereby I might ſtir up the minds of the learned to ſearch out the demonſtrations and cauſes of things of this nature, will to the uttermoſt of my power endeavour, to draw out the reaſon by a probable and artificial conjecture, or as near hand as I can by levelling to hit the mark. I confeſſe there are many things in nature of an unknown original, wrapped up in abundance of difficulty, whereof notwithſtanding a probable reaſon may be deviſed, and the cauſe of the effect might be ſhewed very likely, if not apparently, and clearly. For example: The Baſilisk doth kill a man by his ſight. who that is exerciſed in the works of nature doth not know it to happen out of the hurtfull breath that proceeds from him, which by little and little he breatheth forth ſecretly to the deſtruction of man. Yet neither the Baſilisk onely, but almoſt all kind of wild beaſts is hurtfull to man, and doth rejoyce to bring deſtruction by breath, and hiſſing. So the ſight of a woolf, if he can but come near a man, doth cauſe hoarſeneſſe, and almoſt in a manner taketh away his voice by the gaping of his mouth, and his venemous breath. So the Feminine Sex having their Monthly terms flowing from them, do make dusk the brightneſſe of Ivory, and a Looking-glaſſe; doth blunt the edge of a Sword, doth choak the Corn; the infecting of the breath doth kill the hearbs of the garden, and ſhe doth not onely deform every one that ſhe meets, but her own ſelf with ſpots and blemiſhes. By the ſame reaſon the eyes being corrupted with bleareyedneſſe, and ὀφθαλμία, that is, redneſſe in the eyes, or bloud-ſhot, doth happen to corrupt the eyes of others. Which* Ovid *doth expreſſe in a handſome ſimilitude, and* Juvenal, Satyr. 2.

When Eyes diſtinctly view thoſe that are ſore,
The more they look, they hurt themſelves the more.
And many things the body do infect
By meer tranſition. Soth' ſcab of one, effects
A filthy ſcurf in the whole flock i'th' field,
Cattel, heards, Oxen, to the ſame muſt yield;
And ſo a Grape regarded ſolemnly,
Doth draw a colour from a Grape that's nigh.

But men do breath forth the greateſt infection to men, where they ſtand juſt oppoſite, for it doth not bring ſo great evill, and infect with ſo great corruption, if the breath doth bend overthwart, or if it happen to paſſe away on the right or left ſide. For as the tranſverſe, or oblique ſight, as it is wont to be with ſuch as have rowling or are dimſighted, ſometimes do wax dull and dim: ſo theſe things which flow from the eyes, and any other part of the body, if they are carried obliquely, it hapneth that they are repreſſed and grow dull, and bring leſſe evill to thoſe that ſtand by. Which very thing I more diligently obſerve, when I go to aſſiſt thoſe that are ſick of a contagious diſeaſe, ſo that when I talk with them I am alwaies turned away, never ſtanding between the Chimney and he that keepeth his bed. *This breathing and flowing out, although it doth not preſent it ſelf to our eyes, and leſſe declared to our ſeeing ſenſe, yet it bears it ſelf into our noſtrills, ears, brain, vocall artery, and the ſtrings of the lungs. So I have obſerved ſome with ſuch a ſtinking damp and ſtrong ſmelling breath, that unleſſe you ſtand farther off they would ſtrike every one that they meet, with the contagion of their breath, and kill them. But every one may perceive how largely the breath of living creatures may ſtretch it ſelf, how far a contagious diſeaſe may extend it ſelf, eſpecially in the winter ſeaſon. But becauſe of the thickneſſe and groſsneſs of the Ayre, the breath ſmoking out of the moſt inward bowels by a certain retiring as we ſee the flowing and ebbing of the Ocean to break forth and dilate it ſelf all abroad: which although it be not plainly perceived in Summer daies, and is leſs preſented to the eyes, yet thou doſt perceive it, either by ſmell, or doſt apprehend the hidden poyſon in thy inmoſt bowels. And as theſe very things work deſtruction to the body, and bring in deadly poyſon, ſo ſweet ſmells and fragrant hearbs do ſtir up the ſpirits, and do cheriſh and recreate the heart it ſelf the fountain of life. Which even any one of a dull Judgment can perceive, when he ſeeth the ſtrength weakened by ſwounding, and faſt aſleep by the defect of the mind, to be reſtored and ſtirred up by ſweet ſmells. But theſe mean things being let alone afterwards by the aſſiſtance of the moſt high God, I will relate more ſecret things. For which if I ſhall ſeem to any one to have wholly ſearched out the ſecrets of nature, and the uſes under weak and very unconſtant reaſons, and a very ſmall proportion of judgment, and with no trimmed ſentences, to have furniſhed nature with no ſtore; I would deſire him to be perſwaded, that I rather afford and demonſtrate matter of writing to the learned, then take it up before hand. But I have attempted, and undertaken to handle thoſe things, not with ſo great hope, and confidence of accompliſhing it, as deſire and will to try it, and alſo that I might the better deſerve of my Advocate, and that I might more oblige my Citizens by this ſervice. But after* Plato, Perſius *doth ſtir up to attempt things of this kind, and doth deſire that this ſhould be paid to our Countrey and Citizens as a due benevolence. For ſo he doth prick us up to the conſideration of things, to the ſtudy of vertue, to ſearch out thoſe things which are profitable to men.*

O wretched men, ye ought to learn and ſhow
The cauſe of things, and what we are to know,
Or to what end we're made on earth to live,
What order, or what bounds doth nature give
To gentle-ſliding Rivers, and what meaſure,
Of ſilver, or what's lawfull to wiſh for pleaſure,
What good doth money afford, how much we owe,
Unto our Country, and what we ſhould beſtow
On neighbours, what direction God doth give,
To thee, how thou in humane things doſt live.

Therefore I will try, what I can perform, or wherein I can go forward; if I do not proceed in every thing exactly, I may beg pardon for my fault; and ſo much the more juſtly, becauſe the argument of the appointed work is ſo great, and doth ſtretch it ſelf forth ſo unmeaſurably, ſo that it requires infinite labour, and no mean witt to accompliſh every thing exactly, and adorn that *Sparta *for its honour and amplitude. Which if* Horace *in a homely, and very eaſie argument,*

The chief City of *Laconia* in *Peloponneſus.*

Doth pardon faults, which want of care doth cauſe,
Or are neglected by humane Nature's Laws:

By how much the more is it convenient to wink at and keep ſilent moſt things in ſo great difficulties, and not to cut every thing (as 'tis ſaid) to the quick. For it can ſcarcely be expreſſed, how great wearineſſe is to be born patiently by Phyſitians, what labours are to be undergone, what troubles, complaints, and bewailing ſpeeches, are to be endured at home and abroad, when they follow their own affairs, and diligently employ their aſſiſtance to their Citizens: when all their ſtudy and induſtry doth conſiſt in action, their no leſſe troubleſome then gainful practice doth ſuffer no liberty, no time to take breathe; ſo that when they meditate on thoſe things that were diſpatched in borrowed hours, (that is) inconvenient ſervice, they are ſcarce at leiſure to write them, much leſſe to make them perfect. Which when it daily happeneth true, and theſe kind of occupations do continually environ me at home and abroad, all things ſcarcely, and very hardly, could be perfected according to my mind; but when the conſideration of Nature did onely delight me, neither a more acceptable Argument could be thought upon, it ſeemed good to me, to write of its Miracles more at large, and make all the works of Nature more known.

Wherefore after I had dedicated theſe four Books of the Miracles of Nature, *to* ERICUS *King of* Swedland, *the moſt invincible token of this New Year, I do purpoſe to adde Two of the ſame Argument in ſhort, whereby the moſt Serene King having brought to an end, and quieted the war, (which he undertook by Sea and Land againſt ſome conſpiring Enemies, by moſt excellent vertue, and the greatneſſe and*

courage

courage of an high and invincible Mind,) might be refreshed more abundantly by the Contemplation of Nature and Things. Having required this of William Simonds *a Printer of* Antwerp, *that he would bring these honourable and notable examples into the favour of the King's Court, and of the desirous Reader; which when he promised to accomplish, and very truly performed by the industry of* Christopher Plantin, *I think to finish the rest suddenly, if it be so that no hindrance happen, and our Heavenly Father grant constant and durable health; For I hope it will be so, that some new thing will come forth at the next* Franckford *Mart, whereby at length the studious Reader may delight himself. For Newes and Delight is the encouragement and allurement of Reading and Learning, especially where the thing is declared very evidently, and with convenient words, and serious things are mixt with merry, and profitable with sweet and pleasant; which very thing I have studied to perform, according to my power, by that moderation of practice, that I may no where digresse from comelinesse, no where passe beyond the limits of honesty.*

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Lævinus Lemnius, a Physitian *of Zirizea*, CONCERNING The Secret Miracles of Nature.

The First Book.

CHAP. I.

Of Nature, Gods Instrument.

NAture, in which the prints of Divinity do shine forth apparently, is the beginning of every thing, whereby all things consist.

Nature is the Mind or Divine Reason, the Efficient of natural works, and the preserver of things that be. Which power can be ascribed to none else but God, and to Christ who is inseparably united with him. For, *He is the brightnesse of his Fathers Glory, and the expresse Image of his substance*; and he is the Maker of Nature, and of all the Universe; and at his beck, without any matter, he created all things, and in him is the life and vigour of things created, and from him is there a living quality infused into all things; That is, by him every thing subsists in its natural force, by an inset faculty propagates and maintains it self: there is nothing in so great an Universe that is barren or idle, nothing was made rashly, or by chance, or in vain. Every Plant hath its imbred vertue; there is given to every living creature its own disposition, and natural inclination. In a word, whatsoever is contain'd within the compasse of the world and of the Heavens, is indued with an imbred force for its peculiar operations, and all things are disposed in their places and times, and by an admirable vicissitude, they all perform their offices and courses. Wherefore when God the Efficient and Moderator of so great a gift, had view'd all things that he had made in six dayes, they seemed to him exceeding good: That is, so wrought as art could require, as the order and series of things could demand, that all

What Nature is.

Heb. 1. John 1.

God contains in himself the cause of all things.

Colos. 1.

Nature is neither feeble nor idle.

Gen. 1.

things might serve for use, and tend to that end they were ordained. Whereof *Aristotle* seems to speak wisely in these very words: *There is nothing in Nature so small or contemptible, that may not make men in some things to wonder at it.* And what men report that *Hieraclitus Tarentinus* said, when he turned aside into a Bakers house; *Enter, here are the Gods also*; the same must we suppose of Natures works. For in the smallest works of Nature the Diety shines forth, and all things are good and beautifull. For this is an adjunct to the works of Nature, that nothing is done rashly or by chance, but for a certain end. And as when we talk of Houses magnificently built, we speak not of the Lime, or of Bricks, or Wood, and the other materials, but of the form and shape, and structure of the Edifices, and for what purpose they were built; so he that searcheth into the works of Nature, he discourseth not of the matter, but of the form and of the whole substance, and finally the use and profit. So the body was made for the Soul, but the limbs for the offices they are to perform conveniently, and to fulfill their functions.

De part. Anim. l.1. c. 5.

An Example from Buildings.

But Man was brought upon the stage of this world for Gods cause, who ought to take pleasure in him, and acknowledge his bounty, may repose himself in God, trust in him, and rest upon him. In therefore so great multitude and variety of Things existing, we must not onely admire the force of Nature and Efficience, but his Majesty and Immensity from whom all things are produced and do proceed, and by whose bounty the works of Nature subsist, and are kept from corruption. Which consideration doth somewhat raise our minds, otherwise too much fastned to the ground, and brings us to know and acknowledge God. For though God be invisible, yet by the things created, as St. *Paul* testifieth, and from the world so wonderfully created, and so wisely governed, he may be both perceived and understood. And, as *Cicero* saith, By the memory of things, subtilty of Invention, and quickness of motion, and by the exceeding beauty of Vertue we know the force of the Mind, though we cannot see it with our eyes; so we perceive God, and that eternal Mind clearly by the works he hath made, and effectually do we apprehend his force and influence; for his vertue is diffused through all things, and gives heat, spirit and life to all things. St. *Paul* preached learnedly at *Athens* of this matter, from the sentences of *Aratus*, which *Lucan* expressed elegantly, *lib. 9.*

For what use & End Man was Created.

Natures force must be referred to God.

Rom. 1.

Tusc. 1.

How God is known to Man.

Act. 17.

We all are held in God, and though no noise
Be heard we do his will, he needs no voice.
God is in Sea and Land and Ayr and Sky,
What would we more, all is the Diety.
What ere we see, or where so ere we go,
We must see God whether we will or no.

Who then would not love him, whose forces he manifestly perceives, with whose benefits he is abundantly replenished?

If we do most justly honour and admire Emperours and Princes; and

and we esteem them highly, and present them with great presents, because they do govern those Kingdomes they got without blood in great equity, because they have Magistrates unblameable, who in executing their offices and publike charges, take great care and pains, whereby they may hold all men in their duties, and all things may be kept peaceably, and the Commonwealth not rent by any Civil broils or seditions; how much more ought we to admire and adore God, who without any care or businesse, or pains, Governs so vast and large an Empire of the World by his will? To this belongs that of *Apuleius*, a man that was far from our Religion, but he drew it from the Hebrew Fountains; That which the Pilot and Steer-man is in a Galley, a Coach-man in his Coach, the *Chorагus* in acting Comedies, the Precentor in Dances, the master of Games at all Games, a Consul amongst Citizens, a Captain in an Army, a Companion in undertaking or repelling dangers; that, is God, in the world: but that it seems to be a toilsome thing, and full of innumerable cares, to be the chief in any office; but the care of his Empire is neither troublesome nor burdensome unto God. Yet I would not have Physitians my adversaries, or that Philosophers should be offended, that in afferting the dignity of Nature, I refer her to the Fountain, and her first original, for by this means all things are reduced to their first being, and to the Archetype of all Nature. And though the word Nature be of large extent, and every man at his pleasure may invent secundary definitions; yet they are all reduced to one: So, by the Physitians,

A Similitude from the works of Emperours.

Of the world.

A Simile from many offices.

All Natur's works must be referred to God.

Nature is the imbred and inset quality in things.

Nature is the mixture and temper of the four Elements.

Nature is the force and propension of every ones mind.

Nature with Philosophers is the beginning of motion and rest.

Nature is that which gives the form to every thing with its specificall difference.

Nature is the force and efficient cause, and the conserving imbred cause of the whole World, and the parts thereof; Nature (to speak more neerly) is the order and serious of Gods works which obeys his power, his words and commands, and borrows forces from him: The principall cause and original of all these descriptions, and as many as learned men may invent, proceeds from that eternall mind, as from a most plentifull Fountain. It behoves all men to know this, and much concerns them to observe, and to fasten it well in their minds, that so the chief Work-master may be better known to us all, and his majesty and immensity may be seen by us. For the sight of things and contemplation of nature will draw brutish men that are far from the knowledg of God into a very great admiration of his divinity, if they have any spark of sound understanding. For the nature of things which is vast and diffused all over, far and near, when it doth every where present it self to our eye and mind, it doth wonderfully affect a man, and directs him into an exceeding great love and adoration of the maker of it. For if a man would mind and consider seriously what beauty and comelinesse

The proper definition of Nature.

Contemplation of Nature raiseth mens minds to God.

lineſſe there is of things created proceeding one from the other, and how artificially, and skillfully, all things are made and builded, and ſhall ſee that all things were created for the neceſſary uſes, and pleaſure, and commodity of man, who would not be affected with them, or not honour and adore their maker, who would have all things be onely for mans ſake, and to continue in a perpetuall order and ſeries; not without admirable ſucceſſion in their propagation? The excellency of nature made theſe things; As beſides others, that *Antony*, he (that by reaſon of thoſe fierce laws of proſcription againſt Chriſtians, and rage of perſecution, which in all ages increaſeth, and grows new in fierceneſſe, He went into the wilderneſſe, and dwelt in ſolitary, vaſt, inacceſſible deſarts, where Tyrants could not purſue him) who delighted himſelf onely in the contemplation of Nature, and natural things. That when one asked him (for he was courteous to all, and would refuſe to anſwer none, as ſometeſty people do) wherefore he had ſo few, and almoſt no books: He is ſaid to have anſwered; that the ſpectacles of this world did ſo much ſatisfie his mind and refreſh him, that they afforded him ſuch documents and precepts how to lead his life, that they were in the place of many books, and he did not much ſtand in need of them, ſometimes the moſt pleaſant reading of Books will glut a man, that the mind grows weary with tedioufneſſe of reading; but the contemplation of nature brings ſuch variety of delights and pleaſures, that there ariſeth from thence no loathing or tedioufneſſe. Curious Writers will adorn their books and Commentaries with the Colours and paintings of Rhetoriques and gallant words: But Nature the Inſtrument and Miniſter of the greateſt Work-maſter, which is effectual and oppoſite to work any thing, doth feed and refreſh our minds and eyes, not with any borrowed, but with natural variety. For who is able to expreſſe or unfold the cunning of Nature, her work and induſtry, and the ſpecies of Plants, Flowers, Animals, Creeping things, Fiſhes, Birds, and all their conditions, forces and effects? What Artificer or Work-maſter though he be excellent, can by imitating, attain to thoſe forms and ſhapes which are every where evident, and men behold every moment? Art imitates Nature, and the induſtry of man can draw and carve to the life: So *Conrade Geſner*, a man of hidden learning, and unwearied pains, took ſo much care in writing the Hiſtory of all living Creatures, and things that breathe, to whom I give the Garland before all others: So many more in their deſcriptions of Plants, and expreſſing their forms, have deſerved very well; But as all this is plauſible and popular, and to imitate Nature is praiſe worthy, ſo it doth repreſent all living creatures in dumb ſhews without life, taſt, ſavour or ſmell, and void of all vertue. For the inanimate nature of things, is not ſilent or without a tongue, but lively, cheerfull, upright, that will ſet forth it ſelf, and ſweetly allure the ſenſes, ſo that it will much move him that contemplates of it, it will teach him many things, and will draw him on with her invitations, ſo that the beholder will never be idle, or reſt in that alone, but will from hence

All was created for mans uſe.

Proverb. c. ult.

The praiſe of Conrade Geſner.

hence elevate his mind to him, by whose force all these things stand and consist. So that in the things we plainly see, we must not onely look upon the Excellent workmanship of Nature that is to be imitated, but we must behold the Majesty, Amplitude, Glory, Splendor, Magnificence of God, and the good will of a most bountifull Father unto Mankind. The Elements, Heavens, rising and setting of the Stars, changes of day and night, the four parts of the years that comprehend the two Equinoxes, in Spring and Autumn; and the two Solstices in Summer and Winter, by the revolution whereof plants fade and fail, and at their times come forth and revive again, as they shew and point at many things, so they shew the resurrection from death to life, whereby bodies in their appointed time shall be perfectly restored to life again.

The Nature of things brings us to God.

What we are taught by the vicissitude of things.

David, that most admired the works of God, did wonderfully extoll this admirable face of Nature, and ascribes it, as we ought, to the Work-master, and he doth with exceeding praises adorn his works that are seen both in Heaven above, and in the Earth beneath, and followes them with just commendations; so that by his intent and fixed contemplation of them, he was compelled to cry out, *How wonderfull are thy Works, O Lord! thou hast made all things in wisdome, the Earth is filled with the plenty thereof.* This consideration of Nature seemed profitable to the very Heathens, and pleasant to their minds, who had a very small knowledge of Divine things: so *Tully in Academicis*; I think not fit, that natural questions are ever to be banished; for it is the very food of our Souls and Mind to contemplate the works of Nature: for we are made more attentive, and we despise transitory fading things, fastning our minds on heavenly things. The very searching out of things begets delight, and the mind is fill'd and affected with great delight. But whatsoever Nature hath produced, not onely of living creatures, but of plants that grow on the Earth, is the most perfect in its own kind. Whereof some are very low, and grow not high above ground; some rise very high, others are alwayes green; others again in winter are spoyled of their beautiful leafs, but with the Spring's heat they bud forth again, and grow into branches. Nor is there any thing that hath not such an imbred property of reviving, but that from the seed swelling forth it will produce flowers or fruit or berries, and will bring them to perfect maturity by the Suns heat, and endow them with some healthful effect. Also in Animals who want reason, yet have sense, the force and Inclination of Nature may be perceived, for some are water Creatures that can swim, some are Birds to flye in the open Ayr, some creep, others go; some wander alone, others fly in flocks, as the Stares do, Linnets, Chafinches, Sparrows, Pigeons; some are by nature fierce & savge, others are gentle and tame, as all kinds hens and birds fed up at house. But Man to whom all these things are made subject, hath obtain'd something far beyond them; for beside his gift of speaking, he hath reason, a Mind and soul partaking of a heavenly and a divine nature. For the mind of Man was taken out of the divine Mind, and can be compared to nothing but God,

Psal. 103.

L. 4.

Tuscul. 5.

Diversity of Plants.

Living creatures led by Instinct of Nature.

Psal. 8. *Heb.* 2.

God, nor referred to any natural being. Wherefore Man must ſtrive to come as near to his Maker as he can, and to make himſelf like unto him. For ſince God hath expoſed all other living Creatures to feed and eat downward; he hath made Man onely with his Countenance upwards from the ground to behold the Heavens, the houſe of his habitation, both with his Mind and Eye; whereof we ſhall treat more at large in the following Chapter.

CHAP. II.

Man's Worth and Excellency.

Man Gods chief workmanſhip.

WHen as our moſt great and good God is to be highly admired in the things created that are obvious unto us in every place, and are beheld both with our minds and eyes, yet chiefly his Wiſdome appears in Man. For nothing in the world though it be comely and excellently made, can be compared with the Excellency of Man; ſo that from Man God would have the valuation of his own Excellence to be made, and that mortals ſhould thus have a character of his Divinity: That is, he would have us all brought to know and adore him the great Work-maſter, by the contemplation of Mens own Minds, and knowledge of themſelves.

Mans mind is the Image of God.

For nothing more clearly repreſents God than the mind of Man. Whereby man was made like unto Gods Image and ſimilitude. For Man is the moſt expreſſe repreſentation of God: wherefore by reaſon of his outward and inward beauty, and vaſte Endowments, he well deſerved to be called, A little World; becauſe that God the moſt bountiful Father, and Maker of all things, did abundantly pour forth into Man all their vertues; for, for his ſake all things were brought to light, and all things obey his uſe, and are ſet forth for that end. The Kingly Pſalmiſt confeſſeth the ſame, and, uttering arguments of a grateful mind, *Thou haſt made him* (ſaith he) *but little lower than the Angels*, and as it were a God *thou haſt clothed him with glory and honour, and haſt ſet him over the works of thy hands.* He obtained this prerogative even from the beginning of the world, ſo that all things when they flouriſh, and are in being, do dutifully obey and ſerve mans uſe. So *Geneſis* the firſt, God confirmed the Principality and chief Government of all the reſt unto Man: Be fruitfull, and increaſe, fill the earth and ſubdue it, and rule over all; Fiſhes in the waters, Birds in the Ayr, and all beaſts that move upon the face of the Earth. But of that divine mind in man, whereby he comes next unto God, and of the internal gifts of his Mind, Reaſon, and Underſtanding, whereby he excells Beaſts, other Writers have ſpoken at large, and becauſe it belongs not to this place, I ſhall leave off to ſpeak more of it.

Pſal. 8.

Man is Ruler of the world.

The comelineſſe of Mans body.

But I will mention a few things concerning his body, and what are of kin to that, and depend of it. For the excellent and beautifull form thereof is very fit and agreeable to the manners of his mind.

mind. The fashion of his body is tall, and lifted up towards Heaven, his countenance is high, and looks upward, the symmetry of all the parts, and of the whole, or the exact proportion of it, is much spread abroad by Heathens, and such as are far from our Religion. So that I cannot but wonder at the negligence of our Men, who either seek nothing at all, or else they do coldly and carelesly seek into themselves and the works of Nature; whereas *David* a Magnificent King, contemplating more closely and carefully the nature of man, began to be elevated, and to burn with the Love and admiration of so great a Work-master: For thus he writes his praises, with such and such like Testimonials: *I will praise thee, O Lord, because I am wonderfully made, thy works are wonderfull, my soul searcheth and knoweth it right well; thou knewest all my bones when I was fashioned in the secret place, and when I was wonderfully formed in my Mothers womb. Thy eyes beheld me being yet unmade, and in thy book were all my members written, which day by day were fashioned. Thy knowledge is wonderfull unto me, whereby I was made, I cannot understand it. For when* (saith he) *I throughly search out my self, and when I diligently consider the structure of my body, the excellency of my Soul, and the force of my Mind, and I cannot by Reason and Judgment attain thereunto, I both adore thy Majesty, and embrace thy bounty.*

David *the onely admirer of Nature.*

Psal. 138.

David's *Exclamation upon his admiring of God.*

Now let us a little set that most comely form aside, and the other parts of the Body visible, and we will consider of the scituation of the internal Bowels, the powers of the natural faculties, the nerves arising originally from the brain, the arterial pipes from the heart, and the propagation of the veins from the Liver, also the faculties and powers of the Soul, whereby she doth produce and perfect her functions.

To these may be added that etherial spirit, that is the seat or naturall heat, and the *vehiculum* thereof, which is divided into 3. divisions, and is distinguished by so many places; as the animal to the Brain, the vital to the Heart, and the natural to the Liver: This, being that it nourisheth and quickens the body by its naturall heat and moysture, that are both instead of fuel, and affords forces to perform Action, therefore these three parts are carefully to be refreshed and restored with sleep, wine, nourishments, exercise. Yet these must be used moderately; for if they be immoderate or unseasonable, they may put a man from his right Mind, and bring him to many ill diseases and affects.

Three spirits in Man.

What things uphold the Spirits?

Mans Mind is full of fiery vigour, and
His first beginning was not from the Land,
But Heavenly; yet, if his body be
Faulty, and earthly grosse, dead limbs, not free
From sad diseases, fears and pains and grief,
Distempers and great cares do rule in chief.
Then is this fiery spirit shut within
The dark prison of's body——

Enead. 6.

Wherein

The Tyranny of the Passions.

Wherein the Poet comprehends the four Passions of the mind, which rising from Intemperance, do trouble the mind of man, and make it by many wayes wonderfully unquiet. Lastly, let us direct our eyes to those things that give the species to all these; that is, let us examine the workmanship of forming and figuring the Child, which is such a one, and so great, that every one, though he be stranger in Physical businesse, is bound to stretch his wits soundly to understand it. For it concerns every man to know and search out these things, because a man is conversant in himself, and may rest in the contemplation of himself. For since a man consists of Soul and Body, and the body is the Instrument of the soul whereby she doth her actions, who ought not to have care, and to observe both these parts? who would not wish that both might be preserved the best he could? since one cannot subsist without the other, and perform its office and functions without offence.

The consent of Soul and Body.

Horat. in Art. Poet.

For both do ask each others help we see,
And by this means most friendly they agree.

The body for a time is transitory and mortal; but since it is the vessel and receptacle of the Soul, and useth its Ministery, God hath also design'd that for eternity; and by the mystery of the resurrection it shall be made partaker of the same gift, that is, of immortality, as it is the will of God.

CHAP. III.

It is most natural to procreate one like himself, and men ought to use it reverently as a divine gift, and Ordinance of God.

WHen God had made the Heavens and this sublunary world, and framed them with so admirable wisdom and skill, that there was nothing wanting for necessary uses, commodity and pleasure: it seemed good to him to make One that might have the use of them, and that might delight in these things and enjoy them. Wherefore when all the ornaments of nature were compleat and perfected, he brought man into the world, as into his own possession, and that he might not lead a disconsolate life, he gave a woman for an helper and companion, and he put into them both force to love, and a greedy desire of procreating their like, having prepared for that purpose a swelling humour and spirit, and organical parts: and that the one should not be afraid or decline the society of the other: he added allurements and a desire of mutual Embracing, that when they did use procreation, they should be sweetly affected, and pacified wonderfull wayes. For unless this were natural to all kind of Creatures, that they should care for posterity, and propagate their like; mankind would quickly be lost, nor could the affairs of mortalls long endure.

Marriage Gods Ordinance.

All

All men on earth, and Beasts and Birds above, Georg. 3.
And Fishes of the Sea are mad with love.
What will a young man do whom Cupid *burns?*
He swims i'th dark and tempestous night,
Ore the rough boyling Seas, and nere returns.
Though Parents cry, and billows would one fright.

Since this Passion is so forcible and so unruly that it can hardly be subdued (and but a few can bridle their passions) God granted unto man the use of the matrimonial bed, that he might be bounded thereby, and not defile themselves with wandring lust, who want the gift of Continency, wherefore so soon as copulation is done, and the Woman happens to prove with child, great is natures cunning in fostering, coagulating, and framing the seed of both sexes, that at the set time, when nine moneths are run over, Man that Ruler, and Ornament of the whole world may come forth, *Job* expressed this doubtful hope and first beginning of Nature, now going about to form a man, by a most apposite similitude. *Hast thou not poured me forth as Milk, and Crudled me as Cheese?* Thou hast compassed me about with skin and flesh, thou hast made me with bones and sinews, and my life is from thee, and thy force hath upheld my breath? Like to this is that saying of the wise Hebrew, who describes the beginnings of his birth thus. *I am also a mortal man like to other men,* the off-spring of the first man on earth, and I was made flesh in my mothers womb, that came from coagulated blood in ten Moneths, from the seed of man, and the pleasure that comes with sleep. And when I was born, I drew in the common Ayre, and fell upon the earth which is of like nature, and the first voice I uttered was crying as all others do. By which we understand that in all other things, as also in propagation of Children, that all things must be done according to Natures order moderately: As by the opinion of *Hippocrates* and *Galen*, let motion or exercise precede meat, after meat use venery, after *Venus* sleep, which being done, the natural faculties do their parts in forming the child, and the wearinesse that came by venery is abated by sleep, which also helps concoction, for sleep is a great help to facilitate concoction. But as for that concerns the principles of Generation; there is a great question controverted whether a woman afford seed to the generation of the child? or whether manly force make any thing to the similitude of the form or difference of the sex? I shall first handle that concerning the form, and similitude of it, and afterwards of the female seed, and what help it affords for procreation of the child. And I shall do this the more accurately, because there are some Bawds in our Countrey that would perswade women that Mothers afford very little to the generation of the child, but onely are at the trouble to carry it, and must endure the tedious time of nine Moneths, as if the womb were hired by men, as Merchants ships are to be fraited by them; and to discharge their burden. By this perswasi-

Divers spurs to Venery.

Wherefore God appointed Mariage.

Chap. 10.

Wisd. 7.

What are Mans beginnings.

All things must be done moderately.

Women do much in procreation of Children.

on, women grow luke-warm, and loſe all humane affections toward their children, and Love, that was wont to be almoſt peculiar to this ſex, is quite baniſhed. But I think that ſuch deſerved to be held infamous, and are not fit for honeſt womens company. And would we puniſh them, it ſhould be done openly with all ſcorn and contempt. For theſe are the cauſe that ſome are ſo cruel and barbarous to their children, as to caſt them forth and forſake them. Theſe are more cruel and ſavage than Tigers, Lions, Bears, Panthers, and other bruit beaſts, who beſtow much labour to feed and bring up their young ones: which our Saviour ſhewed by a Hen, a domeſtick bird; for all creatures will fight for their young ones, and will venter their lives boldly for them. I ſaw in theſe ſpring Moneths a Flock of 300. ſheep, which followed their bleating young ones that were carried away in a Ship from Land, and were pulled from their Dams Udders. Their Dams were not frighted with the Seas violence, but with incredible deſire followed, till the Sea flowing up drownd them all. By this example I would have wicked unnatural Parents take heed and be admoniſhed, who love their children very little, or but from the lips outward, when as poor dumb creatures ordained for the ſlaughter, ſhew ſuch great love toward their young.

Matth. 19. Force of Nature ſeen by Animals.

An exhortation to humanity from the love of dumb beaſts.

CHAP. IV.

Of the likeneſſe of Parents and Children; whence it is that outward accidents are communicated to the Children and the Mothers Imagination is the cauſe of the production of many Forms:

The force of the Sted is a reaſon of ſimilitude.

IT is a conſtant opinion amongſt Phyſitians, and confirmed by many reaſons, that if the Woman afford moſt ſeed, the child will be like the Mother; but if the man afford moſt, then it will be like the Father; but if they both afford alike for quantity and force, then will the child be like to them both; or one part will reſemble the Father, another part the Mother. Laſtly if it fall on the right ſide of the Womb, and proceed from the right Teſticle, by reaſon of heat it will be a Manchild, but if it proceed from the left, and incline to the left ſide by reaſon of cold and moiſture, it will be a Girle.

Libro de opifice, Lactantius his mind, of the likeneſſe of the ſeed.

Lactantius ſaith, that ſometime when the mans ſeed falls on the left ſide of the womb, a male child is begotten: But becauſe the conception is perfected in that part of the womb that is ordain'd for the procreation of females, there will be ſomething in it that is but half man, and will be fairer, and whiter or ſmoother and leſſe hairy than is convenient for a man to be, or the voice will be ſmall, and ſharp, or the chin will be bare and bald, and the courage will be leſſe. Again, if the ſeed be caſt into the right ſide of the womb, it may be a girle may be begotten; but becauſe ſhe is conceived in

Whence is the name Virago?

he

the place ordained for the male, ſhe will be more viraginous than ordinary women, as having ſtrong limbs, very tall, a ſwart countenance, a hairy chin, a ruder face, a ſtrong voyce, and a bold and man-like courage: whence it falls out, that ſuch women will caſt off the yoke, and rule over men, and will take ſo much power to themſelves in governing, that men dare not ſpeak or ſtir for them. Though theſe things and many more might be alledged for the ſimilitude of the form, which are very probable, and for the moſt part they ſo fall out; yet the principal cauſe of this effect ſeems to me to conſiſt in the tacite Imagination of the woman. For if ſhe conceive in her mind, or do by chance faſten her eyes upon any object, and imprint that in her Mind, the child commonly doth repreſent that in the outward parts. So whileſt the Man and Woman Embrace, if the woman think of the mans countenance, and look upon him, or thinks of any one elſe, that likeneſſe will the child repreſent. For ſuch is the power of Imagination, that when the woman doth intentively behold any thing, ſhe will produce ſomething like that ſhe beheld, ſo it falls out, that children have the forms of divers things upon them, as Warts, Spots, Moles, Daſhes, which cannot eaſily be wiped off, or taken away. So ſome of our women ſeeing a Hare, bring forth a child with a Hare-lip; ſo ſome children are born with flat Noſes, wry mouths, great bubber lips, and ill ſhaped of all the body, becauſe the woman when ſhe conceived the child, and in the time ſhe was big of it, had her eyes and mind buſied upon ſome monſtrous creature. Men uſe to effect the like by art in other creatures, ſetting before them when they are to conceive the colours of divers things.

What woman is moſt imperious.

The womans Imagination what it doth.

Hare-lip.

Art can change the ſhape and colour of Animals.

Jacob uſed that ſtratagem, who was afterwards called *Iſrael*, laying rods he had pilled off the rinds from, before them every where, and ſo he made the greateſt part of the flock ſpotted and party-coloured. So we make painted birds, dogs and horſes dapled, and with divers ſpots. Which Artifice of Nature, and all the reaſons and cauſes of ſimilitude, *Pliny* exactly comprehended almoſt in theſe words. Similitude in the mind is a diligent thinking of a thing, wherein many accidents have great force; as ſight, hearing, memory, forms taken up at the very inſtant of conception, and a ſudden thought riſing of any thing is ſuppoſed to give the form and ſimilitude; hence ſome are like their Grandfathers, others like their Fathers, or ſome other kindred. Hence there are more differences in Man than in other Creatures, becauſe the quickneſſe of his thought, and nimbleneſſe of his mind, and variety of his wit, imprint divers marks, becauſe other creatures have their minds fixed almoſt and unmoved, and all of the ſame kind are alike. Hence it is, that a woman may cauſe her Child to have a ſtrange form, and nothing like to the father. So a woman that had layn with another beſides her husband, fearing leſt her husband ſhould come in the mean time, after 9. moneths ſhe brought forth a Child not like the party that ſhe lay with, but like her husband that was abſent. There

Gen. 30.

L. 7. c. 12. Pliny his opinion of the cauſe of ſimilitude.

Sir Tho. More's *witty Epigram.*

is a very witty Epigram written of this, by that moſt ingenious Man Sir *Thomas More.*

Thoſe four boys, Sabine,
Which thy wife brought forth,
Thou think'ſt are not thine,
Unlike thee, naught-worth.
But that Boy alone
That ſhe lately bore,
Like thee, for thine own
Thou tak'ſt, and no more.
Four as baſtards born
Rejected are in ſcorn,
Yet wiſe men ſuppoſe
That the Mothers mind
Doth the Child diſpoſe
For likeneſſe in's kind.
Four were begot
when that many miles
From home, thou wert not
Feared, nor thy wiles.
This laſt like to thee,
was begot in fear,
Thy Wife was not free
Thou wert then too near.
This I think was it,
That thy likeneſſe hit:

Likeneſſe can confirm no child to be the Fathers own.

Hence it follows, that the argument is vain to aſſign the father from the likeneſſe of the Child. For neither the Law of Nature, nor the publick conſent of Mankind will ſuffer a child to be laid to any man becauſe it is like him. But what concerns wit and manners, and propenſions of the mind, daily examples teach us, that Children which have all force and vital ſpirits, from the faculty of the Seed, are commonly of the ſame condition with their progenitors, and of the ſame nature. But there is much in this, whether Venery be uſed with great or weak deſire. For many are leſſe venereous, and not ſo hot, and do not with any great deſire uſe copulation, but rather decline from it; and that they may pacifie their wives, they pay their due benevolence (as St. *Paul* calls it) very faintly and drowſily; whence it happens, that the child falls ſhort of the Parents nature, manners, and imbred generoſity; and hence it is, that wiſe men ſometimes beget ſtupid ſlothful children, and that are of a feeble mind, becauſe they are not much given to theſe delights. But when the Progenitors are hot in venereous actions, and do liberally and abundantly employ themſelves therein, it oft-times happens, that the children are of the ſame manners, deſires, and actions of mind that their Parents are. For as Birds are of the ſame Nature with thoſe they are bred from, and are of the ſame colour'd Feather,

1 Cor. 7.

Why wiſe men ſometimes beget fools.

A Simile from Birds.

Feathers, ſo Children exactly imitate the manners of their Progenitors, and are eſſentially the ſame in nature with them. And the ſame native ſigns that are printed on the Parents, are found alſo commonly upon the Children. For *Horace, Carmin. l. 4. od. 4.* ſpeaks thus:

Good and ſtrong beget the ſame,
Calves and Colts their Sires 'preſent,
From ſtout Eagles never came
Birds like Pigeons impotent.

And becauſe Education perfects the gifts of nature, corrects errours, and frees from vice, he added very fitly,

Art amends what Nature is,
Good Manners mend what's amiſſe.

Chremes in *Terence* concludes from the Mothers Manners, what the ſon is: for thus he brawls with *Soſtrata. Heauton-timerum.* Act. 4. Scen. 3.

His Manners ſhew him born of thee,
In that in all he doth agree;
He hath thy vices to a hair,
None but thee then could him bear.

Ill Crows, ill Egs.

And truly it is ſo by nature, and we ſee it fall out moſt commonly, that Children will imitate their Parents conditions, and tread upon their heels, following dicing, whoring, tipling; yet ſome by their Parents care and benefit of education, come to good manners; wherefore every man ought to ſtrive ſo to moderate his paſſions, and ſo order his courſe of life and dyet, that he may not hurt himſelf, or infect his poſterity. For from the fathers ſeed and the mothers blood many things uſe to deſcend to poſterity; for the ſame force and vertue that is in the Parents ſperm is powred forth into the children, as from one veſſel into another. So ſaith *Catullus*:

Cat will ever follow kind,
And Children are of Parents mind.

Parents diſeaſes & faults deſcend to their children.

Seeing that the ſeed flowes from the principal parts, and contains in it the force and nature of all the members, it comes to paſſe, that what diſeaſe is in any part, deſcends by right of ſucceſſion to the Children. So the Leproſie, Epilepſie, feet-gowt, hand-gowt, and other diſeaſes and defects are hereditary. And becauſe the Mothers blood is the chief nutriment for the Child, and the ſecondary beginning of procreation, it oft-times happens that Children take more miſchief from the Mother, whether you conſider their bodies or minds. So wicked drunken fooliſh women commonly with us bring forth juſt ſuch Children, and that are ſubject to the ſame vices. The mothers fault doth more wrong to Children, if ſhe be unchaſte,

Women derive moſt part of miſchief to the children.

chaſte, and play the whore, than the Fathers fault doth; ſo likewiſe if ſhe be given to drunkenneſſe or any other vice. For if a man of ripe years, or when he is young and unmarried ſhould get a Maid with child, he deſerves almoſt to be commended for it, and not to be diſgraced. For it is commonly ſaid, that one may ſafely marry his daughter to ſuch a man, who is not unfruitful and barren, but hath proof of his Manhood already in getting of a child. But if a woman or a maid that is marriageable ſhould do the like, or ſuffer any ſuch matter to be done, when ſhe begins to fall in love, ſhe would ſo loſe her reputation and honour, that no Cobler nor any mean fellow whatſoever but would ſcorn to marry her; and if one ſhould marry her, he would quickly hit her in the teeth with her whoredome. So as ſoon as any maid is overcome, and hath loſt her maidenhead, and thoſe cloyſters of Virginity are entred, that fault can never be waſht away, nor can thoſe cloſets be ever lockt again. For ſo the Poet deſcribes it,

Virginity once ſtain'd
Can never be regain'd.

So *Plautus* in *Amphitruo.* I do not think that to be the dowry which people call ſo, but chaſtity and baſhfulneſſe, and a moderate deſire, a fear of the Gods, love of Parents, and concord with kindred. *Ecclus.* Wherefore beſides others, that wiſe Hebrew doth earneſtly warn Parents, that they ſhould be very careful to look to their daughters chaſtity and honeſty, that they may not be polluted with wicked company, or be ſtained by them. For women-kind are naturally frail, and more ſubject to be abuſed. Since therefore there are many things that hinder manners and good life, as alſo there are many things that defile the body and the decent frame thereof, care muſt be had that nothing may pollute the mind with ill manners, or diſgrace the body by any monſtrous deformity. And becauſe the beauty and decent form of the body is very acceptacle to all Men, we ſhould obſerve exactly by the progreſſe of natural cauſes, what things will make one beautiful, or deformed and ugly, ſince theſe things principally conſiſt in womens Imagination, and in ſuch things as proceed from without, care muſt be had, that that Sex may ſee nothing, that may move their mind to think abſurdly, which in framing the child may bring any hurt. For if any miſchief happen from without, if any fear or trembling fall on them when they meet any terrible thing, preſently all this fright falls upon the child, the natural ſpirits and humours being turn'd thither, and all the faculties of the woman are buſied in framing ſuch a thing. For a vehement and fixed cogitation whileſt it doth toſſe the vehement ſpecies of things, and turns them often over, it doth imprint that form and figure which it ſo often thinks on, upon the Child. For the confluence of the internal ſpirit and humours paints out the Image of the thing thought on. It is not for nothing, and for no cauſe, that ſome have ſuch ill ſhapen bodies, ill and uncomely cruel countenances, ſwoln blabber'd cheeks, wry mouthes, wide chaps,

A woman with child is ſubject to paſſions.

Whence comes deformity of body.

chaps, for theſe things come to paſſe becauſe their mothers being great with them, thought on ſuch deformed ſhapes, and repreſentations, or faſtned their eyes too much upon them. So I diſlike nothing more than laſcivious women, that uſe to delight themſelves beyond meaſure with Whelps and Apes, and to carry them in their boſoms, to foſter them, to kiſſe and hug them. For by the company and ſight of theſe creatures, the imperfect Nature of women may take ſome ſtrange impreſſions, and they may frame in their minds ſuch forms, as may make their children deformed. So the great women of the Low-Countreys love *Malta* dogs, they are commonly called *Camuſi* from their crooked noſtrils, their bodies are but ſmall, they are white as ſnow, their noſes are flat in the middle, and preſſed down, they have a creſt turning upward, their tail doth not turn under their belly, as we ſee it doth in mungrels, but it ſtands upright and bends like a ſickle, he hath very great eyes, and that ſtick forth, and they are both blear eyes, weak legs, and that are crooked about the joynts, but the hinder part of his body is ſmooth, without any hair, and their tail is ſeen very uncomely by thoſe that are preſent, and they will turn their tails on purpoſe for people to look on. This ſmall creature becauſe it is ridiculous for its parts, and manners, and hath many things that may hurt a woman when ſhe is with child, and cauſe the child within her to be ill formed, I think not fit to keep, leaſt Women with child ſhould be wronged thereby. But this monſtrous form and limbs ſo crooked are not naturall, but artificiall. For men ſhut them up in ſmall Cages, and taking their food away, they make them grow ſmall; as in *Terence* they took away meat from maids to make them grow ſmall as bulruſhes, leaſt if any of them ſhould grow corpulent, ſhe ſhould ſeem to be a Champion. See your Juglers that paſſe the Countries, uſe to wreſt the limbs of young boyes, that they may leap and dance the better. Lately, there was a notable Knave who carried a child to be ſeen from Town to Town which had a very great head, all the other limbs bore no proportion with it. (This deformity when it is naturall, and not by art, Phyſitians call *Hydrocephalon*, by reaſon of the head ſwoln with a watry humour.) When a woman great with child had looked on this picture, ſhe was ſo frighted with this unuſual ſight, that when her time came to be delivered, ſhe brought forth a child with a ſpongy vaſt head, and it had like to have coſt her her life. And this miſchief followed it, that it grew greater in the Nurſes arms, till it became monſtrous great. The woman came to me, and made this complaint, bringing the child with her, and when I preſſed the head of it with my fingers, it would ſink down like to a cuſhion, and come forth again. Theſe ſpectacles are not onely to be avoided by Women with child, but alſo by all thoſe that may be troubled and frighted in their ſleep by ſuch frights, as it commonly happens to children, ſick, weak, old melancholique people, yet monſtrous ſights will hurt them leſſe than they will women with child; For they by the ſight of ſuch things will frame the like in their Children.

Malta Dogs.

Women love dogs too well.

A Hiſtory.

Very great heed what diſeaſe.

Whence Children have ill marks.

For

For ſince all their forces and natural faculties are wholly employed to form the child, it happens that when the woman is any way offended, all the humours and ſpirits run downwards to the womb. And when the imagination of a thing that ſticks faſt in the mind joyns with theſe, it frames the like faſhion on the child that the mind conceives. For it is not ſaid in vain, Imagination makes faſhion. For by the ſame reaſon, if a Mouſe, a Cat, a Weaſel, leap ſuddenly on a Woman, or Strawberries, Cornel-berries, Cherries, Grape-ſtones, fall on any part of the body, they preſently leave their mark, and the print of this thing will be printed on that limb: unleſſe the woman at the ſame time that theſe things happen to her body, do preſently wipe the part, and put her hand behind her back, or on ſome remoter part of her body. For ſo the miſchief is ſuddenly cured, or the mark is made on that part ſhe touched, all her Imagination and natural faculty being turn'd thither.

A Proverb from Imagination.

When a Woman doth remove marks from the Face to the Thighs or hinder parts.

CHAP. V.

Of the ſtrange longing of Women with child, and their inſatiable deſire of things; And if they cannot get them they are in danger of life.

Longing a Diſeaſe.

THe order of the former narration ſeems to require me to ſpeak ſomething concerning the longing of Women. For they are both allmoſt from the ſame cauſe. About three Moneths after conception, a diſeaſe troubles Women which the Greeks call κίττα the Latines *Pica*, when by reaſon of cold vitious humours, and ſharp flegm that lyes in their ſtomachs, they carneſtly deſire, coles, parings, chalk, ſhels, and other things unfit to eat; this miſchief prevails moſt, when the childs hair firſt begins to grow, and they are with child of a Girle. For by reaſon of want of heat, flegmatique humours are leſſe concocted. Hence it is that winds and often belchings frequently trouble Women. Of kin to this is the daintineſſe of Women, wherewith men and Feavouriſh people are oft troubled. But child-bearing Women that are tempted with this diſeaſe, are ſo inſatiable in their deſire, that if they cannot obtain what they long for, they bring both themſelves and their Child in danger of death. This diſeaſe for the moſt part troubles the Low Country Women, becauſe they are of moyſt cold conſtitutions, and feed on ill Nouriſhment. There have been ſome in our dayes that when they ſaw a corpulent well fed man, they deſired to bite at his ſhoulders, and there was a man who that he might ſatisfie a womans longing, granted her leave to bite, leaſt ſhe might take any hurt: whereupon ſhe bit out a part with her teeth, and chewd it a little, and then ſhe ſwallowed it raw. When ſhe was not yet ſatisfied, ſhe deſired to bite again, but the man would not endure her. But ſhe preſently began to languiſh, and to be delivered. She brought forth Twins, the one living, and the other dead for want of a ſecond bite

Moyſt women long for ſtrong things.

A Hiſtory.

bite. I can ſee no other reaſon for it, than that the woman grieving in her mind, the vitall ſpirits are leſsned, and the humours appointed to nouriſh the child, turn another way, and are not carried to the womb; ſo the child wanting the food which the mother longed for, grows feeble and dies. For when the paſſages and receptacles whereby food uſeth to be derived to the Matrix, are ſtopped, it muſt needs follow that the child will want nutriment and die. But if the teeming woman be ſtrong of nature, and knows how to moderate her paſſions, the child doth not die, but grows ſickly. By theſe you may ſee abundantly what a womans Imagination can do, and what outward objects conceived in the mind can print upon the child that is then to be formed. Wherefore I ſuppoſe they do not much tranſgreſſe the bounds of Art that are not ſo rigid, but do ſometimes indulge to ſick people ſuch meat as they long for, though they are not ſo proper for them, in caſe they are ſuch as will bring no great hurt to their bodies, for ſometimes by ſuch manner of diet we diſpell Chronical and long diſeaſes: So when ſick people are vexed with laſting diſeaſes, I do not uſe to be very obſtinate or refractory againſt them, in granting to them ſuch meats as they greedily deſire and earneſtly intreat for, when they earneſtly ask for them, and eat them with a great Appetite. For by this means it comes to paſſe that natural heat is ſtirred up, and the imbred faculties are moved, humours that ſtick in the body are concocted, and diſſipated, the paſſages being opened. And by *Hippocrates* example ſometimes, I ſtudy to gratify my Patients, and to be ſilent and wink at them, if they take what may not greatly hurt their bodies. For as he ſaith; *Something worſe meat and drink, ſo it pleaſe, is better than that which is better and pleaſeth not ſo well.* For all thoſe things that reliſh beſt in the Palate, and are moſt pleaſing to the taſte, are more eaſily concocted, and nouriſh more, becauſe the ſtomach takes them in greedily, and likes them beſt. So I know ſome that have cured Quartans, and wandring Agues, by eating raw Herrings new taken out of the Sea: So in deſperate diſeaſes that are come to the height of their danger, I do not much fear that greedy appetite, nor do I contend with or deny to them that deſire ſuch things, what they would have; but uſing choice, and preſcribing them the way and manner how to dreſſe them, I let them uſe their own deſire ſo far as I am confident it will not hurt them, and I conjecture the diſeaſe may be batter'd by it. For by this acrimony and greedineſſe of eating them, the force of nature is ſharpned and ſet forward, that was before aſleep, and ſo regaining ſtrength, it ſets upon the diſeaſe afreſh. So we drive forth one diſeaſe with another, as one nail with another, and for an ill knot we apply an ill wedge, which no man may think to be abſurd, ſince in ſome diſeaſes, we willingly raiſe a Feaver, for otherwiſe there were no cure for them. So I know ſome that by the ſudden coming on of the enemy, and by a great fright have been cured of a quartan Ague. So there was an Epidemicall diſeaſe amongſt us that had deſtroyed ſome thouſands that by a ſuddain inundation of the Sea preſently ceaſed; for by ſome outward

A woman with child ſuffers if her longing be denied her.

When we muſt pleaſe ſick people with diet.

L. 2. Aph. 38.

Deſire makes all ſweet.

Diſeaſes are driven out with deſire of ſome meats.

One disease is sometimes cured by another.

trouble arising, the collections of humours are dissipated, and diseases abate and cease by critical evacuation. Hence it is that such as are bit by mad-dogs, and fear the water, we cast them unawares into the deep water, and drive away fear by fear. When some are troubled with cold diseases, we put them into hot Feavers: for so naturall heat being raised, cold raw humours are concocted, and nature is excited to cast out the disease.

CHAP. VI.

That a woman doth afford seed, and is a Companion in the whole Generation.

It is proved by reason, that a woman wants not Seed.

THough the Seed of Man be the chief efficient, and the beginning of action, motion, and generation; yet that a woman affords seed, and doth effectually lend help to the procreation of the Child is evinced by strong reasons. First, seminary vessels had been given them in vain, and genital testicles; if a woman wanted seminal excrement, she should afford very little to the child, and should have no part in it. But since that nature doth nothing in vain, it must needs be, that they were made for use of seed and for procreation, and placed in their proper places, both the Testicles and the receptacles of seed, whose nature & force is to afford fruitfull vertue to the seed. And to prove this, there needs no stronger Argument than this, that if women do not use copulation to cast out their seed they oft-times fall into great diseases and cruel symptoms. For you shall see many Widows for want of husbands, and Virgins ready for Marriage, when they do not marry in time, though their terms keep their orderly seasons, yet are they cruelly tormented with fainting fits, and strangling of the Mother. For all are of opinion, that more harm comes to them by the seed being corrupted, than by their courses being stopt. For the seed growes to be of a venomous quality, hence ariseth that swarth weasil colour in Maids when they begin to be in love: hence comes their short breathings, tremblings, and pantings of the heart, the expulsive faculty being moved to cast out the swelling humour. If such lusty Widows or Maids in years happen to be married, that their seed by the use of man may be ejected, you shall presently see them look fresh as a Rose, and to be very amiable and pleasant, and not so crabbid and testy, especially if their husbands be men for their turn, and can give them their due. And though the Society of the lawful bed consists not in these things, yet you shall find that this Sex is by no means better won, than when the husband often satisfieth them this way. For so are all things more peaceable in the House, and there fall out no wranglings or janglings between them. But if the man lye but seldom with his wife, or the man be slow in doing his office, you shall see the house turn'd upside down; for some of this Sex are so greedy of copulation, that you may weary them, but never satisfie them:

The danger of seed retain'd.

Maids to be married in time.

Maids by Marriage grow fresh.

Woman is greedy of copulation.

them: which seems to me the chief cause why a woman in copulation doth afford seed, and hath more pleasure than a man hath: For since by nature infinite delight accompanies the ejecting of the seed by the breaking forth of the swelling spirits, and the stiffnesse of the nerves, and the woman performs a double office, and suffers both wayes, (for she drawes forth the mans seed, and casts her own in with it); It is very likely that she takes more delight, and is more recreated by it. Hence it is that the Child is commonly more like the mother than the Father, because the Mothers confer most in generation; and it is proved, because women love the Children best. For besides their ejecting of seed, all the time they are great with child, they nourish the Child with their purest blood. I find *Galen* to be of that mind, for he thinks that the child receives something more from the Mother than from the Father; and he refers the difference of Sex to the affluence of menstruall blood; but the reason of likenesse to the force of the seed. For as plants receive more from fruitfull ground, than they do from the Industry of the Husbandman; so the Infant receives all things more plentifully from the Mother: For first, the seed of them both is fotter'd and heaped together in the womb, then it growes up with the Mothers blood, and increaseth by degrees secretly. Hence it is, that by sympathy Children love their Mothers most, for it proceeds from nearnesse of Nature, and because the Mothers forces were most employed about them. Also Mothers are full of love to their Children, and more indulgent to their young ones than the Fathers be, who are oft-times more rigid. I think the Evangelist meant so, when he brings in *Rachel* lamenting for her Children, who was so wounded in her mind with grief for being deprived of them, that she would by no means be comforted. For there is nothing by the opinion of *Esaias* more repugnant to Natures Laws, than for a woman to forget her child, and to be cruel against the fruit of her womb, laying aside natural affection. We see that Fathers have their natural propension to their Children also, but it is later before it appears. For Fathers love them best when they are grown up, and then they take most care for them, when they begin to see some hopes of them: But Mothers take more care of them in their Infancy, and because that age stands in need of other's help most, they are then the most loving and careful over them, and not so curst as the Fathers be. For this cause the Scriptures do so oft invite us to gratitude, which by the example of Storks, children do owe to their Parents, and we are commanded to requite them. The like love we see in a Hen, which loves the chickens, she hatched, more dearly; and though the Cock was the cause that the Eggs breed chickens, yet he takes no care for them when they are hatched. But that both yield seed, we may prove in hen-eggs; for a Hen will lay eggs without the Cock, but if she sit on them, they will sooner corrupt than hatch: but the eggs the Hen laid when a Cock trod her, will after 19 dayes be hatched, put under a Hen; so that the Chickens will peep before the shell break. This tedious Child-

The woman desires man as the matter doth the form.

Why children are most like the Mother.

Lib. 2. de sem.

A Simile from Plants and the industrious husbandman.

Why Children love their Mothers best.

Math. 2.

Jer. 31.

Ch. 49.

Math. 23. Storks love their dam.

A Hens sitting.

A Hen lays eggs without a Cock.

bearing time of the Mother in which for 9. moneths she feeds the Child with her purest blood, and then her love toward her Child newly born, and the usual likenesse of the Child to the Mother, do clearly prove, that women afford seed, and that women do more toward making the Child, than men do, who onely injecting their seed are gone, and neither further the woman, nor help the child any more. Yet in so many moneths the woman must do much to frame the child and nourish it. For it cannot be, that it should grow up from that congealed lump, but by a wonderfull way.

women are not idle in making the child.

Æneid. 6.

CHAP. VII.

Whence growes the Sex and Kind; that is, whether of the two Man or Woman is the cause of a male or female Child.

God the chief cause of fruitfulnesse.

THough all things are justly ascribed to God that made all, yet many things go in order by Natures rules, and are carried by their imbred motion. God being the Author of all these things, he useth to alter many of them, and to change the order of things, and to bring forth some things in other forms and orders contrary to Natures Lawes. For example, a woman desiring a Man-child, prayes unto God earnestly for it, and God hears her prayers. For example, *Sarah* being past children, and her courses long since stayd, yet she conceived *Isaac* by *Abraham* that was a very old man; in which child God would have to be placed all hopes of his posterity, and that hence all Nations should take the beginning of their happinesse. Also *Anna* being much afflicted with her long barrennesse, by earnest and constant prayer she obtained *Samuel* from God. Also *Elisha*'s officious Landlady, by the prayers of the Prophet had a Child given her from God, and afterwards he raised this Child that was dead to life again. So *Zacharias* being old, by Gods dispensation had a Child by *Elizabeth*, that was stricken in years, and uncurably barren, which was *John* the fore-runner of Christ. So many others have pray'd to God for a Child to be their Heir in their Estates, and God hath granted them their request. None can doubt but this is Gods work, and these things have a peculiar effect from the divine Will. But we shall speak of things that proceed from natural causes, and that nature useth to work by her imbred force. For she prepares a body fit for the Souls condition, and gives every thing its temper. But since there are two principles out of which the body of man is made, and which make the Child like the progenitors, and to be of this or that Sex; Seed, common to both sexes; and Menstrual blood, proper to the woman: The similitude consists in the force of the male or female seed, so that it proves like to the one or the other, as the seed is more plentifully afforded by one or the other. But the difference of sex is not referred to the seed, but to the menstruall blood, which belongs onely to the woman. For, were that force in the seed, since the mans seed

Gen. 27.

1 Reg. 1.

4 Kings 4.

Luc. 1.

The force of seed.

The force of the menstruall blood.

is

is always ſtronger and hotter than the womans, children would be all boyes. Wherefore the kind of the creature is attributed to the Temperament of the active qualities, which conſiſt in heat and cold, and to the ſubſtance or nature of the matter under them; that is, to the flowing of the menſtrual blood. Now the ſeed affords both force to beget and form the child, and matter for its generation: alſo in the menſtrual blood there is both matter and force. For as the ſeed moſt helps to the material principle, ſo doth the menſtrual blood to the potential. Seed is, ſaith *Galen*, blood well concocted by the veſſels that contain it, ſo that blood is not onely the matter of generating the child, but it is alſo ſeed in poſſibility. Now that menſtrual blood hath both principles, that is, both matter, and faculty of effecting any thing, is confeſſed by all. But ſeed is the ſtrongeſt efficient, the matter of it being very ſmall in quantity; but the menſtrual blood is much in quantity; but the potential or efficient faculty of it is very feeble. Now if the material principle of generation, according to which the ſex is made, were onely in the menſtrual blood, then ſhould all children be girles; as if all the efficient force were in the ſeed, they would all be boys. But ſince both have both principles, and in menſtrual blood, matter predominates in quantity, and in the ſeed force and vertue; deſervedly, ſaith *Galen*, the child receives its ſex rather from the Mother than from the Father, though his ſeed do afford ſomething to the material principles, but more weakly. But ſimilitude, though Imagination be of great force therein, is referred rather to the Father than the Mother; for there is more force in the mans ſeed. But the womans ſeed receiving faculty from the menſtruall blood for 9. moneths, doth as much exceed the man's, as the man's did the womans at firſt copulation. For it is proper to the womans ſeed, to ſtrengthen and increaſe her own ſubſtance more than the mans. So the woman not onely affords matter to make the Child, but force and vertue to perfect the conception, though the womans ſeed be fit nutriment for the mans ſeed by reaſon of the moyſture and thinneſſe of it, and is more fit to frame and make up the conception thereby. For as of ſoft running wax, and moyſt clay, the workman can work what he will with his hand; ſo the man's ſeed mixed with the womans ſeed, and the menſtruall blood, helps effectually to make the form, and perfects the parts of a man. Or if you would have a compariſon of theſe things from Natural things; as the Earth is to plants, ſo is the womb for conception. For as the ſeeds of Plants need the Earth, to nouriſh and increaſe them; ſo the ſeed of man requires the womb, which is affected with a deſire of an off ſpring. For by the moyſture thereof, and by blood running forth at the veins to water the child, it doth grow and increaſe. Hence you may conjecture what art nature uſeth in conceiving and framing a child, which by an innate force growes up by degrees, and ſecretly increaſing comes to its full ſtrength; wherein I think that worth the Enquiry, by what force the nature of the woman makes a man or a woman; what faculty ſeems to be aſcribed rather

L. 2. de ſem.

Menſtrual blood affords matter to feed the child.

A Similitude from wax and moyſt clay.

A compariſon of the Earth and the Womb.

to

to the woman than to the man, by reaſon of more matter coming from her, which conſiſts in the blood and ſeed of the woman; whereby the Child all the time it is in the womb is nouriſhed and increaſed. For as mans ſeed is the chief cauſe of motion, and the Inſtrument and Artificer, whereby Man is made; yet the womans ſeed with the plenty of her menſtrual blood affords more matter than the man doth, and by help thereof the child is perfected, and is diſtinguiſhed for its ſex; for that is it makes a child a male or a female.

CHAP. VIII.

Of Prodigious and Monſtrous Births, and by the way what is the meaning of the Proverb, Thoſe that are born in the fourth Moon.

THe Nature of Man and his parts deſtinated to the Generation of man, if they be rightly diſpoſed, and there be no defect in them, will beget a perfect man. But if they be defective, or faulty, or the ſeed be confuſedly mixed, or the principles of Generation be otherwiſe involved than they ſhould be, it falls out that prodigious and monſtrous births are made. Some ſay that theſe things happen from the influence and aſpects of the Stars, and as juſt judgments for ſins. And I think it very conſonant to truth. For they commonly happen from a faulty conſtitution of the Womb, from filthy corrupt ſeed, and diſorderly copulation. For, as in the art of melting mettals, if the matter be not pure and well cleanſed, if the veſſel or receiver be oblique, full of windings, ill joynted, hath corners, is ſet awry, or is full of chinks or plaits, is unlooſed, or holds ill together, we ſee that men caſt ridiculous and improper figures: ſo if the places be ill appointed, if the womb inclines to one ſide, or the matter be unfit, or ill tempered, nature ſhall never make a fit and decent form: So the Low Countrey Women, chiefly thoſe that live near the Sea-ſide, being reſtleſſe and troubled in copulation, they have ſtrange miſhapen Embrio's, and do not onely bring forth rude and deformed burdens, not made up, that no ſword will cut, but alſo ſomething deformed that pants and is alive, and is like the imperfect draught of a figure that Artiſts uſe to draw with a rude Penſil. For Marriners, which they commonly marry, when they come from long voyages, run mad upon their wives with full ſail, never regarding their menſtrual courſes, nor the Conjunction or new Moon, at which time by reaſon of their terms copulation uſeth to be hurtfull, for the ſeed cannot ſtick together, nor be fitly united with the womans blood, whence it comes to paſſe, that the ſeed either runs forth, or if it chance to ſtick together, nature cannot make up any thing rightly of a copfuſed matter that ſticks not ſo as it ſhould do. And not onely the mens incontinence is to be found fault with; but alſo of the women, who having waited ſo long in their

Whence come Monſters.

A ſimile from Founders.

A Mola of the Matrix.

Intemperance of Venery hurts the child.

their absence, do voluntarily put themselves upon their husbands, and snatch the seed from them as hungry dogs do a bone, or *Cerberus* his bait. Whence it comes that the faculty of the Womb loseth its force to generation and successe of breeding a child. Or if it try to do any thing, it makes some monstrous form that is nothing like to the shape of a man: sometimes after three Moneths space, that filthy matter runs forth, and an undigested heap comes out by pieces, as filthy water out of a Ship by the Pump. Not unlike to this is an efflux that troubles women with many heavy torments: our women, because this conception begins in the fourth Moon, when she is in Conjunction, by whose force the terms flow down, call it a Moon birth, or *Manekinds*. Sometimes this false conception is made without the help of man, by Imagination onely in those that are very lascivious, so as by often seeing their Husbands, and but touching them, the womans seed will mix together with the blood, and the heat of the Womb will begin to frame something like to a living Creature; But the formal cause, the mans seed being wanting, that is like the Work-master, the matter the woman affords, obtains a strange deformed shape: sometimes the like is made by the help of the man, when in the fourth and silent Moon he copulates with his wife, and on the fourth day after the Moons Conjunction, when her courses run, not observing natures rules; for he strives against the flux, and fails against the stream. Our people by a Proverb call it pissing against the Moon, the Latines call them, Born in the fourth Moon. Because they have unhappy beginnings of their life, and had their first entrance by generation contrary to natures order, whence it happens that they are very unlucky in businesse they undertake. For when a man lyeth with his wife that hath her courses, he stops her flux, and the blood is forced back again, you may see the same in vessels, and Cask of Wine, and by blood running from your nose, in which we stop the liquor running forth by thrusting in a stople, or some rag that is wound together. Yet it is not necessary nor fit to stop the blood running forth, when as the mans seed mingled with such filthy moisture, cannot make a perfect man. For the matter is naught and unfit to receive a decent and proper figure. And therefore *Moses* had good reason, by Gods command to forbid men to lie with women during their uncleanesse. For it can hardly be expressed what contagion and mischief comes thereupon, when men do not refrain from women that are impure. For this contagion will by degrees seize upon the whole habit of the body, and secretly breeds the Leprosie and the Pox. And it doth this the sooner, if the woman be diseased of some contagious disease, as whores commonly are. For then she will presently communicate her infection. Wherefore no man need much admire that there are so many monstrous births, or from whence come so many strange shapes, that there are so many scald heads, maimed and crooked people, with bow'd and bent legs, that there are so many swellings about the fundament and the groins, so many Bubo's, so many swoln Emrods: and as for the mind, that there are so

A birth not natural is cast forth.

Mans seed is the former of the child.

A common proverb to pisse against the Moon.

Touch not a woman that is unclean of her blood.

whence are monstrous shapes in the body and mind.

Bubo's in the groins.

ſo many dull, ſtupid, forgetful, fooliſh, mad, and unreaſonable people; for all proceeds from diſorderly and unſeaſonable venery, or, from the corrupt faulty ſeed of the Parents, are derived on their poſterity.

Therefore let every man Conſider how Cruel they are to their children, that bring ſuch miſchiefs upon them, and chiefly they are here underſtood that are conceived in the fourth Moon, that is when womens courſes are upon them, at what time they ſhould not dare to copulate with men; For the children they then conceive want all thoſe gifts and properties, that children, begot at ſeaſonable times, are endowed with. They are fit for nothing that is good and vertuous; or to perform any noble actions. And if they do any thing well, they have no ſucceſſe in what they undertake, and never ſee any proſperous end. For they are by Nature imperfect, and their natural faculties are ſhort, which help men in their buſineſſe, not by their own, but their Parents faults, who undecently in procreation violated natures laws. Whence it is that many things are wanting in them, or elſe given them ſparingly and with ſome ill qualities, that others obtain bountifully; and they ſuffer no leſſe loſſe in their minds; For they want almoſt their common ſenſes, and are extream dull, without that ſharpneſſe of wit, quickneſſe of Invention, counſell and prudence that others have.

Born in the fourth Moon, cal'd commonly, Piſt againſt the Moon.

In former years a woman that was an Iſlander took Phyſick of me, ſhe married a Sea-man, and conceived by him, her belly began to ſwell to ſuch a vaſt magnitude, that one would think it would never hold to carry the burthen. When nine Moneths were paſt, that makes three quarters of a year, the Midwife was cal'd; firſt with much a do ſhe was delivered of a rude lump, which I conceive was a ſuperfætation after a lawfull conception, there were faſtned to it on both ſides two handles, like to arms for the length and the faſhion of them; It panted and ſeem'd to be alive, as ſponges and Sea-fiſh cal'd *Viticæ* in Dutch *Elſchowe*, which flote in the Sea in Summer in infinite numbers, and being taken out of the Sea, they run abroad, and being long handled they melt, with a burning and pricking left behind them; whence they had their name. After this a Monſter came forth of the Womb with a crooked beck, and a long round neck, with brandiſhing eyes, and a pointed tail, and it was very nimble footed. So ſoon as it came to the light, it made a fearful noyſe in the room, and ran here and there to find ſome ſecret place to hide it ſelf: at laſt the women with cuſhions fell upon it and ſtrangled it. This kind of Monſter, becauſe like a Leech it ſucks the blood from the child, they call it a Leech, commonly a Sucker. At laſt this woman extreamly tired and almoſt ready to die, brought forth a Man-child, of which the Monſter had ſo eaten up the fleſh, that ſo ſoon as it was chriſtned, it had very little life remaining in it. But the woman hardly reſtored to her ſtrength, reported the whole truth to me, of all the pains ſhe endured; and I preſcribed unto her a wholeſome courſe of life, and to reſtore her forces, for ſhe was grown very feeble and lean. Theſe and many ſuch like things

A hiſtory of a thing done.

Sea ſponges.

Leeches in a Womans body.

ſhould

should teach all men and women to use all decency, and orderly proceedings in their mutual embracings, lest Nature should be wronged thereby. In which respect some lascivious people are much to be condemned, who think they may do what they list when they use copulation, and will no wayes have their pleasure bounded. For taking no care whether their stomachs be full or empty, or the meat be raw or digested, whether it be day or night, regarding no opportunity of time, obey nothing but their own lusts, and boast themselves to be so lusty, that they will never be weary with copulation; but these insatiable Lechers seem to me to be ignorant for what end the genital parts were given to man, since they use them not to get children, and propagate their kind, but for obscene purposes, for barren pleasure; but at last they pay for their unruly lust, when their parts and joynts are tormented with Gowts and Aches.

Lecherous people are marked.

CHAP. IX.

By what means he that will, may get a Boy or a Girle; and by the by, whence Hermaphrodites are bred, and people of both Sexes.

IF any one would have a Boy or a Girle, he must first know for certain, that the successe and happy beginnings of those things are to be obtain'd by Prayer from God, who is the principall cause of every effect. For sometimes though the naturall faculties of Man be as they should be, yet are men and women barren, and want Children, which God threateneth by *Hosea*, to those that defile themselves with unlawfull copulation, or seek for to be fruitfull from any other but from God. Because (saith he) they went to *Beelphegor*, that is, the Idol of *Priapus*, and were addicted to filthinesse, they shall not conceive; their glory shall flye away as a bird from the womb, from the birth, and from the conception. I will give them a barren womb, and dry breasts, their root shall wither, and they shall bring forth no fruit; and if they do bring forth, I will destroy the most dear of their Children. Which must teach us all, that if God be offended, all means are vain, and the successe will be unprofitable. God threatens the like in *Ezekiel* to superstitious women, because they wept for *Adonis*, *Venus*'s Lover, who was rent by a Boar about the privities, and his Statue was set up, and they adored him. But if God be not angry with men, and lets Nature have her ordinary course, we may use outward means, and help Natures weakenesse, if from any secret cause one be hindred from Children.

God is the first cause of conception.

Ch. 9. barrennesse from God.

Ch. 8. Idolatry and superstition causes of barrenness.

Wherefore there are two things especially that perfect copulation, and that help to beget Children: First, the genital humour which proceeds partly from the brain and the whole body, and partly from the Liver, the fountain of blood. Then the spirit that comes by the Arteries from the Heart, by force whereof the yard is

what perfects generation.

erected, and growes ſtiff, and by the force whereof the ſeed is ejected. To this may be added the appetite and deſire of copulation, which is excited either by Imagination, or by ſight and feeling of handſome women. Whoſoever wants theſe helps, or hath them feeble, muſt ſo ſoon as may be uſe means to reſtore nature, and to correct this errour, and repair the forces, as when there is a luxation or disjoynting in any part. For as we ſee barren fields grow fruitfull by tilling and mans induſtry, and unfruitfull Trees and Plants by pruning and dunging grow very plentifull in fruit; So in dreſſing this ground the Phyſical art is much to be obſerved, that with great skill cures the defects of Nature, and reſtores this barren field to bring forth fruit again, as it were, by dunging it, when the heart of it was almoſt quite worn out. So it reſtores the faint heat, and the weak ſpirits, coldneſſe and drineſſe of the genital parts, and reduceth the weakneſſe of the nerves to their temperament: and it doth farther do all things that may ſerve to remove all impediments of procreation of Children. But ſince that dyet may change the Elementary qualities, and may alter the unhappy ſtate of the body to a better, it is neceſſary that ſuch people ſhould eat onely ſuch meat as will make them fruitful for propagation; Amongſt ſuch things as ſtir up venery, and breed ſeed for generation, are all meats of good juice, that nouriſh well, and make the body lively and full of ſap, of which faculty are all hot and moiſt meats. For the ſubſtance of ſeed, as *Galen* ſaith, is made of the pure concocted, and windy ſuperfluity of blood. There is in many things a power to heap up ſeed and augment it, other things are of force to cauſe erection, and drive forth the humour. Meats that afford matter, are Hen-eggs, Pheaſants, Thruſhes, Blackbirds, Gnat-ſappers, Wood-cocks, young Pigeons, Sparrows, Partridges, Capons, Pullets, Almonds, Pine-Nuts, Raiſins, Currans, all ſtrong Wines, that are ſweet and pleaſant, eſpecially made of grapes of *Italy*, which they call Muſcadel. But the genitals are erected and provoked, by Satyrium, Eryngo's, Creſſes, Eryſimum, Parſnips, Hartichokes, Onions, Turneps, Rapes, Aſparagus, candid Ginger, Galanga, Acorns, Scallions, Sea ſhel-fiſh.

A Similitude from Husbandry.

What meats cauſe ſeed, and ſtir up venery.

Matter of heaping up ſeed.

Colum. l. 10.

And Rocket that is next Priapus ſet,
That makes the man his Wife with Child beget;

A fit Similitude from Guns.

Theſe, as many more, will make men luſty. For as we ſee Guns firſt charged with powder, and then with bullets, and laſtly, ſome fine powder is put in the pan, and fire is given with a Linſtock, and the bullet is forced out with a violent noiſe; ſo in this work two things muſt needs concur, that our labour be not loſt, namely, that there be plenty of ſeed, and a force of a flatulent ſpirit, whereby the ſeed may be driven forth into the Matrix. But if theſe Engines be broken, or nothing worth, or the Gun-powder be adulterated and naught, they can have no force to break down walls and Trenches, and Ramparts, nor do they roar horribly, but make a ſmall hiſſing, and empty noiſe, as bladders of boys at play do, when they are blown up.

up. Hence ſome of our laſcivious women will ſay, that ſuch men that trouble their wives to no purpoſe, do thunder, but there follows no rain, they do not water the inward ground of the matrix. They have their veins puffed up with wind, but there wants ſeed. Wherefore if husbands will win their wives love by eſpeciall ſervice, they muſt be well prepared to enter this conflict; for if they fall ſhort, they ſhall find their wives ſo crabbed and touchy, that there will be no quiet. But when they are well provided, they muſt take the opportunity of doing their buſineſſe well. And that is when the monethly terms are over; For that ſink hinders their ſeed from coagulating and fermenting, and makes the womb unfit to conceive. When therefore the Terms are over, and the womb is well cleanſed, they muſt uſe no unlawful copulation, or violent concuſſions in begetting children, and when the work is over, the woman muſt gently and ſoftly lye down on her right ſide, with her head lying low, & her body ſinking down, and ſo fall to ſleep. For by this means the ſeed will fall to the right ſide, and a boy will be made. Yet the time of the year, the Climate, the age of both parties, the heating dyet, are of great concernment here. For the Summer, if it be not too hot, is fitteſt for the conceiving of boys, becauſe the ſeed and menſtruall blood receive more heat from the Ayr about them. Alſo a hot Countrey, ripe years, and luſty, and hairy bodies are fitteſt to beget boys. Alſo there are many things that by a ſpeciall and hidden quality are fit for this purpoſe. So *Mercury*, that is divided into male and female, is held to be moſt effectuall in producing Children of the ſame kind with it, ſo that the decoction of juice of the Male drank four dayes from the firſt day of purgation, will give force to the womb to procreate a male Child: but the juice of the Female drank for ſo many dayes, and in the ſame manner, will cauſe a female to be born, eſpecially if the man lye with his wife when the Terms are newly over. I think it is, becauſe the one purgeth the right ſide of the matrix, and the other the left, and foſters it with heat. So it comes to paſſe, that the cold humour being taken away, the woman is made fit for conception. For as in boggy and watry grounds the ſeeds of Plants are drown'd, nor do they eaſily grow forth, ſo by the ſuperfluity of a cold humour the ſeeds of men are choked, that the force and faculty of the womb can make no ſex nor form of them. Seſeli of Marſilea is of the like effect, Sage, Nutmegs, Cinamon, Caſſia Lignea, Zedoary, Lignum Aloes, Maſterwort, Calamint, Clary, Dittany, Elecampane, Orris root, juice of Motherwort, and innumerable things of this kind, that diſcuſs winds, and wipe away ſuperfluous moyſture, and prepare the womb as till'd grounds for to ſow the ſeeds on. So other things by other forces cauſe that the matrix be not ſo ſlippery, that the ſeed may ſtick the faſter. Of this kind are Amber, ſhavings of Ivory, Storax Calamita, Harts-horn, Sumach, Blatta Byzantina, Myrtil ſeed, Witwalls, Cypreſſe Nuts, Frankincenſe, with the bark, Maſtick, Spoonwort, Avens, Cinquefoil, red Roſes: whereof ſome applyed outwardly, others taken inwardly, ſtrengthen the womb, and conſume ſuperfluous moyſture,

The Womans Proverb.

How Wives are pleaſed.

When a Boy is begot.

What herbs Mercury can do.

A Similitude from the Earth.

What things purge the watrineſſe of the womb.

bind close the gaping of the matrix, and make it hold the Seed; and because the women on this side the *Alps* for the most part are subject to fits of the mother, and such diseases of the womb, they had need use these things before others. But if the parts be overdryed and burnt, they must use moderately moystning means, both Meats and Physick. But they that would be commended for their wedlock actions, and not be without Children, they must observe this rule, to lie with their Wives at distance of time, not too often, nor yet too seldome, for both these hurt fruitfulnesse alike. For to eject immoderately weakens a man, and spends his spirits; and to forbear longer than it is convenient, makes the seed ineffectuall and not manly enough. Also we must consider the opportunity of this matter, when it is best to copulate, and what sex you conceive in your mind to beget.

A dry matrix what is good for it.

Avicenna *his Counsel for Copulation.*

Avicenna, no base fellow, nor an Authour of the lowest rank, describes the time and manner of procreating a sex: *When* (saith he) *the terms are spent, and the womb is cleansed, which is commonly in five dayes, or 7. at most; if a man lye with his Wife from the first day she is purged to the fifth, she will conceive a Male; but from the fifth to the eighth day, a female*; Again, *from the eighth day to the twelfth, a male again; but after that number of dayes, an Hermaphrodite.* Though he brings no probable cause of these effects, yet methinks it seems to be very probable. For the first dayes the womb being cleansed, and the sordid humour perfectly purged forth, the matrix hath more heat, whereby the man and the womans seed stick faster together, and is directed to the right side of the womb, by the attractive force of the Liver and the right Kidney, from which also in those dayes hot blood is derived for nutriment of the Child that shall be. For the left parts, as being cold and benummed, and void of blood, cannot contribute any thing so soon as the terms are purged; but blood is drawn later, and more sparingly from the veins of the left side, which are called the Emulgent veins, that creep about the Milt, and the left Kidney; so that at length after the first day untill the eighth day some blood comes forth of them, whereby the Child is to be nourished. So that when those parts perform their office, and the right side parts do cease, by reason of the scituation, and cold nutriment, a female is begot. After the eighth day the parts on the right side do their office again, and blood comes from them to nourish a male. After this circuit of dayes, because the menstrual blood flowes, without distinction from all parts, and the matrix is made too moyst with cold humours flowing unto it, and the seed joyns to neither side, but flotes in the midst of the womb betwixt both: The seed of both Sexes confounded make an Hermaphrodite, which conception takes its form and forces sometimes from the left, sometimes from the right side, and useth the help of them both. Hence Hermaphrodites are begot; which name is so call'd from *Mercury* and *Venus*. Sometimes this vicious and infamous conception is begot by undecent copulation, when the woman besides Natures custome lyes uppermost, and the man under her, sometimes

Avicenna *his opinion explain'd.*

Emulgent veins.

What begets Hermaphrodites.

Irregular copulation is detestable.

times to the great hurt of their health; for by that copulation turn'd the wrong way, they become ſubject to Ruptures, and Herniaes, eſpecially if they be full with meats.

CHAP. X.

whether the Child be nouriſhed with the menſtrual excrement, and whether Maids may conceive before they have their Terms.

DAily Experience proves, that ſome have been married at 12. years old, and ſome to their great hurt, and damage of their health have had no terms at 19. years old. Whence many ask, Whether, when a Maid is fit for a Man, and ſhe never had her courſes, ſhe can conceive? ſome are of opinion it cannot be, that one can conceive but after her terms are over: and this ſeems to me to be the truth. For when the helps be wanting that further conception, and the matrix wants the humour ſhould feed the Child, how can a woman conceive? But our Matrons eſpecially Midwives, reaſon thus from Trees: as no Plant wants fruit that bears flowers; and no Tree is barren that yields bloſſoms, but every Tree is unfruitfull that wants flowers: ſo young Maids that have no courſes conceive not, nor do their wombs ſwell, though they receive the ſeed. But women in years bear Children no longer after their terms are ſtopt. For ſince the flux of this excrement affords matter to generation of Mankind, the ſeed of man, like runnet and leaven, heaping this up within it ſelf, it follows, that a woman cannot conceive either before that humour begins to run, nor after that it leaves off to run any longer, becauſe the nutriment for the Child is wanting.

The courſes is an argument of conception.

A Similitude from flouriſhing ſhrubs.

when the courſes ſtay, then ſtayes fruitfulneſſe.]

But here ariſeth another queſtion; whether the menſtrual bloud be a profitable Excrement, and fit to feed the child? or onely a filthy matter, which at ſet times is voided as a ſink. I know that *Pliny* and many more think ſo, who ſuppoſe that the menſtruall bloud is venemous and monſtrous, and they do wonderfully rayſe this opinion. So *Juvenal* taking an argument from hence to ſpeak againſt women, ſtirs up men to hate them, and doth purpoſely write a whole Satyr againſt them, that deſpiſing them, they ſhould never marry. I know indeed that the flux of the Terms is a fowl thing, and what harm may come by it, if this ſink be ſtopt longer then it ſhould be, and that *Moſes* did well, as God commanded him, to forbid all men to lie with women that time that they were defiled with this Excrement. So he drives from the company of men, thoſe that have Gonorrheas, that is fluxes of bloud, and commands them to be purified. And *Eſaias* to expreſſe extream foulneſſe to be abhorred, *All our righteouſneſſe* (ſaith he) *is as a menſtruous rag*, &c. Which though it be true, and and the great Law-giver, by Gods order, did moſt juſtly forbid it, that no man ſhould defile himſelf with fowl copulation, or be polluted

what uſe of the terms.

Sat. 6.

Levit. 18. 20. Deut. 29.

We muſt abſtain from menſtruous women.

polluted thereby; yet this proves not that this flux is ſuperfluous, and doth not ſerve for the childs nutriment.

For *Hippocrates* the Authour of Phyſick, and *Galen* a great lover of it, do rightly profeſſe in many places that the menſtrual bloud feeds the child, and that the child grows by receiving that flowing out of the veins. So *Galen:* Blood, ſaith he, and genital ſeed are the beginnings of our Generation, which ariſe from the very principles, as from a root. *The blood is as fit matter that obeys the Artificer, the ſeed is as the workmaſter.* Again, *in comment. Aphoriſ: The menſtruall blood is one principle of our Generation, and is by nature moiſt.* Hitherto belongs that Aphoriſm of *Hippocrates. If a woman with child have her courſes, the child cannot be well, For the blood is taken thus from her,* that is directed to the womb from all the body, to feed the child. If therefore the courſes running away, weaken the child, and defraud him of his nouriſhment, it muſt needs be that they do good when they are ſtopt, and ſerve to feed the child all the while it is in the womb. If they do no good, and the child hath no nutriment from them, I pray what is the cauſe that the courſes are ſtopt in women with child, and ſuch as give ſuck, and that without any hurt to them? There can be no other cauſe given but that they are conſumed to make plenty of milk, or to feed the child. But to explain this queſtion the more fully, I ſhall ſet down this dilemma; If the courſes confer nothing to feed the child, then women may conceive though they want their courſes, for nature can draw blood from the veins to feed the child: But if they do help to feed and increaſe the child, they cannot conceive unleſſe they do run: *Ariſtotle* excellently unties this knot; Women (ſaith he) conceive naturally after their terms are over, and they that want their terms are commonly barren: Yet it may be that ſome may conceive that have them not, namely as many as have ſo much humour collected in their wombs, as uſeth to remain with thoſe that are purged. For ſome have the humour remaining in the womb, but not ſo much as to break forth and run out, yet enough to feed the child. For many when the courſes run do conceive, but they cannot conceive afterwards, for their Matrix preſently after purgation cloſeth, and the places are no longer open. *Galen* clearly explains the ſame in theſe words. The veſſels of the Matrix that penetrate into the inmoſt part, from whence flow the terms, when the woman is about to conceive open their orifices; But the time of conception is when the terms begin, or at leaſt end. For though the reſt of the time of purging theſe orifices are open, yet the woman can by no means conceive, becauſe the ſeed cannot ſtay in the womb, but is waſht away by the blood that runs in ſo plentifully. But when the terms end or begin, the orifices are open, and the menſtrual blood runs not by ſtreams, but gently forth, by little and little, as by a dewy humour ſweating in, whereby the Matrix is moiſtned; whence it is that the ſeed ſticks to the roughneſſe of the womb, and nouriſhment enough follows by the dropping of bloud that flowes thi-

ther

De tuenda valetudine.

L. 1. Aph. 14.

The Breaſts fill with milk when the terms ſtop.

The Authours dilemma of the monethly terms.

Hiſt. Animal.

De vulſe.

ther. For before the Terms flow, conception cannot be made, becauſe the nouriſhment is wanting, nor doth the ſeed ſtick faſt; for at that time the veſſels being ſhut, the matrix is ſmooth, and the ſeed by reaſon of ſmoothneſſe like glaſſe poliſhed, runs away, and cannot ſtick and unite; for roughed things are fitter than ſmooth things to ſodder together.

Why whores conceive not.

Hence it is, that whores by frequent lying with men do not conceive. To which appertains that ſentence of *Hippocrates*; Thoſe that have moyſt wombs do not conceive, for the ſeed is drown'd in theſe as corn is in wet grounds. Likewiſe they that have over-dry matrixes are unfit to bear children; for it is neceſſary, that the parts ſhould be wet with the dropping of the *menſtrua*. I do not now diſcuſſe the matter, what ſtrong arguments they inſiſt upon who think the terms not needfull to nouriſh the Child. Let them hold their opinion; but I can never believe that this humour is unprofitable, and doth not ſerve toward the Childs generation. For ſince all women that are in perfect health have their courſes at ſet times, what can we think but that this humour runs forth for ſome end, and is not venomous, unleſſe it ſtay beyond Natures time in the body, or it be reſtrain'd by ſome diſeaſe or accident. So in plethorick bodies, that is, ſuch as are full of humours, pure blood if it be not ventilated corrupts, and cauſes a putrid feaver, and other next to contagious diſeaſes, as the ſmall Pox and Meaſels; ſo we ſee houſes long ſhut and not cleanſed by the wind, to grow muſty, and ſmell filthily. Since therefore the terms are an excretion of ſuperfluous blood, which the weakneſſe of that ſex can neither concoct by heat, nor diſcuſſe by exerciſe, it muſt needs break forth by the Moons urging of it at a ſet time; and by the running out thereof the body is cleanſed, and if it chance to be ſtopped longer; it growes venomous by corrupting. But it is not ſo in Nurſes, or women with child: for it is a ſtrong argument, becauſe that humour is uſefull in its time, and fit to nouriſh the Child; but that is not ſo, that by long ſtay corrupts in the body: But becauſe after conception it drops from the veins into the womb, and feeds the Child all the time the Woman is great with child, if the womb ſhould lye open, or the terms any way run from it, the Child cannot live, or would grow very weak.

L. 5. Aphor. 62.

Continual Feavers.

A Simile from houſes ſhut up.

What menſtrua are venemous.

CHAP.

CHAP. XI.

The Soul comes not from the Parents Seed, but is infused by God, and can neither dye nor corrupt, what day of Child-bearing it is infused.

How the mind raiseth it self toward God.

THe Soul of Man is by no means more invited to love God, nor can know it self better, than by searching into it self, and when it doth narrowly consider the excellency of its own mind. For so it comes to passe, that a man lifts up his mind towards God, and comes to know him, and despising all filthy vice, bethinks himself, that he hath fellowship with the Divine Nature.

Man is Gods Image.

And truly it is not idly to be passed over, that man hath the breath of life from God, and is made after Gods Image. The dignity and prerogative of which gift let no man think to consist in the outward form of the body, but in the internal part, that is, the rational Soul of man; which since it is an heavenly spirit and incorporeal substance, taken from the pattern of the divine mind, this is it that makes a man excell other creatures, because he is like God, and partakes of the divine essence. But because God made the body of Earth, it is mortal, and endures but for a time; but the Soul that God breathed from himself is immortal and incorruptible. For since Gods essence is eternal, and the Soul of Man proceeded from it, it must needs be eternal and immortal, as its original is. And though the forces of the soul are much weakned, and do not so exactly represent the Makers Image, yet it is not quite lost, for the wound the Devil gave it is cured by our Saviours mercy, and his munificence and vertue hath restored that which was fouly defaced by the fall of our first Parents. If any man would make tryall of this Divine gift, and see the Excellency thereof, let him descend into himself, and search diligently into his own mind; he shall be sure to find there admirable gifts, and excellent ornaments in abundance, with which every ones mind is richly endowed; as Reason, Understanding, Judgment, true choice, agility of Wit, Memory, and many more, that absolutely prove the Soul to be more admirable, than that we should think it to be corporeall or subject to corruption. This onely enliveneth and rules the body, and instructs it with various actions, exercising it with many offices. Whence it is, that from the multiplicity of Effects it hath divers appellations: For as *Augustine* saith, when it enliveneth the body it is called the Soul; when it gives it knowledge and Judgment, the Mind; when it recalls things past, Memory; whilest it discourseth and discerneth, Reason; whilest it contemplates, the Spirit; whilest it is in the sensitive parts, the Senses. All these are the offices of the Soul, whereby it declares its power, and performs its actions. This is placed in the highest part of the body, and next to Heaven, pouring forth effectually its forces on the parts of the body. It is not drown'd in the blood, it comes not *ex traduce* from our Parents, or from

God the restorer of decayed Nature.

The Gifts and Ornaments of the Soul.

The force and excellency of the Mind.

De Spir. et anim. c. 35.

Seat of the Mind.

from the seminal faculty, but it is free from all grosse matter, and all corporeal corruption, and being new created by God, is infused into the body newly made, not borrowed and fetched from some other place, as the *Pythagorean* Philosophers maintain in their absurd transmigration of Souls, holding, that when one man dyes his soul goes into another body, not onely of men, but sometimes of beasts. *Ovid* in his 15. *Metamorphos.* hath thus rendred it:

The Mind and Soul are incorporeal.

Transmigration of Souls is absurd.

Soules cannot dye; when they their bodies leave,
Then other Boates do the same receave;
All things are chang'd, but nothing quite decayes,
Nature is flitting, one state never stayes.
Souls wander here and there, from Beasts to Men,
They come, and then to beasts return again.

Hence these superstitious Philosophers forbad the eating of flesh, thinking it abominable to taste the flesh of any creature, lest one might chance to eat his Grandfather in a calf, as *Tertullian* very facetiously derides them. Christians must reject such opinions; for Orthodox Divines conclude for certain, that the Soul is given to every Infant, and infused into it, when the Child is perfect in all parts of the body, which happens about the 45. day commonly after conception, especially for males that are like to come forth to see the light in 9. moneths. But females that are of a weaker constitution, receive not their Souls till about the 50 day. And though this day cannot be certainly set down, yet *Hippocrates* hath exactly reckoned it, at what time the Child hath its perfect form, when it begins to move, and when it shall be born. For in his Book of the *Nature of the Infant*, *If a Male* (saith he) *be perfect on the 30 day, he will move on the 60 day, and he will be born in the seventh moneth: But if he be perfectly formed on the 35 day, he will move on the 70 day, and begin to come forth in the eighth moneth: But if he be perfectly formed on the 45 day, he moves the 90 day, and is born in nine moneths.* Out of which passing of dayes and moneths it appears clearly, that the day of forming being doubled, makes up the day of moving; and the day of moving, 3. times reckoned, makes up the time of being born. For example, where 35 perfects the form, if you double that, it will make 70, the day of motion; and that, 3. times taken, makes 206 dayes or 7. moneths, giving every moneth 30 dayes, so you must consider of the rest. But a Female is made perfect in longer time than a Male, and the mother goes longer of a girle, so that there is some difference in the accompt. For a female formed on the 30 day, moves not till the 70 day, and is born in the seventh moneth. When she is formed on the 40 day, she moves on the 80 day, and is born in the eighth moneth. But if she be perfectly formed on the 45 day, she moves on the 90 day, and is born in the ninth moneth. But she that is formed on the 50 day, moves on the 100 day, and is born in the tenth moneth. I have spoke the more largely hereof,

Tertullian *his witty Sarcasm.*

When the reasonable Soul comes into Man.

A female is perfect later than a male.

whereby every man may understand that the reasonable soul is then infused, when the child hath its perfect form, and is exactly distinguished in his lineaments. For the soul is not present in the first Moneth the child begins to be formed, but the faculty of the Matrix, and the force of the seed perform that work very cunningly, and by degrees distinguish the parts, and make the form perfect. For the first six dayes the seed lies like an Egg, and represents Creme or Milk, and thin fibres woven like cobwebs are produced, the nine dayes following, the Navel veins and the Cups, do administer blood and spirit, from whence are framed the organicall parts, and such as serve for nutrition, as the Liver, Heart, Spleen, Lungs, brain, which from the first moment of Conception are perfected the eighteenth day: then till the fourtyfourth day the other parts are perfected, and the child begins to live and feel, though it move not being weak, or it moves so weakly that the Mother cannot perceive it. At this time the rational soul is thought to enter, and to add force to the natural faculties, and to perfect the whole work which *Augustine* proves by the testimony of *Moses*. *If any one* (saith he) *strike a woman great with child, and she miscarry, if the child were formed, he shall pay life for life, but if the child were not alive, he shall pay a sum of money for it.* Whereby he proves that the soul is not in the child, nor can it be called Man, unlesse all the members be perfected, that it have the perfect form of a man. Since therefore it is infused into the body made, no man may think it comes in with the seed. For if the rational immortal Soul were in the seed, or should flie out with it, many souls (saith he) would vanish with the daily running forth of the Seed.

The rudiments of Mans form.

Quæst. 32. Exod. 20.

Wherefore it is not fit to think that the Soul was propagated by *Adam*, or any of our progenitours, but that God doth every moment create and infuse them. Which I think may be confirmed by this saying of our Saviour; *My Father worketh unto this time, and I do work.* Whereby he implyes that the great and good God the Father; and the Son also that is equal to him, and of the same essence, are still working in creating and saving the souls of men, and are busied in producing them, and of other Creatures souls also, whereby they live and have their being. To which belongs that of the Psalmist. *God saves both man and beast, and feeds and fills them with his plenty.* Who being peculiarly affected toward man, he hath bestowed more rare gifts on his soul. For man is in a more excellent condition by far than the beasts are. For God hath given to man reason, and a mind which other creatures have not, and hath taught him to know his maker, and hath breathed into him a divine soul; which bounty *Job* confesseth, *He teacheth us more than the beasts of the Earth, he instructeth us above the Fouls of the Ayre*, whereby he shews that men excell other creatures, and that God hath given man better parts in abundance. But imperfect births and Monsters want these singular gifts of God; For though some of them pant and seem to be alive, yet they have not that

John 5.

Psalm 35. Davids words explained.

Job 35.

from

from a rational soul, but from the forming faculty, and the generative spirit, that are in the seed and bloud; for these for the first fourty dayes nourish the conception, and enliven it, and form it like a man. Also the other creatures have a vitall spirit, and other powers of the soul, to live and perceive, which they have from the faculty of the soul, and the flowing of bloud, and by these they grow in the belly, and receive life. For which that of *Leviticus* may be alleadged; *For the life of every Creature is in the blood thereof*: For the life and spirit of every living creature is in the blood, and fed by it, as the Lamp is by the oyle. Which force of the soul, as *Galen* knew very well, so he ingenuously confesseth that he is ignorant what is the substance of Mans soul, and whence it comes. But had he been learned in better Philosophy, he would not have doubted to say that the soul is a spark of the divine mind, and a blast of God that distinguisheth man from beasts, and makes us immortal. But that every man hath a particular soul, as it is proved by many things, so especially the vast difference between the manners, wits, judgments, opinions, and affections of men doth confirm this. So *Horace* writes,

An Embrio in the first Moneth deserves not a Mans name.

Levit. c. 17.

What the Soul is.

So many Men, so many minds,
As shapes, so thoughts are of all kinds:
Each Mans will's his own.------

L. 2. Ser. Satyr. 1. Pers. Sat. 5.

Which I think proceeds onely from the divers conditions of their souls. For God, saith *David*, hath in particular fashioned the hearts and minds of all men, and hath given to every one its proper being, and a soul of its own nature. Hence *Solomon* rejoyceth that God had given him a happy soul, and a pure body agreeing with the manners of his soul. Many of the Ancients question in what part of the body the soul hath its seat. Philosophers say, in the middle of the heart, which the Wiseman seems to point at, *Keep thy heart with all diligence, because life proceeds therefrom.* But Physitians that have searched the works of nature more narrowly, place the soul in the Brain, from whence all the senses and faculties of the soul and the actions proceed. Yet the force of it is diffused through all the parts of the body; it fosters and enlivens all the parts with heat, and gives them force. But it doth give peculiar force to the heart, the fountain of life, by the Arteries carotides, or sleepy Arteries that pats upon the throat, which being cut, men grow barren, or if they be stopt, they become apoplectick; for there must necessarily be some ways and passages of the veins, and Arteries, through which the humours and spirits animal and vital may passe to and fro, & receive native heat from the soul. For as a Parlour, though it be large, grows hot with a good fire, and a Dining room is warmed all over with a hot Stove; so the body receives effectually the forces of the soul spread all over, and by the help thereof performs its operations. For though the soul is said to reside in one place, yet the force of it passeth far and near, and is

Psalm 33. 15.

Sap. 8.

Prov. 4.

The house of the soul.

Apoplectick veins.

A simile from a hot fire.

seen in every part of the body, and exerciseth every member. So the eyes, ears, nostrils, tongue, the joynts of hands and feet are the Souls Instruments that she useth. But if the Instruments and Organs that serve the Soul be unfit or out of tune, or hindred, they perform the operations of the Soul the more imperfectly. As we see in fools, old men, children, and mad-men, in some of them the faculties of the Soul shew themselves after a long time, and in others they are lost. For as fire under ashes doth not shine forth, and the Sun under a thick cloud affords but little light; so the Soul drown'd in moyst or faulty matter is darkned, and reason is over-clouded by it.

The parts are the Soul's Instruments.

A Simile from fire rak't up.

The Soul in Children is imperfect by reason of the Organs.

And though reason shines lesse in Children than in grown people, yet no man must think that the Soul is an Infant, and that it grows by degrees, for then it should decrease again and grow old. For the Soul hath its force and endowments from the first being of it, for the substance of it can receive no losse; but the unfitnesse of the Instrument and Organ makes the difference, that it cannot so well perform all her functions and offices, of which I purpose to speak more at large in the next Chapter, whereby the faculties of the Soul and Body may appear more fully, and that every one may know how they agree and are affected mutually with diseases.

CHAP. XII.

The Soul though it be incorporeal, not made of matter, or Elements, yet is it subject to passions and perturbations, and such affections as redound upon the Body.

A Simile from a Snail and her shell.

SInce the Soul performs her functions by the body, and carrieth that house about with her, as a Snail doth her shell, it falls out most commonly, that when the body is affected, the Soul is affected also, not with a *primary* passion, as some believe, but onely secondarily by reason of company; for so great is the sympathy and affinity between them, that some faults of the body fall upon the Mind, and some of the Mind upon the body. For being that the Soul useth the Organs of the body, which are many wayes oft-times affected with ill humours or perverted, it falls out, that the Instruments being hurt or hindred, the Soul cannot perform her actions as she should.

Hor. *serm.* l. 2. *So the Body hurt doth ill affect the Mind,*
And presseth down the Soul, as oft we find.

Sap. 9. The wise Hebrew who saw that before *Horace*, saith, *That the corruptible body presseth down the Soul, and overcomes the Mind that meditates on many things.* And though the substance of the Soul is thought to contract no stain or fault from the body; yet as a thick cloud

cloud darkneth the Sun beams, and as the eye by looking through a glasse of divers colours, sees things otherwise than they are, as red, yellow, green, blue; so intemperance of the body shadowes and darkens the light of reason and the Mind, and causeth the actions of the Soul to be worse performed. So mad and doting and drunken people think they see two objects, when there is but one. So melancholique people imagine strange things, and invent dreams; cholerick people are rash and strangely angry, when the brain is oppressed with the smoke of hurtfull vapours. And besides many small inconveniences formidable diseases do confirm what hurt comes to the Mind from the humours of the body, as the Apoplex, Lethargy, Palsie, Convulsions, Madnesse, Phrensie, Epilepsie, all which do so forcibly offend the forces of the Body and Soul, that a Man is quite besides himself; and his mind is altogether overwhelmed. Also if the Mind be held with any hurtful matter, and be given to hatred, anger, jealousie, æmulation, envy, or detraction, it brings the body to the same temper, and poysons it with the like mischief. To say nothing of the other Passions of the Mind, whose weak cogitations trouble our rest, and disturb our sleep. For there is nothing, saith *Fabius*, so employed, so various and unquiet and torn with so many cogitations as an ill mind, so that it hath no leisure to take care of health, or of any honest employments. For neither sleep, that is most pleasing to those that are weary, nor speech that is a Physitian to a sick mind, nor meat, nor drink that nourish the body, are sweet unto it; what quietnesse of mind can they have? what content or constancy in their cogitations?

A Simile from the Suns light.

A Similitude from Spectacles of divers colours.

Humours that offend the Mind.

L. 1. c. 1.

An ill mind unquiet.

They that a guilty Mind torments within,
A secret whip of conscience lash for sin,
Do suffer more than all the Fiends of Hell
Can do, their witnesse in their breasts doth dwell.

Juven. Sat. 14.

To this may be referred that of *Isaiah*, *The heart of the wicked is as the foaming Sea, whose waves cast up mire and dirt, for they have no rest, there is no peace to the wicked, saith the Lord.* An ill Mind may be merry oft-times, but is never secure.

Chap. 17.

Now these affections of the Mind are so violent and cruel, that what the Mind feels, appears outwardly by the countenance. And as the clearnesse of the mind is seen in the eyes, colour, face, and the whole habit of the body; so a deadly mind full of vices breaks forth by the outward appearance: which *Isaiah* sheweth, *The shew of their countenance doth witnesse against them*, that is, their face and outward habit of their body, doth argue them to be wicked, and that they meditate nothing but deceits and mischiefs. To which agrees that saying of *Solomon*, *The fools eyes wander every way.* *In the face of the wise wisdome shines*: for the countenance of a man is a certain sign of his mind, and brings forth what lyeth secretly within. So *Catiline*'s pale face

The Countenance shewes the Mind.

Isaiah 3. 9. *explain'd.*

Eccle. 8. Prov. 27.

face, saith *Tully*, filthy eyes, sometimes quick, sometimes slow gate, did clearly bewray his wicked heart: he had an impure mind, hatefull to God and Man, that could be quieted with nothing, his conscience did so wound him with fear and restlesnesse. There is never so small a fault of the Mind, but will appear somewhat in the outward lineaments of the body. For hatred, anger, fear, sorrow, love, envy, treason, a desire to rob and steal, will presently be seen in the face. *Diogenes* seeing a pale wan-faced young Man, said he was either in love, or was malicious: For envious persons are vexed with the good-successe of other men, wax lean, and their marrow and bones corrupt within them. When he saw another that was pale with love, said, *He was dead in his own body, and living in anothers.* All which confirm, that vices go and come from one part to another, and that one partakes of the others hurt, and that they mutually suffer one the others ill.

Diogenes his opinion of a pale young man.

Prov. 14.

Lovers are pale.

In prolog. de virtu. Christi.

But *Cyprian* excuseth the body, and will have no fault laid upon that. For he saith, *All vices in Man grow up in the Soul, for that onely lives, feels, and moves. But the Soul* (as he maintains) *so useth the body, as the Smith useth a Hammer or an Anvil, wherein it forgeth all the Idols of obscenenesse and filthinesse, and makes all Images of ill desires. For* (saith he) *the flesh dictates no sins, nor invents any mischiefs, nor doth it frame thoughts, or dispose of what must be done, but the body is the Soul's shop, and what the Soul affects, it performs by the body.* But where it is said, that *the flesh contends against the spirit, and the spirit against the flesh*, he thinks it spoken figuratively; because all that contention is of the Mind against it self, striving with its own will. For the Mind, being drunk with the venom of its own desire, applyes the body in acting such contumelies, and so they joyntly sink down into deadly pleasures, and fall asleep in them. Yet, though *Cyprian* speak very wittily, herein I think it fitter to believe St. *Paul*, who saith that the weight of the body presseth down the soul, and hinders the good endeavours of it: *For the spirit doth lust against the flesh, and the flesh against the spirit*; they are his own words; and these two are enemies, so that a man cannot do what he would. For the earthly mansion is a burden to the soul, and stops the mind from doing what it intends. And as a restive horse will not endure his rider, and labours to throw him off; so the body strives against the mind that spurs the body on to noble actions, and hinders it, and by an imbred wickednesse this slave is alwaies disobedient to its ruler, and will not be drawn on by it. Which *Christ* inculcates to the Apostles when they were drowsy, saying, *The spirit is ready, but the flesh is weak.* For the flesh is deaf when the spirit directs it, and admonisheth it, and is unwilling to hearken to it. As a man going a Journey, goes on merrily to the place he intends, but if he be overloaded, he goes on more heavily, and against his will, is longer on his way, before he can come to his journeys end; so the soul oppressed with the burden of the body, goes on very heavily, and with great difficulty attains the end it aims at. Wherefore

The body is the souls instrument.

The body is driven by the soul to act.

Gal. 5.

A Simile from a restive horse.

Matth. 21.

A Simile from a loaded Porter.

let

let no man think that the body is wholly idle, but that the natural powers and faculties of the body, and the humours in it, either hurt or help the actions of the soul; and that they yield mutual aid unto the other. For in vain and undeservedly should the body partake of eternal pain or joy with the body, if it were not in many things a companion and helper with it. Let the body be the vessel and house of the soul, let it be the receptacle, shop, organ, or place for it to reside in, yet it contracts some smack from it, as good Wine from a lusty Cask. But if all that belongs to Man, and all his functions must be attributed to the soul, it is necessary that it be subject to passions, and that the body should not be blamed at all, or but very little. *Augustine* strives by such Arguments to prove that the soul is not free from passions: Whatsoever is affected with grief, fear, sorrow, indignation, desire of revenge is passible; the soul when it cannot have what it desires, is grieved, &c. Therefore the soul is subject to passions.

A Simile from a Cask that is tainted.

The Soul subject to passions.

He seems to me to argue very wittily. For if the soul bound to the body were free of all grief or passions, it could feel no pain or torments in hell. But that is not so, as the History of the rich glutton in the Gospel confirms, who when he was in torments, desired to have his burning tongue cooled with a drop of water, to ease his torments; Which is spoken figuratively and parabolically, that no man may think that incorporeal substances have use of corporeal organs. For the Scripture applies it self to mans capacity, with proper words fetched from the likeness of things that are, and so declares Gods love to those that are good, and his revenge against the wicked. By the like figure, in speech, the Bible sets forth gods anger, zeal, sorrow, repentance, the face, eyes, countenance, hands, arms of God, for the weakness of mans mind could not any other waies apprehend the mighty force and power of God, unless they were delivered to us in such a common expression. Since therefore it is clear from Scripture, that the souls of men, freed from their bodies, and ordained for torments, are tormented, how can it be that being in the bodies, and hindred by their union with them, they should not suffer also? For I am perswaded that souls, as coming from heaven cannot be annihilated or feel corruption; but that they are cruelly tormented, and feel the pricks and wounds of a biting conscience: which Christ sheweth as *Esaias* did, *their worm dieth not, and their fire is not quenched.* For as rottenness and worms corrupt the hardest wood, and as fire consumes all it meets with, so the pricks of a guilty mind wound the soul, and internal furies burn and torment it. When the mind burns with covetousness, is kindled with revenge, is inflamed with anger, consumes with envy, burns in love, is contracted with grief, I think there is no man but is ready to do or suffer any thing, than to suffer such rackings in his very soul, and to be so grievously tormented at the very heart. The Tortures of the soul are far more intollerable then the pains of the body. Which by a figure of Interrogation, that he might strike deeper into the mind, *Persius* thus set forth.

Luk. 16.

Gods parts in Scripture are figurative.

How parts are ascribed to GOD.

Ch. 66. Mark 9.

A Simile from rotten Wood.

Rackings of the mind are worse than of the body.

Did

Did ere the Bull of Brasse so fiercely roar,
Or the Sword hanging down, tormented more
The heart of Damocles ?

Wherefore the soul is afflicted an other way, by feeling and touching, than the body is when it is tormented by whipping and scourging, whilst it is wounded, or racked, or burnt. For the rational soul being a spirit incorporeal, hath inward tortures, griefs, fears, jealousies, envies, hatred, indignation, and rackings of conscience. Which affections, are more properly perturbations, if they stay longer in the mind, and cannot be discussed by reason, nor by divine help, they not onely afflict the mind most cruelly, but the body also. Wherefore they are both subject to one the others laws, and bound mutually together. Yet the soul hath this prerogative, for her honour and dignity, that she doth many things of her self, but the body can do nothing without her direction.

The soul doth many things without the body.

Wherefore the soul doth two waies perfect her faculties; some of them by organs, some without them, and with no help of the body. So, what actions are done by reason and understanding, and judgment of the mind are the offices of the soul alone; But manual actions cannot be done without the Ministry of the body. For a man conceives in his mind the arts of Architecture, plaistring, painting, and other arts usefull for man, but he works them with his hands, and useth other organs of the body. But when the soul is bent on the contemplation of things, when it remembreth things past, and meditates of things to come, and joyns things present with them, when it discourseth and searcheth out hidden things, when it is ravished, and carried aloft, as *Paul* was, is made partaker of hidden mysteries, it useth its imbred force, received from God, and needs no bodily help, unless it would act something thereby. For then the body assists the soul as a sure undivided partner, and collegue, and by the help thereof the soul doth her actions. But if the thoughts be over long, and too intent upon any business, it falls out that the body for want of the souls help, faints, and dies. Which we may observe in them that over study themselves at unseasonable times, & are too much given to their books, their body wasts by degrees, and their vital forces decay. Whosoever therefore thinks that the mind is moved with no passions, but that the mind and soul are entire, and is onely affected by reason of the object, and the organ, do not seem to me to speak what agrees with the truth. For what is the meaning of that Agony and perplexity our Saviour endured when he conceived in his mind the horridness of the punishment he should undergo, and the great ingratitude and forgetfulness of Man for his rich bounty: by his humane frailty, a while before his death he brake forth into this speech, *My Soul is sorrowful unto death*; and he prays against it unto his Father. And though the Souldiers insolence did not as yet lay hold of him, or insult over him; yet his whole mind and thoughts

When the soul useth the help of the body.

2 Cor. 12.

Thoughts of the mind weaken the body.

Christs fear shews he was a Man.

Math. 26.

thoughts were bent upon the danger that was at hand, and he was stricken with so much terrour and horrour, that he sweat drops of blood, that ran down his whole body in abundance, so that the bitternesse of the pain was communicated to both parts, and from his Soul passed upon his body. And let no man think that in this great astonishment and sufferings, his vital and vegitable soul endured tortures, and his natural spirits onely suffered, but the best part of man was in conflict, and upon the soul lay the whole force of the mischief. Yet the soul grew mindful of her first original, and recollects her self, and being supported by heavenly ayd, she without fear manfully went through all the dangers by divine assistance that relieved her.

Christ felt pains in his Soul and body.

With these passions also was the Mind of the blessed Virgin many wayes troubled. For her spirit and soul was sometimes full of joy, then full of sorrow; that, when the Angel brought the Message of her conception and wonderfull child-bearing, when the Shepherds came to see what was done, and the wisemen adored; but, this, was foretold by *Simeon*, and she found it to be true when her Sonne was crucified.

Mary tormented with grief.

I could reckon up a large Catalogue of those that being in great calamities were sorely wounded in their souls. The multitude of Prophets will serve for examples, as *Helias*, *Helizeus*, *David*, *Hieremias*, *Moses*, *Esaias*, *Jonas*, *Zacharias*, and besides some thousands of Martyrs, that indefatigable maintainer of our Faith, St. *Paul*, who all served God, the rewarder of their pains, faithfully, who besides the sufferings of their bodies, and their losses and straights they sustain'd, had their Souls gall'd with most bitter pangs. Whosoever shall consider with himself what griefs seised upon their souls, what tortures of mind they endured, what trembling: when as they were driven out of their Countreys, wanting the comfort of their friends and kindred, exposed to scorns, whippings, reproaches, afflicted, pressed down, trod under feet, proscribed, and they were forced to passe thorow desarts where no men could follow them, to escape the fury of their Enemies, and to save their lives. But if the Soul that distinguisheth men from beasts, be free from all passions, and can neither joy nor grieve, what is the meaning of these sorrowfull speeches, *Why art thou troubled, O my Soul, and why art thou disquieted within me? my Soul fainted within me, my Mind refused comfort.* Again, when he is refreshed, and finds Gods favour, *Enter my Soul into thy rest, for the Lord hath done good unto thee; Praise the Lord, O my soul, and all that is within me, praise his holy Name. My soul longed after thee, thy right hand hath sustained me.* Infinite more Examples might be alledged, whereby I think the natural faculties of the Soul onely are not to be understood, and the powers that shall quickly dye, but the reasonable Soul, which partakes of a Divine Nature, from which all actions of the body proceed, and all the functions are perfected. In this part God hath set *Synteresis*, that is, the love and knowledge of keeping and performing the Law of Nature;

The Prophets exposed to calamities.

The Soul though incorporeal is tossed with pains.

Rom. 1. what Synteresis is.

and the difference of vertues and vices: which force as *Paul* saith, effects this in the minds of those that are strangers from God, that by the light of Nature they embrace vertue, and abhor vice. For that part of the Soul wherein the Image of God shines forth, and the integrity of Nature appears, detests and condemns what is ill done, and strives to keep her self clear from wickedness. Though this force of Nature be somewhat weakned, that what the Mind conceives, the Will refuseth readily and faithfully to perform. Akin to this is Conscience, which accuseth and condemneth within the mind of Man that is pricked by God; and by terrour upon the remembrance of past sins, a man falls to detest his former life, and purposing to amend, repents of what he hath done. So, revenging Conscience admonisheth a man, setting his sins long past before his eyes; whence we may easily prove, that the Soul is exposed to passions, and is disquieted by them. For she perceives sweet and bitter, she is enlarged and rejoyceth in prosperity, and is grieved with adversity. And not onely Men, but Angels have their affections, after a sort; for they are sorrowfull for Man's miseries and punishments when they forsake good wayes; but they rejoyce when wicked men repent. On the contrary, the wicked Angels are offended with men, and scandalize them, and follow them with mortal hatred; and if Passions fall upon Angelical spirits, how should Man be free from them?

Instinct of Nature.

What Conscience can do in the Mind.

Esay 33. Evil Angels hurtful to men.

CHAP. XIII.

That the Souls of Men are not equal in all things, nor of the same condition and dignity, but one is better than another.

THough I mentioned some things a little before that concern this Argument, and that may establish this Paradox, yet I believe it will be worth my Labour, if I enlarge this in a particular treaty. Many are of that opinion, that the Souls of Men are of the same worth and dignity, and that there is no odds between the Soul of a wise man and good; and of a fool, or wicked man; and that the organs of the body onely hinder the actions, and the faculties of the Soul are ill performed by reason thereof. But I, out of no desire of contention or contradiction, am perswaded that it is otherwise. For though I know that the mind growes dull by a sharp disease, or by a blow on the head, by some fall or bruise, and that a man may so forget all things; yet it followes not, that all Souls are equall, and that all men had Souls alike to judge or reason with. For every mans Soul, be it never so well adorned, and the like pains be taken to make it skilfull in Arts and Sciences, cannot attain to the same Excellency, nor is alike capable of the same Learning and Knowledge, that another mans Soul is. For some are not at all disposed to learn Arts, and it is against nature to bend their minds that way. For as

Different in Souls.

Torches

Torches and Lights, ſome ſhine more than others do, and give more light: and as ſome burning matters, burn fiercer than others do; ſo the Souls of men are of a different light, and the minds of men are far diſtant in gifts one from the other. And as Angels differ in order, dignity, office, Miniſtry, one from the other, as Seraphims, Cherubins, Thrones, Powers, Vertues, Archangels, and the whole Hierarchy of Angels demonſtrate; ſo I ſee that there may be a difference ſet between mens Souls: They all agree in this, that they dwell in a mortal body, that hath the ſhape of a man, though ſome look more like ſavage beaſts, and are next unto them: That all men are given to procreation; that the ſame Lawes of Nature ſhould govern them all; That the ſame force of reaſon urgeth them; That the eſſence of their Soul, and form of their ſubſtance is created by God; That they are all immortall, and all endowed with one ſpirit. But becauſe the force of the Divine Nature doth not ſo ſtrongly ſhew it ſelf in all, nor are all equally capable of his gift, and ſome make themſelves unworthy of ſo great a Benefit, it comes to paſſe, that the Souls produce their actions by another force and effect; nor are they in their preſent condition, ſtate, dignity, and order, equal; nor ſhall they be equal in glory in the next life. For ſo the Prophet *Daniel* clears this point, Chap. 12. *As many as ſleep in the duſt ſhall awake, ſome to life eternal, ſome to diſgrace and puniſhment and condemnation. And they that are learned ſhall ſhine as the Firmament, and they that have taught many righteouſneſs, ſhall ſhine as Stars for ever and ever.* I find St. *Paul* obſerved the ſame difference between incorporeal ſubſtances, taking a ſimilitude from the Stars. For as one Star is brighter than another, and their bodies are very divers, ſo great is the difference in the ſouls of men, and in the reſurrection one Soul ſhall be far more glorious than another. But God (as *Gregory Nyſſen* teſtifies) hath appointed, according to the ſeveral ſpecies of Animals, that their Souls ſhould be different one from another, and for every body he hath aſſigned a convenient ſoul. So to Bruit beaſts God hath not given a reaſonable underſtanding, but natural induſtry, whereby they ſhun all ſnares and dangers. Wherefore every kind of Animals is moved by the ſame Inclination. For every Hare is fearful, every dog ſmells well, and will hunt after wild Beaſts, all Foxes are crafty, all Wolves cruel and greedy of their prey. Every Ape will imitate mens manners. But this is not ſo in Man; For there are infinite reaſons and wayes of mens Actions; nor are all men enclined to one operation, or to one thing, as Bruits are that are ruled by nature onely, and their actions tend all one way. But the act of reaſon which belongs onely to man, is diverſe in divers men; and as the condition of their ſoul is different, ſo are their actions. Hence ariſe ſo many ſundry opinions in men. As therefore, St. *Paul* ſaith, *The manifeſtation of the Spirit is given to every one to profit withall*; and men have ſeveral offices appointed to them, which God diſtributes to every one as he pleaſes, dividing to every man his Spirit as he will;

A Simile from lighted Torches.

Angels are of different excellencies.

Diſparity of Souls.

2. *de Anima.*

Bruits are governed by Nature, not by Reaſon.

1 Cor. 12.

Epheſ. 4.

will; so every man hath his own proper soul made by the same God, but not of the same dignity, not endowed with the same understanding of things, yet so as it is capable both of vice and vertue, and by its imbred force it may embrace the best things, and avoid what is evill, though she can do all but weakly where she wants Divine assistance: wherefore methinks that comparison of *Aristotle* is not absurd, who makes the mind of Man like a clean table, whereon are no pictures drawn, but yet is fit to receive any whatsoever, be they Monsters of Vices, or Images of Vertue. To this belongs that comparison of St. *Paul*, As in great Houses there are vessels, not onely of gold and silver, but of wood and earth, whereof some are for honourable, others for inferiour uses; So God hath sent many differences of bodies and souls of men upon this Stage of the world, and hath provided them with diversity of persons and ornaments, yet not without hope of attaining a more excellent gift. For care and endeavours are taken from no man, whereby they may contend after that which is best, and attain felicity; but God helps those that strive, and drives them on when they faint in their industry. So he that is wicked by his own wickednesse, may purge himself, and become a vessel of honour fit for the Masters use. For the great and good God hath assigned to every one a particular habit of body, and a soul agreeing to his Nature, which yet are subject to be altered many ways. For sometimes a man falls off, and degenerates from his Integrity and excellency; whether you consider his Soul or his body; and forgetting his originall, he wallowes in the mud of vices. But sometimes being secretly prompted by God, he breaks out from the sins he was entangled with, and endeavours to do that which is good and honest in the sight of God and Men. We may see examples hereof in *Saul* and the prodigal Child. Every man therefore hath his own mind, and his own soul, but by Gods donation they have several gifts and endowments, and the Divine Spirit doth not equally fill every mind. All receive of his plentiful fountain, but some more, some lesse; as we may understand by the distributing of the Talents, which may sharpen and help our weak Industry in the way to Heaven, and set us forward, and command us to increase and augment the gifts of God. For one had 5. Talents, another but two, and a third but one Talent given him, every one according as was fit for him, by God who thought it best so to do, and would in his due time call every man to give an account of the profit he had gain'd thereby. So *Paul* warns *Timothy* and every one by him, that they take care of their charge, that they *stir up the gift of God that is within them*, as fire under ashes ready to go out, that they shake off sluggishnesse, and endeavour to perform what is committed to them. For God requires of every man to better what he hath bestowed upon them, that he restore him his talent with increase. And because he will not have us idle, nor faint in our Labour, but to watch alwayes, and indefatigably to employ our selves to advantage, *Occupy* (saith he) *till I come*;

The Mind is a white paper.

2 Tim. 2. A Simile from large Houses.

Let no man accuse God.

Luk. 15.

What is meant by the distributing of the pounds and talents. Matth. 25.

2 Tim. 1.

A Simile from fire under ashes.

Luke 19.

come; Which when *Paul* an inſtrument of Election did diligently teach unto others, he ſtudied by all means to do that, ſo that he was more zealous in his Embaſſage than the reſt of the Apoſtles, and more induſtrious in doing his office. As therefore in Jewels, Animals, Plants, Stars, there is a difference, one flower is ſweeter then another, one Jewel ſparkleth more then another; ſo it is in the Souls of men, which being enriched with peculiar forces and faculties, perform different effects and operations. For as the Apoſtle St. *Paul* ſaith, every ſeed hath its imbred force, and there is one fleſh of beaſts, another of Men, and there is one glory of celeſtial bodies, and another glory of earthly bodies; one glory of the Sun, and another of the Moon, and another of the Stars; ſo one mans body is of better and more generous temper than another is; Alſo one ſoul both in this life, and in the Reſurrection, as the lot and deſerts of it are, (which every one muſt aſcribe to God, and have no opinion or confidence in themſelves) is more worthy and more glorious than another.

Evangelical Merchandizing.
A Simile from the nature of things.
A Simile from the Stars and Seed.
1 Cor. 15.

There is a great diſproportion between the ſouls of good and wicked men both in this world and in the world to come, and their condition is much different; for the wicked ſhall not ſtand amongſt the juſt, but ſhall be ſcattered as chaff and duſt before the wind. Wherefore St. *Paul* from the nature of things, ſets many things before our eyes, by looking into which the ſecrets of God are made manifeſt to us. So in the buſineſſe of Chriſt he makes his compariſon with the ſweet and fragrant ſmels of natural things: for as the ſmell and fragrancy of plants is known by the effects, and they either refreſh or offend the heart; ſo that ſoul that ſends forth a ſweet odour, or ſtinking ſmell, either pleaſeth or diſpleaſeth Chriſt.

Pſalm 1.
A Simile from ſweet ſmels.
2 Cor. 2.
Æneid. 6.

All Souls are ſpritefull, and from Heaven come.

But as one fire is hotter then another, and burns hotter as the nature of the fuel is, for in Oile, Pitch, Brimſtone, Bitumen, Naphtha (which men call oyl of *Peter*) it burns more vehemently. So the Soul for the faculty and force of it, and for the powers it hath received, works upon the body, and is either more active or remiſſe in performing its actions; yet ſo that the temper and mixture of the body, its conſtitution and organs are ſubſervient to the Soul. The ſame reaſon ſerves in evil Angels, whereof one doth man more hurt then another doth. So in the Goſpel, *Beelzebub* is cal'd the Prince of the Divels, one that is powerfull to do miſchief. So the Goſpell diſtinguiſheth the evill angels by their deſire of doing miſchief, and their malignity. For that Divel that had but ſmall force to torment the mind of man, gets to himſelf ſeven others that were worſe, and they joyn together and poſſeſſe the man, ſo that there is no hopes left of a better life, or of repentance. And if we may compare corporeal with incorporeal things: as lead, Tin, Copper, Silver, Gold, Braſſe, and all mettals have their Excrements, and will ruſt and Canker; and

A Similitude from burning things.
Difference of ill ſpirits.
Matth. 12.
A Simile from Mettals.

as

Esay 1. A Simile from untill'd fields.

as untild fields grow over with bushes and brambles, and cockle and unlucky darnel grow up in them, so the substance of the Soul contracts many vices, and being adorned she shines with vertues, but neglected is obscured with the rubbish of vice. Yet there is no cause why any man should speak or murmur against his maker, as that idle companion that hid his Talent in the ground, since the virtue of our Saviour extends to all men, and God hath set marks of his divinity in every man, so that the Law of God is written in the heart of the Gentiles also that know not God, and by that law they are brought to the knowledg of him, and their conscience testifies, and reason teacheth them what to follow, and what to shun, and what great difference there is, between what is honest, and what is dishonest. Let therefore every man be carefull to live so, that this gift may not seem ill bestowed upon him, and not to murmur against God, by whose will all things are governed, that his Soul is not so good as another mans; but let him adorn that Soul he hath, and till it as he would a barren field, and soil it with hearing the word of God, that will prepare it; Let him not be wanting to his weak endeavours, and his will that is ready. And there is nothing better for the Soul than to meditate continually on Gods word. For this heals our sores, drives out our vices, comforts our hearts, enlightens our dark minds. There is no remedy more effectual, nor more sudden to cure our sick souls; there is no wound so venemous, and deadly, that the Scriptures cannot cure.

Let all men submit to God. Rom. 2.

Natures law is impriated in all men.

A Simile from tilling of grounds.

An exhortation to embrace the Scriptures.

Art thou tormented with a greedy mind?
Words for to heal this sore thou'lt eas'ly find.
Do'st thou love praises, and to be commended?
By reading Books this fault may be mended.
Froward, fond, angry, Drunkard, slothfull, may,
If they take heed be cured all this way.

Horat. l. 1. Epist.

Philosophy can do all these things, but not that Philosophy *Horace* dreamt of, but heavenly Philosophy, which restores nature that is disjoynted and out of frame to her former integrity, which stirs up in us confidence towards God, and reconciles God and Man, which procures quietnesse and constancy in our minds, and there is nothing more to be desired in the troublesome Ocean of this life. To which that of *Paul* may be applyed, than whom there was no man better skil'd in this School. *Every Scripture is inspired by God, and is profitable for learning, reproof, correction, Institution, that will make a man perfect, that the man of God may be compleat and fitted for all works of Piety.*

The profit of Gods word.

2 Tim. 3.

CHAP.

CHAP. XIV.

Of the immortality of the Soul, and certainty of the Reſurrection; Alſo how that may be done; Laſtly how much our minds are rayſed toward God from ſo great a benefit, and what great confidence we may have when we die that we ſhall be ſaved.

THere is nothing that can bring more profit, to a Man in miſery, and ſubject to many diſeaſes in this mortal life, or give him more comfort againſt the fear of death, than to contemplate of the felicity of a better life, and to be certainly perſwaded we ſhall enjoy it. Which conſiſts in the immortality of the Soul, and reſurrection of the body, which is the ſure ground and foundation of all our faith; for all our labours and endeavours are in vain, and all the courſe of our life, Religion, Devotion, is idle and next to deceit, if we ſhould want ſo great a bleſſing as this, and loſe the hopes of a better life. Some ſtupid people wonder at this, who think that men and beaſts have but one breath, and that the Soul dieth with the body, and when man is dead, all is ended. But theſe men are blind in the very works of nature, and know not Gods power by the things he hath created, hence it is that their minds cannot conceive how the Soul can be eternal, and never die, and that the body ſhall riſe again, and be reſtored to its integrity: But God that would have man immortal, created him after his own Image; And if man be made after Gods Image and likeneſſe, he muſt needs be of the ſame nature with his Maker, and participate of eternity. Other creatures have not obtained ſo great an honour from God: and no prints of the divine nature appear in them, they have no Mind, Reaſon, Memory, Underſtanding, Judgment, Arts, Sciences, or cunning in the knowledg of things, which God hath beſtowed on Man abundantly. Wherefore it is a wicked thing, to ſay, that is mortal and periſhing, that came forth of Gods ſubſtance, and which the Divine mind breathed into Man. As therefore God is eternal, and free from decay, ſo the ſoul of Man, as partaking of the divine eſſence, is eternal and free from all corruption.

What the meditating of another life can do.

In what conſiſts mans ſafety.

The condition of Man is divers from the condition of beaſts.

Geneſ. 1.

Man is Gods Image.

Brutes want reaſon.

Mans ſoul partakes of the divine nature.

But ſince God created all things for mans ſake, God created onely Man for himſelf, and like unto him, and therefore God loved man wonderfully from the beginning of the world, and delighted to hold familiarity, and to keep company with man; ſo that for man's ſake he was pleaſed to be united to the humane nature, and the immortal God was inſeparably joyn'd to mortall Man; and thereby the Divine Nature is faſt with the humane Nature, and the humane Nature with the Divine. The truth of this is confirmed unto us by Chriſt who is *the wiſdome of the Father*, who procured this bleſſing for us: *I was with God in the beginning before any thing was made, I was with him from eternity; when he made the Heavens I was there, when he compaſſed in the depths by a Law*

God is wonderfully delighted with Man.

Prover. 3.

Gods love toward Man.

I was

I was present, when he fastned the Heavens above, and the earth beneath, I was with him ordering all things, and was continually delighting before him, recreating my self in the earth, and my delight was with the sons of men. Which Love and good will of God towards Man, as St. *Paul* calls it, hath effected so much, that all things are communicated unto us by Christ; that our condition is like to his, and we are co-heirs with him: whence it is that what is expressed in Christ, shall be expressed in Man. He is eternal, and subsists eternally, and man by him obtains the same. He first rose and conquer'd death, he being the Author, Prince and first fruits of so great a Triumph; by the vertue of him all the rest are to be raised. Wherefore let no man be so unjust to himself, or so ungrateful to the giver of so great a gift, that he should envy or cast off from himself the honour of this Name. For who is so stupid that he would not desire to keep himself from destruction, and desire to live alwayes rather than to sleep eternally, and without hopes of ever coming forth, to lye hid in eternal death? I know some think this perswasion of the immortality of the Soul to be a very plausible doctrine, but they wholly deny that the body shall ever be raised again, or have any part in this happiness. But these men do not exactly seek into the Nature of Man, and the reason of the making of the World; nor do they look upon him who is the Author of this gift unto Man, and by whose vertue he hath obtain'd the benefits of life. For since Soul and Body joyn'd together make a man, it must needs be, that the whole Man, that is, the Soul should have immortality, and the Body should rise again to participate of the same felicity. For the reason of framing Man will never suffer, that one part shall enjoy the end it is design'd for, without the other, or that half a man, or one part should be immortal, and blessed: wherefore it is necessary, and the reason that man was made confirms it, that the body should rise again at length, and should be united again to the Soul to partake in the same condition with it. For when God went about to make Man; *Let us make* (saith he) *Man after our own Image.* In which words he did not mention one part onely, but the whole Man, Soul and Body; for both these joyn'd together make a man: for when these are divided a man dyes, and is call'd a man no longer. Wherefore Reason evinceth, that both parts shall have the same end, either blessedness if they live well, or misery if ill.

1 *Tim.* 3.

Heb. 3.

Let no man deny immortality of the Soul.

Many grant the Souls immortality, but few grant a resurrection.

A strong Argument of the Resurrection.

Nor were it reasonable, that the body should fail of this hope of happiness, that partakes in the miseries of this life. For sometimes for Conscience sake the body is scourg'd and tortur'd, is griev'd, and hazards its life, so that those faculties of the Soul that are common to man with beasts as the vegetative and sensitive parts are beaten and rent. For in opinions, sayings, perswasions, and Judgments, sometimes the body yields to the Soul, to its great disadvantage, and is in all things a companion and minister unto it: wherefore the body must suffer wrong if it should

The Body is in danger for the Soul.

not

not bear a share in the same reward. The body is the Souls organ, whereby she performs her functions and operations: but the Soul useth the animate and sensitive body, otherwise than a Smith or Carpenter useth a Saw or a Hammer, or an Ax; for all the parts are most fitly distinguished for their Offices, and may be applyed to many duties. The same difference may be made between the Soul and the Body, as there is between the Sun and Moon. For though the Moon borrow light from the Sun, yet she doth not wholly want force of her own, for she hath her proper motion, and runs her own circuit: but she borrows light from the Sun as a Looking-glasse, and as Caldrons and Basons polished shine by the opposite light, but she gives no light unlesse she be enlightned by the Sun, yet she is not idle, for she holds on her Monethly course, and goeth her circuit without the Suns help. So the soul affords forces to the body, yet the body is not without imbred faculties of its own, and natural powers, the qualities of the four humours, whence it becomes capable of all functions, and fit to perform all actions. And as the Sun it eclipsed and hidden by the interposition of the Moon, so the Moon is eclipsed by interposition of the Earth. The Sun when he is in the same degree of the Ecliptick, the Moon when she is in the opposite degree. So the Soul and Body have their failings and Eclipses; and one part oft-times either profits or hurts the other. Since therefore there is so great union and faithfull society between these two, and so long as they keep sentinel in this life, they mutually assist one the other, it is fit that the body should rise again to partake of the same glory, and be admitted into the same liberty. If any man like *Thomas* and *Nicodemus* are so dull, they cannot understand how this shall come to passe, let him not deny Gods power, or distrust him, but let him raise his heart and eyes unto him who is the Maker of all things, and in the works of Creation he shall find enough to let him understand that God wants no power, not onely to restore Man again, but to do whatsoever he hath determined. Let us behold the Heavens adorned with Stars, and the Earth that is under it, out of which there spring so many beautifull and pleasant flowers, so many healthful plants for Food and Physick, so various kinds of fish in the Sea, so many kinds of Birds in the Ayr, so many Cattel for meat, or to till the grounds, and Man the Lord of all these. All which were at first made by Gods Word, of nothing, there being no former matter to make them of, yet they continue fast, having their vicissitudes, risings, progresse and increase. Since therefore God the Creatour is so omnipotent in power, who can say he wants power to restore the dead, who made all things of nothing? And if the Creatour made mans body of nothing without any labour: how much more easie is it for him to raise the dead to life again; not of nothing, but from the same matter, turn'd to ashes, or resolved into the Ayr, and scattered with the winds. But as an Artificer when a vessel is broken or spoyl'd, makes it up again by casting it of the same mettal,

How the Body is the Souls Instrument.

A fit comparison from the Sun and Moon.

A Simile from polished glasse.

Eclipses of Sun and Moon compared to Soul and Body.

Consent of Soul and Body.

Nature proves a Resurrection.

The Majesty and Greatnesse of the Creator.

A Simile from Founders of Mettals.

and makes it better than it was: ſo God will in his good time raiſe to life bodies diſſolved into Earth, of the ſame form they were, but freed from all ſpots and earthly errours: Let us therefore aſcribe ſo much honour to God, and Omnipotency, that he can do what he pleaſe; and let no man meaſure Gods power by his own weakneſſe or ignorance, ſince we cannot comprehend the ſmalleſt things, for they exceed our capacity. And if this worlds wonders, and the order of Nature be not ſufficient to elevate mens Minds, and no reaſons will ſerve to declare unto us the power of God, yet let every man look into himſelf, and conſider diligently the excellency of his own Mind, and then of how great power he is that gave ſuch gifts unto men. Methinks mans mind is like to Jewels, which beſides their pleaſant aſpect, and that the eyes are delighted with them, have inward vertues, and operations that are excellent, which lye hid, yet they are diſcovered by rubbing them as Amber, Jet, the Load-ſtone, which being rub'd and healed, draw Strawes, Flocks, Chat, Iron, and that with great force, unto them. So the force of the ſoul rays'd and moved puts forth it ſelf, and as fire under aſhes raked open, ſhines and ſparkles. And though Gods power be ſeen in all things, and all men may be behold it in this great work of Nature, ſo that the Soul of man can never be filled and ſatisfied therewith, yet Gods great power ſhines in nothing more, or is more eminent, than in the Soul and Mind of Man, which was taken forth of the Divine eſſence. Wherefore let no man dare to think that ſhall ever dye that came from Gods eſſence, and is adorned with ſo admirable endowments. Wherefore *Plato* reaſons well; *What conſiſts not of Elements is immortal, and can never dye; the Soul is not made of the Elements, nor of concrete matter, but came from God; therefore it cannot dye.* Nor could there be ſo great force in the Souls of men, ſuch ſharpneſſe of wit, ſuch excellency of Learning, ſuch ſubtilty of Invention, ſuch knowledge of things, or love or knowledge of God, unleſſe the Soul were ſeparated from earthly droſſe, and did partake of Divinity, and were ordain'd for Eternity. Which perſwaſion alſo was held by the Antients, who as *Tully* witneſſeth, did believe that there was a living after death, and that man was not ſo extinguiſhed by death, as to be quite loſt. Which may be underſtood by many things elſe, as alſo by their funeral Ceremonies. For they had not taken ſo much care of the dead, nor been ſo extreamly ceremonious in their burials, unleſſe they had thought that death did not aboliſh all, but that there was a kind of paſſing and change unto a better life. For no man can be ſo rude, and ſo inhumane of conditions, who lifting his eyes to Heaven, though he be ignorant what God it is that by his providence rules all we behold, yet he will underſtand there is a God, by the greatneſſe of the World, the motion, diſpoſition, order, profit, conſtancy thereof, who governs and directs all things. Since therefore the great and good God, who doth nothing raſhly or in vain, hath given Man the principality over all the reſt, it is abſurd to think

God is Omnipotent in what he pleaſes.

4 Eſd. 4.

The Mind compar'd with Jewels.

A Simile from the force of Jewels.

Man's Mind is God's Image.

In Phædro.

Tuſc. 1. Heathens believe Immortality.

Cic. de divin.

Man is the chief of all the reſt.

think that man shall be annihilated and come to nothing. Natures Maker hath far better provided for Mankind, than to make that and to provide for it, which after enduring hard labours, should dye eternally, but he rather hath shew'd the Haven, and safe harbour wherein man may rest, after he hath endured the sore travels of this life. Hence *Paul* would have all our business and cares to be concerning heavenly matters, and that we should lift up our Minds, and meditate of heavenly things. But if this life be the utmost bounds of our life, and it lasts no longer; there is nothing more miserable and contemptible than Man is, and the condition between the rich & poor were very unequal. For the rich have abundance of all things to rejoyce in here, and the poor being full of miseries, should have no comfort after this life. Wherefore *Paul* reasoneth excellently well, *If we have hopes in Christ in this life onely, we were of all men the most miserable*: and they were in a far better condition, who are strangers to Christ, and live pleasantly, and take their ease, than Christians, who being deluded with vain hopes, suffer themselves to be vexed, and to be the laughing stock and refuse of the whole world. But if all that is Man, and all mans hopes end in death, what is the meaning of that anxiety and torment of the mind? what makes Conscience the revenger of wickednesse? what makes fear and trembling when any trouble ariseth? again, whence ariseth tranquillity, constancy, and security of the mind? Are not the former the effects of those Souls that fear punishment after this life? and these the rewards of those that hope to be comforted after they have endured sorrow here, and to be rewarded for walking after Gods Law, of which they had a certain hope? Whereupon *Paul* exhorts *Timothy* his disciple, to fulfill the function of an Apostolical Employment whereunto he was to be admitted, pronouncing confidently concerning himself, by an example borrowed from Runners and Fencers; *I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a Crown of righteousnesse, which God the just Judge shall give unto me; and not to me onely, but to as many as believe in him, and trust in his promise.* Wherefore no man ought to cast aside this hope, or let his mind fall off from an expectation of so great felicity. For every man's mind dictates to him the truth of this matter, his understanding perceives it, his reason confirms it, Nature it self speaks it. Add to this, that all men have a rational desire of Immortality, and every man desires to preserve the memory of himself so long as he can, and would have it continued to posterity, never to be forgotten by Age. Which reason was held most forcible by *Augustine* and *Cicero*, whereby it may be proved, that the Soul is immortal and shall never die. For this perswasion doth much put a man forward, and incite a man to vertue, and makes him endeavour to do most noble actions, considering the reward. And though this point and many more cannot be proved sufficiently by reason, nor do divine things (as *Paul* saith) consist *in words of mans wisdome*, yet their

Colos. 3. Hebr. 2.

1 Cor. 15. Paul's *sound reasons to prove Immortality.*

Torment of the Mind rends the Thoughts.

2 Tim. 4.

De cognit. veræ vitæ. Tusc. l. 1.

1 Cor. 2.

their induſtry and endeavour is not to be diſallowed, who bring ſober reaſons, whereby they may root out of ſome mens minds that errour, who deſpiſe the teſtimony of Scripture, and will not believe the Immortality of the Soul, and the Reſurrection of the Body. I think it not good in other things to ſeek too curiouſly into Gods Secrets; and the Scriptures do reſtrain humane raſhneſſe, that would venture to ſearch out ſuch things God hath concealed, and to enter ſo deep, from whence they cannot eaſily return. *Job*, *Eſdras*, and chiefly *Paul*, have given us rules concerning this, who was gone ſo far, that he was forced to cry out; *O the depth of the riches of the wiſdome and knowledge of God! how unſearchable are his Judgments, and his wayes paſt finding out! for who hath known the mind of the Lord? or who hath been his Counſellour? for by him, and through him, and to him are all things.*

How far we may ſeek into Gods ſecrets.

Rom. 11.

Moreover that no man might ſuffer himſelf to be drawn off from this ſolid foundation, on which all man's hope reſts, and the ſtrength of his ſalvation turns upon it, *Paul* doth ſtifly urge and inculcate the reſurrection, which both comprehends the immortality of the Soul, and expreſſeth the beliefe, certainty, reaſon, and manner of it, borrowing a ſimilitude from the nature of things. For Nature, the Artificer of all things, which cannot be imitated, and that no man can exactly expreſſe or reſemble the force of it, doth bring forth, and make many things which ſhew Gods omnipotence in all things, and declare his vertue and power in framing and faſhioning the images of things. And if men admire a man for ſome rare picture drawn by him, or ſome curious piece of work, as he of *Gades* did, when he had ended *Livy* his Hiſtory: how much more reaſon is there to admire and adore him, who hath ſet ſuch wonderfull rarities before our eyes, which we can neither number, nor underſtand? For that the reſurrection of mans body may be proved by the ſmalleſt things in Nature; who hath not obſerved that when a Graſhopper is grown old, and hath caſt his skin, a lively new ſhril inſect wil come forth of it, from a dying and ſluggiſh Caterpillar comes out a painted and flying Butterfly, from Ants a winged flie? What doth the Silk-worm that weaves Silk, doth it not give us to underſtand the Reſurrection, when as being dead it revives again?

1 Cor. 15.

How Men ſhall be raiſed.

A ſimile from painting.

A Simile from the nature of things.

The Phœnix, that *Lactantius* writes in praiſe of, doth it not by reviving, ſhew us an example of our riſing again? Doth not the pleaſantneſſe of the Spring, and the acceptable return of the year, repreſent the Reſurrection? and raiſe our minds to hope for immortality? Who is not delighted to ſee the nature of the Earth? Which when ſhe hath received the ſeed ſown, and the rain hath ſoftned it, firſt it muſt be harrowed, then it grows warm, and by the vapours and ſoftering of the ground, it grows up into a green blade, which being fed by the fibres of the roots, grows up by degrees, and lifting up a knotted ſtalk, begins to be ſhut up in the cods, as growing nearer to be ripe, and when it comes forth of them, it ſends forth corn in full ears, which is defended from ſmall birds

A Phœnix is a type of the reſurrection.

birds with a sence of ears. I passe over the force of all things that grow out of the earth, for from a little kernel of a Fig, from a Grapestone, and from the smallest seeds of other plants, we see huge Trees, and boughs, and roots, to grow: Do not sprigs, plants, roots, branches, sciences, buds, do that which will make the Resurrection of mans body seem to be no absurdity? *Chrysostome* after *Tully* doth wonderfully enlarge upon this admirable force of Nature, and highly commends the Earth, that is the Mother of all things. For the life of all things is from the moysture of the Earth: Herbs, Trees, all sorts of flowers, admirable in their kinds, for smell, and sight, proceed onely, and are nourished by the fruitfulnesse of the ground. Thick Ayre turns to water, which falling upon the Earth from above, waters the earth, the Suns heat again rarifies it, and turns it to Ayre; and there are many mutations of that kind that will make a man admire as much as the resurrection doth. For example, the Vine out of the moysture of the Earth brings forth not onely branches and tendrels that are of sowre taste, but also sweet juice, and pleasant Grapes. The Date tree is a rugged barky tree, and produces sweet dates full of juyce and liquor like Wine. Also the seed from whence a man is made, how comes it to produce and frame ears, arms, hands, heart, lungs, nervs, arteries, flesh, bones, grisles, membranes, what man can understand this? there are so many differences and varieties in mans body or qualities, humours, forces, vertues, functions, all proceeding from the seed onely. Do you not think it strange how a tott and moist humour should congeal to be a hard cold bone? how meats should be changed into fresh red bloud? and the food should turn into veins, arteries, nerves, muscles, ligaments, tendons; Since therefore nature daily doth so many things that the mind of man cannot comprehend; who can deny but that the God of nature can do as much in raising dead bodies; as nature that is but Gods instrument doth daily in fostering and preparing of the seed that is corruptible. You may see the corn when it is moistned grow up again, into a seemly plant, and to bring forth thick leaves; and will you not believe that a man buried in the earth may rise again, and return to his former lustre? Therefore *Cyprian*, who is said to have made the Creed, by *Pauls* example illustrates our Creed by the nature of seed: For saith he if any man mingle divers kinds of seeds together, and sows them unparted, or casts them every where into the earth, will not every seed after its kind spring up again in its proper season, and have a stalk proper to its own form and kind? So the substance of flesh, though it be diversly scattered here and there when God pleaseth, shall revive again in the same shape it was when it died: and so it comes to passe that not any confused or strange body shall be restored to the several souls, but to every soul the same body it had before, that by consequent, according as they lead their lives here a good body may be crowned, or an ill body be tormented with its own soul. Wherefore I think that *Paul* could not better set forth

Plants renewing, shew a resurrection.

1 Thes. 4. Hom. 7.

The earth next after God the Parent of things.

Natures work.

An example from the structure of Man.

Nature Gods Instrument.

Examples of the Resurrection out of Ciprian.

forth the type of the reſurrection than by the ſimilitude of ſeed ſown in furrows of the earth. For what it is in nature to hide ſeed in the earth, the ſame it is in the reſurrection to bury a dead body; and what it is for ſeed to grow again, and become a plant, is the ſame with mans riſing again; A body ſubject to corruption is committed to the ground: but that ſhall revive, all feebleneſſe of nature being taken from it: That is buried in the earth which was ſubject to many Infirmities calamities diſeaſes; it ſhall riſe again lively, quick, free from all infirmities and weakneſſes. An example will make it clearer. A ſick man that is ſpent with a ſtrong diſeaſe, grows pale, and looks wan, ſad, ſwart, ill favour'd, earthly: and his whole body grows ſo lean, and conſumed, that his lively juice being ſpent, you cannot know him: But this man by good Phyſick and wholeſome diet recovers, and grows fat and well liking, and his skin grows ſo fine, that you would think he were painted. So in the reſurrection the ſame body comes up again, but more glorious, and there will appear in it no marks of the old corruption.

A Simile from Seed ſown.

An Example from a body waſted.

An example of this was firſt begun in Chriſt, who by nothing did more effectually declare his Divinity, than by his triumphant Reſurrection. That example of his muſt be ſhew'd forth in all by his vertue; who, as *Paul* ſaith, *ſhall change our vile bodies, and make them like his glorious body*, according to his power, whereby he can ſubject all things unto himſelf. Wherefore the Apoſtle would not have us to be tormented with fear of death, or to grieve over-much for it. For they that ſleep in Chriſt, ſhall be raiſed by the Word of God, and ſhall live everlaſtingly with him. Which our Saviour foretold that it ſhould ſo come to paſſe; *The hour ſhall come, that all that are in their graves ſhall hear his voyce, and they that have done well ſhall come forth to the Reſurrection of Life, and they that have done evil to the reſurrection of condemnation.* By which words he comforts dejected minds, that they ſhould not faint under dangers; but to wicked and unpenitent men they ſtrike terrour and amazement, who would never make an end of ſinning, unleſſe they conſider'd, that after this life the rewards of ſin and godlineſſe ſhall be paid unto men. Wherefore *Job* in his worſt condition, when nothing was wanting to make him miſerable, comforts himſelf with this certain hope; *I know that my Redeemer liveth, and I ſhall riſe out of the Earth in the laſt day, and I ſhall ſee God my Saviour in my fleſh, whom I ſhall behold my ſelf, and not another for me:* This hope is laid up in my breſt, that is, no man ſhall take from me this confidence and aſſurance. Since therefore all hopes of obtaining ſalvation, and all comfort in the greateſt dangers is in the faith of the Reſurrection, let us ſet this faith againſt all the terrours and temptations wherewith the Devil endeavours to overthrow and weaken our minds; and let us hope aſſuredly in him who is the Author unto us of ſo great advantage and liberty. The long expected birth of our Saviour did exceedingly raiſe the Souls of men to a high hope of ſalvation and confidence of it. His converſation

Phil. 2.
1 Theſſ. 4.

John 5.

Diſtruſt and confidence, what they can do.

Chap. 14. & 19.

The Reſurrection ſtrengthens feeble minds.

What Chriſt's Birth did.

sation amongst men, his upright life, his doctrine, and lastly, his death which he suffered for us, to free us from destruction, did confer much thereunto: But the truth of his resurrection did effect this, that when he had got the victory over death, no man need to doubt of his salvation, but ought to hold a firm hope, that what hath been done already in Christ their head, shall be perfected in them also. Wherefore all our hope depends on our Saviours Resurrection, whereby he vanquished death, and thereby he pulled out the sting of death, that is, sin, that bred the Enmity between God and us. Wherefore since we have obtain'd so great felicity by the death and resurrection of Christ, let us not be removed from the truth, but let us endeavour to partake of the fruit of so much good works, and look steadfastly upon him, who by his singular favour and mercy hath regenerated us unto a lively hope by Christs rising from the dead, and hath restored us to life that shall never end, and hath assigned unto us an immortal Inheritance, pardoning all our offences, and blotting out the hand-writing that was against us. The memory of this benefit should be alwaies before our eyes; especially at our last conflict, when detesting all the wickedness of our former life, we must oppose against Satan, sin, death, and hell, the immense mercy of God the Father, by our full assurance in Christ, by whom there is provided certainly for us salvation, and remission of all our sins and reconciliation by his blood; *By him we have admission and entrance unto the Father. He is the propitiation for our sins. For so God loved the world, that he gave his onely Sonne to redeem us, that every one that believes in him, trusts in him, and relyeth on his promises, may not perish, but have everlasting life.* Which confidence raiseth our minds to bring forth good fruits by works of charity, whereby we love God above all things, and our neighbour for his sake. What Faith dictates, Charity performs; For a working Faith begets charity, and charity nourisheth faith. So in the foolish Virgins lamps, the light of faith went out because there wanted oyl of charity. Wherefore this faith and confidence of promised mercy that is infused into our hearts by the Holy Ghost, must be stirred up and nourished in us, that by the merit of Christ our Mediatour we may cry, *Abba Father.* For the Spirit of Adoption, and the earnest of our Inheritance, raiseth up our hearts, and comforts us with the redemption and possession purchased for us, and takes from our minds all fear and trembling, and terrour of Conscience, and makes us acknowledge Gods favour, presence, and mercy, and that we may attain Redemption and Reconciliation by the help of Jesus Christ, whom God hath set forth to be our peace-maker through faith in his blood. Wherefore being justified by faith, we have peace with God, and a settled Conscience, and a quiet mind, so that all distrust and desperation is discussed, and we apprehend certain hopes of the Resurrection and Immortality, and doubt nothing of our salvation; so that we depart from hence chearfully to our heavenly Country and place of rest, to enjoy everlasting comfort

what Christ's Resurrection did.

Peter. 1.

Coloss. 2.

The Resurrection should still be in our minds.

Confidence in Christ gives us courage.

Matth. 25.

Faith joyn'd to Love.

Gal. 4.

comfort with our Redeemer. And that these things may never slip out of our minds, and so great a benefit may never be forgot,

The Communion.

Christ instituted his holy Supper; whereby we may remember and recollect what he hath done for us, that our mind may be elevated and grow hot with the frequent meditation of the new Covenant to adore him, and receiving his body and blood, we may be united to him, and may conceive certain hope and trust of his great love and mercy to us, whereby he was willing to dye for us. Which wonderful work we ought daily, but especially to meditate on at our end when death approaches, that our minds

The Lords Supper.

may be settled, and we may firmly believe in him; and we may give him continual thanks for that inestimable gift of our salvation, by the shedding of his blood, whereby he wiped away all spots of sin from us, and freed us from dear of death, and from the cruel tyranny of our great Enemy the devil, so setting us at liberty. Therefore by this mystical Bread and holy Sacrament we are assured that Christ is in us, and we in him, and that we are

Heb. 8.

joyned to him by the most firm bond of love. Whence it is, that being born up with certain hope as with a staff, we are confident to receive those things that faith infused into us by the Spirit, prompts us with, and perswades us unto; for from faith as the

James 2.

root spring forth the branches of charity, that yield plentifully the fruits of good works: For works testifie that faith is alive, and

There must be choice of works.

safe and sound in all parts of it. For saving faith is never without good works that are pleasing to God, but, as a good Tree, brings forth both leaves and fruit.

Since therefore those heroick and divine vertues inspired by God, which are so joyned together, that they can never be asunder, are so necessary to salvation, the mind must be daily busied in them, that after the troubles of this life are past, after that we have approved the profession of our faith, and shew'd it openly, which God requires we should do, and exerciseth us therein,

Sinners are Justified by Faith in God.

we may come to those riches, that Inheritance, those rewards, that God hath appointed for them, who in the conflict of this life have

Ezek. 18.

employ'd their Talent as they ought to do; wherein if they have erred, the next way to salvation is to lift up their souls to God, and to commit themselves wholly to his great mercy. Wherefore depending on his clemency in hopes of mercy, which he denyeth to

Heb. 4.

none that repent, *Let us come with boldnesse to the Throne of Grace, that we may find mercy in time of need.* And let us continually from our very heart speak in the ears of our merciful and placable Judge,

Psal. 148.

those words of the Prophet; *Enter not into Judgment with thy servant, O Lord, because in thy sight no man living shall be justified.*

Psal. 119.

If thou Lord shouldst observe what is done amisse, who might abide it? but with thee there is mercy and plenteous redemption;

Despair must be cast away.

CHAP.

CHAP. XV.

Whether there be a reasonable Soul infused into monstrous births, and to abortives, and whether they shall rise again to life; And, by the way, from whence Monsters proceeed?

ALl those that are like men, and, according to the order of being born received from our first Parents, by that way and means proceed from both Sexes, though they are monstrous in shape, and deformed in body, have notwithstanding a reasonable soul, and when they have run the race of this short life, they shall be made at last partakers of the Resurrection; But those that are not from man, but by mixing with other Creatures, and exercise their Actions otherwise than men do, shall neither be immortal, nor rise again: So the wood-gods, Satyrs, housholds gods, Centaurs, Fairies, Tritons, Sirens, Harpies, and if fabulous antiquity hath invented any other things of this nature, they have neither rational souls, nor enjoy the benefit of the Resurrection. There are indeed, amongst so many millions of men, many that are deformed in body, and are of an horrid aspect, with hogs snowt, and uncomely Jaws; yet all these though they are far from the natural shape of Man are referred to the number of men: For they speak, discourse, judge, remember, and perform other offices of the Soul, and perfect their actions after the manner of men, though they somewhat degenerate from mans dignity, and his imbred force of Nature.

Deformity unmans no man.

Now a Monstrous habit of body is contracted divers wayes. For fear, frights, influence of the Stars, too much or too little seed, Imagination of women with child, and divers phantasms which the mind conceives, deform the body, and cause Children to be of a shape not proper to the Sex. Sometimes the whole course of Nature is changed, either when the seeds are vitiated, or the Instruments be unfit, so that the natural faculties to propagate and form the Child cannot perform their offices exactly. For as the most Industrious Artist cannot bring to perfection a work happily begun, where the matter is naught, or the Instruments are dull; so Nature wanting the forces of her faculties, or not having a fit matter, doth all things ill, and fails of her end. Some there are that by their operation, do make some parts of the body otherwise than Nature made them. So in *Asia*, as *Hippocrates* testifies, there were great heads, that the Nurses made their heads to be long figured: for that they thought was a sign of a noble and generous spirit, as a Hawk nose was amongst the *Persians*; whereby at length it came to passe, that though the Midwives ceased to presse the childrens heads, yet nature whilest she was forming the child, agreed with the ancient custome, and what they did by great Industry, Nature did of her own accord. Also nutriments, and the qualities of the outward Ayr make some parts deformed. So they

Whence monstrous shapes proceed.

A Simile from the Industry of an Artificer.

Of Ayr and places.

Countries change the conditions of Soul and Body.

that dwell in cold moyſt Countries, have great heads, great bellies, fat bodies, babber lips, ſwoln cheeks. Many Countries produce Pigmies, and little men, very ſhort. Other Countreys produce people with great throats, and ſcrophulous tumours, with flat noſes, crooked legs. Yet though many things be wanting in theſe people, and the parts be either ill framed or wreſted amiſſe; yet becauſe they are born of women, and ſome force of reaſon ſhines in them, and they are led by the ſame Laws of Nature, Orthodox Divines ſay, There is a rational ſoul in them, and that they ſhall riſe again. And by riſing again they ſhall lay aſide all deformities of their bodies that were ill favoured to behold, and be well formed like as men are, and all lame crooked imperfect limbs ſhall be made perfect. And though in ſome the force of reaſon ſhines leſſe, becauſe of the unaptneſſe of the organ, as in children, old men, drunkards, mad-men, in whom the force of the Soul is hindred, or oppreſſed. Yet every one of them hath a reaſonable ſoul; and what is defective ſhall be made up at the reſurrection. But imperfect and abortive births, and all miſchances where the limbs are not faſhion'd, or very imperfectly, becauſe theſe want the reaſonable ſoul they cannot be call'd men, nor ſhall they riſe again. Phyſitians make a difference between abortion and a miſchance. For a running forth of a miſchance is, when the ſeeds were for ſome dayes joyn'd in the womb, but by the ſlipperineſſe and ſmoothneſſe of it, they run forth again before they come to make a perfect ſhape, ſo that a rude unframed maſs runs out, that was the rudiments of a Child that ſhould have been, and a ſhadow of what was begun, but it was caſt out untimely, as ſeeds and buds from trees that bear not fruit to maturity. But Abortion oft-times ſhews the parts of the Infant perfectly made up, which when it is 42 dayes old, is endowed with a rational Soul, and is alive. Whence, if it chance to be caſt forth by ſome ſudden accident, it ſhall one day riſe again. For though many things be wanting in it, and it is not come to its full magnitude, yet in the Reſurrection all ſhall be made up, that time would have produced. And as children have many things in poſſibility, that with progreſſe of time, and increaſe of years do ſhew themſelves, as teeth, nails, hair, and full ſtature of body, which by faculty of the ſeed increaſes by degrees, and come to perfection; ſo in the Reſurrection all things wanting in the body, and parts that are imperfect, ſhall be made perfect. Whoſoever therefore is born of the ſeed of man, and not from ſome foul matter or vitious humours concurring, though he be of a monſtrous body and ill favoured ſhape, yet ſhall he riſe again from death to life, all faults being repaired by vertue of the Reſurrection, and framed decently; for that Omnipotent Work-maſter of all things,

The Reſurrection will reſtore bodies deformed to their right ſhape.

Difference between abortion and a miſchance.

A Simile from children increaſing.

Prudentius.

Makes nothing weak, who doth the body raiſe,
For were there fault, it were not for his praiſe.

What is by chance, or sickneſſe, or by care,
Or otherwiſe decay'd, he will repair.

For that is eaſie for him, who made all things of nothing. For as *Auguſtine* ſaith, *It is more eaſie to create men, than to raiſe them when they are dead.* It is more to give that a being that never was, than to repair what was before: And the earthly matter never is periſhed in reſpect of God, who can eaſily reſtore to its former nature what is vaniſhed into the Ayr and other Elements, or what leanneſſe or hunger hath conſumed, or diſeaſes have waſted, or what is burnt to aſhes, or is paſſed into the firſt principles, or into the ſubſtance of ſome other body. For the fleſh ſhall be reſtored to that man it was taken from, as his Due, that was borrowed from him. They that are men ſhall find this to be true, and thoſe mouſters that are bred from them, and have the ſame nature with them, ſhall be partakers of this divine gift.

Nothing is impoſſible to God.

A Simile from borrowed money.

CHAP. XVI.

The humours and food do change the habit of the body, and ſtate of the mind apparently; And hence ariſe the affections, and ſtings of conſcience: And, by the by, what Melancholy can do, and how it may be cured.

THere is no mortal Man that is not led by his paſſions, and perturbations, but one is more driven by them than another, and is more eaſily forced by the motions of his mind. For they that are of a good bodily temper, and lead a temperate life, and ſober diet, are leſſe wont to be troubled with paſſions. So *Socrates* is reported to have been of that conſtancy and calmneſſe of mind, that both at home and abroad he was alwaies of the ſame countenance and alacrity of mind, though he had a very ſcolding Wife to vex him, which he obtain'd no otherwiſe than by his frugall life, and great temperance. Hence it is that *Cicero* ſaith, that *Intemperance is the fountain of all the paſſions, which is a departing from the mind, and from right reaſon. So that the deſires of the mind cannot be ruled or kept in order.* As therefore Temperance abates all diſorderly deſires, and makes them ſubmit to right reaſon, and preſerves the judgment of the Mind entire; ſo Intemperance that is contrary thereunto, inflames and diſturbs every condition of the Mind, and urgeth it. Whence it comes that all diſeaſes of the body, and errours of the Mind ſpring from thence. For as when blood and flegme abound, or both cholers are increaſed, ſickneſſes ariſe in the body; ſo the diſturbance of ill opinions, and the jarring between them, ſpoyls the Soul of her health, and draws the body into mutual deſtruction: For ſo anger, raſhneſſe, fear, envy, ſorrow, emulation, when they ſeize upon the veins and marrow,

All men led by Paſſions.

Why Socrates was leſſe ſubject to them.

Tuſc. 4.

Temperance.

The difference of paſſions amongſt themſelves.

and are poſſeſſed of the inward parts of the mind, are hurtfull alſo to the body, and cauſe many terrible diſeaſes thereof; Alſo the diſeaſes of the body by ſympathy and way of company affect the Soul.

The original of paſſions.

And though objects, and many outward cauſes, ſtir up many troubleſome motions in man, yet the principall cauſe, and original is from the heart, and from the humours and ſpirits, which if they be moderate, and not infected with ſome ſtrange quality, the mind is not ſo hot, and is more calm: So if the bloud be clean and pure, if the temper be equal, and the body be well, men are ſlower to be moved, nor are they ſo exceedingly vexed with fear, anger, or revenge, and if they be ſomewhat in paſſion, as no man is without all paſſions, preſently reaſon being call'd to counſel, and Judgment of the mind admitted, all heat of ſtomach abates, and is aſſwaged. We have examples of this in *David* and *Pericles*, who when a naughty fellow reviled them, and upbraded them, they did not revenge or hate him for it, but uſed him with great humanity. The heart receives divers motions of the mind from outward objects; Yet oftimes when there are no outward objects preſented, it breaks forth into violent paſſions, and ſome ſecret thought entring the mind of a contumely offered, or by indignation by reaſon of ſome inconvenience received, the mind it ſelf grows hot and is diſturbed within. Wherefore it is of great concernment in the difference of paſſions, to know what temper every man is of, what humours are abounding in his body, and what is the quality of the ſpirits that ariſe from thoſe humours; For thoſe that are of a hot and dry temper of their bodies are ſooneſt angry, eſpecially ſhort little men, who are preſently enraged upon ſome trivial buſineſſe of no value. Which anger by reaſon of the narrowneſſe of the place, and the ſmall diſtance of the organs preſently ſeiſeth on the mind, and fires and burns them, as low cottages and ſheep coats. For the ſame reaſon, theſe little men exceed others for wit and judgment of mind, becauſe the ſpirits are gathered together, and not ſo much diſperſed, and ſo perform their forces more cloſely, and ſharply. But as ſome fuel takes fire ſooner than other combuſtible matters do, and ſome are ſooner put out than others are, ſo it uſeth to happen in ſpirits and humours, whereof ſome breed long and during paſſions, others ſudden paſſions and fading preſently, whence it falls out that cholerick men are hot and preſently angry: and as ſtraw and ſtubble preſently takes fire; ſo they by the thinneſſe of a hot humour, and ſudden inflammation are more weakly angry, for their anger ſuddenly grows cold, and they are pacified; But melancholique people are ſlower before they grow angry; but when they are provoked, they are ill to be calmed again, and they are ſo mindfull of injuries, that they will hardly be friends any more. But flegmatique people as they are cold and moiſt, are ſcarſe ever moved with paſſions of the mind, and are never greatly troubled with any thing; whence it is that they are ſlothfull and ſluggiſh, and not fit for any noble

Examples of moderation are David and Pericles.

Why little men are ſoon angry.

A Simile from fuel on fire.

The nature of cholerick men.

Melancholique natures.

Flegmatique.

noble actions, on them the Proverb may be verified, *He hath no mind that hath no anger.* But ſanguin people are of hot and moiſt conſtitutions, and are held with no waighty or ſerious buſineſſe of cares, but are wholly taken upon with ſports, tales, ſongs, and jears, and complements, and take care for nothing but pleaſures, and delights, which conditions and differences of men alter according to the quality, and mixture of the humours, according to the climate and Ayre they live in; and they do variouſly affect the minds of men, and therefore I am perſwaded, that the humours are the cauſes of Paſſions. For the heart being affected the ſpirits are raiſed, and the humours boyl, and the minds of men by their agitation are more inflamed, as if a torch or firebrand were put under. For as when the General or Prince is moved in an Army, his guard of Souldiers, and all that are to defend him preſently make themſelves ready to fall on upon the enemy: So when any paſſion ariſeth, all the humours are ſuddenly ſtirred with the heart, and the ſpirits break forth, as in anger, ſhame, baſhfulneſſe, immoderate joy; but in grief, ſorrow, fear, they draw themſelves in, not without great detrim nt to ones health, ſo that the blood ſometimes forſakes the heart, and ſometimes by coming too much unto it, it ſtrangles it. So many have died ſuddenly by overmuch joy, and others by ſudden frights and fears, which happens chiefly to ſuch as cannot regulate their paſſions, by reaſon, as are commonly weak men, women, infants, old men, Anchorites, who in their youth go from the company of men, and lead a ſolitary life, who have but weak heat, and a thin ſlender animal ſpirit, and therefore they have but ſmall courage, and are fearfull and faint hearted, and cannot be valiant in reſiſting of dangers. Moreover each mans age, the temper of the climate, influence of the ſtars, education and courſe of life, and courſe of the Country are of great concernment in the differences of the paſſions and manners. For if you regard all nations, and their ſeveral natures ſtudies, and inclinations; you ſhall find their wayes of living to be divers, as alſo their wits, affections and manners are. Wherefore it is much to be conſidered what age a man is of, of what education, under what climate he was born and bred, what temper and conſtitution his body is of, laſtly whoſe company he keeps, what diet he uſeth, and what is the abundance and quality of the humours, at that time. For theſe generally cauſe mens manners, and faſhions of their minds. So they whoſe bloud is thick, are commonly fierce, cruel, inhoſpitable, unhumane, and never regard the ſtings of Conſcience, never fear, and are without all Religion; they care not for godlineſſe, or humanity: of which kind are Marriners, Pipers Carters, Porters, Carriers, and Souldiers, who by reaſon of the thickneſſe of their bloud, and their groſſe troubleſome ſpirits, have their Conſciences ruff-caſt, and their minds darkned with moſt groſſe vices. And if any ſpark of a better mind chance to ſhine forth, or if they have any vertues that are given to theſe courſes of life, they either overwhelm them, or ſtain them with great

A proverb againſt ſluggards Sanguin complexions.

A Simile from a Captain of an Army.

Who are fearfull and faint-hearted.

Many things change the ſtate of the body.

The manners ariſe from the humours.

What men are inhumane.

great faults. For when they have ſpent their whole time upon all miſchief, their wicked courſe of life becomes a ſecond nature to them. So *Livy* ſaith, that inhumane cruelty, and more than Carthagenian perfidiouſneſſe was to *Hannibal*, he made no reckoning of truth and holineſſe, he feared no God, made nothing of perjury, or Religion. For as *Lucan* hath it.

L. 1, Belli Punici.

L. 4.

Souldiers neither Faith nor truth regard:
All's venal; that's right where is moſt reward.

By which variety of wits, manners and affections, it ſeems to me that the paſſions and propenſions of every mans mind, are to be referred to many cauſes. For though the objects, and the heart it ſelf, and the parts ordain'd for nutriment, and to ingender ſpirits, are the organs, and receptacles of the affections, yet the humours within the body, immoderate heat, influence of the Stars, faculties of the Aliments, qualities of the Ayre about them, immoderate uſe of Wine kindle the fire, and are the Seminaries of troubling the mind, and ſtirring the paſſions. Hence conſider what hurt may come to reaſon, and to the mind of man, where the organs, ſpirits, and humours, have contracted any vice. For ſo a man falls from his dignity, and becomes a beaſt. Which the kingly Prophet complains of; Man being in honour, is like the beaſts that periſh. For his reaſon is extinguiſhed, and the light of his mind is overwhelmed with vitious affections. For as lights and Candles give leſſe light, when they are ſet in a Candleſtick that is fowl and dirty: ſo the mind of man darkned by the groſſeneſſe of the body, ſhines leſſe, and is more ſlow in putting forth her ſelf; It is indeed natural for ſanguin people to be merry, for melancholique to be ſad, for flegmatique to be dull and drowſy, for cholerique men to be angry: But all theſe paſſions are moderate, and leſſe faulty where the humours are moderate, and are vitiated with no ſtrange quality. But if their quality or abundance be augmented, or overpaſſe moderation, a man is affected many wayes, and turn'd off from the uſe of reaſon. And though the Elementary qualities, and humours, and ſpirits impoſe no neceſſity upon any man to do this or that, nor yet do the aſpects of the Stars: Yet they have ſo much force in moving the paſſions, that men, though reaſon ſtrive againſt it, are run upon rocks by the tempeſts of their paſſions. For as is the diſtemper of the Ayre and of the Sea, and as the violence of Wine drank overmuch is great; ſuch is the violence of a melancholique or cholerick humour, if it be overmuch augmented. And what man, if he look nearly into himſelf and ſearch his own nature, will not preſently perceive turbulent motions, and paſſions? ſo that ſometimes he will be more angry, more froward, more envious, more laſcivious, or more inclin'd to one or another paſſion according to the diſtemper of the humours. And if the mind of man endure ſuch changes, where the humours do but a little degenerate from their natural

What things ſharpen the paſſions.

Pſalm 48.

A Simile from a Torch.

When paſſions are mildeſt.

The Stars and humours are violent, yet cauſe no neceſſity.

All men are ſubject to paſſions.

natural tempers, that in a moment the mind is hurried with divers affections, what shall we think will become of it, when they are proceeded to the height of mischief, and have seised forcibly on the principal parts? Examples and sad spectacles of these things, are mad-men, lunatick, frantick, enraged, melancholique people, and such, as their minds are alienated, or do dote or are in a *delirium*, for the diseases of their bodies seizing upon their minds do torment them with terrible and fearfull torments. Wherefore they that desire to live in good health, and to be free from such mischiefs, must live temperately, least their minds be darkned with the thick smoak of the humours, and so disquieted with strange and absurd Imaginations, and removed from their proper places. But this lesson most concerns those that manage publick employments, and such as are much given to their studies, because these men commonly are troubled with melancholy, which humour though it sharpen the mind, as Wine doth that is drank moderately, yet if it be overmuch increased, or vitiated, it much offends the mind. That *Cicero* chose rather to be dull of wit, than to be witty and melancholique. Some are by nature melancholique, and most men have contracted it from divers causes, that were by nature free from it. Many have come to this temper by long continued studies, and unseasonable watchings. Others fall into it by fear, care, sorrow, sadnesse: Many from the stoppings of their Emrods and monthly terms, or from some usual evacuation restrain'd; who, when as their brain is filled with a black and dark smoke, their mind is vexed with absurd Imaginations, and is so changed and forced, that sometimes men of good lives and of great esteem have been brought to fearfull ends thereby. That a man would wonder there should be such great force and violence in a melancholique humour, that it should overwhelm reason, and take away a mans understanding. But as a thick dark cloud shadows the Suns light, so a melancholique humour darkneth the mind, and drives it on to many mischiefs.

Soul and body are affected with mutual diseases.

That all Scholers must shake off melancholy.

Tusc. 1.

Melancholy whence it breeds.

A simile from a dark cloud.

The evil spirits also mingle themselves with ill humours, and especially with black choler, because that humour when it exceeds Natures bounds, is most fit to move us to any wickednesse. For men of this constitution conceive grievous and sharp passions, and that last long, for the contumacy of the humour, that will hardly melt and be dissolved. Whence it follows, that evill thoughts and apprehensions stay long in their minds, which sometimes break forth into action, that they fall foul upon those they know, and those they know not, making no difference, and do mischief both to others, and sometimes to themselves. So the humours do afford fire-brands to cholerick men, but when they are angry they hurt others, and not themselves. But that the cause of these things consists in the humours, and not in the wicked spirits, though they help to trouble the humours, may be collected from hence, for that mad, melancholique, and frantique persons are wont to be cured by opening the emrods that are stopped, and

Evill spirits mix with melancholy.

Whence melancholique people Imagine absurd things.

and ſo are reduced to better minds, thoſe fuliginous ſmokes of the humours being removed that did vitiate the imagination, and animal ſpirits, as may appear by *Hippocrates*, his Aphoriſm: *If the melancholique veins or emrods run in thoſe that are mad, they are thereby cured*, nature deriving the ill humours from the principal part to the parts more ignoble.

L. 6. Aph. 21.

21. Aph. Ill vapours hurt the brain.

Again, the Emrods are healthfull for mad people, and ſuch as are troubled with diſeaſes of the kidneys. For when that humour, whether it be in the *Hypochondres*, or the Spleen, or be heaped up in the whole body, or in any part, fills the brain with an ill and filthy exhalation, it cauſeth fear, ſadneſſe, ſorrow, heavy groans, aſtriction of the heart, ringings in the ears; and reaſon being oppreſſed, and the light of the mind extinguiſhed, they begin to deſpair, ſometimes deſiring death, ſometimes fearing and abhorring it. Wherefore, as *Galen* ſaith, when the Spring and Autumn begin, that humour muſt be gently and by degrees purged out, by vomit, belching, purging downward, breaking of wind, by opening a vein, and by cauſing the Emrods, and courſes to run. And whoſoever is ſubject to this diſeaſe, he muſt earneſtly and with great care reſiſt it, and muſt by no means entertain Imaginations that falſly creep into his mind, at firſt pleaſing and amiable, but afterwards as they grow ſtrong, they can hardly be reſiſted.

How Melancholy may be driven out.

Virg. 3. Georg.

A fault by hiding will the ſtronger grow.
Phyſick can cure that onely which we know.

But if adverſities and misfortunes have brought on this miſchief, you muſt oppoſe againſt it an undaunted courage of your mind, and ſupport your ſelf with Gods Word, and with confidence in him, and ſo with the leſſe labour you ſhall overthrow thoſe terrible phantaſms and repreſentations that aſſault you. For by theſe helps the moſt noble Heroes have ſtood firm, who when all was come to be almoſt paſt recovery, and they deſired to put an end to their miſeries by death, yet the greatneſſe of their griefs could not overcome them. So *Helias* in his afflictions deſired to die. So *David* ſo often aſſaulted by his enemies began to diſtruſt. So *Job* even in deſpair choſe rather to die, and to end his life any way, than longer to endure ſo great miſeries. Laſtly, Chriſt like one in deſpair, and taking our cauſe upon him, complains, that he was forſaken by his Father. But all theſe by the hope and aſſurance of better things caſt away all trembling and diſtruſt, looking unto God with a ſteadfaſt mind. But this, as *Cicero* ſaith, all men ſhould be perſwaded of, that the Soul muſt be kept in the cuſtody and watchfulneſſe of the body, nor muſt it leave its ſtation untill God command that gave it, leſt we ſhould ſeem to reject ſo great a gift of God. Wherefore *Joſephus* ſeems to ſpeak excellently, that what evil ſoever comes to us, we ſhould bear it with a cheerfull and undaunted courage. And let no man think

The Mind muſt be underprop by Gods word.

3 Kings c. 19.

Ch. 7.

We muſt not do violence to our life.

In Som. Scip.

Bel Judaic. l. 3.

it

it lawful for him, to end his life basely & beneath the worthy condition of Man, & appointment of nature. But if any man by reason of a disease, or alienation of his mind do come to an unhappy end, let no man trample on men of such a condition, or censure them too severely; but let every one rather pity their case, and grieve for their mishap; for since they were not well in their wits, and had lost their reason & understanding, their mind was turned upside down, and they were deceived and blind in the choice of things. For when the vertue of imagination is corrupted, absurd things present themselves to our minds, and we judge confusedly of things, and discourse erroneously. For the like happens to our minds, as doth to our eyes, where glasses are looked through that are of many colours, for through them all things seem to be blew or green, or red, or yellow, or of the same colour alwaies as the Glasse is, so that the objects appear in their species otherwise then they are in themselves. Hence men that are drunk or angry think they see double objects, when there is but one. So those that are doting in Feavers, think they see divers Hobgoblins, and the corrupt Imagination and organs vitiated, present strange fantasmes to the mind, by reason of the agitation of ill humours, and the spirits that passe here and there, and wander up and down in the brain; wherefore the spirits and humours are of great efficacy in troubling the mind, and moving the affections, and wounding the conscience. But if they be sincere, and no way defiled, men are of a pleasing disposition, and not complaining and touchy. But if they be once stain'd and troublesome, many passions of the mind arise, and turbulent affections. Since therefore both Soul and body are affected together; first care must be taken, to sweeten and abate the troubles of the mind with pleasing words. For as the Proverb saith; *A good speech is a Physitian for a sick mind*: and such men must be dealt withall as the occasion serves, as the habit of their body is, and the qualities of the humours require. For as wild beasts are tamed by mans industry, so their minds must be pleasingly drawn, that will be enraged with harsh and ruff words. Yet sometimes, as for the diseases of the body, incisions, caustick, and burnings are usefull: so sometimes we must be more violent, and bridle such wicked actions by wholesome correcting speeches, unto which at sometimes when the noxious humour boyls over, they are wont to be tempted. And there must be no lesse care taken for the body. But let him remember that undertakes the cure, that he do not raise that humour with violent medicaments, but by degrees and easily, and with as great dexterity as possibly he can, for it is not good to exhaust that sink all at once. For that humour stirred, breaths forth a kind of ach in the back, and ill savour that disturbs the brain incredibly, that the mind conceives strange things. But first the spirits must be raised with sweet smels and nose-gays, and the body must be fed with juice of the best meats, and they must sleep on soft beds. But wine nourisheth the soonest of all things, and doth least offence to nature. Yet in giving wine, though it

Melancholique people worthy to be pitied.

A simile from Glasse.

Why feavourish and drunken men dote.

Corporeal spirits stir the mind.

A simile from Wild beasts enraged.

be the chief help to diſcuſs ſorrow, there muſt be choice uſed, and care muſt be had to preſcribe it ſeaſonably, and as each man's age, cuſtome of life, and the Country requires. For wine doth not alwayes drive ſorrow from Melancholique people, but ſometimes it increaſeth it, and exaſperates the diſeaſe, eſpecially where the body is full of ill humours. Wherefore the body muſt be firſt emptied and purged with fit remedies, before any manner of dyet be preſcribed. For impure bodies the more you nouriſh them, the more you hurt them. For ſince the nature of wine is various, and there be many kinds, nor are all wines alike ſtrong, you muſt obſerve to give the beſt wine to drink, and that as is ſeaſoned with no offenſive thing; for in Taverns and other ſuch places where wine is ſold, they are ſophiſticated, to the great diſadvantage of mens health, with quick Lime, Gyp, Bitumen, Clary, Rocket, and wild Myrtils. So ſome kind of wines are ſo far from curing melancholy, that they make it grow more, and be worſe than it was. Hence our Country people by drinking wines from *Poictou*, that ſend ſharp vapours to the brain, become wayward, froward, angry, implacable, that they will be alwayes angry, and will oft-times beat their Wives: which when they have drank Rheniſh wine, or ſome ſtrong wines, they hold it Religion not to do, for then they are more pleaſant, and more ready to kiſſe than to fight with them. Wherefore Melancholique weary thirſty people, that are dry of bodies, by *Horace* his Rule,

Choice of wine.

Aphor.

Ill Wines trouble the Mind.

L. 1. *Ep.* 15.

Muſt drink what's good and pleaſant for to drink,
That may abate all cares whereon they think.
And entring in the veins, may raiſe their mind
To loſty thoughts, and make their ſpeech ſo kind,
That they may, among Virgins, Lovers find.

L. 22. *Ch.* 25.

To which may be added that of *Pliny*, all ſharpneſſe of mind is abated by ſome ſweet juice, it ſoftneth the paſſage of the ſpirit, and makes the way more eaſie. Every man may make experiment upon himſelf: For there is no man but ſometimes he is much troubled with ſorrow, anger, grief. So when a man is weary, thirſty, hungry, or hath watched too long, he is more prone to anger. So hunger and delay, as *Plautus* writes, makes a man take pepper in the noſe, but ſo ſoon as he hath eaten his meat, he growes quiet and is ſtill. Hence it is, that men that are full, are leſſe ſubject to anger than thoſe that are empty. Becauſe the body moyſtned with meat and drink is not ſo dry, and the native heat being warm'd, the body is leſſe ſubject to wax angry. For the natural faculties are buſie about concoction, and yellow choler that uſeth to boyl over where men are faſting, is qualified by the humours mingled with it. So Cauldrons, Frying-pans, and ſuch utenſils grow more hot, and ſmell more offenſively when the liquor, or fat that ſwims on the top, is conſumed by immoderate heat. For all things that want moyſture or oyl, will ſtick to the pot,

In Car.

Hunger kindles anger.

pot, or send forth offensive vapours, so that men say usually, *Rost and boyl'd are taken out of the same pot.* Wherefore lean people, and such as are of dry tempers should do well not to fast over-long, but eat something to refresh natural heat. For the body growes dry with unseasonable fasting, which consumes the radical moysture, of which we spake elsewhere.

A common proverb where meat is ill digested.

Fasting, ill for lean folks.

CHAP. XVII.

Herbs are subject to change, and will lose their forces and form, unlesse they be dressed continually.

Herbs will degenerate and change.

MAny Physitians complain, that the descriptions of Plants are false, and their vertues are uneffectual; and that there were many Plants obvious and common in former times, that if we compare them with these of our times, ours will answer to them neither in name nor descriptions; and therefore they say they are other plants, though we call them still by the same names. So our Hyssop, Beans, Cinquefoil, Valerian, Tyt, wheat, Provender, Rie, Amelcorn, they think not to be the same, because they do not exactly agree with the descriptions of the Antients. For as I would defend no mens errours that are deceived in the choice and knowledge of Plants: so I think that some men do not sufficiently measure all things by the square of reason. For though in so great a change and variety of herbs all of them cannot be ranged into a certain Classis, nor can we give them a fit name that may answer the description of the Antients; yet we must not think that they are other plants than what were described by the Antients, or of other operations than such as they set down. For Nature it self gave a cause for this Variety, if there be any which daily changeth the form, and is luxuriant in producing new manner of plants, that they seem to differ from those they come from. To this may be added, the cunning of Herbarists and Gardeners, that by mingling seeds, and by using art about them, have learned to make them grow more fair, and lovely to sight. Hence comes that variety of colours in Plants, and Flowers, which is especially seen in Clove-gelliflowers, that by the Gardners art grow so full of variety, that they are nothing like to the descriptions of the Antients, and therefore some think they know them not. So *Calathiana* in Autumn, *Eranthemum*, blew-Bottles that grow in corn, appear not onely of a blew colour, but also white, red, purple, divers colour'd; so that yellow Mar-gold *Virgil* describes on the several Calends of each moneth with a double row of flowers growing thick together, delights our eyes, growing in a roundle. So *Jove's* flower, and Rose Campion is with a sparkling scarlet colour, and died with a thin purple sometimes, and sometimes it recreates our sight with a colour white as snow, growing round with a various heap of leaves: after the same manner do

Natures artifice in Plants.

Gen. flowers in the Low Countreys are very beautifull.

Oculus Christi.

ſtock Gelliflowers, Daiſies, Heſperis, and all the Winter Gelliflowers bring forth their flowers. *Virgil* ſhews, that in former Ages Gardners did take pains in them.

Georg. l. 1.

Some I have ſeen their ſeeds to ſowe prepare
With Nitre *and oyl lees, for they by care*
Will grow far greater, and be ſooner ripe.

And though the Induſtry of the Gardner ceaſe, and the art how to ſowe them, the herbs themſelves do naturally change their faſhion, if you conſider their colours, form, ſtature, forces. And that is partly done by the ſecret force of the Stars, partly by length of time, that ſuch things as appeared as though they would laſt alwayes, are turned to another habit, as if, as *Eraſmus* ſaith, *Natures curioſity would not have the faſhion of herbs truly known that might paſſe currant to poſterity, but would have a continual ſearch to be made for them, that we ſee are changed or renewed daily.* So Nature ſharpens man's Induſtry, and ſhakes off drowſineſſe.

De ration. Concionand.

Virg. l. 2. Georg.

For the firſt cauſe and ſpring of Husbandry
would not that this Art without Induſtry
Should ere be learnt, thus ſharpning mortal hearts,
And with great pains teaching to find out arts:
And within furrowes for Plants to enquire,
And hid in flints for to diſcover fire.

Places changeth Plants.

To this we may adde the ſtate of the climate, and nature of the Ayr, and Country, that will change even the hairs, colours, and habits of mens bodies. For Plants, according to the nature and quality of the place, and for variety of the ambient ayr, grow ſometimes more tall, ſometimes leſſe; ſome have many branches, others come forth without any ſtalks at all; ſome as the earth is, are watry or milky white, others are very green tending to black. For as children that the Nurſes keep the breaſts from, or ſeldome feed them, do grow lean and ſtarved, and look pale, or not very lively; ſo plants that grow in lean hungry barren ground, are ill-favoured and not ſo pleaſant to behold. Whence you may ſee plants that grow on walls and ſtony grounds, ſcarſe a hands breadth in heighth; and if the ſame be ſet in a fruitful ground they will grow a cubit & a half high, and will ſend forth their branches long and broad. So Bugloſs and great Comfrey, are oft-times ſeen with white flowers; ſo Clove-gelliflowers either by art, or fruitfulneſſe of the ground, will yield a white, red, various colour'd flower, upon the ſame ſtem and ſtalk. So the purple violet colour decayes ſometimes and turns blew. By the ſame reaſon ſome leafs of Plants are not ſo jagged and nicked: and prickly plants grow more gentle and ſmooth, according as the ground is higher or lower they grow on. To this refer what daily experienc teacheth, that herbs and fruits of Trees do not onely change their

A Simil from the ſtom ach of children.

The flowers of herbs are changed into divers colours.

ſhapes,

shapes, if they grow in a place and climate fit for them, but will also grow better, and be more wholesome; when as before they were deadly, and not edible. Which *Pliny* and *Galen* speak of the *Persian* plant transplanted into an *Egypt*: and *Columella* hath writ the Experiment thereof in these words: *2. de Aliment et 3. de Sympto. caus.*

With Damask Prunes their Cups are compass'd round,
And such as in Armenia *are found.*
And Apples which in rude Persia *grow,*
Full of their imbred poyson, but we know
That now they yield a whol-some nourishment:
And all their venome is consum'd and spent,
And of their Countrey they the name retain
Peaches, that on small Trees do grow amain.

For this kind of Apple unless it be exposed to the Sun beams, over against the South, and is of a cold and moyst juice, and therefore corrupts quickly, and offends the stomach, unless it be eaten before meat. Wherefore Nature attempts many things which the art of Man perfects and directs. For grapes will grow without stones, if you cleave the stalk and take out the pith; yet so, that in taking it forth you hurt not the bud. For the sides will quickly grow together again if they be accurately joyn'd. So Medlars, Peaches, Dates, Cherries, Prunes, and Cornelion berries that are full of stones, grow without stones by the care and Industry of Man; if you cut off the young Tree two foot above the ground, and then cleave it to the root, and take out with a rasp the pith of both parts, then straightwayes bind both the parts fast together with a band, and cover the top and the partitions of both sides with loam, clay, or wax, and put a wet paper about it; when the year is over, you shall find that a scar is come upon it, and that all is grown fast together; graft this Tree with grafts that never bore fruit, and they will bring fruit without stones: which by *Theophrastus*'s direction I tryed upon a vine, and it proved true; Also Inoculation, Insition, Emplastrisation, do shew the cunning of Nature, and the Industry of Men. For by these means Plants will put off their own nature, and get another form and fashion, and one will easily change into another. For as we see men for the variety of their wits, and care of their education, not onely to grow different in their knowledge, and to follow other manners and studies, and to obtain other inclinations of mind, and one body is more slender than another, or taller, or more pale and bloodless, or more rough or hairy, yet all of them have the shapes of men, though some look more rudely; so it useth to fall out in herbs, which for the same causes are not of the same shape and vigour alwayes, though they be not so changed, that their whole kind and species perisheth. For they alwayes are like the thing they are called by in some part; and they have the effects peculiar to the earth they grow in, and fit for the nature of the people

Gal. de Alimen. facult.

How some grow without kernels.

Three kinds of Insition.

A Simile from the Nature of Man, and education.

people of that Countrey. For many plants are brought forth of the fortunate Iſlands, which Men call the Canaries, which being uſed in our climate, do not hold the ſame forces in all things, nor do they grow of the ſame form and magnitude; yet they do not wholly loſe their natural force and former Being, though they depart ſomething from their firſt original nature, and vigour. As we ſee in *Spondylium*, which the vulgar call *Angelica*, in Maſterwort, or *Silphium* of *Lombardy*, which though by reaſon of the malignity of the earth, and the coldneſſe of the climate, they ſomething differ from the deſcriptions of *Theophraſtus* and *Dioſcorides*, yet we find them to be the ſame plants, and to work the like effects; though by the diſtemper of the Ayr their forces are ſomething weaker: For ſince every Country hath certain kinds of herbs proper for the climate, and every one proſpers in their proper ſoil; it cannot be, that being tranſplanted they can retain their vigour. For ſome delight in ſhady valleys and cloſe places, ſome in open places where the Sun may ſhine upon them: ſome delight in marſhy and wet grounds, ſome in ſandy, dry, and gravelly earth; which if you tranſplant and make them grow in contrary places, you take away great part of their vertues. So Orris grows in *Illyricum*, Hellebore in *Anticyra*, Wormwood in *Pontus*, and amongſt the *Santones*; ſo Sea Purſlane, Sampire, Sea coal, called *Soldanella* delight in creeks of the Sea, and Sea coaſts, and ſalt waters. So ſome others grow better in ſome places, and more happily in their native ſoils. So *Virgil* writes from the nature of things, and confirms it to us:

Angelica, and herbs of kin to it.

All herbs delight in their own climates.

What Herbs delight in the Sea-Coaſts.

L. 2. Geor.

All grounds do not all herbs yield,
Some grow in Gardens, ſome in field,
Willows by Rivers, Alders in Marſhes grow,
Elms that are barren, ſtony Mountains know.
Myrtills do love Sea-Coaſts, but the vine
Delights to grow on hills, the Sun-ſhine
Is beſt for that, the Yew loves the North,
Each Climate doth ſome Trees bring forth.
Black Ebony in India *onely found,*
And Frankincenſe loves the Sabæan *ground*
No Land affords all ſorts——

Many of theſe if you tranſplant them into another Countrey they will decay, taint, or dye, or grow very hardly, and can ſcarſe hold their Names and Vertues. Wherefore he that will plant any thing, let him obſerve *Virgil*'s Rule,

L. 1. Geor.

Learn for to know the climate and the winds,
And for to know the Plants all in their kinds
What every Land will bear, for in one ground
Corn proſpers, in another grapes are found;

Elſewhere

Elsewhere grow Apples, and the grasse full green,
Pastures and pleasant Meadowes to be seen.
Tmolus *yields Saffron, and* India *doth*
Afford us plenty of Elephants Tooth.
The soft Sabæans *Frankincense present,*
The naked Chalybs *Iron, for strong scent*
Pontus *Castoream yields* —

Hence it is, that the Low-Countrey Mountains that run along the Sea side to keep the Sea from entring, and by a long crooked passage from *Britany* in *France* run Northward, bring forth all sorts of Plants, which naturally come forth in those sandy places, (for those hills are white with sand, and not with Snow,) and there needs no Industry of man to make them grow. This is effected partly by the Nature of the ground, and partly by the Influence of the Stars that incline toward that Coast of the Earth, and exercise their forces there. And hence it is that every Countrey hath its Mines, out of which according to the nature of the ground, and operation of the Planets, brasse, silver, gold Ore are dug forth, and pieces of metal, gravel stone, marble, chalk, ocre, cinnaber, marking stone, &c. The like nature have the morish grounds in *Zealand*, out of which they dig Turf, that are of a bituminous quality, and when they burn they smell like *Naphtha*, with a filthy ill savour. Hence the fields and lakes are called Mores. And formerly the *Britains* that are next the Sea in *France* were called *Mordui*, and their County *Turwane*, because it is exhausted by digging forth black Turf. So that there are many great empty pits, where they cannot sow corn. Also in *Brabant* that matter is dug forth; but because the Country is not so salt, and is farther from the Sea, it smells not so strong. They call these clods *Thurf*, but those by the Sea Coasts *Darry*; which have such force, that they being burnt often in their houses, they consume their iron, copper, Tin, silver and brasse vessels, and make all things that are in their houses worse, except Gold. For that is not smoked or soiled by the fume, but shines the more, and swells out, especially that is pure and not mixt, or sophisticated. This comes from the rarity and softnesse of the gold, whence it drinks in the smoky vapour, and swells and shines thereby. For though gold be heavy and ponderous, yet is it soft, ductil and porous; which may be proved by a cup fill'd with water, that will receive some crowns of gold and not run over. For besides the spirits that go forth of it, it drinks in some part of the water, and so swells with it. Wherefore a smoke of Turf made often where this mettal is, will give it a gallant lustre. For since that smoke defiles all things near it with soot, and makes them look yellow, or like the yelk of an egg, as yellow choler doth such as have the Jaundies; gold grows yellow by it, which is its natural and proper colour. For no other colour can be put upon gold but yellow, or like the yelk

Dupnen are to the Low-Countries sandy Mountains.

Whence Mines come.

Terravana.

Turf and Darry, are fuel in Zealand, as bituminous clods.

Gold is made bright by the smoke thereof.

Gold drinks liquor.

A simile from yellow choler.

yelk of an Egg, or like our Marigold flowers, or Saffron. There are some learned Professours in the Low-Countries, who think that this matter underground, that is dug out of the bowels of the Earth, as a child taken from its Mothers womb, is made of the stocks and roots of Trees, when Woods were overthrown by the Seas inundation, and the earth by degrees driven over them, but their argument is weak, because sticks, and twigs, and reeds, and Morish canes are found in the turf. But I see they have not well observed the mines and bowels of the earth in all places, since in Brasse, Gold, Silver, and other mettals, we may see a kind of boughs, and veins run along in them, which they get in the bottom of the Earth by a vegetable force, and influence of the Stars.

What is Veen *in* Dutch.

For nature is never negligent or idle, but doth attempt many and great things, and it doth form and beautify not onely the superficies of the earth, but all the secret and hidden parts of it. Hence it is that the Jasper, Pophyr-stone, and Marble, are naturally wrought with divers lines, and are chequer'd with divers colours. So the Nutmeg is chamfered wit lines running betwixt. Which also we may observe in citron Tables, and in our Oaks, and other kinds of wood cut into shingles, that with many veins running up and down in them, and with many strikes and turnings are very beautifully chamfered, as garments made of Goat-skins, and Noblemens Robes that are wrought, variously woven. And many such things that are dug forth of the bowels of the earth, wrought so curiously, as if some Graver or Carver had wrought them into that form. So Coral in the bottom of the Ligurian Sea, bears leaves and fruit, and being drawn forth with nets, it presently hardneth like a stone, and becomes black or red, or if the moisture be lesse digested, white; So in that part of *Gallia, Belgica,* where the *Eburones, Menapii,* and *Sicambri* lived, there are stone-cole dug forth, that are of the Nature of hardned bitumen, with which the inhabitants not onely melt Iron, but make good fires in their houses, and if they be quenched once, and again, they will revive if they be put near the fire. And whereas all other fires are inflamed with oyle, these cole burn more if you cast water on, but are quenched with oyle. Other Countries have also their mines and minerals under ground, some afford Brimstone, Lime, Gypse, Ocre, Alum, pieces and clods of Gold and Silver, through which fountains run in the secret passages of the Earth, and they impart their qualities to the waters, and so are made fit to cure diseases. So Mines near the Sea, are of a bituminous nature. For the clods dug forth thence, smell so much of brimstone, that those that sit by, faint, and swound away, and pit coles, and such as are made, breed the same inconvenience, unlesse you sprinkle salt upon the fire. For by this means, the venome that offends the brain is discussed.

Nature's Artifice.

Camelot damask.

Coral is a shrub.

Stone-cole.

Pit-cole is quenched with Oyle, but burns with water.

Salt strewed on Fire-coles abates the stench.

The

The venome, and offensive humour boyleth forth. *Li. Georg.*

Some ascribe this generative force of the Earth to the Stars (which doubtlesse do effectually operate upon inferiour bodies) because we see many things decay, and new things come in their places, never seen before, that are far better. But as I deny not this, so I believe, especially concerning plants, that many of them fail and degenerate, chiefly by reason of the negligence or ignorance of Gardners. So Wheat, as *Theophrastus* saith, is changed into Darnel, Basil into wild Marjorum, water-Mints into Mints in smell, but in form into Calamint, and many kinds of herbs, if care be not taken, do commonly, not onely change their form, but lose also their imbred vertues. Which as in many herbs, So I have observed in the Violet called *Altilis*, a most beautifull flower, which unlesse it be yearly transplanted, it degenerates into a mean low flower that is not so sweet. *Virgill* confirms this:

The effects of the Stars upon inferiour bodies.

Of the causes of plants.

All things better by dressing.

I see the best plants will degenerate,
If not transplanted, for all things by fate,
Decline, and fall unto a lower rate. *L. 1. Georg.*

On the contrary if you dresse wild Plants, they will grow like those of the Gardens, and lay aside their wild natures, as *Virgill* also observed.

All Plants by Nature, rise up strong and fair,
Though barren from the ground, yet these by care;
Transplanted, and manured, will grow mild,
And better for our use, than they are wild. *L. 2. Georg.*

Wherefore Nature brings forth continually new plants, unheard of before, and the influence of the Stars produceth many also, but the Art of Gardning produceth most of all. And as Rats, Dormice, Eels, Lampreys, Shell-fish, Snails, Earth-worms, do not alwaies breed from seed, but oft-times from slime of the earth, and from filth and corruption. So in sandy grounds, such as are the sandy Mountains in *Zealand*, which the people call the *Dunen*, many shrubs come forth naturally by the confluence of nutriment, and because that place lieth open to the Sun, and is fit to breed plants, which once bred from the moysture of the Earth, do afterwards grow up from their own seed, and increase abundantly. Wherefore let no man admire that plants are subject to be changed, and to lose their forces and figure, when as that, unlesse it chance that they be confounded by affinity one with another, may proceed from the scituation of the place, the quality of the ambient Ayre, and the Art of the Gardner. So Pepper, Cardamon, large Cummin, Rhapontick, sowed in our climate, are

A simile from base animals and their proceedings.

Theod. de caus. plant. l. c. 1.

Herbs change both their force and form.

changed something, and are not so hot, yet let no man say they are other plants. For it is the faint heat of the Sun, and the distemper of the climate that makes them weaker, and that they grow not so great, and come not to so much maturity. Wherefore it is clear that plants have a double change. For sometimes they change their native forces, and keep the same form; sometimes their form is changed, and their native qualities remain.

That comes to passe partly by the influence of the Stars, and partly by the nature of the ground, and the ambient Ayre. For since the earth is of divers qualities, it happens by reason of the Ayre, and the nutriment of the earth that plants are changed, and receive other qualities. So Hasel-Nut-Trees, Cherry Trees, Wild-Cherry Trees, if they grow near banks, that stinking Waters run by, or Salt waters wet, their fruit will tast salt. So men as their food is, and the Ayre they live in, obtain another temperament of their body, other manners and qualities. So *Danes* by long constance and comerce, change into *Spaniards*; *Germans*, into *French*-Men, or *Italians*; so you shall see a pleasant and delightsome, tree set on salt ground, to degenerate by reason of the nutriment it sucks in.

Virgil. Georg.

For Salt and bitter ground is ill for Trees.
Fruit will grow worse on them, and by degrees,
Decay, though drest, for Vines and Apples change
Their former goodnesse, cause the ground is strange.

Old age makes all things worse.

If you add to this that there is a fatall change, and vicissitude of things; you shall find that plants though you do manure them, will grow old and feeble, or barren, and will onely live, unlesse you graft and inoculate them, or pull of their slips and branches, and set them again. Which variety of Plants and vicissitude makes many think that this part of Physick is unfruitfull, and that *Dioscorides*, and many more Herbarists have lost their labour, who have studied to write the descriptions of Plants. Truly I think that no man hath adorned this art yet, as it ought to be, and the largenesse of it deserves, who hath not known the Plants themselves fresh as they grow, and seen with his eyes their native delineations. For there are some men amongst us, that having scarce seen the hearbs, will pronounce at randome strange things of them; As *Pamphilus Galen* spake of, who never so much as dreamt of such Plants as he undertook to write of, and to describe their vertues. Which kind of men, *Heraclides Terentinus* likened to Criers, who for reward cry all things in the Market places, and speak of such things elegantly, which they never saw nor knew, and sometimes commend some slave or foolish fellow ignorantly. *Tully* reports the same of one *Phormio* a Philosopher, who spake some hours largely before *Hannibal* of the duty of a General, and of all military businesse; and when all the standers by much admired him, they asked *Hannibal* what his opinion was of him; he

De simp. Medic. l. 5.

An elegant comparison taken from Criers.

De orator.

he said that this man spake not the best Greek, but he spake freely. I have seen (saith he) many old men dote, but none that ever doted more than *Phormio*. And he said true. For what could be done more vainly and idly, than that a fooliſh Greek who never knew what wars meant, nor ever bore any publick office, should prescribe military precepts to *Hannibal*, who had strove so many years with the *Romans* that Conquerd all nations? Who will not reckon these men amongst those, who boast that they know the vertues of Comfrey, Licoris, Hore-hound, favoury, Pennyroyal, and that onely from books, and yet cannot tell if the plant be brought to them, what that is that hath such vertues, they so much speak of? For since we cure diseases by medicaments and effectual herbs, who is so mad to endure a Physitian that is ignorant of these things? Who will not condemn such a Mans ignorance and neglect, that is so dangerous for the Patient? For in my Judgment, no man is a perfect Artist that wants this knowledg. For as in the Marriner's Art, there is not onely required the use of the oars to drive forward the vessel, but the Seaman must know all the tackling, least he should mistake a shove for an oar. So a Physitian must be principally well versed in the knowledg of Plants. For they, when you know the nature of the disease are like an Instrument to go readily, and knowingly about your work. Who would not be ridiculous that should go about a business and knows not the instruments he must use? I cannot but admire partly their idleness, partly their neglect, who despise this part of Physick, so that they have turned off this office to most illiterate Mountebanks: When as it is apparent that of old time not onely Physitians, but also Kings and great men were versed in this part of Physick. And they desired nothing more, and thought nothing more Kingly

Hannibals *jeer upon* Phormio.

A simile from the Marriner's Art.

Kings of old studious in plants.

Than for to know the force and use of Plants.

Virg. 11. Æneid.

And the best recreation they could use. Indeed the fame and Names of the greatest kings had been lost, and forgot, and no memorial of them had remaind, unlesse some herbs growing up new every year, that bear their names, should rub up their memorial, and keep them from being forgotten. A Lover of Physick must go in the same way, and not onely try the dubious forms of Plants, but examine the forces of them also, and use them to drive out diseases, and preserve the health of mankind. *Hippocrates* and *Galen* the best Physitians did so with great diligence, who by experience in Physick came to knowledg, and have laid down certain rules approved from reason and experience, and set an exact method to practise by. For these things being amplified with large descriptions, and solid traditions, will make men Artists, and so furnish them with remedies, that they may easily cure the greatest diseases. For so we shall find great fruit of our studies, and others shall reap considerable profit by us. But they that run another course in

Gal. 2. Aliment.

their ſtudies,and direct all things to their pleaſures, rather than for the uſe and good of others, deſerve very ill by their ſtudies, and do not well adviſe for the good of the people. *Cicero* ſaith,that all Arts are handled one way by thoſe that direct them,for uſe, and to ſerve others therewith; and otherwiſe by thoſe who delight onely to contemplate, and aim at nothing elſe, but that they may know them for their pleaſures. For as all vertue, ſo all arts are to be commended for the action onely. Since therefore the Art of Phyſick requires ſuch diligence, and unwearied pains, we muſt never give over, but we muſt diligently ſearch out the nature of diſeaſes, and try how to drive them out. And as in war we ſee new ſtratagems and deſigns are invented, and ſtrange Engines, Guns, and Ordnance are found out; ſo, as new diſeaſes continually riſe, we muſt find out new remedies. As we have done lately in the Pox, the contagious *Ephemera*, or Engliſh Sweat, in the black Jaundice, the ſymptoms whereof are ſore gums, and Scurvey. Some complain, that the Earth is exhauſted in former dayes, and will not yield the ſame abundance and vigorous plants as formerly for the good of men. Which *Columella* ſo overthrowes, that he retorts it on mens faults and idleneſſe, becauſe they do not till the ground as formerly.

All things muſt be referred to uſe.

A Simile from Military affairs.

The Scurvy from a filthy ſtomach infects the gums and feet.

Keirus l. 1.

I ſay the ſame of the wits of our men: for our Mother Nature hath denyed them nothing, nor did ſhe give all things to Men of former Ages, but ſhe gave a portion to poſterity, and would not leave them barren. Wherefore we in our dayes want not wit, if we have but a deſire ready to learn Arts, and take as much pains as they did formerly. For, as the Proverb is, *Uſe can do all things.* You ſhall ſee ſome at firſt very induſtrious to learn; but ſo ſoon as they grow famous amongſt the people, they grow idle, and do their buſineſſe careleſly being hard, refractory, intractable, inhumane, and not ſo diligent as they were; and from an empty conceit of their own worth, they deſpiſe others, and will endure no man to adviſe with them. Some of theſe preſently begin to practiſe Phyſick, wanting thoſe helps a Phyſitian ought to have, and which they ſhould have learned before, and not begin now to learn; ſo that they are called Doctors before they deſerve it. For then they begin to ſtudy Phyſick when they are called to give Phyſick to their Patients. For as *Marius* ſaith in *Saluſt*, *It is laſt in time to wage war, but firſt in uſe*; ſo is it in curing diſeaſes, we muſt know how to cure them before they come. *Demoſthenes* ſaith, the *Athenians* were of this condition, who did not act as other men do after Counſel, but firſt they act, and then adviſe. So many Men amongſt us, they enquire what to do, when diſeaſes are preſſing and will give no time to conſult. What therefore *Cicero* requires in Military matters, a Phyſitian muſt do, to have all his buſineſſe ready by præmeditation; that he may maturely perform his work, and never depart from Reaſon. Alſo he muſt conſider and know what will follow, and ſo determine of the event both wayes; and he muſt not ſay afterwards, *I did not think*: Some-

wit is prevalent where it is uſed.

In Ingrith.

Seynth. 1.

l. 1. offic.

In Phyſick it is folly to ſay, I did not think.

times

times a Phyſitian in a doubtful diſeaſe that ſoon haſtneth to the ſtate, as a Fencer on the Stage, takes advice as the preſent occaſion will ſuffer him. Which I remember I formerly did ſometime. For when I conſidered the diſeaſe and the ſymptoms of it, and was well informed by the ſeries of words, and by the order of the Medicaments, yet the matter as I ſaid before, being changed, I was forced to alter the whole ſcene. So *Terence* ſpeaks learnedly and wiſely;

No man ever knew ſo well,
But Age and Time will more tell,
And uſe makes perfect, you know
Not all what you think you do:
And what you now reſpect,
A ſecond thought will reject.

Adelph. act. 5. Scen. 9.

The Comedian could never ſpeak truer for the whole courſe of a man's life, and chiefly in curing diſeaſes. For though a man long premeditate before he enters upon a buſineſſe, and hath examined all things by rule, how to go to work, what to give firſt, what laſt, at that very moment he goes about the buſineſſe, he is forced to reject his former thoughts, and take a new courſe as the matter directs him. Wherefore by uſe and practice, and long experience, Men gain prudence, and to do their work as they ſhould, and ſo come to their deſired end with good ſucceſſe. For Patients that are ſick, eaſily oft-times, recover their longed for health, and quickly, if they make uſe of a skilfull Phyſitian, and are obedient to his preſcriptions. For I hold fit, that all Mountebanks and Quackſalvers ſhould be baniſhed from this Art, who are not afraid to venture on mens lives and bodies; and as the Proverb is, *to try the Potters Art, by breaking of Pots*, as *Pliny* ſaith, to learn by others dangers, and by falſe experiments and conjectures, to kill their Patients. By whoſe raſhneſſe and errour it comes to paſſe, that the Art of healing, (which St. *Paul* reckoneth amongſt the gifts of the Spirit, and which next the ſacred Oracles is the moſt excellent thing amongſt men, and moſt needfull) together with the Artiſts, is deſpiſed and neglected. Not to joyn to theſe the Impudence of old wives, that dare turn Phyſitians, whom not onely the univerſal conſent of Nations, and Authority of the Antients hath rejected from practiſing Phyſick: or to ſpeak more lowly, from giving Phyſick, but alſo from all practiſe of the Law, and whom St. *Paul* hath excluded from preaching, and from bearing office in the Church. For as *Perſius* ſaith,

In Phyſick all muſt be done ſeriouſly.

1 Cor. 12.

Nature and Lawes of Men forbid us then
To practice, which we know not how nor when
Reaſon is clear againſt it, leſt we ſpill
What we ſhould ſave, and not cure but kill.

2 Tim. 2. Sat. 5.

One

One steeps Hellebore, who doth not know
Whether it will do good or no.

To which agrees that of *Horace*,

L. 1. Epist. 1. *He that's no Sea-man a Ship dares not steer,*
And Hellebore to give all Quacks must fear.
Let none but Learned Doctors Physick give,
Let Smiths and Carpenters by their Trades live.

The Proverb speaks this in brief, *Let every man practise what he knowes.* Wherefore *Pliny* saith, Arts would be happy, if onely Artists might judge of them, and practise them.

A Simile from Architecture and other Trades.

For since we choose a cunning Artist, and one that is careful to build our houses, and the most expert Pilate to govern a Ship; the best Generals and Souldiers to manage a War; the best Rhetoricians to teach us oratory, and the best Moderator to instruct and direct our Minds: wherefore in curing diseases, and preserving our healths do we admit of trivial Mountebanks, and doting old Wives? To whom we give our bodies over to be killed, and the House or Soul to be pulled down, for now every one practiseth Physick, and brags of skill they have. So at *Ferrara*, as *Pontanus* relates, there was a contestation amongst the Lords of the Court, of what Profession most men were; and when one said one thing, and another another thing, as there are in that Common-wealth many Bakers, Butchers, Cooks, Weavers, Carpenters, Carters, Fullers, Bankers, Usurers, Taylors, Marriners, Bawds that make the greatest gain; there was one replyed, that there was no greater number, than of those that professe Physick, and boast of that Art, and he said, he would soon make it appear: wherefore the next day he brought one to act this part very cunningly, who was wrapt up with napkins all about his face, and counterfeited himself sick of the Tooth-ache, and then complaining he stood in the way, and asked alms of all that past by, or some remedy for his pain. Every one that passed by (as there were great companies) prescribed him a remedy, and said confidently, that such a thing would presently cure him: wherefore they all yielded upon this, That of all Trades Physitians were most numerous. And he was not mistaken; For all people almost never so illiterate and unskilful, professe their knowledge in Physick confidently, and practise it as boldly, when they understand nothing of it at all.

A History of this business.

CHAP.

CHAP. XVIII.

How manifold difference and variety there is in the nature of grounds.

TO adde something that is next to the former Argument, I think Physitians ought to consider the nature and qualities of all grounds. For from hence arise divers kinds of Plants, and of divers faculties and vertues. Hence *Hippocrates* prescribes to *Cratera*, to gather herbs that grow on hills and high Mountains. For they are stronger and firmer, and more effectual than those that grow near waters, by reason of the density of the Earth, and the thinnesse of the Ayr: but to gather the flowers of them that grow near Rivers and watry places, which are weaker, and not very forcible, and of a sweeter juice. Since therefore we know the force and temperament of Plants, by duly considering the nature of the ground, and some plants delight in one ground, some in another, and all require such Land as is proper to their natures, I will set down the differences of them by the way, as in a Table which *Virgil* exactly describes, that so all plants may be fitted to their own soyl, and not fail in their forces by reason of the malignity of nutriment. For hence it is, that they do not answer our expectation, but deceive us with vain hopes.

In Epist.

In what places Plants are best.

2. *Georg.*

All ground is either

	or	
Slender,		*Tough.*
Barren,		*Glutinous,*
Lean,		*Gravelly,*
Spare,		*Sandy,*
Fat,		*Pibly,*
Oyly,		*Stony,*
Bituminous,		*Shelly,*
Plaistry,		*Full of little stones,*
Clayie,		*Rare,*
Full of great stones,		*Thick,*
Full of Rubbish,		*Strong,*
Chalky,		*Porous, or hard, from*
Ash-colour'd,		*Porous stone.*
Bitter,		*Crumbly,*
Sweet,		*Thin,*
Sowr.		*Hungry,*
Meadowie,		*Barren,*
Good for Corn,		*Dry,*
Bearing yearly,		*Forced,*
New dug a little,		*Starved,*
Dug deep,		*Ill-favoured,*
New broken,		*Fertile.*

Turn'd

Turn'd in the Spring, in
Dutch, Bracklandt,
Rotten,
Weak,
Fruitfull,
Salt,
Brackish,
Wheat Land.

Some places are

Rugged,
Steip,
Impassible,
Desarts,
Untilled,
Tilled,
Dry,
Withered,
Course,
Empty,
Thirsty,
Copsie,
Grovy,
Woody,
Plain,
Champion,
Garden Land,
Shrubby,
Near the Sea,
Far from the Sea,
High,
Clifty upwards,
Downwards,
Chil,
Freesing,
Hot,
Warm,
Thamed,
Frozen,
Mountainous,
Clowdy,
Dark,
Hot,
Dewy,
Clifty,
Watry,
Moist,
Morish,
Wet,
Full of streams,
Moystned,
Incloſed,
Open,
Sunny,
Daak,
Thick,
Shadowie,
Open to the winds,
Free from winds,
Open to the Ayr,
Open to the Sun,
Under ground,
Burnt,
Juiceleſſe,
Juicy,
Hot,
Cold,
Full of dew,
Wholesome,
Unhealthfull,
Fenny,
Laky,
Unseemly,
Wet,
Easterly,
Southerly,
Westerly,
Northerly.

CHAP.

CHAP. XIX.

Cluſters of Grapes augment, but grow not ripe by the Moon beams.

THe Moon gives augmentation, but the Sun ripeneth. For ſhe moves moyſture, and makes things ſwell, but is too weak to ripen them: ſo we ſee plants in the day to draw nutriment moved by the Suns heat, and in the night they powr it forth again, and by the moyſture they draw they grow up and increaſe. For as watching and moderate exerciſe digeſt meat, and ſends it into the body, but the concoction is perfected in the night when we ſleep. As we ſee in drunkards, that their drunkenneſſe is diſcuſſed by ſleep: ſo when the Sun enlightens the day, all things grow ripe; but they grow great when the Moon doth her office in the night, and they ſwell forth with juice. So we ſee that Roſes, Lillies, and all flowers do not open and ſpread in the day-time, but in the night, and before Sun-riſing.

The Moons operation in producing Plants.

A Simile from natural faculties.

When the Sun ſets, and evening cold doth calm,
The Ayr, and dewy Moon doth woods Embalm.

Virg. l. 1. Georg.

CHAP. XX.

Why Heſiod *diſlikes ſoyling?*

Heſiod that writ diligently of Husbandry, is oppoſed by many, becauſe he neglected ſoiling of the ground: For he was not ignorant what he ſaid, but rather gives counſel for health than for fruitfulneſſe. For he thought the Earth ſhould be ſoiled with other ſoil than with dung-hills; and judged that fields would be made abundantly fruitful, if men would ſeaſonably turn up with the plough-ſhare the ſtalks of Lupins, Ciches, Peaſon, Beans. For all things that grow on grounds that are dunged, yield more unhealthful juice; ſo Wheat and other corn are ſooner ſpoil'd with Weezels, and all ſorts of pulſe growing in thoſe fields, can neither laſt long, nor be preſerved well, but they wil either be mouldy, or worm-eaten. Alſo Ale & Beer in the Low-Countries boyl'd from ſuch Corn, will not laſt a whit, but growes ſowr. Wherefore I think *Heſiod* ſaid well, That thoſe fields are fit for tillage, that calm winds ventilate, and the ſweet Sun beams cheriſh, where are no ſtanding waters, and the fields are not fatted with dung, but onely come to maturity by their clean native moyſture and heat. For what growes from thence will laſt long uncor-

Dunging it unwholeſome.

Whence grain becomes ſubject to corruption.

uncorrupted, and yield more healthful nourishment. And it cannot be that men should live long healthful in these Countries, where the Ayr or their food are naught and subject to corruption, The one comes to passe where Lakes and bogs send forth ill sents: the other where the ground growes not fat by its native goodnesse, but by dung and soil.

Ayr and food hurt or help our health.

CHAP. XXI.

How Weezels and other Creatures that hurt Corn may be driven away or kill'd.

Nothing is blessed in every respect.

THere is nothing in this mortal life but hath its inconveniences, and is not subject to many mischances. For as men are subject to infinite mischiefs, and many things are as snares to their lives round about them; so corn have their enemies that destroy them, as Smut, Gnats, Pismires, Snails, shell-snails, Locusts, Moths, Caterpillars, Worms, Teredines, and the Weezel that destroyes whole granaries: for this kind of Worm with a sharp pointed proboscis and snout, eats into the Wheat on one side, and so devours all flowr, leaving nothing but the bran and empty shell. Many of these Teredines breed forth in the Spring, where corn are new mowed, when the Moon is in the full, and they are mowed and laid up wet before they grow hard; and where windowes of granaries stand against the South winds, and not toward the North. For drinesse makes all things lesse subject to corruption. Some are perswaded, and I think they are in the right, that the good and great God doth sometimes send this calamity to them that are greedy and covetous of gain, who hide their corn, or keep it up too long, to the great damage of poor people, who cannot live without it. For Gods good providence hath plentifully given us this food, that if all other food fail, men can live with bread onely. Wherefore Corn-Engrossers are highly to be blamed, who hurt the poor by raising the price of Corn, and in the greatest famins will not open their granaries, that they make the more profit. These are injurious to the Common-wealth, and false to the poor, whose curses are poured out against them continually. For as *Solomon* saith, *He that hides his Corn shall have the peoples curse; but he that brings it forth, shall be blessed by them.* But God oft-times suffers us to be thus afflicted, when we are ingratefull to him for the great abundance we have received. For by *Ezekiel* he threateneth to send four Calamities to those that forsake him, Famine, Pestilence, War, and wild Beasts; that being afflicted with these, they might come to a better mind and repent. But if Natural causes, and not Gods wrath do send this mischief,

Calanders Weezels.

whence Corn corrupts.

Engrossers of Corn hatefull.

Corn-Ingrossers.

Prov. 11.

Ch. 37.

God sends four Calamities on men.

we

we muſt conſider, how little creatures that deſtroy the Corn may be driven away, or elſe killed.

There is nothing better to kill Weezels than brine in which Garlick is boyl'd, if the pavements and walls be moyſtned with it; for they preſently creep out of thoſe granaries, and dye with the very vapour of it. *How Weazels are driven away.*

Alſo Sagapenum, Oyl lees, Caſtorium, Savin, Brimſtone, Hartshorn, Ivy, Galbanum, and all things that ſmell ſtrong; for neither will Serpents, Snakes, nor Bats endure the ſmell of them. Which *Virgil* the Father of all Learning affirms,

Burn in your Stalls the ſmelling Cedar, and
The ſmoke of Galbanum *doth Snakes withſtand.* *L. 3. Geor.*

So they flee from the ſtrong ſmelling flowers of Hops, which alſo are offenſive to mens brains, and cauſe heavineſſe and drunkenneſſe in the head. Alſo the flowers of Elders, the ſmell whereof drives away Caterpillars, and it kills Moths and cloath-flies, as Wormwood, Rue, wild Mints, Southernwood, Savory, Walnut-leafs, Fern, Lavender, Gith, Coriander being green, Fleawort, Bean trifoly kills fleas and Wiglice, either put under the beds, or ſprinkled upon the bedſteads with the decoction of the vinegar of Squils.

It is obſerved, that in our times, and alſo in our Anceſtors days, the ſeed of *Navens*, that the Low-Countrey factors make ſo great profit of, hath a wonderful force in killing Weezels, not by any venomous quality, but by the ſweetneſſe of it. For it is ſweet and oyly, and the Weezels will leave the Corn and eat greedily on this till they be killed with. And the ſame thing happens to them when they get into frails of Raiſins. So I know by experience, that eating many Raiſins will kill the Worms in Children, if they eat them faſting, without any thing elſe eaten with them. For as bitter, ſo ſweet things taken abundantly will kill worms: For they ſwell and burſt with eating too much ſweet meats. So the ſtomach of a man will ſwell, and be tortured, if he cram in too much ſweet things. *Sweet things ſometimes kill Worms.*

CHAP. XXII.

The cunningneſſe of Worms in Mans body, and what it portends, when they come forth by the Mouth and Noſtrils.

IT hath been ſeen ſometimes miraculouſly, that long and round Worms eſpecially, have crambled upwards, and crept forth at the mouth and the noſtrils: and they do this by an imbred

Worms creeping out at the Noſtrils.

natural motion, if a man be long faſting. For then they bite the ſtomach, and ſeek for meat, and when they find none to ſatisfie them and preſerve their lives, they creep upwards, and hunt for meat as far as the very throat. For they by their natural inſtinct perceive, that the food comes in that way, and the noſtrils being open to the very throat almoſt, they creep thither, and tickle the part, or elſe they are caſt forth by ſneeſing, or are pulled forth with ones forefingers: I have oft-times obſerved this in ſound people, and when I ſhewed them the cauſe of it, I gave them content.

I have ſeen this alſo happen in ſick people, but not without ſome imminent danger foreſhew'd by it: For ſo great is the putrefaction and inflammation of humours in ſuch bodies, that the Worms cannot endure the deadly force of the diſeaſe: wherefore they break forth of themſelves, not urged by any Criſis, or naturally, but from the malignity of the diſeaſe. But when the violence of the diſeaſe abates, and they are carried downwards with other excrements, *Hippocrates* holds that to be healthfull; but to come forth of their own accord, and not forced by any faculty, as we ſee in people that are dying, is ill for the patient, for by a ſagacity of nature they find the body ready to fail, and that they ſhall want their food, and therefore they leave their habitation.

L. 2. Aph. 18.

Mice forſake old houſes.

So it is obſerved, that Rats and Mice will forſake ruinous houſes, three moneths before they fall. For they naturally perceive that the frame of the houſe begins to part, and that the houſe will ſhortly fall. So Lice and Fleas, where they find mens bodies decay, and that the blood fails in every part, they either leave the body, or lay hold on thoſe parts that the blood and naturall heat ſtay longeſt in. For it is approved by thoſe that ſearch and bury the dead, that they will hide themſelves in that pit of the ſtomach where the breaſt blade ends, or in that griſle that lyes upon the vocal arterie. For thoſe parts being next the heart, are hot untill the laſt breath: which when ſome related unto me that were employed about ſick people, I ſaid preſently, *That it was a certain ſign of death, and that the Soul was ready to breathe forth.* But ſince we formerly made mention of Worms, I thought fit to add this, That many things will kill all worms and drive them forth. But nothing is better than Worms dryed upon a tile at the fire, and the powder given to thoſe that are full of worms, will preſently drive forth all within the body: As *Pliny* and other ſearchers of Natural things aſſert, that a man being ſtung by a Scorpion, the remedy is to drink in oyl or wine, the aſhes of Scorpions.

Experience from the ſagacity of Lice.

L. 10. c. 2.

So our Countrey-men ſay, that the biting of a mad-dog is cured by the burnt hairs of the ſame creature, drank in wine. For it drives forth the venome, and keeps off all the danger of it, and makes the body that is bit, that it is of force to attract, and overcome

come the venome. So ſometimes two contrary poyſons mingled, do cure and not kill: As *Auſonius* wittily ſets down in an Epigram, concerning a woman that would have poyſoned her husband with Wolfs-bane:

A whoriſh wife her jealous Husband to
Gave poyſon, yet ſhe fear'd it would not do;
Wherefore Quickſilver intermingled ſhee,
Thought for to haſten death, which ſet him free.
For if apart theſe poyſons you ſhall give,
They kill; but joyn'd together, make him live.

Lævinus

Lævinus Lemnius, a Phyſitian *of Zirizea*, CONCERNING Hidden and Natural Queſtions.

The Second Book.

CHAP. I.

That humours and not bad Angels cauſe diſeaſes, yet the aereal ſpirits do mix themſelves therewith, and increaſe the diſeaſes, by adding fire unto them.

THere are ſome amongſt us that are but moderately verſed in the Works of Nature, and know not the cauſes of diſeaſes, their original, progreſſe, and ſymptoms that follow, or accidents, and becauſe they cannot attain to the reaſon of them, they refer all to evil Angels, and ſay they are bewitcht, ſince the Devils do conſtantly employ themſelves to hurt us. So they that are ſick of a Tertian Ague, the humours entring the veins every third day, are ſaid to be troubled with an evil ſpirit; and the like is ſaid for quartans, and continent feavers, as quotidians, diurnals, and all burning Feavers. But how unreaſonable and abſurd this is, any man can tell that is moderately verſed in the Secrets of Nature. For ſince man's body conſiſts of the mixture of the four Elements, and hath as many humours which from the faculty of the ſeed partake of four qualities, hot, moyſt, cold, dry; what can be ſaid more, than that diſeaſes ariſe from the diſtemper of theſe, by defect, or exceſſe, and from thence they take their original? It is proved, becauſe we ſee they grow mild and quiet by vomit, ſweat, opening a vein, cupping-glaſſes ſet to the part affected, by the opening of the Terms and Emrods, alſo by the giving of Glyſters and Suppoſitaries. But God for his ineſtimable Wiſdome hath appointed orderly motions in the nature of things, and would have nothing done raſhly or by chance, but

Plenty and malignity of humours is the beginning of diſeaſes.

but all things in a decent order and continued series. So the Stars, the Elements, the Sea, the times of the year, and the Skies of Heaven have their motions, and changes, and move by a certain order. The humours are under the like law, for they have certain motions, and effects and periods in mans body, that every humour keeps its turn according to the variety of the four parts of the year, and exercises it faculties and forces on mans body, so it is that the blood in the spring is in force, and breeds feaver and diseases of its own nature; so choler every other day in summer with cholerick burning causeth a tertian Flegm, corrupting in the winter quarter, causeth a quotidian intermitting, and melancholly when Autumn comes, makes a quartan. So a diary ends in one day or a little more, because that consists not in the putrefaction of humours, but with an aereal spirit enflamed. And all these are effected by the same law as the rising and setting of Stars are, as also is the flux and reflux of the Sea, and the pleasant change of hearbs and plants springing forth. But that is admirable that the four humours make choise of certain hours and times of the day, and divide the artificial day, and night amongst them by twelve temporal hours, which to be true I have found by experience; for by observing them; I use to pronounce certainly when the feaver will come. For the blood is vigorous, as *Soranus Ephesius* testifies, which like the Evangelists measure the times and spaces of day and night by equal hours, from nine at night, till three in the morning, in which time the blood is concocted and elaborated in the Liver, Hence it is that the mind before day break is more chearfull, and all people both sound and sick, are more light-hearted by reason of the sweet vapour of the blood, but yellow choller hath its turn from three in the morning, till nine in the morning, in which time the natural faculty doth part the choller from the blood, and sends it to the Gall bladder, hence it is that a man is then more prone to anger, and will be easily offended, but black choler, or melancholique juice doth its office from nine in the morning till three in the afternoon, and sits at helm. In this time the Liver is cleansed of this grosse humour which is sent to the Milt by nature; hence it is that in those hours the understanding of man is clowded, and his mind is sad, by the dark grosse fumes that arise from thence; Flegme moves from three at night, till nine at night; for then supper being ended, concoction begins in the stomach to be perfected, and the meat to be boyled and turned to juice. Hence it is that flegme swimming on the stomach, and carried to the brain, makes a man sleepy. Now if you exactly count the manner of all these, you shall find that the very hours that the several humours take their turns. Feavers begin to assault the sick, and as the spaces are ended that serve for the several humours, if they be simple and without mixture, the diseases are terminated also. So continent Feavers, and as many as proceed from blood, come upon us in the morning: tertians about nout noon, that is, at the sixth hour, which is to us the twelfth hour

Natures order and progresse.

The humours keep their times.

The motion of the four humours in the body.

Math. 20.

Mans mind more lively in the morning from the vapour of blood.

All the humours are vigorous at certain hours.

hour, both of day and night. Quartans come about the ninth hour, which is to us three in the afternoon. The quotidian comes from flegme, about the firſt watch of the night. But if the humours overflow, and are mingled one with another, as they are wont to be, then they keep not their lawfull times and orders, for they are more ſharp, and continue longer. For as winds coming together, raiſe more grievous tempeſts.

A ſimile from the concours of the Winds.

Æneid. 1.

when Eaſt and weſt, and reiny South do roar,
Roling the mighty billows to the ſhoar.

So a diſeaſe is more violent by concours of humours, and diſeaſes joyned to, cruelly torture mans body.

Ovid. Metam. L. 1.

For in one body, cold, hot, moiſt, and dry;
Soft, hard, light, heavy, ſtrive for victory.

It is frivolous to refer the cauſes of theſe things to ill ſpirits. For all theſe things conſiſt in the corruption or inflammation, quality or quantity of the humours. For it is theſe things that make the fits ſhorter or longer. But when bloud much abounds in the body, it cauſeth but one continual fit, becauſe that putrefaction, and inflammation is in the receptacles of the veins, in which the bloud runs, as through Conduit Pipes. Wherefore nature like a wiſe and faithful conſul, in a Civill and inteſtine war, is alwaies at work, and without intermiſſion, to caſt forth the diſeaſe. But flegme, yellow choller, and black, becauſe they are not in ſo great quantities, and are without the ſtraightneſſe of the veins, they do not conſtantly moleſt, but with intermiſſion, and diſeaſes that ariſe from theſe humours are not ſo deadly, becauſe they have not ſo open a paſſage to the heart, and principall parts, and therefore cannot eaſily do ſo much hurt. Yet ſome of theſe Feavours laſt long, partly, becauſe the humour abounds, and, partly becauſe of the clammineſſe thereof, that it can hardly be melted and concocted. Wherefore Melancholiqe men are ſeldome merry, unleſſe they drink deep, and of ſtrong wine; for that humour is wonderfull cold and dry. Men of this conſtitution are like Iron, that muſt have a great ſtrong fire to make it hot, that it may be hammer'd. For they want much ſtrong Wine, and they can well endure it, and when they are well whittled, they will play the mimicks, and make ſport, and dance like Camels. For being crabbed by nature, when they are in drink they deſire to ſeem very merry, and pleaſant. And as they are hardly overcome with drink, ſo they can as hardly be recovered of drunkenneſſe. For when they drink abundantly, and eat exceſſively; it falls out that the thick groſſe vapours ſtick faſter to the brain, ſo that the day following, melancholique Imaginations grow more upon them: For from the Wine the day before not digeſted, and diſcuſſed, their whole body ſends up ſtinking vapours. For it happens to them as it is with houſes

Why blood cauſes continual feavers.

A ſimile from the wiſdome of a Conſul.

Melancholique people not eaſily drunk.

A ſimile fit for melancholique people from burning Iron.

Melancholique Natures, when they are hot with wine.

ſet

set on fire, which though they are not wholly consumed by fire, nor quite burnt up, yet a burnt smell affects our nostrils and brain: so stinking ill favoured sents and vapours arising from the drink the day before, are very offensive unto them; and trouble their brain and minds, and when they cannot discusse these, and that they perceive their phantasms to increase, they fall to drinking again, to expell those vapours of the former wine, and imagination rising from thence, as one nail with another: since therefore the causes and original of diseases are so, and the nature and condition of the humours is such, that no reason can be thought on for the accesse, and coming on of feavers, than from the quantity or quality of the humours; Let no man think that evill spirits do raise these tempests, or distempers. I know, and shall easily grant that the Divels, or aereal spirits are very knowing, and find out all things for their purposes, and do not onely mix themselves with the humours, but also they entice and urge the minds of men to all wickedness: and that the good Angels help men in all good things, and are companions and assistants unto them. So *Raphael* travelled with *Tobias* his Son. So the spirit of the Lord came upon *Sampson*, and he rent the Lion like a Kid. Also a divine spirit came upon *Saul*, and he Propheſied with the other Prophets. But afterwards an evill spirit troubled his mind and stirred him up against *David*. So they thrust themselves into tempests, and cause thundrings and lightnings. So that with their help we see Towers and Mountains are rent in pieces; Corn, Cattel, and flocks of Sheep are destroyed; yet the violence of the winds can do this without them. So those winds Saint *Luke* speaks of, are very violent upon Sea and Land, and by the breaking and clashing of clowds fire is cast forth, that tail-yards and sails are burnt with it. The like violence is wrought by great Guns upon Ramparts, be they never so strong, that not onely the ball strikes those that are near, but the very wind and noise of them hurts some that are farther off. These and many such like things, though they may be done by natural reason, yet the Divell by Gods permission or grant may intermingle with them, and make all worse. So Satan exasperated *Sauls* melancholy, and provoked him to commit many murders, and to lie in wait, and to commit many horrible things. But because this affect of the mind, and errour may be referred to natural causes, therefore it appears that the Musick of the Harp took away the fury of him, and his mind grew more calm. For as when strong winds blow upon the Sea, the waves are more frequent and the Sea rages, and as melancholique men grow more sad, by losse of their estates and other casualties, and cholerick people grow angry by drinking Wine, or by being jear'd, and mock'd: So evill spirits, or witches, drive on such men headlong to wicked actions, that though the will be ready and desires it, yet can it not moderate the actions, and force of counsels. Which our Saviour seems to intimate when he said to *Peter*, by way of reprehension: *Get thee behind me Sathan.*

A good Simile from houses on fire.

Crudity hurts Melancholique people.

Ill spirits offend our minds and bodies, and raise winds also.

Tob. 14.

1 *Kings* 10.

Act. 27.

A simile from the violence of Guns and Ordinance.

Job 12.

A simile from the flowing of the Sea.

Matth. 16.

For Christ cal'd him so because he was against him, and strove to divert him from our redemption that he was about. And unlesse the great good God by his singular favour should bridle the fury of the adversary against us, man could not subsist or defend himselt against the fury of this Monster. For he tryes all waies, and searches all passages, that he may set upon us, and winnow us as Wheat. Wherefore as *Job* saith, God sets a sword against him, that is, sets him his bounds that he cannot passe, and limits Satans rage, for he can go no further then God will give him leave, and God will let no man be afflicted beyond his strength. By which Antidote *St. Paul* comforts all that are in danger, or in calamity, but shews a way to escape from the tentation, that the affliction may be no more then we can suffer, or that we may be suddenly delivered. I have been the longer in this that the Reader may understand that the humours are the cause of diseases principally. But the divells, the Stars, and the quality of the ambient Ayre, and other external causes are but accidental. For since all passions of the mind are quieted by reason, but the diseases of the body are cured by fit remedies; who can refer the causes of diseases better than to the quantity and quality of the humours? And if a man please to examine the humours of the body, and what force they have, he shall find that they do not onely constitute the habit of the body but the manners also of the mind, yet so that manners and Religion are set above them in the uppermost place. For blood, or if you regard the qualities, heat and moysture produce men of a flourishing constitution; but as for the mind, they are lascivious, merry, truly honest without dissembling, and they are something above Fools. But yellow choller brings forth men of a dry and swartish colour, but they are hot, deceitful, ingenious, of a fierce angry constitution, wise, industrious, cunning, inconstant, false.

1 *Pet.* 5.

Luk. 22. *ch.* 40. *A place of* Job *explained.*

1 *Cor.* 10.

What manners come from bodily humours?

Pers. sat.

Who naught but a fair countenance reveal,
In a false heart a crafty Fox conceal.

Melancholy juice makes men stable and constant, and that will not easily depart from what they once undertake, or forsake their opinion, that if they happen to addict themselves to any sect, they will hold it tooth and nail, and not be easily drawn off. This affect is milder in cholerick people, for they by reason of their unstable floting humours, and thin spirits are quickly transported, and though they be very hot and clamorous, yet they are soon pleased, and not so obstinate. Flegme is unprofitable to form mens manners, and therefore flegmatique people are dull and unfit for any great matters.

CHAP.

CHAP. II.

Melancholique, Mad, and Frenzy people, and such as are furious from other causes; will sometimes speak strange Tongues they never learned, and yet not be possessed with the Divell.

The wonderful force of the humours in stirring the mind.

A Great force troubles the humours, and a great heat troubles the mind: for those that are in strong feavers, will speak some tongue they never learned; sometimes elegantly, sometimes imperfectly and confusedly, which I do not much wonder to be done by those that are possessed with the Divell; because they have the knowledge of all natural things. Now the humours are so violent and forcible where they are inflamed or corrupted, that the dark smoak of them ascending unto the brain, as we see when men drink too much strong Wine, will make men speak languages they understand not: should this come from the Divell, these diseases would not be cured with purging medicaments, nor opiats by procuring of sleep. For by these and many more, wherewith the Art of Physick abounds, being rightly administred, we see such persons restored, and to be the same they formerly were. When therefore the humours very frequently boil, and the spirits are much troubled thereby, and the exceeding swift motion of the mind brings forth some language not known before, as we see sparks fall from striking of a flint. Now it is natural to mans mind to be fit and ready to learn, and it is endowed with Arts before it hath the use of them; so that *Plato's* saying is not unlikely, that all our knowledge is but remembrance. For the mind of man contains in it self the knowledge of all things; but it being oppressed with the weight of the body, and thick humours cannot easily illustrate it self, and as fire raked up in ashes, it must be stirred and fostered, though imbred sparks and light of nature may shine forth When therefore this diviner part of man the Soul is shaken with diseases, she brings forth such things as lay hid within her, and useth her imbred forces. For as some plants smell not at all till you crush them in your hand: so the imbred faculties will not shew themselves unless they be tried like Gold on a Touchstone. By the same reason Jet Amber, will not alwaies draw chaff and straws, and such other things as are driven with the wind, but onely when they are rubbed and heated. So when you whet daggers often, and swiftly, you make sparks fly forth. Also the force of nature may be known in plants and Jewels. For Piony, Misseltoe, *Frutculus*, Vervain, Corall, bloudstone, Pearls, Emrods, and other Amulets, that is, such things as drive away things hurtfull, applied to the body, or hanged about the neck, by a present force, either discusse diseases, or stop bloud, and do other things according as their natural quality is; But all these are of more force taken inwardly.

As Wine so humours trouble the mind.

A Smile from striking fire with a flint.

The mind is endowed with Arts before we learn them. In Phæd.

A smile from fire racked up in ashes.

An excellent smile from the sweetnesse of plants.

A smile from the effect of stones and plants.

Whence there is force in raysing spirits.

A simile from the efficacy of wine.

You may make experience by strong wine, that if you smell to it, it refresheth the mind and spirits and heart; but when you drink it down into the body, (for it doth nothing in the vessel, but when it comes into the veins) then it shewes its force, and will make dull fellows very eloquent in speech. For the heat of the wine sharpens the mind, and brings forth what lyes hid in the brain. Just so do the humours affect men, when the whole force of the disease hath filled the cranies of the brain, and the mind and spirits both vital and animal begin to be stirred. We see some in burning Feavers, that are most vigorous commonly in Summer, who will discourse very well, and speak very eloquently, and in that dialect, which when they are recovered, they cannot perform; which I said were not troubled with the devil, and that they did not this by the devils instigation, but from the force of the disease, and violence of the humours, whereby the mind of man is inflamed as if a firebrand were put under it. I have recovered some of these by Opiates in potion, and fomentations applyed to their heads, and so brought them to their right minds; when the disease was gone, they forgot all they spake or did; and when I told them of some things, they were ashamed of them, and wondred they had so much forgot themselves. So those that are dying, because there is an ardent force of the mind rais'd in them, and some divine Inspiration comes into them before their Souls depart, use to prophesie, and to foretell certainly what shall follow hereafter, and that so considerately and handsomely, that the standers by admire at it. But that the Soul, as it partakes of a heavenly original, can foreknow things to come, especially when death is near, shall be shewed by me in its proper place.

Why a Soul departing will foretell things to come.

CHAP. III.

Of the Epilepsie's violence; which disease the common people both now and formerly ascribe to certain Saints; lastly, how it may be cured. And by the way, that such are not to be buried presently, that die of the Falling-sickness, Lethargy, or Apoplex.

WE have shewed elsewhere what effects the humours work in the bodies of men; but since they do diversly affect us according to the diversity of places, I thought good to speak of those also that are inherent in the brain. For those diseases that are in the highest part of the body, do not onely afflict us with pain, but also take away sense and motion, and hurt the mind; as we may see in the Apoplex, Lethargy, and the Epilepsie that is weaker in children and women. The Falling-sickness, against *Hippocrates* mind, was ascribed by the Antients to some special Saints; for when those that stood next saw the diseased so suddenly tortur'd and pull'd, they thought some Saints that were their Enemies, or some ill spirits must be the cause thereof, and sent

To whom the Epilepsie must be ascribed.

We must not ascribe to Saints the torments of diseases.

ſent ſuch miſchief; wherefore they made vowes to them, and ſet up Tables for their deliverance. Hence our Age hath diſtinguiſhed the Epilepſie into many ſorts, and one they aſcribe to St. *John* the Baptiſt, another to *Cornelius* and *Hubert*; but as no man ſhould deride the folly of theſe men; ſo I think by degrees we ſhould perſwade them better, to underſtand that theſe things ſhould be referred to natural cauſes. For they are of divers ſorts in reſpect of the habit of the body, or largeneſſe of the paſſages, or abundance of clammy humours: hence ſome howl and bark like dogs, ſome hiſs and gnaſh their teeth; ſome cry loud and terribly: ſome are wholly mute, eſpecially their brain being ſtuffed with groſſe humours, and their midriff oppreſſed, and the conduits of breathing ſtopped. Whence it comes that they cannot freely draw their breath, and theſe are moſt tormented of all men in my opinion. But the ſymptoms increaſe moſt at the full and new Moon, or when ſhe is in thoſe ſigns that reſpect the brain or heart. For then the humours abound moſt, eſpecially when after North winds the South winds begin to blow; for as theſe winds are turbulent and unwholeſome, ſo are they cold and moyſt. For moyſt bodies that uſe moyſt meats, and are in a moyſt climate, are more fit and ſubject to this diſeaſe: which is evident, becauſe children, and women are moſt ſubject unto this, and if it ceaſe not about the 25th year, when the natural heat is augmented, and cauſeth a dryer temper, and if it continue beyond that age, it uſeth to accompany one untill Death, that is, it never ends till death put an end thereto. Since therefore the cauſe of the Falling-ſickneſſe is ſo Evident, I would perſwade the ignorant people to think of no other cauſe of this diſeaſe, than the motion of the humours, that men may not fear ſo much, when they ſee their mouths draw awry, their cheeks ſwoln, and ſtrutting forth with a frothy humour: and ſhould not be diſmaid to come near them, and lend them their help. For ſo are all thoſe that ſtand by and are fearful, amazed, when they ſee them rending themſelves, and beating their heads and bodies againſt poſts, that they think there is no hopes of them, and ſo cauſe them to be buried before their Souls are departed from them. For I have found it in our own dayes, and in former Ages alſo, that ſome have broken the Coffin, and lived again. Wherefore it is fit a Law ſhould be made, that thoſe who are to take care of the dead bodies ſhould not preſently put them into their coffins, whom they think to be dead, eſpecially thoſe that are ſtrangled by the Apoplex, Epilepſie, or riſing of the Mother; for oft-times their ſoul lies within them, and they live again. But when the Plague and peſtilent Feavers rule, I think it not neceſſary nor fit to obſerve this ſo ſtrictly, becauſe the contagion will preſently ſpread when they are dead, and infect thoſe that are near. For there is leſſe danger to ſtand by thoſe that have the Plague, and to attend upon them when they are alive, than to ſtand by them when they are dead, for then the contagion ſpreads and infects as it goes. For it is with bodies newly dead, as

Differences of Falling-ſickneſſes.

The Moon exaſperates moyſt diſeaſes.

Aphor. 7. Com. 5.

The habit of Epileptick perſons terrible.

Apoplecticks are not to be preſently buried.

Men dead of the Plague muſt be preſently entered.

A fit Simile from Candles put out.

as with Torches and Candles, that whilest they are lighted they do not stink, but when they are put out, they fill the room with a stinking savour. Wherefore the danger is greater to be present when a man dies of the plague, than when he is yet alive, or dead and grown cold and stiff. But if you keep these bodies a little too long unburied, they become stinking Carkasses, and they do by little and little send forth filthy exhalations, and corrupt filthy matter runs from them, which happens but seldome in the Apoplex and other cold diseases of the brain, unlesse it be very hot weather, or the bodies be very fat. And if there be no such matter to hinder, they need not be buried till three dayes be over. For when seventy two hours are over, the humours cease to move, and stir not, because in that time the Moon hath passed one sign in the Zodiack, by force whereof the humours run in the body: which some say was the reason, that Christ took occasion to raise *Lazarus* miraculously that was dead four dayes, lest any man should say he was not dead, but onely in a trance, and come to himself again. Also when he by his Death and Resurrection wrought mans salvation, he took the same occasion. For besides that he had a mortal wound on his side, he lay three dayes in the Sepulchre, to take away all objections from them who would speak irreverently, and not as they ought concerning his Death and Resurrection, but calumniate all he said or did. In which errour and madnesse the Jews continue even to this day. But since those diseases are so formidable that bereave a man of his understanding, that all the standers by are frighted at it, I shall do a considerable work, to add some present remedies, and those not ordinary, whereby every one that is unskilful in Physick, may preserve himself and his family from them. And because all diseases of the brain, especially such as proceed from a cold humour, are near of kin, these remedies may be used to them all indifferently, as to losse of memory, vertigo's, panting of the heart, trembling, Epilepsies, Lethargies, Apoplexies, and for the hag and night mare, and other diseases of the night, which disease is called by the Greeks ἐφιάλτης. Amongst innumerable remedies against these diseases, I have found four especially to be most effectuall, not so much approved by experience as by reason. The round black Piony seed; for the corner'd and red colour'd seed is useless herein: the round bulbous root of Squils, the shavings of mans skull; and Misseltoe. I should shew severally how they perform these effects, and by what reason they perform it.

The motion and revolution of humours in such as are dead.

John 11.

Why Christ raised Lazarus *no sooner.*

Remedies for the Night-mare.

The force of Pionie.

Galen cryes up Pionie as much as *Cato* did Coleworts, which not onely by an Elementary quality but from the whole substance of it and secret property, resists this disease. And it will raise children that fall, because it is not so strong in them, if it be but hanged about their necks. For it discusseth and consumes the flegmatique humour that is the seminary of this disease. Also the seeds of this given inwardly will do it more effectually in such as are of years. For it drinks up the windy venemous miosture, and

brings

brings the body to a hotter and dryer temper. Some say, this seed is the best, that comes from the first increase of the male Pionie. For a long time it brings forth unprofitable shoots without seed. But when it is of perfect growth, the husks cleave, and in one part you shall see berries very smooth and black; in another, kernels of a shining scarlet red colour. The black seed must be kept for use. Yet not so superstitiously, as to hold, that the seed of the next year is uneffectual; for that seed that comes after ten years, is a present remedy if it be not rotten and decay'd.

Squills are better than Pionie, and have a wonderfull force and faculty, not onely for the Epilepsie, but also for all diseases that proceed of a clammy viscous humour, in what part soever of the body. For it hath an abstergent force to dissolve all clammy things. For which use I use to give a spoonful of an oxymel that I make of it, which because it is exceeding bitter, I use to mingle it with syrup of *French Lavender*, and I put in a little Nutmeg to it; also I command them to wash their mouthes with vinegar of Squills, so as to swallow it down by degrees. *what force Squills have in the Epilepsie.*

Also I find, that the shavings of mans skull are a present remedy to dry up those humours that cause those diseases, if some part of a mans skull scraped off be given to a man, or of a womans skull to a woman, and that in wine, or Oxymel of Squills, not by any hidden quality, but because it dryes exceedingly: for which cause the runner and blood of a Hare stayes the bloody flux, and other fluxes of the belly; so I find by experience, that mans bones grated given for the dysentery in red wine, will stop it, by a binding quality, and drying force, which also is excellently performed by artificial *Piss asphaltum*, that is, *Arabian Mummie*, if you mingle but a little; sea-Amber, which is called *Sperma Cæti*. Misselto is next to these if not before them; and it is called *viscus*, because there is a clammy humour in the berries, which if you rub it with your fingers is like birdlime; for by that word is not meant venemous glew, and snotty matter called *Ixia*, that will inflame the tongue, and glew all the Entrals together: But a shrubby plant, that the Priests and *Druides* of *France*, as *Cæsar* calls them, held most sacred. It never growes on the earth, but is alwayes green, upon the Oke and Holm Tree; nor of any seed, but from the excrement of the wood pigeon and blackbird. I have often seen that shrub a cubit in height, green as a leek within, browniſh without, and the leaf like box leafs, almost Saffron colour'd, Which *Virgil* the Father of all Learning, and who was as well versed in the knowledg of all things as any man, sets down in elegant verse; *Misselto a Plant, what force it hath against the Epilepsie.* *Comment. l. 6.*

Talis erat species auri frondentis opaca
Ilice: sic leni crepitabant brattea vento:
Quale solet silvis brumali tempore Viscum
Fronde virere nova, quod non sua seminat arbos,
Et croceo fœtu teretes circundare truncos.
——*Latet arbore opaca* *Virgil. 6.*

Aurem

Aureus, & foliis & lento vimine ramus
Auricomos generans acinos, atque arbore fœtus.

Whereby the Poet intimates, that the deadly assaults and terrible diseases of the brain, will yield to nothing sooner than to the use and medicament made of this golden colour'd shrub. For it discusses, extenuates, and dryes clammy humours, and by a wonderful force it cures the Falling-sickness, if sand or the powder of it be drank in wine. Now we shall speak of the force of the Elk. *Cajus Cæsar* in his Commentary saith, it is a Creature of a Goat kind, but greater in bulk. In the Bible it is called a stone buck, like to the wild Goats that the Jews might feed on. The claw of this Beast is a present remedy against the Epilepsie, as I have proved by many Experiments, though the reason seem hard to me. In the Low-Countries there are many subject to this disease, because this Country is cold and moyst, and the South-wind blowes most commonly, which is the most unhealthful of all winds, so that you shall see them in the publike wayes and streets miserable spectacles, and they fly to this remedy as the cure of it. It chanced, that in my Entry twice a woman fell down suddenly as if she had been thunder-stricken; which when I saw I came near, and I put a Ring on her finger next her little finger, that had a piece of an Elks claw set in it; She presently arose, and drank and went merrily on her way. Another woman when I was not at home, cryed out strangely, and fell down on the earth, and knockt her head against the ground: One of my family laid a piece of the Elks claw on the palm of her hand, and so shutting her hand, because it was not set in a ring, the disease presently left her. I think this is done by some special hidden property, or because it dryes and discusseth mightily. Were it not a solid substance, some might say, a vapour goes forth of it, as from flowers and herbs, which yet I think may be done, though the spirits that come forth be very thin, and dry, and not windy, so that they are not so sensible, and cannot be perceived but by a secret operation. So Stones, Jewels, Gold, Iron, and all brasen metals, breathe forth a hidden force, but they must be heated by rubbing, for when they are on fire, they smell more manifestly, and insinuate themselves into the body. As we see when wheels grow hot with a quick motion, or when a horses shoes strike fire on the pavement. For presently a smoky burnt scent is raised into the Ayr. And if the cause of this Effect is not evident enough, and no probable reason can be thought on; yet we may say, that these things are effected by that force by which the Unicorns horn put into wine or water dispels the poyson, and kills spiders by touching them. I shall speak of stones taken out of the mawes of Swallowes, and by what vertue they cure the Falling-sickness, in another place.

The Elk.

Bel. Gal. 6. Deut. 14.

The South wind raiseth the Epilepsie.

A true History.

How things applyed outwardly can abate diseases.

A Simile from Wheels heated and sparkling flints.

Unicorns horn resists venom.

CHAP.

CHAP. IV.

Whence comes it that diſeaſes are long and Chronical, and will not eaſily be cured: Whence come Feavers to revive again, and to be with intermiſſion and truce for a time; which all men ought to know, that they may not eaſily fall into a diſeaſe; or being fallen may ſoon cure it.

LOng diſeaſes may be well compared to long and tedious voyages, that a weak man, or one that carries a great burden is forced to go, on his feet. He by reaſon of the difficulty of the way, and weight of his burden goes forward the more ſlowly, and is more preſſed than if he were carried in a Chariot, or had ſome loving partner to help him carry his pack. But ſince there are many cauſes that lengthen out diſeaſes, amongſt the reſt, this ſeems to me to be the chief, becauſe ſo ſoon as diſeaſes take hold, they neglect to call a skilfull Phyſitian, who by preſcribing a wholeſome diet, and fit remedies in time, may help nature, and by his Art, may underprop her when ſhe fails. For the Phyſitian is Natures ſervant and takes care for her preſervation with all his might: Whence it comes that they that know not what may do them good or ill, feed on naughty meats, even when diſeaſes are ſeizing upon them, and make no choice of diet, and ſo ſtoppings and corruption is augmented, and the diſeaſe gathers ſtrength, and all force of the body fails. But if diſeaſes fall in Autumn,

A ſimile from a journey that is difficult.

Withſtand in the beginning.

The Phyſitian is Natures ſervant.

For diſeaſes are like unto the year,
Turning about the ſame way like a ſphere.

Now there riſeth together a double cauſe of duration, partly from the abundance of cold clammy matter, and partly from the toughneſſe and clammineſſe of it. For Autumn, and Winter parts of the year, cool, and thicken the humours, and cauſe a continuance, that diſeaſes are longer; for the diſeaſes cannot be diſcuſſed becauſe the humours are thick and faſt together, and the skin is not ſo full of tranſpiration. For as Wax, Pitch, Tallow, Roſin, and all fluxible matter grows hard in winter ſeaſon, and will not be ſo eaſily handled and made pliable: ſo when the weather is cold, the humours are hardly melted and diſſolved; and it is proved becauſe in winter men ſweat leſſe, wherefore we muſt give ſuch medicaments as will wipe away forcibly, and open the pores. For the filth and rubbiſh of the humours ſtick no leſſe to the mens bodies, than the lees and dregs do to veſſels, which muſt be ſuked with ſalt water or pickle, and rub'd with beeſoms to make them clean, and take away all ill ſmels from them. Otherwiſe whatſoever is put into them will grow ſowre and be ſpoiled. Wherefore *Hippocrates* ſeems to me to have ſpoken very right; Impure bodies the more you feed them, the more you hurt them. For the food corrupts being mingled with vitious humours, and

A Simile from a fluxible thing.

A ſimile from rubbing of veſſels.

L. 2. Aphor. 12.

ſo the diſeaſe laſts the longer, or if at any time by the Phyſitians skill or force of nature the diſeaſe begins to abate, it will grow again by the leaſt occaſion. For new corruption is bred in the body, and a filthy ſmell accompanies it, as we may perceive by the breath, and this diffuſed in the body vitiates the ſpirits, and extinguiſheth natural heat, for want of tranſpiration. To this belongs that ſentence of *Hippocrates*: If there be any remainders in the body or reliques, the diſeaſes will grow again; for the nutriment taken in doth not ſtrengthen the ſick, but corrupts by mingling with ill Juice, and increaſeth the diſeaſe, as we ſee in quartans, and baſtard tertians, when the Patients will not be ruled by the Phyſitian, nor uſe a good diet. Now theſe Feavers are with Intermiſſion becauſe the humour is without the veins and farther from the heart. But in continual feavers men are tormented conſtantly, by reaſon of the ſharp biting vapours of blood and choler inflamed within the veines, which when they cannot freely get forth and breathe out, they immediately offend the heart and liver, and do more hurt by their corruption ariſing from ſtopping, than if they were without the veins. For when there is great plenty of humours, and the corruption is vehement, and the proportion of this is great for putrefaction (for blood is of a hot and moiſt quality, and ſoon corrupts) it falls out that theſe feavers alwaies rage, and ſoon come to their ſtate. Whence *Hippocrates* maintains that ſuch diſeaſes dure not above fourteen daies; and ſometimes where the matter is furious and ſwels, they end on the fifth, ſeventh, ninth, or eleventh day. The cauſes of Feavers that come by circuits, and at ſet times are contrary, for they come from ſome force bred in the humour, and by reaſon of place and time, whence it happens that they come with intermiſſion, that they antedate the time, or come ſlower and later, that they are unſtable and unconſtant, and the fits laſt longer ſometimes. Feavers grow ſtronger and come ſooner where the humours are increaſed and more inflamed, or where ſome errour hath been committed, or there hath been ſome intemperance in meat and drink. But Feavers come later and more gently, when the matter decreaſeth, and the ſtopping and corruption being diſcuſſed, it abates and decayes ſenſibly. But when one humour takes upon it anothers nature, or changeth its place, or is mingled and confounded with another, the fits come in no order but with uncertain motion, and no certain time is obſerved by them. A long fit is made by a plentifull humour and vapour, and that is diffuſed all through the body, and that which is clammy and groſſe. For as moyſt green wood is long a lighting and burning; and as Ox beef, if it be old requires long ſeething: ſo a clammy humour muſt be longer a ſteeping, and grow ſoft by concoction, and made fluxible that it may be fit for excretion. But ſince we ſhew'd before that humours corrupting without the veins, and when they are inflamed in any other part of the body, cauſe intermitting feavers that give us time to breathe; yet oftimes we obſerve that theſe will more

L. 2. *Aph.* 12.

Whence comes intermiſſion in Feavers.

Blood ſubject to corruption.

L. 2. *Aph.* 23.

Anticipating Feavers.

Feavers that come later.

Inſtable wandring feavers.

Long Feavers

A ſimile from green wood and old fleſh.

Intermitting Feavers.

more continually though they be without the veins, both by reason of plenty of humours, and from the sharpnesse of them. As we see in parts that are inflamed, as in carbuncles, bubo's, and all contagious and pestilent Impostumes, In which a continual feaver and not an intermitting is kindled; though the venome break forth without the veins, and be far from the heart, for the pestilent venemous force penetrates to the heart, and hurts the principal parts, infecting both the naturall and vital spirits. Whence it is that these diseases are numbred amongst acute diseases, because they soon come to their state, and the change to health or death is very sudden. For the like befalls those bodies as happens to a City besieged, which is so stormed without intermission by the Enemy with Guns, and other engines of war, that it can hardly stand out any longer against the violence of the enemy, and looks every moment to be subdued unlesse it can with Ordnance and Engines make opposition, or can sally out and beat the enemy away. For to yeild and to make an agreement for life and safety, as they do that fight faintly against an enemy or a disease were ignoble, and commonly very hurtfull, for the Conquerours oftimes will not stand to agreements, but will break their words: so in acute diseases it useth to fall out that the sick cannot endure violence of the disease, and cannot live above fourteen dayes, if they can hold out so long, unlesse nature be strong and well assisted by the Physitians art, and can conquer the disease, which being obtained, the can hardly recollect her forces, and cannot presently recover what she hath lost by violence, but recovers her forces by degrees, and to reedifie and fortifie her batter'd walls.

Carbuncles without the body cause continual feavers.

A simile taken from a City besieged.

As the assaults of enemies, so diseases must be driven off.

CHAP. V.

Of those that come forth of their Beds, and walk in their sleep, and go over tops of Towrs, and roofs of houses, and do many things in their sleep, which men that are awake can hardly do by the greatest care and industry.

IT happens that some in their youth and flourishing years (for old men want vital spirits, and are to weak too undertake such things, and are slow in venerious actions) will leap out of their beds at midnight, or about break of day, and do such things that men that are awake can hardly do, and to do it with so little danger that all that see it admire it: Which if you do not hinder them, and call them back, they will by degrees go to bed again. But when they do these things, if you speak to them in a known voice, or call them by their christian names, they will fall being frighted thus; their spirits being dissipated, and their natural force discussed whereby they perform these things. Wherefore you must let them go as they will, and to retire again at pleasure. But they that are troubled with the night-mare, and are toiled

Whence it comes that some men walk and cry out in their sleep.

You must not call night walkers by their proper names.

The night mare.

in their ſleep, which happens when ſmoky fuliginous groſſe vapours offend the heart and brain, they muſt be pulled and called by their proper names, for they are preſently wakened if you ſpeak but low, and they come to themſelves, the fumes being diſcuſſed, and the blood ſinking down, which is diffuſed through the conduits of the veins. But for the moſt part this diſeaſe comes at beginning of the ſpring upon thoſe that have alwaies a crudity on their ſtomachs, and that lie often on their backs. Whence it comes that they ly with open eyes and mouths, which is great inconvenience to their health. For ſuddenly as if ſome great weight came upon them they feel that ſtreightneſſe, that they cannot cry out, but mourn and lament, but ſo ſoon as one calls them by their names, they will preſently turn on their ſide, and ſhake of thoſe hags they thought oppreſſed them. But our night walkers are clean contrary to theſe: for they with their eyes ſhut, walk in the dark and make a great noyſe every where, and ſometimes they are ſilent, and go upward and downward, and clamber up to the tops of houſes without any help; which I believe is done by them, by their ſwelling and frothing blood, and by their hot fiery ſpirit, which being carried into the ſeat of the mind, drives on the force and faculties of the ſoul whereby ſhe perfects her functions, and the inſtrumental parts to theſe actions, and moves them to theſe effects. Whence it comes that the body by the force of the animal ſpirit which contains the ſtrength of the nervs and muſcles, that is the office of feeling and moving in the brain, and maintains it, is carried upwards, and by the force thereof in ſleep, is provoked to ſuch actions. Such condition'd men are of fine and looſe woven bodies, and of little ſtature, but full of active ſpirits, and hot minds: whence it is that if they lay hold of any thing with the outmoſt joynts of their hands or feet, they will ballance and ſtay themſelves, and ſtick faſt to the planks. For it falls out with theſe bodies as it is with thoſe boys, that are caſt into the mouth of the Sea in the Low-countries, whereby Marriners know how to ride ſafely, and ſail to their Ports, avoiding fords and rocks they cannot ſee. For theſe though they be covered with plates of Iron, and bound with chains, and faſtned to a mighty great ſtone: yet they flote and ſwim in the Sea, nor do they fall to the bottom unleſſe they come aſſunder: becauſe they are filled with winds and blaſts, bellows being joyn'd to them for that purpoſe. So they becauſe they are ſwoln with wind, and are full of aereal ſpirit, are carried upward, and with a ſlow pace, like ſnails that want their eyes, they try their way with their horns thruſt forth, and creep upon all high places, and walk in the night. But they do this without danger or hurt to their bodies, and fall not, becauſe they do it leaſurely, and without fear or reſpect unto danger, which will ſometimes drive men that are awake from earneſt buſineſſe, & dangerous attemps. For they go about theſe things no otherwiſe than men that are drunk or mad, who inconſiderately, and with great raſhneſſe and boldneſſe fear not to adventure upon any danger

Ill to ly upon the back.

Hot ſpirits cauſe of motion in ſleep.

A ſimile from veſſels of boys the ſea.

A ſimile from Snails with horns.

ger, which if the next day, or when they come to themselves they think upon, and what danger they were in, they will really professe they have forgot all, and be much frighted at the relation they hear from others. And if the humours be not so hot in such kind of bodies, and the spirits are not so much stirred and troubled, they will onely cry out and leap a little, but they will stay in their beds, for the spirits are not so violent as to raise the body. For whosoever as *Hippocrates* saith, hath a hot brain, as cholerick and not flegmatick persons have, these will cry and brawl in the night, especially if they do unquietly perform their dayes labour, and have care of their businesse, having much to do. As are some busie-bodies, unquiet boasting people, that thrust themselves into all businesses, and run here and there, and use strange gestures, and you may know them by their eyes, countenance, gate, cloathing, and whole habit of their bodies, all which they compose divers wayes, and change them, taking upon them another person, as of a Player, Fencer, or Mountebank, that runs up and down, and calls the people together to see idle sports. Hence it comes that they rise in their sleep, and make a great noise and clapping of their hands, by reason of phantasms that are represented to their sense, and that agree with their wills and diurnal actions. So all of us when we do any thing seriously in the day-time, the species and representations of such things will trouble our minds in the night, and make us cry out and toss up and down. Which *Lucretius* sets down in verse thus:

Lib. de comit. morb.

Men quiet in the day, are clamorous in the night.

L. 4.

We see that many in their sleep will walk,
Will do what they did waking, Lawyers talk
And plead their causes strongly, and Lawes write:
And Generals wage war, and fiercely fight.
Saylers will strive with winds, and every man
Useth the same profession that he can.
Or what he hath long used, or that kind
That is most pleasing to his troubled mind.

For what hath tryed us and employed us all the day, when the day is at an end flies to the brain, and causeth distempers in the night, or at least holds the mind with Employment, that the sleep is not sweet but interrupted by dreams.

CHAP.

CHAP. VI.

Of those that are drown'd, mens bodies will flote on their backs, and womens will flote on their faces; and if their lungs be taken forth they will not swim.

l. 7. c. 17. IT is found by experience in the Low-Countries, which *Pliny* also testifies, that mens bodies when they are drown'd lye on their backs with their faces upwards toward Heaven; but women lye with their faces groveling downwards, and flote with their faces toward the ground. In which Nature is thought to take care of their chastity, that their secrets may not be seen, but be decently concealed. But I think it is because a woman hath a great belly sticking forth, and larger receptacles, and her belly, intestines, urinary passages are more open, and her breasts more spungy and swoln; which because they are fill'd with abundance of humours, the belly is made heavy, and being thus stretched with the water, inclines downwards.

A Simile from floting bladders. Which thing we see in bladders and vessels that are stopped, that part of them which contains the Ayr flotes upward; but where the water is contain'd, that part is downwards. The same

An Egg and Ambergreece put into brine will swim. you may see in an Egg, that cast upon salt brine will flote, but that part where the weight is, will sink: but the part filled with Ayr, namely, that which when the shell is broken is empty, when they grow old and rotten it will swim a top. But unless nature

A woman hath larger passages than a man. had given larger passages and receptacles to this sex, I pray how could copulation be done? what could help conception and carrying the child in the womb, for secretly by reason of this the matrix swells, and the child growes? what remedy were there for painful labour in child-birth, where the parts must be stretched forth and dilated, that the child may come forth with more ease? what lastly would serve for the childs nourishment? unless the womb and entrance of it were so made; unless the curious and so handsomely swelling forth breasts that are so full of millk were made for that use? Since therefore a woman hath all her passages and cavities larger, and drinks in much moysture; it must be that that part should sink downward that is most loaded with water. But a man hath narrow guts, streight urinary passages; and is more endanger'd by the stone than a woman is, hath his *abdomen* not so much stretched out, his hip bones are strong and weighty, his arms are strong, and his shoulders large; his back bone is fast with the spondils joyn'd together; his Lungs are hollow and large;

Why men have a strong voice, and women a shrill voice. whence it is that men have a loud and deep voice, but women have a small shrill voice, because their breast is narrow. All these things undoubtedly cause a man to swim on his back, and a woman on her belly. For by nature all heavy things fall downwards, and light things upwards. And I think that is the cause that men that are drown'd cannot come above water presently. For when their

their bodies are full of water, and kept down by the weight of the water, they cannot come up, because there is no ayr in them, and all the spirit is driven forth by the abundance of water. But in 7. or 9. dayes the body will flote, for it is dissolved and corrupts, and the lungs gather much Ayr. Hence it is, that our common people use to say, that on the 9th day when a man's gall is broken he will rise above water; not that his gall bladder is broken, but because the humours run forth of that and other moyst parts that are flagging, whence the body when the flesh is rarified flotes; and the lungs that are hollow like a spunge, taking in a great deal of Ayr, raise the body above the water: For this part ballances and sustains bodies floting on the water; and the larger lungs a man hath, and the more holes are in them, the longer a man can hold his breath, and stay at the bottom of the water a longer time. I heard Dr. *Vesalius*, a man of excellent wit and learning, relate, that a Moor that was a urinator, was brought to *Ferrat* out of a galley, that could alone continue his voyce longer, and hollow without taking breath, than any four of the strongest Men: Again he would stop his breath and his nostrils, and hold his mouth close, and not breathe at all longer than all they could: By which gift of nature he won thus much, that being oft-times taken, he still escaped, and like a Dydapper he would for half an hour lye at the bottom of the Sea, and shake off his yoke of captivity that was more bitter than death. Large capacious Lungs will do thus much for a man, that he shall soon run a Journey; that if he can swim, he can lye longer upon the waters; and if he fall into any deep River he will not be so soon drown'd; and when he is drown'd he will flote in a few daies. And if these bellows of breath be taken out when a man is dead, as I hear some Pyrats have done; he will stay at bottom and never swim up again, because he wants the benefit of the Ayr.

Why men drowned do not rise presently.

What day men drown'd will swim.

A memorable thing of a Moor.

What good comes from large Lungs.

CHAP. VII.

The bodies of those that are drown'd when they swim up and come to be seen; as of those that are murdered, when their friends are present, or the murderers, they bleed at the nose and other parts of their body.

The dead will bleed.

SInce there are many things in Nature that will make us to wonder: I think this is one of the chief, that blood will run out of the wounds of one that is slain, if he be present that gave the wound, and is guilty of the murder: and that drowned bodies taken out of the waters, will bleed at some parts, if any of their friends be nigh, and the blood is commonly so red and lively, as though the faculties and vital spirits that agitate the humours were not yet defunct. For that is observed by the Magistrates and the Rulers of all the Low-Countries, who are wont to be present to take notice of dead bodies, however they came to die, before they be buried.

buried. But how this ſhould be, it is no eaſie matter for any man to reſolve. I know that in dead people for a time there remains a vegetable force, whereby their hair and nails increaſe, imbred moyſture affording nutriment to outward heat. So Plants and ſhrubs cut off, will grow green for ſome dayes, and bear flowers if they chance to be moyſtned with water. For there is an imbred force in ſtalks, which they have from the root, and when that is gone, the leafs wither and grow dry and fall off. So it may be that the blood lying hid in the veins may break forth when the body is ſtirred. For we ſee ſuch men carryed up and down by Porters, and to be ſet with their faces ſometimes upwards, ſometimes downwards, and toſſed to and fro. Whence it may be the veins mouths are opened, and the blood that hath not yet put off its natural colour may run out: But from thoſe that are long dead, and late found, not red blood, but bloody corrupt matter runs forth of the wound of him that is ſlain. But if they dyed by a fall, or were killed by ſomething falling on them, at that part where the paſſages of the body are open, a bloody liquor will run out, namely by the eyes, noſtrils, ears, or nether parts. So commonly we ſee in a fluxible and looſe body, when it hath layn unburied two or three dayes, that a liquor will run forth mingled with blood, when the bearers with much motion carry the bier on their ſhoulders. Alſo Oxen & Bulls when they are ſlain and hang'd up to the beams in houſes, make the pavement bloody with drops of blood; wherefore I conjecture it comes from ſome ſuch cauſe. But this ſeems to be moſt likely, that the friends of the party ſlain, or he that killed him will bleed at the noſe, by a ſudden fright, when they behold the dead carkaſſe, becauſe the natural faculties and mind happen to be vehemently moved and ſhaken, and the humours do not ſtand ſtill, but flote here and there. For we ſee them ſtrangely affected, and troubled both in their ſpeech and thoughts, and ſometimes they bluſh, ſometimes look pale, and tremble for fear; whence it comes to paſſe, that by long looking on, and being troubled, the blood will break out of their noſtrils whether they will or no. As we ſee the ſame will happen to thoſe who ſuddenly chance to ſee and think on ſome ſad objects, or lamentable things. If any man ſay, that ſympathy, that is, mutual conſent of Nature, drawes blood from kindred, and Antipathy and ſecret diſagreement makes the murderers bleed, I am not againſt that. But I ſhall more eaſily grant this, that blood will run forth of the wound, though it be bound over with ſwathbands, if he that did the murder ſtand by. For ſo great is the force of ſecret Nature, and ſo powerful is Imagination, that if there be any life left, or the dead body be warm, the blood will boyl, and wax hot by choler kindled in the dead body.

Plants cut up growing for a time.

A man will bleed ſuddenly from a fright.

Blood will wax hot again in dead bodies.

CHAP.

CHAP. VIII.

Of the Helmets of Children newly born, or of the thin and ſoft caul, wherewith the face is covered as with a vizard, or covering, when they come firſt into the world.

An old Wives opinion of the caul of children.

THere is an old opinion, not onely prevalent amongſt the common and ignorant people, but alſo amongſt men of great note, and Phyſitians alſo, how that children born with a caul over their faces, are born with an *omen*, or ſign of good or bad luck: when as they know not that this is common to all, and that the child in the womb was defended by theſe membranes. For there are three coverings or membranes that involve the Infant in the Mothers womb: The outmoſt is called by the Greeks χοριον, or in Latine the *Secondine*, becauſe it comes forth preſently after the birth: there are two other membranes under this; the firſt whereof from the figure of a pudding-gut is called *Alantorides*, and it is bred of the womans ſeed that is put upon the head, buttocks and feet, and lyes upon the eminent parts, and the uſe of it is to receive the urine of the child formed. The laſt is a very thin skin or membrane, that drinks up the ſweet and vapours that come forth of the child when it growes up, and compaſſeth the child round about, it is called *Amnios*, from its thin lamb-like tenderneſſe. Which fences and helps in child-bearing, provident nature hath provided, leſt the Infant ſhould ſuffer any inconvenience by bruiſing, or be hurt outwardly. The laſt of theſe ſometimes come forth with the child, being faſtned to the parts they are appointed for, eſpecially when the paſſages are open, and the ſecrets of the woman and genital parts are looſe, and open wide in bearing. But if the child can hardly with great ſtrugling get forth of theſe ſtreights, and the woman be of a narrow paſſage, thoſe membranes ſtick by the way, and thoſe skins are wiped off, as any ſmall skin is wiped from the face, or other parts of the body, when we creep through ſome cranny or narrow hole. Wherefore old Wives ſay, this skin when it covers the face, is a helmet, of which they ſpeak many fabulous things, and fright or cheer the child-bearing woman. If this cover be black, they ſpeak as from an Oracle (when as they do but dote, and know not what they ſay) that ſuch children ſhall ſuffer many ſad accidents, and that many misfortunes hang over their heads, and that ill ſpirits will haunt them, and ſhall be vexed with dreams and night viſions, unleſſe this be broken and given in drink, which againſt my will many have done to the great hurt of the child. But if this cover be red, or the skin that is faſt to the crown of the head, they propheſie that he will be a notable child, and ſhall have great ſucceſſe in all his affairs. And this ſuperſtitious old opinion was held alſo by the Antients. For *Ælius Lampridius* in the life of *Antonius Diadumenus*, whoſe head was crown'd with a Diadem and a

Three Membranes defend the child.

When the child comes with a helmet.

What ſignifieth a black covering of the child.

The red helmet what that ſignifies.

Antoninus *had a Diadem on his head.*

Garland, that children were wont when they were born, as a ſign of good fortune to have a cap on their heads by nature, which the midwives catch away and ſell to their credulous Advocates; For Lawyers think they ſhall find great help from them. But ſince thoſe membranes are ſeen of divers colours, I think that onely comes from the humours that flote about in the matrix, for thoſe vary the colour of them.

The ſuperſtition of Lawyers in keeping childrens Helmets.

When therefore the Womb is wet with a fowl and vitious moiſture, which grows together with the ſeed of both Parents, the membrane is of a dark brown colour, and the childs skin of a ſmoky dark colour alſo. But if the ſeed and bloud be pure, clean, and ſubject to no fault; the cover is red, and the child is of a pleaſant and lively colour. And theſe membranes are not onely different in colour, but in ſhape alſo, either by reaſon of ſome internal or external effect, or from ſome object of the eyes or mind. For when ſome men are ſo laſcivious and given to pleaſure, that without choice, taking no heed of the flowing of the terms, they will uſe copulation with women; it falls out ſometimes that when the terms have run three dayes or thereabout, and there is not much behind, onely a day or two that they have to run more, the natural time is hindred, and ſome part of the excremental flux is kept back by unſeaſonable copulation but yet ſometimes this perfects the conception. When therefore a woman is in the act of generation, and knows that her terms are not yet quite ſtaid, and that ſhe ſhould not yet copulate, the parts being ſtill wet, ſhe ſecretly bluſheth at it, and her eyes are covered with blood: which affect when it paſſeth to the child that membrane becomes of divers colours and faſhions.

whence comes beauty or foulneſſe.

This alſo makes children to have chins and cheeks red as a roſe. Which then uſeth to happen when the great bellied women bluſh, or are angry, their blood being raiſed by natural heat, and carried aloft. For ſuch as are frighted, or ſuddenly put into fear, they are the cauſe of a pale colour, and frame the child with an auſtere and ſad countenance.

CHAP. IX.

Why in Holland *they ſay that ſuch as have unconſtant and weak brains, have been converſant amongſt beans.*

The Proverb to wander amongſt beans.

IF at any time the Low-Countrey people will ſet forth a man of an unconſtant brain, and unſetled mind, who in his manners geſtures, words, and deeds, and all his actions is like a mad-man, they will ſay he hath been amongſt the beans, and it is their common Proverb, the beans flouriſh, he wandreth amongſt beans: and this is applied to weak brain'd men that want judgment and reaſon. For we ſee in the ſpring-months when bean-ſtalks begin to flowre, that ſome men will grow mad and ſpeak many ridiculous,

and

and abſurd things; and ſometimes they grow ſo mad that they muſt be bound in chains. For at the begining of the ſpring the humours begin to overflow, and to choke the brain with groſſe fumes and vapours, which when bean flowrs do exaſperate if they ſmell to them, the mind begins to rave, and to be troubled with furies. For though bean flowrs ſmell ſweet and pleaſant: yet they offend the head, and will at great diſtance ſend forth an offenſive ſmell, eſpecially to thoſe that have weak brains, and are filled with a cholerick and melancholiqve humour. Whereupon ſome of theſe are diſquieted, and wander, then they grow clamorous and full of words, and others again are penſive and alwaies muſing. *Why bean flowers hurt the brain.*

Their head ſtands ſtiff, their eyes fixt on the ground:
They mumble ſilently, and eat the ſound:
Their lips thruſt forth, their words they do confound. *Perſ. Sat. 3.*

And as ſome things diſſipate fumes, and diſcuſſe what is hurtfull to the brain, and raiſe the fainting ſoul and ſpirits that are fleepy as Vinegar, Roſe-water wherein Cloves are ſteeped, new bread wet in well ſented wine, for theſe breath forth a thin and pleaſant ayre; ſo other things cauſe pain, and make the head heavy, as Garlick, Onions, Leeks, Elder, Worm-wood, Rue, Southernwood, and many ſpices that ſend forth ſtrong heavy fumes, and offend the brain, violently affecting the Noſtrils. Which *Hippocrates* ſhewd in this Aphoriſm. *The ſmell of ſpices draws the ſecrets of women, and it is good for many other things, but that it offends the head, and makes it heavy.* For all things very odoriferous hurt the head, and draw the heat and moyſture to the upper parts, even the very ſmels that evaporate from cold plants, eſpecially in thoſe that are lean, and decayed in their fleſh. For they cannot endure the ſmells of their meats, and of boil'd fleſh, and when they faint and ſwound they will ſuffer nothing to be put to their noſtrils that is of a ſharp and piercing nature, ſo that they ſeem to be ſuffocated by a groſſe thick vapour, as thoſe that ſit down in a dinining room that is filled with ſmoak, whoſe breath is ſtopped and intercepted, unleſſe the dores be ſet open, and freſh Aire be let in at the windows, that the houſe may be Ayr'd, and the wind may paſſe in and out. Thoſe that dwell near lakes are of another temper than theſe tender bodies, and ſuch as are made to empty Jakes, and make clean ſinks. For theſe men reject all ſweet ſmels as offenſive unto them. So *Strabo* writes that amongſt the *Sabæans*, thoſe that are offended with ſweet odours are refreſhed with bitumen, and the ſmell of Goats hair on their beards, when it is burnt. A certain Countryman at *Antwerp* was an example of this, who when he came into a ſhop of ſweet ſmells he began to faint, but one preſently clapt ſome freſh ſmoking warm horſ-dung to his noſe, and fetched him again. *What things cauſe the head-ache.* *L. 5. Aph. 28.* *An example from ſmoaky houſes.* *L. 6.* *A ridiculous thing of a Countryman.*

CHAP. X.

Every ſtrong filthy ſmell is not hurtfull to man: For ſome of theſe will diſcuſſe contagions, and reſiſt corrupt diſeaſes. By the way, whence came the Proverb, that horns are burnt there.

MAny things are of a moſt filthy ſmell which yet do no ways hurt the body, nor cauſe any corruption in it; and they will reſiſt ſome diſeaſes, and diſcuſſe the faulty troubleſome Ayre and vapours, as Caſtoreum, Galbanum, Sagapenum, the dregs of Maſterwort, called Aſafætida, Bean, Trifoly, Brimſtone, Gunpowder, the fumes of burnt horns and skins. For theſe are of a ſtrong filthy ſent, but they cauſe no contagion, but they repreſſe and ſtrike back the filthy ſents and peſtilent vapours, which lakes and ſtanding waters, and the hearb Camarina, and ſtinking earth ſend forth. Alſo by the ſmell of theſe they raiſe young maids that are in a ſwound, when they are troubled with the ſtrangling of the mother, when being fit for marriage, they are forced to ſtay for Husbands. But filthy ſmels that riſe from dead carcaſes, and muddy waters, cauſe corrupt diſeaſes, and infect the Ayre, by reaſon of heat and moiſture, but not the vapours of thoſe that tend to drineſſe. Hence our Country people caſt ſnips of leather, horns, and wet bones into the fire, and with thoſe ſents they Ayre their houſes to diſpell the contagion of diſeaſes, and keep themſelves and their cottages free from peſtilent Ayres. Hence came the Proverb that Horns are burnt there. Whereby they ſignifie that places infected with contagious diſeaſes muſt be avoided. Such a kind of remedy in former times was uſed about *Tourney*, when the Plague cruelly raged all the Town over. For the Souldiers of the Garriſon in the Fort, fill'd their Guns with Gunpowder without bullets, and ſhot againſt the Town, and they ſhot them off with a lighted match about the evening and morning: whence it hapned that by the great noiſe and ſtrong ſmell, the contagion of the Ayre was removed, and the City delivered from the Plague. For this is as powerfull to diſpell contagions of the Ayre, as *Hippocrates* remedy by making bon-fires, and burning many fagots in the ſtreets could be.

Ill ſmells ſometimes uſefull.

Ill ſmells ſometime reſiſt the Plague.

A Proverb that horns are burnt.

A hiſtory that is true, done about Tournay.

Fire diſpells contagions of the Ayre.

CHAP.

CHAP. XI.

The excellency of the finger of the Left hand that is next the little finger, which is last of all troubled with the Gout, and when that comes to be affected with it, death is not far off. By the way, wherefore it deserves to wear a Gold Ring better than the rest.

PHysitians grant that all parts of the body that are affected with any disease that comes primarily or by consent, and law of company, since a disease doth not consist in a disease, but the disease is impacted by another to it. As the Proverb is, some hurt comes by reason of the hurt that is near. But provident nature alwaies defends the principal parts, and sends the mischief to the more ignoble parts; which is done critically and by the force of nature, when the collections of humours anddiseases, are driven to the remotest parts. But if the disease and its symptoms, that is, the affect that succeeds it, be strong and violent, and nature be weak and cannot resist it, and bridle the force of it as she would, the humours fall upon the principal parts, as we see in the Inflammation of the Lungs, the Pleurisie, Quinsey, Lethargy, and many more acute diseases, but in the joynt and Hip gowt, that is prevalent in the Spring and Autumn, the force and natural facultie drives the humours heaped up in the body from the stronger parts to the weaker. So I observed in *Gallia Belgica*, that very many were subject to the gowt of their hands and feet, all whose joynts were swoln and in bitter pains, onely the ring finger of the left hand, that is next the little finger, was free from it: for that by the nearnesse and consent of the heart felt no harm. And no man need fear death from this disease, (for they are free from other diseases, if so be they be not troubled with the pox, and sores that arise from that) unlesse a confluence of humours fall upon the left side of the breast, under which part lyes the round point of the heart, and the ring finger begin to be knotty and swell: For so soon as this comes, the vital force is weakned, and the vigour fails, and all power of the mind and body sinks down. Hence the Antients had a customs, to wear a ring of gold on that finger, and to adorn it so above the rest: Because a small branch of the Arteric, and not of the Nerves, as *Gellius* thought, is stretched forth from the heart unto this finger, the motion whereof you shall perceive evidently in women with child and wearied in travel, and all affects of the heart, by the touch of your fore finger. And this may seem absurd to no man; for I use to raise such as are fallen in a swoond, by pinching this joynt, and by rubbing the ring of gold with a little Saffron, for by this a restoring force that is in it, passeth to the heart, and refresheth the fountain of life, unto which this finger is joyn'd: wherefore it deserved that honour above the rest, and Antiquity thought fit to compasse it about with gold. Also the worth of this finger, that it receives from the

Nature fences the principal parts from the disease.

The ring finger.

L. 10. c. 10.

The Physick finger.

the heart, procured thus much, that the old Physitians, from whence also it hath the name of *Medicus*, would mingle their medicaments and potions with this finger, for no venom can stick upon the very outmost part of it, but it will offend a man, and communicate it self to his heart. And besides others, *Jeremias* testifies, that they were wont of old to wear gold rings on their fore finger. For so you read in him, that God expostulates with the King: Also if *Jeconias* were a ring on my right hand, I would pull him off from thence. Whereby he intimates, that though he had been very gratious a little before with him, and well beloved, and of great repute, that he delighted in him, as in a gold ring with a pretious stone set in it; yet now he was fallen from that favour and grace, and was become hateful and odious unto him, because he was fallen from his integrity of Life to wickednesse: by which Argument he would have all men know, that the goodnesse of our former actions will do us no good, if we fall away from them, and follow wicked wayes: And again, our former wickednesse shall never hurt us, as *Ezekiel* testifies, where men repent and forsake their ungodly practises.

Jerem. 12.

Jeremias *explain'd in that place.*

Ch. 18.

CHAP. XII.

Some things will not burn, but are invincible in the midst of flames; and how that comes to passe.

I Have seen napkins made and woven of a certain kind of flax that will not burn, nor ever be consumed by fire: when therefore they are foul and should be made clean, men use no Soap or Lye, or Wash-balls to take out the spots, but they cast them into the fire, and they will flame, as earthen pots that are very greasie, and become very clean and extream white. This kind growes in the desarts of *India*, and dry grounds burnt with the Sun: from whence some plants by reason of the nature of the ground, and the qualities of the outward ayr, become to be of that temper, that they may be wrought and woven into sheets. For if in the Sea and Rivers Crabs can grow up with hard shells, also Crafish, Lobsters, Scallops, and other shell-fish, in which, as *Pliny* saith, Nature hath varied and sported her self, making them of different colours and shapes; and if the Coral shrub in the bottom of the *Ligurian* Sea, can grow with boughs, and when it is taken out of the Sea it hardneth to a stone; no man can think it improbable, that some shrubs from the heat of the ground by the Sun, become to be of such a nature, that being bruised with clubs, and softned with the Workman's hammer, may become ductile, and so drawn into threads that fire will not burn. Also who will not wonder, that from Hemp, Nettles, Broom, and Flax rinds,

L. 9. c. 33. *Corall is taken in the* Ligurian *Sea.*

Ropes made of herbs.

rinds, Ropes and Cables are made, and alſo Sails and Sheets? for their rinds being tough and tenacious, they may be drawn into ſmall threads, as alſo the pieces and plates of ſilver and gold are. So from theſe twigs (and not from the hair of the Salamander, as ſome fooliſhly imagine) are napkins and linnen cloaths made, as from the Silk-worm and woollen-trees Silks are made, but with greater labour: for the matter is ſtiff, and is not ſo ductil. That kind of Linnen is called *Aſbeſtinum*, from the likeneſſe and nature of Lime that is purged by fire, and is not conſumed, nor ſuffers any loſſe. Like unto this is the ſtone called *Amiantus*, and it reſembleth Sciſſil Allum, commonly called feathery Allum, of which, as *Dioſcorides* ſaith, the *Indians* make ſheets; which caſt into the fire will flame, but taken out they ſhine, and loſe nothing, nor become they ere the worſe. So wood and planks beſmeared with Allum will not burn, nor poſts, dores, beams that are wet with a green colour; ſo it be laid on thick, and allum and the aſhes of white lead be abundantly mingled with the paint: for the force of the fire cannot penetrate it, becauſe the wood is thickned and preſſed together, and is hardned againſt fire and water.

L. 5. c. 99. Volater. l. 22.

Allum reſiſts fire.

Things anointed with a green colour will hardly burn.

Archilaus the General of *Mithridates* made proof of this in a woodden Tower, which when *Sylla* ſtrove to fire, he could not do it, and was forced to depart, leaving the buſineſſe undone, becauſe it was all over anointed with Allum that binds exceedingly. So *C. Cæſar* loſt his labour, when about *Po* he put fire to a Caſtle made of the Larch-tree wood: For the Larch-Tree like the Pitch-Tree will neither burn nor flame, and will not onely remain free from worms and rottenneſſe, but it will not become coals, or turn to aſhes in the fire, being it is harder and more ſolid than horn, which no fire can hurt, or overcome. Laſtly, it is ſo weighty, that it will not flote, but ſink down under water preſently, like to Box and Ebeny, that in the native tongue is called *Guaicum*, a wood that is excellent to cure venereal ſores, and the French pox. Yet a man may well wonder that it ſhould not burn and flame, when it ſends forth Roſin of a colour like honey. For as many Trees as ſweat forth Roſin and Pitch, quickly take fire. But the ſolid and compacted hardneſſe of the wood is the cauſe of it, which hath no pores for the fire to get in to burn it by; though *Matthiolus* aſſerts, that the Larch-Tree about *Poe* that grows there plentifully, will ſuddenly take fire.

Vitruv. l. 2. c. 8. l. 8. c. 1.

CHAP.

CHAP. XIII.

The native heat of Man is foſtered and increaſeth, by the heat of other Creatures, but eſpecially by the heat of children, if they be laid to that part of the body that is weak. For this fomentation doth not onely help concoction, but eaſeth all joyntpains; but amongſt whelps which do it moſt effectually.

TWo things there be that ſtrengthen our body, and preſerve our life, native heat, and moyſture that is the ſubſtance of imbred heat, and theſe ſtand both in need one of the other. Moyſture is the food and fuel of heat, and heat ſubſiſts by it; which two, being full of ſpirit, and united together, do paſſe into the whole body. Theſe muſt be carefully looked to, that they may laſt as long as may be poſſible. For the body once deprived of their help, decayes, and all natural forces and faculties come to ruine. But ſince many things are to be obſerved, concerning theſe, and they are obvious amongſt Phyſitians every where: I ſhall let paſſe all ſuperfluous things, and ſpeak onely of ſuch things as being applyed outwardly do lend help unto a man. Amongſt thoſe things that ſtir up and augment natural heat, and eaſe pains, I place Whelps, not all, but thoſe eſpecially that are of one colour'd hair, and not ſpotted with many divers ſpots on their skins, for theſe not onely foſter imbred heat, but eaſe pains alſo. So in all ſorts of joynt Gowts, of the hands or feet, or elſewhere, there is nothing more ready to aſſwage all pains be they never ſo ſharp, than ſuch whelps laid to the parts affected. For by a ſweet and warm heat, they ſtir up the faint and decaid native heat in man, and by a continual foſtering, they either attract to themſelves the humour that cauſeth the pains, or by a digeſting and diſcuſſing faculty they cut and conſume it. For you ſhall find, that when they are taken away and releaſed, that their joynts will be weak and feeble, and they can hardly ſtand on their legs, the greateſt part of the pain being drawn upon themſelves. But that the skin of one colour all alike is the cauſe of it, and thoſe skins that are of various colours cauſe not the ſame effect; the reaſon is, the equality of their temper, and the uniformity of heat: For the diverſity of colours, is a ſign of the diſtemper, and divers mixture of heat and moyſture. For as grafting muſt anſwer the nature of the Trees; ſo a man in cheriſhing his limbs, muſt apply a temperate heat that is all alike; wherefore if you would ſtrengthen your ſtomach, or any other part, you muſt neceſſarily defend the natural temper of it, and not increaſe the heat too much, or bring any ſtrange heat into it. But as *Galen* ſaith, amongſt thoſe things that are outwardly applyed, a little boy of a good conſtitution is beſt to lie in the bed, ſo that he may alwayes lye near the *abdomen*. There are ſome (ſaith he) that keep young fat whelps for the ſame purpoſe, not onely when they are ſick, but when they are well alſo.

By heat, moyſture, ſpirit, the body ſubſiſts.

Whelps of one colour.

Whelps laid to the parts eaſe pains.

A ſimile from graſting.

Thera. l. 7.

alſo. Such therefore are fit for thoſe that have a weak ſtomach by reaſon of dryneſſe, and above all, care muſt be had, that the little boy have not a moyſt skin. For thoſe that ſweat much in the night cool more than they heat: So *David* when he was old and cold had this remedy, that a young Maid lay in his boſome to cheriſh him; not that he deſired to lye with her, as the Scripture teſtifies, but to recover heat in his limbs by her.

3 Kings 1. David got heat by a young Maid lying in his boſome.

CHAP. XIV.

Why the French-Pox *is more gentle now than it was formerly, and rageth not ſo much, and into what diſeaſe it degenerates.*

THere are three diſeaſes of kin one to the other, yet are not ſo mortal, as foul and contagious, and theſe change one into the other, *viz.* the *French-Pox*, the Leproſie, in hogs call'd the Meazels, and the Scurvy. The black Jaundice is a kind of them. Theſe diſeaſes in former years did cruelly torment men; now they are grown gentle, and not ſo troubleſome: This happens, partly, becauſe the force of the miſchief is ſubdued by the Phyſitian, and the cruelty of the humours is aſſwaged; and partly, becauſe Nature by cuſtome is hardned againſt theſe pains. So I have obſerved ſome in their flouriſhing vigorous youth to have been cruelly tortured; but when they grew old they were not ſo much afflicted with it. For either the heating and boyling growes colder, and the humours flow not ſo much together: or Nature in time accuſtomed to the diſeaſe, and being made familiar, and domeſtick to her, ſhe no longer contends with it; or elſe ſhe is nouriſhed with thoſe vitious humours, and is not offended: For as Sows that wallow in the mud, and Coblers, and ſuch as cleanſe Jakes and publick vaults, ſmell no ill ſmell; ſo diſeaſed people are fed with filth. And becauſe they are hardned againſt the vices and diſeaſes of their bodies, that I may not ſay it of their minds, they no longer perceive the detriment that Nature ſuffers: For the diſeaſe being inveterate and faſtned in the very bottom of the marrow, hath taken from them all ſenſe thereof. But at firſt when any ſtrange quality ſeizeth on the body, whereby it corrupts and is changed, what parts ſoever receive ſharp biting humours, they feel pain. But when the diſeaſe growes old, and is grown up with Nature, they feel not much pain, becauſe they agree together, and the humours wax faint by commerce with the body, and keeping company with it, and by the mixture of other humours, they are weakned, as ſtrong Wine is with Water. Yet the footſteps of the old diſeaſe and reliques of it alwaies remain; which if they fall down upon the Lungs they make the ſick hoarſe, and ſhort winded; if it fall on the joynts it makes them ſubject to the Gowt in the feet, hands, hucklebone, and it returns at certain

French Pox, Leproſie, Scurvy.

Diſeaſes grow gentle by cuſtome.

A Simile from hogs in the mud.

times. So all that have pocky ſores are gowty: But all that have the Gowt in their feet or hips, have not the ſymptoms of the Pox. And if the flux of humours is ſent to the outward skin, their skin is made rugged and crufty, their face is deformed with tetters, ſcabs, foul ſores and ſcurf, and their hair falls.

All that have pocky ſores have the Gowt, but not contrarily.

For it falls out with them as it doth with Trees and Twigs, on which piſſe, or ſome ſalt water or filth is caſt. For when the root is hurt the leafs fall off, and the branches wither: yet the Tree dyeth not at the root, but it decayes, and is hardly reſtored.

A Simile from Trees that are corrupted.

CHAP. XV.

How it is that Men dying, though they have their mind and underſtanding firm, yet they make a hoarſe noiſe, and a ſound that returns back, which the Low Dutch vulgarly call Den rotel.

IN the Low-Countries, and in all the Countries toward the North, thoſe that are dying ſhew certain arguments of their departure, by making a murmuring noiſe, and none of them die, but have this mark before. For as death is at hand, they make a noiſe, as the water doth when it falls through rough winding crooked places, they will ſound and murmur like to the noiſe that Pipes make in Conduits. For when the vocal artery happens to be ſtopped, the breath that would fain break forth at once, finding a narrow paſſage, and the pipe ſunk down, comes forth by a certain gargling, and makes a hoarſe ſound in ſmoorh places, and ſpringing forth forſakes the dry limbs. Wherefore the breath being heaped together, and mingled with ſwelling froth, cauſeth a noiſe like the ebbing of the Sea; which alſo comes ſo to paſſe in ſome by reaſon of their pannicles and membranes drawn into wrinkles, ſo that the breath comes forth by a crooked and winding revolution. But they that have a ſtrong and great bodies, and die of violent deaths, ſound more, and ſtrive longer with death, by reaſon of plenty of humour, and groſſe and thick ſpirits. But in thoſe that are waſted in their bodies, and that die eaſily by degrees, the breath runs not ſo violently, nor with ſo great a noiſe, ſo that they dye by little and little very gently, and do even as it were fall aſleep.

How thoſe that dye make a murmuring noiſe.

who dye gently, and who with great trouble.

CHAP.

CHAP. XVI.

The death of man and destruction of things that are, is against Nature, and is very improperly, called natural. Yet the mind must be resolved not to fear death; though, not without cause, all men are afraid of it.

THough it be so ordained by nature, since that mans rebellion hath drawn this upon him deservedly, that we must all tend to destruction, and dye. Yet I see that by reason this may be proved, that death is not natural but contrary to nature. In the beginning this was given by nature to all kinds of Creatures to defend themselves, their life and body; and to decline that may seem to be hurtfull unto them; and to be very carefull to look to their own preservation and safety. For who doth not observe what great care and diligence men use, by the light of reason, and brute beasts by the light of nature, to defend and keep themselves from danger? All men fear death; every one strives to keep himself from it, for when death comes, Nature is extinguished, and ceaseth to be any longer. So Christ who would shew the imbred weakness of mans nature, who except sin and diseases was like to us in all things, feared death, and prayed against it. Also in *Peter* is expressed the affect of nature and infirmity of the flesh, when Christ thrice asked him if he loved him, and that he should take great care to feed his flock, showing unto him what should befall him, and what death he should die. When thou wer't young (saith he) thou wandredst whither thou wouldest, and didst gird thy self, but when thou growest old, another shall gird thee about, and lead thee whether thou wouldest not. Whereby he shews the desire and weakness of man's nature, that is stricken with the terrour of death, and is very unwilling to come to it, yet the mind is willing and ready. Since therefore death is the deprivation and abolition of Nature, how can it be said that it is natural; and agreeing unto nature, that is violent, and wholly extinguisheth Nature? I know that man by his fall deserved so much and in that he degenerated from the dignity he was created with, being disobedient to his creatour, to be punished with all pains and vexations, diseases, hunger and thirst, and unquietness of mind, and at last to undergo the punishment of death. But it was not the fault of nature that brought in these miseries, but sin. For since the fall of the first man all things are changed, and become contrary: so the stars, diseases, Elements, Wild-beasts, and Devils are become enemies to man. And, as *Paul* saith, the whole creation is made subject to vanity and corruption for mans cause, and the whole series of Creatures, the Angels not excepted desire an end of their labours. But the certain hopes of a better life doth recreate our minds in so great miseries, and our confidence in Christ who restores the decayed Nature of man to his former dignity,

Cic. l. 1. offic.

No man but trembles at the fear of death.

John 21.

John 22.

Sin brought in diseases and death.

Rom. 8.

nity, takes away from us all terrour and fear of death alſo out of our ſouls. For the remembrance of his death and reſurrection, doth wholly confirm and ſtrengthen us, for we believe that man ſhall not be annihilated, but changed to a better condition, and that death is not our ruine, but the door and entrance to a more happy life. For we know, as *Paul* ſaith, *that if our earthly houſe of this Tabernacle were diſſolved*, as houſes uſe to be taken down & diſjoynted, *that we have a building from God, a houſe not made with hands, eternal in the heavens.* Which God provided for this end; that by riſing again we might enjoy the glory of immortality, and God hath given us his ſpirit, as an earneſt and pledge thereof, who doth by his preſence confirm to us our hope and higheſt confidence of things to come. For by his ſpirit alone we are certified that he who raiſed the Lord Jeſus, from death, will by the power of him raiſe us alſo, and make us partakers of his glorious Reſurrection.

Faith in Chriſt takes from man the fear of death.

2 Cor. 5. *A ſimile from the ſtructure of houſes.*

Gal. 4.

Coloſ. 2.

CHAP. XVII.

The Inconveniencies of Tippling and drunkenneſſe, and what things will reſiſt and cure it.

THere is an old cuſtome of force, amongſt the High and low Dutch, that they care for no mans friendſhip or familiarity, but ſuch as can drink ſtrongly with them, & piſs ſtoutly. Wherefore I thought I ſhould do ſomething conſiderable, to relate ſome things that will reſiſt drunkenneſſe: that every man in that conteſt may look to himſelf, either not to be overcome with Wine, or to be offended but little by it. At firſt let no man drink too much, and be too ready to take up his cups, but let him civily refuſe and draw back, pretending that he is not very well. Sometimes you muſt find out ſome ſtratagems to deceive thoſe that aim at you to make you drunk, and that moſt endeavour to prevail over you. And you muſt take occaſion cunningly to ſteal forth to make water, or to take away the cup, but you muſt be very crafty and ſubtill in doing it & with great dexterity. For if the company find your cunning, they will ply you the more abundantly. Yet every man may eaſily find out ſome ſhifts to avoid, and wittily to coſen his fellow drinkers. In the mean while let every man conſider well the reward of this inveterate and unworthy cuſtome and errour, and he ſhall ſee as clear as day what hurt it doth to his body and ſoul and ſpirits, to be given to much drinking. For firſt, it not onely hurts memory the moſt pretious faculty of the mind, and makes it weak, but totally ruines it, making the eyes dark, and cauſing blindneſſe, the cheeks are blabber'd, and the limbs tremble and reel, and many other inconveniencies accompany immoderate drinking of wine, and they are all cold diſtempers. Nor, as *Galen* ſaith, doth it alwaies heat a man; but when he drinks more than

In Circul.

Intemperance in Wine hurts the memory.

De Temp. l. 3.

than he can conquer, it cauſes cold diſeaſes. For the natural heat is extinguiſhed and choaked, juſt as when you powre abundance of oyl at once upon a little flame. I do premiſe this that no man ſhould falſly judge that do give occaſion, or open the dore for ſuch wickedneſſe. For it is my chiefeſt deſire, that men would either drink moderately, or if there fall out an extraordinary occaſion to drink much (for as the Proverb is, theſe ſolemnities cannot ſtand without it) that they may not want helps to drive away drunkenneſſe: amongſt which I ſet down bitter things, and as many ſuch means as will purge away watry humours by urine. For by this way the fumes are derived from the head, and the Wine is hindred from going into the veins, alſo by their bitterneſſe they dry up moiſture. So five or ſix bitter Almonds taken before ſupper will perform it effectually. Peach kernels have the like quality with them, and the juice of Peach-leaves preſſed forth, and a little taſter full thereof drank faſting, hath the ſame vertue, alſo the infuſion of *Roman*-Worm-wood, and nutmeg; For all theſe open the paſſages, and make them wide and looſe, as alſo oyl preſſed forth of Olives, or two ounces of oyl preſſed forth of the ſeeds of Seſamum drank in the morning before Sun-riſing: for it makes the belly ſlippery, and extends the urinary paſſages, ſo that drink ſtaies not in the body but paſſeth away continually, if ſo be a man do not burden his ſtomach too much with eating. For he that is forced to drink, muſt eat meat but ſparingly: but if he ſhall eat a morſel of bread dipt in honey, he ſhall do well. For honey takes away the force of wine, and blunts the ſharpneſſe of the fumes. Cabbage is better than them all, which *Cato* commended exceedingly, it is vulgarly called *Caulis*, becauſe no plant hath a greater ſtalk. But of this there are many kinds, and the red cole is beſt to reſiſt drunkenneſſe, if you chew the leaves in your mouth and ſwallow down the juice, or eat them boyl'd for the firſt diſh at table. Yet the ſea-cole, and ſea-purſlane that grow plentifull by the ſea in *Zealand* are far more effectual; which we uſe in ſallets and ſauces to ſharpen appetite. For they make a man very hungry and thirſty by their imbred faculty. Hence it comes that no fumes or vapours of the wine can riſe to the head, for they are purged out by ſiege and urine. There are many other things of this kind that reſiſt drunkenneſſe, that a man may not be overcome, but I cannot reckon all. But if any man chance to be drunk that is not provided with theſe helps (For wine as *Habakkuk* ſaith, deceives the wiſe) he muſt be helped by vomit, which the wiſe man alſo gave counſel for. *If thou art compelled to gorge thy ſelf, go forth and vomit.* After this the teſticles and genitall parts muſt be ſoked in cold water, and wrapped up in a wet napkin: but womens breaſts muſt be ſo wetted. For preſently the vapours being turned away, all drunkenneſſe is diſcuſſed. In the mean time ſharp and ſowriſh things, and good juicy Apples muſt be eaten. As Oranges, Citrons, Cherries, Peaches, Barberries, Verjuice, Cornels, and all things that are of a cooling and repercuſſive quality,

A Proverb at bankets.

Bitter things hinder drunkenneſſe.

'Tis naught for drinkers to eat overmuch.

Cabbage hinders Drunkenneſſe.

Sea-cole-worts.

Ch. 1.
Eccl. 31.

Vomit is good.

lity; and have some cutting and abstergent faculty. For though drunkennesse ceaseth either by sleep or vomiting, yet the head will ake the next day, and is offended by vapours. *Festus Pompeius* calls this effect *Helucus*, which word signifies as much as halt a sleep, and a gaping from yesterdayes wine. *Tertullian* useth this word for that affection, whereby men are made sleepy by the drinking much the day before: when he saith, The vertue of Ivy is to defend the head from this drowsinesse, by its discussing and drying quality; whereby also it is thought to keep men from being drunk, if it be applyed outwardly to the head, or by taking before-hand some of its berries that are yellow-colour'd.

Head-ache from yesterdays wine.

Helucus *is the head-ache from drunkennesse.*

The force of Ivy in dispelling drunkennesse.

CHAP. XVIII.

Intemperance of drink is worse than of meat.

SOme say, that men are lesse hurt by drinking than eating, if a man do take either immoderately, and above the strength of Nature. And this they would maintain by an Aphorism of *Hippocrates*. It is more easie to be filled with drink than with meat; but I think they are fouly mistaken. For he meant, that moyst liquid things are the best remedy to restore strength lost. For liquid things soon refresh those that are consumed, which though they nourish not so much as solid meats; yet they are much sooner distributed into the body. Wherefore the opinion of *Cornelius Celsus* is most true, and is not contrary to *Hippocrates*. When you eat meat, it is never good to eat too much; and oft-times too much abstinence is ill. But if a man be intemperate, it is worse in drink than meat. Whereby he intimates, that immoderate drinking of wine doth a man more harm, than to glut himself with meat. For drink presently penetrates into all the parts, and goes into the veins undigested, and pricks the nerves and brain: But meat sticks in the stomach till it be concocted, and if it be burdensome, it is easily cast forth by vomit; which is not so easie and ready for Nature after drink. This is proved by Cats, Dogs, Dormice, Rats, if they eat any morsels that are mingled with poyson, they easily vomit them up, by Natures faculty provoked, which in moyst things is very hard for them to do; wherefore poysons given in drink are more dangerous than given in meat, for the venom is suddenly carried to all parts of the body and corrupts the vital parts; and if it be drank in wine it destroyes the sooner. But immoderate meat is a dangerous thing to choak a man, and the stomach so swells, and is extended by it, that you would think it would break, especially in those that are hard to vomit. Therefore it is good to use moderation in both. But there is nothing more dangerous than a venomous potion, if there be no fat under it: for if there be, the venom passeth slower into the veins, and doth not altogether lay hold of the vital parts, and it may be cast forth

L. 2. Aph. 11. Moyst things soonest nourish.

L. 1. Celsus explained.

Liquid poysons most hurtfull.

Fat things resist poyson.

forth by Vomit sooner. So when we would prevent venomous potions, we must eat butter, oyl, and all fat things; for so the venome will not stick so fast to the body, and penetrates not so soon into the veins, and it is soon carried forth again by vomit: and so they are good against drunkennesse also; but if it stay long in the body it corrodes and exulcerates the internal parts, and makes a passage to the heart the fountain of life. Wherefore so soon as one hath taken venome of some dangerous meat, repercussives, sowr, sharp, astringent things that bind and shut the pores, must be avoided, and above all things, sleep. For as they that are stricken with the plague, when they grow sleepy, if they do sleep, they are sooner dead, and Nature is more sluggish in resisting the contagion: so in venomous bitings and poysoned potions, if men fall asleep, they are in worse case, and the venome sooner takes hold of the vital parts. Wherefore they must be pulled and kept waking, lest the venome run inwardly toward the principal parts. For as enemies with little labour and without any trouble almost enter Cities and Forts without any resistance, when the Citizens and Watchmen are drunk and dead asleep; so the body of Man when diseases come upon him, or when venomous potions are drank in, can hardly hold out and escape, but must needs be subdued, when the faculties and powers of nature are oppressed with sleep, and are sluggish and idle, and not cheerfull to make opposition against diseases. Whence it comes that they are forced to yield to the Conquerour, not onely with the losse of health, but of life also.

Sleep is dangerous after poyson taken, or when one hath the Plague.

An elegant Simile from the Incursion of an Enemy.

CHAP. XIX.

Wine makes a man drunk otherwise than Beer or Ale doth.

THough the brain be naturally moyst and soft, yet the nerves proceed it, as threads from the distaff of Wooll or Flax, whose paces are distributed into all parts of the body. For from this principal as from a fountain nerves are dispersed into all the parts, as boughs from the root of a Tree, which are distributed into many branches. The whole body partakes of sense and motion by the nerves, and when these are affected, and the principal part is hurt, it is deprived of its gifts, or faintly performs its office. Hence it is, that drunkards dote, reel and stumble, because their brains are clowded with grosse and thick vapours. But since all men that are drunk with wine do appear more ridiculous in their customs and manners, for none play the fools more (and make all that see them laugh, when they look upon their faces, eyes, and behaviour) than such as drink themselves drunk with beer: For these fall not every way, but onely backward, and lye on their backs; but such as are drunk with wine fall forwards, and ly upon their faces: So that these hurt their cheeks, forehead, noses, and

How the nerves are produced from the brain.

A Simile from the branches of a Tree.

Drunkards look ridiculously.

and faces, by falling; but thoſe, their ſhoulders and hinder part of their head. And the ſame you may behold when they fall faſt aſleep in their cups. For they that are whittled with Ale or Beer, ſleep open mouthed, with their head leaning on their ſhoulders; but ſuch as are whittled with wine ſleep with their face and chin leaning upon their breaſt. The reaſon is, becauſe the fumes and vapours of wine riſe to the forepart of the head, and poſſeſſe themſelves of the forepart of the body; but the vapours of Ale and Beer fly to the hinder part of the head and body. Hence it is that theſe are ſleepy and forgetful, and not ſo full of prate, and clamorous.

CHAP. XX.

Men that are tall and groſſe bodied, are ſometimes not ſo long-lived as thoſe that are ſlender, and cannot ſo ſtoutly ſtruggle with diſeaſes. But commonly little men will drink more wine, than groſſe men, and will be longer before they be drunk.

A great body a body hurts the wit.

DAily examples ſhew, that men with groſſe fat bodies are ſpungy, and cannot ſo well reſiſt diſeaſes. For they are loaded with their body, that their ſpirits are not ſo lively, merry, and ready. Whereupon when any little diſeaſe comes upon them, or light inconvenience, they are faint-hearted, and complain very much. For they are caſt down with the very firſt bruſh, and their mind fails them. And if any dangers by Sea or Land be to be undergone, or any thing falls out amiſſe, they preſently tremble and are pale with fear. That is ſo, becauſe their native heat is feeble, and their ſpirits ſmall, and their blood colder; and farther, becauſe the natural vertue is ſent far and a great way, which being compacted and united in a ſmall body, is better than that which is diſperſed. To which relates that Sentence of *Hippocrates*, Men naturally very groſſe bodied, are ſhorter-lived than ſlender-bodied-men: and again, A tall man is comely and good in youth; but in old age it is an unprofitable burden, and worſe than a little body. For old mens bodies grow crooked, and become heavy and unweildy. Wherefore though theſe exceed the other for large limbs and greatneſſe: yet little men have imbred natural forces ſtronger than they, and there are many gifts and ornaments of body and mind that appear in them, and they are very quick-witted, and have nimble minds: and they not onely exceed the others or equal them in the chearfulneſſe of their minds, but for ſtrength, ſwiftneſſe, eating and drinking.

L. 2. Aph. 44.

Aph. 54.

The Inconveniences of Tall bodies.

I have ſeen ſometimes dwarfs almoſt, and very little men (but their beard was long, and their whole body hairy, which is an argument of exceeding heat) enter the liſts of drinking with very ſtrong men, who were not for all this the leaſt moved by the force of the wine, (though no man in theſe conflicts deſerves to be commended, and the victory is not praiſe-worthy:) whereas the others

others were so drunk, that they were grown stupid, and neither their foot, hand or tongue could do their office. The cause of these things consists not onely in the capaciousnesse of the veins and receptacles, but in the native heat that is very large, that quickly conquers and consumes all, and in a strong brain that will not easily admit the vapours. For it falls out almost with them as with burnt bricks, and glowing hot iron, that is sometimes sprinkled with water; or else to dry thirsty land. For presently it drinks in all the moysture, or it vanisheth into a very thin vapour, so that they have no need to pisse often, for their imbred heat consumes all. Now that which the intensive heat doth in men, the spunginesse of the body, loosenesse and softnesse of it, doth in women: For women once given to wine will drink beyond reason, and almost miraculously, and it will be long ere they be drunk; but by reason of the large and loose passages they are forced to make water now and then: wherefore they are justly infamous to men that know of their drunkennesse. But old people can least of all endure to drink much wine: For they are dry of body, and without moysture, and their heat is feeble; so that much plenty of wine hurts them, but a little doth refresh them, and makes them merry. Wherefore it concerns old men above all others to preserve their natural heat, wherein is comprehended primogenial moysture, which is the subject of vital heat and spirit, and comes from the substance of the seed, with fit and moderate meats and drinks. For these are the Forts of health and sickness, and the Seminaries of long life.

A simile from Glowing iron.

How a woman can endure much wine.

Old men soon drunk.

CHAP. XXI.

They that eat a moderate breakfast in the morning, will eat more freely at dinner; and if they drink much wine it will offend them lesse. By the way, whether it be wholesome to eat much bread.

SOme there are that use to fast till noon; which as I mislike not, so I think it not alwayes expedient, that any man should eat nothing till dinner, especially one that hath a hot stomach: as every cholerick person, or one that is forced to labour hath, and Students that study much. For their vital spirits are extenuated, and the forces of their body will fail. But in this businesse custome is to be kept, and we must observe what every ones age, time, the climate, and the habit and use of the body requires. For youth and cold weather, and a Northern climate require much meat, and to eat often, otherwise the body wasts and consumes. But old people and such as are come to their decrepid age, can fast longer, and have no appetite, nor do they hunger after meat much; yet they desire meat at times to preserve them, though not in such abundance. For as the flame in Lamps is extinguished by much oyl, so is the heat of old men by much eating and cram-

Scholers cannot endure hunger.

Gal. l. 1. Aph. 14.

Old men are underpropped with meats.

ing themſelves. But becauſe old age is underpropped by feeding, the Proverb grew, that *the Mandible is the old man's ſtaffe*. For what old age impaires, and what fails of the natural moyſture of the body, meat and drink make up again. Wherefore they and all ſedentary people and Students and Magiſtrates that ſerve for the publick good, may in the morning eat Raiſins, Dates, Figs, Currans, Pine kernels, Fiſtick nuts, Orange and Citron pills candied with Sugar, Myrobalans conſerved with honey when they are green, or ſome other liquid corroboratives that leſſe weary the ſtomach, and trouble it not to digeſt them. In the mean time every one muſt meaſure his own ſtrength, and conſider his condition, and nature, and ſee what it will bear, and what it refuſeth and cannot away with.

Wine drank early in the morning is pernicious.

But chiefly obſerve this, that no man drink Wine early in the morning, for it is very much contrary to Nature: for it dulls the vigour of the mind, clouds the underſtanding, and hurts the nerves. Wherefore let every man wholly deny himſelf the uſe of wine in the morning; but eating a little food, let him drink ſparingly, and what is well alayd. For Nature in the morning requires very little food, and a little will ſerve to nouriſh it, leſt natural heat ſhould fail.

A ſimile from the Kitchin.

Wherefore it is good to follow their example, who when they mean to make a clear fire ſome hours after, to roſt or boyl with, firſt they make the fire with ſome fuel and dry matter, leſt the fire ſhould quite go out, and when it is time they make a great fire to boyl with: ſo when the ſtomach a little before is made hot with ſome ſmall food, as to light the fire by, at dinner it will deſire meat more greedily, and the veins being dilated, it will better digeſt it: For many that faſt untill dinner, loſe their appetite, the heat of their ſtomach being very feeble, and almoſt quite gone out. Adde to this, that the paſſages being fallen down and ſhut whereby the nutriment ſhould paſſe, it ſticks in the midway, and is long before it can come into the veins.

It is not good to faſt long.

Moreover, by reaſon of long hunger, the ſtomach is filled with ill humours that it ſucks from the parts that are near, and ſo refuſeth meat, and is ſoon ſatisfied. Wherefore by reaſon hereof men are ſooner drunk at dinner, and fore-noon drinkings, than if they ſhould drink much at ſupper. For to paſſe over other conſiderations for this, half the danger is taken off by the night, as *Pliny* ſaith, when men drink in expectation of ſleep. For ſleep helps to diſcuſſe, and to take off the fumes of the wine.

We are ſooner drunk at dinner than at Supper.

L. 13. c. 1.

The uſe of Bread.

But ſince bread is a great part of mans nouriſhment, and all meats without it are unſavoury, and not very healthful, I think fit to ſpeak ſomething of the uſe thereof. For ſome maintain, that to eat much bread is hurtfull to the ſtomach, and that eating of it immoderately and to repletion doth as much harm, as wine drank in too great abundance, I think their reaſon is, becauſe it ſtayes long in the ſtomach, and binds the belly. But my opinion is, that choyce and a difference ſhould be made. For wheaten

bread

bread well moulded and made with leaven, and well baked is the moſt commendable and healthful food for ſound bodies. Wherefore I would have all men perſwaded, that it is not good to joyn too little bread with their meat. For they that eat bread too ſparingly, and fleſh or fiſh plentifully, their body growes ſpungy, and their fleſh looſe, and their breath ſtinks and corrupts. Wherefore eating of fiſh becauſe they ſooneſt corrupt, requires moſt bread with them.

They that eat little bread their breath ſtinks.

We ſee that all meats will ſuddenly corrupt and ſtink, in three days or a little more unleſſe you ſalt them. And Egs, Fiſh, Fleſh, and all ſuch meats will be unſavoury. But bread never corrupts, or ſmells amiſſe. Being over long kept it will grow mouldy, but it putrifies not. Wherefore ſuch as cram themſelves with meats and eat little or no bread, ſend a ſtinking ſmell from their very entralls, and offend all that are near them.

Wherefore thoſe that deſire to be of ſtrong and firm conſtitution of body, let them eat bread with moderation at leaſt, chiefly when they muſt exerciſe and labour hard. For unleſſe Ditchers, Porters, Marriners, Carriers, Fencers, Wreſtlers, ſhould eat bread in abundance, they could not ſubſiſt, and endure ſuch labours. But I preſcribe the uſe of bread more ſparingly to tender weak ſickly conſtitutions, and to ſuch whoſe ſtomachs are faint, and the paſſages narrow; It is beſt to refreſh them with liquid meats, and to reſtore their ſtrength, for theſe will ſoon enter the veins. For ſuch bodies are too tender and delicate for to receive hard meats. And the kingly Prophet *David* ſeems to me to have obſerved and conſidered all theſe things very exactly. God the maker of all things, cauſeth the Graſſe to grow for the Cattle, and hearbs for the ſervice of man; both ſick and well. So that his body anointed with oyle may ſhine, and anointed with ointment may be refreſhed. That the heart of man may be cheered with Wine, and ſadneſſe being driven away may be made merry, and that bread the ſtaffe of life may confirm and ſtrengthen him.

Pſalm 103.

CHAP. XXII.

A Nutmeg and a Coral-ſtone, carried about a man will grow the better, but about a woman the worſe.

THat a man excels a woman, and that his condition is far better than hers, beſides the noble gifts and endowments of his ſoul and body, whereby he abundantly goes beyond her, inanimate creatures, and ſuch as have left growing and increaſing do teſtify, and prove by experience. For a Nutmeg if a man carry it about him, doth not onely keep its force, but will ſwell and become more full of juice. For ſince among theſe the beſt weighs moſt, and is moſt full of juice, and being preſſed or pricked with

A man excels a Woman.

How to try Nutmegs.

a needle, will sweat forth an oyly substance, with an excellent sweet smell: the heat of man preserves these properties, and which is wonderfull will make it more pleasant to behold, and to swell more with this oyly juice, especially if young lusty men carry it about with them. For so pleasant and sweet smell comes forth of such bodies, and such excellent vapours, by reason of the temper of their natural heat, and so gentile and pleasing, that the Nutmeg will draw them to it, and so it being soked with them grows more clear, and sweet sented. For it is fed and delights in an aereal vapour, and a warm ayre inclining to heat, and such youthfull bodies do breath it forth as a thing that is most familiar and agreeing with it. So it is written that *Alexander* the great King of *Macedonia*, had his cloths perfumed, not by any external perfume put upon them, but from the natural breathing forth of his imbred heat. But a woman abounding with excrements, and sending out ill smells by reason of her terms; makes all things worse, and spoils their natural forces and imbred qualities. Hence it is that a Nutmeg by her touching of it will grow dry, light, rotten, pale, and blackish, and so she will corrupt and spoil hearbs, destroy seed, and take off the Lustre from a looking Glasse. The like reason serves for Coral: for this made into round pieces, and polished smooth, if a man carry it, it will grow more red, than if a woman should wear it about her. For by being long with a woman it will grow pale and wan, and lose its natural heat, partly by reason of the fuliginous thick vapours that breath from her, and partly because she hath but a weak heat, and is cold and moist of constitution; which qualities can keep and preserve nothing: but a man hath a gentle sweet vapour that proceeds from his substance by naturall heat, and he is allmost aromatised by it. For which cause Mustard-seed will make Coral more red if it be covered with it, namely by reason of its heat, whereby it grows hot as by a thing that is on fire.

Comment. in Aph. 14.

Why the cloths of Alexander the great, smelt sweet.

Coral grows redder if a man wear it.

A woman makes Coral worse.

What makes Corall red.

To make mustard seed or Corall red.

CHAP. XXIII.

For the most part such are barren and unfruitfull whose seed runs from them of its own accord, and they pollute themselves, and how that comes to passe.

Levit. 15.

IT is so foul a mischief, that amongst the Jews those that were polluted with it, were driven out from the Temple, and all mens company. The Greeks call it *Gonorrhæa*, the Latines *Seminis profluvium*, both men and women are troubled with it. For their seed runs from them against their wills, almost without any pleasure or desire, or erection, and it is watry and thin. Wherefore it is unfruitfull and unfit to beget children. For as a Willow that loseth its fruit, casts off his seed for lack of heat before it be ripe.

A Simile from unfruitfull Trees.

So

So these have their generative humour too cold and moyst, and it runs away from them. For the natural faculties are not able to perfect the seed, and make it prolifical. Whence it comes that the humour is altogether excremental; and is the rudiment of seed newly begun and imperfect, and wants the power of generation. But since this disease ariseth from the weakness of the spermatick vessels, so there is also another vice contracted by venery and contagious copulation when men lye with whores. For a corrupt filthy matter distill's from the secrets, sometimes of a wan colour, and sometimes green as Copras or Leeks that smell most filthily. Whence it comes that the vessels are sometimes corroded, and the secrets are hurt. But that moisture and dropping of a moyst fowl humour is more virulent in women, and when it is corrupted it is like the whites of Eggs, whereby the guts are vexed with an intollerable pricking, as if they were wet with Allum or salt, and by this means all that are diseased with the Pox are extream letcherous by reason of the acrimony of the corrupt humour, and they think to abate it and hinder it by copulation, and to ease themselves of the greatest part of the disease. Wherefore when they desire to rub their scabby matter upon all, yet the bawdy Letchers chiefly seek and hunt after such as they know to be of a wholesome and sound constitution. For they powre forth their filthy matter upon these, and corrupt them with their polluted seed, for they can contract to themselves no contagion by such copulation. For since they are troubled with the flux of seed contracted by whoring, and filthy copulation with Harlots. It is not a seminal and fruitfull excrement that runs from them, but a contagious filthy matter flows from their groins, that stinks ill favouredly, not of a white but green wan colour that causeth ulcers in the secrets, and in the fore-part of the yard, so that their urine can hardly come forth, and is now and then stopt by the purulent matter. And if at any time they begin to lust and tickle and their yard to have erection, they suffer intollerable pains. For this part seems to be stretched as it were with a cord, by reason of the nerves that are wet with a biting acrimonious humour, whence it comes that they have now and than a dropping of their urine, that comes not forth upon heaps and freely, but by little and little with intollerable pain. This disease is taken from pocky sick people, and by lying with whores whose privities are infected with bubo's, & other contagions. Which disease being it consists about the privities and secret parts, and from putrid humours causeth filthy tumours; it is call'd the gowt of the secrets, or a *Winchester*-Goose. But if the contagion doth spread it self, as it useth to do, when the body is not presently purged after the disease contracted, and where outwardly discussive cataplasms that may represse the matter, and not such as may ripen it are applied to draw it forth, the whole masse of the body, together with the blood and spirits is infected, and the whole collection of humours is carried to the nerves, panicles, membranes muscles, and causeth intollerable pains,

The Dutch call this the fowl dropping.

They that have the French Pox are alwaies letcherous.

Sharpnesse of urine is proper to this disease.

Who have their urine stopt.

Swellings of the groins not to be repressed.

Whence paint of the Nerves.

pains. The Dutch call this disease in their language, *Pocken met de Lempten*: because all the parts are rent and pierced with cruell pains, and the symptoms that accompany the disease, and come from the fiercenesse of it, cause as great anguish as the disease it self. For they are not racked with one kind of pain onely, but with many kinds of torments, that rend and tear and prick the nervous parts that are of most exquisite sense and motion, as if they were wounded with bodkins, pincers, and other Instruments. And since they wander all over the body, and possesse all parts none excepted, from the continual pain without any Intermission, our Country-men call this disease *de Mieren*, a name that signifies an Ant, that is an active and unquiet Creature, that runs continually to new places, and from that the Physitians call one kind of pulse, the Ant pulse, for the slender motion of it, when the forces are spent and cast down, so that a man hath but a little of life left when such a pulse is felt: like to this is the worm-creeping pulse, because it moves as a worm doth, and this promiseth but little hopes of recovery. And as there is a disease, where men seem to be rent as it were, and eaten with worms; so is there a disease wherein men seem to be stung with Ants, for the body is deformed outwardly with filthy bloches, and pushes, and inwardly they feel as it were Ants that bite them, and vex them, so that they are still forced to scratch and rub to find some ease: So those that have the French Pox, can be no where at rest, but must alwaies scrub themselves.

Those that have the Pox feel all sorts of pains.

The Ant-pulse.

A worm-creeping-pulse.

What disease is Verminatio, and what formicatio.

Wherefore our Country-men do fitly apply Formication to this diseased body, not that this disease should be so called, but because it affects the body, as that disease doth. Hence *Plautus*, because many in that time were polluted with most foul diseases, as filthy running sores on the face, scabs, leprosie, and many more, that shew themselves in the most comely part of the body, calls such Ant-bitten, mouldy, lither, putrid, ulcerated men, and these as our Country men say, if you do but shake them they will come in pieces, and their flesh will part from their bones, and they commonly deride them with this jeer, *Vanden grate Schudden*. The comparison is taken from stinking fish, and rotten salt fish, that with the least shaking will fall off from the back bone. Wherefore they that have contracted pocky swellings about their secrets and groins, either from venerous copulation, or by keeping company with one that hath the Pox, and lay in bed with him (for of former times this contagion was easily taken from others, either from their breath, or eating or drinking in the same cup with them, though now it grows feeble by degrees.) I advise such first to wash their privities with sharp Wine or Vineger, and all parts near, putting a little salt thereto, then if it be requisite, bring the swelling or apostume to maturity, and when the corrupt matter is come forth, to wash the hollow ulcer with abstergent remedies, before they close it up. And as for the biting of a mad dog, that is sometimes more gentle than to be bit with a whore, men keep the

Formication comming upon the French-Pox.

Ant-bitten men

The common proverb comes from stinking Fish.

The incredible contagion of diseases.

The cure of swellings in the groins.

the wound along time open, leaſt the virulent matter kept within, the diſeaſe ſhould increaſe again, and grow worſe: yet before you open the Impoſtume you muſt purge the body well: and for this uſe Epithym, Fumitory, Polypod, Sena, and Confectio Hamech are good: or becauſe their urin muſt be qualified, Benedicta Laxativa, is good with the decoction of Guaicum, which I hold to be a ſort of Ebony. And unleſſe care be had to help the body with ſuch remedies, the humours will ſcatter over all, and the Pox will infect the whole body. For theſe two diſeaſes are of kin and near one to the other, as a Cancer and the Leproſie. For what a Cancer is in one part of the body, that is the Leproſy over all. So that contagious affection when it is in all the body, and ſpread into all parts, cauſeth that fowl diſeaſe, which men call the French Pox, ſome the Pox of Naples, or that thoſe diſgraceful names may be laid aſide in favour of ſuch famous countries, let it be called the fowl or contagious Pox. But that which is in the groin and ſecrets may be called pudendagra. But ſince it is the nature of man to be ſhameleſſe and reproachfull in reſpect of other mens miſeries, and will inſolently inſult over thoſe that are oppreſſed with ſuch calamities, the common people when this diſeaſe is ſpread all over the body, call it the Mothers Pox, but if it be but in one part they call it the daughters Pox. And becauſe one grows from the other, they ſpeak in a common jeer, that, that comely Husband, or rather fowl and filthy, hath married the mother and her two daughters, when as beſides the ſwellings of the groins, the body is full of ulcers and boyls.

A ſhort cure of the Pox.

A proverb upon thoſe that are ſick of the Pox.

The common jeer againſt thoſe that have ſores in their Groin.

CHAP. XXIV.

When men are ſick they grow tall though they eat leſſe, but they loſe in breadth.

YOung people that eat much, do not grow up ſo comely, and ſo tall and handſome as they ſhould, as we find by daily experience. For the natural heat is choked and overwhelmed with too much moyſture, that the bodies cannot grow decently tall. But ſuch as feed moderately, and ſparingly, and keep a ſet time and form of diet, do not grow exceeding fat, nor doth their fat or fleſh increaſe; but the bones grow long and augment.

What hinders tallneſſe.

So we ſee that young people and children in long and chronical diſeaſes, do grow more ſlender and lean, but they ſhoot forth in length and talneſſe. Which I ſhould think comes to paſſe by reaſon of drineſſe. For the bones are dry, and are nouriſhed by ſuch like nutriment. For ſince the humours, and aliments ſick people take in, grow drie by the heat and drineſſe of the body: the bones wax long, and by reaſon of dry nutriment they ſhoot forth in length, eſpecially when a man is in that age, when his body is moyſt and ductil like clay, and may be drawn forth in length. Yet every

Why ſome grow long and others broad.

A Simile from clay that is ductill.

every one hath a certain bounds of his growth, and the limits are ſet for our juſt ſtature, and the means and ways whereby by degrees we ſecretly grow to be handſomely tall, or ill favour'd : and that force of growing in length is ſeldome extended beyond twenty five years of age, and commonly ceaſeth under nineteen years old. Whence it is that teeth ſtruck out will not come again after that date of years, nor will bones broken, and cartilages conſolidate, becauſe they are made of the ſeed of the Parents. But to grow fat and groſſe is not limited to certain times, but as we eat or drink in abundance. Which may be done when a man is in his ſtanding or declining age. For though a man eat abundantly he will not grow tall, but ſquare and groſſe. For there is one faculty that nouriſheth the body, and another that augments it : For that conſiſts in the plenty of of nutriment : but that about the ſolid part of the body, namely the bones, nerves, cartilages, &c. Which if they increaſe and grow long, the body increaſeth alſo, though it conſume and waſt away.

How long time men grow in tallneſſe.

One force cauſeth tallneſſe, another breadth

Wherefore nature in producing of bones, whence length comes uſeth the force of heat, whereby ſhe dries the humours a little, and fits the aliments to feed the bones. For augmentation cannot be made without plenty of nutriment. For when a Creature is generated it requires to be augmented till it comes to its full growth, and to ſpread in length and breadth.

Then, to make it continue and laſt the reſt of its life to come, nutrition doth its office, that what decayes may be reſtored, and what the qualities of the ambient Ayre conſume may be repaired, yet the body growing nothing bigger thereby, or longer. Wherefore the augmenting faculty is that that draws forth the bones of men in Feavers like Wax, by the heat and vertue of the ſeminal excrement, which in the vigour of years is very forcible and effectuall to do this. But if children and young men uſe to eat milk from their Cradles, and to uſe exerciſe, they grow longer, and more perſonable; For by uſing to drink Milk, the bones are fed, becauſe it is very like to ſeed, and good blood well concocted : by the uſe of fruits; the Nerves; of water, the fleſh; as we may ſee in Oxen that grow fat where much water is, and in moiſt grounds they augment and grow greater.

What things make the body increaſe.

And again, in the Low-Countries, eſpecially thoſe of *Holland* who become ſo fat by their natural beer, that their chins will lye upon their breaſts.

Their bellies fat, a foot and half ſtick out.

Perſ. Sat. 2.

CHAP.

CHAP. XXV.

Whether it is best to open a Vein when one is fasting, or after meat; and whether it be lawfull to sleep presently after blood-letting.

IT is needlesse to relate here what profit it is to man to have a vein opened, and what good, men find by it in health or sicknesse, and who must be let bloud, and when. For every one may learn this from a faithful and honest Physitian; not from that common and triviall custome that some trifling fellows have invented, who too rigidly observe the Stars more than the humours. But since there use to be infinite questions moved concerning this matter, I shall determine all in a few words; whether it is expedient to open a vein, When men are fasting or full. For since I see many tremble and fear when a vein must be opened, lest they should swound or faint, I think it fit to give them some meat, and a little strong wine. For I have often observed some frequently to fall down in a swound, and not to move, and could hardly with smels and pulling them be recovered. Add to this that blood runs not together, and plentifully when people are fasting, but faintly and by degrees, and sometimes it will not come forth. Because nature greedily keeps back the treasure of life, and will not easily let it go, because that she finds the greatest force of spirits to be in it: which being exhausted the whole body pines away, and the works of nature are performed worse than they were. But when some nutriment is given, and the blood is excited to run by a moderate moving of the body, it will run forth more readily. For the spirits are quickned by eating, and much cheered by drinking and moderate exercise, and the blood runs all over the body, and makes it more ruddy and well colour'd. But it is a question whether it be fit to sleep presently after bloud-letting. I, unlesse one be used to it, or be weary with heat and long travell do not think it fit or good for ones health in the spring and summer to sleep at noon, nor do I think it good for to sleep presently after opening a vein, especially if ones belly be full, or his body fat. For some of these are of opinion that after blood-letting they should restore their strength by cramming themselves with meat and drink. Who become sleepy and drowsy, and fall asleep with no small losse to their health, and danger: For their brains are so filled with thick vapours, and the veins do so swell thereby oftimes, that the orifice opens, and the blood runs forth again to the great inconvenience of their health. I remember that this fell out upon one of our Magistrates, who in the Ides of *May*, when prayers unto God, and abstaining from Labour are commanded for three dayes, he had a vein opened at that time, and as the custome is, at dinner he eat green garlick, and drank wine plentifully: about noon his head being fill'd with fumes, he first slept,

Meat and drink feed the spirits.

Meat to be offered before blood letting.

Whether we may sleep after a vein opened.

After blood-letting be temperate.

An example of one that died by sleeping.

then died. Wherefore he that would do beſt for his health, the day a vein is opened, ſhould live on a ſparing diet, and abſtain from ſleep ſo long as he can, but if it come upon him againſt his will, and he cannot hold open his eyes: yet let him keep from ſleeping ſo long, till the force and motion of the bloud be ſetled; which is done after one hour and half. Then he may quietly repoſe himſelf, and taking care not to hurt that part of his body that was cut, let him lye half down, and lean his head on a pillow, if he cannot ſleep upright in a chair. But if he ſleep above two hours, he muſt be pulled that he may awake, leſt the ſpirits ſhould grow dull, and the body ſhould be oppreſſed by a general dark vapour, whereby the party falls to vomiting, and loathing, and can hardly ſhake off his yawning.

CHAP. XXVI.

Phyſiognomy, that is, the reaſon how to look into the Nature and manners of men, and with which by the marks and ſigns of the body we may judge of the motion and propenſion of the mind, is not to be diſliked. Moreover I ſhall prove by Teſtimony of Scripture what is moſt convenient to be obſerved hereby.

The countenance and eyes are the Tables of the mind.

SOme Arts are held unlawfull and not fit to be uſed, becauſe they are near of kin to falſe Impoſture, and becauſe they have ſome curious and neat obſervations. But Phyſiognomy, which by the face, eyes, countenance, lineaments, and the whole habit diſcovers the propenſion of the mind and body, is in no part of it to be referred to unlawfull arts, for the moſt excellent men were very ſtudious in it, and careſull to adorn it. But ſince there is no part of the body, though never ſo ſmall, baſe, and ignoble, that offords not ſome argument of the imbred nature, and to what the mind is inclined, yet the chief marks and tokens appeare in the face and countenance, and which is the moſt certain diſcoverer of the mind, in the volubility and aſpect of the eyes. For in them do ſhine, hate, anger, Indignation, fear, hope, joy, modeſty, arrogance, jealouſy, covetouſneſſe, æmulation, and all internall affections of the mind, in the outward habit of the body. So when God ſaw *Cain* ſad, and his countenance caſt down; he ſaid unto him, Why art thou ſad? and why is thy countenance fallen? Alſo *Joſeph* when he ſaw, his fellow Priſoners ſad, he asked them, why is your face more ſad than ordinary? for he obſerved that there was ſome ill apprehenſion in their minds, and the certain notes of it were ſeen in their Countenance. To which appertains that of *Iſaias*, *The ſhew of their Countenance doth witneſſe againſt them.*

Gen. 4.

Gen. 40.

Cap. 3. A place of Eſaias explained.

Whereby he ſhews, that wicked men may be caught by their looks. For their countenance ſhews what malice they are fill'd with, what they meditate, what they deſire to undertake, and whither their wicked intentions are bent. There are many things

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to prove this, that we may read in *David* and *Solomon*'s lives, whereby they do condemn the wickedneſſe of ſome men, and expreſſe it by their forehead, eyebrows, eyes rolling up and down, biting of their lips, their noſtrils wrinkled, their cheeks ſwoln, their proud gate, unſeemly behaviour, their nodding and fierce countenance. Whence ſaith the Wiſe man; *A wicked and ungodly man goeth with a proud lock, he winketh with his eyes, ſpeaketh with his feet, teacheth with his fingers, frowardneſſe is in his heart, he deviſeth miſchief, and continually ſoweth diſcord.* But in thoſe that are of a pleaſing and mild ſpirit, all things appear well in their countenances. Their ſtanding, going, lying down, their countenance, eyes, hands, motion, ſerve all to expreſſe an honeſt and comely mind; as alſo in the face, wiſdome, honour, honeſty and other vertues appear. *Pſal.* 34. *Prov.* 6.

But though all things do not exactly anſwer the prædictions of this art, and many things fall out contrary to the marks that are outwardly on the body, and that either by reaſon of education, or the Induſtry of Parents, or elſe by the grace of God: yet for the moſt part they are true, and the event is certain. For in ſuch as are marked with ſome viſible note, Art finds out the truth. For where there is an errour about ſome principal part, there the mind partakes of ſome inconvenience, and cannot perfectly perform her offices. So they that are deformed with a bunch-back, ſo it be a natural Infirmity, and not accidental, nor come by any fall or blow, are commonly wicked and malitious; becauſe the depravation is communicated to the heart, that is the fountain and beginning of life. Next to theſe are ſquint, blind, blear-ey'd people, and ſuch as have rolling eyes, and ſuch as caſt their eyes aſide; becauſe Nature failed about the brains. But deaf, mute, ſtuttering, ſtammering people, and ſuch as cannot ſpeak plain by reaſon of the weakneſſe of the nerves and muſcles, are not free from vice, yet they do not deſerve to be much blamed for it. For the leſſe noble and generous the part is, that is ſubject to errour, the principle parts are the leſſe affected thereby. But if any default of the body be near the heart or the brain, and partake with them, ſome errour is communicated thereby to the mind and reaſon; ſo that they are not ſound in all their perfections, and ſometimes the rule of Judgment fails and is carried obliquely; ſo that the animal faculties cannot perform their functions and offices as they ſhould. Yet it is not alwaies neceſſary, nor doth it follow, that the condition of mans nature, his manners, ſtudies, purpoſes, propenſions of his mind and agitation thereof ſhould be fitted to the outward marks, and to be meaſur'd by the external lineaments and ſigns of his body. For men do act and meditate, and conceive many things in their minds, and perform the ſame in their actions, whereof there is no print or note at all to be ſeen on their bodies, or any thing to conjecture by. For a man may be deformed in his body and his limbs ſtand awry, and yet he may be upright and enclined to noble arts. And on the contrary a man may have a very

Notes of the body ſhew the condition of the Mind.

The heart and brain are affected by the remote parts.

very comely body, and yet be of wicked manners, and lead a vitious life. Wherefore we must not insult over any man's failings that are natural, for neither bunch-backt, nor squint-ey'd, nor lame, or such as have crooked legs, are to be reproached or scorned: when they desire that these errours of Nature were rectified, and that their bodies had been better formed; yet there are some of these that urge men to speak ill of them: for some of them are cunning Impostors, false, deceitful, and not onely given to obscene jests, but are abundantly provided with biting and cutting taunts and scoffs: as almost all those are that have their nervous and musculous parts ill formed. So that from thence the brain that is the beginning of sense and motion, and the heart which is the fountain of life and spirits are diversly affected by consent; for the external defaults change the internal faculties, and frame and guide them to divers actions that are naught.

We must not despise Natures Errour.

Marked Sycophants.

From these therefore that are marked with any outward mark, came the Proverb, *Take heed of those that Nature hath marked.* Whereby such as are skilful in humane affairs, do note unto us, that we must avoid the company and society of wicked people; because they find by daily experience and practise, that such people are deceitfull, and full of crafty and cunning practises. But that lame people are extream letcherous, and have their secrets exceeding great, the Proverb from thence declares. *A lame man is the most letcherous.* For all the nutriment that should support the weak foot, staies about the generative parts, and is converted into seed, the force and plenty whereof causeth erection, and causeth the obscene parts to be allwaies itching.

Take heed of such as are marked.

The Proverb of lame people.

CHAP. XXVII.

Whether it be more wholesome to sleep with open mouth, or with the mouth and lips shut close.

MAny think it is best to sleep with their mouths wide open; For so the fumes and fuliginous vapours can breathe forth the better, and that the breath can more freely passe out and in, and will not smell so strong; for they that sleep with their mouthes shut, have an ill sented and stinking breath. But I am otherwise perswaded. For as lying on the back is hurtfull to the Lungs and midriff, so that they will swell with humours powred on them; so to sleep with open mouth is naught for ones health. For the Lungs being full of holes, draw in abundantly by the vocall artery, the obvious Ayre, which in the night is commonly impure and troubled: wherewith the passages of breathing being stuffed, makes the voice hoarse or blunt. But when the mouth is shut, the breath and outward Ayre, comes in and goes out not by heaps but by degrees by the windings of the nostrills, and by a turning revolution, and so passeth to the lungs, and tempers the heat

More wholesome to sleep with the mouth shut.

heat of the heart. And hence it is that such as sleep with their mouths shut are not so thirsty. For they that sleep with their Jaws extended, by reason of their breath, and the Ayre tossed to and fro, have their tongues and palates dry, and desire to be moistned by drinking in the night. But since this opinion may be confirmed by many solid reasons, yet there is none more prevalent, than that the concoction in the stomach is far better performed by it, if any man sleep with his mouth shut: for the natural heat is more preserved and concocts more strongly. For as pots and kettles that are to boyl meat in, will sooner boyl it, if they be covered, because no heat of vapour comes forth: so heat in mans body kept in and covered will sooner digest the meat. Wherefore such as have weak and feeble stomacks, I would advise them to shut their mouths, and hold their breath, and such also as are troubled with coughs and hickops. For thus heat is stirred up, and the disease is discussed. But when they have slept all night with their mouths shut, and their meat is digested, than I counsell them that they smack with their mouths, and hem aloud to purge away the fuliginous vapours that stick in the passages.

whence comes thirst in the night.

A simile taken from the Kitchin.

Breath covered helps digestion.

CHAP. XXVIII.

That the curses of Parents and the ill wishes that they wish against their Children, and ban them withall, do sometimes take effect and fall out so; and their good wishes whereby they desire all good to happen to them, are a means to make them prosper, and to obtain what their Parents desired might happen to them.

THe Nature of mortall men is fallen into so great cruelty, all humanity being laid aside, that they are not onely barbarous to strangers, but they are cruell to their own children, to whom they should wish all prosperity. For who doth not hear daily in the streets and villages their terrible and execrable curses: whereby they most inhumanely curse their children to the pit of hell, and pray for all mischiefs to fall upon them: and I remember that many of them have taken effect, and come to a miserable and lamentable end. Wherefore *Plato* thinks nothing more dangerous than for Parents to curse their children. For children when they see their Parents thus enraged, and to heap such horrid wishes upon them, they are amazed, tremble, and are troubled, and being shaken with terrour and fear, they fall either into convulsions or epilepsies, or fall into rage and fury, and are changed both in their minds and intentions. For so great a concourse and agitation of the humours and spirits are made in such bodies, and such a distemper that the instruments of the senses fall into convulsions, and all the faculties of the soul are inverted. Whereby it comes to passe, that not onely young children, but such as are of riper years, which reverence and honour their Parents, are shaken with sudden

l. 9. de Leg.

Children not to be exasperated with cruel words.

Gen. c. 49. Children must be taught by the Parents.

ſudden fear and ſudden conſternation of mind, as with thunder, and ſuffer great damage in their reaſon and underſtanding, and no leſſe miſchief in their bodies. Wherefore me thinks the old Hebrewes had an excellent way of teaching their children, that were indeed exceeding well bred; For they were wont to pray and wiſh all good luck and happineſſe to their children, both at home and abroad, not from fortune, but from God. Alſo their children were wont with great devotion and godlineſſe to obey and honour their Parents, and with their beſt intreaties, obſervances, and well-beſeeming words, to procure from them their bleſſings, and proſperous wiſhes. For thus they thought they ſhould be freed from future dangers, and by the help of the great God, to whom both they and their Parents made their vows, they believed they ſhould eſcape the caſualties and inconveniencies of humane affairs, and live ſecurely and happily all their daies.

CHAP. XXIX.

How comes it, that according to the common Proverb, ſcarce any man returns better from his long travels, or from a long diſeaſe, and to lead a better life afterwards.

No man is better after a diſeaſe.

THere is an upinion that is of long continuance, and a perſwaſion in the Low-Countries, that is commonly objected againſt ſuch as recover of a long diſeaſe. That no man is made better for a dangerous diſeaſe, or a long journey. And it commonly falls out ſo. For ſuch is the nature of mortall men, that though they be vexed with long diſeaſes, and are toſſed with dangerous and hazardous voyages both by Sea and Land, and wandring up and down, when they chance to eſcape, they ſoon forget all, and they begin to live more looſely and licentiouſly, that they are worſe than they were before, and the time paſt was better than what comes after. This I ſuppoſe happens becauſe the mind of man is much neglected, and the inward man is not manured as it ſhould be, for good education would root out imbred errours and vitious affections, namely the love and confidence in God, and the knowledge of his word, unto which the will and reaſon are made ſubject, and ſo all his actions are framed by that rule. For theſe things would effect and bring to paſſe, that we ſhould forſake thoſe ſins, which when we were ſick and in danger, we ſo much renounced: otherwiſe all the fair promiſes we made, and our purpoſes of amendment of life, and many more vows that we then made, become void and of no moment. For when we are reſtored to our former ſtrength, nature falls back to her damnable cuſtoms, and will not alter. Wherefore an honeſt courſe of life and a purpoſe of doing as we ſhould, that we had in our minds, can by no other means be brought to perfection, but by the word of God, and the influence of his ſpirit, which if when the diſeaſe is gon, it

Math. 12. Doctrine inſpired by God, makes the beſt manners.

The heavenly word is the food of our ſouls.

ſtay

ſtay faſt in our minds, we ſhall not eaſily fall away from our purpoſe of amendment of life, which pain extorted from us not without ſome ſecret inſpiration: but we ſhall ſtick conſtantly unto it, though many things do ſollicite us to fall from it. There is a famous Epiſtle extant of *Pliny* the younger, wherein he ſaith he was advertiſed by the ſickneſſe of a friend; that we are beſt when we are faſtned by diſeaſes to our beds. For he that is ſick, if he be tempted by luſt or covetouſneſſe, he will not be amorous or covetous, he neglects honours and riches, he is lowly and not ſo fierce, and laſtly, he reſolves to lead a harmleſſe happy honeſt ſober life, if he chance to eſcape. Wherefore he took occaſion from hence to admoniſh both his friend and himſelf, that when they are well they ſhould perſevere to be ſuch, as they promiſed to be when they were ſick. This exhortation was good and commendable. But he knew not, nor could he ſhew, by whoſe conduct help and inſpiration this was to be effected. For unleſſe we are ſuſtained by the power of God and his word, upon every light occaſion we ſhall fall back to our former errours, and the floud of humane affairs will carry us another way, and not to an honeſt & innocent life, and good and unblameable manners. For it was the infirmity of man that wreſted from us the promiſes of leading a better life, and not faith or any ſolid doctrine founded on Gods word. But if any man ask for a natural reaſon, there is none that ſeems to me more probable, than that when men recover of their diſeaſe many witty merry companions come to ſee them, and they invite them to rejoyce, and make merry, and to fall into all kinds of Luxury and deceitfulneſſe of pleaſures and dalliances.

L. 7.

That the purpoſe of the mind may come to a happy iſſue.

Why is it that ſome are made better.

Hence they eat, and drink healths one after another round about, and ſo they gratify them that are reſtored to their former health; and commonly there they ſing bawdy ſongs; and ſuch things, that are not fit to be ſeen or heard, are repreſented. Theſe things and many ſuch like do eaſily draw a ſick and dubious mind that hath quickly forgot its deliverance, to embrace what is worſe. To this I add the delicate and voluptuous meats, which the humours being augmented by, do ſtimulate and prick the obſcene parts with, and cauſe erection. Hence it is that they return to luxury and gluttony, and profuſe luſts, and whorings, and unbridled pleaſures; ſo,

Delicate meats foment luſt.

Unchanged nature without delay,
Will ſtill return the ſame way.

Juven. Sat. 14.

For ſo great is the inclination and proneneſſe of mans nature to that which is worſt, that unleſſe God were very deſirous of our ſalvation, and did continually warn us, and ſend us ſome great afflictions, all would run to utter oblivion. So as it is in *Eſaias*, *onely trouble gives ſo much underſtanding to the ear.* That is, no man but when troubles come near, and calamities ariſe, doth awake and give attention: nor doth a man ever think to live frugally and moderately, or thinks of leading a better life, but when he is afflicted, or when we chance to be ſick of feavers and other cruel diſeaſes, and are tormented with moſt terrible pains. Now there is nothing that turns a man more from God, and alienates him from

Chap. 28.

Prosperity makes us sluggish and negligent.

from his maker, than prosperous successe and abundance of all things: onely affliction calls us to repentance and mourning, and to a purpose of a better life. And no man can be perswaded that God is displeased with his way of living or that his manners and customes and studies are not approved by him, unlesse his mind be affl cted with some grief and sadnesse, and his body with some diseases. For the mind is so deaf to all wholesome admonitions and counsels, and the understanding is so hardned with the custome of sin, that it will either reject milder corrections, or not be much moved by them, and there appears no hopes of amendment unlesse more sharp remedies be applied. Hence was it that God

Chap. 5. and 9.

threatens by *Esaias*, *because this people returns not to him that smites them, therefore is not his fury turned away, but his hand is stretched out still, and lifted up again to smite them.* The like is said in *Jeremiah*,

Chap. 2.

and complained of: *In vain have I smitten your children, and they*

Jerem. 5.

have not received instruction. Again, *I smote them and they lamented not, I bruised them but they refused to be instructed; they made their faces harder than a stone, and they would not return, they are grown rich, great, and fat, and they foulely passed over my words.* Wherefore God sometimes chastiseth us more bitterly, to recall us to an honest and more pious life. So *Alexander* King of *Macedo*, who suffer'd men to honour him as a God, when he was wounded with an arrow, and when he saw the blood run out abundantly, he forthwith remembred that he was but a man, and laid aside all his cruelty and Arrogancy. To which may be referred that of the Psalmist, Thou hast humbled the proud as one that is wounded, thou hast broken all his strength. Wherefore when things are at the height of prosperity, and all goes according to our minds, and as we would have it: let no man too much elevated by his good successe, pride himself too much, or bray immoderately, but let every man duly consider himself, and think on adversities, losses, crosses, dangers, calamities, diseases, mishaps that hang continually over our heads; and that God sometimes sends these upon man, for a remedy and cure to correct his errours and cause him to repent, and may have a certain confidence of his salvation, elevating his heart unto God which God would have every man to know and observe diligently, when he saith: If his sons offend and obey not my laws, and keep not my Commandements, I will visit their iniquities with the rod, and their sins with scourges, but I will not take my mercy from them, nor suffer my truths to fail, whereby he openly declares, that he corrects us for our amendment, and not for our destruction. That so our carnal desires being subdued, and our licentiousnesse in sinning restrained, every man might turn to lead an honest and innocent life, and to sober and good manners. For it is Gods correction on us which proceeds from his fatherly affection, a great argument of his exceeding love, and a Testimony of his good will towards us. For whom the Lord loves, them he chasteneth, and correcteth them as a man doth the son whom he loveth. But such as God suffers to wander licentiously, and to live loosly,

Alexander wounded, confessed he was mortal.

Psalm 88.

Psalm 88.

God corrects us to make us better.

Prov. 1.

looſly, and to be involved in all corruptions, and doth not by his ſecret ſpirit call them back from their errours, it is becauſe God hath given them over, and forſaken them. I will not, ſaith he, viſit nor correct your ſons and daughters when they commit fornication, nor your wives when they pollute themſelves with adulteries: as there are ſome women, whereof our age can ſhew examples, that have layn with other men, before they lay with their husbands to whom they were before contracted, ſo that another man had their Maiden-head, before the nuptial feaſt was ended, and that they came to bed to their husbands. So God, provoked by the continuance of ſin and daily cuſtome of doing wickedly, holds back his hand from ſmiting them, and ſuffers them to fall, and run to all diſgrace, infamy, reproach, and to obey their luſts. By which erroneous life, they firſt get a troubleſome and reſtleſſe mind, than which nothing can befall a man more lamentable and miſerable, then beſides their unhappy end and bitter death, wherein they have nothing to ſupport them, they paſſe to eternall puniſhment, and intollerable torments.

Heb. 12.

Moſes 4.

Adulteries neted.

When therefore God gives a man abundance of all things, as riches, Gold, Silver, gallant houſes, ſtately furniture, brave garments, in a large meaſure, we ſhould never forget that God by whoſe bounty we have obtained all this abundance freely. For there is no vice in magnificent houſes, and Mannors, in money, Lands, poſſeſſions, if we look how to uſe and employ them well. Laſtly, if, what is the principall and is chiefly required at our hands, we have a thankfull heart towards God, and are bountifull to our neighbours and poor people. *Moſes* the Law-giver amongſt the Jews by the Commandment of God, and by what he received from God, did admoniſh them of this matter, and often inculcated it unto them, that no man ſhould ever forget him, to whom we owe our ſelves and all we have. *When* (ſaith he) *thou haſt eaten and art full, and haſt built goodly houſes, and when thy heards and thy flocks, thy Silver and thy Gold are multiplyed, and all that thou haſt, take heed that thine heart be not then lifted up, and thou forget the Lord thy God the giver of all theſe things.* And leaſt that ſhould be objected to them for their ingratitude and forgetfulneſſe, that God gave them butter from the heard, and milk of ſheep, with the fat of Lambs and Rams, with the flower of Wheat, and delicate Wines in abundance, but when *Iſrael* was fat and full, he kicked backwards, and forgot the Lord that made him, and was unthankfull to the Authour of his ſalvation. Wherefore to ſuch backſliders *Moſes* threatneth terrible threatnings and puniſhments, and lays it down that many ſad and miſerable calamities ſhall befall them; whereby, *Let their poſterity learn and be warned*, as God ſpeaks in *Jeremias*; *If they continue in the ſame fault, what a ſad and bitter thing it is to forſake the Lord our God, and not to fear and reverence him, who is the Lord God of hoſts.*

We ſhould be thankfull to God.

Riches are not ill, but the abuſe of them.

Deut. 8.

Deut. 32. *Chap.* 2.

CHAP. XXX.

Stones or Jewels dug forth of the Earth, or taken out of the Sea, or out of the bodies of living Creatures, what vertue they have, and by what means they perform their operations.

BOth reaſon and experience prove that ſtones and Jewels have great vertues, ſo they be not counterfeit, and artificial ſtones. Wherefore to wear a ring or a Jewel that hath a handſome and effectuall ſtone ſet in it, is good for the eyes to look on, and is healthfull for the body by the vertue that proceeds from it, and that not onely by a hidden and ſecret faculty, which it hath from the ſtars, as *Marſilius* thinks, but from a vertue that proceeds out of it, that recreates the vitall ſpirit. For as Jewels are clowded by the ambient ayre, and receive in a groſſe vapour, and abundance of fumes; ſo they do ſend out of them a thin and inviſible vertue. For though a Jewel be a ſolid body, yet natural heat, and touching and rubbing it, draws forth the force within it, and communicates it to the brain and heart. For a Jewel called *Erananos*, vulgarly a *Turquois*, doth change often, and wax pale and loſe its natural colour, as I have often ſeen it; where he that wears it is ſick or not in good health, and as the body grows well, ſo will this ſtone revive, and will repreſent a moſt amiable sky-colour, as in the cleareſt day, from the temperament of its native heat. And there is ſcarce any Jewel but will change colour, if a man be intemperate, or not continent as he ought to be. For their inward vertue periſheth, and all their beauty and luſtre is defiled. Whence it is that he that commits adultery or defiles the marriage bed, and all that run a whoring, can never keep their Jewels beautifull and perfect, but they are clowdy, and dark by the foul vapours they contract from thoſe that wear them, and from whores whoſe company they frequent. For they draw ſome venemous qualities to them from corrupt bodies that exhale ſuch virulent vapours, and infect them: as women when they have their courſes will foul a clean looking-glaſſe. But if Jewels were ineffectual and of no vertue, *Moſes* would not ſo accurately, and diligently have commanded to adorn the Prieſts veſtment, which they call *Rationale*, with twelve Jewels, whereof both *Ezechiel*, and St. *John* in the *Apocalyps* make mention: wherein he would not have men to obſerve the beauty, and alluring rarities of the colours, but the wonderfull force and effects of them alſo, concerning which, becauſe other men have ſpoken ſo largely, I ſhall ſpeak of ſtones that are taken out of the bodies of Animals, birds and fiſhes, whereof many of them ſtick in the ſtomach, and ſome in the head of them. When Autumn begins, and the Moon increaſeth, there is a ſtone taken out of the belly of a Swallow, called a Swallow-Stone, or *chelido-*

A ſimilitude from Jewels.

Polluted people defile Jewels.

Exod. 28.

The Swallow-ſtone.

Chelidonius from the bird it comes from, this is a present remedy against the falling sickness: for it dryes exceedingly and drinks up the viscous and clammy moisture that is the root of this disease. For the swallow, whose dung blinded *Tobias*'s eyes, is of a hot and dry nature, whence it is that they make their nests so artificially of moyst and soft mud, and hang them up in arched and vaulted places. For by touching of it they consume the moysture and make the mud hard. Hence it is that Physitians make Cataplasms of them, and find the powder of burnt swallowes to be most effectual in dissolving the quinsey, and other swellings of the throat. Also snails that are very great, yeild unto white, something long, rough, and hollow stones in their lower part, which I use to take out of their heads, and to keep them for many uses. For they cause one to make water that hath the strangullion, and being bruised, and their powder given in wine, they make the urinary passages slippery and give ease. That kind of stone grows of a clammy matter, and slippery humour, which makes an easie passage for the humours: and so do these stones help in childbirth, for they dilate and loosen the places, and cause the matrix to open wider: but one or two of them put under the tongue, hath a strange force to cause salivation. Wherefore I advise such as are thirsty and dry to role one of them in their mouths. For it will make the tongue moist and run with humour, and stay both heat and drieth. Crystall is of the same vertue, if a while steeped in cold water it be put into the mouth. Amongst hearbs, Purslane, Cucumbers, Housleek, commonly called Jupiters beard, do the same. Also Toads yeild a stone, that sometimes represents the picture of that Creature, but they are very old, and have layn hid a long time amongst reeds, or amongst thorns and bushes, before the stone grows in their head, or comes to any magnitude. And there is a Toadstone kept and preserved in the family of the *Lemnians*, that is bigger than a small nut, which I have often proved, that it will discusse swellings and tumours arising from venemous beasts, if you oft rub the places with it. For it hath the same nature the toad hath, that it will draw forth and consume all venome. For if a Rat, Spider, Wasp, black Betle, or rere-mouse, fasten upon the part and hurt it, our country folks presently run to this remedy, and by rubbing the place with this stone, the pain is abated, and the swelling allayed. There are also many kinds of Fish that have exceeding hard stones in their heads, as the Sea-wolf, the Coracinus, Umbræ, the river-Pike, the Mullet, and Haddock, whereof there is great plenty in winter. The Low-Countries call them *Schelvisch* from the rough scaly skin it hath. For those that are called from the form of their body and ash-colour, Asells, or Cod-fish, are for the most part without these stones, especially the females: for out of the head of a male I took a white stone, that was like the keel of a ship on the lower side. All these kinds bruised and given in wine, ease the cholick, and break the stone of the reins, not onely by their weight and heavinesse, as some think,

Tob. 2.

The Snail-stone what vertue it hath.

A Toad-stone.

but by an imbred property, whereby they diſcuſſe and diſſipate the collection of humours. The triangular ſtone of a Carp powdred, will ſtop the blood that runs out of the noſtrills, by its great aſtriction, which you may perceive alſo by taſt.

A ſtone is taken out of the head of a Carp.

CHAP. XXXI.

Of the events of dreams, and how far they ought to be obſerved, and believed.

SInce of old time men were wont to obſerve dreams with incredible vanity and ſuperſtition, and to credit and believe them; The great and good God that would have no man troubled in undoubtfull and uncertain things, that diſturb the tranquillity of the mind, forbad that no man ſhould be curious in obſerving them, and make raſh interpretations upon them, and fain doubtfull events. For by theſe impoſtures, many have fallen from God, and turned to falſe worſhips. And if God when we are aſleep, doth warn our minds that are dull to ſeek out what his will is, and doth put into our ſouls ſuch things as were good for the ſalvation of them, and are agreeable to his word and doctrine; theſe things muſt needs be of great concernment, and to be received with great reverence: for by them he ſhews unto us what he requires, and what he would have us do concerning his glory or our own profit, and the good of our neighbour. But it is fit to examine and obſerve them, and no law forbids ſuch things as are within the compaſſe of natural reaſon, yet ſo that we muſt not faſten and reſt firmly upon them; for oft-times our conjectures have not the deſired end. For Imaginations and ſuch repreſentations as we ſee in dreams, are rayſed from the concourſe of the ſpirits and motion of vapours, which if they be groſſe, thick, and many, either we dream not at all, or the mind diſcerns and perceives them very confuſedly, and darkly. As we ſee in men that are drunk, or ſuch as ſleep deeply after they have been much wearied. Hence it is that dreams are oft troubleſome and obſcure. For when, as *Cicero* argues from the opinion of *Plato*, that part of the mind that partakes of reaſon is faint and faſt aſleep, and the other part is ſtupified with immoderate drinking or eating: we ſee in our ſleep filthy terrible and horrid viſions, as if we were at copulation, or killing beaſts or men, or to be wickedly defiled with bloud, and to do many impure, raſh, and impudent actions. But they that lye down after moderate eating, that part of the mind wherein reaſon conſiſts, and counſel, being chearfull and ready, and the body not being dejected with too little meat, nor oppreſſed with too much, then will it come to paſſe that the mind will ſhine forth, be lively and ſharp in dreams, and peaceable and true dreams are repreſented

Levit. 19. Deut. 13.

God ſometime ſends dreams.

Natural dreams to be obſerved.

De divinat.

preſented unto it. For what work ſoever man is buſied about in the day, when his body falls aſleep, that the mind will be intent upon and run over again; which *Claudian* in an elegant copy of verſes expreſſed. *L. 3. præfat.*

On what by day our ſenſes chance to light,
When that we ſleep, we ſee the ſame by night.
The Huntſ-man when he reſts, his mind then roves
Of Hills and Dales, of ſhady woods and Groves.
Lawyers plead cauſes, Coach-men Coaches drive,
And the night Horſes ſeem to be alive.
The Sea-man loads his wares, the Lover comes by ſtealth:
And as by day the miſer hunts for wealth.
And he that thirſts as ſtanding on the brink
Of Rivers, then believes that he doth drink.
And I in ſilent night am wont to muſe,
Of divers Arts that in the day I uſe.

And indeed when the body is in a good temper, we ſee in our ſleep no other viſions and apparitions, then ſuch actions and things that we are buſied about in the day time. But if our ſleep be interrupted, and not quiet, but unequal and troubleſome, we are then perplexed with ſuch dreams and viſions that are troubleſome and unuſual; and this ſhews that our bodies abound with groſſe humours, as *Plutarch* ſaith, or the ſpirits within are troubled. *De tuend. valetud.*

So drunken and feavouriſh people uſe to be diſquieted with abſurd dreams, ſo that many think they ſee terrible viſions, hobgoblins, Ghoſts, ſcritch-Owls, Harpies, and what is peculiar to melancholique people, dead men, and ſorrowfull and ſowre faces. But they that abound with yellow choler conceive they ſee firebrands, ſlaughters, burnings, fightings, brawlings, and ſcolding, as ſanguin people dream of dancing, ſinging, ſporting, laughing, and all laſcivious matters; and flegmatique people dream of abundance of water. *Dreams of ſick men and drunkards.* *Dreams are various as the humours are.*

Wherefore Phyſitians ſhall not loſe their labour, if they enquire now and then of ſick people how they ſlept in the night; and what they dreamt of. For dreams ſhew the diſeaſes and affects of the body. For if any man dream that he roles in filth and dirt, it ſhews that his body is full of corrupt naughty humours; but if he dream he hath been in gardens amongſt ſweet flowers and hearbs, it is a ſign that the humours of his body are very pure and clean.

CHAP.

CHAP. XXXII.

Of the Climacterick *or gradual year, namely the 7. and 9. in which years the bodies of men suffer manifest changes; and of old Men especially, 63 is the most dangerous. Likewise of the reason of Criticall dayes, that is, of the judgments of diseases, whereby Physitians undoubtedly foreshew whether the sick will live or dy.*

L. 15. c. 7.

Augustus Cæsar, as *Gellius* saith, was glad, and hoped that he was like to live long, because he had passed his 63 year. For Old Men seldome passe that year, but they are in danger of their lives, and I have observed in the Low-Countries almost infinite examples thereof. Now there are two years, the 7th, and 9th, that commonly bring great changes in a Mans Life, and great dangers; wherefore 63, that containes both these numbers multiplied together, comes not without heaps of dangers, for 9, times 7, or 7, times, 9, are 63. And thereupon that is called the Climacterickall year, because beginning from 7, it doth as it were by steps finish a mans Life. And therefore all those years that arise by 7, or 9, are called decretory or judiciall, wherein men undergoe great mutations, for either they use to be calumniated, or vexed with grievous diseases, or be in great dangers, or do suffer some detriment or losse, either of their goods or health: wherefore I use to observe the revolutions of these years in all ages, so that I have found young Boys and Children to be in danger about the fourth year, 7, yeare, 9, or 14, year. For all Children as *C. Celsus* saith, are in danger about the 14, day, and then at 7, years, and afterwards about 14. years, when haire begins to come forth on the secrets. I know many that were in danger at 21, and after that at 28. and were never free from some dangerous disease after the revolution of 7, or 9, years: which revolution of years, though it be not to be observed too strictly or superstitiously by Christians, or to be feared, yet we are not forbid about those times to be moderate and sparing in our diet, and course of Life, lest humours should be heaped up in our bodies, that may in these years prove to be the fuell, and matter of diseases. But no man as yet hath explained the reason, why diseases in these revolutions of years should commonly be more fierce. I think it comes so to passe, because the body of Man in certain periods of years heaps up a great heap and collection of humours, by the motion and agitation whereof diseases are caused. For when Nature comes to immoderate repletion, and the Vessells cannot endure the plenty of humours, they must needs break out into a disease. Wherefore we must do all we can to evacuate the peccant matter that abounds, which alwaies in the Spring or *Autumn*, is to be done either by opening a Vein or Purging. For thus you shall not need to fear any disease after 7 years, or any other year that the climacterickall year falls upon, or to be endanger'd by any mutation arising thence. From this

The year 63. is dangerous for old Men.

L. 2. c. 1.

Yeares not to be superstitiously observed.

Why Climacterickall years are dangerous.

How to avoid the danger of the climacterickall year.

this obſervation of years there hath been a long cuſtome in many Countries, that the Lord of the Manor makes new Agreements with his Tenant every 7, year. For the ſame cauſe woods of Willow, Birch, Alder, white and Black Poplar, and all Trees that are of ſoft moiſt wood, are wont to be cut down every fourth year: but ſuch as are of hard wood, as Oaks, Holm, Timber, Elms, Aſh, are to be lopt and cut every 7, or 9, years.

A ſimile from lopping of Trees

In like manner Phyſitians obſerve criticall days, which, if a man ſhall exactly obſerve the accompt as *Hippocrates* hath ſet it down, he ſhall ſeldome miſſe or fail in his prædictions. A Criſis is a ſudden change in the diſeaſe, either to Life or Death, which is wont to be terminated either on the 4th, or 7th, or 9th, or 11th, or 14th, day. Some referr the decretory days to the operation of the Moon, ſo Aſtrologers judge of diſeaſes. When the Moon is in the degrees that are remote a quarter or halfe a great Circle that ſhe was in when the diſeaſe firſt began. But ſhe comes to theſe *Radii*, ſometimes ſooner, ſomtimes later, as her courſe is ſwifter or ſlower. The *Criſis* is not to all men alike, becauſe mens Natures are different, and their ages, and the conſtitutions of their bodies, and the Aſpects of the other Stars to the Moon. If on the judiciall day, the Moon be in her Houſe, or Exaltation with *Jupiter* and *Venus*, that are gentle and heathfull Planets, it foreſhews a good *Criſis*. If the diſeaſe conſiſts in plenty of humours; it is good if the Moon decreaſe in a quartile or oppoſite Aſpect. But if at the ſame times the Moon be in Conjunction with the Sun, or *Saturn*, it is no good omen, and ſhews the diſeaſe will be dangerous or Chronicall. But if the Moon decreaſing accompany *Saturn*, when the diſeaſe begins, it ſhews it will be Chronicall or Mortall: But if that happen when the Moon increaſeth, it is a ſign the diſeaſe will ſoon be gon, and is not dangerous. But as I would not have the healthfull and hurtfull ſignes of the Stars, to be neglected, ſo I think it not good to be ſuperſtitiouſly tied unto them; but rather to build on *Hippocrates* his obſervations, which ſeemed to me to be alwaies more certaine, and not ſo doubtfull and deceitfull, if ſo be a man exactly conſider all things. Therefore I referr this reaſon of criticall days, not ſo much to the Starrs, as to the nature of the diſeaſes and bodies, with the qualities and plenty of humours. For Nature wreſtles with the diſeaſe, and labours to caſt it off: And if ſhe be dull or weak in reſiſting the fury of it, the conflict ends the firſt time, either on the 7th, or 9th, or at the utmoſt on the 14th, day. For the like hapneth to thoſe bodies, as doth to a City that is moſt ſtraightly beſieged, which being not well provided with all things needfull, and ſuch things as ſhould ſerve to keep off the Enemies, cannot endure the leaſt oppoſition, but after one or two batterings, fails, and is taken by the adverſary. And as ſomtimes the battering of it is ſtaid, by a parley or time to breathe in, and then the enemy comes on again with greater force, ſo it falls out commonly in acute diſeaſes, wherein we obſerve the force of the diſeaſe, like tempeſts and great winds to be ſtill a while, but it comes

Judiciall days.

The Criſis or judgement of diſeaſes.

Starrs do conferr to the judgment of diſeaſes.

A ſimile from a City beſieged.

A ſimile from Tempeſts.

comes again with ſuch violence, that Nature can hardly endure, nor life continue untill 7 days be expired.

But ſince the force of the 7th, number is obſerved in many naturall things, and Divines are perſwaded of the great vertue of it: Phyſitians have principall cauſe accurately to obſerve it, for daily experience ſhews that in health and ſickneſſe, in the revolution of days, months and yeares, and for the judgment of diſeaſes, it is of great concernment. So that ſuch as dye of hunger, dye the 7th day, or if they do lick or ſwallow down ſomthing, they can hardly hold out till the 9th day; their Spirits, their heat and moiſture being extinguiſhed and put out.

The 7th number Sacred.

CHAP. XXXIII.

How a Looking-glaſſe repreſents objects, and what good the poliſhed ſmoothneſſe, of a Looking-glaſſe, can do to Students and ſuch as tire their eyes in reading, and how it may reſtore a dull ſight.

Women very carefull to dreſſe themſelves.

LOoking-glaſſes that in our dayes are abuſed for luxury, und by which ſome women ſtrive to make themſelves beautifull, when they kemb and dreſſe themſelves by them, and paint their cheeks and eyes with Stibium and other paints; the induſtry of wiſe nature invented for better uſes, namely that we might deligently contemplate the dignity of the form of Man, and the excellency of the Divine workmanſhip: wherefore *Plato* gave good Counſel that Drunkards and angry-people ſhould look upon the glaſſe; for when they ſaw their ill favour, there, they would the ſoner leave off their ſolace. And *Socrates* was wont to adviſe young men to do the like, that if they were of a beautifull and noble countenanee they ſhould not defile it with vices: but if they were ugly, and not ſo comely of ſtature, they ſhould recompence that with good Ornaments of witt and honeſt behaviour. Wherefore *Seneca* ſaith that Glaſſes were invented, that by them, a man might know himſelfe. For many from theſe came to know themſelves, and how to lead an excellent courſe of Life. A beautifull Man, to avoid infamy; an ill favoured man, to learn to recompence the defects of his body by virtues: A yong man, to know that by age his beauty will decay, and therefore he ſhould provide himſelf with ſuch things that old age cannot waſt, but augment. An old man and wrinkled woman, to leave off the allurements of the fleſh, and remember that death is neere. Wherefore from a Glaſſe Nature hath obtained a faculty, to ſee and to contemplate her ſelfe, and that by looking on a Mans face, and countenance in a Glaſſe, which are the ſignes of many things, a man might contemplate himſelfe and conſider his own inclinations. For ſo we become *Phyſiognomers*, and lookers into our own conditions, and to ſee what vices we are given to, by what we diſcern on our bodies

Drunkards and angry people ſhould look into Looking glaſſes.

Natur. quæſt. l. 1.

The chiefe uſe of a Looking glaſſe.

We diſcern our own condition in a Glaſſe.

dies lineaments, and we may endeavour to amend them. So *Plautus* speaks wisely in Epidicus.

Men have not Glasses for to see their faces,
But rather for to see their minds graces:
And when their Heart they behold,
To think what they did of old,

Also this is the profit, the use of a Glasse may make unto us, that it may sharpen our eyes, that are grown dull by continuall poring, and help to recover and refresh our weary sight. For the visuall Spirits are gathered together, and are recreated by new Spirits that result from the brain; But many doubt how it is that a Glasse should represent the image of that stands over against it. For some think the images are in the Glasse, that is, the figures of our bodies sent forth from our bodies: others think the images are not in the glasse, but that we see them in the reflected sight, that is beat back again upon it selfe. Wherefore Glasses shew many things by reflected beams. For reflexion is from thick bodies, therefore Glasses are foild on the backside, that the light may not penetrate directly through them. But the opposite body appeares, because that part of the radius that moves the eye, is directed to the opposite body; wherefore the whole radius is received as stretched out unto that part, and thence it follows, that the thing is received by the eye. But they represent the Images with that part that is against one, and not with that which is turn'd from us; because the species which passeth from a solid body to the superficies of the Glasse through the Aire, is pure and simple: wherefore the images shine in the Glasse, when as light *radii* are regenerated from it; for they being beat back, come home to the eye, in which it sees it selfe, and every one doth behold his image clearly. For we do not see through the Glasse, nor is the image formed in the Glasse, but in the eye, but the Glasse helps by striking back the sight. And this is the reason why, when we rise in the night, we behold the light at first looking on it, as if the rays went from us, and looked towards themselves, and reflecting upon themselves. Hence you may collect why the right parts of the body are made the left in the Glasse, and the left the right; For it fallsout as it doth with Tables of Wax or Clay, upon which, if you stamp the print of your Seal; in the taking off, the parts stand contrary. The same we see in Printing-Presses, and in places that are cast with rawe pictures, without distinction of colours or painting, for there the right parts alwaies answer to the left of the mole. But how it should be that the Sun should appear double, being seen in a Glasse under the water, which also is wont to be seen in the Clouds, as a signe of some future ill as some ignorant people judge, many have not observed, some think that the dogg-Starr or some other Starr neere it is seen,

What good a Glasse may do the eyes.

why a Glasse represents the form of what is over against it.

A simile from Seals.

A simile from the Printers letters.

A double Sun seen in a glaſſe under water.

when as the Suns brightneſſe ſo darkneth all the ſtars, that they cannot be ſeen in the day. But the Suns Image appears double, firſt by reaſon of the water, and then by reaſon of the Glaſſe; For that clown in *Virgill* teſtifies, beſides our own experience, that water may ſerve inſtead of a glaſſe, and makes all things ſhew larger.

Eclog. 2.

I am not ſo deformed, I lately ſaw my face,
When that the Sea was calm,-----

Wherefore firſt the brightneſſe of the glaſſe, by reflexion ſhews the Suns form, and next the water, from the ſuperficies whereof the Sun-beams are beaten back. The like reaſon ſerves for a Candle, Torch, or the Moon being over againſt a Glaſſe put under the water, for it will by reflexion return the object double. Alſo concave Glaſſes are invented for another uſe, that being held againſt the Sun, by reflexion will burn and make ſome combuſtible matter flame, ſetting on fire ſtraw, Chaff, and other dry fuel.

Burning-glaſſes.

So *Archimedes* fired the enemies galleys with burning glaſſes, as Hiſtories report: for all the Sunbeams are reflected by them without the point of Incidents, and running all to one point, they ſet all things in the way on fire.

The memorable act of Archimedes.

CHAP. XXXIV.

what force and vertue Aqua-vitæ *hath, or the ſpirit of wine diſtill'd, and who may ſafely drink it: by the way, ſome admirable effects of this made-wine, are ſet down.*

THere was invented in the memory of former ages, an art of diſtilling, for the uſe and preſervation of mans health, and to drive away ſickneſſe, whereby we diſtill from hearbs, juices, and Phyſicall liquors, which, though it be certain that they have not ſo much vertue and force as the Infuſion and decoction of the hearbs themſelves, or the juice preſſed forth, yet are they not wholly to be rejected, as they are by ſome men. Nor muſt we judge them to be altogether uneffectual and vain; for the quality and force of them is not totally loſt & aboliſhed, which may be proved, as by many things, ſo by Aqua vitæ, or as ſome commonly call it ſpirit of wine, or ſublimed, which ſometimes is drawn from the beſt wines, but oft-times, from the lees of any ſmall dead ſowre wines by a Still in a furnace, with a gentle fire. For oft-times I made trial of the wonderfull force of it. For let the froſt be never ſo cold and ſharp that liquor will never freeze, nor become Ice, ſo that writing Ink and many more things that have ſome drops of this mingled with them will never be frozen, and this come from the exceeding heat and thinneſſe that it hath. And if you would try whether this quinteſſence be pure and without mixture, wet a Table-cloath or linnen Towel with that liquor, and put it to the flame; if it burn preſently

A Limbeck or Still.

The force of Aqua-vitæ.

How to try Aqua-vitæ.

preſently and do not touch nor hurt the linnen, it is pure and unmixed. For linnen wet in this water will flame and not be conſumed. For the flame will but gently lye upon the fineſt linnen, and not take hold of it, but licks up all that is next of kind to it, namely that liquor that is like it, and of a fiery nature. And if you put a little of it into the hollow of your hand, and put flame to it with a burning paper, the palm will be hot, but the hand will not burn. But if you waſh your hands with the juice of Mallows or Mercury, you may without any hurt handle ſcalding lead, ſo you do it with a ſpeedy motion. And yet there is nothing in the world that burns more then melted lead or boyling oyle; ſo that if you put a Tin or lead ſpoon into ſcalding oyle or melted lead, it will preſently melt, which you ſhall never be able to do in the moſt boyling water. For oyle and all fat things become moſt hot, and are extreamly inflamed, ſo that lead will ſoon melt and run being mingled with fat: whereas water hinders that the heat cannot penetrate into the lead, and therefore it is that the Eels roſted on a Gridiron, will burn a mans fingers vehemently, if you do not take heed when you turn then: for the fat will ſtick to your fingers, and ulcerate the skin, and raiſe bliſters with the heat. But ſince there are four things that contend for gravity and levity, namely, Wine, Water, Honey, and Oyle. The lighteſt of all theſe and that weighs leaſt, is ſpirit of Wine, that being mingled with Oyle will flote on the top, and ſwim above the Oyle: for all terrene matter is taken from it by concoction, and all the ſubſtance of it is fire and Ayre.

How melted lead ſhall not burn you.

The four lighteſt liquors.

Next to this in lightneſſe is the Oyl preſſed forth of Linſeed and Seſama, which never, contrary to the nature of other Oyles, grows hard with cold, by reaſon of its ſoftneſſe and inward heat.

Oyle of Linſeed and Seſama will not freeze.

Next to this is the liquor diſtill'd from green hearbs by force of the fire, and cleanſed Wine that hath no ſweetneſſe mingled with it. For that Forreign Wine, which they call baſtard, and we call *Serope* or *Zerape*, is heavier than all liquors, ſo that veſſels fill'd with that liquor will ſink in the water. Dew of Heaven, if it be not troubled, is of the ſame weight with Wine, namely that which falls from the Ayre in the Month of *May*, and is kept many years. But honey is a third part heavier than they.

Wherefore there is no liquor, that is uſed any ways for mans body that is lighter or more penetrating than Aquavitæ, as it is called, becauſe it ſuſtains mans life, and retards old age, or that better preſerves all things from putrefaction and corruption.

The uſe whereof is grown ſo common amongſt the Dutch, that they drink more of it than is good for their health; For the drinking of it is not healthfull for all people, and at all times; namely, for ſuch as are lean and dry of nature. Again, in Summer the uſe of it is moſt pernicious; for it burns their bodies, and feeds on the natural moyſture. But for fat bodies and moiſt, and ſuch as are full of flegmatique humours, it doth them no hurt.

Aquavitæ who it is good for.

For it concocts the excrementall humours, and it defends their bodies from Lethargies, Apoplexies, and all cold diſeaſes, wherefore in Winter I grant they may uſe it moderately, that is a dram and half, which is a ſpoonfull very well ſweetned with Sugar, and a piece of white bread put into it that it may not penetrate and fly up to the Noſtrills and the Brain, or hurt the Liver with its piercing heat. But being uſed outwardly to the Nerves and Muſcles, and to parts chil'd with cold, it will help them, and by its heating, and quick penetrating qualities, reſtrains and diſcuſſes all painfull effects that conſiſt in cold humours. Alſo it reſtores ſpeech to Apoplectick people, if you mingle with it a little Rocket ſeed and ſome Vinegar of ſquills. And if that kind of wine be put into a Still, and drawn off twice or thrice with the fire, it will have an incredible piercing force.

CHAP. XXXV.

The prodigious force of Quickſilver, *and the nature of it: the Dutchmen call it ſo from its quick motion.*

Brimſtone and Quickſilver are the principles of Mettals.

THere are two principles in the nature of things, out of which in the deep bowels of the earth all mettals are made of, The one is Brimſtone as the Father that effects and acts all: But Quickſilver is in ſtead of the Mother, which ſuffers all thoſe to be elaborated and produced out of it. Firſt Gold, then Silver, then all kind of baſer mettals, as Tin, Lead, Braſſe, Copper, Iron, and all theſe with their principles hold affinity and agreement. For they will all melt in the fire, and may be made ductile for any work.

But for Quickſilver, that is that watry and running ſilver, what quality and force it hath, and whether it be cold or hot, Phyſitions cannot agree. Some ſay it is cold and moiſt, becauſe if you touch it, it will feel exceeding cold, and will aſtoniſh them, and cauſe the Palſie: others ſay it is hot and dry from the effect, becauſe they ſee the penetratious nature it is of, for if you open a vein of thoſe that have been once or twice anointed with it, for the Pox, the Quickſilver hath been ſeen ſometimes to come forth; which I think proceeds not from any imbred natural heat of it; but becauſe it is extinguiſhed with ſome burning materials or elſe mingled, whereby the cold and moiſt quality of it is blunted and made dull, and a fiery quality comes in the place of them. For there is a kind of powder that Mountebank, Chirurgions uſe, call'd præcipitate, becauſe it performs its operation ſuddenly and haſtily, not without very grievous inconvenience of the body, for by the mixture of Vitriol, Salt-peter, and Allum, it acquires a fiery cauſtick quality by this way of preparation. But ſince this Silver colour'd liquid ſubſtance diſſipated and pul'd aſunder, will come together again as it was, and run on heaps, that you cannot

Powder præcipitate.

not handle it, or frame it, or mingle it with any medicaments, unleſſe the motion of it be hindred, the Induſtry and reaſon of man hath thought on ſome wayes how to do that, and to ſtop the quickneſſe thereof.

Amongſt which the ſafeſt and with leaſt danger is, to do it with mans ſpittle, to which there is mixt a little aſhes or powder of cuttle-bone. Now a cuttle is a ſea-cat, whoſe white crumbly bone the Gold-ſmiths uſe, the fleſh is ſtirring, and the blood ſerves for Ink. But this is worthy admiration, that ſince all things that are dug out of the earth, though never ſo heavy will ſwim upon this mettall, as Steel, Iron, Lead, and all ſorts of Braſſe, onely Gold ſinks below it, and is ſwallowed in, and becomes ſilver colour'd, that can be got off onely by fire, for ſo it evaporates into fumes into the Ayre, with a moſt filthy ſmell, not without great hurt to the ſtanders by, for it will cauſe their limbs to be aſtoniſhed, and will ſoften their nerves: as we commonly ſee in ſuch as are buſied in guilding Silver veſſels, for Silver cannot be guilded with gold, but with the help of Quickſilver, for by that alone it becomes tractible and obedient, for it refuſeth all other mettals and is affected with none but Gold, and will mingle with it, and be framed by it. So I have oft tried that on a pound and half of Quickſilver, two pound of Lead would ſwim, but a penny weight or ſcruple of Gold which is but the third part of a dram would ſink to the bottom. But of all mettals it is worſt to ſtick to Silver, bad to lead, very hardly to Iron, and ſomewhat difficult to ſtick to Braſſe. Melted lead in ſome reſpects is like to this Silver colour'd liquid ſubſtance. For all things will ſwim on the top thereof, Iron, flints, Potſheards, and many other things that will not melt in the fire, and will naturally run; for ſince nothing is more hot than melted Lead, Gold, Silver, Tin, will ſwim on the top thereof, but they preſently melt and run like wax. Alſo it is like Quickſilver for this, that being powred forth on a plain table, and the drops of it ſprinkled here and there, it doth not make it moyſt, and ſlippery, nor doth it ſtick to the Tables but with incredible ſwiftneſſe and unſtable motion it comes together again, and the drops run upon heaps with themſelves, becauſe they are of a condenſed matter, compact and ſolid and continued, and ſo condenſed that it will admit of no Ayre. Whence it hapneth, that not onely by reaſon of its weight it deſcends to the bottom, but becauſe it contains no aereal ſubſtance in it. So Agallocha or Lignum Aloes, though it be light, and of no weight almoſt, ſinks down to the bottom if you put it into water becauſe it is compacted, and there are no pores in it.

A Sea-cat.

Nothing is guilded without Quickſilver.

Lignum Aloes though light ſinks to the bottom of the water.

CHAP.

CHAP. XXXVI.

How, when we want Salt, may flesh and other meats be preserved from corruption. By the way; Of the wonderfull force of Salt and Vineger.

Lignum Aloes *though light sinks to the bottom of the water.*

NO man but knows the great use and necessity we have of Salt. For besides that, that Salt makes all meats savoury, and most pleasant to our tast and Pallats, and procures an appetite to our meat, it preserves all things from corruption, especially that which is boyld, till all the muddy dreggs be taken from it: for it will shine of a bright colour, and all things may be safely seasoned therewith, and kept all the Summer; for it will drink up and consume all excrementitious humours, and thickneth and condenseth all flesh and fish, that the ambient aire cannot make them putrify. Yet all men must needs wonder that Salt should cause fruitfullnesse, and cure barrennes: and that some fields have been made fruitfull by Salt strewed upon them, which experience hath proved to be true. For fat women that are commonly barren, become fruitfull and fit to conceive by eating Salt moderately with their meats, for it wipes away all foule moysture, and dries the overwet matrix, and causeth the genitall seed to stick more easily to the womb that is not so slippery as before: But to dry women, whose matrix is scorched, like to ground that is thirsty, moystning things must be given, for Salt and sharp things are naught for them. Also the Low-Countries shew that it will provoke the reines, and cause erection, who using Salt meats much, are exceeding salacious. So the frequent eating of Sea fish, and all shell fish, as Oysters, Crabs, Lobsters, Cockels, Periwinkles, make people lustfull, and are of a hot biting nature. For which cause the Ægptians, as *Plutarch* says, abstained from Salt, and all Salt meats, because they were perswaded that Salt caused venery. Wherefore they thought fit rather to eate unsavoury meats, than to use the most savoury sawce, but I think they were too superstitious in observing that, nor did they sufficiently take care of their health: for Salt drives away corruption from mans body, and consumes all strange and accidentall humours. Add to this that it hath an imbred force for generation of Children, whereby the conjugall covenant is confirmed. For the moderate use of it raiseth the vigour of the mind, and not only for embracing and kissing, but for all actions we take in hand, it will make us more cheerfull and ready. But that it helps fruitfullnesse, it is proved because a wonderfull number of Rats and Mice are bred in Ships at Sea, and that women that deal in Salt are alwaies itching, and have many Children: who are commonly helped by Sea-men and Fisher-men that come into the Havens, and these are lusty fellows to do their businesse. For this reason in some Countries, Husbandmen use to strew some Salt amongst the

What kind of Salt is the best.

Salt makes fruitfull.

In sympos.

Salt makes field and Mares fruitfull.

Mares

Mares Fodder, that they may eat their meat the more greedily, and endure their Labour, and be more ready and fit to bring Colts. Also it makes grounds fruitfull, where they are too moist and wet.

But if Towns and Forts besieged straightly should stand in need of this, they must make Salt of Sea-water, which you shall find then to be effectuall, when the Salt liquor will bear an Egg or Ambergreece. Next to this, to preserve meats, is Vineger, but it will not last so long, for unlesse after some months you poure off the former, and poure on fresh Vineger, on the season'd meats, they will be mouldy and finnoed. But what force and faculty it hath, as by many things, so also it may be tried by this, that an egge steeped three dayes in Vinegar, that is very sharp, or a little more, the shell will grow so tender, that you may draw it through a ring like a thin membrane. Also a Whet-stone or a Flint steeped 7 dayes in Vinegar, may be crumbled with your finger into powder. Hence when *Hanniball* was to passe the Alps, to go into *Italy*, He made the Rocks dissolve with boyling Vineger, with the losse of one of his eyes. For so great and penetrating is the force of Vineger, that it will eate and break stones. I once made experience of it in a Jewel, and a Pearl, but it was not so pretious as that of *Cleopatra*, *Queen* of *Ægypt*; which she steeped in Vineger, and dissolved and drank it up; for the sharpnesse of the Vineger will consume Pearls. By the same reason it resists Venomes, and drives away the Contagion of Pestilent diseases: Therefore me-thinks, they do well who, when any publick disease is spread in a Country, do moderately use Vineger: For this will disperse and scatter the faulty Ayre, and if you eate any of it will keep the humours from infection and corruption. So those that suck out venome with their mouths, and any stinking wounds, do wash their mouths with sharp Vineger. But great care must be taken that we do not use Vineger too much and immoderately; for it dryes the brain, and hinders sleep, wherefore I Counsell you to mingle some Rose-water with it, and a little Rhenish-wine, and Saffron a smal quantity. For so it will do the head lesse hurt. Of the same nature almost, and of the same efficiency, are all very sowr and sharp things, as Pome-Citrons, Oranges, Lemmons: for the Lemmon that is commonly Ovall hath a juyce so sharp and corroding naturally, that if you put a peice of Gold some hours in a Lemmon, you shall find it lighter and not so ponderous when you take it out. But as it doth that by its excessive and penetrating cold, which burns as well as fire: So Spirit of Wine is most effectuall to preserve things, for flesh and fish wet in it are safe from putrefaction and will never breed Worms. But Commin if there be plenty of it, and carway seed, next Salt, are present remedies to preserve meats, if you rub the meats with them, and lay them up, by reason of their drying quality, so that such as use them often, wax pale and wan for want of blood, because they eat up all the naturall moysture. Also Honey, and Strope as they call

Salt-water.

The force of Vineger.

Vineger consumes an egge and dissolves a Whet-stone.

Pearls will dissolve in Vineger.

The juice of Lemmon, corrodes.

Aquavitæ.

Commin Carway-seed.

Honey Syrup.

call it from its last like honey, though it look somwhat black, and sol Wine which the *Spaniards* call *Aroba*, have a virtue to preserve, especially Cherries, Prunes, Peaches, Grapes and all wild fruites: which I have tried in sowre Grapes; But most effectually, if you place in order any kinds of fruits in an earthen-pot, and cover the pot well with a cover, and smeer the same with Pitch, that no Ayre nor Water can enter it; and so let it down into the bottom of a Well: after a yeare is over, you shall find them all fresh, and of an excellent tast; For when they are so farr removed from the ambient Ayre, and all corrupt vapours, they cannot corrupt. For moysture makes all things subject to corruption, which being removed, and drines put in the place, things will not easily consume. So stock-fish, as we call them, in Latine *Merlucæ*, (for *Salpæ* is another kind) and many more hardned and dried in the wind, may be kept many yeares, as also bisquit, that will never mold, because all the moysture is baked out of it: Wherefore extream heat or cold because they both equally cause drines will keep things from Corruption.

Verjuyce.

Fruits laid in a pot, and sunk in a Well, will last very long.

Stock-fish.

Hence you may collect whence it comes to passe, that in Winter, and hard frosts, a mans leg will break with the least touch almost; For the bone will easily grow brittle and break, by reason of the drinesse of the outward Ayre, whereas when it is a moist season it is more tough and flexible: the which thing also we observe in Candles and such things are made of fat.

Frost is apt to break ones legs

CHAP. XXXVII.

Pale Women are more lascivious than such as are of a ruddy complexion, and lean Women than fat, and do more lust after men.

THose Women are more hot, and prone to venery, and more mad after pleasure, that have more imbred heat, which is commonly found in pale & lean Women, & such as are of a brown colour, for their genital parts are full of a sharp salt biting humour, & therefore they require to be more moistned; & hence it comes to passe that women are more lustfull in Summer, & more desire mens company, because at that time heat increaseth in them, but in men it flags and grows more weak. Wherefore Rue and Thime, and many very hot things extinguish lust in men, and sharpen it in Women. For in men they consume and dry up the naturall moisture, but they heat the Matrix of Women by consuming the superfluous mixture, and so make them Lustfull. Wherefore it is, that that Sex desires to be filled with strong Wine, but fat & ruddy Women, that are full of moysture, and that have their generative seed very wet, are of a faint and very sedate appetite in their Lust. Wherefore men must make a good choice and not presently take what comes next to hand rashly. For he that hath got a lean

Women more salacious in Summer.

lean ſlender woman of declining years, hath ſuch a one as is alwaies itching, and will never be ſatisfied; let him know that he hath got a perpetuall torment, that is continually luſting, and is daily more and more exaſperated: ſhe will ſtick to her Husband like a Horſeleach, and ſhe will never let him reſt, though he be tired out quite, nor give him ſo much reſpite as to recover his ſtrength.

CHAP. XXVIII.

Whether a man ſhould drink greedily and plentifully, or by little and little and ſparingly at ſeverall times, when he is thirſty, or is ſat at Table.

THe principall way of preſerving a mans health, conſiſts in his temperance and moderation in eating and drinking. But becauſe I have ſpoken elſewhere abundantly, of eating dry food and of bread, I ſhall here ſpeak of drink, and in what manner and meaſure it ought to be uſed. Firſt it cannot be preſcribed certainly and abſolutely to thoſe that are in Health. Becauſe ſome are accuſtomed to divers wayes or doctrine, which no man may preſently break off, but he will be in danger to fall into ſome ſickneſſe. The beſt and ſafeſt way of drinking is to be judged of, according to the age of people, and difference of times, as alſo the cuſtomes they have long uſed, and as their ſtrength is, and as the Wine is ſtrong or weak. So Beere or Wine, or other drink muſt be preſcribed to quench a mans thirſt, and that the meat may not be dry nor flote, but be moderately wet. Wherefore the body muſt be refreſhed by times, and at moderate diſtances, and the meat muſt be now and then ſteeped with moiſture, that it may the more commodiouſly goe into the veins by concoction, and be digeſted into the body. But all drunkenneſſe, eſpecially continuall, as *Dioſcorides* ſaith, is pernicious, becauſe the nerves being ſoked continually with much Wine, are ſoftned, and the whole frame of the body is diſſolved. Wherefore a man ought to drink moderately all drinks that cauſe drunkenneſſe, and in that we ought to imitate all Fiſhmongers and Butchers, who when they ſtore up their fiſh or fleſh cut into peices they poure in brine upon every row as they lay it, and ſeaſon it with Salt in order. So we, if we will take care of our health, muſt water our meat in order as we eate it, by drinking moderately. But it is hurtfull to tire the ſtomach with drink when concoction is begun, for it hinders and ſtops the faculties and functions of Nature, that ſhe is about, and will not let the meat boil and concoct. For as pots leave off boiling and cool by powring in cold water: So the ſtomach hindred by drink powred in, ceaſeth to digeſt what it hath begun, and is longer about it, nor doth it concoct it ſo well; for ſo the meat is driven into the narrow veins undigeſted, or into the capacity of the

Dioſcorides deteſts drunkenneſſe. L. 5. c. 7.

A ſimile from Butchers.

When digeſtion begins we muſt not drink.

A ſimile from the Kitchin.

bowels before its due time. Whereby the uſe and fruit that a man ſhould have of his meat is loſt, and by obſtructing the bowels cauſeth putrefaction of humours, and becomes the ſeminary of Feavers and other diſeaſes; And the ſame Inconvenience befalls them, who before meat when they go to meals, drink abundantly. For the meats are preſently waſhed away, and cannot ſtay long in the ſtomach. Wherefore I think it is good counſell for people not to drink greedily and great draughts when they eat, but by little and little, that ſo both may mingle as they ſhould, and be concocted alike, eſpecially thoſe that have large paſſages, and wide veins. But thoſe that uſe to eat ſo, that they do not drink in the middle of their meat, muſt drink great draughts, that the beer may penetrate, and be mingled with their meat: Alſo they that are in hot feavers, and deſire to be refreſhed with drink, muſt drink abundantly, but not ſuddenly and in haſte; but leaſurely and drinking long. For ſo it will moiſten the ſtomach very abundantly, nor doth the drink preſently run away to the bladder. For a little drink neither quencheth thirſt, nor abates the heat, but augments it the more; For as Sea-coles in Smiths forges wetted with wet bruſhes, ſometimes will flame and burn the more, ſo the heat of a Feaver is kindled the more, and not quenched with a little drink and makes the ſick the more thirſty. But they that are thirſty from wearineſſe and heat of the weather, they muſt quench their thirſt gently and ſweetly. For ſo the liquor will ſtay the better, and moiſten all the dry parts. But I thought fit to joyn to this argument ſuch as conſume by a hectick Feaver or conſumption, and are grown exceeding lean by diſeaſes, it is better for them to eat ſome ſolid meat, than to drink any drink. For the weight of the meat dilates the jugular paſſages, and makes the waies of the throat paſſable, that it may fall down more eaſily, which drink cannot do. For ſince the parts and paſſages of the throat deſtinated for this uſe are ſunk down, that the ſides lye one upon the other, drink being thin and not weighty cannot open them eaſily and paſſe down inoffenſively, unleſſe they drink abundantly: for ſo the throat will give away, and the drink run down. The like to this befalls thoſe that have the Palſy, or the Apoplex. For the ſpirits being thin and ſubtile do not eaſily paſſe from the brain to the nerves. Whence it is that ſenſe and motion are taken from them, but the humours that feed the parts, make a way for themſelves by their weight, and find a paſſage to the parts of the body which they open. So the ſun beams cannot part a thick and dark cloud, whereas hail can do it eaſily. Wherefore let not any man wonder how it is that paralytick limbs are nouriſhed when they want both feeling and motion: for the parts receive nutriment by the broad paſſages, and by their thickneſſe make themſelves a way which the ſpirits are too thin to do; wherefore the nerves being deprived of the animall ſpirit, deprive the parts of ſenſe and motion, but they are fed by other wayes than by the nerves, namely by the rivers and receptacles of bloud which are the veins.

We muſt drink by degrees and not greedily.

Who muſt drink largely.

A ſimile from a Smiths ſhop.

It is ſometimes better to eat than to drink.

The ſpirits cannot ſo well paſſe to the nerves as the meat.

A ſimile from the ſun and hail.

The nerves have ſenſe and motion.

CHAP.

CHAP. XXXIX.

All such things as hastily come to maturity, or rise to their full length, do the sooner fail, and cannot last long: as we see it in children, and some kind of plants.

AS in trees and all plants that grow up to their full growth, and come to their full maturity before their due time, and course of nature, they soon decay and fail suddenly: so in the wits and bodies of men, if any endowments and parts do shew themselves sooner than ordinary, and they grow ripe before they should, they use to continue the shorter time, and to fall to decay the sooner. For there is no solid force in them, nor do they depend on a firm foundation, and so do not easily come to perfection. So children that soonest breed teeth, as some are born with teeth in their heads, soonest cast their teeth. For their first teeth by reason of the softnesse of the binding nerves are not so fast, nor do they stick so firmly. So they that soon stand on their feet and go, use to have weaker legs: but such as are long before they go, go stronger, and fall not so often. Which is also observed in those that speak very soon, they will afterwards speak more stammeringly, and will not bring forth their words so articulately and significantly. Wherefore it is better that things should proceed more leasurely, and increase more slowly. For when nature heaps up her forces on the parts more abundantly than is fit, it falls out that as they grow elder she wants to supply them withall. Whence it is that those parts perform their offices worst, as not being supported by any forces, or nutriment flowing to them. And we observe in all kind of plants and fruits, that those that come late to be ripe, last longest, but those that are soon ripe, are spongy and lither and soon rotten. For ripenesse that comes in haste decays first. Wherefore we like in young boyes a soon ripe and hasty wit the worst, as also many gifts of nature, or endowments of body or mind, that come on more hastily than ordinarily they use to do, or is fit for that age. For such are found not to be so long lived, and to dye in a short time. Hence the Hollanders have a proverb. They make too much haste; whereby they mean that contrary to the common course of nature and usual time and order of things, and contrary to reason, many things come to perfection, the similitude being taken from children that will stand and go before they be a year old, and stay by nothing to hold them up, which afterwards they perform very weakly, and will hardly go at all.

A simile from Trees.

It is ominous to be born with teeth.

Rare fruit soon decay.

Late fruit lasts longest.

Those that are soon ripe are not so solid.

A common Proverb on children that are active too soon.

CHAP. XL.

Sometimes our meats are hurt, and contract a venemous quality, by the sitting of some venemous creatures upon them; Likewise in mens bodies from filth abounding in them, some things are bred, as Frogs, Toads, Mice, Rats, Bats; and an example of this is set down.

NOt onely faulty and virulent humours breed from corrupt nutriments of the body; but besides some sorts of Worms, divers sorts of living creatures breed in the secret cavities of the bowels. For it hath been observed in our dayes, that a certain woman being dissected, some beasts were taken out like to rats and mice, that it seems were bred from some foul excrements that came from the food she ate. For natural heat being busied in digesting that matter, could make no other shape of it, than such as the matter would bear it had to work upon: wherefore the inward force of nature frameth a living creature of that kind, and endeavours it; that moist substance being fit and ready to obey the efficient cause. For it is found by experience that house-creatures as whelps, cats, mice, rats, flitter-mice, toads, and frogs, when they wander up and down in Cellars and Butteries, do sometimes leave upon meats an excremental seed, which when men do not wash clean from filth, or do not wipe clean the outsides of fruits or pare them, from that moist foul matter that pollutes the meats, some such things are bred. And if snails and mice breed from corruption, and beetles, drones, and wasps from dung, and from dew, and moist Aire, caterpillars, butterflies, ants, locusts, grashoppers; who can think it strange that in the bodies of men from such like causes such things should be bred? Since here is a more effectuall reason, that yeilds a seminary cause for this businesse. For those breed of corruption and not from seed, though it be answerable thereto for force and vigour, and next kind in faculty. But those things that are bred alive in the secret parts of mans body, proceed from a vitall humour and a living Creature. Therefore this must not seem against reason or a Paradox of some old women, when as we see so many things bred spontaneously, without any copulation or incubation of living creatures, and that from a humour enlivened by the heat of the outward Ayre. For besides those creatures that are bred on the wide earth, what an infinite number of fish are thus produced in the vast Seas and waters for mans use and commodity? For there is nothing more fruitfull than the Sea; because the substance of it is grosse, and is full of a vitall heat in all parts. In which, as many things are bred from seed; so a great many, of themselves without seed or help of any living creature.

The beginning of living Creatures in the body.

Creatures bred of filth.

Animals bred of their own accord from no seed.

Why the sea is fruitfull with fish.

So all Shell-Fish are first bred from some muddy and slimy moisture, and all glib fish, as Eels in speciall, which afterwards by copulation breed whole sholes. Groundlins, very small fish in

Spearing or Groundlins.

Holland

Holland are bred abundantly from the froth of the Sea, when after long drouth, rain falls in great quantity. For when the Mouths of the Rhine and the Mare are very Salt by the Seas continuall influence, especially in Summer, those Rivers being supplied with a great deal of rain, and watred very much, abound exceedingly with these small fish, who when they grow great do procreate and breed exceedingly. Since therefore Nature attempts many strange things, whose force by the guift of God is spread every where: let no man think it an old Wives dream, that some prodigious Creatures are framed in mens bodies, since in corrupt rotten wood, and many dead things, Teredines and many nimble Worms are bred, as we see them in Cheese, and many other meats in Summer season, where Wormes breed in abundance. Add to this, that from filthy Ulcers and Impostumes, pieces of Nails, Hair, Shels, Bones, Stones, are taken forth, that grew from the concretion of putrid humours, and I have known Worms with tails, and little Creatures of strange forms cast up by vomit, especially from such as were sick of contagious diseases, in whose Urines I have often seen small Creatures to swim, like to Ants, or especially like to those that in Summer use to role in the dew, and none of these persons, but was foully peppered with the *French Pox*. The intent therefore of this discourse is to this purpose, that no man should without care cram in foul meats, and not well wash'd and cleansed from outward accidents, which when Country people neglect, they use to be scabby and full of Pushes that itch, and to be deformed with many sores and vices of their skins. For they are not of so good habit of body, and sound constitution, nor so comely and ingenious, and of such excellent naturall parts, nor yet so healthfull, generally, as some Noble men and Gentlemen are, that will suffer no meat to come to their Tables, no not the purest White-bread, untill the outside and crust of it be finely chipt off, and the rest of their provision must be curiously and accurately provided with all decency and cleanlinesse. And this I find no fault with, so long as all is done, farr from luxury, frugally and temperately in respect of diet. For great men and Courtiers should have such a manner of diet and Life, that all may tend to health, comlinesse, honesty and unblamable Manners, that the splendour of their fortune, and prosperity and abundance that God hath given them, may not serve for luxury and prodigality, but for moderation and temperance. The most illustrious *Phillip*, the most powerfull King of *Spain*, and *England*, and Prince of the *Netherlands*, giveth us an example of this, who for his most large endowments of Nature, doth represent a divine patterne unto mortalls, who hath so many valiant Peers to assist him, by whose authority and counsel, so many flourishing Kingdoms, and so many large Dominions that came to him by succession from his renowned Father *Charles* the Emperour, are governd and preserved.

Impostums send forth rubbish and hair.

Goat-worms in Summer bred in dew.

Cleanlinesse in diet is joyn'd to health.

The prayse of King Phillip.

CHAP.

CHAP. XLI.

The force and Nature of the Sun and Moon in causing and raising tempests: And next to that, what change may be made in the bodies, minds and Spirits of men, by the outward Ayre. By the way, whence proceeds the ebbing and flowing of the Sea, that is interchangeably twice in the space of a naturall day.

The effects of the Sun and Moon upon inferiour bodies.

THe Beams of the Sun and Moon do afford us certain and not-doubtfull signes of fair weather, rain and winds; and they thereupon represent unto us divers colours, either from the situation of the place, and the compasse of the Heavens they are wont to passe, or from the Nature of the object, or some other matter that staines them: which if they would observe well that write Almanacks, and deceive the common people, and foolish old women with their predictions, they would not mistake so often, and be deceived, nor deceive the credulous people with false hopes. For tempests and winds may be undoubtedly foretold by these, when they are not farr off, and what shall be the condition of the Aire, whereby we shall have a plentifull or penurious year, and many more rare things which *Virgil* comprehended in excellent verse: who being he was most versed in the knowledge of things, and had so exactly sought out all the works of Nature, he did also in some measure subject the minds of men to their forces and effects. For men are diversly affected, and otherwise constituted, according as the time is, according as the Starrs set, or the Ayre varies, and the four seasons of the year differ. So when the skie is clowdy and dark, and the aire grosse and thick, men are sad and sour countenanced, and sleepy; but when the sky is clear and in the spring-time, when all things flourish, men are cheerfull, and lightsome, and very much given to mirth. For the pleasant aire dissipates all soulnesse of humours, and grosse vapours that darken our minds, and makes our Spirits cheerfull, and our minds quick and lively, which *Virgil* expressed in this elegant verse.

Virgils praise for his great knowledge.

The condition of the sky changeth mens minds.

L. 1. Georg.

But when the season and the flitting Ayre,
Grow moist, and Southern-winds begin to blow,
Things are then thickned, that before were rare,
And a great change is made in things below.
Mens minds do alter as the times go round.
When Tempests are, they do not hold the same,
As in fair weather sometimes birds abound,
And sing, beasts skip, Crows a hoarse note do frame.

A simile from smoky houses.

For the Spirits that were before kept in, break forth when the ayre is calme and pleasant, and when they are recreated with the West-wind. For as Smoke and vapours, when the houses are unlockt

unlockt and the dores set open, the ayre and wind entring, use to be dissipated and blown away, and all Galleries and Chambers that were full of filth, begin to be more lightsome; so in mens bodies, all foul vapours, and all stinking seats that were in them, and all dullnesse of Spirits are discussed and ventilated. Wherefore not onely internall causes, and imbred humours are helps to health or diseases, but the outward conjunction of the Starrs, and constitution of the outward ayre and breathings, and qualities of the winds, breed divers and sudden mutations in the bodies of men, which every man may find true in himselfe every moment almost of time. For who is there, to passe over the affections of the mind, who when some tempest is at hand, or distemper of the Ayre, three days also before it comes, doth not perceive some pricking in his limbs, and some beating pains, contractions of the nerves, palpitations, or some other sensible pains? For Warts, Corns, Horny substances, Cicatrices, Knots, Kernells, or if any thing be strain'd or disjoynted or broken, torn or dissolved in any part of the body, all these will foreshew a tempest coming, which doth not use to come but with most bitter torments to such that have any secret touch of the Whores Pox. For these when cold winds begin to blow, are soonest sensible of their pains, for their Nervs are stretched, and their Muscles grow stiffe, and the vitious humours in their bodies, being agitated, do trouble them grievously. For there is under those parts a kind of distemper like to the weather, that tortures them strangely in their inward parts. But such as are of a sound habit of body, and in good health, feel no inconvenience or distemper by it. For as parcht, broken, leaking ships, are sooner swallow'd up in a tempest; so diseased people and such as are of a decai'd and uncertaine health, are exposed to all injuries, and subject to all inconveniences: for upon the least distemper of the Ayre arising, they use to feel most terrible pains, or when the Sun or Moon cause any mutation in the inferiour bodies. For these Planets put forth their forces, not only upon mens bodies, but upon all terrestriall things, the force whereof is so great, and is extended so wide, that all things contained in the circumference of the Heavens, have their order, Ornament and Glory from them; and the whole course of things and times of the yeare are governed by them. And though the power of the upper Starrs be not ineffectuall, yet by the help of the Sun all things of greatest concernment are brought to passe. For the Sun chiefly adorns this World, and disposeth and guideth all things very decently. For by the Suns operation seeds are propagated, and corn grows ripe, and all things increase and proceed.

The body is subject to the constitution of the ayre.

Sick people perceive the change of the aire.

A simile from Ships that are shaken.

The force of the Sun and Moon upon inferiour bodies.

And thus the year doth trace it self about. Also the works of the Moon appeare very great in the Nature of things, but not so great as the effects of the Sun. For she enjoyes the benefit of the Sun, and borrows her light from him, that so much of the Moon is light as the Sun shines upon: but she fails and hath no light, when the earth comes between and causeth an eclips. But then especi-

Georg. 2.

Opposition makes a full Moon, conjunction a new Moon.

especially she shews her forces upon earthly things, when she is full, the Sun being right over against her, and makes her round, or when she is in Conjunction with him, for at these times Corn grows and augments, shell-fish swell, the veines are full of blood and the bones full of marrow; whence it is that copulation at those times offends least. And because she moisteneth all things, flesh that are subjected and exposed to the Moon-beames corrupt, and men that are drunk & dead asleep allmost, Wax pale, and are troubled with the Head-ache, and are affected with *Epilepsie*: for it looseneth the Nerves, and moisteneth the brain over-much, and by its chilling force, it stupefies the mind. Also no man may doubt but that she is the cause of the ebbing and flowing of the Sea. For being that we see, that when the Moon is dark and silent, or a halfe Moon, or crooked with Horns, or increaseth or diminisheth, the waters do not run much together, nor are there any high tides, upon any shores whatsoever: but again when she is in Conjunction with the Sun, and begins to be a new Moon, or to be round and a full Moon, the tides are very great, and the waves rise exceedingly: who then can ascribe the flowing and ebbing of the Sea to any thing than to the motion of the Moon? For as the Load-stone draws Iron, so this Planet being next the earth, moves and draws the Sea. For when the Moon riseth, the Sea roules about those parts, namely the Eastern parts, and leaves the Western parts: but when she goes to the West and sets, the flouds increase in those parts, and abate in the Eastern parts; and this more abundantly or sparingly, as the Moon increaseth or decreaseth in her light, that is conveighed by the Moon-beams. And if any man please to consider the Countries and places, and Coasts thereof in the French Sea, and our Northern Sea, and what flood is made upon every shore there, he shall see as clear as the day, that all this is governed by the light of the-Moon. For where the Moon rising illuminates divers Countries and Climates, and runs her course through the passage of the Heavens, the flood and lifting up of the Sea, is carried directly thither, whither the Moons beams are directed, and to such parts of the earth, and shores, she most then respects, as being over against her. For as the Sun draws out moisture out of the moist hearbs, and drinks abundance of water out of the Sea, and Bogs, and Lakes, whence is the originall of rain: and again, as many herbs, which from hence are called Turnsols, are turned about by the force and heat of the Sun that sucks out their moisture, and they follow his motion from East to West, with their flowers laid wide open: so by the force of the Moon, the Sea is somtimes driven to this Coast, somtimes to that and inclines and falls upon that shore where the Moon moves next to. Of which things I shall give some instances, and produce some examples, of place, Cities and Coasts that the Sea washeth. Before all these things can be perfectly understood, I thought fit to lay down this maxime: that the Moon, if she increase, hath her horns turn'd from the Sun, looking toward the East; if she de-

She causeth the ebbing and flowing of the Sea.

The Moon moves the Sea

A simile from the Load-stones forces.

A simile from the attractive force of the Sun

The Moons motion.

decreaſe toward the Weſt, which ſtaying oft-times three dayes in conjunction, at length ſhines again, and is ſeen with horns. But every day as ſhe increaſeth, ſhe removes farther from the Sun, and augmenting untill the ſeventh day ſhe appears a half Moon, and that part of her is enlightned that is oppoſed to the Sun going to the Weſt; and that part of the Moon that looks toward the Eaſt is dark; for the Moon increaſing allwaies followes the Sun-ſetting, and is ſeen above our Horizon. But when ſhe decreaſeth ſhe goes before the Sun, and riſeth before him and is ſeen in the morning above the Horizon, being allwaies enlightned on that part which regards the Sun: whereby it comes to paſſe, that the crooked and horny part is allwaies turned away from the Sun, but the round and bunchy part is againſt the Sun and turn'd toward it. But on the fourteenth day when ſhe is diametrically oppoſite to the Sun, ſhe is at full, and ſhe riſeth as the Sun ſets in the Weſt. Whence it comes to paſſe that ſhee is totally enlightned, and receives the Suns light every way. On the ſeventeenth day when the Sun riſeth, the Moon ſets in the Weſt, but on the one and twentieth day, when the Sun riſeth the Moon is almoſt paſt the middle of the heavens, and that part that looks toward the Sun is light, and all the other parts are dark. Then as ſhe perfects her courſe every day, in the twenty eighth day, and the third part of a day, that is eight hours, ſhe finiſheth her whole courſe through the Zodiack: and as the Sun makes the year, ſo the Moon makes a Moneth, changing ſomewhat every week: for both thoſe times, namely after her firſt apparition that ſhe increaſeth to be a half Moon, and from thence become round and to be a full Moon, are finiſhed by ſeven dayes, that is for both times fourteen dayes. Likewiſe from that time when ſhe becomes a half Moon again, if you reckon the ſame way, by the ſame proportion, and ſo from thence till ſhe is quite taken from our ſight and is in conjunction with the Sun, you ſhall find ſeven dayes. Wherefore it is clear that the Moon changeth the month, which force ſhe receives by the Suns aſpect, and hath of her ſelf no force or power. But when ſhe comes to joyn with the Sun, or to be in oppoſition with him and in the full, then are there very great changes made both by Sea and Land: for it is proved, becauſe then ſhe raiſeth boyſterous winds, and great tides that flow up to the ſhores.

The Low-countries call a Month from the Moon.

It is obſerved in our memory in a very few years, that the Sea hath mightily overflow'd the Low-Countries four times, and miſerably waſted the Land, breaking down all the banks and mounds, and that in the winter time, when the moon hath greater force to raiſe tides and cauſe tempeſts than in Summer ſeaſon, yet ſo that the flood and overflowing of the waters ever fell upon a new or full Moon. And thoſe Countries and climates ſuffered moſt harm that were next to the Moons aſpect and influence: but when the Moons courſe tended to other coaſts then they were more ſubject to inundations, and violence of the waters. Hence it is that in *Flanders* they firſt feel the inconvenience of great floods, and are in danger

When the Moon raiſeth tempeſts.

Inundations are moſt at beginning of Winter.

by them, next to them the *Mattiaci*, that live in the Islands of *Zeland*; next to them those of *Brabant*, and sometimes these, sometimes those ports and good harbours for ships to ride in, are endammaged by the force of the waters, as the Moon moves to one country or to another. *North-West.* Also West and North-west winds exasperate the rage of the Sea, that from the Sun-setting do violently blow upon the earth; and drive the waves of the Sea far and wide into the continent, yet so that the billows are forced sometimes to one part, and sometimes to another part of the earth, and every country takes its turn, as the distance of the places are, and the Sea flows up to them sooner or later for the same cause. And that every man may perfectly understand this, I will speak more at large concerning it. *The East is against the west.* The day that the new Moon appears, which is alwaies toward the West, because the Sun inclines that way, by whose light she begins to shine, and whereby she comes to be full, we see that the same day the flouds begin to rise and flow forth, and the next ports are fill'd to a certain height, and thence forward they are carried to all places in the way Eastward, so that the daies following, the sea moves one hour later than it did, because the moon is daily removed farther from it, and carried toward the South, and the East departs farther from the Sun. For example, *Calis*-rode, and the *Sluce* that is scituate in the confines of *Flanders*, being a small City there, near to *Bruges*, a new and full Moon makes full water at them both, about eleven of the clock when she is light on that side, which is bent back toward the South. But at *Arnemuse* and *Middlebourgh*, at two of the clock be it night or day; at *Zirick*-Sea, at three of the Clock, the Moon being turned toward the West in Winter, when the South-West wind blows, and the Sun is in Capricorn: at *Berg* an hour and half or two hours later; at *Antwerp* and *Dort*, when the Moon inclines to the Equinoctial Westward, when the West-winds blow gently about six of the Clock: at *Mechlin* about eight of the clock, yet so that the Sea flows in sometimes sooner, sometimes later, when the weather is calm, or the wind blows strongly. And when in the space of six hours she moves toward the West, she causeth the Sea to ebb and sink down as many hours, untill the Moon being gone out of our sight riseth to those that are Antipodes to us: for then the Sea flowes again: but when the Moon comes to midnight and comes to our hemisphere, the flouds fall back again. Wherefore the scituation of places must be observed, and to what part of the heavens they are inclined, and the coasts of the Countries must be regarded, and we must fit the course of the Moon rising and setting thereunto. For thus it will be easy to know the ebbing and flowing of the water at all places. But let no man think the horns of the Moon are to be taken notice of, for on that side it hath no operation, but we must regard the bunchy and convex part of it which is enlightned by the Sun. *The aspects of the Moon cause the floud in all places.* For that part of the Moon that is against the Sun and toward the earth draws the water, and fills those Ports and Havens with a flowing water which

South-West.

she

ſhe directly reſpects with her beams. For the Sea runs that way the light of the Moon drives them. Yet let them that are Sailers take notice of this, that when the Moon riſeth and ſhews her ſelf firſt in our hemiſphere, if the part of the Moon that is enlightned by the Sun, ſend her beams Eaſtward, that in thoſe parts that are Eaſtward the waters have riſen to their height; again if the Moon look Southward or Weſtward, in thoſe places the flouds riſe, and fall in the Eaſtern parts. Wherefore if any man ſail from the Eaſt, or Winter æquinoctial from whence the South-Eaſt, or Eaſt winds blow, toward the Weſt countries; it will be the time to ſail forth at high water when the flouds are greateſt, to paſſe into the Lower-Countries. As for example: From *Mechlin*, *Antwerp*, *Dort*, *Berg*, *Breda*, *Bolduc*, *Delph*, *Gand*, and other places that are ſcituate farther off, it is good to ſet forth when it is full Sea, and the waters begin to fall. Again if any man ſail from the Weſt Southward or Eaſtward, he muſt ſet forth and Sail into the deep at low-water, when the Sea is comming in, and the flouds begin to come back; So that he muſt alwaies take notice of the Moons motion, and to what part of the Heaven ſhe enclines, and what Coaſts and Ports ſhe reſpects.

CHAP. XLII.

Of the force and nature of Lettice, and whom it is good or ill for.

THoſe that eat Lettice in ſallets often, unleſſe they eat Rocket, or Creſſes, or Tarragon, which is next kind to Snees-wort, it will hurt their ſight, and make them blind, for it thickneth and condenſeth the viſive ſpirits, and troubles the Cryſtalline humour, unleſſe you drink wine to correct the force of it. The Antients did not eat this at beginning of ſupper or for the firſt courſe, but laſt of all, as *Martial* ſhews. *What corrects the coldneſſe of Lettice.*

Tell me why Lettice is our firſt repaſt;
In our fore-fathers dayes it was the laſt.

Which I think they did it not without good reaſon: for ſince it is of a cold and moiſt nature, taken after ſupper it cauſeth ſleep more effectually, and reſtrains the heat of Wine, and hinders drunkenneſſe by moiſtning the brain: But in our daies it is thought beſt to eat it firſt at ſupper. For ſince after a long dinner, we have no great ſtomach to our ſupper, the cuſtome is ſo ſoon as we ſit down to ſupper, to whet our ſtomachs with Lettice ſeaſoned with Oyle and Vinegar. Alſo Lettice is good, for that if it be carried into the veins before all other meat, it cools the heat of the bloud, and abates the hot diſtemper of the Liver and of the Heart, ſo that the immoderate uſe of it will bridle venereous actions, and extin- *Whether Lettice ſhould be eaten before or after ſupper.*

guiſh the deſire of luſt, as Cucumbers, Pompions, Purſlane, and Camphor do. Wherefore it muſt be uſed more largely by them that would lead a ſingle life, and live chaſtly, for this will take away their venereous deſires: but ſuch as are bound in the bonds of Matrimony, may not totally refuſe the uſe of it: becauſe ſometimes their brains are dried by too much venery. But the coldneſſe of it muſt be corrected with heating hearbs, leaſt it weaken the generative ſeed too much, and make it uneffectuall to beget children, and altogether unfit for it.

Lettice who it is good for.

CHAP. XLIII.

Of Patience commonly call'd, or, the great Dock.

Of the hearb Patience or Monks Rhewbarb.

SInce there are many kinds of Sorrel, or Dock, two of them eſpecially are fit to be eaten, that which is commonly called Sorrel, that in Sallets whets the appetite and takes off loathing, and that which from its greatneſſe is called Horſe-dock. It is a Pot-hearb with a great top with long broad leaves, and the ſtalk when it is ripe is red, and the root is yellow: I find this hearb to be of ſuch faculty that if you boyl any fleſh or meat with it, be they never ſo old they will be tender and fit to eat; For being it is of a ſlippery moiſt nature, it will ſoften and temper the hardeſt Oxe-fleſh, or old Hens. Wherefore the Antients uſed it often, becauſe it will make meats eaſy of digeſtion, and it looſneth the belly. Orage is of the ſame faculty with it, which from the prickly ſeed is called Spinach, and is like to Lampſana *Dioſcorides* ſpeaks of, which I think *Martial* meant, when he ſaid,

Uſe Lettice and the Mallowes ſoft.

And *Horace*,

Epod. L. od. 3.

Fat Olives pulled from the boughs of'th Tree;
Or ſowre Docks that Meadows love,
Or Mallows that with coſtive bodies beſt agree.

CHAP. XLIV.

Of the operation of Mans ſpittle.

The force and effects of faſting ſpittle.

DIvers experiments ſhew what power and quality there is in Mans faſting ſpittle, when he hath neither eat nor drunk before the uſe of it; For it cures all tetters, itch, ſcabs, puſhes, and creeping ſores. And if venemous little beaſts have faſtned on any part of the body, as horners, beetles, toads, ſpiders, and ſuch like, that by their venome cauſe tumours and great pains and inflammations, do but rub the places with faſting ſpittle and all

thoſe

thoſe effects will be gone and diſcuſſed, moreover it kills Scorpions and other venemous creatures, or at leaſt hurts them exceedingly. For it hath in it a venemous quality, and ſecret poiſon, that it contracts from the foulneſſe of the teeth in part, and partly from vitious humours. For to the mouth and Jaws fumes riſe from theſe and infect the ſpittle with a contrary quality. Whence it is that ſometimes we perceive a ſalt, ſowre, ſweet, or ſharp taſte in our ſpittle, as there is in ſweat alſo. Hence it is that when men are fatting their breath ſtinks exceedingly, and the unſavourineſſe of the breath offends all near us that talk with us. For ſome foggy ill ſmells evaporate and boyl forth of the body, as out of ſome muddy lake, and theſe being of a venemous nature infect the fountains of ſpittle. And this moyſture that ſwims in the mouth and moyſtneth the tongue, and waters our meat, is nothing elſe, than a flegmatique excrement, that ariſeth from the ſtomach, from the nutrimental juice received in and flees to the brain, and ſo is ſent down to the tongue and Jaws.

Sweat and ſpittle have their forces from the humours.

what ſpittle is.

Hence it is that thoſe whoſe ſtomachs abound with flegme, are alwaies full of ſpittle in their mouths, and is overwet with immoderate moiſture: but ſuch as are hot about the entrals and dry with a feavorous heat, their tongues are not wet at all, but crack as the earth doth, when it is over-dried and parched by the heat of the Sun.

Who have a dry or moiſt mouth.

Since therefore the qualities and effects of Spittle come from the humours (for out of them is it drawn by the faculty of nature as fire draws diſtilled water from hearbs) the reaſon may be eaſily underſtood, why ſpittle ſhould do ſuch ſtrange things, and deſtroy ſome creatures. And if the ſpittle of a ſound man be effectuall for many uſes, that it will not onely deſtroy many creatures, but kills Quickſilver alſo, and fixeth it; what ſhall we think of ſuch that are ſick of the Leproſy, the Pox, and many other contagious diſeaſes?

A ſimile from diſtilled hearbs.

I know many that have catcht the ſmall Pox and meaſils by onely putting their mouths to the cups whereon the ſpittle of thoſe that were infected did ſtick, by reaſon of the clammineſſe of it, and venemous mud that faſtneth to the teeth; ſo that for the ſame cauſe the bitings of all creatures are dangerous, by reaſon of the contagiouſneſſe of their ſpittle, except the nerves and muſcles be not hurt by it.

CHAP.

CHAP. XLV.

Of the use of Milk, Beestings, Creame. The dutch call the first Beest, the latter Room: *also what will keep these from cloddering in the Stomach.*

Milk who it is good for.

THe use of Milk is not alike wholsome for all people: for those that have cold Stomachs, it grows soure in them, and fills the body with wind; and those that are very hot of temper, in them it burns, and sends forth stinking vapours, and offends the Head.

Milk is thickned by heat, and melts by cold.

And since the nature of Milk is so, that it will thicken and be condensed by heat, and melted by cold: it follows that it is sooneſt clottered in a hot Stomach, and nothing will hinder this more than Honey, and Sugar, adding a little Salt to it. But since I have known many strangled by clottered Milk coagulated in their Stomachs, their breath being stopped when they began to vomit, I think some wanton young men, and lascivious suiters do very ill; who at their afternoon meetings, use to stuff themselves with Creame and Biestings, and other Milk-meats, and drink Wine abundantly with them, to the great detriment of their health.

Wine and milk mingled are naught.

For Wine makes Milk curdle, and become like to Cheese; wherewith the Stomach being offended, and is not able to concoct it, all turnes to corruption, and these are the foundations and seminaries of great diseases.

Milk corrupts Fish.

So fish and Milk, and all soure things mingled with Milk, and drenched with Wine, cause Scabs and the Leprosy. For all things cramb'd in thus promiscuously, corrupt, and are made subject to putrefaction.

Beestings.

Those gluttons, that when a Cow hath new Calved love Beestings, shall find nothing more hurtfull to man, so that Children, that within three dayes after they are born, do suck their Mothers Milk, are very ill by it, and onely escape Death. For it coagulates and clotters in their bodies, and stops the Channells of the blood, and the Veins, so that nutriments cannot passe fitly and without hurt. But these things dissolve Milk and Clottered blood also; Cummin-seed, Oyxmel and Vineger of Squils, Angelica, Master-wort.

CHAP. XLVI.

Why Gouty people are Lascivious and Prone to venery, and as many as lye on their backs, and on hard beds.

Gowty people are very lascivious.

SUch as have the Joynt-Gout are most commonly Lascivious, and lust exceedingly, partly because they have been used to it by long custome, by the immoderate use whereof they came to have that disease: partly because their Nerves are grown stiff, and stretched out by it, and by lying often on their backs, the humours flow to the generative parts. They also that ride much, or

lye

lye along on Ship-boards, and lye hard on their backs, are very Prone and given much to Venery. For the Nerves destinated for mans generation that run to the genitall parts grow hot; so that by the agitation and influence of humours, the loines are provoked, and there is erection made thereby. By the same reason, if any man hurt or bruise his great Toe of his foot, immediately from this effect the groin and cods swell, that is, that wrinkled cover of the Testicles is in pain by it, arising from consent, and by reason of the interweaving of Nervs and Veins. As if any man puts into a fire that is very hot, a pair of Tongues, or other iron, not only the part put into the fire will be red hot, but also that part which is tart from the fire, grows so hot that it cannot be handled: so pain is communicated to the parts that are on the same side, and the sickly affect is conveighed to the neighbouring part. So from the Stomach, Intestins, Matrix, Spleen, Liver, the head is affected; and when the brain is hurt or troubled with any distemper, the mischiefe is derived from thence to the parts that are under it. And therefore Mid-wives, though they know not the cause of it, use to search and see the Testicles of Children, when they are sick, and their privy member, by the observation whereof, they can judge: young men also, may perceive certain signes of recovery of death, of health or sickness. For if the cases of the Testicles be loose and feeble, and the Cods fall down, it is a signe that the naturall faculties are fallen, and the virall Spirits that are the props of Life. But if these secret parts be wrinkled and raised up, and the yard stands stiffe, it is a signe all will be well. But that the event may exactly answer the prædiction, we must mark in what part of the body the disease lyeth. For if in diseases of the brain, and such as are above the *Diaphragma*, and the Septum Transversum, the generative parts hang down and flag, it is healthfull, as on the contrary it is an ill sign to have them drawn upward; for the vitall faculty dies, and the nerves are contracted to their first original.

A simile from Smiths.

The generative parts are signs of good health or sickness.

The Testicles hanging down or close up, what signs they are.

I have observed this in many that were of sound mind, and their reason good, that their Testicles and Yard were so run in, that they could not feel it to make water by. But in all diseases that affect the lower parts, it is a good sign to have their Testicles wrinkled, and their yard stift, for these are signs that those parts revive that are infervient to the natural faculties, and are made fit again to perform their natural actions; for no parts of the body sooner recover, and become lively after a disease, than those that dame nature hath placed in secret.

Prediction of the Brain and Liver affected from the Testicles.

The Genitals after a disease first recover.

CHAP.

CHAP. XLVII.

Whether the Small-Pox and Measils may be cured with red Wine, or with Milk, that women use to administer, when such Pushes shew themselves.

IN diseases that proceed from the boyling and inflammation of blood, diaphoretiques and discussive remedies should be administred, and such as attenuate the humours, that they may the better be vented through the pores and passages of the body to breathe them forth, and none may doubt of this. Wherefore I wonder how our Matrons, when such pushes break forth, give Claret-Wine to drink, which is commonly of a binding quality and thickneth and restrains the humour. Wherefore I bid them make a decoction of Marigold flowrs, Dill, Hysop, Balm, Savoury, Figs, Anniseed, and Fennel-seed, this looseneth the skin and dispells collection of humours. But I see a reason how it may be safely given without danger, so it be done seasonably, namely when all the force of the humours is brought to the skin, for then it drives them forth by the same reason as things that loosen the belly by pressing it, as Mirobolans, Rhaponticum, or that is called Rheubarb, in all which there is contained a manifest binding quality; wherefore by way of astriction red wine drives forth the smoky vapours, and fumes that stay in the middle passages are forced out thereby at the outward skin. So I find by some that the black Spanish wine, called Tint from its deep die, will loosen the belly; yet it is given in dysenteries to stay the flux of it. It doth it, partly because by reason of its thickness it cannot enter the veins, and partly by its binding and pressing quality wherewith it moistneth inwardly the Intestines. Likewise red wine because it heats, hath a discussing quality and provokes sweat. But I wholly disapprove of giving them milk, for it is very ill for feavourish people, and soon corrupts, and is subject to contagion: for I know by experience, that when any one dieth the milk will corrupt and look wan, and all the ill ayres flye thither.

Marigolds.

Whether Claret-wine cause urine and sweat.

Milk subject to corrupt.

CHAP. XLVIII.

Wine is spoil'd by thunder and lightning, and so is Ale and beer, and how this may be hindred and the force of them restored.

EVery Master of a Family knows by his own losse, that thunder and lightning will do great hurt in wine and beer Cellars; For wine grows sowre by thunder, and turns red, and its natural taste is spoil'd by that fiery penetrating heat. Beer by that horrid noise and violent motion is made sowre also and not fit to drink. And though the summer heat be the chief cause that drinks grow sowre

Thunder and lightning spoil drink.

sowre, yet thunder and lightning do suddenly change them though it be winter, whereas heat doth it by degrees. But if Cellars be underground and vaulted, and arched, the drinks receive the lesse hurt, and not so much as when they are plain with planks alone. For the distemper of the Ayre and weather sooner pierceth into the places, and falls upon the vessels of Wine and Beer. Wherefore I use to fence them before the tempests come, by laying on the vessels a bar of Iron with Salt, or Flints: for the Lightning strives with the hardest substance, and therein spends most of its force. For it leaves thin and tender substances untouched, because it finds passage through them and cannot stay there: and hence we see it is that Oaks and Holms, that are very high and hard trees, are most expoled to the injuryes of thunder; whereas the Bay-tree that yeilds to it, and resists it not, is never touched by it. So we see it proved by experience rather than by reason, that the skin of a Sea Calf is never touched with thunder, I think it is because it is soft, and very fine, and not very solid; also an Eagle and the skin thereof. Yet this belongs to all men to know for their health, that nutriments spoil'd by thunder are naught and dangerous to eat or drink, so that the dogs will not touch them. For there is in thunder a pestilent force that is communicated to those things it falls upon. Whence it is that such as are burnt by thunder, stink exceedingly and filthily, as we may perceive in rubbing the blasted ears of corn that the lightning hath fal'n upon, they will smell like Brimstone. And now having shewed what these natural tempests can do, and what mischiefs they can bring unto us: it remains to shew how things spoil'd by lightning may be restored to their former goodnesse. This you shall not easily do, unlesse you poure out the liquor into some other vessel, which must first be made clean, and then seasoned with the decoction of the leaves of Savoury, wild-Time, Bays, Walnuts, Myrtils, both wild and of the Garden, which the Brabanders call *Gagel*; Fennel, Juniper-berries, Clary; and when the vessel is dried, set it up, then when you have occasion to use it, it will have a very gallant colour, smell, and taste. Also Beer when it degenerates from its native goodnesse or grows dead, is restored with sweet scented Physicall drugs, and recovers its savoury taste; namely by the roots of Orris, Ginger, Nutmegs, Cloves, Bay-berries, and with the dry leaves of it, with sweet Calamus, Origanum, Betes. For as the Coleworts corrupt the nature of wine, so Beets restore it, because they have a nitrous faculty, whereby they hinder that wine cannot thicken and grow clammy as honey, which Rocket-seed will do also, but not without great hurt to ones health: for it hurts the nerves by its caustick burning quality, and causeth the joynt pains, as some rosiny wines, and such as are seasoned with strange Ingredients. For our Vintners use to smoke their Cask with Brimstone, and they poure in Sea-water boyled with Honey, some mingle Cows Milk with it, others strew Quick-lime, Sand, Powdred Stones that are brought into these parts from Bentima-

How Iron drives off thunder from drinks.

Sea-Calves.

Blasted-Corn.

How to restore drinks corrupted.

Cole-worts corrupt wine, Beets restore it.

With what things Wines use to be seasoned.

ry, with some handfulls of Salt added to it, or six or seven Eggs; and thus they use to correct all the faults of the wine and to restore the taste and colour as they were at first. And though some of these are not very hurtfull; yet artificiall wines are alwaies worse than naturall wines, and are not so wholesome.

CHAP. XLIX.

Predictions of Tempests by the touch of Sea-water, and what Winter Thunders fore-shew.

I Oft observed as I passed in a Ship to the farther Shores, by putting my hand into the Salt-water, that the Sea-water was luke-warm, which shews three daies before-hand that a Tempest is comming, with strong winds and storms. For when in the deep Sea that is far from us, whence the floud comes to us, there hath been a tempest, the Sea-water shaken and tossed grows hot, as our hands do clapt together, and so the tempests come roling along unto us, and the waves rise to a mighty height.

So when the Spring comes, Southern tempests bring forth hearbs and grasse, by the motion and agitation of the Ayre that causeth heat. Likewise if in Winter it Thunders and Lightens, and the Ayre be hot with frequent coruscations, it shews that a tempest will follow, and Whirl-winds will arise and cause great floods in the Ocean. Winter Thunders foreshew Tempests.

Winter Thunders foreshew Tempests.

For when that distemper of the Ayre is tossed besides the season, and contrary to natures order, there must needs be some violent cause that moves those tempests; for I never observed any such thing but the next day grievous tempests arose and inundations in many places. For thunder and lightning are ordinary in Summer, as also burning Feavers, which if they come in Winter, it must proceed from some vehement cause, which the contrariety of the season could not hinder. To which purpose is that of *Hippocrates. Those are not so dangerously sick that fall sick of a disease that is suitable to their nature, age, custome, or to the season of the year, as those are that are sick without any of these circumstances.*

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CHAP. L.

Children are delighted with beautifull things, and cannot away with the ſight of old wrinkled women, and therefore they are not to be put to lye with old women in their beds, and much leſſe to lye at their feet in the bed.

THere is no mortall wight, that is not allured with beautifull and pleaſant things; but above all others, children and young people, who being lively and waggiſh, do greedily look on fire-torches, lights, ſquibs, and all flaming things; and catch at all alluring ſpeeches that cheer the mind, and make the ſpirits more active. Wherefore froward children are never better made quiet, than with ſongs, or when delightfull ſpectacles are preſented unto their eyes, which their fiery vigour, and aereal, and clear ſubſtance effects, whereupon they fear the dark, and cannot away with deformed and horrid ſpectacles. So when ſome wrinkled or warty old wife carrieth a young child in her arms, and foſters it in her boſome, at the very ſight of her the child will cry and fly back, and if any women that are more beautifull and well adorned ſtand by, the child will lean toward one of them, and reach out its arms unto her. Wherefore they do unadviſedly that hire crabbed and teſty nurſes to tend their children, or put them forth to old women to bring up, who will chew the meat and put it into the childs mouth. For when they commonly have an ill-ſented and corrupt ſtinking breath, all this ill ſavour that comes from them the children partake of; and thence they are of a wan dark colour and Weeſill colour, and contract many ill things from them, eſpecially if they lye on the lower ſide of the bed with them, or at their feet.

All men love pleaſant things.

Children cannot endure old Women.

The breath of old women ill for children.

CAAP. LI.

How it comes to paſſe that children, women with child, Prieſts, and ſuch as lead a ſolitary and ſedentary life, are of all people firſt infected with popular diſeaſes, and with the Plague.

I Find by experience that when popular and contagious diſeaſes ſpread abroad, ſuch as are wont to wander here and there in Summer and Autumn, that thoſe are ſooneſt ſick that are very young, and weak and of moiſt conſtitution. As children, young people and females, and ſuch as live idly and ſleep much, and ſo heap up much excrements. For theſe are ſooneſt expoſed to danger, and ſooneſt take hold of the contagion of diſeaſes. For as a very fine well-poliſhed Looking-Glaſſe, and all clean things are ſooneſt clouded and ſtained with groſſe vapours, and as fire ſooneſt takes hold of light ſtraw and chaff, and dry fuel; for what is ſolid

Who firſt fall ſick of contagious diſeaſes.

A ſimile taken from a glaſſe.

A ſimile from Souldiers that are unarmed.

is longer a burning. So tender bodies, when popular diſeaſes firſt begin to reign, like Souldiers unarmed, are ſoon ſlain in war; and next of all, women with child cannot eaſily ſtand out againſt it, becauſe they can hardly bear the burden they carry about them, and are ready to faint already: whereupon when any light diſeaſe invades them, not ſo fierce as the Plague, they preſently ſink under it. But Prieſts and Monks becauſe they are given to ſleep and idleneſſe, and never uſe exerciſe or to labour, can very hardly reſiſt theſe diſeaſes. But Porters and Carriers, and other common people, that are deficient in their diet, and all the courſe of their life is irregular, and becauſe they live ſordidly, they are not freed from theſe diſeaſes, though many of them whoſe bodies are hardned by labour are longer before they fall into them. But ſince children in acute diſeaſes cannot endure the violence of them, yet in more mild diſeaſes they can ſtruggle with them as long as luſty young people can, and can hold out as long in lingring and waſting ſickneſſes, for Children have in poſſibility what young men have actually. For there is an imbred force and vigour in this age that muſt be continued to laſt many years. Hence St. *Auguſtine* ſaith children have a kind of perfection, for they are conceived and born with it, yet they have it in poſſibility, and in their reaſonable ſoul, and not in bigneſſe of their bodies. For all the parts are in the ſeed, and they grow forth by degrees, and come to their full magnitude and beauty: For in time as they grow up, the force of reaſon and other gifts of Nature do ſhew themſelves. Whence our Country people uſe to ſay when they commend young children, and bring them up in hopes, This child hath a man within him.

De civitat. Dei c. 14.

CHAP. LII.

Divers documents of Nature, and a fit conjunction of ſeveral matters, which becauſe I purpoſed to handle them with a convenient brevity; I have bound them up together in one bundle.

DIſtilled water that we draw from green and freſh hearbs never corrupts, becauſe all earthly matter is concocted in them, and waſted, and there is in it a kind of aereall ſubſtance, whence it comes that it will endure no boyling. For if you ſet it to the fire to boyl, it loſeth all its vertue: for it being pure and purged, there is nothing that can be taken from it; and thence it is that it putrefies ſooner, and grows mouldy on the top, than fountain water boyled doth. So Ale boyl'd, or fountain or pond-water, though it be thick and muddy, is of a better taſte, and not ſo ſowre, as that which is made of rain and clear water. For troubled water being boyled, if there be any corruption in it, it is boyl'd away and grows better. It is a memorable thing that *Hermolaus Barbarus* ſpeaks off, that water that hath been corrupted ſeven times, and purged

In Carol. Dioſcor.

purged again, will never corrupt more. Becauſe, as I think, all the earthly ſubſtance is taken from it, and voided away, and it is wholly purged of all its dregs that were the cauſe of its corrupting. So it is obſerved that that kind of drink the people call ſpruſe Beer, at a certain time of the year will grow ſowre, and afterwards ſtrangely come to its former vigour: the ſame happens in that outlandiſh wine called Baſtard, and black Spaniſh-wine, that ſtains ones hands and napkins, and makes all linnen of a deep red colour, as the Actian Cherries do, which we commonly call *Morellen*.

Wine. Oyle.

There are two liquours no leſſe delightfull than healthfull for mens bodies, that is wine within, oyle without: the uſe whereof if it be moderate, keeps men in ſound health, and makes them green in old age. But as hard Boots and skins that grow ſtiff, and are mouldy, will grow ſoft being oyl'd; So mens bodies, chiefly old men liquoured with wine, are made more gentle, and not ſo rigid and froward. But oyling and annointing, though they are out of uſe almoſt with moſt Nations, and the cuſtome is loſt, yet is it healthfull for the bodies of both young and old people, for they will condenſe bodies that the outward ayr and winds cannot penetrate into them, or elſe they ſerve to looſen them, that they may not be ſmothered by fumes within. Alſo the skin anointed with oyl reſiſts poyſon, that if any man ſet on cauſticks to eat the skin, and firſt annoint it with oyl, he ſhall loſe his labour, for corroding medicaments applied will not ſtick nor penetrate. Alſo taken inwardly it dulls the acrimony of poyſon, and will not let it enter the veins, but caſts it forth by vomit. Oyl powred on wine or any other liquor, doth preſerve it: that it ſhall neither grow dead nor corrupt, for it drives away the Ayre and ſhuts out all vapours that might corrupt it.

A ſimile from a skin oyled.

Oyl reſiſts poyſon.

Oyl powred on any liquor preſerves it.

Amber.

Amber draws unto it, ſtraw and all dry light matter, but if they be anointed with oyl it will not touch them, whereupon it doth drive off Baſil from it. So a Loadſtone ſmeered with Garlick will not draw Iron, becauſe there is a fat ſubſtance in Garlick, that blunts the vertue of it, that it will not cleave ſo much to it.

Cucumbers deſire water, but refuſe Oyl.

Cucumbers and Gourds, being they are full of moyſture, and are fed by it, they do ſo avoid and refuſe oyl, that being put to it they will fall back, and contract themſelves. For all plants ſprinkled with oyl will corrupt.

To make a Vine fruitfull.

If Vines grow barren, and bring forth nothing but leaves and unprofitable boughs, if you water it with ſharp old urin, it will grow fruitfull; for being choked with too much moiſture, it being thus heated and the ſuperfluous moiſture conſumed, it will bear fruit abundantly; the ſame is performed by wine-lees powred to the root of it. But our Country-men do very ill who make a great pit about the root of the Vine, and fill it with ſoot of a Chimney to make it bear fruit; for though ſoot ſeems to have a fat ſubſtance in it, yet by its hot burning quality it deſtroyes the vine, and makes it wither by its corroding quality.

Soot is very hurtfull.

The

Clary. The Apothecaries call Clary *Centrum Galli*, the ſeed of it hath an attractive vertue, and draws forth chaff, duſt, and other things that fall into peoples eyes. For that put into the eyes, is roled about in them every way, and draws the humour to it, and diſcuſſeth blindneſſe, and comes out ſwoln, and covered as it were with a thin membrane. But the plant it ſelf bruiſed will draw forth thorns and ſplinters, and will haſten hard and difficult child-bearing, when women cannot be delivered in time: put into wine it rejoyceth the mind, and drives away ſorrow, and provokes luſt; yet taken too much, by its ſtrong ſent it makes the head ake. The decoction of Mallows, and marſh-Mallows will make chapt rugged hands ſmooth; but the ſeeds of fenigreec, and Linſeed will do it better by their oyly ſubſtance. With us men make lees of oyl, by bruiſing the Linſeed, and preſſing forth the oyl, they are made four-ſquare Cakes, that are fit to make Cattell fat; and if you ſteep a piece of this in rain-water, and waſh your hands with it, it will take away ſenſibly all ſcabs of the skin, and make the parts ſmooth and delicate; alſo the dregs of Linſeed, and Lees of oyl will make ſmooth and comely the flagging breaſts and wrinkled forehead, if you add to it a little Gum Arabick, and Tragacanthum, and Maſtick, with a little Camphir, that will help alſo red eyes, and ſuch eye lids as are bleared with drineſſe, and ſuch as are chapt, and will reſtore them to their former comelineſſe.

To make the hands ſmooth.

To make the forehead and wrinkled breaſts ſmooth and white.

Why ſome do not thirſt in Feavers. It ſeems a very ſtrange matter to ſome people, to ſee ſome men in hot feavers and their whole bodies allmoſt burnt up with them, which yet are not thirſty at all: but the cauſe is becauſe the heat diffuſeth it ſelf to the external parts, and ſticks not in the heart, nor in any principall part: whereby ſweat breaking forth, and the heart being ventilated, and that vapourous heat being diſcuſſed which did poſſeſſe the internall bowels, they ceaſe to be thirſty: but contrarily, they whoſe heat doth not break forth to the outward skin, but lies inward ſecretly, they are extream thirſty, though outwardly no ſigns of heat appear, and theſe kind of Feavers are the moſt dangerous of all.

To ſodder. The white of an Egg beaten, and mingled with quick-lime, will ſodder broken glaſſes, and will ſo glew together all earthen ware, that they cannot come aſſunder, by reaſon of their clammy and gluttinous ſubſtance. For ſince quick-lime mingled with any liquor will harden into a ſtone, ſo eſpecially when it is mingled with the white of an Egg that is like ſnot or bird-lime.

Some plants are contrary to others. He that is given to gardning, and would fain get profit by it, he muſt obſerve what plants agree and what are at enmity one with the other. For one plant will hinder the growth of another, So a vine if it grow near Cabbage, will either decay or die. For the Vine being full of juice, and the colewort greedy of moyſture, it draws away all the juice and robs the vine. Alſo the Bay-tree and the Ivy are enemies to the Vine, and dry it up by their hot drying qualities; which Lavander alſo doth to many hearbs by its

The Bay-tree an enemy to the Vine.

its great heat, as also Radish-root that by its acrimony burns up all plants near it; wherefore it's good against drunkennesse, and takes off the force of wine. *Radish good against drunkennesse.*

Garlick set near Roses makes them smell the more sweet, because the acrimony and heat of Garlick draws forth their natural forces and stirs them up; for what is faint with cold, is recreated by heat. *Roses grow more sweet near Garlick.*

The Olive Tree is a remedy for Chich-Peason, for it drives away Caterpillars that eat and spoil them, and that by reason of its strong smell, and therefore worms will not breed in it. But the Olive Tree being bitter, it makes Cabbage and other moist hearbs to wither, which also Origanum doth, and Rue, and Sow-bread by their hot drying faculty. I know that many things of this kind are done by a secret imbred force, and from the property of the whole substance, so that a man cannot alwaies give a reason or shew the cause of such an effect. Yet it delights a lover of Physick, and one that is industrious to seek out natural causes exquisitely, to find out probable causes: which if he cannot exactly obtain, yet he will not derogate from the truth of things manifest, nor calumniate the effects, but will alwaies admire God in the works of nature made by him. *The nature of the Olive.* *The reason of many things is inexplicable.*

There are a multitude of things, whereof we may render a probable reason; As for example, Purslane cures teeth astonished, which disease comes by eating sharp and sowre things, because it is a glutinous clammy plant, whereby it asswageth and easeth the teeth that are affected by sowre things, and suppleth the nerves that are bound by them, and so repairs the inconvenience by its glewy moisture. But to rub them with Salt will do it by reason of its heat and astriction, or if we do but chew a little green cheese made of sheeps milk. For it dryes and makes the astonished teeth firm, and fastneth those that are loose by reason of a cold moist or sowre humour. *Purslane cures the teeth set on edge.*

Those that have dull noses, and have lost their smells or impared them; are effectually restored by the seed of Melanthium which *Hierom* on *Esaias* translates *Gith*, by Southernwood and Rue, and as many things as are of a sharp and piercing smell. For these open the passages, and dissolve and discusse the humours and hurtfull vapours. But I have found that nothing will sooner do it, even for old people, than to put Mints into their nostrils, whose fragrancy they manifestly perceive, and it serves for all whose sense of smelling is hardned against the most stinking sents, and have wholly lost that faculty of smelling. Radish-roots must be eaten first of all, for so it provokes the appetite to meat, and lesse offends the stomach. *How to restore smelling.* *Mints restore smelling.* *Radish.*

Therefore our Country-men are to be blamed that eat it when supper or dinner is almost at an end, for they think it will help them the better to concoct their meat; but it is an enemy to the stomach, unlesse it be eaten before meat with water and Salt, for otherwise it causeth ill vapours, and stinking belchings to rise up.

And

And if you cut a little piece of it, and put it into wine, it will presently contract a filthy ſtinking ſmell.

Tartar. Tartar oyl will preſently take off Iron ruſt, and make it ſhine, and it will alſo take ſpots and freckles from the face, and all deformed fowl puſhes that are diſgraceſull to the countenance, by its abſtergent quality.

Camphir hinders liquors from corrupting. Camphir mingled with rain-water keeps it from corrupting, and preſerves it in its perfect ſweetneſſe: ſo alſo doth Myrrh, and Lignum Aloes called Agallochum.

So the Cyrenean juice called Benzoin, and Storax Calamites, are very effectuall to keep away putrefaction. For they drive off all ill vapours and corrupt Ayres; and make the ambient Ayre that is commonly the cauſe of corruption, more pure by their ſweet and pleaſant vapours proceeding from their dry and hot qualities.

The force of Tithymals. The Tithymals, that are of ſeaven ſorts, do by the cauſtick and burning quality of their milky juice take off all warts and callous ſubſtances, for by the intenſe heat of it and penetrating force it dries them at the roots, and when this is done they fall as ſome rough-caſt. Likewiſe Hermodactyls, and Savin, powdred and mingled with Oximel of Squils or juice of Marigolds, will take away all Corns and callous matter, even upon the ſecrets, when they are contracted by foul copulation.

How Warts and Corns are cured.

That Wine may not corrupt. In Summer, that wine in Cask may not ſoon grow ſowre, and wax hot, but may be cool to drink, place your pots in a veſſel filled with cold water: and then put in Salt-peter, and it will ſo cool the wine that your teeth can hardly endure it. It is the quality of this, which makes ſuch a noiſe in Guns; for, take this out, and the powder will make no noiſe, nor will it drive the bullet ſo far.

Nitre makes liquors cold.

How wine muſt be mingled with water. If any man deſires to mix water with his wine becauſe it is too ſtrong to drink, he muſt not do that when he eats his meat; but an hour and half before he ſits down to eat: for ſo theſe liquors will mingle, and not hinder concoction by their repugnant qualities. For as they are commonly mingled they trouble the head and cauſe belchings and wind. Alſo ſharp wines are not to be mingled with ſweet, nor white with red; For nutriments of divers qualities trouble the ſtomach, becauſe one digeſts ſooner than the other, and goes into the ſubſtance of the body. Wherefore I would wiſh men to drink white wine at dinner, and red at ſupper. For white wine runs down quickly, and opens the veins and urinary paſſages. But red wine if it be ſtrong, nouriſheth more, and is binding. But if you drink both at the ſame meal, ever drink white wine firſt. But becauſe I think we ſhould not wholly neglect the mingling of wine with water, that of *Plutarch* was ever my delight: I had rather drink wine moderately in its time, than to mingle it with water: for it is ſpoil'd by putting water to it.

Plutarch *his opinion of mingling wine with water.*

How to keep Cheſt-nuts. If any one would keep Cheſtnuts from corrupting, let him mingle Walnuts with them for they will drink up all filthy excrementicious moiſture from them, that makes them rotten, and will not let

let them corrupt. For the nature of the Walnut is drying, and drinks up moisture, wherefore it is good for the Tonsils and all diseases of the throat, for which use there is a confection made called Diacarion, that is made of Walnuts, that stops all defluxions from the head; and because they resist poyson, and discusse all contagions of the Ayre, the composition Diatessaron that is made of four Ingredients, was invented by the Antients: which hath in it two Nuts, as many Figs, twenty leaves of Rue, and some grains of Salt, if any one eat these bruised together fasting, he shall be that day free from venomes and contagious diseases.

Diamucum.

An Antidote against the Plague.

Onions contrary to the nature of all other Plants, increase when the Moon decreaseth, and decrease when the Moon increaseth. The reason is because the Moon choaks it with too much moysture. For it being by nature full of juyce, as all Bulbate plants are, the Moon increasing, augments the humour of it, but it abates the heat, which is the principal cause that plants increase: For the same cause such as are over fat, are barren, and produce no children because they want heat, which makes the seminal excrement fruitfull. And this is the cause that Onions, Aloes, Venus navel, Saffron roots, Squils, Leeks, and many more that are full of natural moisture, if they be hanged up in the larder to the roof of the place, they will sprowt forth and grow. For being full of juice, they want nothing but heat to make them shoot out.

Onions differ from other plants by nature.

Fat women are barren.

Feavers that make men hungry use to last long; and therefore I alwaies held it better that the feavourish Patient should be thirsty than hungry. For since their Feaver proceeds from yellow choler, good store of drink powred on, and sweat being dried up, those Feavers will abate with ease: but those that are greedy after meat in a Feaver, are sick of a melancholique humour, and of a sharp Salt flegme that kindles the Feaver, and the stomach being full of those humours, they will desire meat exceedingly: whence it is that such as are so affected do feed their disease, and give it fuel, whereby they must longer be afflicted by it. But there are three kinds of flegme, sweet, sowre, salt, and the first makes one sleepy, the second hungry, the third thirsty. That onely makes the disease long that makes a man hungry: wherefore if you would have the disease sooner end, give them little meat at the beginning.

Those that are hungry when a Feaver comes.

De plenit.

Wines in Summer as we see will grow sowre by reason of the heat of the Ayre. Wherefore they must be set in cold Cellars and places underground, and be well stopped. But if you want that convenience, put into the vessel a pound and half of Lard and Hogs-flesh salted, or as the vessel is great, a greater quantity wrapped in linnen; so hanged, that as the Wine is drawn forth you may let it sink still untill you come to the bottom, that all the wine be drawn forth: and the wine will neither dead nor sowre. For all that would make the wine faulty, goes to the Hogs flesh. But the mouth of the vessel must be very close stopped that no Ayre may enter, and a bag filled with Salt or sand must be laid on the top of it: so will it neither grow sowre nor corrupt. But that wine may grow

How to keep wine from sowring.

sowre like Vineger, you may do it with Leek-seeds, or by casting in some tendrels and leaves of the Vine.

To restore clammy wine. Corrupt clammy wine is restored with Cows milk moderately salted: Some attempt to do it with Brimstone, Quick-lime, and Allum; but that they may do men no hurt, I could wish they would add Orris root and Juniper-berries to them.

That wine may please the pallat, and be well liked for taste and smell; put an Orange or Pom-citron, stuck with cloves, into the vessel, that it may touch the wine and swim in it, for it would rot by being wet; it will contract no dead or musty taste, but will have an excellent relish.

Rue is an Antidote to poyson. Since Hearb-grace is fit for many diseases, and hath many excellent properties; yet this shews the wonderfull force of it, because a Weesil by biting Rue beforehand will destroy a Basilisk that is a most venemous serpent: whence we may easily guesse what force it hath against venome, and contagious diseases.

How the Italians dissect an Anatomy. The Physitians in *Italy* do beg of the Governours that they may have such men as are condemned for wicked actions, to dissect their bodies, that such as are studious in Physick may be exercised in Anatomy. Wherefore that no humours may be dissipated, or their

The forcof Opium. grosser spirits vanish, and that all things may appear plainly, they kill such as deserve to dye, with Opium, that is the juyce of black Poppy, to the quantity of two or three drams given in the strongest wine, when they have drank this potion, they first begin to be merry, and have as it were a Sardinian laughter, then they fall fast asleep and die, for it so suddenly runs into the veins and vitall parts, that their bodies that died of Opium being dissected, it is found to stick to the heart.

That Wine or other drink may soon sowre. If Wine or Ale, set in the Sun and wind are long before they grow sowre, Salt pounded and mingled with Pepper and sowre leaven will soon do it. But if you would have it done sooner yet; cast a piece of Steel, or a brick made red hot again, and again, into the vessel, or infuse radish roots in it; and they will soon sowre. Also Medlars, and Cornels unripe, Mul-

Morellen Cherries. berries or Blackberries, Sloes, cut in pieces, Actian Cherries, that look black without, and are red within as bloud, will make any liquor sowre, and exceeding red: also the flowre of Meadow Wind-flowre will do as much, and the berries of both Elders, and the most beautifull flowre of Clove-gilliflowers.

Wild Poppy is hurtfull. For that field poppy that commonly grows amongst Wheat, colours drinks of a very red Scarlet colour: but the use of it is hurtfull and dangerous so that their errour is to be abandoned, that in the Quinsey, or pain of the side, do give either the decoction or infusion, or distilled liquor of it, for it is of an astringent nature, and an opiat, and stupefies, and doth not cause expectoration.

To try the Leprosy. Elephantiasis commonly called the Leprosy, is a fowl abominable disease, and such as are infected with it are shut without the City walls. And because sometimes it is hard to know it, the Low-Dutch appoint men to judge and censure it. I try it by their urine, into which I strew the Ashes of burnt Lead: and if they sink to the bottom of the glasse

they

they are not any wayes infected in their bodies with this disease. But if they flote and stick on the top of the urine, I judge them to be infected. For it shews a grossenesse of the humours, and that a burnt corrupted melancholy is diffused all over their bodies.

The effects of Quicksilver.

When Gold-smiths will gild cups with gold, they do it with Quicksilver, which being put into the hot fire, will flye away into smoak and offensive vapours. And if you spread a cover over, and receive the fume, that will come again to Quicksilver, and congeal, as the smoak from Coles turns to a grosse and thick soot. But how much that mineral body is affected with Gold, I spake before. Yet this is wonderfull that one who is anointed with it for the French-Pox, if he carry a Gold ring in his mouth, and turn it up and down with his Tongue and Teeth, the Quicksilver that swims in the body from the anointing, will come to the ring, that it will seem to be but Silver, and will not be made like gold again, but by putting it into the fire. Wherefore I advise all those that are anointed with this oyntment, that they do this often, for great quantity of Quicksilver will stick in their bodies, for it hath been observed when a vein was opened that some drams of it have run forth: and hence it is that such men are alwaies pale and tremble so long as any part of the Quicksilver remains in their bodies. And therefore I wonder at some that will give a scruple weight to women in child-birth to make them to be the sooner delivered, a doubtfull and uncertain experiment, as also for children to kill the worms; yet I say that pure Quicksilver is more harmlesse than the rest, and then that which is killed with spittle or some other liquor. For sublimate that is extracted by the heat of the fire from Vitriol, Allum, Salt, Nitre, Ammoniac, and Arsenick is most pernicious, and next to this is red and yellow precipitate, which some Empiricks give to swallow down half a scruple for those that have the pox, but it exulcerates both their Gums and Jaws: but outwardly it is good for rebellious Ulcers. Also Aquafortis that the Gold-smiths part Gold from Silver with, is as bad. Though some of our Matrons are not afraid to make their locks yellow with it; with great hurt to, and sometimes the losse of their hair, for the roots of their hair thus dried wither, and they become bald and ugly, without all hopes of their hair growing again: And if you put this into a rotten tooth it will eat the gums.

Quicksilver loves Gold.

Gold good for such as have the Pox.

A strange wonder of Quicksilver.

Lævinus Lemnius, a Phyſitian *of Zirizee*, OF THE Dignity and Excellency of Nature.

The Third Book.

CHAP. I.

How children are forced to endure the reproaches and diſgraces of their Parents; and the faults and wicked actions of their Progenitors, are ſo far imputed unto theſe, that by reaſon of them, they loſe their reputation or ſubſtance, and goods of fortune, or ſuſtain ſome dammages in their bodies or minds.

Chap. 18. THere is an excellent Sermon in *Ezechiel*, or rather a ſevere and reprehenſive expoſtulation of God with them who complain'd that they ſuffer'd for their *Parents* faults, and that it was unjuſt that children ſhould be cenſured by reaſon of their *Parents* wickedneſſe. *What is it, ſaith the Lord, that you turn this Paralle into a Proverb, ſaying every where: The Fathers have eaten ſowre Grapes, and the Childrens Teeth are ſet on edge? As I live ſaith the Lord, you ſhall no more uſe this Proverb, for all ſouls are mine, as the ſoul of the Fathers, ſo of the Children alſo; the ſoul that ſins, that ſhall dye.* Wherefore God taking away this *Proverb* pronounced that every man ſhould dye for his own ſin; and that the wickedneſſe of the *Progenitors*, nor any of their diſgraces ſhould be derived to their poſterity, unleſſe they go in the ſame way their *Parents* did, or follow their vitious footſteps. For whoever, as he ſpeaks at large in this whole Chapter, deſpiſing and forſaking God, and imitating and following his forefathers ſins, uſeth the ſame ungodly practiſes his Anceſtors did, and contaminates and pollutes himſelf with rapins, uſuries, calumnies, adulteries, frauds, deceits, cavillings, idolatries, filthy luſts, and other ungodly waies, and will not obey Gods precepts and Commandments, but rejects his wholeſome

wholesome instructions, as he is in the same fault with his progenitours so shall he partake of the same punishment; Wherefore God will not suffer it that the Parents sins shall be imputed to the children, or that any children shall be punished for their progenitours offences, unlesse they do as bad as they did, but every one shall be guilty for his own transgression, so that as St. *Cyprian* saith, Since the brightnesse of the Gospel hath subdued the Law, God in his divine Justice doth not judge the Race but the person; if any man object that original sin was brought upon all mankind by *Adam*, whereby all mens minds are grown blind for want of divine light, and their will is made contrary unto Gods will, that is easily answered.

Children do not suffer for their Parents faults.

What guilt came by original sin.

For being that he was the common Parent of all mankind, and from him the nature of man being traduced, was thereby vitiated this guilt and corruption and depravation of nature was spread by propagation into all his posterity, as it falls out with them that are born of sickly Parents from faulty humours and corrupt seed, an hereditary disease will stick to these children so long as they live. Wherefore we are chiefly subject to that sin but not to sins of another kind, whereof some are proper and peculiar to other humours, and these are called actual sins, or are learned by custome or imitation by keeping company with wicked men, and are not bred and born with us, and part of our nature; yet for the most part these sins sprowt, and come forth of the former sin.

An example from a corrupt body.

Actual sins.

Wherefore sometime neither the faults, nor yet the vertues of the Parents are translated to the children. For the Father may be an Idolater, a Spend-thrift, Lustfull, a bawd, a Gamester; yet the son may be a thriving man, and free from all these vices. But as we received this spot from Adam, so we have the same principles of our birth, with great pain and labour in travail, and the same kind of end and death with great fear and trembling. Wherefore as we were begot by him, so were we made of the same earth, and become guilty of the same crime. And no man of so many thousands but had done the like, if the same occasion had been presented, and he had stood in *Adams* room, he would have been baited and allured with the same baits and allurements and promises, and any of us would have fallen into the same snare, and stuck in the same mud, if the same fraud had been used unto us, to entrap our minds with. But as, besides Kings and Princes, the Governours and chief officers of Towns and Cities, which is now a common thing in the Low-Countries, with a desire to help the Common-Wealth, do burden it with debt, and bind themselves and Citizens in strong obligations, and for the money received bind themselves and the Cities to yearly payments, and their heirs also, so that if they keep not the days of payments or do not pay as they should, they may be arrested by strangers, and imprisoned, that they cannot freely go forth, or remove but they must pay their penalty, either by laying down money, or putting in good security: even so almost are we bound to the Divel, and like bank-rupts for

Sometimes the Parents and Children are of divers tempers and conditions.

All men are born, and dye after the same manner.

A similie from such as are oppressed by usury.

for *Adams* tranſgreſſion are we entangled in moſt grievous dammage, for by his fault we are fallen into the ſame inexpiable errour and wickedneſſe, that no man could poſſibly get forth of it, or untangle himſelf, unleſſe our moſt merciful father having conquer'd the tyranny of the Devil by his ſon Jeſus Chriſt, had redeemed us into liberty, blotting out the hand-writing that was againſt us, as St. *Paul* ſaith, for he took that away, that the enemy preſſed us with, and faſtned it unto his Croſſe, and he ſpoiled principalities and powers, making a ſhew of them, openly triumphing over them, that he had wholly diveſted and caſt down, and pardoning all our offences, that there is no danger, that what any man hath formerly done amiſſe ſhould be imputed unto him, ſo that he henceforth by a firm faith rely on God, and truly repent himſelf of his former miſdoings. But to proceed in what I began. It falls out ſometimes that children are plagued and ſuffer loſſe for their Parents faults, when they chance to poſſeſſe an inheritance purchaſed by fraud and wickedneſſe, which oft-times are ruined by a ſecret Judgment of God, and come to nothing, either by fire, or water, or ſome other ſad miſchances; So that God will not ſuffer their innocent children to grow rich by their wicked rapins, and frauds of their parents, or long to enjoy thoſe poſſeſſions that were heaped of injuries and injuſtice.

Coloſ. 2. How original ſin is blotted out.

Gods Judgement in misfortunes that come to poſterity.

When Children ſuffer for their Parents faults.

Likewiſe ſome dye ſuddenly before their time, when the Parents for the Childrens cauſe indulge unto themſelves overmuch: and do nothing but gripe and plot for wealth, poſſeſſions, honours, dignities, and lofty titles; and they make their way unto them by right and wrong, and without any firm truſt in God, do all they can to mount to high preferments; whereas God oft-times ſoon takes their children from this life, and will not let them live long, and the empty hopes of the Parents periſh. Which is confirmed by that ſaying of the Wiſe man: *He pleaſed God and was beloved of him, ſo that living amongſt ſinners he was tranſlated, yea ſpeedily was he taken away, leſt that wickedneſſe ſhould alter his underſtanding, or deceit beguil his ſoul, therefore haſted he to take him away from the midſt of the wicked. And when men ſee this, ſaith he, they underſtand not the cauſe of it, nor can they tell why they dye ſo ſoon, and come ſo ſuddenly to an end.*

Whence comes death before the time.

Wiſdome 4.

It is from God that Parents are deprived of children.

So ſometimes it falls out by the providence of God, that the heir dieth, and all hopes of poſterity and the very pillar of the family falls. Alſo *Hoſeas* profeſſeth that God takes away ſome mens children for their Parents wickedneſſe. For ſo God threatneth wicked men there. *Their glory ſhall flye away like a Bird, from the birth and from the womb and from the conception:* that is, they ſhall be barren and unfruitfull, nor ſhall they beget or conceive any children, and if they get any I will ſlay them, and take them away from the earth. There are in all ages innumerable examples of this matter: For we ſee the chief Nobility and Lords in Court not onely to want and be deprived of their children, but to run in debt exceedingly. But that *David* was deprived of the child he had by *Bath-*

Chap. 9.

Barrenneſſe and want of children from God.

Sheba the wife of *Uriah*, there was great reason for it in the Judgements of God. For a grievous revenge from God followed that Tragedy and wickednesse committed, Gods anger being kindled both against *David* and the child. For God stroke the child with an incurable sickenesse, that it died on the seventh day, as it useth to be in very acute diseases. For the provident justice of God would have none remain that was so begotten: though *David* as the Scripture relates, fell down upon the ground, and wept and prayed continually that God would have mercy on the child. This History affords every man a wholesome lesson, that so far as mans frailty will permit, he should keep himself from all dishonesty, and especially from embracing those that are lawfully married according to Gods institution to other men. 2 *King.* 12.

Adultery to be avoided.

And again if God take away a mans children he ought not to vex, toil, and perplex himself, and destroy or hurt himself with immoderate sorrow: For what a madnesse is it to afflict a mans self for those things that cannot be restored, or possibly live again? Wherefore *David's* courage deserves praise, & his great moderation of his passions in so sad a condition. For as soon the child was dead, whereas a little before he was in a very sad case, lying in dust and ashes, as the custome of that country is, & could possibly lament no more than he did; he presently shook off all sorrow, and sat down to eat in his Kingly majesty. But as for the other part of the Tragedy which had as lamentable an end as the former: God offended with *David's* wickednesse, denounceth terrible threats against him by *Nathan* the Prophet, for that having ravished so chaste a Matron, and killed so faithfull a Captain *Uriah*, he had given occasion to the Enemies of God to blaspheme, and not onely to insult over Gods people, but to revile and speak hardly of God himself. But to passe to the other part of the Argument: It falls out sometimes that children for the Parents faults undergo some marks and notes of Infamy and Ignominy, and some disgrace comes unto them thereby. For example, if the Mother commit adultery, if she be a drunken sot, or noted for any notorious crime, part of this disgrace is derived to her children. So if any one be born by incest, or unlawfull copulation, or by natural conjunction, but before marriage (whence by custome such children are called natural) the people will commonly scoff at such children, and deride them, as the nature of mortal men is, to be rash, petulant, reproachfull, and injurious: but this reproach proceeds commonly from men of depraved manners and affections, since the children are in no fault. For the writers of the Gospel were not ashamed in setting down our Saviours Genealogy, to reckon up many that were not lawfully begotten in the state of Matrimony; which *Chrysostome* thinks was done purposely, and so do many more, that no man might grow proud by the dignity of his progenitours, nor be dejected if he were born of mean Parents, or that were not famous for their vertues, so they themselves endeavour and contend to do what is worthy to be commended: For every man is ennobled

We must not grieve too much for losse of children.

David was not sorrowfull for the child's death.

Adultery not unpunished. 2 *Kings* 12.

When children are forced to carry their Parents faults.

What children are natural.

Mans reproachfulnesse.

Homil. 3. *in Matth.*

Let no man be proud of the nobility of his Parents.

nobled by his own worth and not by that nobility he derived from his Predeceſſours by his birth. And as an idle worthleſſe man is not made glorious by his Parents vertues or glorious country he was born in, ſo a noble minded man is not to be diſhonoured for his Parents faults.

Metamor. L. 13.

For race and birth are not our works,
Nor ours can be ſaid.-------

Juvenal Satyr. 8.

To which purpoſe ſpeaks the *Satyriſt*.

What is true nobility.

If thou be noble as Achilles *ſtout,*
Born from Therſites *baſe, I had rather,*
Than thou ſhould'ſt like Therſites *prove a lowt,*
And boaſt that Achilles *was thy Father.*

All which ſhews that true nobility and honour are not to be ſo much meaſured by the ſtock and noble deſcent men come from, as by their own vertue, integrity of life, and ſincerity of manners. And, Laſtly that men of good parts are not to be deſpiſed, though they be of mean place or Parentage, if they aim and endeavour themſelves to perform noble actions. Which is ſhewed in that whole narration of *Ezechiel* where this matter is fully amplified, and the raſh Judgements of men and their inconſiderate and reproachfull ſpeeches againſt God, are ſtrongly convinced and reprehended.

CHAP. II.

Wherefore when men grow well after a diſeaſe, do their genitall parts ſwell, and they naturally deſire copulation: and of this matter here is a ſafe admonition, and wholeſome counſel ſet down.

WHen people that were ſick recover of their diſeaſes, they do not preſently grow well and regain the ſtrength they had; but they are reſtored by good diet and wholeſome nutriment; for though the diſeaſe be ſhaken off, and the Feavouriſh heat extinguiſhed, yet there remain in the body ſtill ſome prints and impreſſions, of the health dejected and caſt down; ſo that by reaſon of feebleneſſe no part almoſt can well perform its office, when we ſhould uſe them; onely the genital parts ordained for procreation of children recover firſt and get ſtrength to do their buſineſſe, and are very prone thereunto and luſty, yet it is very pernicious to uſe venerious actions in this caſe. But theſe are certain and undoubted arguments that health is reſtored, and that no reliques of the diſeaſe ſtay in the body, when the genital parts ſwell, and ſtand ſtiff, though all the other parts are weak and feeble, and can do nothing in conjugal matters, nor can endure the labour of it. I think

Venery ill for ſuch as are newly recovered.

think the reason is, because the obstructions of the veins are taken away, and the passages are opened, and the Liver and Reins, and other parts destinated to distribute the nutriment, do first enjoy the benefit of the nourishment from meats, and therefore are restored before the rest: whence it follows that they grow strong, and are abundantly filled with natural and vitall spirits, by the motion and agitation whereof the obscene and secret parts swell, and are frothy and lustfull; when the remotest parts, as the feet, arms, shoulders, ankles, hips, thighs, neck, cheeks, are later watred with alimental and vitall juice. When therefore the secrets by the office of the Liver, are filled and fatted with exquisite and wholesome nutriment, they first of all recover and get strength, that upon the least lustfull thought, the Cods swell, and shew what force they have. Also young Boys shew some tokens of this, for though those parts be weak in them, and want the faculty of generation, yet the spirits stretch them out and cause erection, and they grow stiff by their lying on their backs, wich is a sign they are well and in good health. So though men newly recovered be weak and feeble, and being wasted with the disease, their body is lean and starved: yet that secret part which *Tully* calls *Mentula*, first gives signs of health restored. For in regard of nearnesse, the nutriments are first carried thither, and because that part is joyned to the principal parts, and produced from one stock of veins, nerves and arteries. If then those that are freed of their disease, and upon growing to be well, fall to venery before it is fit, and the strength of their bodies will allow, the vitall spirit and purer juice being exhausted, they are mortally afflicted, and all grows worse and worse with them. For the more sincere and pure part of the nutriment, and the dewy humour wherewith the dry and decayed parts are wet and moistned, is drank up, and cast forth like to Cream, whence it falls out that the forces that began a little to increase fall again, and are cast down. But as for women the reason is otherwise, for they are not so much wearied by copulation as men are, but rather they get strength by it, so that some who are extream letcherous, sometimes fain themselves sick for this very cause, that they may allure their husbands to embrace them, and to lye with them. Hence the Low-Dutch have a Proverb, *The Wife that is sick would alwaies have something*. Whereby they mean that when their wives are sick, it is not alwaies for sweet wines and delicate meats, but for something else, that men can better please them with, then by presenting them with the greatest presents you can give them: Whence *Solomon* compares their yawning, and wide open dores, to the Jaws of hell and the grave, that are never satisfied. Wherefore if they that are married will take good counsel, when they recover of a disease and begin to be well, let them not presently fall to lying with their wives, to be milked by them, but let them moderate their affections, and put reigns on their pleasures that are exorbitant, for they have then nothing to spare; as young tender

Why such as recover are prone to venery.

Signs of health in boyes.

Erection of the genitals sign of health.

Venery hurtful for men that are sickly.

Lascivious women.

Proverb. 30.

An example from young Trees.

trees, that must not be lopt nor have their branches cut off from them. For if the disease thus chance to revive, and a man fall into a relapse: they either dye suddenly, or very hardly recover.

Immoderate venery spoils beauty.

And if lusty and stout men when they first marry can hardly hold out, when they too frequently use venerious actions, and, to speak in *Tullyes* language, enter their wives too often, how much more must weak and sickly men be dejected and cast down? And such as are uxorious will make this appear, by their Weesil-colour, for being too much given to venery they look yellow, burnt, or like Box, or bloudlesse, Lead-colour'd, their limbs and joynts are feeble and weak, whereas others that use this action moderately, all suliginous vapours are discussed by it, and they appear fresh in their countenances, and lively, and their faces so comely red as if they were painted.

Each part hath its imbred faculty.

There is indeed in every part an imbred force and vertue, as sight to the eyes, hearing to the ears, smelling to the Nose, to the Tongue taste and savour, which is of all the senses the most voluptuous: the bladder and its muscles serve to make water, and the Intestins to void other excrements: the genitals to procreate children, and for copulation; so other parts have other offices they are designed for, and in all of these there must be temperance, and moderation used.

What is too much is always naught.

Why Smiths are half deaf.

For the eyes with continual poring are toyled and grow dim. The Ears with too great noise grow deafe, as we see that Smiths are thick of hearing. The Taste is abolished with immoderate eating or drinking, and all things become unsavoury and unpleasant, so that the stomach loaths and refuseth the meat. The Nostrils that have a smelling faculty, when they are full of snot, cannot smell the most fragrant scents. Also the generative parts, that all the parts do service to, and if by chance they fail or be exhausted, other parts will assist them in their courses (for from the whole body, humours and spirits flow thither, and are derived unto them,) and if they be tired with immoderate and profuse lust, not so much they, as the whole body decayes and suffers.

All parts have their distinct offices.

Wherefore in preserving the forces of nature, and corroborating the state of the body, all things must be used temperately and with moderation, that every man may seasonably and maturely grow old without trouble; for lustfull youth will when old age comes, leave a froward and peevish mind, and a decayed and feeble body.

CHAP.

CHAP. III.

Of the effect of the Ayre, and gentle blasts, and of the names of the winds, with their forces and natures to cause diseases, and to stir the humours, which being agitated sometimes move the mind and molest it.

THere are two external accidental things, that are no lesse hurtfull than they are healthfull to our bodies. Which do support our health, and sometimes make us sick: namely nourishments, and the Ayre that surrounds us, by the agitation and motion whereof, there ariseth wind and blasts, to which our bodies are exposed every moment, and thereby suffer manifest changes. But winds and windy vapours breed in our bodies, partly by reason of the external beating of the Ayre, and partly from meats and drinks that being taken in, cause winds, and stretch the belly: as are Beans, Peason, raw hearbs, Rapes, Radishes, fruits of Trees, sweet wine, new beer and Ale; and Winds rising from these trouble the stomach, and are offensive to the Intestines, and the hypochondres and Middriff. These, as also those blasts that use to enter when we feed greedily, or drink in haste abundantly either come forth by belching or by breaking wind backwards. But if they stay over long in the body, or fasten upon any part, they cause pains, and must be excluded by applying hot remedies outwardly, and inwardly by such things as dispell winds: as Cummin, Bay-berries, Anniseed, Fennel-seed, Carway-seed, strong Wines, as Malmsey and Candey Wine.

The Ayre and winds sometimes make us well, and sometimes sick.

Whence come winds in the body.

To drink greedily fills the body with winds.

What things expell winds.

For these will force and make the winds to rore,
And to flye out where they can find a dore.

Æneid.

But since outward winds are commonly offensive to us, and by their penetrating force do us much hurt, I shall chiefly speak of them here. For they sometimes get secretly into our bodies, and sometimes openly, and by violence they rush in, and do great hurt to men, heards of cattle, Corn, hearbs, Trees. The wind proceeds from the Ayre and small blasts moved and tossed, whence it is, that sometimes it is gentle, easy and pleasant; sometimes strong, violent and vehement, as the Ayre is calm or moved. Wherefore the wind is nothing else, then an effusion and flowing forth of the forces of the Ayre troubled, which receives strength and nutriment from the exhalations and vapours of the earth. Or as *Vitruvius* saith, The wind is the flowing sourge of the Ayre, moved by uncertain and unstable motion. Which when our Saviour speaks of, he saith, The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. For taking a similitude from the outward blasts, he instructs *Nicodemus* by what force and what secret operation the spirit of God affects the minds of men. For as the aereal blast

The original of winds.

What the wind is.

John 3. A place of the Gospel explained.

is not quiet nor obedient to any mans command, but is restlesse and unquiet, and is carried by its own violence, and driven here and there: so that being diffused all over, it shews it self by the effect and noise of it, and not by sight; sometimes wholesome for the earth, and sometimes hurtfull: so the Spirit of God by a secret and unspeakable blast beats upon the minds of men, drives, forces, inflames, stirs up, transforms, and makes spiritual of carnal men. But as the mind of man subsists and is supported by the spirit of God; so this animal living body of ours is no lesse refreshed with the wholesome outward Ayre, than with meat and drink. For the use of Ayre and breath that we draw into our bodies is as needfull for us as our nourishments, for without them mans nature can subsist a while, for some have pined away seven or nine dayes for hunger, but without the outward Ayre, and gentle blasts, no man can subsist one moment but he would be strangled. Now the purer and the lesse contagious the Ayre is, the more wholesome it is for the body. For if the Ayre be pestilent and contagious, it is more hurtfull than venemous and faulty meats, for such meats may be vomited up again or digested by the heat of the stomach: but pestilent and contagious Ayre, cannot be easily conquered or altered, when it is once taken into the body; for it presently infects the heart and vitall spirits: Wherefore this common Ayre that serves us to live in, and by help whereof we draw out and put in our breath, must be carefully regarded. And no lesse respect must be had in preservation of our health, unto the winds that proceed and are diffused from the Ayre, and that not onely in regard to an open and free Ayre, that we are exposed unto, but also in building of our Houses, Galleries, Porches, Windows, Dores, and all prospects, by which the Winds without may enter into our Chambers and Dining-rooms, that we may be refreshed with wholesome blasts, and great and unwholesome winds may not offend us. Which *Hippocrates* carefully observed in the Plague-time that wasted almost all *Asia* and *Greece*, and thereby he freed many thousands of them from it. Also *Marcus Varro* when he was at *Corcyra*, and the sick people generally lay to sleep in all sorts of houses, he caused them to stop up their Windows that looked toward the South, and to make new ones looking to the North and to change their dores, and by that means he secured his company and family. So in the Low-Countries near the Sea, because many Cities, and Towns are exposed to the South and South-west, Men are sick the greatest part of the year, and subject to flegmatique defluxions. To this belongs that of *Vitruvius*. In the Island of *Lesbos* there is a Town called *Mytilene*, built most sumptuously and bravely, but not prudently scituated, in which City when the South wind blows, the men fall sick; for that wind causeth corruption when the North-west that is neighbour to the South-west blows from the Western solstice, men are subject to Coughs, but when the North-wind blows they are well again. Whereby it appears plainly that the unstable moving of the winds bring

Gods spirit compared with the winds.

Hunger when hurtful.

Ill Ayre worse than ill diet.

Observation in making our dores.

Hippocrates *counsel in the Plague.*

Varro's *Counsel in the Plague-time.*

L. 1. chap. 5.

bring ſickneſſes to mens bodies, and makes them have their health worſe: which if we could avoid and ſhut out, every man would leſſe fall into diſeaſes; or if by any cauſe a man do fall ſick, if you bar out ill winds he will recover the ſooner. The Antients becauſe there are four quarters of the world divided the winds into as many, and *Ovid* elegantly deſcribed them.

Cardinal Winds are four.

Metam. L. 1.

The Eaſt wind went where firſt the morning Sun
Doth ſhine, the Weſt where the Sun ſets, the North
Invaded Scythia, *when they begun,*
The Cloudy South from Southern parts came forth.

Others that thought to do it more exactly number twelve winds. But in our dayes the Art of Navigation, by reaſon of the vaſt and ſpacious circumference of the Ocean, and the long voiages in the Mediterranean Sea, hath found out thirty two winds, and the Pilot and Steerman do continually behold them in Marriners Compaſſe, and in the darkeſt and moſt tempeſtuous night they ſteer their courſe by it, and come to their deſired Haven. And this compaſſe is no new invention, for *Plautus* makes mention of it.

The Marriners Compaſſe ſhews 32. winds.

But do you think that it is loſt?
Take the compaſſe---------

Trinum. act. 4. ſcen. 3.

But Politick men that are not uſed to the Sea, do not ſo much regard the number of the winds as the nature of them. For every man that would take care of his health, by *Hippocrates* rule muſt obſerve the four quarters of the year; and alſo cold and hot winds that we are expoſed to. For the concourſe of winds and Ayre have great force to preſerve health, and drive away diſeaſes. For not ſo much the bodies as the minds of men are changed by reaſon of the Ayre and winds. So that men in health are otherwiſe affected when the Ayre is tempeſtuous and troubled, and otherwiſe when the weather is calm and the ſky clear, otherwiſe when the Weſt-wind blows, otherwiſe when the South or South-weſt, that not onely mens bodies are more active, but their minds are more ready and more tractable, all ſullenneſſe and frowardneſſe being caſt off, when the Ayre is pleaſant, and the calm gentle winds blow as in the Spring of the year. But that all things may be done by rule, I ſhall ſet down the conditions, effects, forces, and Names of all the winds that are known both to learned and ignorant men. Whereby every man may decline what ſeems to be hurtfull, and may ſafely expoſe himſelf to ſuch winds that ſeem to be healthfull and harmleſſe. The Eaſt-wind, the High-dutch call it *Ooſt*, the Italians *Levante*, is moſt commonly wholeſome, and drives away ſorrow of mind, but it is cold in the morning before the Sun riſe, at noon when the Sun is Southward it is moderately warm, we call it Luke-warm, when our bodies are not troubled with over-

Of the Ayre and places.

The Ayre and winds change our bodies.

The mind troubled by diſtemper of the Ayre.

The effect of the Eaſt wind that comes from the Eaſt.

over-great heat, but faint with a mean heat, that makes them to nauseat, *Cor. Celsus*, and *Ovid* call it neither hot nor cold,

L. 1.

The cold North, the Lukewarm South.

But at Midsummer, when the Sun is hot, the Eastern wind causeth heat, and kindles yellow choller, and from the inflammation thereof burning Feavers spring up: But in the winter it is somewhat milder, and not so sharp and cold as the North-wind. The East-wind called *Eurus* is kind to the true East-wind, and declines a little on the left hand towards the South, it is called *Eurus* from *Aura*, because when the Sun first riseth, it causeth gentle blasts, they commonly call it East South-East; for it is in that point of the world, next to the East. In Summer it is very hot, and causeth burning Feavers: And I have oft observed it in the Low-Countries, that when any popular disease spreads, as it doth when that wind blows, it causeth Carbuncles and contagious swellings to rise in the groin, and under the Arm-pits, and the Measils and small Pox that boil forth to the outmost skin. For this wind partaking of a warm heat, namely some moisture being mingled with it, it affords some cause of corruption, and inflammation to the blood. But in Winter it causeth extream cold weather, that is commonly attended with snow, and bitter frosts, so that such as go forth when this wind blows, can hardly defend their noses, faces, eyes, cheeks, from the piercing and deadly cold of it: and the same force is ascribed by some to North-East wind, that is a very fierce blast, and differs something from the East South-East. The South-East wind is next the South, which in Summer for the most part is calm, though sometime it not onely troubles the Ayre with clouds, but the minds of men also. For this wind being turbulent makes the mind melancholly; but it lasts not long, for it is no sharp bitter wind to stir the humours as some winds are. But as the waves of the sea by the violence of the winds, swell and are lifted up, so in mans body the humours are moved and rage, by the same force, the vapours and fumes whereof carried upwards, trouble the mind and make it peevish, froward, angry, hard, and untractable, that whilst that distemper of the affections last, you shall hardly obtain any petition from those men, especially from women, or covetous old men: who as they are jealous, and suspitious, they think that men craftily come to delude them, and therefore they will repell them with great incivility and give them ill language, unless they come very seasonably and in good time that is the chiefest of all things. For those, that take opportunity by the forelock,

The place of the East wind and effects.

East South-East causeth the Plague sometimes.

East South-East is most cold in Winter.

The nature of the North-East wind.

The effect and state of the South-East wind.

A simile from the waves of the Sea tossed with the winds.

The winds distemper mans mind also.

Opportunity to be taken.

Do prove their passage, and consider when
It's time to speak, and hold their peace agen.

Virgil Æneid. L. 4.

Since therefore there are many things that are apt to change mans

mans condition, especially the concourse of the winds and unstable motions of the Ayre can do it, by whose violence not onely our bodies but our animal spirits suffer wrong, and the mind it self is somewhat distemper'd that as the Ayre and winds vary, so is it calm or troubled; though the diet and Intemperance in meats and drinks is of great concernment, to constitute the habit of the body, and to foster our affections. The South wind amongst them all is most hurtfull and offensive to mans health, being by nature and operation hot and moist. For when that wind blows, the rain wets the earth abundantly, whence it is that our bodies and humours are soon corrupted, and Catarrhs and defluxions fall upon our throats, vocal artery, and Lungs. Whence arise Poses, hoarsnesse, Coughs, Epilepsies, Vertigoes, Lethargies, Apoplexies, Blear-eyes, deafnesse, noise in the Ears, and many more diseases, that scatter every where when the South-wind blows. I have observed oft that when the South-wind blew long, great bellied women did miscarry, and by an immoderate flux arising, to have been in danger of their lives. For when the parts of the body that serve to carry the burden, begin to flag, namely the ligaments Nerves, Muscles, Membranes, Flaps, Cauls, and the Matrix from too great moisture, begins to grow slippery and to be dilated by degrees; it cannot be that nature should carry the burden to the full time, especially when after a dry time moist weather falls in; which as it is not hurtfull for dry and cholerick people, so is it extream ill for women and children and flegmatique constitutions, and such as dwell in boggy and fenny lands. Hence Infants and children are troubled with an implacable cough, the Low-dutch call it *Kindthoest* that comes forth with a kind of Hiccop, and will give them no time so much as to take their breath. For when they cough continually and painfully, and never stop at all: yet all their straining is in vain, nor do they prevail a whit, so that their breath is stopt, and they are ready to be strangled, and all their Pipes of breathing being shut, their breath that goes and comes will come forth behind and break out, not without great danger of their lives, if you do not hold their buttocks close pressed together with both your knees; that so the breath that strives to come out behind the wrong way, may be forced to return back, and come forth at the wind pipes as it should. This kind of cough comes by a thin fluxible humour that doth not clot, and grow together but falls into the receptacles of the Lungs; so that the faculty and power of nature cannot cast up so moist an excrement that is not compacted together. For as a drop of water or any other liquor powred on a table doth not cleave together, but runs all abroad, so that you cannot take it up with the tops of your fingers; so the humours falling from the head upon the throat, the vocal artery and Lungs, and fibres, cannot be taken away, though nature by a continuall cough strives to drive it forth, yet all in vain, and yet it is so thin that it cannot be touched but it will slip away; also grosse flegme that sticks to the Lungs like Birdlime,

troubles

The South Wind is unstable.

What diseases the South wind causeth.

The South wind causeth abortion.

The South wind not ill for cholerick people.

The South wind naught for flegmatique people.

A cough ill from liquid humour.

A cough that strangleth children.

A similie from a moist running matter.

troubles men as much as thin matter doth, but it doth not endanger to strangle us. Wherefore it is the South winds that are the cause of these diseases, and inconveniencies in our health, and are the seminary of many more infirmities. For the humours being melted and flowing up and down, the Gout and joynt aches are stirred up, whereby all the parts of our bodies being afflicted, they become unapt to perform their duties. But as for the internall forces and offices of the mind, the mind when the South wind blows, is feeble, stupid, dull, dejected, and cast down, and sleepy, that she goes drowsily about all her business. And this force puts forth it self in inanimate and dead things. For we see that when the South wind blows, all things in the house are moist and flagging, Linnen Clothes, Sheets, cover-lids, blankets, Paper, skins, pictures Geographical, and the rest of the houshold stuff. Also Lakes and Mooriſh places, Rivers, Ponds, Seas, are muddy and troubled, and dark: But when the Northwinds blow, all things are clear, lightsome, pure, and cleansed, that you may see the bottom and all things that are on the ground under water. The like happens in our bloud and humours, the dregs whereof swim up when the South wind blows, and darken the mind: but when the East wind or West blow they hide themselves again, and sink down, and so it is when other pleasing winds do blow, hence it is that mens minds are very cheerfull, and ready, when the Sun shines fair: but there is a great contraction, sadnesse, and dejection of the mind, when the Ayre is clowdy and the winds boysterous. For the same reason, when it begins to be rainy weather, and when the South, or South-west wind blows, Sinks, Lakes, Ponds, Jakes, Privies, Common-shores, and other places appointed to cleanse away filth, do send forth stinking vapours, and make our meats naught, that they will not keep so long.

The South wind causeth the joynt-Gout to move.

The South wind hurts the mind.

The South wind overclouds all, and the North clears all up.

Clear Ayre rejoyceth the mind.

When the South wind blows the Lakes stink.

Collateral and middle winds, which decline somewhat from the South, and bend somewhat toward the West in winter, have the same force that the South and South-West winds have, to which is referred South South-West. For from that part of heaven there rusheth forth a turbulent clowdy wind, not lesse hurtfull to the body than to the mind. For violent blasts have such force, that they move the humours within the body, like to the Pump in ships: and the mind being stirred with the vapours and fumes thereof, is distempered, falls into passions, grows angry, tumultuous, unquiet, and rageth, and overflows like to the Ocean; and evill spirits and Devills do sometimes joyn with the tempests, and administer fuell, secretly thrusting themselves into the mind of man, and do vex and tear and torment it. It is common in the Low-Countries for many whose minds are troubled, and their senses diminished, or their animal spirits tainted with any vitious quality, three daies before any tempests or winds appear, to grow tumultuous, and to run up and down all villages, publick places, common streets, and corners, and by-wayes, sometimes very silent, and sometimes with great noise and howlings, that the common

South South-West winds nature.

Evill spirits are ready to do mischief.

Weak minds soon offended by the Ayre.

mon people will say, there is a tempest in the Ayre not far off, and as it usually falls out, some great commotions and tossings of the Ayre, and Tempests are hard by. But again, when the Ayre is calm and clear, and free from violent winds; these people will be courteous to all, pleasing, gentle, affable, merry, jesting; yet so as they will not leave off to expresse some ridiculous customes, whereby you may easily guesse what habit of body they are of, and what is the constitution of their minds.

The nature of the South-west wind.

But for winds that belong to the South-point, and blow from the West in winter, no wind is more vehement than the South-West wind, or more causing rain; for in summer it produceth Thunder and Lightning, and raiseth cruel tempests, that it will throw down Towrs, beat down corn, and drive ships upon rocks and fords, that they suffer Ship-wrack, but in Summer it lasts not so long as it doth in Winter: for as it riseth suddenly and is furious, so it presently ends and grows quiet, but the force of this wind is augmented by that Wind *Horace* calls *Iapiga*, West South-West, and it makes all more sharp and bitter: and this holds its station constantly for a great part of the year; and driving out other winds, when Winter comes on, it blows constantly, to the great discommodity of Sea-men. But in the midst of Summer, it is more, and not so boisterous. But the wind that proceeds from the equinoctial setting, namely the West wind, which the Italians call *Ponente*, when the spring comes on, and the first Swallow appears, is very gentle and calm, pleasant, and delightsome, that fosters and recreates all things: for being made warm by the Suns moderate heat, it draws forth plants and flowers, and makes all things revive, and renews them, so that it brings forth bloud and humours, that lay close in the winter; and discussing sorrow, and all clouds of the mind, it cheers it with joy and alacrity. But when Autumn ends, and the course of the year inclines to Winter, Western winds do rage fiercely and shake the Earth and the Sea with great tempests; and they are no lesse hurtfull and pernicious in causing cold flegmatique diseases, than the Southern winds are. But winds near the West and North are reckned to be three, West North-West, North-West that blows from the Western solstice, North North-West; and all these are violent winds, that fiercely shake the Sea-waves, and breaking down rocks and shores, drive the Seas far into the Land. Two parts of the year especially do these winds domineer, at the end of Autumn, and the beginning of the Spring, chiefly in *March*, in which times they cast down, Hail, Clouds, Storms, Thunder, and Lightnings from above, so that at one moment of time, or very little difference between, those three winds will joyn together in one, and rushing forth will do great mischiefs to man and beast and corn. There come forth of these and many more, sudden hasty winds, that in so great distemper of the Ayre, cast forth fireballs, and burning Torches, as *Prester Ecnephias*; and that whirl-wind that was so dangerous to Saint *Paul* the Apostle. In former

West South-West wind.

West winds nature.

North-West winds and others near to it, what is their nature.

Acts 27.

Ages, these were taken notice of by others, but chiefly by *Virgil*, who set them down in verse; all which at several times of the year, happen to us with great mischief, and detriment to Corn.

Georg. L. 2.

What should I speak of Autumns storms and lights;
And when the dayes grow short, and heat abates,
Or men should mark when rainy spring delights,
In harvest I have seen the deadly hates
Of Winds that fought, and made stormy weather,
Whil'st the Reaper bound his sheaves together,
Rending the Corn byth' roots out of the ground:
Whirlwinds and rain mens works and Corn confound.

Also they cause many diseases to mens bodies, and shake them no lesse than they do stubble. For in Spring and Autumn, especially in the Month of *March*, they heap upon the joynts, nerves, muscles, membranes, tendons, prickings, colds, contractions, palpitations, ulcerated wearinesse, so that they who are so affected, do shew signs of some tempests at hand, and can undoubtedly foresay and certify what weather we shall have: we call them weatherwise, that is, such as can know before-hand what weather we shall have, and such people are commonly those that are sickly and troubled with the Pox or some such diseases. And as these winds cause diseases and Feavers, and many inconveniencies to mans health, so also they are hurtfull to fruitfull land and tilled grounds, hindring the seed time, and a plentifull crop. For the Earth when it is blowed upon by chill winds, will no lesse bring forth unwholesome hearbs, then it doth when it is over-wet with cold unpleasing rain, also it sends up Darnel, Cockle, wild-Tares, Briers, Bushes, Thorns, Docks, all which choak the seed and Plants, if they be not carefully pulled up by the roots. Next to these is the North wind, Italians call it *Tramontano*, bending a little towards the East, North North-East, and North-East holds the middle place between the Summer or Solstitial Sun-rising. But East North-East is environed by the North-East. The North wind is by nature and effect cold and dry, commonly clear, yet sometimes rainy, but it abates the violence of North-West, and of vehement Southern winds. For when they have raged as much as they can, and are almost weary, they commonly conclude in a North-wind, so that presently the Ayre grows calm, and the tempest ends: wherefore the Inhabitants desire onely that those winds might be changed into this, for if they turn toward the South, the Tempest grows more raging, and collects new forces: whence it is that many great Ships and vessels are endangered, and almost in the very havens entrance, and fall upon shelves and Quick-sands and fords, where they are broken in pieces, to the Merchants incredible damage and losse of his Merchandise. Wherefore the North wind is not onely more healthfull, than the North-West, or South-West; but also more calm, and more mild in

weak people obnoxious to the injuries of the Ayre.

A chill Ayre ill enough.

The nature of the Northern Wind.

The North and South winds cause Catarrhs by a diverse reason.

in raising of tempests: though in winter sometimes it be fierce, and blow violently, whence it causeth Catarrhs, Pleurisies, Quinsies, but by a different reason from the South wind. For when the South-wind blows, the humours are melted, and dissolve of themselves, and so run from the head to the parts that are under it. But when the North wind blows, because the Muscles are thereby bound, and so are the Membranes, flegme is pressed forth, as when we crush a sponge of water between our fingers; clinching our hand together to wring it out. But what time soever of the year these winds blow, they make the body cold, they stop the pores, they dissipate contagions of the Ayre, and keeping in natural heat they help concoction. The Southern winds by dissolving the frame of the body, and affecting the limbs with faintnesse and idlenesse, make men sleepy, dull, slothfull, nauseating, and unfit to perform any duties or function. But the North winds, as *Hippocrates* saith, make men active, lightsome, merry, lively, stirring, and fit for all employments, especially such as are of a more moist temper, for they better fulfill the gifts and functions of Nature, and all things proceed more healthfully with them, as a moist state and condition of the Ayre is most wholesome for dry withered bodies. For so they are the lesse chill'd with cold, or burnt with heat. Since therefore these two winds, North and South, and those that border upon them, do constitute almost in all *Europe* the yearly changes, I think that these two should be chiefly regarded. For no wind through the whole course of the year blows more constantly: For one of them having done blowing the other begins, and keeps its station; yet the other winds I spake of before keep their turns, but they sooner leave off, and give out. Wherefore we must have respect to these two winds, not onely for preservation of our health, and driving away inconveniencies, but when we undertake a voyage by Sea or land exposed to the open Ayre. For I have found this by long experience, that the North-wind rising in the night will not last long and stand, nor keep that point for three dayes together, which *Aristotle* confirms, and *Homer* shews, whil'st he taxed the errours of *Ulisses*.

The North and South winds cause Catarrhs by a diverse reason.

A simile from pressing of a Sponge.

L. 3. Aph.

South and North winds the chief in moving the Ayre.

The North wind for three nights doth never blow.

When the North wind lasts not very long.

The reason is, because it hath but a few exhalations, and little plenty of matter for to subsist by, and to blow longer. For the motion and agitation of the Ayre that makes the wind, and receives from it force and augmentation, is feeble, weak, thin, small, that it wants forces, by help whereof it might proceed and endure. For as in diseases, and Feavers, the abundance of humours makes the disease longer, and the fit more violent, and lasting; so a violent agitation of the Ayre, and a frequent and thick concourse of exhalations and vapours that come forth of the earth, exasperate the winds, and make them both violent and long lasting. And as the fire is presently put out where there wants

A simile from the fit of an Ague.

A simile from the fires fuel.

dry fuel, and wood to feed it. So the North wind, rising in a dark tempestuous night, or about the twilight of the evening, vanisheth presently and leaves its station: and thence it is that experienced Marriners will not easily trust the North wind at the first rising, and will attempt nothing till three dayes be over; and yet they will trust the South wind the first day it riseth, that it will continue and blow a long time; and this the Italian Pilots, and Masters of ships, make a Proverb of, *The first South wind, the third dayes North wind.*

Pilots and Ship-Masters are most observant of the winds.

Andreas ab Aurea being addicted to that opinion, who was Admiral of the Cæsarian Fleet, amongst the *Genuenses*, gave this counsell to *Charls* the fift, who was Emperour, to take notice of that. For when he intended an expedition into *Africa*, and the Emperour thought at the first appearance of the North wind to go against the *Mores*, *Andreas* admonished them, that the Galleys must not stir, nor the Fleet adventure to Sea, unlesse the North wind had continued blowing three daies, but if the South wind blew, to Launch forth presently, at the first sight, without any delay, if all things were ready, and the Navy fitted to set to sail; for there was no fear that the South wind would presently give over, and not last long; being commonly supported by thick clouds and vapours, and compassed with grosse darknesse, that give hopes that it will be constant and continue a long time.

Andreas ab Aurea an expert Pilot.

Andreas ab Aurea his counsell to Charls the Emperour.

The North-East is next the East, at very little distance, on the right hand; it is not so violent as the North wind, or so loud, nor is the cold so piercing and extream, because it is nearer the Sun, but it heaps and wraps up the Clouds, and draws them to it, because they being driven by meeting with some mountains or clouds they flye back again; which I have oft observed in Rivers and floods, and flowing of the Ocean it self; wherein the floud runs not in a constant channel, but on both sides of the shores and banks it turns back and is retorted, the course of it being diverted and turned on the right and left hand the contrary way, nor can I see any other reason for it. From the nature of this wind, the Proverb is raised concerning wicked people; Wicked things attract unto them as the North-East wind draws clouds. As now night-oppressours do in all quarters, who meet in tempestuous nights, and break open houses, and kill or torture the Master and compell the servants to shew where the treasure lyeth, which they trusse up and carry away. They are commonly now called *Knevelaers* Robbers, from the violence they do, and from wresting the limbs of mens bodies. But to draw some wholesome instruction from natural things. I would have all men know that all these effects of the Ayre and nature, depend on the free will of God the Supream work-Master, and are all at his command, and done by his power. For Fire, Hail, Snow, Frost, Ice, Whirl-winds, and Tempests obey his word. *For he sends Snow like Wool, and scattereth his Frost like Ashes. who casteth out his Ice like Morsels, and makes all things to be overlaid with Ice, as with a plain: who is able to abide his frost? He sendeth*

The North-East wind and its nature.

How the North-East draws clouds.

A Proverb against wicked people.

Psal. 148.

sendeth out his word and melteth them, and presently the waters flow. He takes away the East wind, and by his word doth the South-West wind blow. Herules by his power over the Sea, and with-holds the violence of its waves, he bringeth forth the scorching wind, and dries up the buds of the Earth: God indeed suffers this world and the nature of all things to be carried along by the order and manner of it, as he first appointed it. The Elements, Stars, Seas, forces of winds, and times of Spring, Summer, Autumn, and Winter are distinguished, yet so as he holds the reins in his hands to rule them all by. For when he thinks it fit and good, he exasperates some of them for to punish mans wickednesse, and makes them more fierce, and by them he bringeth many losses and miseries upon man, that so he may rowse our minds and awake us that are fast asleep in pleasures and delights; and thus he threatens to all those that forsake his worship. *But if you will not obey all my Commandments, I will appoint over you terrour and consumptions, and the burning Ague, and cause sorrow of heart and mind. I will make the Heaven above you to be Iron, and the Earth Brasse, that after all your labours taken in vain, the Earth may bring forth no Corn, nor the Trees any fruit.* So elsewhere he expostulates with his people. *I have raised over you a scorching wind; I have smitten you with blasting and Mildew, when your Gardens, and your Vine-yards and your Figtrees, and your Olive-Trees increased, the Palmer-Worm devoured them, and yet you have not returned unto me, saith the Lord.* Whence it came to passe, as another Prophet testifies, that the earth with-holds dew, rain and showers, and all plants are spoil'd with hail, blasting, and mildews, which are a lesson to teach every man that, Tempests, Clouds, Hail, Thunder, Lightnings, Whirl-winds, do proceed from natural causes, but they grow more cruel, and vex men the more, when God will punish men to make them to amend their lives. Who, when man repents is more pleasing and his anger abates, whereby he takes off the rod, and punishments and calamities, and miseries from us, and makes all things to proceed more happily with us, promising a fruitfull increase of Corn, and that the fields shall bring forth abundantly, that the rain shall fall down in its season, and an increase of all things shall follow, Harvest, threshing flowre, Vintage, flocks and heards of cattle should answer our desires, we should enjoy health of body, and be strong and lusty, all our substance and goods should continue sound and firm, and our minds should be void of all fear, peaceable, quiet, and at ease and rest, and having a fast confidence in God, whence we have our courage, we shall not easily be shaken, or be afraid with any fear or terrour.

Psal. 77.
Psal. 68.
Hagg. 1. & 2.

God useth the Elements to punish us.

Levit. 26.

Amos 4.

Hag. 1. & 2.

Deuter. 28.

Psalm 90.

CHAP.

CHAP. IIII.

Of the Marriners Compaſſe, which Plautus *calls* Verſoria, *by obſervation whereof Marriners ſail to Sea; and by what vertue, and for what reaſon, it alwaies points to the North.*

SInce I ſpake of the winds before, and that ſomewhat largely; It is requiſite I ſhould ſay ſomething of the Marriners Compaſſe; becauſe Marriners, by the uſe and benefit of this, make their voyages to Sea; and do thereby paſſe over the long and vaſt diſtances of the Ocean, and come to places that are ſcituate very far off; and they can exactly tell hereby how much of their voyage is over, and how much more they have to ſail, and they bring all things to the compaſſe as to a certain rule: And the needle obtains this vertue, by being rubbed with the Load-ſtone, which hath a ſingular vertue in drawing Iron, unleſſe it be greaſed with Oyle, or ſome fat matter, for then it will not attract. Our men call this the *Zeylſteen*, becauſe they ſail by it, & Marriners direct their courſe as this guids them. Under this Box there is a little turning compaſs, made of Paper, plain, as round as a pair of Compaſſes can make it, that is ſupported with a thin Iron divided into two parts. In the Center ormiddle of this, there is a little braſs ſharp pointed Box like a Tower faſtned (for Iron in that place would hinder the operation of it) which lies upon a very ſharp pin or point, & upon that it playes here and there equally ballanced, and when it ſtands ſtill, that part that hath the Flowre-de-Luce painted upon it, and where the needle touched with the Loadſtone ends, turns conſtantly to the North, and regards the North-pole, whitherſoever the Ship turns about by the turning of the Rudder; in the Circle of this rundle there are drawn from the Center to the circumference thirty two lines, that repreſent the winds and the points in the heavens, and ſhew the ſpaces of Sea and Land diſtinctly by their Ports, and by the running forth of ſo many glaſſes with Sand now, but formerly made with water, the Marriners can tell exactly how many leagues they have ſailed, & how many more they have to Sail, & how great is the diſtance from the place they ſet forth. But by what vertue the Loadſtone in the Compaſs doth perform this, alwaies turning to the North, & looking to that coaſt, it is not eaſy to aſſign a reaſon: yet the ſearch of this thing hath ſadly diſquieted the brains of many men. Some refer this to ſympathy and mutual agreement, whereby the one is by ſimilitude wonderfully affected with the other, & thence comes the attraction; as if the Loadſtone did ſcent the Iron in the Northern Mountains, out of which the Loadſtone was dug; even as vultures do by quickneſſe of ſmell, by nature diſcern dead carcaſes at huge diſtances, and that two daies, as many think, before any battel is fought or men ſlain. It is evident that many things are done by ſecret and hidden properties, that it will be hard for us to give reaſons for; we ſee the effects of things, but we know not the

The Needle ſhews the North point by vertue of the Loadſtone.

Oyl takes from the Loadſtone its attracting force.

Deſcription of the Compaſſe and its parts.

Marriners uſe hour-Glaſſes.

How the Loadſtone attracts Iron.

A ſimile from the ſagacity of Vultures.

the causes. So Rheubarb and Scammony purge out yellow choller: Epithyme, Polypod, Senna, the Melancholique humour; Agarick, Flegme; Amber, Jet, the Diamond, draw chaff and straws; Quick-silver loves Gold, and will delight to joyn with it. Which vertues we see also in hearbs, for some desire to grow together and embrace one another, some again disagree and cannnot endure to be near. By the same affection and inclination doth the Load-stone do these things in the Mariners Compasse, and Solar minuts, by which, when we enter upon our voiage, we try these hours by the Sun, where the utmost end of the needle is polished, and not rusty, being rubbed with this stone, and it ever turns to the North, and shews the pole. Sea-men call this, *Leyt*, which is a word borrowed from conducting, for *Leydtsman* is a conductor, or companion in the journey, by whose help we steer our course; The little Bear, as the Antients called it, is by long use and experience observed by those that go to Sea, because it is fixed and unmoveable; but the great Bear is called *Helice*, which *Cicero* speaks of in his Academicks, almost in these words. "I do not direct my thoughts to that little Bear, but the great Bear, called *Helice*, or *Charls-wain*, those famous seven North Stars, that is; These reasons are larger and not so narrow, and therefore I must wander and exspatiate a great deal farther: whereby he intimates that he cannot be bounded in so small a compasse, but must have leave to proceed and go farther out; yet the more certain course, and not so wandring, is, that is performed by looking upon the little Bear. As *Aratus* declared.

Whence hearbs have their purgative vertue.

A Sun-dial because it shews the Sun.

A Marriner.

The little Bear called commonly by Marriners Leye.

L. 4.

In Phænom.

Here shines Joves nurses, Great and Little Bear,
By the great Stars the Grecians ruled are.
But the Phœnicians do the least respect,
And Sea-men on those Stars do most reflect:
Their course is short, and certain, and perfect.

This figure *Cicero* borrowed in speaking from Marriners, whereof some that are exact in their observations, have respect to the little Bear, but others that are not so curious, nor in any danger, look on the great Bear. So *Cicero* who would not follow narrow and straight waies, but walk over the large and broad fields of Rhetoricians, takes the great Bear for his Pole-Star, for so he hath roum to wander in at pleasure, and is not shut up in any certain bounds; but the safer and more certain sailing is, and the Ship takes not so great a compasse, where the lesser Bear, (which is called the *Pole*, and by our men the *Leye*, that is the guide) is regarded. But our Marriners besides the *Pole* which they do not carelessly regard, look to the Compasse constantly, by the use and commodity whereof, in the darkest and most tempestuous night, they stand at the helm and steer the Ship. I dare not certainly say whether this be a new invention of our age, or that this instrument was of Antient use. Yet I perswade my self that Marriners compasse

Cicero his similе from the Pole.

A place of Cicero *in his Academicks explain'd.*

Whether the Compasse were a new Invention.

paſſe *Plautus* ſpeaks of, was the ſame with ours, or very like it. And yet I think that our Compaſſe is more compleat, and brought to a greater perfection, and ſhews things more exactly. But ſince the Carthagenians, very skillfull in ſailing, for above two thouſand years did not onely frequent the Ports and havens of the Mediterranean Seas, but went farther into the Ocean, and with a very great fleet ſailed into *Mauritania*, round about; It is very likely that they wanted not this invention; to ſay nothing of the Tyrians and Sidonians, who as *Ezechiel* ſpeaks, had great skill in Navigation, and uſed much Merchandiſe: and beſides theſe, *Solomons* Marriners ſailed with a great fleet by the Red-Sea, and the Perſian Gulph, whereby there lyes an open paſſage into *India* (the Jews call it *Ophir*) and brought a vaſt treaſure of Gold, Apes, Peacocks, Elephants, Jewels, from thence as the Portingals do now, and can hardly make their voyage in the ſpace of a year. Wherefore I think no man ought raſhly to believe that in thoſe times they wanted theſe helps for ſayling, eſpecially in ſo happy an age, that was abundant in wiſe and painfull Artificers. But it may be by reaſon of the incurſions of the Barbarians, who waſted, killed, deſtroyed, and depopulated all, ſuch a noble inſtrument might be loſt, and the Artificers all ſlain and dead; but when peace grew on again, and all wars ceaſed, by the care and induſtry of man (whoſe wits are ready to find out things) it was brought into uſe again ſtrangely. So ſome ſay that in former years many things were in uſe, that we think to be new Inventions, which *Solomon* conſtantly affirms. *What was, ſaith he, afore-time is now, and what is paſt ſhall be renewed: and there is no new thing under the Sun, and if any thing ſeem to be new, it was in the dayes that were before us: and the things that now are ſhall be forgotten, becauſe they ſhall periſh and decay with age.* So ſome think there was ſome Art of Printing formerly uſed, as they conjecture from ſome Antient pictures, ſeals, rings, medals, in which there are ſeen ſome Characters of Letters, as though they were printed: for in that age they wanted not Seal-cutters and Engravers, and ſuch Artificers: yet if any of the Antients had invented any ſuch matter, as no man ought to loſe his deſerved commendation, we muſt confeſſe it was not ſo perfect, exact and compleat, nor were the Letters ſo artificially ſet and directed. Alſo Guns and Ordinance of Braſſe and Iron, and Piſtols, and Muſquets that are more tractible than the great Guns, becauſe by putting the hand to the trigger, as to the helm of a ſhip, and by the ſnap of the flint with the ſparks of fire they are diſcharged againſt the Enemy, are thought to be inventions of former ages, as appears by theſe Verſes of *Virgil*.

The Carthagenians well skill'd in Sailing.

Chap. 27.

3 *Kings c.* 10.

Many things in nature grow out of uſe.

Eccleſ. 1.

Solomon *held nothing to be new.*

Whether the Art of Printing be old.

Whether Guns were of old.

Æneid. L. 6.

I ſaw Salmoneus *tortur'd cruelly,*
Whil'ſt he Joves flames and Thunder did preſent:
He rode with Horſes four, his Coach did fly,
Amongſt the Greeks, through Elis *City went.*

He

He shook his Torch, and boasted that by right,
As Gods, ador'd he should be for his might.
Mad fool, to think that Ayre and Horses can,
Make Clouds and Thunder, are too high for man.

Though all these things are doubtfull, and we can pronounce nothing certainly from them; for, it may be, some other thing is meant thereby, yet of the Needle there is another reason. For when the Pole and little Bear by interposition of Clouds and darkness cannot be seen by the Marriners, they are in eminent danger on all sides, and therefore we may certainly determine, that since Navigation was then so common, in that age they did not want these helps of Sailing. Nor am I ignorant that *Philander* who hath written excellently learned Commentaries upon *Vitruvius*, was in this opinion, that he believes this Compasse which by the Loadstone and Needle shews the Pole, was made not many ages past at *Amalphis* a Town of *Campania*: but I think this Instrument was not invented there nor in that time, nor yet invented in our dayes, but it is new dressed and renewed from former ages; and that the Artificers then, did exactly and perfectly without any defect or declination of the Needle make this Instrument to point out the Poles with both ends; that so their ships might Sail more artificially and successfully to the place they desired. Wherefore *Plautus* seems in these words to intimate that the Antients wanted not the use of it, and that they sailed by its direction over the Seas at great distances; and to take occasion from this to hasten their voyages when need was.

L. 10. c. 14.

Philanders opinion of the Compasse.

If you make haste, to do it better, take
The Compasse whil'st the wind is good; forsake
Delays, the West winds clear, the South brings rain
That drives clouds off, this brings them back again.

De Mercat. Scen. 5.

Wherefore no man can doubt but the Antients had the use and benefit of the Marriners Chart.

CHAP. V.

what it is makes Dogs mad, and at what time of the year chiefly, and what are the best remedies to cure them.

DOgs that are mens faithfull servants, and familiar house-companions, and warders of them, are mad, either when the Sun is very hot in the Dog-dayes, or in winter when it is extream cold; because at that time of the year black choller is exasperated and sharpned, and the venome of it powred forth, which by the aspersion and touch of it is deadly and destructive:

Dogs run mad in very hot or very cold weather.

In Summer it is so when the blood is burnt by the heat of the Sun, which is infected by a contagious vapour conceived by it: but in Winter becauſe the blood is congealed and heaped together, and almoſt curded and frozen, and ſo corrupts, becauſe being ſhut up in the body it cannot be ventilated: whence it is that deadly vapours, and contagion proceed from it, which contaminate and infect the vitall Spirits; wherefore at ſuch times of the year water muſt be allwaies given to this Creature, which he will all times lap, eſpecially when he goes a journey in company with a man through very hot or cold Countries, and hath his tongue hanging out of his mouth, and gapes for thirſt, for thus his blood would be moyſtned and not be burnt ſo much by heat. *Columella* which *Pliny* in his name concealed not, thinks, that whelps tayls after they have been littred 40 days, ſhould be cut off, for ſo they would never run mad; for this cauſe: There is a Nerve that paſſeth through the joynts of the back-bone, to the very tip of his tayl; that being laid faſt hold on with the laſt joynt of the tayl together (which I ſee our Conntry-men do) being drawn forth a little at length, will break off, which being done, the tayl is of a ſeemly length, and yet grows not too long and ill favour'd; and laſtly, as many Sheepherds maintain, madneſſe is prevented, and they will be ſafe from it. There is another caution and prevention, that a Dogg ſhall never run mad.

Dogs deſire water.

L. 7. c. 12. L. 8. c. 41. If Doggs tayls be cut off they will not run mad.

There is a Nerve under a doggs tongue, like to a Worm, round and long, as alſo in a mans Head, whoſe hinder part of the brain, ends in a ſhape like to a Worm that breeds in wood; this Worm taken from under the tongue, keeps doggs ſafe from ever running mad. The like compacted ſubſtance grows in the former and hinder feet of ſheep, in the very part they tread on the earth with, and it is round faſhioned like to a Worm, being inwardly full of down, like haires, ſuch as we find in the little ſponges, and buttons of Roſes, that the ſeed is ſhut up in, folded in with a ſoft and tender down: I have oft times taken ſuch a thing out of the boyld ſheeps-feet, that was like a round Worm that breeds in rotten wood, or ſmall-nuts. And if any man eating ſheeps-feet, ſhould be ignorant or careleſſe of it, and not take out that ſubſtance, he will preſently loath after eating it, and be ready to vomit every moment, and to break wind upward. The people generally think that this matter is venemous; but as I cannot certainly ſay that, or conſent with them: So I ſhould eaſily think that hairy ſubſtance, and downy matter, that ſticks in the divided claws, doth hinder digeſtion, and troubles the ſtomach. Yet Shepherds and ſuch as keep ſheep, are of that opinion that no creature could run ſwifter than a ſheep, or out-goe him, but that he would out-run them all, unleſſe there were ſome ſuch ſubſtance under his joynts, that he treads upon. I can ſay nothing certainly of that; thus much I can teſtifie, that I have obſerved theſe ſheep running away, when Doggs and Wolves that hunt after the prey ran after them, to run away with great ſwiftneſſe, but not

How a Dogg is preſerved from being mad. A Worm taken out of a Doggs tongue.

The nature of ſheep when they run away.

to

to run farr, but presently to stand still and look back, I suppose for that reason, that there was somthing else, besides their faint fearfull heart, that stopped them, which is under their feet, and because they are short-winded, and subject to diseases of the Lungs, as we see it by their dry cough they are oft times troubled with: so that they are not able to hold out a long course. Therefore as these Cattel have somthing under their feet that stops their running, so under a doggs tongue there lies secret a Nervous, and as I may so call it, a Wormlike substance, which from the shape of a Worme, and the effect of madnesse, that it produceth is called λυσσα, which word signifies a Worme and madnesse. Hence is that Plant called Λυσσαγορας, that drives away this madnesse, and restrains furious and Lunatick people, that are as mad as doggs, though they chance to be bitten by them. But if you cut that Worme from whelps tongues, they will never run mad, nor will they ever bite any man, that the biting shall prove mortall, and they will trouble us but seldome with barking: but this creature hath his melancholique blood inflamed and kindled, and the other humours of his body all about, especially when the Dogg-days cause great heat, and contagion bred from corruption, makes him rage and run mad: so that his tongue will swell, and the Nerve that is under it, and so his mouth is full of venemous froth and moysture that is contagious, that will infect one if it do but touch him. For if this creature meet those he knoweth, or whether he knows them not, he will hurt them all alike, and if any fome or froth stick upon any part, it will endanger a man, though the dog bite him not: unlesse you presently wash it off with Salt-water. But since many remedies have been invented to cure this biting, none is more ready at hand, and certain, than presently to dilate the wound, and to scarify the skin, fastning cupping-glasses to the part affected with a great flame; then to lay on a Cataplasm of Leeks, Onions, Garlick, Rocket, Centory the lesse, Worm-wood and Salt-Butter, made up with honey. Also the Urine of a young boy applyed to bathe the part, draws forth the Venome, also Opopanax, Rue, Salt, Figgs, red Colewort-leaves, pounded in a Morter with Honey and Butter, and applyed to the place hurt are good. But a vein must not be opened by any means, for by that unseasonable remedy, the venome is drawn inwardly, and presently runs to the vitals, and infects the humours and Spirits; wherefore such means as will discusse and dissipate venemous vapours must be given inwardly, as Theriac, Mithridate, Garlick, Scordium, Masterwort, and Angelica which is in virtue next to Masterwort, Zedoary root, Rue, Marigolds, Balme, Orris roots dried, Elecampane, Figs, Decoction of Pock-wood, Basil, Cunula, Hysop, wild Thime, Origanum, each of them hath a discussing virtue, and is Diaphoretick, that by opening the pores of the body, and provoking sweat dispells the Poyson, and will not let it passe into the Veins. Our Countrey-men that live neere to the Sea, take such as are bitten

Lyssa a little Worm under a Doggs tongue.

When Doggs run mad.

The fome of a mad Dogg is dangerous.

Remedies for a Doggs madness.

The biting of a Dogg needs no Vein to be opened

What things drive forth madnesse.

The force of the Sea for the biting of a Dogg.

ten by a mad dogge, to the Sea, and alſo bruit Beaſts, and plunge them ſeven times in, not ſuperſtitiouſly obſerving that number, but that the venome may be waſhed out the better, whereby they get thus much, that all fear of the water, called Hydrophobia, which is that troubles them extreamly, is wholly taken away. For thoſe that are ſo affected, both thirſt after water, and are frighted by reaſon of the elienation of their minds, and becauſe they want reaſon, whence it comes to paſſe, that without making any difference or choice of things that are good, they refuſe what is wholſome for them, and choſe things hurtfull; for if they drink abundantly they are cured: Wherefore though they abhorr water, and all liquid matter, yet they muſt be forced to drink, that ſo the venome may be waſhed away, and not have oportunity to run ſo faſt to the internall parts. But it is wonderfull that poyſons, not onely given inwardly will prove deadly, but bitings and ſtingings of venemous Creatures outwardly, do inſenſibly by degrees lay hold on the vital parts, and will make way to the heart the Fountain of Life; and other principall parts. So the ſpittle of thoſe that are ſick of the Elephantiaſis or Leproſie, and the ſome alſo of a mad Dogg, being but ſprinkled, the skin will penetrate and become pernicious, unleſſe they be preſently wiped off, and the part rubbed with Salt, ſo that if the nervous parts, or thoſe through which the Arteries are derived, chance to be bit or torn, or infected with ſuch foul filthy moyſture and froth, the venome is communicated to the Heart and Brain, ſo that the Heart, the vital Spirit being infected, falls into ſwounings, and deliquiums, alſo the brain by reaſon of the Nerves affected that proceed from it, is laid hold on, from whence ariſeth fury and madneſſe, and alienation of the mind. But if it happen that the fleſhy parts are affected, which are nouriſhed by the blood out of the veins, or are bitten, the mortal venome paſſeth through the Channels of the Veins to the Heart and Liver, and other principall parts, and about the 40th day day or a little before, the ſick grow mad and abhor the water, But remember, that you may rightly and with good ſucceſſe undertake the cure, that you do not raſhly ſuffer the wound to cloſe together, and come to cicatrice, which alſo muſt be acurately obſerved in Carbuncles and Bubos, and other peſtilentiall tumours, for if the leaſt ſpark of the contagion ſtay within, the diſeaſe will grow again, and come on with more violence. Wherefore you muſt purge the venome with a ſynapiſme or powder of precipitate; for that will keep the wound that lyeth open from cloſing, and effectually draws forth the venom. In the mean time by intervals and gently, and melancholy humours muſt be purged away, that the madneſſe may be driven out, or grow more mild: for which purpoſe you may conveniently give in a decoction or infuſion, Sena, Polypod, Epithym, Hellebour, Harts-tongue, Walſern, Fumetary, bugloſſe, and eſpecially confect. Hameeh, with ſyrup of Epithym and Fumetory, which alſo

Mad people fear the water.

Drink not to be with-held from roaring people.

The danger of ſpittle.

How the Venome is drawn to the internalls

Thoſe that are bit are mad about the 40 day

The place bit not to be cloſed up preſently: Synapiſms and precipitate powder good for the bite.

also may be given for the bitings of other Creatures, whereof some are more dangerous than others are.

CHAP. VI.

Of the Nature, and force of Gold, and what effect it hath, if it be at any time used for the health and defence of Man's Body.

Man is affected with transitory things.
The great hunger after Gold.

AMongst all those things that by Man's care and industry are dug forth of the bowels of the earth, Man's mind desires nothing more greedely, which seeks not solid matters but frail, uncertain, fugitive transitory things, than Gold: yet with Gold can he never be filled nor satisfied, though he do obtain it by heaps in abundance. Now the principall use of Gold and Silver consists in this, (for the Commonwealth is held together by the benefit of Money, as the body is by the Nerves, and with it are all contracts, Bargains, Fairs, Meetings, agreements and negotiations accomplished) to serve for necessity, and that by it we may provide such things for our selves, that the nature of Mortall men subsists by, and may want none of them; namely cloths, Houses, whereby we defend our selves from the winds and injuries of the Ayre, all things belonging to housholding, moderate diet, and many such like things, whereby we live not lesse conveniently, than healthfully. *Horace* recalls men to this tranquillity of mind, and moderate use of things, for he was an excellent corrector of vice, and he warnes us what specially we should take care for, who commonly hide the fault of covetousnesse under the cover of necessity.

The use and necessity of Money.

L. 1. Serm: Sat. 1.

> *What will it profit thee for fear of Dearth,*
> *Or Thieves, to hide great Treasure in the Earth,*
> *Thou know'st no worth nor use of Money, buy*
> *Bread, herbs, and Wine and what may satisfie*
> *Nature, which craves but for necessity.*

The use of things to be regarded.

Whereby he shews that all should be referred to necessary uses, and convenience of living; and if to this, we have sufficient to adorn our bodies handsomly, and to go decently and cleanly, as men ought to do, and women likewise may be gracefully decked according to their sex; I shall not be against it, so it exceed not and our apparell be not too costly, and incline too much to Luxury and voluptiousnesse; but that all things may be bounded by frugality and temperance, and serve for honesty and decency. For men for the most part are so given that they delight in nothing but sumptuous and magnificent things, whereas nature can be contented with small matter easily to be had and that cost but little. But to let passe these things, I shall discourse of the nature of this mettal, that is endowed with many and great virtues. For

Frugalnes must be regarded in all things.

Nature is content with a little.

Gold

Gold is one of the moſt effectuall things, and hath the moſt preſent vertue to drive forth the moſt cruel diſeaſes, and to reſtore health, where it is decayed, and needs repairing. For ſuch as are tainted with the venerious diſeaſe from foul copulation, and have any contagion in their ſecrets, are manifeſtly helped by the uſe of it.

Gold purgeth the Leproſy.

Alſo it purgeth the Elephantiaſis which is held to be the common Leproſy, or at leaſt it aſſwageth it; It faſtneth looſe teeth and ſuch as are weak, or vitiated by filthy moiſture, and it corrects all ulcers and puſhes in the mouth: Alſo thoſe that have a ſtinking breath that ſmells filthily; I uſe to give them counſel that they ſhould commonly carry in their mouths, Rings made of the pureſt and unmixed Gold; eſpecially thoſe that have been anointed for the French Pox, and have ulcers in their lips and Gums. For this purgeth the venome and dries up the ſores. And if you pleaſe to boyl with your meats, Plates, or pieces of leaves of Gold, and ſuch as are ſick to drink the broth, it can hardly be ſaid what refreſhment their vital ſpirits ſhall receive thereby. Wherefore I uſe to reſtore and recreate ſuch as are conſumed and waſted in their fleſh, or exhauſted and wearied by immoderate venery with ſuch decoctions: and the Gold is never the worſe for it, nor doth it loſe any part, or is in the leaſt diminiſhed thereby. Sometimes I bid them caſt into a round topt veſſell which men call an Alembeck ſet upon a hot fire, a Capon chopt in ſmall pieces, or calfs fleſh, and ſome yelks of Egs, pouring thereon three or four ſextaries of Cows Milk, mingling therewith ſome raſpings of the moſt pure Gold, called Obriſum, or a Gold Chain, and the moſt effectual hearbs, as Eringo roots, Hartichokes, Parſnips, Skirrots, Carlinum, Garden-Thiſtle, and that hearb which ſhoots forth with a Moſſy concretion, and from its yellow glittering colour, and golden ſpecks that ſtick upon it, is called Sun-dew, or Roſ-ſolis, alſo Dates, and Rayſins taking out the ſtones, and ſweet Apples, with all theſe things together at a gentle fire, a liquor drawn forth by drops, and ſet in the Sun for three dayes, may be kept for many uſes: for it will reſtore ſuch as are fallen into a ſwound, and whoſe ſpirits faint, and it will repair thoſe that are bloudleſſe, lean, conſumed, but in the pain of the heart, and Brittiſh ſweat it is a preſent remedy, and in reſtoring the forces of the heart, it is very effectual and healthfull, if a ſpoonfull or more be given at a time to thoſe that are in that caſe; nor is Gold applyed outwardly with leſſe profit and convenience, where the heart is endangered by any outward or inward diſeaſe growing on. For beſides the aſpect of Golden pieces, and rings, which oft-times are ſet with ſome pretious ſtone, that delights the eyes, if the finger of the left hand which is next to the little finger, be rubbed with Gold and a little Saffron for diſeaſes of the heart, it will recover a man; though he be fallen down, and his animall and vitall ſpirits be ſtopt, ſo that he is ſpeech-leſſe and almoſt dead, and no ſigns of life appear; alſo red hot Gold plunged into wine to quench will procure

Uſe of Gold in meat.

Gold loſeth nothing by boyling.

A Sextarius is 1 pound and 8. ounces.

A remedy for the diſeaſe of the heart.

Gold cloters the heart.

The effects of Gold red hot.

procure great force to the parts, and corroborats the natural faculties. For if any ill matter cleave to the internal parts, it purgeth it away, consumes and devoures, and it gives vigour to the affected part, and fills it with vitall spirit. Also this liquor applyed outwardly, will kill Tetters, Ring-worms, Leprosies, Scabs, Scurf, Ozena, Polypus, and all filthy sores of the Nose, Morphew, and all freckles that deform the skin, and will restrain, and correct them, especially if you mingle with this liquid painting stuff, a little Tartar which is a stony matter that grows together from the wine in the vessels. For this will take away all spots though never so fowl, and will adorn and beautify, red warty Nostrills, Chin, Cheeks, Face, forehead (in which parts such eruptions are seen to come forth oft-times very ill-favouredly and ugly.)

What Tartar is.

CHAP. VII.

Of the Measils of Hogs, and other diseases of this creature, that are next kin to the Leprosy, and are commonly called Orighans; *or contagions from the unwholesome and sickly habit of the body. And how this disease may be cured in men.*

BEcause Gentlemen also do commonly eat Hogs flesh, and there is scarse any Family but Bacon is brought sometimes to the Table, and flitches and Gammons that sometimes come from far Countries, and other meats that are made of them, as puddings, Sausages, and the like; I thought fit to set down something here concerning the nature of this creature. Since therefore a Hog delights in mud and filth, and to wallow in dirt; the first care must be to provide for him a clean sty and wholesome food, if you would have the meat of him to be wholesome for you to eat; for if you feed this creature with husks, and fat him with beastly food, he will grow Measly, and full of kernels, and hard swellings, so that his flesh will be unwholesome, and naught and infectious to the whole body. And this was the principal cause the Jews were forbidden to eat Hogs flesh, and it was a great wickedness for them to taste thereof. But these hard swellings and kernells come chiefly about their necks, because they are greedy and devouring, and eat all things upon Dung-hills without making any difference. By the name of Measils is meant that disease that pollutes the whole body with a foul matter, because the flesh and inward parts are tainted with little white knots like hailstones. For some kind of whitish swellings are in all parts scattered here and there, and the certain tokens thereof are seen under the tongue, when Hogheards put Irons into their mouths, that they may try whether they be sound to be killed, and cut forth for meat. Those that have the Leprosy do shew forth some such matter in their faces, and all their bodies: for the pushes that break forth in the outward

What meats are made of Hogs flesh.

Levit. 11. Deut. 14.

What is the Measils in Hogs.

Leprous people.

ward skin grow white from melancholique burnt to ashes. The flesh indeed of this creature when it is Measly is sweet and well relished to the taste; but it is very unwholesome, and next kind to the Leprosy, by reason of the mixture of melancholly juice. So flesh next the bones is not unsavoury, or of ill taste to the Palate, because it partakes of Melancholly juice, for bones are made of such juice, and grow together of it. But what the Leprosy and the French-Pox doth to a man, the same doth the Measils and scrophulous tumours, to a hog: for these diseases are of kin, and very near allyed one to the other; their names onely are different but the matter is the same, as also *Ætius* the Physitian observed in his chapter *de Elephantiasi*. Wherefore that men might suffer no hurt by the use of eating this unclean creature, with us there is a wholesome Law provided by the Senate, that no Sow nor Hog shall be killed unlesse his Tongue be first pulled forth and searched whether he be sick of this disease, for if warty pushes shew themselves in his Tongue and Jaws, and the veins are of a wan colour, and blackish, these are signs that the internalls are of an ill constitution, and therefore it is thought fit not to kill them; or if they be killed ignorantly, that they must be buried under ground. And if no such thing appear, they that are appointed Judges of this businesse, do pronounce that the Hog is sound and fit for to be eaten. But becaus oft-times this creature may be faulty though he be found in that respect; Wherefore our Countrey people when they kill a Hog, cover him with straw, and burn the hide, rather than scald it with water. For if there be any defect or ill matter under the skin, the fire will draw forth the contagion and consume it, which hot water cannot do so well, and to purge away all filth. This way are polluted Sows cured, if the styes wherein they lye be daily made clean, and that they may walk up and down in them. For those that wander up and down in woods and Copses, and feed on Acorns for the most part, are more wholesome than those that use no exercise, but are shut up in their styes, for they are lesse exposed to diseases. Moreover they must have abundance of water given them to wash themselves withall, and some Salt mingled therewith, and when they eat Barly or any solid meat Bay-berries bruised must be put thereto. And that kind of shell-fish, the Dutch call *Mossel*, whereof there are abundance on our shores, and Sea-coasts, Hogs are wonderfully refreshed with, if you give them the decoction of them in great quantity. Also the Lees and dregs of Wine, and the feculent swillings that are left when the juice is pressed forth of the Grapes, are a present remedy to expell this disease, especially if Bran and the lump fermented commonly called *Mout* be mingled therewith. But our country people neither take care of these creatures, nor for the health of those that must eat them: for they give their hogs, the sowre corrupt Lees of Beer and Ale, and stinking wash that is at the bottome of their Tubs, and all filthy things, as rotten and mouldy Apples and Pears. whereby those kernels, and Measils, and inward contagion

Flesh that partakes of melancholly juice is savoury.

What Ætius saith of diseased Hogs.

The Law of killing Hogs.

The brisly skin of the Hog is to be burnt.

Hogs wandring in woods are the most wholesome.

contagion is not dissolved, but rather increaseth, and gathers force. For all very sowr things, are very contrary to melancholique diseases, that here prevail, by reason of their cooling and thickning force, and because they compact and thicken the humours more, and for cholerick people they are as much commended. So Vineger will augment a quartan Ague, but it appeaseth and corrects a Tertian, because it tempers the heat of choler, and, as water, allays Wine.

Vineger naught for melancholly people, sowr things good for cholerick people.

In the Low-Countries, some live where there is abundance of fish, and water-Creatures, and they feed their Hoggs with fish; and as they will grow wonderfull fat with them, so is their fat and flesh more flashy and not so firme; yet with this food, Hoggs will grow great and tall; yet the meat of these Hoggs is unwholsome, and the tast very strange and loathsome. I know that for men that are sick of the Leprosie, that the eating often of Frogs that are in fens hath cured them, for this water-Creature mitigates the heat of their blood, and tempers the adust melancholly: But those that creep on the ground and nest amongst shrubs, and bushes, and do not leap, but goe slowly are venemous, our men call these *Padden*, but the Froggs that have green backs and white bellies, are called *Puyen oft Vorschen*, they use to cry in the Spring; but Toads that creep, make very little noyse. They therefore that are active and leap frequently, are proper for these diseases: and to use them with Capon-broth is principally approved for lean decaid consumed hectick people, as also the broth of Turtles; which from the form of their shells are called *Schelt Padden*, and crevis Lobsters, Shrimps, Sea Crabs, Mussels, Oysters, Shell-fish, Cockles, and all those that have an outward crust, do cool and asswage hot adust humours, but River-Muscles, and Crevish, are more effectuall than Sea Shell-fish are, because these are saltish, whereby they cause appetite, and please the palate, but they dry more: wherefore Sea shellfish is better for some people, but for sick people, those that are caught in Brooks and Rivers. But amongst those that have shells or a crusty cover, River Crabs are chiefly to be commended, which differ not in kind, but in effect from Sea-Crabs, with a larger and rounder back, having on both sides, four joynted feet, that have six joynts or knots upon each to distinguish them, and are sharp at the lower end, which they strike into the hands and feet of those that hunt after them, as if it were a spear with a flexible agility: for by help hereof, they will turn themselves to the right and left, when they perceive any snares laid for them, with a wonderfull sagacity; I suppose this is, because they are wonderfull quick of seeing or hearing; for go into the water never so softly and hunt after them, they will presently perceive it, and immediately cover themselves in the mud, and hide themselves out of sight. But besides those four feet, or armes stretched forth on both sides, in the former part where their eyes shine and stick forth, there are two toothed Pincers wherewith they take

The low Dutch fat their Hoggs with fish.

The eating of Frogs for whom good.

Toads venemous.

Things that have shels are healthfull for consumptions.

River Crabs who good for.

The description and virtue of Crabs.

faſt hold of all things they meet with, and bite the hands of thoſe that catch them moſt cruelly, ſo that having but once taken hold, they can hardly be pulled off. But ſince this water-creature is ſo wonderfully ſubtill and crafty, his cunning is chiefly obſerved when he lyes in wait for Oyſters, and ſeeks to get out their meat, for he will caſt in little ſtones when their ſhells gape, ſo that they cannot ſhut them again; then with his toothed pinſers, he takes out the fiſh to eat, and feeds on it ſweetly and ſecurely, not fearing any danger or revenge, which alſo the fiſh Polypus doth. Theſe kindes of Crabs, are a preſent remedy for thoſe that are in conſumptions and decaid, when they are well waſh'd and boild in Barley-water, and they are as good and forcible to cure the bitings of a mad Dogg; the Crabs being ſo burnt to aſhes in a pan that they may be powdred fine; and a ſpoonfull thereof given with the root of Gentian, and a little Frankinſence: which Antidote muſt be frequently reiterated, and be taken continnally for ſix weeks, that the madneſſe and fear of the water, may be driven off. Thus much for ſhell-fiſh and ſuch as are included in a cruſty ſubſtance, which I have ſet down more at large, that every man may know that not onely the diſeaſes of Hoggs are cured thereby, but that they are moſt fitly given for melancholly, and for aduſt humours, and for many more diſeaſes. But amongſt Crab-fiſh and others that have ſhells, there muſt be a difference ſet; for thoſe that belong to Rivers, do exceedingly help ſuch as are lean and waſted, becauſe they moyſten, and augment the naturall humour, whereby the body is nouriſhed, and ſubſiſts, and which the imbred heat hath obedient unto it; uſing with them ſweet warming Wines by the help whereof concoction is made, and all things are well digeſted. But Sea-Crabs that creep up and down, neere the ſhores of the Ocean, or Mediterranean Sea, and lye neere the banks, are more fit, both for ſuch as are ſound, and for thoſe that are ſickly, and have their bodies filled with ill humours. For being they have a ſaltneſſe in them, as they cauſe an appetite to eat, ſo they dry ſuperfluous excrements, and reſiſt corruption of humours, which we may obſerve in fleſh, and fiſh that are ſalted, that they will keep longer and not ſo ſoon putrifie, wherefore the *Hollanders* and many Low-Country people do not amiſſe, and great part of the high Dutch that incline to the North-parts, to uſe plentifully Salt and Spices, as Ginger, Pepper, and graines of Paradiſe as they call them, that have a burning and cauſtick quality in them, and are not Cardamomum, but differ from it: For by reaſon of this they become leſſe flegmatick, and not ſo full of excrements, and are not ſo monſtrous fat and corpulent as they uſe to be; for the fat melts with Salt meats, as the ſnail doth, by ſtrewing on of Salt,

The craft of the Crab fiſh.

Crabs cure the bitings of a mad Dogg.

Of ſhell-fiſh which are better for ſound than for ſick people.

Effects of Sea-Crabs.

The high Dutch delight in Salt and Spices.

A ſimile from Salt a Snail is ſtrew'd with.

CHAP.

CHAP. VIII.

Wherefore do the Low-Dutch, *when they have had a tumbling and unquiet night that likes them not, say they have had Saint* John Baptist's *night?*

THe day of Saint *John Baptists* birth, whose holy life was highly commended by Christ, is held sacred and holy, not onely to Jews and Christians, but also to Mores and Barbarians and Mahumetans, men that are strangers to our religion, and addicted to Mahomet; though some do passe this night over with strange and superstitious worship, making great bon-fires and burning great piles of wood, as the Priests of *Cybele* did, with great out-cries, and furious noises; and young people make crackers, and squibs, with fire-coles heaped together. Some by a superstition of the Gentiles fall down before his Image, and hope to be thus freed from the Epileps; and they are farther perswaded, that if they can but gently go unto this Saints shrine, and not cry out disorderly, or hollow like mad men when they go, then they shall be a whole year free from this disease: but if they attempt to bite with their teeth the Saint's head they go to kisse, and to revile him; then they shall be troubled with this disease every Month, which commonly comes with the course of the Moon, yet extream juglings and frauds are wont to be concealed under this matter. And since these solemnities of several Countries are usually performed in the night, by antient custome, that I may not say inveterate errour, hence grew the Proverb, when men have passed a troublesome nights rest, and could not sleep at all; they say, We have had Saint *John Baptist*'s night: That is, we have not taken any sleep, but watcht all night; and not onely so, but we have been in great troubles, noyses, clamours, and stirs that have held us waking.

Luk. 7. *John Baptist's day is memorable.*

A Proverb borrowed from night-tumults.

Olaus Magnus, who prosecutes the History of the *Goths* exceeding largely, though not so curiously, relates that the night Saint *John Baptist* was born in (who was a fore-runner, and one sent forth, or because he was the voice of one crying in the Wilderness, and a Herauld of *Jesus Christ*,) is most solemn and sacred to that Nation, and that they hold it with great celebrity, and pomp: For men and women of all sorts, come by troops into the publick meetings, and making huge bon-fires, with faggots and other fuel, they skip and dance, and some sing hymns to the Harp in praise of noble men, and traduce the faults of husbands, and blame the incivility of wives openly, and they let none passe without some scoffs, jeers, nipping and biting speeches, and fall upon all they meet with great obloquies, using what liberty they please, and abuse them with words at pleasure, as they were wont to do at *Ceres* Solemnities of old times: For from the Greeks or Gentiles vanities, many errours were left, or crept into the Christian Religion. So the

L. 15. *c.* 10.

Math. 3.

The prepostercous worship of the Gods.

Lords of the Court, and as many as are addicted to hunting adore and worship St. *Hubert*, with loud hollowing, because he loved hunting, so that you would think they were mad, whil'st they imitate the barkings of Dogs, and their mad cryes, whilst the cup walks about filled with wine, or a polished horn, that will hold a Pint, borrowed from an old heathenish custome used by Germans, as *Cæsar* testifies, *L. 6. Belli Gallici*; Thus superstitious men by a prepostcrous worship to flatter the Saints, and hope to win their favours, whereas they neither imitate their holy lives, or strive to be of such manners as they were of, nor do they in any thing walk in their steps, which kind of worship is the most acceptable to God and to his Saints.

St. Martins Feastivals.

Martin hath some that adore him, who are as ridiculous as the former, whose liberality to poor and indigent people, invites some not to frugality, and munificence, but to Luxury and Prodigal banquets, and fooliſh songs. But, that *John Baptists* solemnities are performed with such noise and tumults, and superstition, I think came from hence; be-

Luke 1.

cause the Evangelicall History describes the joyfull day of this Mans birth; and that it should be happy & fortunate for many People: whereby he doth not mean the external motions of the mind, when the mind vainly and prodigally rejoyceth, and is full of idle mirth; but the internal solid and true joy, that is conceived from so saving a promise in the Gospel, whereby the Angel declareth the comming of the Messias and Saviour, on whom the salva-

Matth. 3.

tion of every man depends, and that *John* should be his fore-runner, who first began the office of baptizing, which *Christ* afterwards did bring to perfection and fulfill, who Baptizeth with the Holy Ghost and with fire; by vertue of whom men come to be transformed and brought to heavenly duties: and by apprehending a firm confidence of salvation, to be united and engrafted into him by the mystery of his death and resurrection. Which matter, by reason of the light that is given, and salvation restored,

Solid joy.

doth affect all men not with ordinary joy, but gives great cause to make men leap for joy, not so as the ignorant multitude and common people use to do who every where shew forth fooliſh and ridiculous pastimes, and playes, yet this superstition which hath hitherto seized upon many mens minds, begins to grow stale, and out of date. For now the wiser sort of men begin to perceive, and such as are better educated to understand, that God must be adored and pleased, to whom we have accesse by Christ, with piety, true Religion, and holy prayers, not with foul superstition, nor

Esay 11.

with the vanities of the Gentiles, or with killing of sacrifices, and other ceremonies that God requires not, and are not commanded

What is superstition.

by him. For superstition is the Ape that imitates true Religion, and a doting affection from a faulty imitation, that proceeds from lack of knowledge, and weakneſse of understanding, what the will of God is. Whence it comes to passe that when the mind flotes and is unstable, unconstant, various, and doubtfull, and wants knowledge and confidence in God, it is wholly ignorant,

whom

whom it should chiefly call upon for help, whither to turn, to whom it should addict it self, and commit its salvation, and from whom it should expect successe, deliverance, and a peaceable mind. The reason is because it is wandred from the mark; and men do not follow him, who can and will abundantly perform all these things; that is, God the Father, and Jesus Christ, to whom all power is given, and unto whom God will have all our thoughts to be directed, all our hope faith and charity. And God will not suffer, as *Esaias* saith, that his glory and praise due to him should be given to another, or to any one whatsoever, nor that any worship of Religion should be set up, except in those things that Christ hath taught us from his Fathers mouth: of which matter there are many examples in the Bible, and no fewer both amongst the Greeks and Latine Writers that are Orthodox men, that clearly shew how God ought to be adored and worshipped, and how the Saints and those that stood for the Christian Religion, and asserted it manfully, should be honoured, who endured all manner of contumelies and wrongs for Christ's sake.

Math. 28.

Esay 42. & 48.

CHAP. IX.

Of a singular new way how to make Salt, and of the Nature, effects, force, use, and differences of it; By the way, a consideration of some hearbs growing by the Sea, that are full of Salt juice, and out of which Salt is made.

THough a little before I treated of the Nature, and necessary use of Salt; yet it will be worth the while, to speak something more largely of this wholesome sauce, without which all meats are unsavoury, and without taste. First of all I testify to every one that hath care of a Family to provide for, and to all that have the charge and keeping of Cities, Castles, Forts, and Garrisons exposed to dangers and incursions, and must victual and store up for them with provision, that Sea Salt new boyled, and but lately purged from its foulnesse, is not so convenient to Salt flesh or fish. It is boyled and prepared at *Zirizea*, and many other places in *Zealand*, in Summer when the Sun is very hot, by force whereof the Sea grows exceeding Salt, and the Salt grows extream white in the larger vessels that are to make it in, which are filled with Sea-water, Bituminous clots of Earth being put under and set on fire, we call it *Turf*, whereby by degrees all things are done somewhat better in the Salt pits, than by heaping up wood under the kettle, by reason of the flame that dangerously breaks forth from the mouth of the Furnace. But if it be presently or after some dayes, whil'st it is yet warm of the fire, taken for use it will quickly melt, and dissolve into a salt water, so that it will leave a muddy kind of moisture on things that are salted with it. So Salt that is first taken out of the hot vessel, or Iron Cauldron, and is not hardned

Choice of Salt must be had.

The Sea more salt in Summer.

New Salt ſoon melts, but old laſts longer.

What Salt preſerves ſalted meats.

what kind of fiſh is Triſſæ.

A new way to make Salt.

From Salt comes Silt and Sold.

whence in the German tongue comes Soldaten.

How the Zelanders make Salt white.

The making Salt of clods.

What is Cleyn-zout *in* Zeland.

The Senates Law not to ſophiſticate Salt.

Burnt Salt the Dutch *call* Braedt zout.

hardned by age, or grown faſt together, whereas it ſooner melts into brine than it is fit it ſhould, otherwiſe than old Salt doth; I hold not ſo good to ſalt or ſeaſon meats with. Wherefore they that would have all ſalted meats, fiſh called Saperdæ, Cod-fiſh, Sea-calves, Tunies, Herrings, that are a kind of *Thryſſæ*, to laſt long, that is to be kept for the next year, or till the Summer be very hot, and would carry into farther Countries things that ſhould not ſtink, let them remember that old Salt is beſt to ſeaſon them with. Our Anceſtors formerly made ſalt to their great profit, not of Sea-water congealed and hardned into Salt by the heat of the Sun, ſuch as is brought from *Spain* and *France* to us, but of the clods of the Sea, burnt to aſhes, which by powring in water by degrees, they made Salt of that was very clear and bright: the people and Inhabitants called it *Zel* or *Zilzout*, from the clods that were full of Salt, from whence it is taken: and all the Low-Countries unto our dates uſed no other kind of Salt. But when that kind of making Salt grew out of uſe by another way brought in from other parts, a new way was invented, that is no leſſe gainfull then the former. For coorſe, black, dirty, ſalt, being brought in from *Spain* and *Aquitan*, our Country men take forth the mud and filth, and make it exceeding white, and fit for uſe to preſerve meats. Alſo our Salt-makers uſe another way of boyling Salt, that differs not much from the former. For every third or fourth year they break up their hearths and floors, they call it *Den heert*, with a fork, and a large veſſel being ſet upon it, and made hot with fire put under it, they caſt the clots and pieces, that are wet with a briny ſalt liquor that drops from them abundantly into the veſſel, and theſe they break ſmall and ſoke in Sea-water, and boyl them; after a few hours the muddy dregs will ſink down to the bottom, and moſt white Salt is drawn forth. They call this kind *Cleyn zout*, or *Cliync zout*, for that the clots of it ſtruck one againſt the other like flints for hardneſſe, will make a clanging noiſe.

This kind of Salt is fit to bring to the Table to adorn it with, and is uſefull for many things: yet is it not ſo good to preſerve things. Wherefore they rub Cow-hides, and skins with this ſalt, and cover them with it, as they do alſo with coorſe Sea-ſalt. Wherefore the Senate made a Law, that no man ſhould ſell ſuch ſalt, unleſſe he would teſtify upon oath, that he ſold it not for ſincere and natural Salt, that is made of Sea Salt, and the brine of it, but for foſſil Salt, that is dug up and made by Art, leſt there ſhould be any fraud, and impoſture uſed. For being it is as white as Snow, and hath all the marks of the beſt Salt, ignorant people cannot eaſily diſcern it, or obſerve the difference unleſſe they prove it by ſuch things that uſe to be ſeaſoned with it. For ſalt meats and other things ſeaſoned and ſalted with this ſalt will ſooner ſtink, and ſmell rank, when you think to keep them till Summer be far ſpent.

That Salt which our Country men call *Braedtzout* hath the ſame effect and virtue, becauſe they powre in but a little Sea-water,

and

and burn and torrefie it a long time. This Salt is clear, bright, shining, sightly, crumbly, crusty with large broad skales, and pieces that blink like Starrs, that is wonderfully desired by those of *Flanders* and *Brabant*, both daily, and chiefly for their domestick use, whensoever they make great Feasts and Banquets, to furnish their Tables with. For being that it shines and is so pleasant to the eye and so handsome and pleasing to behold, at a great distance, it doth wonderfully adorn great and rich mens Tables. It is used effectually with honey against the biting of a mad Dogg, it cures Scabs, it breaks humours applyed with leaven, Honey, Butter, Hoggs-Grease, even those swellings that when the Plague spreads, do shew themselves under the Armpits, and in the Groin. But pickle or brine made with Salt and Sea-water, doth presently take away the burning heat, from any part that is burnt, and asswageth the most violent pains, whether they come from Gunpowder, Oyl, Pitch, Scalding-water, or coles of Fire, especially if a thin linnen rag wet in the brine bee tapped upon and wrapt about the burnt parts. For by this moystning of it, is the fiery force washt away, and the bitter pains are allaid. But they do ill that apply cold, and repercussive means to those that are so affected, for so they strike back, but do not draw forth the fiery heat, and by that means it takes faster hold on the parts, wherefore at first nothing is better than pickle, either new made, or that which lies upon Butter, if it be applyed. Sope is as good as this, whereby we wash dirt from our cloths; if we make a liniment therewith, with Honey and Butter. Also water where-Rape-roots are sod is safely applyed, and it will be the more effectuall if you dissolve a little quicklime in it; for so applied as a Lixivium, it will abate the heat, and dry without biting. But since I mentioned some kinds of Salt a little before; I shall debate concerning that artificiall Salt, that for want of naturall Salt may supply the place of it. The *Arabians* call this kind Salt of *Kaly*, from a certain plant by the Sea wherewith our shores are plentifully stored. There grow in many places about us, some herbs that have a Salt juyce, out of which, Salt, if otherwise we cannot procure it, may easily be drawn, and used in our Houses; such is Sea Purslane, next kind to *Halimus*, as *Mathiolus* tells us, who was ingenious and painfull in discovering of Plants: our people at the end of Summer gather this and pickle it, and keep it, or covering it with common Salt, they keep it for to use in Winter, as the *Spaniards* do Olives, Capers, Sampire: For it raiseth appetite, and dispells loathing and vomiting, if at any time the stomack oppressed with flegmatick or cholerick humours do loath meat. All the Herb, even to the seed that is small and hangs in clusters, till it grow ripe, is like to our great garden Purslane; which great men use to pickle up with grosse and Bay Salt, to get them a stomach to their meat. Yet whether this Purslane of the Sea should be called *Halimus*, I am not yet certain, for that causeth hunger, this drives it away. But in our sandy Mountains, a little

The force of Salt against the biting of a mad Dogge.

Brine good against burnings.

Parts burnt need no cool things.

Sope good for burns.

Lime with rape water takes out fire.

Salt of Kaly a kind of Salt.

Mathiolus *his industry.*

The pickling of Sea Purslane.

The description of the true Halimus.

little ſhrub grows forth, and a twig about two or three Cubits in length, with leaves like an Olive, and hath long twigs Willows, that are flexible and eaſie, the boughs being like Olive boughs but the leaſe is leſſe, and ſome what round, green above, but beneath in the part next the earth, it is white and grey; the fruit is in baggs, not unlike to a whirl that women uſe; For whirls are uſed at the lower part of the diſtaff, the better to turn all about: This ſhrub comes neere to *Pliny* and *Dioſcorides* plant called *Halimus*, being of great force to repreſſe and drive away hunger, for it drives away the vitiousand unruly appetite of women, that they are commonly moleſted with about the third month after their conception; and ſome alſo that are well; becauſe their ſtomach is full of noxious humours, and ſowre flegme: hence are they troubled with a doggs-appetite, and greedineſſe to eat, called *Bulimia*, as though they could eat an Oxe: as that diſeaſe in Women called *Picatio*, wherewith like the Mag-pye, they are given to eat Coles, Shells, Pomegranate-Pills, and other things unfit to be eaten: For theſe defaults, the ſhrub *Halimus* is good to be uſed, that hath its name from the effects, the leaves being boyled like Pot-herbs, with fat broth, and no Salt mingled therewith, for ſo it correcteth thoſe ſowre humours, that they will leſſe provoke natural appetite, and it is thought to do the ſame being chewed in the mouth, as ſome things onely put to the Noſtrills, diſcuſſe the faintings of the heart, and recreat the Spirits. But Sea-Orach, that looks wan, and unpleaſant is found on all the Banks of Zealand, yet it riſeth to no height but lyes upon the ground, and is very low. Sea-Cabbage, which is the German *Soldanella*, which our Country people do miſcall by the name of Sea-Purſlane, is rightly called *Zoult Nelle*, from its Salt ſavour: it grows abundantly on the Mountaines of Zealand, being neighbour to *Halymus*, Sampire, Anthillis and Eringos. It delights in the Sea Ayre, yet it is not watered with it, as the Sea weeds are, of which I ſhall ſpeak afterwards. This herb creeps on the ground, with long branches that are tough and, like, twigs, and the ſtalks are moyſt with Milk, the leaves are red ſomewhat round, the ſeed is black in reddiſh knobs, ſhut up in covers, they uſe this to purge the belly, boyld in fat broth, that it may leſſe offend the ſtomach by its acrimony and ſalt bitter juyce. But that Herb the *Arabians* call *Kali*, is exceeding common in Zealand, for with that our Anceſtors formerly, and with ſalt Turfe, and Clots, that have a kind of Bitumen in them, did make moſt whiteſt Salt, the ſame way as formerly ſhewed you. It is an herb that grows at the loweſt part of our Seas, which the Ocean wets, and it is moſt plentifull all *Zealand* over. I uſe to call it *Stonecrop*, *Worm-graſſe*, *Houſleek* or *winter Sengreene*: the ſtalk is a hand long, ſtanding firmly upright, round and knotted, with joynts in their orders to diſtinguiſh it, with many round ſtalks growing to it on both ſides, which are very ſmooth, and compacted together, and ſeem as though they

What a whirl is.

Halymus drives away hunger.

Longing called Picatio or Citta.

Sea Orach.

Sea Coleworts. called Soldanella.

The herb Kali is another from that of Tragus.

The deſcription of Kali or Sea Sengreen.

they would be pulled out one of the other, as Horse-tayls are; with leaves proceeding from a single stalke, and they are garded about with it, they are barwny, thick, full of juyce, and as thick as reeds, we call it *Riet*, they hang about Passengers feet to stop them, and hinder their going, and they make a noise and crackling when we walk upon them, the root is small, thin, and with slender hairs. The whole herb from its bottom unto the top of it, is very cleaf and of a bright shining green colour, and it doth not decay or dye in Winter, so that hanged upon the roofs of Houses, it will grow green a long time without any other moysture, as Aloes; for it is very full of juyce, and wet with its naturall moysture abundantly. Our people because it hurts and hinders Crabs, call it *Crabbequel*; For being it grows very thick, it stops their courses, that they can hardly passe, and with great trouble do they wind themselves out of it, when men hunt after them, and desire them for food. This herb is the most pleasant and wholesome fodder for sheep. For since these Cattel in moyst weather, are subject to the dropsie and strumous tumours, we in our land call it *den Bot*, by eating this herb they are recreated and cured. For it is a most Salt Plant, because allwaies when the Sea comes in, it is watered by it. Hence it is, that being thus moystned, it grows thick and abundantly. But those that would keep this for sawce, my Counsell is that they boyl it moderately, and pickle it with Vineger not too sharp, rather than with Salt pickle, or to cover it with Bay-Salt, as they do Purslane. The use of it is more wholesome for flegmatique and fat people, than for such as are lean and spare. There lyes under the earth where this herb grows, and almost under all Sea costs, first a clay that is clammy and glutinous, and being handled will stick to ones hands, and it will not easily be shaken off.

The herb Kali stops Crabs.

Kali is an herb sheep love exceedingly.

Salt herbs cure sheeps diseases.

Georg. 1.

But like a fish that cleaves unto your hands, if that you handle it.

And if it spot your cloths, it can hardly be washt off. We call it Cley because it Cleves, the *Brabanders* call it *Leem*; next to this follows a ceartain bituminous matter, and concretion under the earth, which, as I said elsewhere is called *Darri*: out of which as out of Mines they digg Turffe, that are very fat, which being kindled as dry turve, make a vehement heat, and being turnd to ashes, and wet with Salt water, did formerly afford matter to our Country men to make Salt with. But that way is now left, by reason of the abundance that is brought to us from *France* and *Spain*; yet might it easily be recalled again, if there should be any hostility that should keep forrain Salt from us, or plenty thereof should be wanting to us from any other cause whatsoever. Wherefore I think I shall not wholly lose my labour, by shewing this decay'd and almost forgotten way of making Salt, that, if ever need be, it might be restored again. But since I am fully upon the mention of Sea plants, I shall speak something of Sea-weeds. For *Rembertus Dodonæus* a Physitian of *Mechlin*, a man that for illustrating of Plants, and in his practice of Physick, is very

Cley called of Cleven *because it sticks.*

The Bitumen *in* Zeeland *called Darri.*

Rembertus Dodonæus.

knowing and industrious. Every where neere the Sea, there are Forts and Bullwarks raised to resist the Sea-waves, at their very entrance and first coming into the Haven, made of beams and long poles drove in straight and crosse wayes, which, besides huge mighty stones, that are cast in, to fasten the work, are propped with bands of Faggots, and crosse beames of wood. This Engine is like a Promontory that sticks forth: and is a safe shelter for Ships to ride under. Not onely our men, but the *Italians* and *Spaniards* call this structure the Cape; whether it be artificiall or naturall: and in cosmographicall descriptions it goes under that name. Sea-weed grows abundantly, sticking fast to this, which though it be vile and base, which besides that it is a Proverb, *Virgil* also observed;

An artificiall description of a Promontory.

Baser than Sea weed. Eclog.

Ruder than Kneeholme, than Sea-weed more baser.

Yet it hath some use in Physick: for it abateth pains of the Gowt and Joynts, the body being first purged, it discusseth inflammations, it cools and dryes farr more effectually than Ducks meat upon ponds, which is as it were a mossy excrement of standing waters, that Geese and Ducks feed on willingly. But since there are many kinds of Sea-weeds, that which is common amongst us, is with branches, glib, substantiall, knotty, with swoln Bladders and Appendixes, and full of branches, which being pressed with the tops of your fingers, will crackle and make a noyse, like Sena-leaves. This Sea-weed is with a membranous leafe, and swelling little Bladders, stretched out by wind, that shine and are smooth as if they were polished, it flotes for the most part, and swims above the waters, and when the waters are gon, it sinks down and flags, and lies upon the twigs and poles that prop it up, as if were good for nothing; the colour of it is red, dark, tawny, that consists of a mixture, of brown and black, between a grey and a yellow, and next to a full dark green; It sticks fast to the rods and stakes, that are driven into the shore to fence the rampants, like glew or birdlime, (having no root to help it to fold about) that it can hardly be pulled away. Another kind of Sea-weed that is under the Sea-water, as grasse weed grows in Lakes and standing waters, it is very thick together and so defends it selfe, the leafe of it is like Fennell leafe, and small as hairs, the colour is unpleasant, with a mossy and hairy concretion: our Country people call it *Woer*, and some *Weert*, which is drawn out of the Sea, with nets, together with Crabs and other small fish, and rubbish. But *Phycos*, or Sea *Fucus* is next kin to Sea-weed, and is like it in forme and effect, as *Aristotle* thinks, and *Pliny* after him. But Mosse must be held to be a thing different from these: one kind whereof grows not onely on the shores, but upon the stems of ships, when they come home from long Voyages, to which not onely Mosse & Sea-weeds, but shell-fish, & a little fish called Echineis stick so fast,

What is water-Ducks meat. Description of Sea-weed.

What is the colour called Rawns.

The second kind of Sea-weed.

l. 6. c. 13. Hist. anim.

fast, that they will stop Ships, and hinder their course, therefore our men use to rub them off with sharp brushes, and scrape them away with Irons that are crooked for the purpose, that the ship being tallowed and carined well and smoothly, may sail the faster. This common kind of mosse grows abundantly in the *Belgick* Ocean, of a grasse-green colour, which yet will degenerate into a yellow or yellowish colour, as, at the end of Summer, Vine-leaves, and leaves of Trees do: it hath no root to grow upon, to support it, yet it cleaves with a tenacious holding fast to the ground it lieth upon, or else being spread over the utmost coasts of the Sea, and the brinks thereof, it is lifted up by the Sea-rising; and sinks down when it goes out again; But Sea-mosse that *Dioscorides* describes, is wholly different from this, for that must be judged to be an hearb of stalky concretion, and a hairy growing together, with slender hairs, and small stalks, that are wooddy below, with leaves as small as hairs, curled, and nicked, white and Ash-colourd, and by age waxing red, smelling like Soothernwood, or Sea-wormwood, pleasant, yet weighty, a good remedy for those that have Worms, and soon helps, the hearb being beaten to powder, and a penny or a drachm weight of it, given with Wine; for it hath the same operation with Sea-wormwood, and is near a kin to it, and like it, if you look upon it when it first comes forth, and shews it self, if you regard the numerous leaves of it, or the growing stalks, or the crisped and jagged skirts it hath; Mountebanks call it *Corallina*, because it is taken hanging fast to, and folded about, Coral in the Ligurian Sea, and drawn forth with nets.

Sea Mosse is a stalky concretion.

Corallina is an hearb that takes hold on coral.

But there are in *Zeland*, who are the utmost people of the Belgick nation (whom *Tacitus* calls *Mattiacos*, from their sociable agreement, as I shall say more at large, a little after) Plains that are very long and broad, and from the descent of the Bulwarks, there are most plentifull pasture-grounds to fat Cattle, wherein do grow various kinds of hearbs, as Sampire Kaly, or Sea-housleek, Orache, Purslain, Sea-cole, Halimus, Rest-harrow, with a purple flower, and little branches full of prickles, fit to break the stone, Sea-weed, Corallina a little shrub: but Buckthorn grows some three Cubits high, and is proper for sandy and brambly grounds, in some places it grows like a Tree, as Christs thorn, that is lesse fruitfull, with boughs that are stubborn, and hard to break, with leaves like the Olive, but narrower, green a top, and white under, next the earth, the berries are round, and as great as a Roman Pease, and they grow together in clusters, and the boughs fold close one within the other, and the fruit hangs by a very small stalk, and is of a yellow colour, and when it is ripe like Saffron, sowre and bitter in taste, and it draws forth spittle abundantly, and quencheth the thirst in Feavers, having one kernel within, yet not hard as stone, as your Corneil-berries, or white Thorn-berries are, that is, that sharp Thorn, that in the Month of *May*, when all things flourish, is very gracefull, and smells sweet, or like to Barberries, but it is easily broken with the Teeth. But that which is

The Mattiaci in Zealand so called from their sociable agreeing.

Description of Buckthorn.

peculiar for buſhy and downy places, is called by the *Zelanders* Down Berries: when Autumn begins they uſe to dreſſe up their chambers and houſes with this ſprowt, when the berries begin to grow yellow; and they will laſt till winter be far ſpent, and refreſh the eyes to ſee them, and by their ſharp taſte they are very good for a nauſeating and qualmiſh Palate. *David* ſpeaks of this plant, who in many places brings very apt ſimilitudes to perſwade in the point of Religion, fetched handſomely from natures works. *Before, ſaith he, your Thorns be grown, and become hard as white Thorn, the Lord ſhall break you, and take you away, and ſhall make you melt as a Snail, and an abortive child.* Whereby he deſcribes the factions and deeds of wicked men, ſhewing that their Tyranny, threats, power, endeavours, and undertakings, ſhall all come to nothing, and ſhall never do the hurt they intended, taking a compariſon from the Buck-thorn, that when it is grown up, is full of hurtful prickles, but in the ſpring it is tender, ſoft, tractable, and not ſo hurtfull. Now there are in theſe Sea-coaſts, many ſhrubby plants, whereof ſome growing far from the ſhore, yet receive the Sea Ayre, though they be never wet with Sea-water; others are moiſtned by the Sea coming in, when the Ocean over-flows, as it uſeth to do in winter, at the full or new of the Moon: hence it is that all Sea plants are of a wan colour, and hoary, and not ſo beautifull as Garden plants are, nor ſo gracefull to ſight; yet ſome of them tranſplanted and made tame by cultivation, become more beautifull, and grow, and flouriſh more delightfully. We ſee the like in Coblers, Bakers, that ſtand by the Oven, Colliars, Black-Smiths, Gold-Smiths, that are gilders; which is performed by Quickſilver, and in thoſe that forge Pewter, Braſſe, Copper, Lead,: all theſe are diſcovered by their Countenance, and have not their natural colour, but that which is accidental by reaſon of the vapours and fumes that fly about them, ſo that ſome of them are Box-colour'd, Weeſil-colour'd, wan like half burnt Brick, brown, ſmoky; but ſhould theſe men uſe ſome other trade, and forſaking their vulgar calling, ſhould live as gentlemen, they would ſoon look of another hue, far more comely and beautifully, and their whole body as well as their faces, would be more gracefull to look upon; though ſome of them would allwaies carry ſome marks of their old vocations, that they were before uſed to, and this we obſerve in Country-maids, and men that chance to riſe to great fortunes, that they commonly will diſcover ſomething of their former rural and ſervile life.

Pſal. 57.

A place of David explained.

Sea herbs are ill colour'd.

A ſmile from ſordid Artificers.

Some works change a mans colour.

Levinus

Lævinus Lemnius, a Phyſitian *of Zirizee*,

CONCERNING

Natures Dignity and Excellence.

The Fourth Book.

CHAP. I.

Of the force and effect of the Moon, by whoſe motion the Sea is driven, and what uſeth to happen to men that are dying, or deſperately ſick when they are in their agony, and are beginning to dye, by the flowing and ebbing of the Sea, and motion of the Moon; whoſe forces, ſuch as live near the Sea, perceive more effectually than other men.

I Shewed before what power this Planet had, which was ordaind to give light by night, and is nearer to us and more familiar than the other ſtars, whoſe force works upon the bodies of Animals, and ſtirs the humours. But ſince it is wonderfull effectual not onely in raiſing, and moving of Tempeſts and inundations of the Sea, but in cauſing and ſharpning diſeaſes, namely the Apoplex, Lethargy, Aſtoniſhment, Epilepſie, Palſey, Dropſy, Catarhs, and flegmatique diſtillations. I ſhall ſpeak a little more accurately concerning the nature of it, and the rather becauſe the Inhabitants of the Low-Countries do more ſtrongly feel the force of it, by living ſo near to the Sea, than others do that live farther from it; for theſe being ſo near, and when the Moon ſets in the Weſt, are ſo nearly ſhined upon by her, and no woods or Mountains keep her from them; do manifeſtly perceive the power of the Moon, and are more abundantly moiſtned by the moiſt beams of it. For as *Pliny* ſaith. The Moon is a feminine, ſoft, and nocturnal light, that moves humours, but it draws none as the Sun doth, but fills all things with a moiſt vapour, and makes them ſwell, whence it is, that ſuch as dwell in moiſt and cold countries, are full of Flegme and excrements, and are ſubject to coughs hoarſneſſe

Gen. 1.

The force of the Moon; what diſeaſes it ſharpneth.

L. 2. c. 100.

neſſe, Poles, and to many other defluxions, and Catarhs, eſpecially
Idle perſons ſubject to catarhs. ſuch as are idle, and ſit much, and ſeldome labour or exerciſe, upon
whom, by reaſon of abundance of humours, the Moon doth more
Idle people ſubject to the Moons effects. forcibly ſhew her ſtrength. So that theſe above other men are expoſed to her motions and effects. For Potters, Seamen, Carriers, Husbandmen, and many more that labour much, and who by native heat augmented and rowſed, do conſume ſuperfluities if there be any, are leſſe ſubject to the inconveniencies of this Star, and do not greatly feel the force of it. Yet that I may diſcover what I have proved and obſerved by long experience, I will ſhew what force the God of nature, who makes all things for our uſe, hath given to the Moon, beſides that clear light, ſhe borrows from the Sun to give light to mortals in the night time. Moreover I will ſhew by the way what increaſe ſhe gives to Shel-fiſh, Oyſters, Cockles,
L. 1. Hiſt. c. 98. Plants, Corn-Trees. *Pliny*, from *Ariſtotle*, maintains that in the *French* Seas, no living creature dieth but when the Tide goes forth: which opinion as I dare not contentiouſly contradict or diſallow; yet I do teſtify to all men, that all things do not exactly anſwer that opinion: ſince I have ſeen ſome by the motion and aſpect of the Moon, when the Sea was coming in, to dye; but moſt men when the Sea goes out.

For in the low Countries thoſe that live by the Sea, as I have proved it, uſe to dye after a diverſe manner, according as the humours
Fat people are in danger when the Sea flows. abound in them. For ſome by the courſe of the Moon, by whoſe motion the Sea is driven, when the waters flow, others when they ebb, either recover or dye; the humours and Spirits being either toſſed or quieted by the motion and aſpect of this Starr; So in denouncing the Criſis, that is, in giving judgment of life and death upon all thoſe, that I obſerved to be troubled with diſeaſes from fullneſſe of humours, or with inflammation of the Lungs, Pleureſie, Quinſeys, Apoplexies, Lethargies, and Flegmatick diſeaſes, and Dropſies, whoſe bodies do ſwell, and the moyſture chokes them, I pronounce that when the Moon is at the full, and when the tide comes in, thoſe perſons will dye, or elſe the moſt of them, according to the condition and nature of the diſeaſe, will ſuffer ſome manifeſt alteration, by ſudden breaking forth of ſweat, or blood, or evacuation, and flux of humours that abound
Dry bodies dye when the Sea goes out. in ſome part; then I give my judgment, that hectical people, that is, ſuch as are lean and conſumed, & dry for want of nutriment, and old decayd decrepit people will dye when the tide goeth forth, and the Moon is hid. And the greater or leſſe cauſe there is in the body of fullneſſe or want of humours, they dye the ſooner or later. So they that are ſwoln with water, or have full and fat bodies, if they lye ſick of a dangerous diſeaſe, that comes from fullneſſe of humours, they dye preſently when the floods riſe, and the Moon is either new, or in the full; ſome when the waters are in the mid'ſt
Sound people ſo well as ſick feel the force of the Moon. between both, and others dye when it is full high water. On the contrary dry bodies, lean, ſtravlings, wan, bloodleſſe, waſted people dye eaſily, when the tide goeth out, and the Moon haſteth to the

West

West. Some of them, as they fail in strength, dye about the middle of the tide; others when the flood is gon, and the Haven is empty. And not onely sick mens bodies are affected with these externall causes; but also those that are sound, feel the forces of the Moon's effects: but the more any man declines from a sound temper, the more is he subject to pains, and to the change of the Ayre and of the Moon, especially when in such bodies there are vicious humours. So when the Moon is in the first quarter, or when she is full, and a cold wind blows, the Muscles, Membranes, Nerves, Pannicles, tendons Wax stiff, and being contracted and wrested, they endure sharpe pains. Thus much of the Moon's force and efficacy, and of the motion of the Sea, which let no man think to be vain, or old Wives Fables, and so reject it; for there is nothing more certain than this, or more consonant to truth: for experience confirms this, and reason makes it good, even in things inanimate and that want sense. For the hairy skins of seal-Calves taken off, will grow stiffe, and the haire will stand upright, when the Sea comes in; and when the Sea goes out they fall down againe, and this *Pliny* speaks of. We observe, the like in some land Creatures that have four feet, whereof most of them hunt for their food upon trees; for Sabel and Ermins skins, if they be layd in the bottom of a Chest, and other Cloaths laid thick upon them, after three days, more or lesse, they will come to the top, especially the Sabel skins; for that Creature being active, and restlesse; the like motion up and down, almost remains in the skin taken off, chiefly when it is pulled off, the North wind blowing, and it is exceeding cold and dry in Winter. For if you take off any living Creatures skin in Summer as from Coneys, Panthers, Leopards, Lynxes, Hienas, Cats, Foxes, Squirrils, Weesils, Ferrets, Pole-Cats, and many more, of which we make coverings to use in Winter, for the most part the hayrs fall off, because the roots of them do not stick fast, the skins being loose and the pores open; hence it comes that Cloaths lined with such skins, are sooner spoiled with Moths, because they were taken off at an unseasonable time of the year. Wherefore they do not wisely, who in summer when the South-wind or South-West-wind blow, lay forth their Mattresses, Coverlids, Hangings, Tapistry, and their best wearing apparel, laid up for festival days, and for bravery, which St. *Mathew* calls marriage garments, to be ayred in a Southern ayre, and not by the North-wind; and expose them in a moyst season. For covers and skins, and Cloaths grow hard in a cold dry time, and become better; because this way are Worms, Moths and all Creatures that destroy Cloaths, or that eat and wear them abolished, and consume. For cold and dry is good to preserve things, and often shaking and beating of them, to shake off all dust and filth from them. And whatsoever is kept in Chests or Trunks, and is never moved, nor ventilated and ayr'd, will stink and grow fordid and musty, and suffer wrong, and be much worse continually. Also they must not at night be laid upon ones bed; for the sweat that comes from our

The Nature of some skins in raysing up hair.

When skins must be taken off from living Creatures.

Ch. 11.

What will hinder Moths from breeding in cloths.

Heat of the bed makes skins the worse.

our warm bodies that are wet with it in the night, when we sleep, is sucked up by our Cloths and Garments that cover us, so that being moystned by this warm exhalation coming forth, they receive matter for corruption. For hot and moyst is fit to breed filthy vermine, hence in Summer when the ayre is warm, our Chambers, Houses, Parlours, Dining-rooms, Kitchins, Chests, Cellars, Butteries, Gardens, abound with Snails, Worms, Wiglice, Flyes, Gnats, Catterpillars, Hornets, Wasps, Beetls, and our bodies with Lice and Nits and Fleas, which are lesse seen in Winter, and do not trouble us so much.

What quality breeds Worms.

In Summer, houses and bodies are troubled with vermine.

Wherefore all those ruffe, and hairy Beasts, and such also as have a tender and soft skin, whereof rich skins and coverings are made, live rather in cold than in hot Countryes, and thereupon their haire sheds the lesse, because their skin is more contracted, and their hide is more condensed and bound up by the cold: so that it holds the hayrs the faster, that they will not soon fall off, or flye away.

Zeland full of Conies.

So in *Zealand* in the very entrance allmost of the Ocean, there are abundance of Coneys to be seen, wherewith all *Brabant* is furnished after the Winter solstice, till the beginning of the Spring: and there is no small number of Hares, of an unusuall bigness, the flesh whereof is sweet and wholesome, and (as some ridiculously trifle) will never take Salt. But they run here and there in the small mountains, and amongst the sandy hills; some part whereof lies opposite to the North, or Western Solstice, not by Art, but naturally; so that by reason of the cold Ayre, and drinesse of the sand, they are most wholesome, and very nimble, far beyond those that are fed and fatted in coops, especially if they be fed with mans bloud; as I have heard that some Chirurgions have done in divers Nations; that when they opened a vein to bleed the sick; they gave the bloud to such creatures: and this will wonderfully feed them, and fat them, but they are unwholesome, and hurtfull to eat.

Conies fed with mans bloud are not wholesome.

Wherefore wild ones, that run up and down as they list, wandring here and there, are the most wholesome to be eaten, and their skins are thicker, and their hair grows faster and closer to their hides.

CHAP.

CHAP. II.

Of the Islands *in* Zeland, *and of the nature of people there, and their Conditions, Manners, Original; and what great benefits the land of this fruitfull Countrey affords to strangers, in a short and clear description: wherein, by the way, the memory of things done is rubbed up, and many naturall causes are explained.*

SInce the Countrey of *Zeland* affords so many things that are usefull for life, and for the good of other Nations; I wonder that so many people should so undervalue this Countrey, and despise it. For, besides the gallant and huge high Bay-trees (that I may begin from the fruitfulnesse of the ground) which are full of great shining berries, of which they have none in *Brabant*: besides the efficacious and wholesome hearbs, some fit for curing diseases, others to be eaten; besides the most white Salt, that is made by the industry of the Citizens: besides Madder, the *French* call *Garansa*, and we *Meedecrap*, that is fit to give a lasting colour to cloth, that will penetrate into it: besides wheat, than which there is no whiter, nor heavier in the world: besides so much salt fish, and fish dried in the wind: besides the infinite store of fish that is brought in daily fresh, and is dispersed through all parts of *Europe*: there are fair Cities built, and gallant houses, well furnished with all houshold ornaments, so that all things every where, are cleanly and beautifull to behold, which the most illustrious King of *Spain*, *Philip* Prince of the Low-Countries, did exceedingly wonder at, in special, and so did his Lords and Courtiers that were about him. To these we may add the commodity for Havens, and safe places for ships to ride in, where every Nation comes, and they are most fit for sailing to any part of the world they please to set forth for, nor do they want able Marriners and Pilots for that work, who have sailed over all the secret parts of the Sea. But how fat and rich the ground is, and how fruitfull the fields are and what great heards there are of Cattle and sheep, hardly any man will believe but he that sees it; as also the most plentifull pasture land to fat cattle with, not onely within the hills and ramparts, but also without near the Sea-shores, in the very creeks of the Ocean, where there wander up and down some millions of cattle that are a great profit for Merchants, and vast gain; and they are not onely greater than ordinary, but very dainty meat, by reason of the ground and grasse, which affords them such wholesome fodders, that strangers are exceedingly taken therewith; so that Pettifoggers, that is such as are given to follow controversies, can gratify Advocates and Procurators no better with any bribes (excepting Gold) than when they present them with a *Zeland* weather, that hath a good fleece, to store their Kitchin with; for then they take the businesse to heart, and follow the cause hard: and if a great sheeps-milk-Cheese that is green,

The fruitfulness of Zeland.

Madder and Allum makes a fast colour upon cloth.

The cleanlinesse of the Zelanders *was very pleasing to* Philip *King of* Spain.

Advocates take bribes.

A green cheese whets the stomach.

be joyned with it, that weighs many pounds, you cannot please a Lawyer better. For with such sawce are their full stomachs and overcharged with wine, whetted to drink and feast again. I dare not promise much for the mild Ayre of *Zeland*, for in some places it is very sharp, and not so wholesome as their neighbour countries chiefly in Summer, by reason of the filthy smells of lakes and standing Pools, and because there are but few trees growing there. Yet this convenience it hath, that it is but little subject to contagions and pestilent diseases, and is long before it be infected: but once being infected, it will rage unmeasurably, and will not easily abate. For as hard wood will not easily take fire, but being once on fire is hardly put out; so bodies hardned by Northern blasts and Sea Ayre, do not easily admit of the venome, but once seized upon by the Plague, they can hardly get clear of it. Moreover the pit water that is in Islands, not long since won from the Sea, is not very wholesome and savoury, and is either brackish, or boggish, or tasts filthily. Yet in the City of *Zirizea* there are pits, as good for water as any River waters, or rain water. We may collect out of *Cornelius Tacitus*, that this Sea-country was not unknown to the Antients; but not known by the name it is now called, but by the common custome and usual manner of the people speaking one to another, whereby they called them *Mates*. For, saith he; There is under the same subjection the Nation of the *Mates*, like to the *Hollanders*, but that they are more fierce, by reason of the Climate they live in; whereby he shews, that though they are neighbours to the *Hollanders*, so stiled, from the hollowness of the earth there, so that they are to be reckoned amongst them, yet are they distinguished by their common names, and that these being nearer to the Sea, are the more fierce, as they are indeed, and for strength, wit, cunning, craft, fraud, quarrels, knowledge in traffique and industry of searching out, do exceed them. Now this name of *Mates*, they have not given them from the place, or some Captain, or otherwise, but from their vulgar compellation, and manner of speech one with another; for *Mates*, which in their ordinary discourse they use together, signifies as much as a companion of all actions, contracts, dangers, and a partner of all ones secrets, counsels and labours, that they take together.

What Ayre is in Zeland.

Why the Ayre of Zeland is not soon infected.

A simile from fire in things burning.

What water there is in Zeland.

Zirizea hath pits that are wholesome.

Whether the Antients knew Zeland.

Lib. de Morb. German.

The people of Zeland are cunning and industrious.

Whence are the Zelanders called Mates.

So all those that go in companies, or that buy and sell together, and as many as make an agreement or compact, and with full consent of mind bring their goods into a common stock, in hopes of gain, by a custome amongst Sea-men, of which there is great plenty in these Countries, are in their native language called *Mates*, that is, joyn'd in company together. But such as are joyn'd in consulship, or any illustrious dignity, be it for Senators, Treasurers, Over-seers, Guardians of children, Executours of wills and Testaments, and other offices are called by one the other, *Veynout*, even those that are Consulls amongst us, and it signifies as much as Colleague. Wherefore of antient custome, and common manner of speaking, which the Romans observed amongst these Nations,

How the Zelanders call a Colleague.

ons when they were conversant amongst them, and had them under tribute, or kept them under their protection, they call them *Mattiacos*; So he the Germans call *Herman*, signifies *Arminius*, and whom *Cæsar* in his Commentaries, calls *Abactos*, we call *Ambachs Heeren*. For the Low-country people thereby mean some great men, who have the whole power in their hands, and rule within such a Colony, or territory, or Jurisdiction. The name *Zeland* is but new, and was not known to the Antients, it is derived from Sea and land, as if you would say Land by the Sea: for it is compassed round with the Sea, and parted into many Islands, in all 15. yet the Sea but few years since did do a world of hurt to these Lands; by force and inundation whereof, great part of *Zeland* was overflowed, all the banks and Ramparts being broken down: yet some famous Islands remain, whereof three in special are alwaies arming themselves against the Oceans violence: and with huge expence (which we can hardly perswade the Prince and his Deputy to believe) scarce defend themselves with great labour against this unruly element. Amongst these, the first haven men come from Sea Harbour at, is *Wallachria*, either called so from the Inhabitants, or, as I conjecture, from the *French* that frequented this coast, which in the Belgick tongue are now called *Walen*, and their young men *Waelkens*, or from that part of Britanny, wherein toward the West, the Welch reside, which are the chiefest Antient Nobility amongst the English, and they came from the *Gaules*, as their speech yet declares. This Island Eastward is overagainst *Brabant*, Southward, to *Flanders*, Northward to *Holland*, and from the Western equinoctial to *Britanny*, into which is the shortest cut, and from which part is the first entrance into the Sea, what part soever of the world we please to sail unto. At *Armude* by the free Town of *Middlebourgh* there is the safest Harbour for ships to ride in: and here chiefly is the Fleet. made ready, be it never so great; what part soever they are bound for. This Island, besides some parcels of ground lately laid to it, (which our men call *Polders*,) is eight miles in compasse, as also *Scheld*, from which in a hundred years, are three hundred Acres torn off; is distinguished and adorned with some beautifull villages and Towns, and there is one principal City in it, or Mart Town where Merchants frequent. and whereby it is made famous, called *Middleburgh*, that is *Metellus* his *Burgh*, who was a great Noble man, and a Consul amongst the *Romans*, and from him many suppose it borrowed that name: but I think it had this denomination from its strong fort and Castle, or unaccessible rock and Tower, such as was the *Tarpeian* Rock amongst the *Romans*, which stands in the very middle and Center of this Island. Which places Commanders and Governours of Countries, use to possesse, and fortifie, from whence as from a high place and watch-Tower, where they keep their guards they can see round about them, and resist the Incursions of their enemies. Hence amongst the Hollanders came the dignity of *Burghomaster*, and *Burgrave* because in them is the supream

L. 4. Belli gallici.

Who the Zelanders *call* Ambachi.

Zeland *hath many Islands.*

Whence Wallachria *is so called.*

The Situation of Wallachria.

Armude.

Middleburgh *the chief Town.*

What is Burgh *in the German tongue.*

ſupream power, and government of that place. Yet I deny not but it may be referred to the builder of it, by whom in ſuch a place this fort was rayſed againſt hoſtile Invaſions. There ſtands from *Middleburgh* toward the South-Weſt, or Weſt, 16. furlongs which make two miles, a City not great in compaſſe about the walls, but well fenced by nature and Art toward the Sea, which we call *Fluſhing*, a place well furniſhed with induſtrious Fiſhermen, and experienced Sea-men, and Pilots as we call them. Not *Uliſſea*, from *Uliſſes* as ſome trifling ſay, that it was built by him. But rather from a Pitcher or Flagon, which earthen kind of Pot is narrow mouthed on the top, that the Liquor may not flaſh over but be powred forth handſomely, but the belly or middle part is wide, and capacious, and toward the bottom it grows ſlender and leſſe by degrees, the *Hollanders* call it *een Fleſſche*, the picture whereof is born upon the Flags and banners of the city, and upon the top maſts of ſhips. But becauſe the Inhabitants of this place drink ſweetly, and the women will do the like, and are ſometimes ſtronger than men at this ſport, from the embracing of a flagon that they ſo much delight in, and take ſuch pleaſure to drink it off, they got this name, or they took the name themſelves, from their cuſtome of drinking; and it is old with them to do ſo, not to make themſelves drunk, but to drive away all clouds of their minds, and to make themſelves merry. For there are in this country many touchy, ſad, hawty, melancholique people, who are different from the affects of Brabanders, and Flemings, who are not guided by the ſad Planets of Saturn or Mars, but by the jovial and merry Planets of Jove and Mercury, hence it is that the Zelanders deſiring to drive away thoſe penſive thoughts, ſtudy to be jovial, and with drink in abundance to drowne theſe cares and tortures of their minds. Toward the Eaſt it is oppoſite to *Scheld*. There is almoſt as far from *Middleburgh*, a City called *Campver*, very little within the walls, not many years ſince it was famous for the Scots being ſo frequent there. It borrows its name from the word *Fretum*, the narrow Sea, becauſe from that coaſt unto the farther ſhore of *Campa*, which is a narrow turning; whereby it joyns to *Northveland*, men are uſed to be tranſported. For the firſt haven, or harbour for ſhips to ride in, from whence we take ſhip; to paſſe over, is called by the Hollanders *Veer* or *Vaert*; that is *faring* or paſſing *over*, in Latine *Trajectus* or *Tranſvectio*. Againſt this Northwards or Eaſtwards lyes *Scheld*, ſo called from the *Scheld* a River that runs by it, which hath many populous villages and coloneys belonging to it, wherein are many country farms, many comely mannors and Palaces of the Antient nobility, as *Haemſtede*, *Moermonde*, near to *Reniſſa*, and *Broverſaria*, beſides no ignoble Town. The City *Zinizea*, having its name from the founder of it, is the chief ornament of this Iſland, which in the year of the worlds Redemption, 849. when *Lotharius* was Emperour, firſt began to be built in the form of a City, and to be fenced round with walls, and from ſmall beginnings was augmented to that ſplendour, that it

Fluſhing City.

A Flagon what kind of Cup.

The name Fluſhing *came from* een Fleſſche.

Why the Zelanders love their Cups.

The City Vere.

Whence is the City Vere *ſo called.*

Scheld Iſland ſo called from the River.

When Zinizea was firſt built.

is

is inferiour to none of these famous cities, of which I dare testifie thus much without ambition, or any immoderate love to my country, that it is stored with many learned men, and fruitfull for excellent wits, and full of wise and provident Merchants, who by trading in corn, the choisest Wheat, and Salt as white as Snow, in Madder, Salt-fish, and plenty of other fish, and abundance of heards of Cattle, make huge profit. As for their household and ordinary affairs, they are neat and cleanly, their table is moderate and frugal, never prodigall and luxurious; In Merchandize there is not one Citizen but is cunning at it, and industrious, and greedy of gain, and looks close to it, yet they are all liberal and beneficial to the Inhabitants that are presled with poverty or are in want, and toward the rest hospitable, gentle, mild, affable, easy, and without any dissembling or complemental delusions, they are open and clear to all: For Godlinesse and pious worship, they are rather religious than superstitious. But as for the people and dwellers in this country, there is no place of the world are so cunning and crafty in smelling out and discovering impostors, captious, deceivers, dissemblers, flatterers, spies, underminers, and dangerous men, though they do flatter cunningly, and use all skill to tickle their ears, for they cannot withall their arts and Coggings, and counterfeit behaviours, and false glosses deceive these men, but they will soon find them out.

Zirizea-men much given to learning.

Zelanders are cunning.

------ They are so wise to tell,
What's sound, and faigned words they know full well,
If Brasse with Gold be mingled for to sell.

Pers. Sat. 5.

As some use to do who speak one thing and mean another. From this skill of judging of counterfeits, some common quibs and taunting proverbs have risen amongst the Hollanders, the fool in the Comedy that they publickly acted speaking to them, that no man must take offence at it. The Brabander is merry, jocant, ridiculous, immoderate in stage-playes and Comedies: the Fleming is lascivious, intemperate, lustfull, wanton: the Hollander simple, improvident, careless, dull, sluggish, sleepy, foolish, nothing Politick; the Zelander, is crafty, cunning, deceitfull, slye, false. Which affections also grow stronger as they grow old, and shew themselves more forcibly, unless the inclination of nature be conquered, and men better taught, that they may bear better fruit. For those are the vices of the baser people and manners of the Nation, and not of the Noblemen, Gentlemen, and such as have liberall education. But since every Nation hath its faults and vices, manners, inclinations, and studies, that is, customes they all apply themselves unto, so this Nation, that hath the common nature of men, hath its imbred and natural affections, that nature carries them to, partly proceeding from the ambient Ayre, which manifestly affects our bodies, partly, to say nothing of mens diet, from the nature of their Parents, and manners of their Ancestors, and ordinary

Some inclinations of the lower Hollanders.

Manners of the Nation are peculiar to the people.

Every Nation hath its vices.

ordinary custome of life, which with time is so grown up with them and fastned in their minds, that it can hardly be ever taken out: whence it comes to passe that (if you take away the Nobility or Senatours, that are all Schollers, and adorned with learning) the common people and promiscuous multitude are inhumane, rude, barbarous, fierce, cruel, unruly, and far from civility, if you go over any Nations whatsoever. But that inveterate errour, and depraved manners may be removed, which begin from our cradles and infancy to wax in our minds, and which we seem to suck in with our Mothers milk: it is the office and duty of Parents, (which our men now begin to take great care about) to see their children taught well, and to use so much care for the manuring of their minds, that laying aside all naturall fiercenesse they may be inclined to all humanity and curtesie. For as wild trees by transplanting, and by the industry of man become mild, and grow in Orchards; and cruel wild beasts by mans Art and managing grow tame: so mans mind which is not altogether so hard as Iron or Adamant, may be bent and instructed in more humane Arts, to learn honesty, honour, vertue, godlinesse, and religion. This is that amongst us that makes our Fishermen a people rude, and used to the Sea; whereof in *Zirizea* there are above 500. besides young boyes not yet of age, that learn the same vocation, that afterwards are to be taken for Marriners, and experienced Pilots; are of so great integrity of life and manners, that never any quarrels, contentions, discords, or jars arise amongst them, and they never go to law one with another; so that the Magistrate never interposeth to decide any controversies between them, but upon most urgent occasions: for they use to hold a counsel themselves, and so to put an end to them all. They suffer none of their vocation to beg, and they hold it a disgrace for any of their company to ask an Alms at the dore, or any thing by intreaty. But the company of Fishermen, and he that is the chief amongst them, whom they call their Deacon, appoints an allowance out of the common stock, for every one that stands in want, and hath not sufficient to keep his family, so that they need nothing whereby they may frugally and liberally sustain their hunger. But when such a great multitude go to Sea to fish very far off, and it happens that they speed not well, none of them is vexed or troubled at it, nor wishes any ill luck to any man, but they all take it quietly and thankfully, in hopes that they shall have a better voiage for the future. But that moderation of their mind in such rude men, is not engrafted by any laws prescribed unto them, or teaching from wise men; but by the instinct and guiding of Nature, and apprehended by reason, whereby they find what is honest and decent, and what is not. But to look back to the *Scheld*. This River at *Vermandose*, is yet well known by its antient name, it comes forth of two Fountains, by the *Nervii*, now called *Tornaci*, and through *Gaunt* a most famous City, where I first went to School to learn my Letters, and so through the rest of the Countries of *Flanders*, it comes to *Antwerp*, and

Noblemens manners differ from the fashions of the Commons.

Children to be instructed by their Ancestors.

A simile from wild beasts and Trees.

Zirizea full of Fishermen.

The condition of life of the Marriners in Zeland.

The Zelanders Fishermens moderation of their affections.

What the source of nature can do.

The original and course of the River Scheld.

Gaunt a nursery for Students.

and runs under the wals of it, and make a famous harbour, and place for Ships to ride safely in. Then running a little farther, it parts into two, and divides *Brabant* and *Flanders* from *Zealand*: for, winding on the left hand toward the South, it runs on the coasts of *Flanders*, and is called by another name, *de Honte*, from its barking and noise it makes, where the passage lyeth open by South-*Vealand* and *Wallachria* into the Western Sea, and again a passage into these parts; but on the right hand leaving the Coasts of *Brabant*, by a continued course, and keeping the old Channel, by the shores of the *I*sland *Scheld*, it rowls into the Ocean with a violent and vast stream; and from the old name it is called the *Scheld*, the *Hollanders* usually call it *Schelt*, the *French L' Escault*, whence this Island is called *Scheld*, commonly *Schowe*, of which River the chief and main passage and deepest place Marriners usually call the *Channel*, that the Ships must sail in, that they stick not upon fords and stay in shallow places. And at this time the people that live thereabouts know it exactly, and call it by its name, shewing the place, where some years past it was wont to fall into the Ocean, so that not in the most tempestuous night, do our Marriners turn from it, or sail the wrong way, as sometimes it falls out with those that are not well skilled in Navigation, to the great losse of their wares and Passengers; But in these places there are heard terrible noyses and roarings, either when the tide goes out, or else comes in, and the violence of the Sea exasperated by the winds strives against the stream of the River: this useth to happen commonly, when after North-winds Southwinds blow; so that those that live neere, perceiving above a mile off, the roaring of the Sea and the Scheld, will tell of a tempest to come more than three days before. But when the mouths of the Sea were formerly narrower and the passages into the Continent nothing so wide, the *Scheld* was seen more plainly running into the Sea; but the Sea floods growing yearly, the mouths and passages are enlarged thereby, and their creeks are made greater, as it falls out with gluttons, whose throats are stretched with abundance of drink; hence it comes that this River is drownd in the larger Salt water, and its course whereby it runs into the Ocean can hardly be seen.

The Scheld an Ornament to Antwerp. *why the Scheld running by* Flanders *is called the Honte*

Cæsar, 6. Comment.

The skillfull Seamen of Zealand.

When the roaring of the Scheld foreshews a Tempest.

A simile from gluttons that have their throats made greater.

Some, deceived by the affinity of the name, thought that that kind of Fish, which I once thought was *Pliny* his Haddock, took his name from this River, and from *Schelt* should *Schelvish* be called so, because in the mouths of the Sea where this River disembog's and unloads her selfe, that fish is caught with hooks or nets: whereas it is, I think, so called rather from its scales, in Dutch *Scellen*, (for *Scelps* are attributed to shell-fish and not to fishes) wherewith it is covered very close all over, and fenced as with a coat of Male: Therefore when it must be sod, for it will not be broyled, all the scales must be scraped off with a knife, otherwise than cod fish called *Cabbelian* commonly, that is smooth with a soft skin, without

Shell-fish whence so called.

Cabbelian.

out scales, and is not catcht in the mouths of the Sea, it runs into, but in the deep far within the Sea, though I am not ignorant that some Sea-fish oft times come into the very mouths of the Sea, allured by fresh water: and they grow extreame fat by it, as Salmons that swim out of the British and Scotish Seas, against the stream into the Rhein & Mase, as also the *Trissæ*, *Alosæ*, *Lacciæ* commonly called *Elst*, the Mullets, Harder, Accipenser or Sturgion. But the Eele contrary to Sea-fish, swims to the Sea, and having tasted that grows wonderfull nimble, and not so slippery, and more wholesome for meat: whence it is, that about the flood-gates for the fallings of the waters, (we call them *Sluysen*, from shutting) that in Winter when the fields are full of water, let this water out violently into the Sea; Eeles mighty great are taken in nets and weils: but of these I shall speak somtime more at large when *Conrade Gesner* a very learned man hath received satisfaction from me, and when by way of recompence I have finished my compendium of lesser fishes names, which I have dedicated to him. But this River where it comes upon the borders of *Schowe*, and from hence falls into the Ocean, it parts the Eastern Islands of this Country from the Western; whereof those that lye toward the East are called *Beoester Schelt*, by the Inhabitants, but those that are toward the South and *Flanders*, are called *Bewesterchelt*, as you would say the upper and nether, or the neerer and farther *Schowe*: Some are over the *Scheld*, others on this side the *Scheld*. Now by these names are signified two notable Questorships, to which belongs a Prætorian dignity, and Dictators power: so that the governours of these places, have power and right all the Country through, (besides the free Cities, where the Consuls are Presidents and superintendents) to punish wicked men with Kingly authority, to correct wanderers and Vagabonds; to imprison Knaves, sturdy Rogues, Beggars, Cutters, Oppressours, and to examine them by torments, and to cut off their heads, whereby all things are very quiet and at peace, and no man on his journey need fear any hostility. The most illustrious, *Hieron. à Seroskerka*, a noble Gentleman of the equestrian order, and to be esteemed highly in many more respects had this Office many years, and he executed it inoffensively, and worthily to his great honour, hurting no man. And *Jodocus à Vuervia* a most magnificent man, the governour of the Country in all our Island, not without the expectation of the greatest dignities, doth augment his Father in Law's honour and greatnesse, with an equall splendour of his descent and nobility. Some years past this River running between the *Zealanders* (that are in the same Earldome with the *Hollanders*) and the *Flemings* raised most fierce contentions and bloody battels. Both these people, calls and honours their Princes by the name of an Earle, adding some glorious titles to him; which command arose from this, because the prime nobility did in Warrs and dangerous designes accompany their Emperours and Cesars, and did help them with all their might: they are called by us commonly *Graven*, which power and large Title

Eeles love Salt-water.

Conrade Gesner commended.

Zealand is divided into two questor-Ships.

Hieron à Seroskerka.

Jodocus à Vuervia.

Whence are Counts call'd.

first

first grew in *Justinians* days, and had that name given to it. Then under *Berengarius* and *Otho* that were competitors it was derived to posterity; it was next in order to the Emperour, for place and concomitancy. But in the year 863, when *Charls* the bald was Emperour, this principality began to be erected in *Holland* and *Zealand*, that is next to the *Hollanders*, and to be called an Earldome. And the first Earl that was created and bore this name was *Theodoricus* Son to *Sigisbert*, Prince of *Aquitan*, and he held that command 38 years, and he made *Theodoricus* the second, his Son and Heir successour to him, and so unto our dayes. From him is this Kingly power by a long series of noble men devolved, unto the most invincible *Philip*, King of Spain, and goes under the title of an Earldome, and the Princes of the same Province, are called Earls. So in *Brabant* and many other places, those that have Kingly power, are called Dukes, from leading an Army unto the Enemys Country vulgarly *Hertoghen*, as if you would say, Leaders of Armies. But when *Guido Dampetra* was Earl of *Flanders*, he being greedy to Extend his Dominions, he was minded to take possession of some Islands in *Zealand*; wherefore first he thought to conquer *Walachria* and to make it tributary, and bringing an Army into this Country, (for the passage over is very easie,) he wasted it all with Fire and Sword and Plunder, then he beseiged *Middleburgh*, and sent a Herald to bid them yeeld themselves up: when he found the Citizens minds not very ready to do it, he brought up the Rams, and with one or two assaults he wan it. *William* Earl of *Holland* and *Zealand*, the third of that name, when he came to relieve the City, garded by the men of *Zirizea*, that he put most trust to, being conquer'd in two Battels in one day, his Ensignes being wet with blood (whence it came to passe that the Banners of *Zirizea* are blood colour) he makes hast to *Zirizea*, than which there was none more fortified or faithfull to their Prince. *Guido* puffed up with his Victories hastned thither, leaving a Garrison in *Middleburg*, he turns all the force of the Warr upon *Zirizea*, and when he had beseiged it 6, weeks, he was very much damnified: for the Towns-men sallying out continually, did kill abundance of the Flemings, and took many of them Captives. Lastly, both of them made a Truce, and a cessation of Arms was granted for 6. weeks. *Guido* makes his way against the *Hollanders*. When the time of Truce was over, they of *Zerizea* raised forces, and provided a Fleet, and sayle presently to *Walachria*, and killing and forcing away the Flemings, they take the City again, and having received little hurt, they return home again. The Prince of *Holland* and *Zealand*, *William* the third of that name, finding so great a victory, honour'd the City of *Zirizea* with great honours, guifts and large priviledges. But *Guido* Earl of *Flanders* having ill successe in *Holland*, and having received a wound departs from *Zealand*, and being a little refreshed, he aims at the *Zirizeans*, by whom he disdains that *Middleburgh* was retaken. Wherefore gathering a huge Army, though he was repulsed by them above 6,

whence Dukes are called.

Guido Dampetra *Earl of* Flanders.

Middleburgh *wone.*

why the Flags of Zirezea *are red.*

The men of Zirizea *restore* Middleburg *to the Earl.*

The Zirizeans *gaind priviledges by valour.*

weeks, and forced to depart having done nothing, yet he comes fresh upon them again, and besieging them most closely he never left to assail them continually. But when the Townsmen were put to great extremity and were at the lowest ebb, wanting all things yet they could be brought to yeeld by no threats nor fair promises, though now 7 months, besides fire and flames cast into their City, they were beleaguerd by Sea and Land with all sorts of Engins, Rams, Slings, Darts, Target fences, and other warlike instruments which that age frequently used. When wherefore they were in narrow straights, and the City had no help, *Philip* the Fair, the *French* King came seasonably to their assistance, and making no stop nor delay, he sends *John Payderosos* his Admiral and chief Commander, and Reginer *Grimaldus* of *Genoa*, with a well provided Fleet, and some long Ships, (which, because they rowe with Oares more than they sail, are called *Galleys*) and he wisheth them to make speed to releive the beseiged in time. They made no stay to fullfill the Kings command, and do what they had in charge suddenly; whom so soon as the Watch and Senteries perceived from a high Watch-Tower, from whence they could look farr into the Sea, and gave warning of it, saying they were not farr off, presently *William* Prince of *Holland* and *Zealand*, kin to the King by his Sister, first seeing the Admiralls Ships, and then a great Fleet sailing at length, he presently joyns the Ships he had ready for that use with this Fleet, and uniting their forces they had collected, they resolve to set upon the *Flemings* and to destroy them; the Towns-men also that were past all hopes, are raised up with hopes of Victory, and they recollected their forces that were broken with a long Siege, and take new courage against the Enemy. But when the Army was ready, and the Fleet so excellent well provided with all things was to fall on, and began to sail from the place they rid at; The *Flemings*, (as they want no military policies and stratagems) send out a Ship, having the wind and tide with them, against the whole Fleet, and it was halfe full of dry wood, Faggots, Laths, Straw, Stubble, and other dry matter that will soon take fire, all wet with Oyle, Pitch, Brimstone, Tallow, Fat. But when this fire-Ship stuck here and there, and then being stopt by the Waves, went on slowly, till the Ocean began to come to the full height, and began to ebb again; behold suddenly, (which we must needs think was a singular providence of God) the wind turned and was driven to the North, so the Sea coming back again; the Fire-Ship was forced back, and falls amongst the *Flemings* Ships, and sets them on fire in every place; many of them that they might not be burnt leaped into the Sea, changing one danger with another, and saved their lives by swimming. The *Flemings* being turmoild by this losse, our men fall on with Ores and Sails upon them, but they being nothing discouraged, putting out the fire as they could, they stoutly oppose the rest of their forces, and Ships the fire had not hurt, against their Enemy. The battle was first doubtfull from noon till the Morning rise of the Sun, so that the night it selfe, which at that time of the year is somewhat clear, namely

The French King releives the Zirizeans.

Galleys.

A Sea-fight.

The courage of the Flemings.

namely about the Ides of *August*, could not end the contest. Our men, being equall with them, for place, and the wind being against them, and the Sea ebbing, frighted them with Fire, Sword, Firebrands, and Poles lighted, and we cast in many Fire balls and brands to burn their Ships. In the mean while the Townsmen opening their gates, and sallying forth did them great spoil, and so beat back and kept down the violence of the *Flemings* against our men, the women also flying forth so violently against the Enemy, that they did as valiantly and stoutly oppose them, as the men did. There were such crackings, cryes, howlings, noyses and exclamations in that conflict, as many testifie, that for above three miles they might be heard. And let no man think this to be incredible; for that a noyse at Sea, cries of an Army, may be heard very wide, especially in a silent night. For since nothing hinders, nor Woods, nor Groves, nor Mountaines, nor Rocks as high as Heaven, the noyse passeth on the plain of the Sea, as in a wide Champion Land, farr and broad, and is scattered through the Ayre. But when all night this miserable slaughter and destruction continued, in the morning the *Flemings*, past all hopes, became subject to their enemies, being killed, and scattered by them. In that battel were lost above 8000 *Flemings*, and there were taken, besides private Souldiers, whose number is not easie to be had, *Guido Dampetra* Prince of *Flanders*, and with him innumerable Lords of the Court; their Ensignes were taken from them, Skins, Tents, spoils, and many rich booties and gallant things were recovered from them, and with the Prince and Captives were brought into the City: and the great Fleet they had, with all things so well appointed, was either shattered to peices, or burnt, and what they had came all into the Enemies hands. Wherefore the *Flemings* being afflicted with this memorable losse, take Counsel to compose the businesse, and to redeem their Captives. These things should teach Princes, that are covetous of other mens Countries, and long after their neighbours Lands, that they should not raise Armes against such as live neere unto them, where they have no just cause to make a Warr, not sufficient reason to induce them to it. And if there be a cause, they were better first try all means, and admitt of any conditions almost for peace, than to take up the Sword. But now the siege being raised at *Zirizea*, and the Warr ended, which fell out *Anno Domini* 1303 about the Ides of *August*, which was St. *Laurence* day, least so fierce a victory obtain'd after so bloody Warr, after some yeares should be forgotten, or slip out of the minds of the Citizens, they decreed, that solemn yearly thanksgiving should be rendred unto the immortal God, and the Senate would have this continued year by year, for perpetuall memory to shew how these things were done and how the City was delivered; and this hath never been neglected by their posterity: but also the young boys that frequent publick Schools, and are traind up in learning, keep this day holy-day, and rest, having leave allowed them for to play: so is the remembrance of this deed delivered

In the night all may be heard farr.

At Sea a noyse is heard very farr.

Guido *Earl of* Flanders *Captivated.*

Warr is not rashly to be entred on.

Other mens Countries not to be invaded.

What things fall amisse are sometime to be remembred.

vered as it were by hand from one generation to another, that each Citizen may know, and hold fast in mind, in what streights and danger of their lives their Ancestors were, when they fought with all their might, for religion and liberty, for their Wives and dear Children, and endeavour'd to serve their Prince to their utmost power. In the mean while, it affords especially this doctrine to posterity, and they are warned of it by the yearly commemoration of it, that when they are afflicted and in great danger, they should lift up their Hearts unto the great and good God, and seek for safety from him, that their Countrey besieged may be releived, that all things may prosper, and that they may obtain the victory without shedding of blood: which thing alone we read that *Abraham*, *Moses*, *David*, *Ezechias*, *Judith*, and many more did, and by these helps they wonn the victory. But since the *Scheld*, and *Zirizea* situate therein, hath been often set upon by strangers, and shaken with Warr, and none of the Islands more than *Suythvelandia*, which is so called onely becaus it is opposite to the South, and stretcheth spatiously, being a very pleasant Country toward the Coasts of *Flanders* and *Brabant*, though some few years it sufferd damage, and is become narrower than formerly by halfe. From this, a City of no small note call'd *Romerswalla* was broken off, which having no Land about it, nor ground about the walls, the Sea runs round it, that it subsists alone by making of Salt. In the Western part of the Island is the City *Gows* scituate, the walls are but a very small compasse, but it is pleasantly and handsomely built, and the Citizens are very civil, and of laudable manners. There is besides this another Island joyns to *Brabant*, only a small narrow Sea runs between, wherein stands *Tole*, so called from the tribute and custome. It is an antient little Town; from whence the fortresse of *Martin* is not farr distant, it is the free Town that belongs to the Prince of *Orange*; a delightfull place set about with Trees, wherein there builds a multitude of birds, especially Herons. There are besides these some small Islands of no great note, as *Duveland*, so called from the frequency of Pigions there; *Goerede*, from the good harbour for Ships; *Plateſſa*, and many more not long since won out of the Sea. I think it needlesse to stay to describe them; since a description of *Zealand* newly set forth, doth exactly represent them all, which the curious may look upon at their leasure. As for the original of the *Zealanders* the report is constant, and derived to the Inhabitants by succession, that they are derived from the Goths and Vandals, especially from that Island of *Norway*, which the *Danes* call *Zealand*, wherein there stands that famous place for Merchandice called *Hafnia*, commonly *Coopmans-Haven* from a Haven much frequented by Merchants, who first found this Land void of Inhabitants, and reduced it into Islands, and first setting up Cottages, and small places, made it fit for pasture and arable Land.

Whence is the Island Suythvelandia *so call'd.*

Römerſvalla *a City.*

The City Gows.

Tole *a City of* Zeland. Martin's *City.*

The originall of the Zelanders.

Zeland *in* Denmark. Hafnia, Coopmans *Haven.*

Zeland *belongs to* Holland.

For in *Cæsar's* time there was a great part of this land, which is no other but an Appendix to *Holland*, that is untill'd, nor ever was it plough-

ploughed to sow upon, or dug, but full of Lakes and arms of the Sea, that hinders it, as, even to this day, *Holland* hath many Lakes so that the way by land is cut off every where by them, and men must passe in boats,; which is also used in *Zeland* in the places overflowed, which are nothing else but places without and within the shores that are exposed to the Sea's flouds. For when the Mediterranean Sea runs into them, they are full of water, so that in the Winter there is no foot passage, and there is no going to those places but by boats; But the ground beyond the ramparts, that for many acres, far and wide, goes as far as the creeks and Sea-coasts, is heaped up by the washing of the water, and is beaten upon with continual floud, and sometimes when the Ocean swels, as it doth at the full or new of the Moon, it is all overflowed; and when the Sea falls back again, it comes forth, that the places which are somewhat high beat very good pasture to feed cattel. Young Boyes and women formerly were wont to retreat into these places of retiring, and every one unfit for the war, when the *Romans* invaded the Low-countries; for it was a very safe Asylum for them, these places being hard to come to. For these are the places where are folds for sheep, and stalls for cattel, we call them *Stellen*, or rather *Stallen*, and in our dayes they are so stopt with creeks, and winding ditches, through which the Ocean-flouds come in, that an armed horse-man if he chance to fall in, may be swallowed up in them, therefore it is dangerous for any man to go there, that is not acquainted with the way. But there are many places of *Zeland* that are grassy plains, and green fields, without any ramparts about them, the use whereof will never fail in those countries: for what is broken off on one side, will fall to the other side by the washing of the water, that there can never want matter in this country to make Islands of. Some of these from the green grasse and pleasant fodder are called by the Inhabitants *Garsen*, but those that are not so green nor full of grasse and yeild no such plenty to feed their cattel, from feeding and pinching they call *Scorren*, when some thousands of Acres are heaped up by these, our men attempt to make Islands of them, and both old and new Islands were made up of those rudiments by mans labour. Many formerly invited by the richnesse of the soil and goodnesse of the ground, driving out the old inhabitants, have invaded this land, and gain'd the possession of it by force of Arms. There were in the memory of our Great Great Grandfathers, some that were enemies to *Hollanders* and *Zelanders*, who attempted to bring these Islands under their subjection, but these two Nations alwaies confederate together, resisted their enemies manfully, whence it is that to this very day both nations use but one name, and live by the same laws, and equity, and are of one mind against the common enemy. We may collect from *C. Cæsar*, besides other things, from these words (*The Mase runs forth of the mountain* Vosevus, *and being in one part received by the* Rhein, *it makes the Island of the* Hollanders, *and not far from it, within a mile it falls into the Ocean*) that the

Æstuaria, what.

In war, these arms of the Sea are places for the Hollanders retreat.

Creeks in Zeland.

Holland and Zeland confederate.

Com. belli gall. 4. the original of the Mase.

the place called *Zeland*, is joyning and next to *Holland*, and is an Appendix, and part of that Country. *But the* Rhein *runs forth from that part of the Alps where the Lepontii dwell, and is carried swiftly a long way, and when it comes near to the Sea, it breaks into many parts and making many great Islands, it runs into the Sea, the greatest part whereof is inhabited by wild and barbarous people, who are supposed to live on fish and Birds Eggs, from which the* Rhein *with many heads falls into the Sea.* In which words he seems to me to describe exactly the *Hollanders* that are neareſt to the North-Sea, as also the *Mates* or *Zelanders* that are joyned near unto them; the Islands of them, and of those in West-*Holland*, who are in the same nature, and the same condition with them, he describes a little after in these words: *Part ran into the woods, some into the Lakes hard by; they that were next the Sea, they hid themselves in Islands, which are usually made by the inundation of the Sea*; and these really are no other but the Islands of *Zeland*, for all the Islands round as many as are in the Belgick Sea, are made thus, and heaped together, so that they are first by Nature, and then they are fenced by art, and by degrees by cultivation and by mans industry they are made fruitful fields for grasse, and for arable also. But there is such a change of things amongst us, that in few years this country is much enlarged, and in few years it may be as much diminished and run to losse; nor doth any thing better shew the vicissitudes and inconstancy of humane affairs, than the Islands of *Zeland*, whose prosperity, and good successe by the Inundations of the Sea, are tossed here and there. There is no corn in any Nation, or more plentifull harvest, even of the choisest Wheat, than in *Zeland*; so that two Acres, in *Zeland* shall yeild the husbandman more profit than four Acres in *Brabant*, onely our possession is not so fast and firm: since every moment, especially in Winter, when a Northwest or vehement South wind blows, we stand in danger of the Seas inundation. Whence came the Proverb, from those that would wish the best to their own affairs, and would fain enjoy them safely, that they will commend the good calm Ayre of *Brabant*, and firm land, but they would have the good fruitfull land of *Zeland*, which they speak commonly thus. *Brabant sche Lucht, Zeeusche renten.* For in our, and our Grandfathers memory, above a 100000. Acres that were an Island, and were fenced in with mounds, all these mighty fences bing broken down and scattered, by the inundation of the Sea, are swallowed up in it, not without a great destruction of the Inhabitants. Again the Inhabitants making new Islands as they often do, when grassy fields present themselves, and they diligently employ themselves in husbandry, and manuring and sowing the ground; so that in a few years, they abound with all things, so much that one would hardly believe it. Yet those in *Zeland* that are alwaies exposed to the violence of the Sea, have nothing firm and constant, and on which they may safely relye, for the havens where ships rode formerly in safety, are now become shallow fords, and are so full of Sand or mud, that the least ships cannot

The original and course of the Rhein.

Com. L. 6.

Zeland *subject to alteration.*

The Hollanders Proverb of Brabant and Zeland.

cannot come into them; Again, those shores where no havens were, are by the waters washing in, become harbours for ships to ride in, and are very convenient for great vessels to Sail out and in, and to be frequented by merchants: whence it falls out that the negotiation and concourse of people is not alwaies tied to one place. But sometimes for conveniency of the haven, and scituation of it, it is carried and changed to another place. So *Zirizea* in our memory had a very great number of ships, not onely for burden and Merchandise, but great ships, which *Homer* calls, *Holcades*, a word used frequently by the Dutch for *Hulcks*, wherewith they sailed into the borders of *Spain*, and *Mauritania*, and frequented countries lying far North, as *Norway*, *Denmark*, *Revalia*, *Riga*, *Gedan*, commonly *Danic*, *Stockholm*, now famous by the illustrious King *Ericus* King of *Sweden*; which navigation, as the vicissitudes of humane affairs are, is now translated to *Amsterdam*. Yet the City of *Zirizea*, abounds exceedingly well with all things which are usefull and commodious for mans life, and no lesse than when it was famous, for negotiations with strangers, and frequented with goers and commers, of all sides: For the concourse and merchandise of forraigners, and celebrity of a place may sometimes be lost suddenly, either by the rising of some war from without, or seditions at home, or popular tumults,; for presently all strangers withdraw themselves, and take care for their own safety. But that negotiation that is performed amongst the Citizens and Inhabitants, shutting out all usury and traffique, in a compendious way made with strangers or the Inhabitants, and is a liberal gain, is stable, firm, solid, and not so much subject to envy. But if calamity come from some other place, then the Citizens and natives, stand firm and undaunted, and do not easily forsake their Country, their Churches, their houses, wives and dear children, nor do they go away and yeild what they have to strangers to enjoy. Yet the men of *Zirizea*, in so great mutation of humane things, and change from one to another, which is all wrought by Gods providence, seem wisely to have consulted for their own profit, and to have exchanged uncertain things for certain. For their people being most skilfull Marriners, when their trading at Sea did not succeed very well in forraign commodities, they altered their course of Trade, and began to fall to fishing, which is a very great gain, and hurts no body, and here they fear no shipwrack, nor losse of traffique, no disgrace for usury, or increase upon money; and the rest of the Citizens follow saving wayes of gain, such as are honest, and envied by none, out of those things that the earth yeilds abundantly for mans use, wherewith they recreate themselves liberally, besides a laudable education, they provide a very large patrimony for their children, and leave them an inheritance to preserve their Parents names by.

Great alteration in Zeland.

A Hulk is a great ship.

Holmia.

Mediocrity of felicity is commendable.

All things are governed by divine providence.

But that strangers may understand in what part of the earth and under what climate the City *Zirizea* is, and under what elevation of the Pole: I took the height of the Pole-artick, or North-Pole above

above *Zirizea's* Horizon, and I found the elevation to be 51. degrees, 47. Minutes, and that was the altitude of that verticall point; the longitude is 25. degrees: whence it comes, that since the Sun is not far from them, and departs not very far from the Island, but doth moderately shine upon them in the two Equinoctials and two Solstices: the Inhabitants by the benefit of the Sun, have no dull and stupid wits, but they are witty, civill, merry, yet many of them by the reason of the Sea that hath its influence upon them, will speak very scurrilous, crabbed and brinish language, sometimes: of which subject I lately held a pleasant discourse, with *Job Nicolais*, a discreet man, and industrious, who carefully labours for the publick good, and doth what he can to promote it, and desireth that the Citizens should be men of sound and good manners; and if they have contracted any fault by the Salt vapours of the Sea that are so near to them, that it might be mended with good education.

CHAP. III.

How comes it that such as are old men or far in years, do beget children not so strong, and oft times such as are froward, and of a sad and sowre Countenance, and such as are seldome merry.

THey that marry when their age declines, and their youthly heat is abated, for the most part beget sorrowfull children, and such as are froward, sad, not amiable, silent, and of a sowre and frowning countenance: becaus they are not so hot in the act of venery, or so lusty as young people that are full of juice. For the heat of our age is fittest for to act this Comedy. Old men being feeble, their spirits small, and their body dry and exhausted of bloody humours, the natural faculties are weak, and that force that comes from them to beget a child is uneffectuall and invalid, having very small ability: so that they cannot perform the marriage duty so manfully, and there wants many things in those they do beget. Which is intimated in that dispute that the Angel is said to have had with *Esdras*. *Ask, saith he, thy Mother, and she will tell thee, why those she bears now, are not like those she bore before thee, but are lesse in stature: and she will say unto thee, that the rest were conceived and born when she was young, but these when the womb decayed*: hence it is that such as are born in old age, are slender, small, weak, feeble, not tall, and have not so much strength, becaus natures forces are decayed with age, and the natural and vitall spirits are diminished: whence also the mind is more dejected, is not so nimble, lively, merry and jocant, becaus these have obtain'd all things sparingly, and not so largely, unless perhaps their Parents were pleasing and merry, and moderately heated with wine when they were begot.

Youth is full of juyce.

Old men are dry.

Esdras 4.

Why some are not so strong.

Why some are dejected in mind.

For sometimes old people wil shew themselves young and lascivious together, & to be so wel pleased, that in the spring they wil one embrace

embrace the other; For that time of the year serves for Horses also that are decaid, and worn out, as the Proverb saith, for to make them neigh; whereby the *Hollanders* mean, that there are none so old, but at that pleasant time of the year; when nature puts forth all her forces, but they will shew some tokens of a mind raised also; whereby it falls out, that if a woman thus chance to conceive when they are merry, after nine months she will bring forth a mild beautifull, pleasant, flourishing, lively, generous active Child. And if their Parents in their young years, were of a clowdy and impleasing disposition, (as many froward people be) when they get their Children, all falls to the worst, & all those affections, and tumults that use to arise amongst married people and all their distempers will be derived to their Children, so that neither the conception, nor time the woman goes with Child, nor her delivery, not nutrition, can be performed decently and according to Natures order, and the Children contract many errours and faults of bodies and mindes from the disturbed motions of their minds, of all which the fault is to be imputed to the parents, who were the cause and seed plot of all these imperfections of nature. Wherefore such as would take the best care for their Childrens good, and would have them tractable, and pleasant and sweet of behaviour: must take especiall care for this, that in matrimoniall embracements, all things may be moderately performed, that nothing happen that may raise distempers, quarrels or troubles between them; for all these things fall upon the Child that is then begot, and inform it with the like manners, and the parents conditions are imprinted upon it. I referr that to the like causes, that Children, which they call naturall, (that is such that are illegitimate, and born without lawfull matrimony) are of different nature, condition and manners, from the other Children: whereof, such as were begot by noble parents and gentlemen, are oft of an high and lofty behaviour, and are adorned with many great and rich endowments, with rare wits, singular prudence, exact judgements, especially if the parents are a help to their liberal education, so that somtimes they become the pillar of the family, and are an Ornament and glory to all that are of their kin, and blood. The reason seems to me to be, becaufe they have received all things abundantly from their fathers loynes and bowells, and in that secret copulation obtaind by stealth, they received not sparingly and slenderly but abundantly the guifts of Nature. From when both greedily desire to satisfie their Lusts, and are prodigall in their embracements, and use all the might they have to propagate and beget a Child, it comes to passe that all things necessary for conception are afforded plentifully, and there is no want in this businesse, and so it falls out, that since Children represent their parents manners, and have obtain'd much from them, there is an incredible love and prosension on both parts, and they love one the other exceedingly. From which force also there ariseth cheerfullnesse and readinesse of mind in the Child, and a generous inclination,

A Proverb from Horses that are worn out.

The Spring will raise drooping Spirits.

The affects of Parents go to the Children.

The faults of Children to be imputed to the Parents.

The affections passe to the Child.

Which are those the people call naturall Children.

Why illegitimate Children are more witty than others.

whence comes it Parents love their Children, and contrarily.

tion, whereby they disdain that they were born illegitimate, and out of the laudable bands of Matrimony, and that they should want any thing that others do not, to make them uncapable of honours and dignities and publick employments. This makes them use all means to bring themselves out of contempt, and by their good life and sound manners to blot out that mark of infamy, which some very unwisely impute unto them, who some times were begotten more beastly than those that were begotten in adultery. But such Children that are born after this adulterous way, from mean and base parents, and so want the benefit of education, for want of means, can hardly ever attain to any great matter, or raise themselves from the Earth, for, as the Poet saith;

A sublime mind strives for the highest things.

Juvenal, Satyr. 3.

They hardly can proceed.
Who are at home in need.

Poverty that is wise.

For though a poor man be wise, as the Proverb saith, and be the inventor of many rare Arts, yet it is a very great hindrance to famous wits, that they cannot rise to any high things.

CHAP. IV.

How comes it that the Bay-Tree, which some say will not grow in Zeland, *grows no where more beautifully than in this place; and what you must do to make it endure the Winter frost and cold.*

MAny wonder that in the Sea-coasts, and that part of *Zeland*, which is denominated from the River *Scheld* that runs by it; that such stately and large Bay-Trees grow: being the Country is cold and this Tree abhors cold and frosty climates. And they wonder the more at this miracle of nature, because they are not onely in every mans Garden, and allwaies green, and very tall with leaves still upon them, but they bear long fashioned Berries, very black and smooth, no lesse effectuall and good in discussing winds, and dissipating collections of humours, than those that are brought from hot Countries. Sometimes the Bay-Tree feels the injury of the Ayre, and in Winter when it is very cold, is in danger by it, so that the leaves, boughs, stalks, sometimes wither and dye, but the root takes no harm: wherefore the Bay-Tree dead upwards must not be dug up by the roots, but cut off by the body, for when the spring comes, or somewhat sooner, it will grow green again. But that it riseth so high in this Country, is caused by the fruitfullnesse of the earth, which is wonderfull, and the thick compacted nature of the ground, that consists of a fat tenacious earth, so that by reason of the Earth's solidity, the cold cannot in frosty weather penetrate to the root of it. Now nothing is more hurtfull to plants or more destructive, than Snow or Ice melted, if when they are melted the drops come to wet the roots, especially if after this

The Bay-Tree what ground it loves.

Cold, an Enemy to the Bay-Tree especially to the root.

The Bay-Tree requires a thick ground.

Snow melted hurtfull to Plants.

this it chance to freiz again, and to ſtick firſt about the roots in icecles. For ſo the earth looſned drinks-in the cold chilly moyſture, and the root drenched with it, withers and dyes. But that plants may not be ſubject to this inconvenience, nor be obnoxious to the injuries of cold; the ſuperficies of the gronnd, wherein they are ſet, muſt be fenced with ſtraw and aſhes: for aſhes by their imbred heat foſter the ground, and will not let the ſtrong cold enter. For as Vinegar and Wine-lees: ſo, coles and aſhes are of a fiery quality. But that the Bay-Tree grows not in *Brabant* and other parts of the Low Countries, or elſe grows more ſparingly amongſt them, it is not to be aſcribed to the Ayre which is very calm and wholſome, but to the nature of the ground, which is dry ſandy, light, empty, that the cold can eaſily enter, nor is there any ſolid ſubſtance to make the Tree fat; and thence it is, that in thoſe Countries the Bay-Tree is low, and ſhrubby and wanting berries: whereas in the City of *Zirizea*, by the benefit of the Earth it grows ſo tall, that it is above 20 foot high, and full of boughs about the root, with many ſhoots coming forth, whereby it defends it ſelf from the cold. Wherefore that numerous company of ſuckers about the root muſt not be taken away or cut up, for it is defended thereby that it cannot eaſily take cold, for if it loſe the leaves, yet next Spring it grows again, ſo the root be kept untouched by the cold and froſt.

Aſhes keep herbs from froſt.

A compariſon of Vineger and Lees with aſhes.

Why the Bay-Tree grows not in Brabant.

Water ſhoots.

CHAP. V.

Of a neutrall body, that is one that can be ſaid neither ſound nor ſick, but is of a tottering and doubtfull condition floting between both.

IT is confeſſed that the art of Phyſick was formerly divided into three parts. The firſt is that preſerves the preſent health, and carefully keeps off all inconveniences of ſickneſſe; The ſecond that which containes the reaſon, whereby the body may be fenced and defended, that it ſhall not eaſily fall into ſickneſſe; The laſt, that which cures the body of ſuch diſeaſes that it is fallen into: There are alſo thee conditions in mans body; though the contentions about theſe amongſt Phyſitians be needleſſe: one of good health, when the body enjoyes its perfect health without any inconvenience; and no print of a diſeaſe is upon it: the ſecond of ſickneſſe, when remedies muſt be given to cure the body. The third is doubtfull and uncertain, in which there be ſome ſhews of a ſound man: as wicked men having a counterfeit poſture of integrity of life, but there is ſome ſecret affection in it, that makes it ſubject to fall down. Of which ſtate I obſerve two conditions that differ amongſt themſelves: one of that which hath already diſcuſſed the diſeaſe and wound it ſelfe from it, yet it is weak, feeble, exhauſted, and of little force; which inconveniences of health, without

Three conditions of mans body.

A ſimile from Hypocriſie.

medicaments, may be reſtored by ſleep, and nouriſhing diet. For the like happeneth to him, as to a Traveller that is got out of Theives hands, he yet pants and trembles, and is not wholly reſtored from the great fear and danger of his life he was in, nor yet fully come to himſelfe; (which our Saviour Chriſt, expreſſed by an elegant ſimilitude) but being refreſhed by his freinds to comfort him, he begins to revive by degrees, and to caſt away fear: ſo a ſick man, though when his diſeaſe is gone, he begins to go abroad, and find all things better with him, yet ſome footſteps of the diſeaſe ſtay yet in his body, nor are all the accidents that uſe to accompany it, quite taken away and extinct. Another conſtitution neere to this, yet ſomething worſe than this, is, whereby in outward appearance, a man ſeems to be well, and not ſick at all, but yet his body is full of vitious naughty humours. Wherefore *Galen* ſets a diet for ſound men, ſick men, and for ſuch as begin to recover; for the diet of ſuch as are growing well is a mean between thoſe that are ſound and ſick. For to theſe a thin diet is preſcribed, ſparing, frugal, moderate, as not to exceed the bounds of temperance for they cannot endure the leaſt errour, whereas ſtrong ſound men are not offended with the greateſt. So we give food to Infants and to ſtriplings, but not as we give to men grown & at full ſtrength, who feed on Gammons of Bacon and Oxe fleſh willingly, and all ſolid meats; as their age is tender, as clothing to their bodies & ſhooes to their feet, ſo as their body can endure it, muſt they have food and Phyſick given them. And though ſome new writers are as ſuperſtitious in the art of Phyſick as ſome are in Religion, and have taken away the body that is neutrall, and will not endure to heare of it: yet I thought fit to ſpeak ſomthing of this. For ſuch a thing is determind by the nature of things, by daily uſe and cuſtome, and by the friendly diſcourſes of other men. Hence proceed thoſe anſwers of our friends and merry companions, if they aske how any man doth, what health he is in, how his body is diſpoſed, in what caſe, place, ſtate he is, whether all be well, proſperous, lucky? to whom we uſe to anſwer in ſo many words; So ſo, indifferent, not very well, doubtfully, inclining, floting between both, inſtable, not ſound, not as we could wiſh, or would have it; ſometimes, Better, we hope the beſt, ſo well as he may, when he cannot be as he would. And in theſe kind of diſcourſes do all Nations ſpeak one with the other if at any time, they taking care of their friends condition, enquire how they do. And though moſt of theſe be quit of their diſeaſes, and others that are falling down, are not yet faſtned to their beds, yet they ought not to be placed amongſt the ſound or ſick; but, partaking of both, into a neutrall condition, that is a mean between two extreames: as a brown colour which conſiſts of the mixture of white and black, and as young youth is a mean between Childhood and Manly-age; For ſince they do not natures Offices, and functions as ſound men do, nor yet lye in their beds as ſick men, that want the uſe of their Limbs; they cannot deſerve to be call'd ſound or ſick men, but as the vulgar cuſtome is

Some ſick men are bed-ridden others not.
A ſimile from a Traveller ſet on by the way. Luc. 10.
Therap. 3.
Every man's Nature to be obſerved.
Neutrall bodies taken away.
The forms of asking concerning a man's health.
A ſimile from colours and young youth.

to

to be called neutralls: ſome faculties and works of nature appear in them, but faintly, ſparingly, dully: for they walk and go, but it is ſlowly, and with a reeling inclining pace, that for want of forces, they muſt either lean on a ſtaff, or ſome bodies ſhoulder, as ſome that cannot ſwim, uſe Cork or Ruſhes to bear them up. *A ſimile from ſwimming.*

In like manner we may reaſon of ſleep and meat, for they ſit down at Table, and eat to live, but not with that appetite and deſire as ſound people do, whoſe beſt ſawce is hunger: they ſleep and are refreſhed thereby, but not ſo ſweet deep long ſleep, as ſome men, who tired with labour, ſleep quietly all the night.

Now the condition of ſuch who recover from ſuch diſeaſes, and are free from faulty humours, is better and more deſirable, than theirs who have ſome ill matter lying cloſe, and their body polluted either with the Pox, or from ſome other diſtemper in their lives, inwardly with foul tumours and ſores, who in appearance and at firſt ſight ſeem to be well, and ſay they are ſo, when they are all full of ill humours, and fowl diſeaſes. But theſe being cruel to themſelves, and injurious to others, deny and diſſemble their diſeaſe, and thruſt themſelves into all meetings, and drinkings, and feaſts, and drink boldly with their pocky lips in the Cups that others do, and obtrude theirs upon other men, and offer them to drink. I ſuppoſe moved to it for this reaſon, that if all ſhould chance to be full of the ſame juyce, and they ſhould all be polluted with the ſame ſcab, then no man would forſake their company. *The condition of a ſick and a weak man is not the ſame.* *The ſick deſire to infect the ſound.*

Perſius deſcribes, and taxeth ſeverely ſuch men who are diſeaſed, and by a counterfeit health thruſt themſelves amongſt other mens companies, in theſe verſes.

within, a cloſe diſeaſe there doth reſide;
But that a broad Gold belt from us doth hide. *Sat. 4.*

Again in another *Satyr* aſſuming the perſon of a Phyſitian, he marks him, that counterfeits and diſſembles his diſeaſe, and will not be reckoned amongſt the ſick, but quarrels with the Phyſitian, and rejects his counſel, and reproacheth him for it, and laughs at him, as if he were ſick of a worſe diſeaſe.

Go to good Sir, to look pale you begin,
That's naught; Yet more, there creeps a yellow skin.
But you are worſe pale, do not tutor me,
I lately buried ſuch a one as thee;
Thou liv'ſt; go on, I will now ſay no more,
Swoln with good cheer, and belly white; this poor
Fellow doth purge and vomit, what doth ſmell
Like Brimſtone, and doth make a ſtink like hell. *Satyr. 3.*

He

He trembles in his wine, and doth let fall,
Out of his hands, the cup and wine and all,
His teeth do crash, ly bare, and broth, that's fat,
Drops from his lips.

Such men as these are found almost every where now a dayes, who, when diseases shew themselves in their faces, countenance, eyes and the whole habit of their bodies, yet they will not discover them to skillfull Physitians, but they conceal and foster them to the great detriment of their healths: which when they have taken deep root and are fast, can hardly be rooted out: wherefore
Eccles. 18. the wise man gives to every one wholesome counsel, to use remedies against diseases in time, for it is better to take Physick at first than at last. To which may be applyed that of *Persius*.

Sat. 3. Stop at first. *You see some ask for* Hellebour *too late,*
When the skin swells: men should anticipate.

Which should be carefully told to them who carelessely regard not to use means when their health begins to decline, and neglecting to support it, at last fall into desperate diseases. Wherefore those that are on the brink of a sickly constitution, do not presently recover, but have a neutrall body, and are neither sick nor well, but in the middle between health and sickness, and therefore they must carefully regard their health: for it is easy for them to be worse.

But what I say of a neutral body, besides other things, may also be referred to the condition of the Ayre and the sky: for sometimes the Ayre is healthfull, pestilentiall, mean: and the sky is sometimes clear, sometimes cloudy, sometimes tolerable between both; which also may be seen in the winds and waves of the Sea; and in mens affections, and motions of their minds the like may be observed. For they are moderate, vehement, turbulent, moved, mean, remisse, quiet. So that things are not alwaies at the same passe, nor do they run the same course.

CHAP.

CHAP. VI.

Of the reason of seeing and quickneſſe of the eyes, and why ſome will ſee clearly things a great way off, and yet are blind cloſe by; others will ſee the ſmalleſt things near them exactly, but things afar off, though they be high mountains, they cannot diſcern eaſily; and why commonly the right eye is duller than the left, and ſees not ſo clear. By the way concerning the colours of the eyes, and many other things, which are arguments of the mind: alſo ſome remedies for a dull eye.

AMongſt the many and great gifts of Nature, and moſt ample endowments, wherewith Man is adorned by the beſt and greateſt God abundantly, there is nothing better and more divine than the mind of man: to which, ſince all the ſenſes ſerve and obey, yet principally the miniſtery of ſight and ſpeaking are employed by him, when he will explain his mind. For in this we principally excell beaſts, that we have power to expreſſe the meaning of our minds, and bring forth our counſels by words: ſo in the eyes the vertue of ſeeing is not wholly placed, but they are as two windows of the ſoul, that ſtand open from the ſeat of the mind unto the eyes; by the intending and remitting motion and conſtancy whereof, the motions and cogitations of our minds are diſcovered. The faculty of ſeeing conſiſts indeed in the eye or that clear tranſparent chryſtalline humour, which that it may be moiſt with a watry humour, which men call the white; ſo doth it ſwim and is ſet within the glaſſy humour, and it doth illuſtrate the Apple of the eye, that is the ſight we ſee with, with ſuch a ſhining brightneſſe, as a clear and excellent Jewel doth a ring. Wherefore ſight is attributed to the eyes, not as to the principal place, but as being the organ or inſtrument of it, for the brain by the viſual nerves ſends ſpirits to them, whereby the faculty of ſeeing is performed. For when the brain is hurt or ill affected, (though the eyes be well) the ſight grows dull, and the ſharpneſſe of the eyes is darkned, which is proper to drunkards, and dotards and thoſe that are in feavers. Wherefore by this reaſon is ſight aſcribed to the eyes, that conſiſt of three humours, and four Coats; becauſe they are guided by the brain and mind that have the chief power; for from them proceed and flow by the optick or viſual nerves, pure, clear, thin, bright ſpirits: whereby if the dark Ayre hinder not, or ſome depraved conſtitution of the eyes, ſight is performed exactly. But if they be diminiſhed, obſcure, troubled, ſlender, the ſight of the eye is made dim, and not ſo ſharp: but from the temper of the eyes, there grow divers manners and reaſons of ſight. For he that hath plenty of ſpirits, and perfectly pure, that are clean, well-poliſhed, as a clear chryſtal glaſſe, he can ſee exactly things that are far remote. For when that humour is perfectly wrought, there flows from it a thin and ſincere vapour, or light ſpirit, whereby chiefly ſight is performed, and

The excellency of the mind.

The beginning of ſight is from the brain.

A ſimile from a Jewel ſet in Gold.

The head hurt hurts the ſight.

Kingly power in the brain.

Who hath the best sight.

and things at a great distance may be discerned. For when the animal spirit is much, and plentifull, subtile, thin, and heavenly, it carrieth the sight a great way, and sees all things clearly, nor is it easily wearied with continuall looking, or a fixed intending of it, and the moist and hot spirit hath this faculty, commonly called the sanguine complexion. But where the spirit is but little, yet pure and not cloudy, he can see things near at hand clearly and distinctly, and hath a certain choice, but things at a distance or something farther off, he sees not so clearly. For a little and mean spirit is easily dissolved and vanisheth, and cannot carry the sight so far. Whence it comes that such as have the organ of sight furnished with a clear, but yet small spirit, will see the smallest characters without hurting their sight, but great mountains farther off, or rocks that are capes at Sea, they cannot see so well, which happens to a hot and dry or cholerick complexion. But why some do see things hard by them but meanly, and things distant not at all, proceeds from want of spirits, and grossenesse of them. But where the spirits are plentifull and grosse, and somewhat thicker than ordinary, that man can long endure to look on a thing, and not be weary to behold it long and stedfastly that is obvious to his sight, and he can see at the first glance, but cannot exactly distinguish things: for grossenesse hinders sharp sight; which may be observed in a cold or moist complexion, which is the flegmatique. But he that hath a moist and mean animal spirit, to serve the organ or sight, he can neither see things near hand exactly, nor at all things afar off; for a few spirits soon vanish, and are dispersed: but grosse ones hinder the function of sight; since the rays that proceed from the sight of the eyes are not carried to the object, nor do they receive the species of things that come to the eye from without. But a rare, thin, slender, dark spirit, such as is in old decayed people, and such as are wasted by sickneſſe, doth make a weak sight, and almost none at all: wherefore they do well to help their dull sight with spectacles, for by them all things seem bigger, and the visual spirits are restored, and collected into one, they do not vanish and disperse so much: but I advise no man to use them too soon, for when they want them, they will be quite blind. For that these are dark and grow blind, comes from want of spirits. Wherefore spectacles refresh the sight, because the rays are reflected and retorted by them, and the spirits gain strength, new ones continually coming thither from the brain. But there are besides these things spoken of, many more, that darken the eyes, and either hurt or hinder the sight. For if the pupil chance to be moved from its place, or be dilated too much, contorted, contracted, or diminished, or from some stroke or wound, fall or contusion be tumefied or inflamed, the faculty of seeing is wonderfully offended: also eyes that stick out too far, or sink in too deep, do bring some inconvenience to our sight; for prominent eyes are hurt by the external light, so that in the clear Ayre, and Sun-shine they see not their objects well; for the immoderate light

The sanguine have strong sights.

Cholerick see clearly.

What sight a grosse spirit makes.

A moyst and small spirit, what sight it makes.

A thin and rare spirit hinders the sight when spectacles are good.

Spectacles refresh the sight.

How many things hinder the sight.

Eyes that stick out or sink in are dark.

light hinders them; but if the skye be dark and clowdy, they see the better; hence it is that they see perfectly what is near them but things afar off darkly and obscurely; again, such whose eyes lye hid and deep within, and their balls stick lesse without their eye-lids, are contrary to the former. For these see things hard by not so distinctly, but they see things afar off very well; wherefore when we would see things afar off we half shut our eyes, and wink almost, for so the spirits compacted and heaped together do send forth their rayes very far. Hence we use to wink with one eye, and put a vail before it, which may darken the Ayre, and hinder the light, whereby we can more forcibly and fixedly look upon the object; as men do that shoot in Guns and Crosse-bows; for they shutting their left eye, the spirits run more plentifully to the right, and make the sight stronger: therefore Archers ayme thus, and so come to hit the mark they shoot at. To which we may apply that Ironical speech in *Persius*.

Hid eyes and such as stick forth are contrary to seeing.

From Archers a reason for sight is taken.

He can direct a verse as fine,
As winking with one eye hee'd draw a line. *Sat. 1.*

But that some men see two things for one, is caused by the distraction of their eyes into divers parts. For when the rayes of the eyes do not direct themselves to the same point of the object, but are carried divers waies; and the spirit that uncertainly receives the species of things, fluctuates with inordinate and wandring motion, here and there, we see two for one. But things seem divided, cut in sunder, full of chinks, and holes, when part of the pupil is blinded with some humour standing before it; also thick fumes and vapours rising from the stomach to the brain, do present various sights and images to our eyes; so that sometimes all things seem to run round, and turn here and there. Some think they see straws, fleas, gnats, flyes, Beetles, spiders, Hobgoblins, witches, fairies: and drunkennesse, and gluttony cause these effects; as also a melancholique humour, which cloud the brain with most grosse vapours. But that the right eye is duller than the left, every man may prove in himself. In our perfect age a grosse and thick spirit occasioneth this, and because commonly by lying on our right side, nocturnal vapours rise and flow thither: but in old age the right eye grows drier, and the heat of the Liver devours the humours that serve the sight: but the left eye is moyster, and in that the spirits are not so easily extenuated, nor do the humours grow dry. But the heart, the fountain of life begins first to live, and dieth last, and being taken forth of some living creatures, will pant a long time after: yet the eyes which are thought to be perfected last, first cease to move and shew signs of death: and they dye before the rest, because the spirits being taken from them when death comes, they must vanish, or the spirits are drawn back from the eyes to the brain, that is the beginning of motion and sight. But as for the causes of divers colours that are

Why some men see double.

Why things seem divided.

Why we see such absurd things.

The right eye duller than the left.

The heart lives first, and dies last.

The eyes dye first.

seen in the eyes, I shall speak something here to it. They proceed from the humours that are round about, whose quality, plenty, want, thinnesse, thicknesse, mixture, make divers colours and species of the eyes; as black, blew, gray, Owl, or Goats eyes, red, yellow, tawny pale, light-red, clay-colour, green, dark-red, fiery, flaming, bloud-red, violet-colour, saffron-colour, golden-colour, white as milk, whitish. But eyes that are all with black colour (whose beauty if the eye-lids be of the same colour make a man seem comely) proceed from this, when the visible spirit is weak, and the humour plentifull, thick, dark, and shady, so that one cannot see through it, by reason of the abounding humour, and the profundity of it: for no light that comes from our eyes, is carried into his eyes that stands over against us, but the rayes flye back again, and are as it were reverted upon us. So in Fountains and cisterns, and deep pits, the water seems to be black, and serves for a Looking glasse, the sight of the eyes being beaten back by the thicknesse of the water, and reflected upon it self; for it forceth back our sight upon us. But black eyes are of that nature and condition, that they see clearly by day, because the day light runs into these dark shady eyes, and moves and enlightens the spirits. But at night they see ill, and not so exactly as others, because they want the outward light to move the humours and spirits to sharpen their sight; but where the humour of a mans eye is transparent and clear, but the spirit is small slender and weak, they have Owls eyes, or grey and blew colour'd, that is temper'd with blew and white: of which colour are lanthorns that you may see through, for with these are made plates for lanthorns, and of this colour are the eyes of Owls, and many other creatures. They that have such eyes see weakly, and confusedly by day, because the day light, and brightnesse of the Sun dissolves and dissipates the vitual spirits that are not very strong: but in the night, because the organs of sight are enlightned with a natural and imbred light, the spirits being collected and heaped together, they see clearly what is in their way. These kind of eyes sparkle, and shine in the dark, and like glittering Stars they send forth their beams, so that besides men, many living creatures, not so much by their craft in hunting, as by the faculty of sight they are endued with, find no inconvenience by the darknesse of the night, whereas the bright day hurts them, and blinds them; as we see in Owls, night-Crows, Bats, Cats, Rats, Mice, Dormice, who see worse in the day by reason of the too great light, but the darknesse of the night sharpneth their eyes; for you see that if you hold candles or Torches before them, they can hardly see: wherefore Sea-men when they Sail at night desire not that the Moon should shine too clear, but a dark kind of sky, that is not covered with too thick clouds. For so they can see farther, and the rayes are lesse dissipated by a light object, and do not vanish away so soon. Sea-colourd eyes, are tempered with white and green, it is a moyster colour than the rest, but not so clear and smooth, and neat,

Whence come diversity of colours in the eyes.

Whence come black eyes.

Why the water shews black in wells.

What sight black eyes have.

Grey and blew colour'd eyes whence and how they see.

Lanthorns are a light grey.

What eyes twinkle in the night.

Creatures that see clear in the night.

Sea-colourd Eyes.

neat. Wherefore by reaſon of the groſſe moyſture of it, and the ſmall ſpirits, they that are ſo affected ſee not very clearly, eſpecially in a bright Ayre, which offends them chiefly; But if the humour and ſpirit be of a moderate temper, the colour is between white and black very clear, and thereby is the ſight performed moſt exactly. The colours of the eyes vary according to age: and by reaſon of the thickneſſe, thinneſſe, plenty, paucity of the humours and ſpirits; which thing is alſo manifeſt in the leaves of plants, which when they firſt ſhoot forth, are yellow, then as they grow elder they wax green, and again as the plant grows old, they become yellow or Sea-colour. So when children are firſt born, their eyes are grey and blew, Sea-green, green, Owl-eyes, but as age comes on, they grow black; but in old age, they grow white as their hairs do, or degenerate into Owl-like eyes. Alſo *Dioſcorides* hath, from the opinion of other men, written that by medicaments, the colours of the eyes may be altered. For the ſhells of ſmall nuts burnt to aſhes, will make the pupills of young childrens eyes black, that are grey and blew, being powred in and anointed on the forehead with Oyl. Alſo the wind, the conſtitution of the Ayre, the climate, diſeaſes, affections, and paſſions of the mind, immoderate venery, hunger, immoderate ſleep watching, and ſurfetting; change both the colours of the eyes, and the qualities of the humours and ſpirits. Wherefore a moderate diet and courſe of life muſt be kept, leaſt the organ of ſight (than which God hath given us nothing better in our bodies) ſhould receive any damage. And if the eyes begin to grow dark for want of humours, or by drineſſe, or want of ſpirits, with grief of mind, weeping, watching, wearineſſe, old age, immoderate venery, or be extenuated and waſted with immoderate ſtudy, we muſt uſe ſuch things as are reſtorative for our bodies, and foſter our eyes: as new rere Egs, ſweet wine, Rayſins, ſweet Almonds, Piſtaches Cheſtnuts either roſted or boyled ſoft, Turneps, the vertue whereof by reaſon of the plenty of their windineſſe riſeth to the head, and wonderfully refreſheth the viſive ſpirits that are waſted: alſo the brains of birds that fly much do the like, as of Sparrows, Linners, Spinks; They do unadviſedly who without any choice, or making any difference, apply to their eyes, Rue, Celandine, the galls of Vultures, Kites, Hawks, that are of a burning and biting faculty, and they waſte and devour the ſpirits and humours that make the ſight: they are indeed firly applied when the eyes are dark and miſty from ſuperfluity of humours, and when the pin and web take away the ſight, and deform the eyes; for they diſſolve the congealed and collected humours that by their thickneſſe hinder the ſpirits to be brought thither: ſo all things that are abſtergent and extenuating are good in this caſe, as are common Radiſh that procures a good appetite, Fennel-ſeed, leaves and roots, Eyebright; French-Lavander, and all things that cleanſe the brain of thick vapours. Wherefore let Schollers that muſt ſtudy by the help of their eyes, avoid Garlick, Leeks, Onions, and all

Eyes and ſight moderately diſpoſed.

The colour and ſight of the eye by what reaſon it is varied.

L. 1. c.

Counſels in reſtoring the eyes.

Emptineſſe and fullneſſe to be obſerved in recreating the eyes.

What things reſtore eyes that are decay'd.

Rue ſometimes hurts the eyes.

When Rue and Celandine are good for the eyes. Radiſh and Rapes good for the eyes.

Garlick and all strong things are hurtfull to the eyes,

Green things delight the eyes.

Emrods are by their green colours good for the eyes.

The eyes are tokens of the mind.

Arguments of the mind from the eyes.
The divers disposition of the eyes.

Pore blind, what condition of mind they are of.

A Proverb from sight of the eyes against wicked people.

strong smelling things and that send forth such stinking vapours, and are hurtfull for them. For these spoil the eyes, memory, and damnify all the senses. But such as use hard labour and exercise, none of these things can hurt them. But outwardly we must look on such things that refresh the sight, and are delightfull to behold, as are all green things, whereof there are innumerable kinds and differences in the fields, woods, Gardens, Groves, to be found: but of stones, the full greenness of the Emrod, and with which the eyes can never be satisfied, as also the Prasius, the Topaz, the Jasper, the Saphir, Eranos commonly called a Tarquesse, and the Lazul-stone: Whereby the visive spirits are collected, and do not vanish; so they sharpen the sight of the eyes. But that some by looking on the eyes do collect the inclination of the mind and thoughts, I am not against it. For they are the Indexes, and do shew forth, the inward affections, thoughts, conceptions, though the tongue be silent. So in some peoples eyes and countenance there shines, meekness, modesty, placability, clemency, probity, and many more tokens there are to be seen of a pleasing and sedate mind. And in others, by looking on their eyes, you may discover pride, arrogancy, hautiness, cruelty, craft, fraud, anger, envy, hatred, indignation, fear, elation, joy, sorrow, despair. Also Physitians in diseases do carefully observe the constitutions of the eyes; For if they be sprinkled with redness, or streaked with bloody streaks, they shew a frenzy or madness from the inflammation of the brain; but if they be wan, and dark lead-colour, they shew the extinction of natural heat and losse of life. But instable, winking, moving, unquiet eyes, and unconstant, signifie alienation of the mind and doting, but faint, moist, flagging, full of tears, dark, trembling, stiff, shaking, swoln, hollow, hid, dull, twinkling eyes besides the diversity of affections of the mind in sound people; they shew in sick people also, not without danger of life, distemper of the brain, from plenty or want of humours, from heat or cold. But pore-blind, goggle ey'd, squint ey'd, and such as look obliquely and a-skew, besides their muscles drawn awry, and pulled divers ways, they have this errour in their Natures also, which vice because it principally consists about the Brain, which is the habitation or rather the Court of the mind, as it doth outwardly much deform the eyes, so it enclines the mind to some vitious affections; for most of these that want good education, are false, crafty, deceitfull, quarrelsome, inconstant, subtile to circumvent, and have wonderful tricks to gull men with. Wherefore the *Hollanders*, when they describe a man that is so marked, call him, *a slim gast, een loos ende listich schalck, Een boos wicht*: that is, an overthwart, crooked, crafty knave, that you cannot safely trust; for that he doth all his actions with fraud, deceit, fallacy, catching, deceits, impostures, and dissembling tricks, to do other men mischief, and himself profit. All those men partake of this nature and condition, who in the principal and chief part of their bodies have any remarkable sign, namely on their head, Heart, Liver, whereof I

spake

spake more largely in my Physiognomie, the second book, Chap. 36.

CHAP. VII.

The Reason why some are born without some parts, and want some Limbs; others have some parts double and superfluous, and serving for no use.

DAily examples shew that some are born with double limbs, and such as grow to the rest, as with appendixes to their Feet, Armes, Head, and sometimes they are distinguished by joynts. And as deformed, and monstrous shapes proceed from faulty and corrupt seed, and the ill constitution of the Womb, the Stars also joyning their forces in the production of them: so by redundance of humours, and plenty of seminall excrement, the parts of the body come forth double, the imagination of the parents being busied about some such thing in the formation of it. For if at any time that sex, which is shaken with the smallest affections and prints them upon the Child, conceives any thing in the mind; or thinks that things are double before their eyes, by the concourse and Flux of humours, that fall down on those parts, about which the thoughts are employed, do serve to frame double parts that are superfluous, or parts of some other kind. For such absurd imaginations are observed in living Creatures. So lately a Lamb was yeaned, with a Head of a Sea-Calfe, at the sight of that Sea-Monster. So the yeare before, there was seen, a Sheep and a Calfe, with double Heads: and I saw and handled a Hen, that had four feet, and four Wings. But since Women in conception, and all the time they go with Child, have divers species and things in their imaginations; and sometimes it falls out, that double representations of things are made to them, from grosse vapours rising from beneath, or with distracted and broken Spirits, that should be directed to the point of the Apple of the Eye, whereby their sight is divided and cut into two, all this affection is carried to the Child thats breeding, and some parts being handsomely formed, imagination fastneth to them other needlesse parts.

Redundance of matter brings things double.

Whence are depraved Births.

When double things are represented.

What imagination in a woman can do.

For the force of imagination is so strong, that if a woman once fasten her eyes and thoughts upon any object, all the faculties of nature, and that force that serves to form the Child, the humours running from all parts, which are at her command, fall down thither, and imagination is wholly intent to do the businesse; hence it is that somtimes she frames divers and unusuall shapes, double parts, and superfluous appendixes, and fastneth strange limbs to the body. But from defect of humours and penury of nutriment, or where the naturall faculties in making the parts are too weak, and

Whence come parts to be wanting.

and not forceable enough, it falls out that men want some parts, or have them disproportioned and too small, and though Nature sometimes have matter enough to make the Child of, and hath force and strength enough to do it, yet she is now and then hindred, that she cannot bring all things to perfection, and frame a comely and well proportioned body; so that the Infant is born sometimes with some parts cut short or maimed, and not made up: for sometime a woman may have a narrow Matrix, a hard and callous Spleen, Hips sticking forth, and turned inward back again, and other Obstacles, that will not suffer the Infant to grow, and to be perfect in all parts: for the tender parts of the body by reason of so great impediments cannot be dilated, nor diffuse themselves, nor enjoy the nourishment comes to it; but is stopt and stay'd, that the parts cannot grow beautifully and well formed. For I think it falls out here, as it is with Trees that are set in stony grounds, so that the roots cannot spread every way, but being hindred, turn back again, and grow crooked, and being repulsed they return, So in the body of a Woman, when the Child is framed, either it is hindred by the narrownesse of the passage, or for want of nutriment, or by reason of some hard thing that comes against it, so that the limbs cannot be framed with joynts, and distinctly as they should be. So I saw a noble mans Daughter, with a maimed and spongy hand, which when the Parents ordered mee to handle her, I found by touching of her fingers, that the joynts, which by nature should come forth, were turned inwards and retorted, so that they represented no shape of fingers, for all the parts of this member, and order of the small bones, wherewith the hands should be clinched or opened, were hid and folded up within. We call this *Stompen*. Hence I pronounced that that errour and fault of nature proceeded from this, that that force and faculty of nature which should be employed in forming the Child, and strives to perfect a man in all his parts, was hindred by some imped iment, that it could not make the joynts compleat, and frame them handsomely as a hand should bee; for the Mother being subject to the hardnesse of the Spleen, and female Children inclining to that side that is the left side, from the affection of that part, on which those parts leaned as against a hard Rock, they became so ill shapen and deformed.

How hands and feet come to be wanting or maimed.

A smile from Trees planted in stony ground.

A History related.

CHAP.

CHAP. VIII.

Whether Shirts, Sheets, Coverings, Linnen, ought to be changed when men lye sick of Feavors; and whether it be fit presently to shave the Beard, and cut the Hayre of such as are newly recovered of diseases; also in what diseases it is good to wash the feet.

IF at any time in contagious and pestilent diseases, Carbuncles or Bubo's and other, Eruptions or Pushes, shew themselves in the outward parts of the body as they use to do, sometimes eminent like Warts, sometimes flat and plain, as the humour is thick or thin; sometimes lead colour'd, wan, black, yellow, green, divers colours which are the worst: sometimes red, fresh, white, which are the best, and safest, all which kinds & differences we see in the Smal-Pox & Measils, in all these kinds of Blisters, I advise men to shift their Sheets, Blankets, Pillows, Coverlid, Beds, Shirts, & to lay on fresh, & to hang their foul cloathes that are taken from their bodies in the Ayre, to be ventilated, whereby the contagion and ill vapours, that the Coverings are tainted with from the body infected, may be taken off. For since many foul and pernicious vapours, as smoke come out of such bodies, which the clothes that the sick is covered withall draw to them; it will be, that the sick must needs suck in the Ayre round about them, and be infected again every moment with a new contagion, for he roles in his corruption, as a Sow wallows in the mire, which I would have to be observed thus farr when the disease abates, and begins to mend, and the Concoction and Crisis be past, that is, when certain and undoubted signes of health shew themselves, which signifie that the forces of the body are masters of the disease, and that but a few reliques of the disease remain within: for then Sheets or Shirts hung in the Sun, or before a good fire should be laid under those that are upon recovery; or else I bid one of the Servants, whose body is well to weare them for two days on his back, or else to lay them in his bed to keep them warm, and they may not differ from the heat of a mans body, least the change might bring some inconvenience to the sick or exasperate the disease in any part: for by this reason or rather errour, the party that was almost recovered may fall to a relaps. Wherefore both to those, and to others that are sick of lighter diseases, I command severely, that the disease may forthwith come to the height, and the fit may be lessened at first, that they be not unquiet tossing and tumbling, nor any way expose themselves to the cold Ayre; as there are some, who in doubtfull and dangerous diseases will lye with their Armes stretched forth, and their legs displayed, and tosse themselves up and down, and so drive back sweat, Pushes, Impostmes, Swellings and tumours, and other collections in the body that would break forth. For the cold Ayre coming to the body, stops all their course, drives them back, and will not suffer them to ripen: but heat, and her fomentations, open the Pores

Whence Spots come to be of divers colour.

In the increase of the disease nothing to be changed.

Tossing of the body ill for the sick.

Fire draws forth sweat and contagion.

Pores and passages, and make way for the filthy vapours to come forth; that they may be discussed, wherefore I think they do well, who first being infected, and taken in a contagious Ayre, set themselves close to a good fire, that they may all run down with sweat, yet not beyond their strength, or that they should faint by it; but that at the same time, their body being purged downward, and their belly cleansed, they may take such things inwardly, which shall expell and discusse the venome, they have first drawn in, before it get root, and hath lay'd fast hold of the body, and possess it selfe of the heart and principall parts, for the mischiefe makes haste to do that. As they that lay siege to a City, do first assault the Castles and Forts, and Commander of the place, for the rest will yeild presently and submit: when therefore the body begins to be affected with a dangerous and dubious disease; if the matter require the opening of a Vein or purging, let that be done in time, so that at first, and before that, the belly be purged; then open a vein, then give cordialls to corroborate the Heart and the vitall parts, as Theriack, and Mithridate with Wine, or syrup of Fumitery, Epithime, Violets, or some other liquor that the nature of the body requires, or a skillfull Physitian shall think fit; wherein it is fit he should be wonderfull clear-sighted, that he misse not the mark. But for a decoction, the present remedies are Germander, that smells like Garlick, it grows plentifull in *Zealand*, Marigolds that cause sweat, Balm, Figs, red Onyons, the root of Spondylion, that is like to Angelica, and Masterwort in forces. Amongst which the root of Zedoary is singular, that is not rotten, of no valew, lost and without smell, so it be swallowed with Raysins, or Currance, or some Liquorish, and so chew'd and swallowed: For thus they may preserve and defend themselves, who are forced to go to those that are infected with a pestilent disease, to comfort them, and raise up their hopes for what is better, and make them be of good confidence, as Ministers of the Church, Physitians, Chyrurgions, Midwives. In case of such Eruptions of tumours, which it is best to be sent forth be times, I think it not fit, at the beginning to strew the Chambers or floores with Vine leaves, Sedge, White-Thorn, Roses, Myrtils, Willow Poplar, green Grasse, or to sprinkle Vinegar or Water in them, unlesse they faint by too much sweating; for such things will make the humours fall back, and thicken the skin and passages of the body, which should rather be opened, that the contagious vapours of the body may come out; which is better performed by hot fomentations than by cold; sometimes we must put such things to their Nostrills as may recreat their Spirits, and may restore the Life that is faint with too great heat, as are Roses, Violets, Clove-Gilliflowers, Camphir, Bugloss Borage, Water-Lillies, Wine, Amber, Lemmons, Quinces, whereof most of them may be given inwardly boyled in Wine, or strewd with Sugar, or seasoned some otherwise for sauce, adding a little Saffron and Cinamon thereto, whereby they may be more pleasing for smell, and tast the senses, and Heart, and Palate, and may the

A simile from a City besieged.

Let purging be before blood letting.

What things preserve from the Plague and cure it.

Such as must go to the diseased.

In a contagious disease, sweat must be driven forth.

When the Chambers must be strewed with boughs.

Sweet smells recreate the Spirits.

the better restore the decayed spirits. And though the Physitians do not use rashly to admit any innovations about the sick, nor to depart a hairs breadth from what is reason, yet in some things they will yeild to them after the Crisis is over, that is, when certain signs of recovery appear, and the greatest part of the humours is either discussed by sweat, or drawn forth by bloud-letting, and purging critically; for then we are not unwilling to let them sometimes drink wine or cold water, then we suffer them to change their furniture, beds, coverings, and to remove into other chambers, which if they were suffered to do before the state and vigour of the disease, before the Crisis and concoction of it, they would bring them presently in danger of their lives. For the heat of the bed, and fomentations applyed to the body, do betimes call forth the Feavourish heat, and help the sweat and pustuls to break out, so that the bowels that were inwardly oppressed with grosse fumes and vapours, the skin and pores being opened by heat, are refreshed, and ventilated. For by this means the putrefaction is soon discussed, all stoppings are broke open, the feaver is abated, and all things grow milder. For as in a dining room filled with smoke, the guests are almost strangled, and their eyes like to be put out, unlesse the dores and windows, be set wide open, that the smoak and suliginous vapours may flye out into the Ayre and vanish; so in the body of man, the heart is almost choaked by the thick clouds and dark humours, unlesse the pores and passages be laid open, that the foul vapours may breathe away. And as it is when we boil meat, the filth and skim that riseth up must be skimmed off, we call it *Broem*, and all be well purged, lest the meat should be polluted with some excrements and filth: so at first by sweat, vomit, phlebotomy, purging, the humours heaped in the body must be removed, before they spread into the veins, and fasten into the Arteries; for then as spots that stick long in garments, they can hardly be washed out, nor so easily be driven from their places where they sit fast. But as for the trimming of the beard, for therein consists the grace and ornament of a man, and the hairs that grow on the head, wherein there is contained a manlike force, as *Sampson* makes it good, and in all ages many more have done, who are very hairy, I would have all men take notice that oft-times it is not good for men in perfect health to have their Beards and hair shaved close to their skins, or to have their heads long washed. For too much use of it weakens the forces, and makes men effeminate and unmanly; also it resolves and extenuates the spirits, and native heat, and draws from the heart great part of boldnesse and courage in undergoing dangers, though sometimes to rub the head with some coorse cloath, to stroke the beard, and to soke it with some moist abstergent matter, is good to clear the eyes, and makes the mind more quick; But for men that are sick, or newly recovered from diseases, I think it not fit, so soon as they are grown well, to be shaved with a Rasour; for it moves the flowing of humours, and if any reliques of the disease remain yet in the body,

Sometimes Physitians will yeild to the sick to please them.

When sweat comes forth seasonably.

A simile from smoky houses.

A simile from skimming the Pot.

A simile from washing out of spots.

To shave the beard is ill sometimes. Judges 16.

To rub the head good for the eyes

it moves and stirs them, and rayseth up a new feaver, as a fire that was almost out; for by this innovation, diseases do no lesse grow again, or Feavers that are remaining are strangely brought in again, no otherwise than they are by some distemper of meats and drinks, or changing of shirts or linnen. For the same reason I think not good to wash the feet at the beginning of diseases, especially in the decoction of hearbs that have an attracting quality, as Mugwort, Pennyroyal, Marigolds, Fetherfew, Tansey, Bay-leaves. Nor is bathing good till the body be purged, and the fury of the disease abate, and signs of concoction appear, and the floting humours are fit for excretion, otherwise they break forth into some principal parts, and flote here and there with uncertain motion. Wherefore we must observe when it is fit to wash the feet, or to desist from this businesse, wherein the unskillfull multitude errs to their great danger, who do it without using choice of difference, and so soon as the disease comes upon them they fall to washing of their feet; For if the diseases be above the Midriff, or Rheums fall from the head upon the Breast, washing the feet exasperates the disease: so if any man be troubled with a Pleurisy, inflammation of the Lungs, Quinsey, Cough, pain of the side, Pose, Hoarsnesse, Catarrh, he must altogether cease from washing his feet, and by no means use this remedy, for the humour falls upon the parts underneath, and exasperates and enrages all. But in diseases that proceed from the lower parts under the Midriffe, namely, that are in the Stomach, Ventricle, Spleen, Liver, Matrix, Bladder, Reins, Guts; it may be done safely, and to great good purpose, especially if from those parts arise any faintings, or swoundings, or any other affection, whereto also we may use frictions and ligatures, and set cupping glasses to the hips, or if there be need to open a vein, we may do it in the great Toe, or about the Ankle or Ham, and draw forth bloud: for thus as in a sheep,

When are the feet to be washed.

When are baths good.

When it is ill to wash the feet.

When frictions and ligatures are good.

Georg. 3.

To turn away the heat it's very good,
To strike a vein in's foot, and let one bloud.

But for the trembling of the heart and palpitation, for swoundings and pain of the heart, for shortnesse of breath, for swellings of the throat and tumours, it is good to pull the hands and rub the fingers, especially that which is next the little finger, and useth to wear a Gold ring, the middle vein in the arm must be opened in that part where the pain comes, cupping glasses must be set on the arms and shoulders, cutting and scarifying the skin deeply, if the body be full of bloud and humours; but lean wasted consumed people, must be restored with fomentations, wine, sleep, and sweet smels, for nothing can be taken from them.

When the hands must be pinched.

Nothing to be taken from lean people.

CHAP.

CHAP. IX.

That by a wonderfull force of nature, and incredible efficacy, severall hearbs are appointed for several parts of the body, to help them, and they do severally help several parts by their imbred qualities and vertues.

THat every man may be the more in love with God that made him, and by a singular way hath brought forth all things for the use and good of mankind, and may admire the skill of nature, that she hath received from God; I thought good to shew, how commodiously and fitly, and with what wholesome operation, all hearbs, whereof some are fit for meat, others for medicine, and some for both, are appointed severally for severall parts of mans body, wherefore this is natural to plants, and they are endued with such a force, that by their imbred faculty they should help some parts, and that leaving other parts they should repair thither, for which they are ordained, and the parts do not onely draw greedily their nutriment, but also such medicaments that are wholesome for them, and they enjoy that. So some are applied to the side, to the Midriff, to the Breast, to the vocal artery, if at any time they are fallen into any distemper: others are laid to the Milt, Liver, Kidneys, Intestines, Matrix, Bladder, Head, Brain, Eyes, Nose, Ears, and these are cured by them: other hearbs shew their forces and effects upon the Nerves, Bones, Marrow, Muscles, Arms, Chords, Membranes, and are carried to them by a wonderfull vertue, and that which is peculiar and proper to each of them, whereby they are qualified with power to help and strengthen, or to purge those parts from excrements, so some hearbs respect certain parts, and are ordained for them. For Liverwort, commonly called Acrimony, is for the Liver, Succory and all its kinds, amongst which is common Garden Endive, Sowthistle, Sorrel, Haukweed, that where a hot distemper hurts one, do wonderfully help him. But when a cold affection offends this part, Annisеed, Pontick-Wormwood, and common Wormwood, Dodder: For the gall, Rheubarb, Celandine, Scamony, that drive yellow choller downwards, partly to the guts, partly to the bladder: For the Spleen that hinders light-armed souldiers, and runners when it swells, Milt-wort, Walfern, Harts-tongue, that is the common Scolopendra, Polypod, Capers, Tamarisk, bitter Almonds, Peach kernels, to purge out the excrements, and to corroborate this part are commended. For the Stomach and Ventricle, Mints, Mace, Mastick, Ginger, and what may be confected of these. For the Brain, Rosemary-flowers, true Acorns, Virgils, sweet Marjorum, Marjorum, Betony, both Lavanders, Nutmegs, Piony roots and berries, Misselroe; For the Breast and Lungs are Hysop, Savoury, Wild Time, Horehound, Coltsfoot, Scabious, Licoris, decoction of Barley, Raysins; For the Heart, Saffron, Cinnamon, Pearls,

God is wonderfull in his works.

Plants ordain'd for several parts.

The parts draw to them what is good for them.

What are good for the Liver.

What are good for the Milt.

What are good for the Brain.

Friendly to the Breast.

What are good for the heart. red Roſes, Citrons, Coral, Jacinth, Gold, Cloves, the bone of a Stags heart, alſo the ſmell of new bread, good wine that refreſheth and recreateth the Heart. For the Reins, Saxifrage, Sampire, Grommel, Alkakengi, a kind of a night-ſhade, whole berries are red and round like to Cherries, Daucas, Garden-Smallage. But

What are good for the Reins.

What are good for the Matrix. for the Matrix, are Motherwort, becauſe it purgeth the womb from foulneſſe, Savin, Calamint, Penniroyall, Savoury, Clary.

What are good for the Nerves. So ſome penetrate into the remoteſt and fartheſt parts, and are carried to the Nerves, as Hermodactyls, ſweet Mullens, commonly called Palſey-hearb, Madder, that colours the bones of Cattle red, if they chance to eat it green, though they touch not the root that is red, which may be ſeen in the boyled fleſh of that cattle, and in ſheep that are painted red with the decoction of it, as Woad dyes them blew; wild Saffron, Saffron, and yellow Ocre. So that they

Sea Amber. call Sea-Amber, or Sperma Ceti, commonly *walſcot*, ſodders broken, cleft, cut, gaping bones, in which thing I find ſuch a force, that it will peirce through the ſolid boxes it is kept in, and moyſten them with dewy drops. So artificial Mummy, called Piſſaphalſum, the Arabians call it Mummy, is uſed with good ſucceſſe

Mummy good for fractures. for falls, blows, hurts, contuſions, fractures, bruiſes: for that roſiny mixture, by reaſon of the Oyl of Myrrh, Myrrh, Aloes, Saffron, and other ſpices that are in it, that they uſe to Embalme the bodies of Nobles with, as we read was done on Chriſts body, hath a great force to conſolidate and bind. On the other ſide

What things move urine. ſome things have a diaphoretick, that is a diſcuſſive force, to reſolve humours, and to provoke ſweat. Some by a natural property move urine, and break the ſtone; as Parſly, Garden-Smallage, Daucas, Soſels, Ammi, Jews-ſtone, Goats bloud, Lovage, and many more. Some ſharpen the ſight, as Eyebright, Fennel, Celan-

What things drive away venomes. dine, Rue; Others by a preſent remedy reſiſt poyſon, as Zedoary,

Ad Piſonem. Maſterwort, Germander, Garlick, Theriac, Mithridate, and ſome

What purge the Gall. other things that *Galen* commends highly. Some by a ſpecifique, or ſecret quality and not elementary, purge forth juice that is familiar to them. So Rhapontick, commonly Rheubarb, and Scammony purge forth yellow choler: So Sena, Polypod, Epithime,

Hurts of Melancholy. black Hellebour purge out melancholique juyce. Wild Saffron,

What purge flegme. Agarick, Mercury, Eſula, and the ſeven Tithymals, purge flegme and watry humours. Fumitary, Caſſia, Cylindrace, commonly

What purge the blond. called Fiſtularis, Violets, Damask Prunes, Bugloſſe, purge the bloud from fowlneſſe. But all medicaments that are purgative,

Smipl. c. 3. as *Galen* ſaith, do it by the ſimilitude of the whole ſubſtance, and by a ſecret property, and their ſpecifique form. For the Elementary vertue that conſiſts in the temperament of heat, cold, moiſt,

There is one effect of the qualities in Plants and another of the ſubſtance. and dry, doth not cauſe a medicament to make one vomit, or to purge forth this or that humour; but it is the ſimilitude of the whole ſubſtance, which being ſtirred by heat and a celeſtial force, forceth the humour that is peculiar and familiar to it, to be driven forth. So *Galen* maintains that attraction is made by the ſi-

Like delights in like. militude of ſubſtance, whereby he intimates that there is a certain

ſimilitude

ſimilitude and likeneſſe in both ſubſtances both of that which purgeth, and of that which is purged. Moreover that which is purged being flegme, that which purgeth it out muſt be of a flegmatique nature alſo: whereby he ſhews, that between the humour and the medicament there is a ſimilitude and agreement and natural familiarity, which cannot be aſcribed to the firſt qualities, but to the ſubſtance.

Therefore we muſt uſe otherwayes to try the force of herbs that do any thing by the force of their qualities, that is of heat, cold moyſture or dryneſſe, and of ſuch as work upon the body by a property of their whole ſubſtance, and a heavenly effect, or ſidereall influence. For thoſe that change the quality of the body, are to be examined by reaſon and judgment, but thoſe that purge out the humours, are to be found out by experience and daily uſe. So in the former there muſt be judgment and choice, in the latter experience; whereof the one as *Hippocrates* ſaith is difficult, the other falſe and dangerous. So purging medicaments that drive the humours out of the body, or elſe venemous things that are pernicious and dangerous to the body, wherewith ſome Nations go about to deſtroy their Enemies, as others do with the ſword, are to be tryed by uſe and experience, for they do it not by reaſon of heat; otherwiſe, Pepper, or Cardamom would do the like, but by an imbred and native property. *Hippocrates* ſeems to ſubſcribe to this opinion, when he ſaith, Phyſick when it is come into the body, it firſt attracts and draws unto it ſelfe, that which is moſt familiar and naturally agreeing with it, and like unto it, then it moves the other humours alſo, and forceth them out. For as plants draw to them what is moſt agreeing with them, by a naturall propinquity, and they live by that moyſture, and change it into nutriment; ſo medicaments, appointed to drive forth humours, are carried to their like, and drive them forth either above or beneath. Wherefore let no man reject it as an old or ridiculous fable, that we now ſay; that to every part certaine hearbs are properly appointed: when Spaniſh flyes that are of a corroding quality, if they be applyed outwardly to the skin, will hurt no internall parts but the bladder, as *Galen* ſaith, ſo that they are carried through the ſtomach and ventricle without doing hurt, and by the paſſages of the Liver they penetrate to the bladder, and they exulcerate no part but that. So the juyce of black Poppy, and Hemlock hurt the heart and brain; the Sea hare, the Lungs: though all poyſons, unleſſe they be caſt out by vomit, or rebated and kept down by Antidotes, will by degrees come to the heart if they be applyed onely outwardly, which is clear by the biting of a mad dogg, and his ſome that ſticks upon the wound; for by a penetrating force, the skin being firſt corroded, the venome flyes to the principall parts, and makes a man mad. We muſt referr it to the ſame cauſes, that the Loadſtone attracts Iron; Jet and Amber ſtraws, and chaff, and other light matter. Alſo the influence of the Starrs works effectually upon ſublunary bodies. So *Mars* moves yellow choler,

Reaſon and experience are required in arts.

Lib. de natur. humar.

A ſimile from the Earth and ſeed.

Cantharides exulcerate.

Ad Piſonem.

Poyſons applyed outwardly will come to the Heart.

Force of the Starrs lyes upon the humours.

Saturn

Saturn ſharpens melancholly, the Moon increaſeth flegme, the Sun and *Jupiter* predominate over the blood. Alſo the force of the Planets works upon Metalls, Stones, Jewels, Herbs and Plants, and all ſubterraneall things, Gold, Silver, Copper, Iron, Lead, Pewter, and whatſoever uſeth to be dugg out of the earth for uſe, or for Luxury, or for pleaſure, each of which receives its force and increaſe from ſome peculiar Star.

The Planets make metalls grow.

CHAP. X.

That Planets are of both ſexes, and that ſome are affected with one thing, ſome with another.

Sympathy and Antipathy of things.

AS men are not affected the ſame way towards all men, nor do they love them alike, though the order of nature, and common condition of life require it, but are by ſympathy, that is, by a naturall inclination affected toward moſt, and love them beſt; but they differ and diſſent from others by a ſecret and hidden antipathy; and will by no means hold friendſhip with them: ſo plants and ſome inanimate creatures, by a ſecret imbred quality of nature, foſter and embrace ſome things, and flye from others as their enemies, and ſeem to hate them. And to mention a few things out of many: Quick-Silver delights ſo in Gold, and will ſo role it ſelfe about it, that no colour of that Mettall ſhall appeare, that it cannot be taken off but by fire or Aqua-Fortis, and the Mettall reſtored to its former luſtre. The Loadſtone ſuddenly draws the Iron to it, unleſſe it be ſmeered with oyle, for then by reaſon of the ſmoothneſſe it refuſeth it, nor doth the force of it penetrate into the Iron. Amber, Jet, the Diamond will draw Straws, and Chaff, and all things elſe, beſides Baſill. Amongſt living Creatures the Dolphin hath an incredible love to mankind, eſpecially young youths, and delights to play and ſport with them, and flatter them. The Lizard, commonly *Eſtiſſe*, with a back as green as Leeks, when he ſees a man, is very pleaſant and ſporting, and moves its tail oft, as a dogg doth, flattering and fawning on a man, and defends him from a Serpent that lies in ambuſh. The Elephant exceedingly deſires mans company and obeyes a man in all things, ſo you be not harſh to him, but beſpeak him gently, and is ready for any ſervice; but otherwiſe he is ſtubborn and will do nothing. On the contrary the Woolfe hates a man and all other Creatures. The Crocodile (of whom the Proverb is, The Crocodiles tears) lies in wait for man, and bewails him when he is devoured. The *Hyæna* is ſo crafty to entrap a man that he will Counterfeit his voyce, and tear him in peices. The Ceraſtes, a Serpent armed with hornes, aſcribed to the Tribe of *Dan*, the Dragon, *Hydra*; *Dipſas*, whoſe ſting makes a man thirſt inſatiably, the Snake, Adder, Viper, Scorpion, and many more hurtfull Creatures lye in wait for man eſpecially, and bite and ſting him mortally. And God commonly

Quick-Silver, loves Gold.

The nature of the Loadſtone.

The Nature of Amber.

The Dolphins love to man.

The Lizards love to man.

The Elephants Obedience to man.

The Crocodiles tears a Proverb.

Gen. 47.

God afflicts men with venemous beaſts.

ly

ly uſeth theſe Creatures to correct mens wickedneſſe when they obey not his word and will, Whereof there are many Hiſtories and leſſons in the Bible. Moreover that ſome herbs agree naturally, and that others diſagree with other things, is very plain. For Cucumbers deſire water, and delight to be very wet therewith, ſo that if they be planted too farr from it, they will creep and go that way: on the otherſide they refuſe Oyle and flye from it, and if they be ſprinkled with it, they grow thin and die. But the Vine loves to grow near the Olive, and will be content to have it engrafted into it, deſiring to joyn with it. But the Oak and Olive Tree are at very great ods, and hate one the other ſo much, that if one touch the boughs of the other, they will grow crooked, and turn to the contrary way; So the Vine endures not to grow near to the Baytree, becauſe this is ſhady, and by its heat hinders the growing of it. So is it affected to Coleworts, that ſuck up the juice of the earth, and the Vine wanting that, dries and withers; for both theſe plants covet after moyſture. So ſome plants are delighted with the affinity, and nearneſſe of ſome other Plants, and are refreſhed by the mutual embracements of their bougns and tender ſtalks, others are averſe and withdraw themſelves, and will by no means unite. So ſome things that are roſiny and of a fat ſubſtance, agree well, hence it is that Pitch is waſhed out with Oyl, if the Garments be Silk or Velvet, or Fluwel, or Skarlet, Purple, or Chamlet, or the moſt precious dyes that are ſtayned by it: For all theſe kinds of ſtains and filth are taken off and made clean with butter or Oyl ſo handſomely that it cannot be perceived. So ſoap wherewith linnen is waſh't, is made of Oyl, fat Soot rant Butter, and the aſhes of the Pitch-Tree. And as there is ſo great Concord between ſo many kinds of Plants, that they will embrace one the other, ſo amongſt hearbs of the ſame ſpecies there is obſerved to be a difference of the Sex. For there is a conjunction between them and a kind of matrimonial ſociety, ſo that theſe plants growing one near the other, will grow the more beautifull, and both their leaves and fruit will be more graceſull; and they will decay and grow leſſe, and ſometimes dy when they are taken aſunder. And hence it is that ſome plants are called the Male, others the Female: the Females are thoſe that have leſſe force and vertue; and are full of a cold and unfruitfull moyſture; Whence it comes that they will bear flowers in their ſeaſon, but for want of heat, and by reaſon of their debility they bear no fruit, Berries, Kernels, or ſeed. Wherefore they that, after their flowers are fallen, yeild no ſuch thing, but ſome empty and vain rudiment of fruit, which for want of heat, and impotency of nature, they cannot bring to perfection, are called Female Plants: But thoſe are called Males, that are more beautifull and comely, and bear great leaves and bougns full of them, and grow up very gallantly and bring their fruit and ſeed to maturity, whereby they may be propagated and grow again, which thing is denied to the other ſex, unleſſe perhaps by the nearneſſe of the Male, and gen-

Num. 21. *Deut.* 8. *Ezech.* 5.

Hearbs agree together.

The nature of Cucumbers.

The Vine loves the Olive.

The Oak hates the Olive.

The Baytree an enemy to the Vine.

Cabbige hates the Vine.

Pitch is taken out with Oyl.

Butter and Oyl take out dirt.

How Soap is made.

Sexes in plants.

What plant is the Male, and which the Female.

Plants bearing no fruit.

tle

In plants there is a venereal affection.

tle embracements it grow fruitfull, and being wedded with it, ſwels forth into ſeed and fruit; which *Pliny* ſaith, is done in the Palm Tree. For the Female by the vapour and influence of the Male, conceives and brings forth fruit: the Female bowing down her top and branches towards the Male, and fawning on it, and when the Male is cut down, ſhe grows barren, therefore the *Arabians* ſay that the Females will not bear without the Males, the flowers and down of them, and ſometimes the powder and duſt, being ſtrewed upon the Females. For the like happens to theſe plants, as doth to hens, that will lay Egs without the Cock, but theſe Egs will never bring any Chicken, though the Hens ſit on them never ſo long. The reaſon is not unlike in women, in whoſe capacities of the Matrix, by a mixture of ſeed and bloud flowing thither, ſometimes lumps are heaped together, without any mans cooperation, but becauſe mans help was wanting, and the efficient cauſe that affords life and form, and vertue was not uſed, all that maſſe and heap is without form and life. Wherefore plants that have a vegetative faculty, no leſſe than animals that are bred of a moiſt and ſlippery ſeed, do ſend a generative force and vital ſpirit one into the other, and enjoy a mutual copulation, and that by a ſecret conſent of nature, and a hidden inſpiration, that they have from the heat of the Ayre and the Sun, and the generative ſpirit of the world, whereby plants do flouriſh, are foſtered, do bud, are quickened and enlivened, and conceive and bring forth ſeed and fruit; which vertue is infuſed into the world and all the parts of it, whereby all things are continued, and ſubſiſt in a conſtant order. Wherefore *Theophraſtus* and other ſearchers into the natures of plants, have wiſely divided them into Males and Females, by the reaſon that ſome are fruitfull and bear ſeed, but others are barren and bring forth none. So Piony called the Male, the crooked bladders and husks opening by degrees, is very beautifull, here with black ſhining ſeeds, there with red and Scarlet colour'd, and it refreſheth the eyes with a preſent efficacy, in curing the Epilepſie: the Female wants this comelineſſe. So the Female Mandragora is either barren or bears very ſmall fruit. But the Male bears a lovely pleaſant and ſweet ſented Apple, like to the yelk of a Hens Egg, by the enticement whereof, *Rachel* being allured, ſuffered *Leah* to lie with the Patriarch *Jacob*, whereby, as ſome Eccleſiaſtical writers ſuppoſe, ſhe might be made fruitful. But I can ſee no natural reaſon for it, nor is it likely that Mandragora ſhould cure barrenneſſe, ſince it cools extreamly, unleſſe it chance to be good for a hot fiery and torrefied Matrix, which being unfit to conceive, as is alſo the Matrix that is exceeding moiſt, as *Hippocrates* ſaith, may be helped by, and brought to its due temper, or elſe becauſe it is of a ſleepy quality it may help the retentive faculty of the womb to hold the ſeed. We obſerve the ſame diſtinction of ſex in the Bay-tree, Corneil-tree, Olive, blew Violet, Oak, and many more: whereof ſuch as are called the Males, are fruitfull with flowers, fruit, and ſeed; but the

The natural force of the Palm Tree.

A ſimile from Hens and Females that want the Male.

Women will bring forth Lumps without form.

The ſpirit of the world makes all things fruitfull.

L. 3. c. 9.

Piony ſeed very comely to look on.

Cantic. 7.

Gen. 30.

Auguſtine on Geneſis.

Whether Mandragora cauſe conception.

Females

Females are barren, and bear nothing. Alſo amongſt wild plants and Garden plants that are cultivated by mans induſtry, we alwaies ſee ſuch a difference, yet ſo as that the wild plants which come up of themſelves, if they be dreſſed and tranſplanted, will become as Garden plants. For as a country clown who is rude and uncivil, if he be brought to the Court, and put into rich cloths, and uſed to dainty fare, in time and long cuſtome, he will become a Courtier, and be like a Gentleman, though ſometimes there will be ſomething obſerved in him that will ſmell of his former condition, and rural behaviour, ſo will plants lay aſide their wild condition, and harſh natures by dreſſing and manuring them by mans induſtry. On the contrary, Garden plants will grow wild and degenerate, unleſſe great care be taken to dreſſe them, even as ſome Noblemen, that frequent the company of Clowns in the Country, and are commonly amongſt them, loſe their Anceſtors Nobility, and ingenuous behaviour, and fall from their liberal education, heroick Majeſty, and civility of life, and become rude and ſavage as many clowns are. And as Garden plants and fruits are the more beautifull by mans induſtry and care about them, and are fairer than the wild ones are; yet they came from wild ones at firſt, ſo that they will become like to them again, unleſſe they be manured.

A ſimile from country Clowns.

A ſimile from a Courtier who degenerates into a Clown.

Wild plants before Garden plants.

Hence, ſtudious Reader, thou mayeſt conjecture, what force there is in manuring of all things, and of education eſpecially for man; what care will do to preſerve the body in health, that the ſafety of both parts and welfare may be preſerved, than which nothing is more to be deſired.

From plants to men we muſt conſider of education.

CHAP. XI.

That Lampreys *which the* Hollanders *commonly call* Pricken, *if they be dried in a Chimney, they will burn like Torches and Links if they be lighted.*

LAmpreys that are ſo called in Latine *Lampetræ*, from licking and ſucking of Rocks, are like to thoſe called *Muræne* in form and figure of their bodies, but they are not ſo great, they are ſlippery ſmall fiſh, with a long and round body, like to thoſe ſmall Eels the *Hollanders* call *Ael* (for Palincks are longer) with ſeven holes that they are diſtinguiſhed by, on the left ſide.

Whence they are called Lampreys

There is in thoſe ſmall fiſh from head to tail, not a backbone, as in the reſt, but a nerve that is ſofter than a Cartilage, whereby they turn themſelves as they will, exceeding nimbly; for they turn and wind themſelves round like a hoop; they contract, dilate, and ſtretch themſelves, they leap, and play, creep and go forward as they liſt. For their vitall ſpirit is in the extream part of their tail, and they are ſooner killed there than by

Deſcription of the Lampry.

Lampreys have their vitall ſpirit in their tails

by bruising of their heads. The *Hollanders* call them *Pricken*, because with their sharp nose they will stick fast like bloud-suckers to planks of Ships, Nets, and to mens Bodies, and they bite hard at all things; prick, crop, and tear them; therefore because they fasten their sharp teeth in things, they are called *Pricken* also.

Dried Lampreys will burn.

This fish hath taught me an experiment that I suppose every man hath not observed, that hath a natural reason for it, and you will find it so, if you try it. For this kind of fish like to a Candle turned the wrong end upwards, will serve for a Torch to burn, when it is dried in a Stove or an Oven or Chimney, as the manner is with the *Hollanders* to keep Herrings, Salmon, Gammons, and legs of Bacon, shoulders of Mutton, Flitches, Puddings, Saucidges dried in the Smoak, or hanged in the cold North-wind, untill Summer be almost ended. Wherefore this fish put to the fire, or lighted with something, as with straw that is dipt in Brimstone, or Matches, whereby we light Tallow and Wax Candles, Torches, Links, will presently take fire and flame like to a Torch, and give light to the whole family to do their work by at night. For it being full of a Rosiny fat, and very greesy all about it, so that broyled on a Gridiron like to an Eel, it will flame suddenly, and burn the fingers of him that toucheth it, when it is dried in a smoky Chimney, with Turf burnt there, the flame of it will do as much service as a Candle will.

The back of a Lamprey is a Nerve and no bone.

For being that the Nerve which runs down his back, serves in stead of a match or Cord wrapt together, that the flame lyes upon, and the congealed fat feeds it with Oyle, when it is put to the fire or flame, it will burn and give a grear light in a Chamber, though it will soon melt away, and not last very long, nor continue like a Tallow or Wax Candle of Oxe or sheeps fat, that will not so soon be spent and consumed. Yet where all sorts of lights and Candles are wanting one may use the commodity of this fish, especially if you dry them at what time they are very fat, which is wont to be at beginning of the Spring in *March* and *April*, and then again in Autumn, that is about the two Equinoctials, when the weather is neither too hot nor too cold.

when Lampreys grow fat.

CHAP. XII.

Of an Egg laid by a Cock, and at what age he useth to lay it, then what is bred out of it; also concerning the Cock-stone, and the Jewel Ætites.

The Cock is terrible to the Lion.

THe Cock above others that are tame and house-birds is very couragious, and hath a red comb standing upright on his head to adorn him; he crows, and claps his wings, and so he terrifies

rifies the Lion that is a generous and undaunted creature; he is full of force that he is not easily tired by treading of Hens, though he tread them often. And whereas all living creatures after copulation are sad, and sorrowful, onely the Cock is joyfull, and he proclaims it by his crowing, that his spirits are cheered: but when he begins to grow decrepite, and worn out with old age, which hapneth to some at seven years, or nine, or at the most in the fourteenth year, as he is strong or weak, or hath trod continually, whereby no living creature but becomes feeble, he layes an Egg in Summer, about the rising of the Dog-Star, I suppose it is made from the corrupt excrement of seed, or confluence of ill humours, it is not very long or oval, as hen Egs are, but it is round, sometimes of a yellow colour or box-colour, or bright yellow, or divers colour'd, wan, out of which some think the basilisk is bred, the Latines call it *Regulus*, a venemous beast, of a foot and half in magnitude, with three tufts on his forehead, as if he were Crowned with a Kingly Diademe, his body is upright and very dangerous, and his eyes glitter, wherewith he kills those that come near him, by a contagious vapour. The common people through all *Europe* are of that opinion, that from this Egg comes a basilisk, if a Toad chance to sit upon it to foster it; whether this be false and a meer fiction, I dare not say for certain; yet thus much I have had experience of, that the Cock sits upon it, and brings it to perfection. So in my memory in the City *Zirizea*, and within this Island, two old Cocks could hardly be driven off with sticks, but they would sit still upon their Eggs: therefore because the Citizens were so perswaded, that a Basilisk would breed from a Cocks Egg, they thought fit to break the Egg, and kill the Cock. But it is worth enquiry whether a Cock conceives an Egg, and in the full time, that is about the nineteenth day, the shell break and the young one come forth. I imagine that from some putrefaction clotted together within, and the shell fostered by the heat of the Cock, some such thing may breed, especially when he ceaseth to tread; for then the excrement restrained within, is clottered, and becomes hard as an Egg, which if it be fostered by the Cock himself or any other living creature, a venemous worm, or some other venemous beast, which men call a Basilisk, is bred of it; which kind of Serpent is proper to *Africa*, and other hot thirsty Countries. But as worms breed in mans body, by the putrefaction of humours, and are animated by the benefit of heat; and as wasps, beetles, caterpillars, flyes, breed from dung of Oxen, and other corrupt humours, Weevils in Wheat, Worms called Teredines in Oak, Small Nuts, Cheese, by the warmth and help of the Ambient Ayre; so from this Egg breeds a venemous worm, or some other kind of hurtfull and monstrous creature not unlike to a Basilisk, that by touch, or breath, or vapour, and hissing is dangerous & most hurtful. So it is said that from the Marrow of a mans backbone corrupted, is bred a Snake. Many famous writers describe the nature of the Basilisk, and its condition, which receives a great

All creatures except the Cock are sad after venery.

When a Cock layes an Egg.

Description of the Basilisk.

Whether a Basilisk proceed from a Cocks Egg.

A History of a Cocks Egg.

Whence a Cocks Egg is made.

A simile from the nature of worms.

A Snake from a mans backbone.

power to do mischief from venemous nutriment; and they have done this the more acurately, because he is so dangerous by his sight, breath, hissing, and so kills men; whereas other Serpents cannot kill but they must be near to sting or bite, and so is their poyson dispersed into the body. *Lucan* describing many kinds of Serpents, sets down also the nature of the Basilisk thus. L. 9.

The Basilisk doth reign alone,
By his hissing he is known,
Besides himself will suffer none,
Admits no venome but his own;
Hurts at a distance-----

Whereby he shews that he doth mischief by seeing any man, and kills by his venom'd breath, before the poyson comes to touch the body. Yet I believe it is an old wives tale, which the vulgar thinks to be real truth, that in our country so pernicious and hurtfull a creature can be bred by the hatching of a Toad, and that sometimes in Caves and dens under the ground, Basilisks lye that kill men if they chance to come into those places, whereas it is the venemous vapours that stink, and arise from foul nasty places, that stop mens breath and kill them, and no man need to doubt but that sometimes poysonous creatures that lurk in those places do destroy men. Some learned writers testify, that in *Saxony* there is a cruel kind of Basilisk seen, that hath a sharp pointed head, and is of a yellow colour; nine inches long, that is three hands breadth, wonderfull thick, with a spotted belly, and marked with many white points, the back of it is blew, the tail is like a turban and crooked, his jaws are wide and vast according to the proportion of his body; I know not certainly to say whether he should be reckoned amongst Basilisks, or Serpents, for the husbandmen could not meet them and fight with them without danger, who never fear to set upon them with prongs, or clubs, or forks, and find no hurt thereby, nor are they infected by their breath. Yet there are some kinds of Serpents that pollute sheep coats, and stalls, and poyson cattle, as the Hydra, Aspe, Viper, Snake, Adder, that are next kin to the Basilisk for malice, and fiercenesse. Which *Virgil* elegantly expressed thus, A cruel Basilisk.

Under old Hedges, the Viper doth ly, Georg. 3.
And fears for to come forth to see the Sky,
Or else the wood-Snake who doth love the shade,
A plague to Oxen is his venome made.
Also that Snake that's in Calabrian *Groves,*
That twist's it's Scaly back under its brest, and roves,
With spotted belly, into banks and lakes,
And fills its gut with all the fish it takes,
And croking frogs, yet when the lakes are dry,
And earth is parched, he doth suddenly,

Com-

Come forth on dry land, and doth look most fierce,
with flaming eyes that very deep can pierce,
Thirst makes him cruel, and the Sun that burns,
Affrights him, unto which himself he turns,
He shines, and out of's mouth his tongue appears,
That is three forked, all as sharp as Spears.

I think that *Germany* hath this and many more kinds of Serpents, and some kind of Basilisks, but they are not endued with such strong and violent poyson, as those are that breed in *Africa*, and the torrid Countries. From the cruelty of these creatures, the holy Prophets formerly drew many apt similitudes; For *Esaias* seems to relate to the Vipers bringing forth of its young ones, when he saith, *They conceived wickednesse, and brought forth iniquity, they have hatched the Cockatrice Eggs, and spun the spiders web, he that eats of their Eggs shall dye, and that which is fostered shall break forth into a Basilisk.* Whereby he intimates that they shall labour hard in a matter that is nothing worth, and whatsoever they go about is hurtfull and mischievous: and that their doctrine is full of virulence, and by its stinking savour it destroyes the hearers of it: Moreover whatsoever proceeds or comes from them, is venemous and deadly, as that is which comes from a Basilisk and venemous beasts. Also *Solomon* compares intemperance in wine, that makes mens minds mad, and is poyson to them, to deadly and dangerous Serpents. *Look not saith he on the Wine when it looks red, and when the colour of it shines in the Glasse; it goes down pleasantly, but in the end it will bite like an Adder, and as a Basilisk will it send its Poyson forth.* And as a Woolf takes away the voice of those he meets, or else makes them hoarse by the filthy venemous vapours that proceed from him, so the Basilisk by his breath and hissing, doth wound people afar off; as if he shot an arrow at them; and he is not onely hurtfull to man and other living creatures, but he pollutes the Corn and Plants with but touching them. And there is no living creature that can stand against the poyson of this Serpent but the Weesil, the Dutch call it *Wesel*, which is so fenced and armed by eating of Rue, that he will set on the Basilisk boldly; and will pull him forth of his lurking holes, and kill him, and if the Weesil when the Basilisk is dead do not presently run away, and eat of Rue again to refresh himself, he would be choaked by the contagion of the Ayre. Wherefore they do wisely, who in planting their Gardens, assign the principal place unto this hearb, because it hath a present vertue to resist poysons, and no kind of Serpent will hide it self under the shadow of it; So if any man take Mandragora, Hemlock, Henbane, Ceruse, Opium, and many more things that stupefy by their immoderate cold quality, he is helped with the juice of Rue, or the decoction of it in Wine, which will discusse the malice of it. Also Hemlock wherewith as we read *Socrates* was put to death, or if there be any other hearbs

Basilisks in Germany.

Chap. 59.

The place of Esaias explained.

Prov. 23.

A simile from a woolf that takes away the voice.

The Weesil is a deadly enemy to the Basilisk.

Plin. L. 8. c. 21

The vertue of Rue.

Rue subdues cold Poysons.

Hearbs, that are of a cold ſtupefying nature, as Poppy, Lettice, Purſlane, will rebate the force of Rue, and overcome it, if it be taken in great quantity; for Rue being of a hot and burning quality, if it be taken too largely will hurt the body. So I obſerved that when any popular diſeaſe did ſpread it ſelf, and in the time of the Plague, as many as now and then put Rue to their noſes dipt in Vinegar, that they might drive away the contagion of the Ayre, had puſhes above and beneath their lip; for this doth exulcerate applyed outwardly, and rubbed on any part it will raiſe bliſters. Wherefore for Carbuncles and Bubo's, and other tumours that put forth in the Plague it is fitly applyed, for it draws forth the venome, and will not let the venemous vapours flye inwardly. So I bid men make a plaiſter with Rue bruiſed with ſharp ſalt leaven, Figs, Cantharides, Onions, and Squils roſted, Quicklime, French-Soap, Ammoniacum, and a little Theriac, which being timely laid to the part affected, will ſoon break through the ſecret and lurking humours; but inwardly muſt be given Antidotes that may drive the fuliginous vapours from the heart and diſcuſſe them, amongſt which are Theriac and Mithridate for preſent remedies, given a drachm, or a drachm and half for a doſe, as the age and forces will bear it, in wine or the decoction of Marigold-flowers, which the Dutch from the Golden colour call *Goudt bloemen*. But ſince the monſtrous birth of the Cock, from whoſe Egg the common people think a Baſilisk is bred, doth not a little fright and amaze all men, ſo the Cock-ſtone called *Alectorius*, is deſired by all, and all men are in love with it; For if this be worn about us, it will augment mens forces, and will make a man both ſtrong and confident to attempt any buſineſſe. It is taken forth of the gizard of a Capon, or gelded Cock, included in a thin membrane, or skin, four years after that his ſtones were cut out, this Jewel is of a tranſparent colour, like to Cryſtal, and as great as a Bean. I think this congeals of a ſeminal excrement, and is heaped together by the help of natural heat. For ſince nature ceaſeth not to elaborate ſeed in this creature, though it be ineffectual and invalid, and forces want to caſt forth the moyſture concocted, yet it condenſeth into a ſtone.

Rue burns being laid to the body.

A plaiſter for Peſtilent humours.

What free the heart from ill vapours.

What the Jewel Alectoria will do.

How a Jewel breeds in a Capon.

So milk when it is not drawn forth grows hard as a ſtone in the breaſts; and in the collections of Impoſtumes, a hard ſtony concretion is ſometimes taken forth. The Jewel *Alectoria* procures men favour, and makes them gratious amongſt women; laſtly in putting forth their man-hood, which is required in the Marriage bed, when they get children, it will make them ſtrong and luſty. So the Jewel called *Ætites*, found in an Eagles neſt, that rings with little ſtones within it, makes women that are ſlippery able to conceive, being bound to the breaſt of the left arm, by which from the heart toward the ring-finger, next to the little finger an artery runs; and if all the time the woman is great with child, this Jewel be worn on thoſe parts, it ſtrengthens the child, and there is no fear of abortion, or miſcarrying. On the contrary,

Milk grows hard as a ſtone in the Breaſt.

The force of the ſtone Alectorius in man.

What force the Jewel Ætites hath.

being

being applyed to the thigh of one that is in labour, it makes a ſpeedy and eaſy delivery, without any difficulty almoſt or ſtreight in bringing forth. Which thing I have found true by experiment; for when a Noblewoman wore this at her neck all the time ſhe went with child, and was in very good health, and when ſhe was in labour forgat to take off this Jewel from her breaſt, ſhe found preſently a difficulty in her labour, and that the child was ſlow to come forth; Wherefore taking off the Eagle-ſtone from her neck, and applying it to her thigh, upon the inward part not far from the privities, ſhe had an eaſy and quick delivery. Wherefore I ſhewed to Matrons, that the uſe of that Jewell was very good for them, when it was fit to apply it to their breaſts, or to their thighs. If any man ſhould ask, By what vertue it doth this, and is deſirous to learn; I believe it doth it by an attractive vertue, as the Loadſtone draws Iron; Jet, and Amber, draw ſtraws and chaff.

An experiment in a Matron of the Jewel Æſtiet.

Which muſt ſeem abſurd to no man, ſince the Matrix hath an exquiſite ſenſe of feeling, and is ſo affected with ſweet ſmells, that if they be put to the Noſe, it will ſtrive to come upward, ſo that women and maids not married will be in danger to be choaked, unleſſe they be preſently taken away, and applyed to the nethermoſt and ſecret parts, for then it will make haſte to run downwards. Wherefore women with child require the ſweeteſt ſmells to ſmell to, whereby their ſpirits are recreated, and the child tends upwards; but ſuch as luſt after men, muſt have ſtinking things applyed to their noſtrills, and ſweet things to their Secrets and Thighs, eſpecially when they are troubled with the ſtrangling of the Mother.

The Nature of the Matrix.

To what parts we muſt apply ſtinking and to what ſweet ſmells.

But if the Matrix ſend downwards, and fall low, ſtinking things muſt be bound to the nether parts, and ſweet things to the upper parts; which by their pleaſing vapours may recreate the ſpirits decayed. But if theſe things be uſed otherwiſe, and prepoſterouſly; it falls out that the diſeaſe is exaſperated, and women are grievouſly affected, if they do not copulate with men, ſo that beſides the great pains they endure, they faint and ſwound away.

CHAP.

CHAP. XIII.

Of the nature, condition and manners of women; and why that sex being angry is more violent than men are, and will scold more outragiously, and is overborn by many other affections and passions; and, by the way, what is the meaning of that saying of the wise Hebrew, The iniquity of a man is better than a woman that doth well.

Eccle. 25.

THe wickednesse of some women is the cause that not onely Stage-Players, and Poets, Orators and Philosophers, who knew not the true Religion, but also Wise men, Jews, and Prophets, who had abundance of the knowledge of God, do in many places speak against and condemn women, and that deservedly: though they are not all of them of the same strain, nor are they alike bitter and unsavoury. For there are some Matrons, who by the benefit of education, are so adorned with many great virtues, that they are not short of the best men, nor are they inferiour unto them: though the promiscuous multitude and the multiplicity of women be shamelesse, fooliſh, fierce, and imperious, even toward Kings, slippery, various, mutable; and as for lust of the flesh, and pleasure they are insatiable, and can never have enough though they be tired out with it, yet some of these are more prone and addicted to these affections. But since so many vices of this sex are wont to be observed every where, and many that are marryed complain of the nature and condition of their Wives, and make their pitifull relations unto others of the indignities they suffer by them, which gives occasion to some to abhor this kind of life, and they rather withdraw themselves from the intimate company and society of women, which others are forced to endure, being tedious, irksome, querulous, bitter, fierce, and must bear their threatnings, and imperious behaviour.

Women are spoken against by all Writers.

Esdr. 3. c. 4.

The inconveniences of Marriage.

Why God ordain'd Marriage.

But since the order of nature, and necessity of living, and the love a man hath, and propension to propagate his like to succeed him, that he may provide for posterity, that he may procure a companion and fellow-helper, they do wisely that marry, that they may plesantly and with delight passe over this transitory life, in an undivided society, and mutual consent of souls and bodies. For the condition of mans life requires it, unlesse nature be clean against it, and the constitution and state of the body cannot away with it.

Gel. l. 1. c. 6.

Metellus *his speech of Marrying a Wife.*

To this, belongs the speech of *Metellus* of *Numidia*, which the *Romans* commended, wherewith he exhorted the Citizens, lest the Commonwealth should decay, that every man should presently take him a Wife; For, saith he, if we could lead our lives without a Wife, all men would willingly desire to be freed of that trouble and inconvenience; but since Nature hath so ordained it, that we cannot live so happily with them, nor can we live by any means without them, we must take care for the perpetual

petual safety whereby the Common-wealth may subsist, than for our own short-during pleasure. And if the office of a woman in houshold affairs affords great use, and profit for such as are well and strong; truly the use of a woman is very necessary and more requisite for such as are sick. For as the Wise man saith, Where there is no hedge the possession is taken away: and where there is no woman, the sick man laments, who wants the help of another, and must be supported by the Office of one to attend him. A faithfull Wife will be very diligent to take care for him, and for her family, and her whole thoughts are fastned upon her husband, so that if he sustain any inconvenience, if any calamity fall upon him, if he be sick, or sad, she will desire to take the greatest part of the calamity upon her selfe, for she grieves no less for her losses or crosses than she doth for her own, which proceeds from the mutuall consent and agreement of their souls, and bodies, whereby of two they come to be as it were but one body; *Horace* writes knowingly of it.

Eccle. 36.

Profits of Matrimony.

Gen. 2.

Lib. Carm. 2. Ode. 13.

Thrice happy they and more,
Who being wedded hold,
Whose love ne're ends before,
Death, nor do brawl and scold.

But daily examples testify that women are subject to all passions and perturbations, and that they will be cruelly angry and mad, when there is little or no cause for it, and that the distemper and rage of a woman is no lesse, than is the distemper of the Ayre and the Clowds, when they are exasperated with Thunder and Lightning, which, besides others that were desirous of wisdome, the *Hebrews* found true by their daily use and course of life, as we find it abundantly set down in their writings. For I think that by their daily familiarity and conversation in the house with them, they had found and learned, what a wicked and malitious woman will do, if at any time she be angry or provoked, what Tragedies she will cause, and how violently she will rage and storme. For so one of them amongst the rest continues his speech, taking a similitude from venemous and pernicious beasts. *Give me any Plague, but the Plague of the heart, and any wickednesse, but the wickednesse of a woman: there is no head above the head of a Serpent, no anger exceeds the anger of a woman, I had rather dwell with a Lyon and a dragon, than to keep house with a wicked woman.* But since a woman came forth and was made out of man, a pleasing, gentle, tame, meek, tender, smooth, beardlesse, soft skinned creature, and that desires to be handled by man, and to be subject to him, one would wonder whence it is that she is become so cruel, and alwaies scolding and brawling, and is so unbridled in her affections. But I conjecture that all this proceeds from weaknesse of mind, and lack of judgement in women, whence it happens that a woman enraged, is besides her selfe, and hath not power over her selfe, so that she cannot rule her passions,

Woman's anger like a tempest.

Eccles. 25. A Woman, what living Creature she is.

Whence Women become so frail.

or bridle her disturbed affections, or stand against them with force of reason and judgement, like to Children, and such as are weak and feeble for age, that want reason and discretion.

Horat in Art. Poetic.

Delights to play with fellows, and tis strange,
Angry, soon pleased, still consists in change.

Why a woman grows angry suddenly.

For a womans mind is not so strong as a mans, nor is she so full of understanding and reason and judgement, and upon every small occasion she casts off the bridle of reason, and like a mad dogg, forgetting all decency, and her selfe, without choice, she sets upon all, be they known or unknown. If any man desires a naturall reason for it, I answer him thus, that a womans flesh is loose, soft and tender, so that the choler being kindled, presently spreads all the body over, and causeth a sudden boyling of the blood about the heart. For as fire soonest takes hold of light straw, and makes a great flame, but it is soon at an end, and quiet; so a woman is quickly angry and flaming hot, and rageth strangely; but this rage and crying out, is soon abated, and grows calm in a body that is not so strong and valiant, and that is more moyst; and all her heat and fury is quenched by her shedding of teares, as if you should throw water upon fire to put it out. Which we see also in some effeminate men, whose magnanimity and fierceneſſe ends almost as Childrens do in weeping, when the adversary doth strongly oppose himselfe against them. If any man would more neerely have the cause of this thing explain'd, and desires a more exact reason; I can find no neerer cause that can be imagined, than the venim and collection of humours, that she every month heaps together, and purgeth forth by the course of the Moon; For when she chanceth to be anry, as she will presently be, all that sink of humours being stirred fumeth, and runs through the body, so that the Heart and Brain are affected with the smoky vapours of it, and the Spirits both vitall and animal, that serve those parts are inflamed, and thence it is that women stirred up, especially the younger women, (for the elder that are past childing, are more quiet and calme, because their terms are ended) will bark, and brawle like mad doggs, and clap their hands and behave themselves very unseemly in their actions and speeches, and reason being but weak in them, and their judgement feeble, and their mind not well order'd, they are sharply enraged, and cannot rule their passions. And the baser any woman is in that sex, the more she scolds and rails, and is unplacable in her anger, hence the vulgar woman and Whores, (for Noble women and Gentle women will usually observe a decorum, though oft times they will be silent, and bend their brows, and scarse vouchsafe to give their husbands an answer, the Dutch call it *Proncken*) because their Bodies are commonly polluted with faulty humours, are full of impudence, joyn'd with equall malice, as if the Divell drove them, and they cannot be perswaded by counsell, reason, shame, flattery

A simile from things on fire.

A woman is soon hot, soon cold.

Why a woman will cry when she is angry.

What men are more subject to weep.

Whence do women become furious.

Old women lesse angry.

flattery admonition (that will ordinarily make wild beasts quiet) and you cannot hold them from their cruelty; or make them forbear their mad and lowd exclamations.

They see not right nor good nor just,
what may help or hurt them, their lust
Doth govern all.

Terent. Heaut. Scen. 1. Act. 4.

So forgetting themselves, they despise their faith, honour, chastity, fame, honesty, reputation, and hazard all. To which may be applyed that enquiry of *Solomon* concerning mans condition, *I applyed my heart to know, and to search, and to seek out wisdome, and the reason of things, and to know the wickednesse of folly, and of foolishnesse, and madnesse: and I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands. I have laboured to this hour to find a good and cordiall woman, and could find none: one man amongst a thousand have I found, but a woman amongst all those have I not found.* And that enquiry, in the Proverbs is not much different from this, Who can find a vertuous or good woman? as if he should say, you shall not easily in any Country, no not in the remotest parts of the earth, or any corners of it, find an honest, and well manner'd woman; and if by chance you should light upon her, she may be equal'd with the most precious Jewells, and no Merchandise be they never so costly, can be compared to her. But because I have fall'n upon this argument, and have begun to examine the condition of women, I shall, by the way, clear the meaning of those words of *Solomon* the wisest; The iniquity of a man is better than a woman doing good. I interpret that sentence, thus. That a man, be he never so sluggish, idle, unskillfull and rude in merchandise, will do his business better than a headlong and rash woman, that undertakes any thing with a vain perswasion of wisdome, and inconsiderate confidence, and thereupon doth all things more uprightly; than a woman doth. For a man, distrusting himselfe, doth by leasure, and circumspectly, all his actions, using other mens help that he calls to counsell with him, so that the successe is more happy than when the same things are performed by an arrogant woman that is puffed up with a proud opinion of her own wisdome, as they commonly are. For such a womans endeavours commonly run to the worst, and are unsuccessfull, which the Dutch commonly signifie by this Proverb. *Het quaeste van Een*: man is better *dan het beste van een vrouwe*, that is, If any thing be done and brought to perfection by a woman, it deserves lesse praise than what is but yet rude and imperfect, begun by a man; namely, by reason of a woman's want of mind and counsell, her dullnesse and blockishnesse, for want of naturall heat, and because their languishing mind is soked into great moysture, so that the faculties of their souls come forth more slowly, and are not so fit for action, and to do noble things. Wherefore the *Romans* who took great care to order and to confirm the Common-wealth, would have women, as

Eccles. 7.

A good woman is rare. *Pro.* 36.

Solomons *place explained.*

Eccles. 25.

The wise Hebrew his sentence interpreted.

A Dutch Proverb against women, why a woman is not so ingenious.

The Roman Law concerning women.

Pro Murena. *Tully* saith, to be under Guardians, by reason of the infirmity of their natures, and to bear no civill office. Also St. *Paul*, who with indefatigable labour instructed mens minds in the sound faith, and diligently informs us what is godlinesse, commands silence unto women in publick solemnities in the Congregation, by reason of the impotency of their minds, and want of moderation in their affections; and will not suffer a woman to preach, or to aske a question in publick meetings; or to be present in voting, or to give her opinion concerning it. Since therefore so great is the frailty and weaknesse, and imperfection of womens nature, that *Plato* to the disgrace of this sex, saith that they have hardly any soul, and scarse deserve to be called by the name of man, or to be honour'd with it; yet St. *Paul*, who with a fatherly care, gives counsell concerning œconomicall government and peace in Families, will have honour given to the woman that belongs to her, and that she must not be totally despised, or accounted base and vile, since she is of allmost the same dignity and condition, and partakes of the same guifts with man, being taken out of man by the operation of God that made them both. Wherefore the man is the Image and Glory of God, as the Apostle saith, *but the woman is the glory of the Man: for the man is not from the woman, but the woman is from the Man. For man was not created for woman, but woman for Man, yet the Man is not without the Woman, nor the Woman without the Man in the Lord,* who so orders all things, that the woman must be in subjection to the Man. For as the Woman is from the Man, so the Man by the Woman begetteth Children: So that there is a society for help that is seen on both sides, and there is required the mutuall succour, love and consent of them both. Wherefore St. *Peter* thinks it fit, that Women should obey their husbands: and that the men should be gentle and loving to their Wives, forbearing them, as being the weaker vessells, pardoning small faults in them, and winking at many things, and not repining at them: for it is not fit that a man should be too cruell against that sex which is so frail, or too sharp and bitter, so long as a Woman doth her duty; and is not tainted in her honesty and chastity, which fault when it is known, brings a man more indignation, than it doth him hurt, as Adulterers use to say, yet that spot in a woman can never be washt out, nor can that wound be healed, though Christian charity, and matrimoniall love must not be too rigid, or implacable: since there is reconciliation with God, and the divine goodnesse provoked by our wickednesse, idolatries, and grievous sinns, is wont to be pacified by our prayers and repentance; when we acknowledge the errours of our lives past, when we are sorrowfull for what we have done, and disdaine and hate our sinns, with a setled purpose of amendment of life. Moreover great part of molestation in this sex, comes from the tediousnesse of their going with Child, and the trouble they have in suckling and breeding up their Children, and no small inconvenience from their Termes stopt: which if they run at the set time for them, the heat of anger and bitternesse is driven off, those

St. Pauls precept concerning Women.

1 Cor. 14.

Platoes opinion concerning women.

1 Cor. 11.

Genes. 2.

Eph. 5.

Colos. 3.

Pet. 3.

Adultery in woman is an indelible spot. Adulterers laugh at adultery, with a proverbiall speech.

Hence women are so froward.

smoky

ſmoky vapours being turned from their hearts and brains, and the ſad vapour being diſcuſſed, that uſeth to fly upwards. But it is beſt known to them that are marryed, & I need not enlarge my diſcourſe upon it, how calme and mild that man ſhall find his Wife, when the marriage bed is frequently adorned, and this ground is manured with often embracings and copulation. And although I may ſeem to have been ſomething tedious and fuller of words than it needs, in explaining this Paradox (or ſentence that is beſides the common opinion, and vulgar cuſtome) of the Wife *Hebrew*, that the meaning of it might be ſearched out; That the wickedneſſe of a man is better, than a good woman, that is, ſuch a one, that is afterwards a cauſe of Infamy, and by whoſe ſociety diſgrace may ariſe. The ſenſe is, it is better to hold commerce with a wicked man, or to deal with him, than to have to do with a deceitfull woman; For though in ſhew, and at firſt appearence ſhe may ſeem to be good, and honorable, and in outward behaviour diſcovers no wickedneſſe, or deceit, yet afterward you ſhall find her inconſtant, falſe, captious, fraudulent, and full of impoſture; ſo that if any man deceive another, the fraud and impoſture of a man, is righteouſneſſe, compared with the wickedneſſe of a woman. The like forms of ſpeech are found frequently in the Scripture. So God in *Ezechiel* aggravates the wickedneſſe of *Jeruſalem* very much, & ſaith that ſhe hath juſtified *Sodom* and *Samaria*, whereby he condemns her for to be more wicked, and that ſhe exceeds thoſe nations in impiety, and wicked actions, that the *Sodomites* and *Samaritans* compared to her, may ſeem to be juſt. So in the wickedneſſe of opinions, and in aſſerting any pernicious ſect, and maintaining it, one man may be more dangerous and more impious than another, that ſome Hereticks may be accounted Orthodox, and to teach the right ſaving truth compared with others; that eſtabliſh more abſurd impious blaſphemous execrable doctrines: which is grown to a proverb, This man is a godly and holy man in reſpect of that: as much as to ſay, that though they be both Knaves and ungodly, yet if you would meaſure them both by the rule of equity, and ſquare of Juſtice, one may be accounted innocent, and to be pardoned, in reſpect of the other's wicked enormities. So one man is more ſuperſtitious than another, and farther from the true religion and piety, and worſhip of God.

When a woman is more patient.

The place of Eccleſus explaind.

Ezech. 16.

The place in Ezechiel explain'd.

One man is more wicked than another.

So want of knowing truth doth fools delude,
And errour from the right way doth exclude,
All thoſe that doubt; ſome here do miſſe ſome there,
All ſuch by ſeeming truths ſeduced are.

Horat. l. 2. Sermon. Ignorance of truth begets errors.

So errour involvs a man as well as it doth a woman, and wickedneſſe lays hold of them both, but the woman is more deteſtable and execrable for her wickedneſſe. Therefore the wickedneſſe of a man is better than a woman doing good, and as the Dutch proverb runs, *De deucht van Een vrouwe is Erghet dan Een Mans boosheyt.*

By

By which proverb they aggravate the malice of that ſex, that if you ſhould compare vices with vices, and examine the frauds, impoſtures, fallacies and devices of them both, thoſe that are committed by women are farr more pernicious and heavy, than ſuch as are acted by men.

CHAP. XIV.

Wherefore an Egg at both ends, whereby, at the long and narrower end it will ſtand, (like the Pole artick and antartick) cannot be broken between your fingers, or both hands cloſed together, although you preſs it: & wherfore ſteeped in ſharp Vineger, it will grow ſoft like a tractable and ſoft membrane; laſtly, whythe ſame Egg ſteeped in Aquavitæ, that is in ſpirits of wine, it will be conſumed like iron by Aquafortis.

An Egge will melt in Vinegar

IF you ſteep an egg in the ſharpeſt Vineger four days, or rather ſeven days, as the acrimony of the liquor is, you ſhall find the ſhell of it grow ſo like a tender skin, that you may draw it through a ring a man wears on his finger. By the ſame reaſon and effect, an egg ſoked in Aquavitæ, will be conſumed and come to nothing, as I have proved. As alſo a flint wet with Vineger, and the Gravel-ſtone called *Tophus*, wherewith the Maſons rough-caſt walls, and make Ciſterns, which the Dutch call *Teras*, will melt in it and be reſolved into powder, for both liquors have a penetrating conſuming fiery force, that eats and conſumes all ſolid bodies, whereby it come to paſs, that thoſe who uſe theſe things in too great abundance, as alſo Salt and Cummin-ſeed immoderately, grow lean and dry, and are wholly conſumed, for they hinder the growth of young people, and that they cannot grow tall and comely. They waſte the native moyſture, by help whereof the body ſprings up to a decent proportion. So Salt biting burning nitrous humours do eat up the membranes in the body, the fleſh, Muſcles, Nerves, Solid-bones, and thoſe that are as hard as ſtones, as the teeth, and the *Oſſa Petroſa* of the head; and as Catterpillars feed on ſtalks, and herbs, and as Wormes feed on wood, Ruſt eats iron, they eat and make them rotten; Moreover a raw egg, is ſo ſolid and firme, long-wayes at the two ends, that the ſtrongeſt man cannot break it: let any man try it, and he ſhall find it is no fiction: for unleſſe you bend it ſomething to one ſide, it will not yeeld though you preſſe it never ſo hard with your hands, nor will it break by the hardeſt thruſt againſt it: for that ſhelly force will make ſuch reſiſtance, that it cannot be broken, or the frame of it diſſolved, though a man put all the force he hath to it, and preſſe his hands together with all his might. For it is ſo defended by the ſides, that it ſupports it ſelfe every way, nor doth it become pliable, that it may be thruſt or bowed inward: So poles, beames, peices of wood, iron ſet an end, upward, will

The Tophus is next to Gypſum Teras.

What will make men lean.

Ill humours eat the bones.

A ſimile from Worms.

will bear vaſt weights, and never bend nor be crooked by them.

Country Farmers wives are not ignorant of this that on market dayes come to the Cities, and bring victuals to ſell to Towns, for they do not ſet their eggs in their panniers lying down or inclining, which way they will commonly fall of themſelves, but they ſet them upright, ſo that the narrower end, for it is copped at both ends, ſtands higheſt, which they do for this reaſon, that they may not break, and may bear a weight lying on them, upon which parts alſo an Egg put into Salt water will flote, and ſo will Ambergreece.

An Egg will flote in brine.

CHAP. XV.

The Moon by a wonderfull force of Nature, every Moneth, otherwiſe than the reſt of the Stars do, ſearcheth all the ſound parts of mans body ſecretly, and undiſcerned, but the ſick parts manifeſtly, and not without ſenſe or pain, and ſtayes in them ſometimes two, ſometimes three dayes. By the way, whether a Vein may ſafely be opened in that part that the Planet governs at that time.

THe beginning and increaſe of things, and the univerſe do demonſtrate that the Stars do by their influence govern inferiour bodies, for the nature of things is not idle, ſluggiſh, and ſlothfull, but lively, quick, agil, prompt, effectual, and hath great force given unto her by God, by whoſe word all things flouriſh and ſubſiſt. Nor is the exceeding beautifull frame of the heavens made onely to feed our eyes, and to gaze upon; as alſo the motions, continued order, and diſpoſition of the heavens: but that we might receive ſome profit, and help thereby. For God, beſides delight and contemplation that we enjoy by this great work abundantly, hath created all things for uſe; and hath made all plants, Seas, Rivers, Mettals, Jewels, Stones, and all things elſe that are dug forth of the earth, or adorn the ſuperficies of it, and diſtinguiſh it with variety, and very bodies of men, and the humours in them, ſubject to the Stars: So that from the Stars they feel ſome motion, impulſion, and effects. But the Spirit of God onely doth move and agitate the minds of men that are looſe and free from all mortall concretion, and were inſpired by Him, and they have no commerce or ſociety with the Stars, unleſſe perhaps ſometimes they are drawn aſide to corporeal delights by conſent and conſpiring with the body (when reaſon is againſt it) whoſe miniſtery and help every mans mind and Soul is forced to make uſe of. But ſince the Moon is a Planet that is more converſant, and next unto man, and moſt near to the Earth, ſhe more than the reſt employs her forces upon mans body, and runs through every part by a peculiar vertue and effect, ſometimes not without moſt bitter ſenſe or torment. For if there be any fault that lyeth hid in any part, that part is moſt cruelly ſhaken and torn with pains, the force

The Stars rule inferiour things.

Gen. 2. Pſalm 33.

Earthly bodies are ſubject to the Stars.

The nature of things ſubject to the Stars.

The mind free from the Stars.

St. Paul. Rom. c. 7.

force of the Moon rending it, or elſe by moving the humours that are in it; and ſtick cloſe to it. So all diſeaſes and diſtempers are exaſperated, and grow worſe by the Moons forces, when ſhe is in the joynts, ſo that wounds will hardly grow well, or come to cicatrize, and ſometimes become mortal, when they are made on that part the Moon then rules in. By the ſame reaſon the head, Throat, Lungs, Breaſt, Liver, Milt, Reins, Bladder, Bowels, alſo the Nervous parts feel hurt, or their diſtemper becomes greater, when the Moon is in thoſe Bowels. So the Breaſt is narrow and ſhort-winded, the Nerves, Membranes, Muſcles, are contracted and grow ſtiff, when the Moon runs in them. For the humours wherewith all the parts are moiſtned and fed, both thoſe that are wholeſome and the reſt that are unwholeſome and faulty, are expoſed and are under the rule of the Moons motions. But ſince the courſe of the Moon for the moſt part brings hurt and danger to weak and feeble bodies, it may be made a diſputable queſtion, whether in that part wherein the Moon ſtayes and governs a Vein may be opened; for in this matter moſt men are fearfull, and dare not adventure to do it, though the diſeaſe be urgent, and require this help preſently. But I think we ought to do it in time, and to go about it without fear, and with great confidence of bringing help, and driving away the diſeaſe: for acute and ſwift diſeaſes will allow no truce, no delayes, or times to deliberate: but, as enemies in war, as fire in houſes, Plague in a City, and as ſmoot in Corn, haſten to deſtroy all. Nor muſt a man be frighted or leave off from what he undertook, though he ſeem to go about it when the Star is malignant, and is againſt him; So in the Pleureſy, Quinſey, Inflammation of the Lungs, and Liver, we muſt neglect the extream obſervation of the Stars, and Aſpects of the Planets, and make haſte to open a Vein in time, though it be in that part that the Moon then governs. For as when a Tempeſt is coming, and the winds rage, the Pilot though the Tide be againſt him, and the wind not proſperous, doth maturely provide for his ſafety, and ſtrives with Ores and Sails to gain a ſafe harbour for his Ship to ride in: laſtly as a husbandman at the ſeaſon of ſowing, or mowing diſpatcheth all in haſte for fear of rain, for early ſowing oft-times deceives us, but late ſowing alwaies; ſo the Phyſitian ſupported by reaſon and experience, at the firſt occaſion and opportunity offered, aſſoon as he can, endeavours to apply a ſafe remedy, looking more to the ſuperfluity of humours and fierceneſſe of the diſeaſe, than to the Stars.

Wounds deadly from the effect of the Moon.

All parts feel the Moons motions.

Whether that part the Moon is in, may be cut.

A ſimile from outward calamity.

In acute diſeaſes the Stars are to be neglected.

A Simile from Natures induſtry.

A ſimile from the induſtry of the Husbandman.

The courſes of the celeſtial bodies are indeed to be obſerved, which God hath appointed for ſigns and ſeaſons, for years and dayes, and moneths, but excluding all raſh vanity and impudence of foretelling events, which *Eſaias* and many more do blame and ſpeak againſt, and do utterly, diſdain thoſe that dare ſpeak confidently, and deliver their Judgment concerning any mans fate, that is of that thing which God hath ordered and appointed for him, and what fortune he ſhall have, what ſucceſſe and event ſhall happen

Gen. 1. How the Stars are to be obſerved. Eſay 47. Hier. 10.

pen to any man. There are principall men, of greateſt reſpect that I have ſometimes argued with, who refer to the revolutions and aſpects of the Stars the progreſſe and increaſe of publick affairs, as alſo the defects and decay of them, the myſtery of Religion innovated or reſtored, and ſuch tumults as ariſe becauſe of it, and the perſecutions, great part whereof fall upon innocent men, that is ſuch, who deſire to live godly in Chriſt Jeſus; whereas the propagation of the Goſpel, whereby faith by the ſpirit of the Lord, and confidence that we reſt upon him by, are kindled in our minds by the free-will of God, doth proceed from the eternal will of the Father, which, as St. *Paul* ſaith, was hid with God, who created all things by Jeſus Chriſt, and was revealed in his time to thoſe which he hath made heirs and partakers of the promiſe by Chriſt. So truth being revealed, he thought good by the bright ſplendour of his word and Goſpel at what time he pleaſeth, to root out errours, ſuperſtitions, Idolatries, and beat down impieties, and to eſtabliſh his true worſhip, and to write in mens minds the knowledge of himſelf; which was determined and appointed by God before the world was made, or the heavens adorned with Stars.

2 *Tim.* 3.

Ephef. 3.

Religion is not ruled by the Stars, but by Gods ſpirit.

Wherefore let them that depend too much on the Stars, and look no higher, nor ever think of God that made them, forbear to make celeſtial things, as their minds and Souls are, ſubject to the Star's inclinations. For though the bloud and the other humours, and the ſpirits both vital and natural endure the influences and forces of the Stars manifeſtly, yet the mind and Soul were taken from the Antient-pattern of the divine nature, and cannot be driven by force of the Stars, nor doth the Soul find any hurt or help from them; unleſſe you will ſay perhaps, that it is affected by conſent with the body. For the mind of man, his reaſon, underſtanding, will, knowledg, or Faith, and confidence that we rely upon God by, love of Religion, and adoration, wherein is contained the chiefeſt worſhip of God, and whereby it ſubſiſts, proceeds from that eternal mind that is immutable, nor is mans mind moved by any other force to do what is beſt and good for mans ſalvation, than by Gods inſpiration and inſtinct of his divine ſpirit. So when other living creatures are carried on by force of nature, man alone is guided by reaſon and counſel, ſo he keep within the compaſſe of his condition, and do not wholly degenerate from that dignity and excellency God hath given him.

Aſtrologers ſhould lift up their minds to God.

The humours are ruled by the Stars.

Mans mind is different from the Stars.

Mans mind is ruled by Gods ſpirit, and not by the Stars.

CHAP. XVI.

The counsel wherewith I use to gratify young men, that they may have beards betimes, and that a comely Doun may grow upon their chins: By the way, a fit comparison of Grasse and Corn, with the Hair and Locks of Man.

Maids love to seem beautifull, and young men to look manly.

MAids that are marriageable, and desire to be married suddenly, wish chiefly that they may grow comely and decently tall, that they may be thought to be ripe and fit for Husbands, and may get them Suiters. But young men wish that they may have mens forces, and may soon have hair upon their chins, and comely Beards; For besides the Dutch, other Nations think, that such as are smooth and want Beards, are not so strong for *Venus* sports, and fit to get children, that many men are unwilling to marry their daughters to them: though it be sometimes otherwise, and such as have no beards nor down on their chins shew themselves men in the marriage-Bed; though more frequently for want of heat, their forces fail, and natural faculties decay, and they want children so much hoped for. But those that desire to have Beards, and take care to make it grow, must have that grasse often mowed, that so the pores being loosned, and by often agitation, the heat being called forth that draws out the humour, the hair may break forth the more abundantly: which must be practised chiefly in the Spring, at what time of the year, heat and moysture increaseth, and is diffused into those parts. For where the beard is often shaved, the hairs grow thicker as Grasse doth; for hairs are in some respects like Grasse, and twigs, that being oft mowed and cut down, grow the faster, and the more abundantly. Wherefore young men that have no beard appearing, and look like boyes, if they will hear me, must use the Rasour oft; For if the chin and upper lip be continually wet and soked with warm water, the heat and humour that flyes to those parts will be stirred up, and they will become hairy. But farther, that Beardlesse and smooth youths may grow full of hairs, and obtain a comely beard, there is a remedy elsewhere described by me, in the book of the habit of the body, wherewith young men may sooner have beards putting forth, to adorn their chins, and their upper and nether lips may spring forth like a wood, that the Son in law may not displease his father in law, whose daughter he should marry, who sometimes is as desirous to be married to a husband, as the man is desirous of her, and looks more oft-times on the pleasure than the portion. Amongst those things that will make ones beard grow, and are easy to be had, I reckon Honey, fresh Butter without Salt, the juyce of a red Onion, Reed-roots, with joynts to distinguish them, that have a white colour, and a Honeyed taste, Badgers grease, called *Das*, Bears, Lions, Grease, Bryony-roots, Beets, Radish, Pepperwort, white Lillies, Flour-de-luce: a liniment may be made of these,

Those that want beards, are not thought to be so manly.

That the beard may grow it must be often shaved.

The comparison of Grasse and hair.

L. 1. c. 7.

What causeth a beard.

for

for the chin wet with these, first brings forth a tender down, after that a thick and long beard, which that it may not grow white too soon, must be watered rather with cold water that hath a little wine mingled with it, if we desire to adorn it. For warm or hot water makes the face wrinkled, and the hair hoary, so hot water soon makes young mens beards to grow, but it makes them sooner white as they grow in years. But Eunuchs by nature, or such whose Testicles are cut forth, try all means in vain to make their beards grow, because they want heat, which cannot raise the humours; therefore they have a small feminine voice, and smooth body though they were hairy before.

Hot water makes the beard white, and the face wrinkled.

Why Eunuchs want beards.

CHAP. XVII.

How and for what reason, preserving Physick ought to be given in the time of the Plague and contagious diseases: and what things are best for their force, and vertues for this.

I Observed in *Gallia Belgica* when the Plague was spreading there, and other epidemical diseases, that many remain'd safe and took no harm by the contagion, by using some antidotes, of which kind are Theriac, Mithridate, Germander, Zedoary, Angelica, Laserpitium, to which that which is called Imperatoria, commonly *Meysterwortel*, is next kin, or Magistrantia; but when they hapned to be infected, no remedies could be found so effectual that could expel the disease, for though present remedies were applied, all was in vain, and the cure succeeded not. For the force of the venome being strong and furious, that invaded the body that was fenced, and defended with Antidotes, and nothing being effected by those helps, there was none or very small hope left in other medicaments, so that the matter grew almost desperate, and that of the Poet proved true,

What things resist the Plague.

Antidotes must be used with great caution.

The best help was for to despair of health. *Virgil L. 2. Æneid.*

Wherefore when I was called to them, I gave them the choicest remedies and that in a double dose, that, as the Proverb is, I might use a hard wedge for a hard knot; and first strengthning the heart, I drave forth all the venome to the outward parts, never attempting to open a vein in those diseases (unless I found that it was convenient otherwise, and the matter required it) lest the contagion, as in a smoking fire that is stirred, it usually falls but should spread farther, and a greater smoak and exhalation of the venome in the body should spread to the principal parts, to which all the channels of veins and arteries are produced. Wherefore whereas the ignorant multitude, and many gentlemen take all mens advice without distinction, be they Mechanicks or unskillfull men to the great hurt

Sometimes in the Plague a Vein is not to be opened.

All mens advice not to be taken in Physick.

A plague from the Ayre is common to all.

A Plague from ill nutriment proper to the people.

Socrates his temperance.

How sound men may resist the Plague.

preservatives in the Plague.

The forces of the Orange or Citron.

hurt to their health: I desire to perswade all men, that when any pestilent disease invades a country, either by contagion of the Ayre that layes hold on all without difference, be they gentle or simple, or from faulty diet, or want of food, that vexeth the common people, that no man rashly use himself to those Antidotes, that they are wont to use and take inwardly, who are infected with the Plague, least afterwards they want remedies that may cure them: but let them use temperance in diet, frugality, and sedate affections, to fortifie themselves against it. For we read that *Socrates* by this means continued sound in the time of a most raging Pestilence that wasted his country, and destroyed all *Greece* and *Asia*, and killed up the people there; he used such moderation in his life, that he continued safe and free from the common calamity. Yet I dislike not, which I use to do often, to take gentle remedies to oppose the disease in comming, and to harden and fence the body beforehand, that it may admit no contagion, that no man may go out of his dores empty, and fasting, so he beware of intemperance and gluttony; but it is wholesome to wet and moysten the mouth, ears, eyes, nostrills, hands and face with sweet smelling things, as Rosewater, Wine, Vinegar, Elder-flowers, and Red Roses that are medicinal, and to chew Coriander seed, bruised Cinnamon, Zedoary, Cloves, Citron pills. For these drive off the contagions of the ambient Ayre, that infect the Heart and vital spirits by the breath taken in, and driven out, by breathing. But I, when I went every way fearlesse, with a desire to help the people and Citizens, was wont with these helps to fortify my self, and chiefly with the Orange, Citron, or Lemmon, chewing with my teeth the moist pill of one newly cut, and putting all my trust in God, to discusse the pestilent vapours, for there is no more effectual remedy, than the pill, juice, and seed of this Apple. Which *Virgil* also speaks of;

2 *Georg.*

The bitter juyce, and slow taste Media brings,
Of the blest Apple, than which ther's no things
To be prefer'd, when cruel step-dames give
Poyson in drink, this fruit will make one live.
The flow'r's very good, the Medes do make their breath
Sweet by it, and this keep's Ptysick old men from death.

But those strong Antidotes to drive forth the Plague, and prepared to expell poysons, I use to take down very seldome, for they change and destroy the habit of the body and its quality, which consists in the mixture of heat, cold, moist, and dry, and if there be in the body any superfluity of humours, (unlesse a purge be first administred) they inflame it; where it is dispersed all over, and by kindling choler, raises up burning Feavers.

CHAP.

CHAP. XVIII.

To what we ought to ascribe, amongst such multitudes of men, the great dissimilitude of forme, and the manifold difference that is between man and man in their faces, countenances, eyes, and other parts, so that sometimes Brothers and Sisters are not one like the other.

AS there is in Nature a wonderful & gracious variety, so there is the same in the form and shapes of men, in their colours, countenance, eyes, lineaments, and in their faces there is found an admirable; and numberlesse disparity and dissimilitude. Some refer this to the influence of the Starrs, but I think to referr it more properly and rationally to the nature of the Seed; and the Mothers Imagination. For being that the woman in the very conception, and all the time she goes with Child, even for nine months, hath divers thoughts in her mind, and every moment is drawn this way, and that way, by thinking on divers things, and her eyes being still fixed upon such objects she lights upon, it falls out that those things she sees, and are fastest riveted in her imagination are communicated to her Child. For when the Nature of the woman is carefully intent, in framing the Infant, and thinks on nothing but a fair and well proportioned Child, and all her forces are bent thereunto, if any shape or Image be represented to the sight, this soon reflects upon the of-spring, who participates of it. Moreover Mothers, so soon as the Child is born, do the best they can that the Child may have a decent, comely, well proportioned body, fitly distinguished in all the parts of it. For Childrens bodies are ductile and pliable, as Clay or Wax, and may be bended any way. Wherefore if the mouth stand awry, and is uncomely, they forge frame and order it into a decent posture; and if the face be frowning and lowring, they will make it pleasant and amiable, and beautifull: they make the eyes very handsome and lovely; and of gray eyes or blunket, which Infants commonly have by reason of moysture, they make them black by abundantly feeding them with milk, and chiefly if the Nurse be of a hot temper, and the Child be kept in a dark place. For a light Chamber, where the Sun shines in much, or a great fire, hurts the tender eyes. But squint rolling gogle eyes, and such as turn the wrong way, are reduced to their right posture, by bending the sight the contrary way, for the Muscles will be brought to their naturall places by wresting them to the other side, and being turned about will come right: they raise and set even the nostrills that are crooked and fall down, by a gentle way of handling them: but they reduce Eagle noses and such as are with becks by pressing them down to a decent figure, that the perpendicular of the nose may be stretched forth from the forehead and eybrows, unto the hollow part in the upper-

To what must be ascribed dissimilitude in men.

The Womans imagination doth many things.

The faults of Nature may be amended.

That the balls of the eyes may grow black.

what forme of Nose is comely.

upper-lip, like a gnomon or right line, or style that stands upon Sun Dialls, neither set on bending outward or inward. Likewise if the lips be swoln or fat, which is usuall with the *Æthiopians*, as also if the nose that is crooked be pressed down, they handle these artificially, and they often presse them that they may grow lesse, and sink down lower: by the same way they frame into a comely fashion, a chin that sticks out, or is drawn in, the forehead, head, cheeks or eybrows that are deformed; and decently order by art, what is not seemly. So if nature limp on any part, and is gon off from the best forme and proportion, as some have wry necks, crooked gowty ill favourd legs, or bunch backs, that makes them ugly, all these errours are easily mended in those that are Children: and such members as are wrested or disjoynted, or out of their places, are set right by the care and industry of man. So the diligent care of Nurses makes Children grow up handsomely, and so are obnoxious to no deformities of their limbs. But the negligence of many Mothers, and great idlenesse, makes Children not onely to grow up unhandsomely, and illfavour'dly, but they become bunch-backt, lame, squint eye'd, bull-headed, and not comely to look on, for they are departed from the dignity and excellency that is in man's body. Some Nurses are over diligent and too officious, who bestow some labour also on the Childrens privy parts, that serve them them to make water with, and in time shall be usefull for propagation of Children, that they may be ripe betimes, and not fail of hopes of getting Children, and when they come to be marryed they may not be ashamed, for ill performing the matrimoniall duty, when they observe bitter contentions and quarrels to arise amongst kindred for this very cause, that they will threaten to divorce their Sons in Law, unlesse they can shew their manhood, and please their wives the better, yet I use to dislike and discommend this effeminate and lascivious office used by Nurses; for young youths, by reason of pulling them thus by their yards, before their time, or that they come to be of age, or have mans strength: they are prone to venery, and so consume those helps, and vent out those humours and vitall spirits, wherewith afterwards they might be able to procreate lusty and lively Children; whereas by unseasonable venery, they either get no Children, or if they beget any they are lither, and not so long lived. Therefore I think it is good, not to let young people marry too soon, untill their forces bestrong and confirmed, and that they can endure any hardnesse in matrimoniall society, which tender years cannot do, for they will presently wax faint, and effeminate. It is then better that the secret parts should swell out of their own accord naturally, than that they should be drawn forth by any allurements.

whence comes deformity of the body.

The discommodities of untimely venery.

CHAP.

CHAP. XIX.

Many kinds of Animals, Fishes, Birds, Insects are bred without Seed, as also Pants: and many Animals, and small Birds, by an unusuall way, without the copulation of Male and Female, do conceive.

DAily examples shew, that many things come forth, and are propagated by nature of their own accord, and without any embracings of others or generation, onely from filth & corruption, as Dormice, Rats, Snails, Shell-fish, Catterpillers, Grass-Worms, Wasps, Hornets, Weevils, Froggs, Moths, Toads, Eels. In mens bodies Worms, though these have seed within them, whereby afterwards they propagate abundantly. Also many plants grow forth from the muddy moysture of the earth, and fatnesse of it, no seed being sowed, or plants set in the ground before, as are Darnel, Cockle, Nettles, wild Olives, Weeds, and grasse that spring up of themselves. Also there are some Crows in the Low-Countries that conceive by their mouth, which they call Rock Jackdaws, becausse they build in clifts of Rocks, and hollow stones, and not in Trees. The Dutch call them commonly *Steen Cauwe*, and these do not tread one the other as other birds do, as we usually see in Cocks and other foule, that get upon the backs of the Females, and so copulate with them: but these look stedfastly with their eyes, one upon another, never winking, so that the Female draws forth dewy drops from the eyes of the Male, by constant looking upon him, which she drinks up, and from thence, as some think, she conceives. I dare not certainly determine, whether they do bring forth by the mouth, as with us the Cuttle, Shrimps, Calamaries, Lobsters, the Polypus, and the fish Galeus, commonly call'd the Hay, do, with a rough skin, that even in the fish-Markets, will cast forth her young by her mouth. Of the Hay there is nothing more certain, and commonly known, that she doth cast forth her young at her mouth: for lately when a Country man had bought some Hayes very cheap, and carried them at his back, the Citizens and people that looked on, saw some of her young ones creeping forth at her mouth; so that the Country fellow being laughed at by the common people, and disdayning those kind of fish, threw them all away upon the dunghill. There is also another Hay, that is smooth, and soft skin'd, not rugged, that brings forth her young about her Navell, her belly opening there and breaking, so that the young one sticks fast to the bowells of the Female, by a long string. I have heard some fishermen of credit relate, that they had seen some Hayes newly taken forth of the Male, his mouth gaping; and that he cast out six or seven small fishes by his mouth, that were wonderfull lively, that being immediately cast into the Sea, would swim at first; as we see Chikens taken forth of their shells to pick at any thing, and to scratch. But this is admirable, that since the

Many things breed from corruption.

What Crows conceive by the mouth.

The fish Galeus brings forth by her mouth and what others.

Hay

Hay brings forth at the mouth being open, that young fry should run again often into the dams belly, and the secret parts there, and hide themselves amongst her bowels; and then they will come forth again to sport, which *Plutarch* wondered at. The Hayes saith he, for their fatherly indulgence give place to no living Creatures. First they have egs, then fish very many, which they do not put forth as other Creatures do, but hatch them within themselvs, and these they breed up and carry in their bellys, as if it were a second birth; when they grow great, they let them wander at pleasure, and again receive them in at their mouths, and let them inhabite in their bodies, and there they allow them a place of refuge, and house to dwell in, and meat, till they can provide for themselves, and can swim well: and that they may learn this perfectly, they teach them to sport and to swim, also to tumble themselves, and to use nimblenesse, that they may the safer escape the danger of Sea-Monsters. In our Seas there are many kinds of Hays, whereof some are cunning in other arts, diversly. Amongst these the Hay that is gray colour'd, which the Dutch call Sprink-Hay, because with incredible agility, he will spring four Cubits high above the water, and will swiftly run from danger, that he may not become a prey to others. Also there is a Hay with a spotted skin, all full of black marks, we call this *den Ghespickled* Hay, as we see dogs and horses marked with spots: Our *Gesner* describes this by the name of the Rock dog; also there is brought into the fish market, the Hay called *Centrina* or *Speerhaye*, as if you would call them speered or sharp Hays; for they have two sharp prickles on their backs, wherewith they wound men dangerously, our Country men keep these pricks in silver cases to pick their teeth with. Thus much of fish that conceive and bring forth at the mouth, as is well known to our men. But as for the conception of Chows, that is performed by the mouth as it is reported, I dare say nothing for certain, yet they seem to me to represent the Nature of Pigeons that beck one the other, and do as it were kisse, as lovers do their Sweet-hearts. Wherefore that proverb of Pigeons is used concerning them, who sport and play, and kisse, and cal one the other, and embrace often. The Dutch call this *Duvebecken*, from the manner is observed in Pigeons, so that about the spring time these are the preludiums and forerunners of Venery. There are some, as *Plutarch* testifies, that maintain Mice to breed without the male, if they but oftentimes lick of salt. *Virgil* also mentions something like this, concerning the conception of Mares.

Of the industry of living Creatures.

It is a Proverb, like to Pigeons.

Georg. 3.

For above all the lust of Mares is known,
When burning heat is in their marrow grown,
Most in the Spring-time, when as hot as fire,
They stand on tops of Rocks, with strong desire,
Gaping for the west wind, which they draw in,
And by the Ayre, conceive, that's very thin,

Nor

Nor horſes need to back them, ther's the wonder,
They breed alone and do conceive a ſunder.

There hapneth to Mares, the ſame almoſt that hapneth to hungry people that are filled with the ſteam of the Kitchin, and for want of nutriment are fed with ſmells; or as it fell out with a noble maid, who when ſhe could not enjoy her ſweet heart, ſhe kept him cloſe in her breſt, and thought of him when he was from her; ſo that by frequent imagination ſhe formed an ill faſhiond lumpe, ſuch humours being heaped together in thoſe parts as ſerve for conception; which miſhapen lump was made by imagination, without any help or copulation with man.

A ſimile from hungry peoples

What imaginary venery can do in the womb.

CHAP. XX.

The hand or other parts of the body that are frozen, and grown ſtiff with cold and froſt, how they may be thaw'd, and recover their former heat.

IT hapneth ſometimes when the Ayre is ſharpe, and cruel, as when the North wind blows in Winter, or ſome other extream cold wind, whereby all things are frozen and congealed, mens hands alſo, and other parts of their bodies, will grow ſtiff and benummed with cold, ſo that they will be dead and fall off, or elſe they muſt be cut off, and lopt as withered boughs, that the ſound parts be not infected by them: when any ſuch thing hapneth, as it doth to thoſe that travel through cold Countries, and great Snows, or when a ſhip is broken, to thoſe that ſit on the planks, and are toſſed too and frow by the waves, who are thus affected muſt not be preſently brought to the fire, but muſt be placed at a good diſtance from it, leaſt the pain ſhould increaſe, and grow greater by a ſudden and immoderate heat. In the mean time the parts affected muſt be gently rubbed and chafed with the hand, with oyle of Camomile, Dill, ſweet Almonds, then wet with warm water, or with warm milk newly milk't from the Cow, in which are boyl'd green Bay-leaves that are oyly, Roſemary, Sage, Lavander, Spike of that part of *France* called *Celtica*, or french Lavender, whereby the blood may be recalled, and the parts that are dead may revive. And all theſe things muſt be done gently by degrees, leaſt pain may be cauſed thereby. I think there is no man but hath ſometimes proved in himſelfe, what bitter pains the joynts endure by reaſon of the nerves, that have a moſt exquiſite feeling, when they grow ſtiffe with a more intenſe and peircing cold, the blood being either extinguiſhed, or running inward into the inmoſt parts; ſo that at the firſt coming of cold, the hands will wax red, and by and by as the blood grows cold, they will grow wan and dead, being deprived of the vitall blood and Spirits. Wherefore

Bodys will freez with cold.

Cold, an enemy to the Nerves and bones.

What will help limbs oppreſſed with cold.

the Joynts muſt be chafed eaſily, and bathed in a decoction of the Inteſtines of four footed beaſts, with their feet, puddings, and tripes, which is to be commonly had in all Cities, and to be provided. In which liquor as alſo in Cows milk, hearbs may be boyled that I mentioned before, wherewith the parts may be heated again with heat of life, that were almoſt dead, and reſtored to their firſt temper: for ſuch fomentations do help and ſtrengthen the parts, and eaſe the pains, as alſo baths, ſtoves, and Baths of ſweet waters do. Alſo the parts thus affected, ſo they be not totally benummed with cold, and that ſome bloud be left in them, are to be plunged in cold water and waſhed with it, which will reſtore them to their former vigour, and they will by degrees regain the heat they had loſt: for by *antiperiſtaſis* or *contrarietie*, the heat comes in the cold being driven away: which every man may make proof of, by handling Snow or Ice, for his hands will preſently grow hot, and look very red. So frozen Apples ſoked in cold water return to their own nature, and all that is congealed in them, melts and is diſſolved. So Ice let down into a pit, will ſuddenly melt and run. For well-waters are hot in winter, as ſtore-houſes, and caves underground are; but in Summer they are exceeding cold. Moreover that the heat and vital ſpirits may be driven forth from the inward parts to the outward parts, we muſt give ſome things to drink made of wine and other heating things, whereby natural heat like fire raked up in aſhes may be ſtirred up, and alſo ſome of the beſt Theriac muſt be drunk with wine, and outwardly we muſt apply to the body bottles of Tin, or Earth, fil'd with hot water wherein hearbs are boyl'd that draw forth ſweat, and open the pores, as Fennel, Smallage of the Marſhes, Lovage, Lovage with black leaves, Macedonian Parſley, Bay-leaves, Balm, Angelica, Origanum, Rue, Savoury, &c. Which I uſe to do alſo in the Plague, that thereby all the venome and contagion may be diſcuſſed from the heart.

Snow and cold water raiſe up heat.

Wells are cold in Summer, hot in Winter.

Bottles applied to the body bring forth ſweat.

How Seamen muſt be reſtored after ſhipwrack.

And if any man after ſhip-wrack be caſt on the ſhore, and, beſides his joynts and limbs be nummed with cold, hath drank in much ſalt-water, he muſt take ſuch things as provoke urine abundantly, that the ſalt water may not corrode his inward parts. I bid them make a drink of barley, Figs, Rayſins, Anniſeed, Fennel-ſeed and roots, and red chiches, putting a little Licoris thereto; for this takes off from the heat and acrimony of the Seawater, and ſuppleth and eaſeth the ulcerated parts. And as for their meat, they muſt eſchew all ſalt, ſowre, ſharp things; water of Honey, and Cows milk with a little Sugar, is an excellent remedy for them; A Ptiſan drink, and all that is made of Barley, either to ſup, or in Pap, or Creme of Barly, doth wonderfully help them. And if the skin outwardly be corroded (as it uſeth to be) by ſalt water, they muſt have a Liniment of freſh Butter, Hogs greaſe without Salt, Gooſe, Ducks, Hens, greaſe, unguent of Roſes, and of black Poplars.

A ſafe potion for ſuch as have drank Sea-water.

A liniment for the skin worn by Salt-water.

CHAP.

CHAP. XXI.

Whence arise and grow stings of Conscience in man, and whether as passions and perturbations of the mind they are to be ascribed to the humours: or whether they consist in the mind and the will.

CONscience, that is the testimony of good and bad in every mans mind, which by a remembring of what is done, approves what is praise worthy, and condemns what is naught and ill, is by God set in every mans heart. So a pure and sound mind that is guilty of no fault, comes forth by calling to mind the good life that such a man hath led; but a troubled, tumultuous, fearful, unquiet mind riseth from the remembrance of an evill life, and will offer it self whether a man will or no, so that it drives some men into despair and desperation; as it did *Cain*, King *Saul*, *Judas*, and it raiseth others into hope and confidence of obtaining Salvation, as it did, *David*, *Peter*, *Magdalen*. Therefore a man is affected with some anguish of his mind and torture in his soul, whensoever conscience sets before him the memory of the wickedness he hath committed, and it terrifies him with fear of revenge and punishment, that he trembles at it, by which pricks of conscience the mind, sometimes elevated unto God, as it fell out with the Prodigal Son, is moved to repentance, and dispelling fear obtains tranquillity, so that the soul is raised again and cheered, and sending the bloud through the body, and elevating the spirits, that a little before were almost extinguished, the colour becomes fresh that was pale and almost gon, the body pining, and the mind being contracted with sorrow. For being that the vices and affections of the mind do shew themselves in the habit of the body, and in the Countenance, if at any time any secret mischief or wickedness lye hid in the Soul, such kind of men upon any light occasion offered, will commonly look pale, be troubled, and angry, will tremble, be short winded, sad, complaining, suspicious, half dead, and are distracted with divers thoughts, because, as the Psalmist saith, their sin is continually before their eyes, so that they cannot as they would, and as they seek to do, obliterate and deface the memory of their sins committed, but it will be daily renewed, and be fresh again. To which that prayer of the Prophet *David* may be applyed, when it was his condition, and he was tossed with the same tempests and Waves, *Restore unto me the joy of thy salvation, and uphold me with thy free spirit.* Also that expostulation of his with his own Soul, or rather that lamentation: *Why art thou disquieted oh my soul, and why art thou so troubled within me? hope in God, because I will yet praise him.* And again, when he had recovered peace of conscience, and all sadness was dispelled, he saith, *Enter into thy rest oh my Soul, because the Lord hath rewarded thee, thou hast given me joy and gladness of heart.* So then if we have done all things against equity, and an evill will drives a man, contrary to

What Conscience is.

The force of Conscience.

When fear is the cause of Repentance and Salvation.

Psalm 51.

Psalm 42.

Psalm 4.

right understanding, and direction of the mind, and rules of reason; afterwards the remembrance of wicked deeds will torture the mind of any man. Whereas others, fenced and supported by a good Conscience, they relying upon and depending on the testimony of a secure mind, never fear nor fright at it, no not when miseries come, as the Plague, War, Famine, and want of all things, nor are they dejected for persecutions, or the rage of Tyrants: for though such be the frailty of human nature, that there is no man who is not troubled at sudden assaults, and is afraid of them, an example whereof we have in our Saviour *Christ*, when he was to be offered up: yet an honest man, and he that depends on Gods protection, stands firm and fearlesse against all dangers that are near him, and sustains himself by that means in despite of them all. So *David* when he was straightned on every side, opposed a couragious and an undaunted spirit to all dangers. For being garded and environed by the power of the Almighty God, he speaks with the greater confidence, Though an Host should encamp against me, my Heart shall not fear; though war should rise against me, in this will I be confident.

What will the confidence of Conscience do.

Math. 26.

Psalm 26.

Job 13. Likewise *Iob. Though he kill me, yet will I trust in him.* But wicked, ungodly, impious, naughty men, though they be guarded and encompassed with a great retinue, and defended with abundance of wealth, having great store of Lands and Possessions, and want of nothing, yet are they racked in their minds, and are afraid of all things; and as the Wise man saith, *Prov. 12.* *Their Soul is pierced with the Conscience of their wicked deeds as with a Sword.* For when they call to mind the mischief they have done, they presently tremble, wax pale, look about, and are afraid of the safest means, as if the furies of hell hurried them along. For there is in every man an imbred choice of things by nature, a judgment, and distinction of good and bad, and the knowledge of God is printed in their Souls, which Saint *Paul* calls the Law or Instinct or conduct of nature, whereby we are carried to what is honest, and we abhor what is ill, every mans conscience, as he saith, bearing him witnesse, and their thoughts excusing or accusing one another. Wherefore great is the force and vertue of conscience in all actions of our lives, so that a Man, though horrid things be objected against him, will maintain his constancy, and will allwaies persevere in his counsel and resolution he hath undertaken, and will not fear or tremble, or dread with any threatnings, if he have done nothing amisse. But he that is guilty of a crime, and his mind is pollured with it, thinks the punishment to be alwaies before his eyes, and destruction to persue him continually. For fear, which makes the bloud hide it self, and deads the spirits, rising from the conscience of sins, takes away a mans courage, and changeth his countenance, and the habit of all his body: so that in the midst of all his jollity, in dancings and banquettings, and in Conjugal embracements, he feels the rack and tortures of Conscience; whereas integrity of life makes all calm, peaceable, quiet, and no trouble at all: which

What is the Law of nature.

Rom. 2.

Conscience changeth the form of the body.

one

one thing may be a forcible argument that the mind of man came from God, and is moved by his power, and guided by his spirit and direction, and that the Soul lives after death, which, when some years are past, when the Supream Judge shall please to judge the world, shall again unite with the body after a wonderful manner. In the morning early the force and sting of Conscience is most clear, the fumes and fuliginous vapours being discussed, wherewith the mind from the actions or banquets of the day before, as from gluttony, drunkennesse, revelling, and the like was oppressed, so that about that time especially the mind recollects what was formerly done, and thinks on such things that she approves or dislikes. So saith the Prophet, *Thou wilt hear my voice in the morning, Oh Lord, in the morning will I direct my prayer unto thee, and will look; For thou art not a God that hath pleasure in wickednesse, the Lord shall listen unto me in the morning: in the morning will I attend unto thee. The just shall deliver his Soul, that he may watch unto God that made him: God, O my God, I watch for thee in the morning:* So then to those that newly wake, when they have eaten nothing, nor drank, the affects of the mind and Conscience do most represent themselves, and God warneth men early in the morning. For what admonishment, or wholesome Instruction can be offered to men when they are drunk with Wine, or crop-sick with gluttony? So I know many men who when the memory of their former ill life troubles them often, they presently drown'd themselves with drink, that they may forget all the wickednesse they have committed, and that the remembrance thereof may not secretly steal upon them: yet the next day the mischief became raw and did more cruelly torment their minds. For the like hapneth to these men, as it doth to men that are diseased, who will not disclose but conceal the Ulcers and sores they have about them, whereby they are more bitterly tortured inwardly; to which the Prophet *David* alludes, when he saith; *When I kept silence my bones waxed old through my roaring all the day long.* The sin and terrour of his Soul, and unquietnesse of his mind, and pressures of conscience, did so drive him to confesse his wickednesse, and yet he could not be drawn to confesse his sin, and to purge it away by true repentance. But the regulating of mans life by institution, the habit of his body, and imbred humours are of great consequence in moving the mind, and in raising, or stilling the motions of Conscience. So Marriners, Souldiers, Porters, Carriers, Hucksters, Victuallers, Hosts, Bankers, Usurers, Bauds, and many Factors, and petty Merchants, Brokers, Shopkeepers, and Tradesmen, are not much moved with any motion of conscience, that they have made it large enough, and it is become like wide nets that let all things through, straining at a Gnat, as our Saviour Christ saith, and swallowing down a Camell. Others that are addicted to a solitary and melancholique life, are too much troubled about it, and tremble for fear, when there is no cause of fear. So the force of Conscience drives superstitious people farther than they ought to

A strong argument of immortality.

Conscience, what time of the day it shews it self.

Why the Conscience shews it self in the morning.
Psalm 5.
Esay 50. 26.
Eccles. 39.
Psalm 62.

A simile from sick men.

Psalm 31.
The place of the Psalmist explain'd.

Who want Consciences.

A simile from Nets.
Matth. 23. 2

to go; and they will not be quit of their vain perſwaſions. So melancholique people are more anxious than other men, but cholerique people by reaſon of the thinneſſe of humours and heat, make no regard of conſcience, and they either caſt it off, or extenuate it, or ſtrive to forget it. Sanguine people are not much affected with any ſuch motion in their ſouls, nor do they ever think of their life paſt: To this belongs that of *Job*. *Thou writeſt bitter things againſt me, and thou wilt conſume me with the ſins of my youth.* For thoſe things that we did inſolently in our youth, and were not much perplexed with them, the ſame will in times of diſeaſes calamities danger or old age, come freſh to our memory, like to accounts that are croſſed and blotted out. Like to thoſe that have borrowed great ſums of other mens moneys, and have quite forgotten to pay, are called upon for it, and compelled by Law to make all good. But Pnlegmatique people, are ſlow, ſluggiſh, forgetfull, careleſſe, nor do they ever think what conſcience is, nor doth their mind ever wax hot, or can they be ſtirred up by any meanes to think of goodneſſe, as being drown'd in too much moyſture. Wicked men, who are ſunk into the deep, and who are ſtrangers from the word and knowledge of God, depiſe, laugh and jeare at all. Some between both will palliat, excuſe, deny or charge their faults upon others, which thing *David* prays againſt, and deſires not to fall into that ſinne. Incline not my heart to malitious words, that I ſhould excuſe my ſelfe in my ſinns. Wherefore many things hinder the light of conſcience, and overſhadow it, as youth, drunkenneſſe, gluttony, intemperance, love, night, delights, pleaſures, all which caſt off the bridle of conſcience, ſhame and modeſty, ſo *Plautus* writes,

Job. 15. — *Jobes place is explained.* — *An elegant ſimile from ſuch as are oppreſſed by uſury.* — *Pſa.* 1. — *Pſa.* 140.

Amor. L. 1. *Eleg.* 6.

Night, Woman, Wine are moſt pernicious things.
For young men, and that moſt deſtruction brings.

Ovid is of the ſame opinion.

Night, Love, and Wine all moderation fly,
Night knows no ſhame, Wine and Love, fear deſie.

Youth neglects conſcience. For theſe Counſellors are not ſafe, and carry the mind the wrong way, and turn us from harkning to good counſell and advice, and if Conſcience ſting & wound any of theſ, and would draw any ſuch people to what is good, they contemne, neglect, deride it, cavill, and caſt a Cloud upon all things: they aggravate, or extenuate and lay it upon their youthfull yeares, that muſt be ſpent jovially and without melancholly, and that all ſad thoughts muſt be driven far from them, and laid aſide for old age to think on. Thus rejecting the documents of reaſon, and avoiding the inſtruction of conſcience with mirth, they frame all their thoughts rather by the rule of pleaſure than the ſquare of moderation. Whence *Solomon* ſpeaks to the purpoſe, Youth is vain, raſh, ſlippery, inconſtant, mad, thought

Eccle. 11. — *Youth void of counſell.*

thoughtleſſe, improvident, inconſiderate, and the pleaſures that uſe to accompany it, are tranſitory and ſoon gon; ſometimes they are damnable, and have a lamentable and miſerable event. But becauſe commonly the companions of this age, are ignorance, want of experience, want of counſell, inconſideration, therefore it leſſe apprehends what is good for it, and may make it proſperous. Alſo ſome there are, that are at their full age, & who have the government of the Commonwealth, and are to take care for the Church and Religion, whoſe conſciences are blinded with errour and darkneſſe, ſo that oft times they do not meaſure all things out exactly, and by rule, or call reaſon into Counſell, with Judgment and election of things, or performe what they do by the right rule of Gods Word and Spirit; but oft times either humane paſſions drive them, or elſe the favour and gratifying of Princes prevails with them, which we read that *Paul* did: or elſe ſome errour of ſetling ſome inveterate ſuperſtition, or an old vitious cuſtome that is crept in, not by the conſent and authority of good men, but by the miſunderſtanding of the ignorant common people, yet as if it were a rule for men to walk by, no man will ſuffer to be taken away, or aboliſhed, whence it comes to paſſe, that in the choice of things, in the difference of good and bad, in ſetting up, and reſtoring, and propagating true Religion and the worſhip of God, they are blind and deceived, and wander from the truth, to the great detriment of conſcience. So the Jews were perſwaded that they did God good ſervice, when they raged againſt thoſe that had given up their names unto Chriſt. *Paul* was ſtirred up with the ſame violence, and deſire to puniſh the Chriſtians, and he perſecuted them fiercely, with a zeal of godlineſſe, but which was wrapt up in errour, and, as he ſaith being an Apoſtle, was not according to knowledge, that is, it was not done with judgment, or reaſon, and with a right unſtanding of the cauſe, as *Gamaliel* did, not firſt knowing and obſerving what the will of God is, not by the inſtigation and inſpiration of the the ſpirit of God, which he will have to be tried and examined by the expreſſe word of God, whether it proceed from thence: Wherefore there is errour committed in the choice of religion, not by an affection and propenſion to godlineſſe, becauſe they wanted the Spirit of God, who puts into mens minds, things that are certain, and out of all doubt. So the wiſe man ſaith, There is a way ſeems good unto a man, but the laſt end thereof, tends unto death. *Paul* ſhews us an example of it, who of a perſecutour was made a Preacher, and a defender and maintainer of the Goſpell of Chriſt; who profeſſeth that he obtained mercy, becauſe he did it ignorantly through unbeleife, and that thereby, in him Chriſt Jeſus had ſhew'd all clemency, to be an example to thoſe that ſhould believe in him unto eternall life. Some perchance may ſay that I have uſed too many words in treating of the motions of conſcience, becauſe this argument belongs to Preachers and profeſſours of Divinity, whoſe duty it is, and by vertue of their office, they are bound to pacifie and ſettle mens conſciences, and to free them

Men are not led by conſcience but by their paſſions.

Old errours are hardly left.

John. 16.

Acts. 9.

Rom. 10.

Acts 5.

1 Joh. 4.

Prov. 14.

1 Tim. 1.

them from all feares. But ſince theſe affections do overthrow mans health, that proceed from the ſtings of conſcience, and the Spirits and humours vitiated, do afford nutriments for it: it is the Phyſitians part alſo to remove theſe perturbations out of mens minds, that, thoſe being taken away, the body may be in perfect health. For it it a laborious and very difficult matter to reſtore the body that is fallen ſick, where the conſcience is polluted with the ſpots of ſinns, where the Organs of the ſenſes, and the Spirits vitall and animall are vitiated. And it is no leſſe troubleſome, for a Church-man to give comfort to the ſoul, when the body is full of vitious humours; for by reaſon of the narrow conſent and union of both parts, the vices of the mind fly upon the body, and the diſeaſes of the body, are carryed to the Soul. As we have for example all mad people, and ſuch as are melancolique or frantique, ſuch as rave or dote, or are drunk, Apoplectick, paralytick, forgetfull, ſtupid, Lunatick, and many more, whoſe ſick diſtempers proceed from the diſtemper of the brain; wherefore we muſt carefully look to the head, which is the ſeat of the mind, and uſe all meanes to preſerve both parts in health.

The ſympathy of the Soul and body.

CHAP. XXII.

How many months doth a Woman go with Child; and which muſt be accounted a ſeaſonable birth. By the way, of the framing of the body of man, and in how many dayes or months the Child is made perfect, and comes to live. In which narration, all things are handled more accurately, becauſe from hence bitter quarrells ariſe, not onely betwixt marryed people, but others alſo that uſe unlawfull copulation.

SInce there uſe oft times great contentions and quarrells to ariſe amongſt many people, concerning the time that the woman goes with Child, and ſome complain that are jealous of their Wives that they have formerly marryed to keep them company, that they have not gone their full time to be delivered, ſo that ſomtimes they ſuſpect that they have play'd the Whores, and that ſome other men have ſecretly made uſe of their bodies: I thought it not amiſſe to write ſomething to this purpoſe, and the rather becauſe Lawyers that end controverſies, referr the judgment to this matter to Phyſitians, and leave the reſolution of it to them to decide. So *Paul*, the *Counſellour*, lib. 19 *Reſponſ.* It is now a received truth, that a perfect Child may be born in the ſeventh month; by the Authority of the moſt learned man *Hippocrates*, and therefore we muſt believe that one born in lawfull matrimony, in the 7th month, is a lawfull Child. *Gellius* handleth this argument, but rather after mens opinions, than according to the truth of the buſineſſe, or from naturall reaſon, who ſuppoſeth that there is no certaine time ſet of bearing Children, and that from the Authority

The judgment of inſpection is referred to Phyſitians.

Digeſt: Tit. 2. Of the ſtate of Man.

L. 3. c. 6.

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of *Pliny*, who saith that a woman went 13, months with Child. But as for what concernes the 7th, month, I know many married people in *Holland* that had Twins, who lived to extreame old age, their bodies being lusty, and their minds quick and lively. Wherefore their opinion is fooliſh and of no moment, who think that a Child at ſeven months is imperfect, and not ſo long lived, and that a Child cannot be borne perfect in all parts untill nine months be paſt. So of late, there aroſe a great conflict amongſt us, and it was cruell and bloody, and a moſt deadly and deſperate fight, by reaſon of a Maid, whoſe chaſtity was violated, that had no ill Name or doubtfull report, but ſhe had a weak head, and a feeble judgment; and theſe of all others are ſooneſt overcome, and do not ſo valiantly and corragiouſly reſiſt and ſtand againſt either threats or flattering inticements, otherwiſe than ſome fierce clamorous maids uſe to do, who will bite and ſcratch, and compell one that ſhall aſſault their chaſtity to forſake them. But in this Tragedy the conflict grew again more violent and bitter, becauſe the Father, who was reported to have gotten her with Child, or to have raviſhed her, denyed the fact, which his enemies charged upon him, ſo bitterly, that he might be torturd, and racked till he ſhould confeſſe it, but he confidently avouched, that he was ready to forſwear it upon the Bible, (he himſelfe being wont to be Preſident, in judgment, and to handle ſacred matters, (that he never ſo much as entred her, or broke the membrane of her Virginity, nor penetrated into her body. Wherefore he would by no means be taken for the Father of the Child, or that it ſhould be accounted his: amongſt other arguments he alleaged for his innocency, this was one, that the Child was born in the 7th, month, and hardly ſo late; for the month was rather then new begun, than ended, and all the parts of it were perfect, except the nails, which we obſerve ſometimes to be wanting in a Child born in nine months, eſpecially where great bellyed women uſe ſalt fiſh too laviſhly, or lick ſalt, as that ſex is moſt prone to deſire ſalt and ſharp things. Wherefore he ſtrove to prove it was not a Child of ſeven months, but nine months, and that by making that account of the months, and by obſerving the reaſon of time, they muſt ſeek for another Father, who had formerly lain with her, and got her with Child. But when the Judges gave Judgement, that the Infant ſhould be viewd and ſearched by the Phyſitians; a Midwife being called, & ſome honeſt women, one was a noble woman, who was the Mother of 19. Children, and who ſeverall times had been delivered at ſeven months, and the ſeven months not fully ended. They all pronounced, not examining the cauſe of the fact, nor reſpecting the Father, whether they ſhould reckon this man or ſome other to be the Father, that this was a Child born in ſeven months, that was carried in the Mothers belly 27 weeks, and if the Mother could have gon nine months, the child's parts and limbs would have been more firme and ſtrong, and the ſtructure of the body would be more compact and faſt, and not ſo looſe, For the breſt

L. 7. c. 5.

A Child, at ſeven months is full of life.

A Hiſtory of a Child born.

A deniall of a rape charged upon one.

When a Child wants nails.

bone, that lyeth as a buckler or fence over the heart, the Dutch call it *Borſtplate*, and the ſword-like griſtle that lies over the ſtomach, were higher than naturally they ſhould be, and did not lye down plain, but crooked and ſharp pointed, like the breſt of young Chickens, that are hatched at the beginning of Spring, or eſpecially in the month of *March*. Alſo this Infant that was a Female wanted her nails upon her fingers, and the utmoſt joynts of her fingers, upon which, from the muſculous or cartilaginous matter of the skin, nails that are very ſmooth, do come forth and grow hard, there appeared hardly any marks or prints of nails, and they were not ſo hard as horn, but ſoft as thin skin. But on the joynts of their feet, there were not reſemblance of nails, becauſe thoſe parts are not ſo hot as the hands, and are farther from the heart, the Fountain of heat: for the joynts of the hands that are faſtned to the breſt by the Armes, by the benefit of the heat that is diffuſed from the heart, have more apparent ſignes on the fingers than any other parts. Wherefore the Phyſitians obſerving many naturall cauſes, and depending on ſolid reaſons, with favour or disfavour to neither ſide, but as the matter would beare it, if he would be ſo content, that was in queſtion to ſet his integrity and honeſty upon it, pronounced before the Judges, to whom that tryall was commited by them, that amongſt the *Dutch* are the King of *Spains* vicegerents at *Bruſſels*, that this Infant was to be taken for a Child, not of nine but of ſeven months birth, the time the woman went with Child, being 27 weeks, and ſuch a Child muſt be accounted born in ſeven months, though the time was not quite finiſhed, and one or two weeks were wanting, and ſome dayes, to make the time compleat, But in this buſineſſe the Moons circuit muſt be obſerved, that is perfect in four weeks, that is in leſſe than 28. days: in which ſpace of her revolution, the blood being agitated by the force of the Moon, the courſes of women flow from them, which being ſpent, and the matrix cleanſed from the menſtruall blood, as it uſeth to be oft times on the fift or ſeventh day, if after that time a man lye with a woman, the conception proves to be moſt naturall, ſo that the Infant born after ſeven or nine months, is moſt healthfull, and free from diſeaſes, to which Children uſe to be obnoxious. For Children uſe to be troubled with many diſeaſes, by reaſon of the menſtruall blood, that ſtays in the Matrix at the time of conception, as are the Meaſils, that is, lively eruptions, commonly called Meaſils and ſmall-Pox, in low dutch *Maeſelen ende Pocken*, and other red or wan Puſhes that are contracted by the menſtruall foulneſſe, and, in the Spring or Summer, thruſt themſelves forth into the outward parts of the body. To this we may add the Epilipſie, or Falling-ſickneſſe, the *Dutch* call it *Vallende Sieſte*, which diſeaſe becauſe it hath many differences, the ſuperſtitious Gentiles of old were wont to referr it, to certain Gods, before the light of the Goſpel was revealed to men, whereas it proceeds from naturall cauſes, and chiefly from clammy and tenacious flegme. Moreover in the mouths of young Children, there breed almoſt ſo ſoon as they

whence comes the Nails.

The judgement of Phyſitians concerning Child birth with no favour or diſfavour unto any.

The Moon makes the months for women with Child.

Naturall conception is after the courſes.

The Epilepſie is Childrens diſeaſes.

are

are born, some blisters about their throats and Palates, the *Arabians* call them *Alcolam*, the Greeks ἄφθαι, the Dutch *dan Sprowe*, and under their tongues Ἀγκυλόγλωσσαν, commonly call'd the Frog, in low Dutch *Spaaare*, which either by incision, or with ones nails, or rubbing with Salt, as I use to do, when they fear the iron instrument, or Oxymel of Squils, is taken away: to say nothing of *Hydrocephalon*, that is a head swoln with a spongy watry humour, and of many other collections of humours, that come from vitious milk and menstruall blood, which also use to accompany men in yeares, and when they seem to be gon, they will come oft times again. Therefore both in tilling and sowing of ground, as also in copulation with women, and manuring that ground, and procreation of Children, even by *Moses* law, the Moons motion was to be observed, by force whereof at set times womens courses run or are stopt. The Moons circuit is performed through the *Zodiack* in 27, dayes, and in one third part of a day, which dayes comprehending lesse than four weeks, make a *Lunar* month, especially if you take away that time, that this planet lyeth hid, and is not seen, for she is three dayes more or lesse in conjunction, that is as they say commonly the time she is invisible, in which time she doth not exercise her force upon the earth, and is not fit to alter them. But when she begins to shew her selfe, and is new, and when she is full, that is, she is in opposition to the Sun, and shews round, she hath wonderfull force in conception and many other things: for she both augments Corn and fruits, and shell-fish, and flesh that hangs to the roofs of houses, is corrupted by the beams of it shining upon it, & such as sleep or continue long in the Moon light, she makes pale, and trembling, and heavy headed, brings the Epilepse to Children, as also stupidnesse, and the Palsey, and many more things she doth, not that she exceeds the other Planets, but she doth it by being so neere to us. For she being so placed in the lowest Orb, and next to the earth, she doth so guide the beginnings, and increase of things, that by the effect of her, even after conception of the seed, the Child in the Mothers Womb, by the Mothers blood that nourisheth it, is augmented and made to grow. Also all the time a woman goes with Child, whether you please to measure it by dayes or months or weeks, as great bellyed women commonly use to reckon, must be referred and counted by the age of the Moon. But she shews her forces more effectually upon the body, either when first she meets with the Sun, & begins to be enlightned by him, or when she is round and full, but when she is but a halfe Moon, she hath lesse forces, and least of all when she is crooked, and by degrees fades and is obscured. For at that time there is no concourse of waters in the Ocean, no abundance of humours in the bodies of men, no collection of marrow in the bones, so that then it is fit for tender bodies to leave off copulation, and to make a League with it. But I oft times use to foretell to women great with Child when their travel shall be easie, and so to raise their minds to hope very well if they chance to travel when the Moon is either new or full,

What is Alcola.

Wha. the Frog is.

A spongy head.

A simile from tilling of ground.

In how many dayes the Moon perfects her course.

See Galen of decretory dayes.

The Moon is a Planet next the Earth.

The time of carrying the Infant is to be referred to the course of the Moon.

When the birth will be easie.

especially when the force of the Moon is about the Secrets, or Groins, or Thighs; for I said elsewhere that this Planet runs through all the parts, and stays upon them severally two dayes, and sometimes three. And when she stays about those parts, the Womb is wet and slippery and opens with more ease, and is dilated and makes the passage ready for the child to come well out by. But if the birth happen when the Moon is old, and diminished, it commonly useth to be more laborious, and to be thrust forth with great strugling and endeavours. Because I have often observed these things, and they seem not strange from reason, I thought fit to set them down to make good this argument. Moreover since we have in some part mentioned the Moons forces, it is fit to remember this again, that I spake of a little before, that in raysing and changing of the temper of the Ayre, she hath no forces, unless the Sun enlighten her, and that vast Planet shall shine upon her, and illustrate her with his face toward her: therefore it is that she hath so little force, when she first comes to meet the Sun, but after the third or fourth day that she shines, she manifestly foreshews either a Tempest or fair weather, so that the fourth day constitutes the temper or distemper of the whole Moneth.

Prognosticks from the Moon.

Which effects of the Sun and Moon *Virgil* elegantly expressed in these Verses, observing the variety of the colours, that she is overspread with, from the exhalations of the Ayre and Earth.

Georg. L. 1.

When first the Moon doth recollect her light,
If that her horns shew black and dark as night,
Plowmen and Seamen must great rains expect:
But if a Virgin red she doth reflect,
Strong Winds are near, a red Moon doth blow,
But the fourth day, which makes the certain show,
If she look bright, and her sharp horns appear,
That day and all that follow will be clear,
Calm and serene, and till that month do end,
No rain shall fall, nor shall the Winds contend.

He comprehends the power of the Sun in as many Verses, which not onely changes all mortall bodies, but also the Souls of men.

CHAP.

CHAP. XXIII.

A profitable and pleasant narration of the Procreation of Man, wherein is illustrated the other part of the Argument.

SInce many do erre and are blind in the knowledge of naturall things, and especially in those things that appertain to the structure of mans body, and many trifling narrations are used to be delivered concerning the fashioning of the Infant, and the scituation of it, of the time of a womans going with child, and of the course of the Moon; and whether the seventh Moneth may be thought seasonable for the birth of a child, and whether a child then born be long lived; I think I shall do well if I shall attempt by the way to explain the framing of man, for there is an excellent structure of this divine workmanship, and there is an elegant and curious frame of all the parts that are seen outwardly, or are inwardly concealed, and serve for mans use.

The Original of mans body.

Man consists of the Seed of both Sexes, and for the first seven dayes, the Mothers bloud running to it, he grows in shape like to an Egg. But there is a forming faculty and vertue in the Seed, from a divine and heavenly gift, for it is abundantly endued with a vital and etherial spirit, and is full of it, and this gives the shape and form to the child; so that all the parts, and the whole bulk of the body, that is made up in the space of so many Moneths and is by degrees framed into a decent and comely figure of a Man, do consist in that, and are adumbrated thereby, which *David* the greatest King admired and observed, being the onely contemplator of divine works. Physitians that have narrowly contemplated mans nature, constitute four different times wherein the framing of man is perfected.

The efficacy of humane seed.

Psalm 138.

Four times of forming the Infant.

The first, when presently after copulation and mutual embracements it hath the nature of Seed, at which time it is called conception or geniture; because the two Seeds fermented together, do grow up like Creme, or the concretion of Milk; which *Job* describes thus; Hast thou not poured me forth as milk and crudled me as Cheese? by these is the conception and conglobation of the seeds of Male and Female perfected in the first week; if there be no effluxion, as it useth to fall out when the Matrix is slippery, or stands too wide open.

Job 10.

The second time of forming is constituted when Nature and the force of the Womb by the use of her own imbred forces and vertue, makes a manifest change in the Seed, so that all the substance seems rather to be fleshy and sanguine than seminal, and this happens about the 12. or 14. day after the frame began, and though this concretion and fleshy masse, abounds with hot fiery bloud, yet it is rude and without any form, and there are no lineaments or figure of the parts distinguished, for the Limbs have yet obtained no certain form; whence it is that we can see no fashion or portraiture

Similitudes from Artificers.

A ſimile from Painters.

A ſimile from Image-makers.

A ſimile from ſowing of Seed.

A ſimile from the fruitfulneſs of the Earth.

ſtature of a man, but only a rudiment and beginning of mans workmanſhip, that learns as it were to faſhion the child. An example may be fetched from Potters, (for Art imitates nature) who from moiſt tenacious tractable Clay, make Images and Pots, firſt without any certain form, undigeſted, but afterwards very artificial figures. We may obſerve the ſame in Painters, who firſt with a more rude penſil, or with a cole or chalk draw a picture in the ground-work of it, the Dutch call that *Leuerpen*, then they poliſh it and finiſh it; ſo that thoſe things that before appeared rough, hid, undreſſed, dark, obſcure, ſhadowed, do afterwards ſhew neat, pleaſant, and clear. We may conceive the like in Image-makers and Silver-ſmiths, who hew their braſſe or wood to poliſh it, and when they have made it hollow with a tool, they poliſh it with another Inſtrument, and ſo they make their work exact and perfect. Like unto this in reaſon is ſowing of Seed, and caſting it about upon the ground; for that being warmed and ſoftned in the boſome of the earth, grows up continually by the moiſt vapours, and becomes a plant, bears fruit, and ſeed juſt as that it came from. As therefore the fertile and fruitful earth foſters the Seed by embracing it, and brings forth a Plant of the ſame kind, as that was the Seed came from; ſo the Womb of a Woman, unleſſe it be wholly barren, frames a child of the Seed that is hid in it, and at a ſet time, that is for the moſt part, when nine Moneths are paſt, produceth Mankind, either Male or Female, of the ſame ſhape and form with the progenitors. But to proceed in relating the other parts of what I have undertaken.

The third time to make up this fabrick is ſet, when thoſe three principal parts ſhew themſelves evidently and perſpicuouſly, namely the Heart, from whence ſpring the Arteries; the Brain, from whence, as ſome threads from a diſtaff, the Nerves proceed; and the Liver, from whence the Veins are propagated. To frame theſe the faculty of the Womb is buſied from the time of conception, unto the 18. day of the firſt Moneth.

Why Males are ſooner perfected than Females.

When the child ſtirs.

But laſtly, which time reacheth to the 28. or 30. day, the outward parts are ſeen exquiſitely elaborated and diſtinguiſhed by their joynts; and then the child begins to grow and to pant; from which progreſſe of dayes, becauſe all the Limbs are parted, and the whole artifice is perfect, it is no longer ſeen as an imperfect child or Embryo, that is, a concretion that ſprings forth, but is held to be a perfect and abſolute child. Males for the moſt part are perfect by the 30. day, but Females on the 42. or 45. day. It is by reaſon of heat that Males are ſooner perfected than Females, for heat extends the humour like to ſoft Wax, diffuſeth and dilates it and by its force frames and faſhions it. So heat and vigour of the body, and the alacrity of nature in Men, makes them to move in three Moneths, but Women in four Moneths. At which time alſo his hair and nails come forth, and the child begins to ſtir and kick in the Womb, ſo that great bellied Women can plainly perceive the motion of them, and are troubled with nauſeating and loathing

loathing of their meat, and farther they desire to feed on some absurd meats, and such as are strange to nature, as Rubbish, Coles, Pots, shels; some have longed for raw fish, and mens Limbs. I knew some that longed for live Eels, and Congers, and rent them with their teeth in pieces, and swallowed them down. Yet there are many Noble women that are not subject to this enormous appetite and desire; for that they have not much excrementitions or faulty humours heaped up in their bodies, but it is otherwise with the common people; for those women are ravenous, and have heaped up much filthy and feculent humours, and blood in their containing vessels within, from whence about the third Moneth after conception proceed nauseating, loathing, sowre belchings, and the preternatural desire and coveting of many things is stirred up in them. I saw at *Bridges* a City in *Flanders*, an abortion of Twins that hapned in three Moneths, they were both boyes, and from this longing desire the woman miscarried because she could not have what she eagerly longed for. The child was a finger long, or something more, and of the same thickness, all the Limbs of it were perfect, and no want in any part, so that you might plainly see the eyes with a black pupill, the Nostrills, Ears, Fingers, Navell, Privy Member, Thighs, Shanks, Calfs, Ankles, Feet, and Toes. When both these children panted, and appeared to be alive, they were brought to the font to be Baptized, when that was ended, they appeared no longer to be alive. Moreover I shall shew by the way how the child lyeth scituate in the Womb. It is carried in the Mothers Womb, fastned with a long string to her Naver, as the Apple is fast to the Tree by its stalk, by which, by the help of the umbilical Vein, it is nourished and drinks at a fountain of pure bloud; not by the mouth and lips, which are of no use yet for to eat by, as the Arse and Bladder, serve not yet to cast forth the excrements by. For the umbilical vein springing from the Matrix, enters the Liver, in two parts, and is terminated in *vena porta*, from which the most pure bloud by the seminary vessels is derived to the Matrix. Hence it is that the bloud and spirits like auxiliaries and a supply of more forces, are alwaies carried downwards, that none of these may be wanting. Wherefore by these channells and rivers of Veins and Arteries, that, proceeding from the Mothers body, are carried to the Womb, and then are presently fastned in the Navel, is the child fed; and, by the faculty of the seed that is fostered by the heat of the Womb, and is moistned with bloud, is it perfected in such a time in all its parts. But the Infant is equally ballanced in the middle of the Womb, as it were in the Center of it, lying all of an heap, and being something long is turned round, so that the head a little inclines, and he layes his chin on his brest, his heels and ankles upon his buttocks, his hands on his cheeks and eyes, but his legs and Thighs are carryed upwards with his hams bending, and they touch the bottom of his belly, the former and that part of the body that is over-against us, as the Fore-head, Nose, Face, is turned toward the Mothers

An example of two twins that suffered abortion.

The scituation of the child in the womb.

thers back, and the head inclining downwards, it hath its eyes and face toward the Coccyx, that is, the rump bone, that is fast to *os sacrum*, the Dutch call it *destier*: this, in the birth, parts together with the *os pubis*, and is loosned; whence it is that commonly males come with their faces downwards, or with their head turned somewhat obliquely, that their faces may be seen, but Females are commonly scituate the contrary way, so that they come forth with their faces upwards, and look up toward heaven and cry. But these things do not alwaies proceed according to natures order, for many births are contrary to nature; and many children there are, not born with their heads foremost, and their bodies longwayes, and with their hands lying on their hips, but some come to the door with their feet, crooked and wide; some with their necks bowed, and their heads lying obliquely, with their hands stretched out, as they have that swim, and with their shoulders downwards, with great danger to themselves and their mothers, and no lesse trouble to the Midwives. But when all things proceed orderly and naturally, the child when the time is accomplished in the Womb, endeavours to come forth, and inclining himself, roles downwards. For he can no longer lye hid in these hiding places; than he can find nutriment by the Navel, and the heat of the heart can subsist without external respiration. Wherefore being grown great, he is desirous of nutriment, and of light, and he so desires to take Ayre, that he breaks the Membranes and coverings, wherewith he was covered, and fenced against any attrition, and with bitter pangs of his mother he comes forth to the light, and that not onely from the narrow, and straight passages of the Womb, but because this misery, and pain in travel, was brought in by God, by reason of the fall of *Adam* and *Eve*, and this punishment was laid upon her, the man also being cast into a condition of misery not inferiour to it. For the most part in the ninth Moneth the Matrix parts, and the *os pubis* being loosned, the Woman striving what she can, and desiring to thrust forth what is a burden to her, and the child breaking forth by an imbred strength, and by the conduct of nature: which help the Woman lacks when the child is born dead.

Births contrary to Nature.

Whence comes pain in Childbirth.

Gen. 3.

For a child that is quick and lively labours no lesse in this work than the woman, and strives to come forth to draw in the outward Ayre. Yet there are many that when 9 Months are compleatly ended, are not delivered till the tenth; such births *Hippocrates* calls births of the tenth month, namely the tenth *Lunar* Month being begun, that is perfected in 28. dayes to a month, and not fully ended. So the Wiseman saith he was ten months formed in the Womb, and coagulated of the seed of the man and woman, from pleasure that comes by copulation. By like reason, they that have now passed the sixth Month (in which no child born can live, because the parts want strength) and are entred upon the seventh, and are gon two or three weeks in it, are said to be born

Tenth Months births.

Wisd. 7.

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in the 7th, month. The same reason serves to reckon weeks and months by, which are terminated in a certain number of dayes; for the former week or month being past, and the following begun, from this is the reason of the time deducted, and the course that the woman went with Child is ascribed to that, & from that month the great bellyed woman is in, or the Child is born, is the Account made, as it useth to fall our in 7 or 9 turns of the Moon. The like reason serves in reckoning of years, either from Christs incarnation or passion, so that the inscription is dated from the following yeare, as for the beginning of the first month, the precedent month being neglected and defaced. It is not besides reason that a Child should be vitall at seven months, but there is a certaine cause for it. For the Child by an imbred force and order of Nature, doth then turn it selfe about, and changeth its place for larger room; And as a Captain in Warr, marcheth to some other place, when the place he is in, is too narrow or difficult, or he want necessaries for food, yet so that in pitching his Tents and quarters, the Souldiery allwaies keeps watch, and is ever ready for all events of warr, and sudden force that might fall on, and is prepared against the assaults of the enemy; so, if in that moment of time, whereby in the seventh month that motion of nature useth to be stirred, the time of Child-birth chance to happen, and the Infant come forth with joynt forces of the Mother assisting him, without doubt it will be vitall. But the like hapeneth to this Infant, as it doth to those that watch in the night, and turn themselves to the other side, and seek to lye on the softer part of the bed that is not so much pressed down: and if any thing unlooked for befall them, or any sudden occasion hinder them that they cannot turn themselves againe in their beds, they presently leave their beds, and shaking off sleep, though the night be not quite spent, they hasten to do what they are urged unto: But if any accident unlookt for befalls them that are fast asleep, they quake and tremble, and if they goe about any thing, it is confusedly and without all order, that the businesse can have no good or succesfull end: as it useth to fall out in the eighth month: wherein the Infant being come to rest, begins to be refreshed again, and to enjoy its lodging in the womb, and nutriment from the Mother.

Why a child is vitall born at seven months.

A simile from a Captain in War.

A simile from such as cannot sleep in the night.

Some are born in the 7th, month, whose bodies are loose and not not firme, and that have but weak naturall heat, but being helped by the care and industry of Nurses, they will last long, and live many yeares. For it happens to them as it doth to apples and other fruits of Trees, that fall or are pulled off too soon, which fruiterers and haglers hide in straw and bury in chafe, that they may grow ripe in time, and fit to be eate. For such Infants by the labour and care of their Mothers, or Nurses, gain strength, and by fostering grow strong: and by this help they prolong their dayes for many yeares, which can be obtain'd by no means, in a Child born the eighth month, for such a one seldome lives, becaus that motion of Nature is quiet, and asleep; which agitation is wont to proceed from a certain cause, both from the Mother and the Child. Where-

A simile from ripning of fruits.

fore being tyred by that ſtrugling in the 7th, month, it begins to regain ſtrength, and to be foſtered untill the ſet time, it ought to remain in the Mothers Womb. Hence if any diſtemper or perturbation ariſe, and the Child be driven forth of its place and habitation; it is deadly, by reaſon of an externall cauſe, and that is againſt natures order, which is alſo exaſperated by *Saturn*, a cruel and hurtfull Planet to Children, that by the coldneſſe of it dejects their ſtrength, wherefore it is ſafe to ſtay in the womb till the 9 th, month, that they may recollect their forces and juſt firmneſſe. For when the ninth month begins to come, the Child ſinks down for want of nutriment, and falls low to the neck of the Matrix, ſeeking to come forth to the light, and is deſirous to be releaſed. Sometimes in the very heat of birth, and haſtening, it ſlips through the ſlippery parts, the Womb giving way, without the help of any Midwife, ſuddenly, as a ripe apple falls with the leaſt touch of it. which is moſt common to them, whoſe Matrix is wide, and the Infant hath all helps together, being ſufficiently enabled to come forth. For ſuch as have narrow month'd wombs, bring forth with difficulty and painful labour, & with all the force they have. From this preſſure and hard travel, our Saviour draws a moſt fit compariſon, and comforts and encourageth mightily his followers, that they ſhould not faint nor be diſcouraged, by reaſon of calamities and perſecutions which they ſuffer for the Goſpell, ſince by the example of a woman in Labour, all their ſorrow ſhall be turned to ſudden joy, and ſolid conſolation. Wherefore he ſhews that danger is at hand, anxiety, ſadneſſe, and trembling: but all theſe things by joy unexpected ariſing, and by the ſweet conſolation of the bleſſed comforter ſhall be ſuddenly diſcuſſed. But God doth every where threaten the wicked, and by an example taken from Childbearing, that a ſudden and unlooked-for deſtruction ſhall fall upon them. For ſo in *Iſaiah* he frights them. *Howle becauſe the day of the Lord is at hand, as deſolation, the Hearts of men ſhal melt, and their hands faint, terrours and torments and griefs ſhall poſſeſſe their minds, and they ſhall be troubled and cry out as women with Child.* So *Jeremias* deſcribing the *Iſraelites* in the height of their ſorrows and extreame calamities; *I heare, ſaith he, the noyſe as of a woman in travel, the ſtreights and pangs of one that beares her firſt Child*, which is wont to be the moſt bitter, becauſe they are unaccuſtomed to it, and they never felt the like, nor were they ever in Travell before. So God is formidable to Kings, and terrible when they lift up their heads againſt him, as it is ſaid in the ſame Prophet, concerning *Joachin* King of *Judah*, whom he caſt into thoſe ſtreights, that he endured pain and ſorrow, as a Woman in Travell. Alſo he caſt ſuch fear on the hearts of the Souldiers of *Moab*, (though this kind of men be fierce and fearleſſe) as falls on the mind of a woman in labour, that melts and diſſolves, unleſſe ſhe be ſolaced by thoſe that ſtand by her, and the Matrons neere her comfort her. There is a very elegant and conſolatory ſpeech in *Iſaiah*, that is ſet forth by an excellent compariſon. For the Prophet compares thoſe

A Child in the eight month ſeldome lives.

Saturn an enemy to Children.

A morall from hard labour. John 16.

chap. 13.

chap. 4.

chap. 22.

Jer. 48.

chap. 26.

those, who being afflicted and chastised repent, and flie unto God by repentance, to a woman in travel, and is in danger of her life in her pangs, crying for help to those that stand by her, and turning her eyes every way, with groans and sighs and lamentations intreats for comfort. For so he proceeds in the order of his speech, that I may touch upon some things by the way, *In the way of thy judgments, O Lord, have we waited for thee: the desire of our Soul is to thy name, and to the remembrance of thee; with my Soul have I desired thee in the night, yea with my Spirit within me, I will seek thee early.* Hereby he testifies that he leanes upon God when any calamity comes, and when the rod is nigh, his hope depends fast upon him, and his eyes are intent toward him; lastly, that the memory of God is printed upon his soul, and that he waited on his commandments with all his will and mind, and all times did meditate on his saving Truth, not onely at noon day, but also at midnight full of tempests and stormes, and early in the morning; and he presently after sets down, what it is that makes forgetfull men so hot in their minds, and extorts from them such firme confidence. O Lord, saith he, the majesty and greatnesse of thy Name came into my mind in trouble and affliction, when there was no hopes left, and I remembred thee. Troubles and adversities do lead us to repentance by the Secret influence of thy Spirit; As she that is with Child, when her time comes to be delivered, she cryes out and calls for help: so we have been, in thy sight O Lord. So St. *Paul* exhorts sluggish and lazy people to be industrious and watchfull, and by the example of a woman in travell, to be ready and prepared for the coming of God: For he comes as a Thiefe that oppresseth men in the night, and as the sudden pangs that fall upon a woman; Studious Reader, I thought good to add thus much, because it is not altogether from my purpose: from whence every man may take some documents of life, and may consider, what clear and apt comparisons the holy Prophets used in their Sermons, taken from the most known things in Nature; which they observed the rather, because they penetrate more effectually into the hearts of their Auditors, whereby they taking up a purpose of a better life, may with a ready minde return to serve God, and to bring forth fruits worthy of amendment of life.

Isaiah explain'd in that place.

Affliction makes men Godly.

2 Thes. 5.

2 Pet. 3. Apoc. 3. 16.

CHAP. XXIV.

At what age Maids desire to be marryed, and are fit to conceive: Againe, when women in yeares grow barren and their courses ceasing, they cease to be longer fruitfull. In which narration, the condition of man is examined also.

THat parents may well take care for their Daughters chastity, they ought exactly to observe, when it is fit and seasonable for Maids, that they have care of, or for their daughters to marry, and so to dispose and to provide husbands for them. For that Sex is frail, and subject to rnine, Suitors woing them on every side to undoe them. But the propension and inclination of Maids to marriage, may be discovered by many arguments. For when their body grows hairy about the secrets, and their terms flow at the time appointed, as it useth to be in the 14 or 15 year of their age, their seed increaseth, in some sooner, in some later, according to their habits and constitutions, and the blood which is no longer taken to augment their bodies, abounding, makes their minds fasten upon venereous imaginations wherefore at that age they kemb, and adorn themselves, and they do not onely continually allmost behold their eyes and cheeks in a Looking-glasse, but they desire to be viewed by young men, and to be made much of by Suitors, and spoken kindly to, casting their eyes obliquely for that purpose, and looking sweetly on their Lovers. Whence ariseth a tickling delight, and itching in their inward parts, and they begin to burn in love, and are easily allured to copulation; and hence it is, that oft times setting all shame aside, and disobeying their Parents, who are frequently slow to give them portions, or are unwilling to part with them, they willingly offer themselves to their Suitors, and much infringe their own chastity, to the shame and disgrace of all their family and kindred. Whence our Country-men have this proverb; *Rype Dochters zorghelycke ende brooſche waere.* Though for what belongs to Chastity in the Low-Countrys, the condition of Mayds is more commendable, than the condition of Widdows. For such a Taunting speech is used against Widdows; Mayds are stedfast and calm in their loves, but Widdows are troublesome, slippery, inconstant, unquiet, and never of one setled mind. *De Maechden hebben eenen zin: de weduwen hebben een duvel in.* I suppose, because they have tasted the delight of love, which sticking in their minds, makes them more greedy after them, than Mayds are, who never tasted those delights, and are alltogether ignorant of the marriage bed. But Mayds in the 14th. year of their age, or somewhat later, shew some signes of maturity, their courses then running, so that they are fit to conceive, which force continues with them till 44, yeares of their age; and some that are lusty and lively will be fruitfull till 55, as I have observed amongst our Country women; I know that the flowing of the terms is extended farther in some women of good tempers, but that is rare, nor doth allwaies that excrementitious humour flow from

Maids are studious of adorning themselves.

Mayds must be married betimes.

Mayds are frail. A proverb of Mayds.

A proverb against Widdows.

When a woman becomes first fruitfull.

When a womans courses stop.

from a naturall cause. Wherefore their opinion must be examined, who say that as there is no certain time of womens termes to end, so neither of their conception, nor cannot any set bounds be prefixed for these things. For though some have their courses at 60 yeares old, yet that proceeds not from a naturall cause, but from some affect that is contrary to Nature, which also hinders all conception. For anger, indignation, wrath, and sudden fear may cause the vessels and passages to open and cleave asunder, so by a violent concourse of humours such a thing may run out, many by falls and accidents, having the fibres of the veins pulled asunder. But since women for the most part about the yeare 45, or at the most 50, have their termes stopt, and no hopes are to be had of Children by lying with them, they do contrary to the law of Nature that marry young men, or men that for greedinesse of mony woe and marry such old women. For the labour is lost on both sides, just as if a man should cast good seed into dry hungry lean ground. It is more tolerable for a full bodied lively old man, that he should marry a very young Mayd in her green and teader years; For from that society they may hope for some benefit for posterity; because a man is never thought to be so old, and barren, and exhausted, but that he may get a Child. But what is the Nature of man and how long the force lasts in him to get Children must be shewed, by the way. For since young men, as *Hippocrates* saith, are full of imbred heat, about the age of 16. or somewhat more, they have much vitall strength, and their secrets begin to be hairy, and their chins begin to shoot forth, with fine decent down, which force and heat of procreating Children increaseth daily more and more untill 45 yeares, or till 50, and ends at 65. For then, for the most part, the manhood begins to flag, and the seed becomes unfruitfull, the naturall spirits being extinguished, and the humours drying up, out of which by the benefit of heat, the seed is wont to be made. There are indeed some strong lusty old men, who have spent their younger dayes continently and moderately, who are fruitfull untill 70 yeares, and subsist very manly in performing nuptiall duties; examples whereof there are sufficient in *Brabant*, and amongst the *Goths* and *Swedes*: so I heard a trusty Pilate relate, that when he traficked at *Stockholme*, when *Gustavus* the Father of the most invincible *Ericus*, who now reigns, ruled the Land, he was called by the King to be at the marriage of a man that was a hundred years old, who married a Bride of 30 years old, and he professed sincerely that the old man had many Children by her. For he was a man, as there are many in that Country, who was very green and fresh in his old age, that one would hardly think him to be 50 yeares old. Also amongst the *Tungri* and *Campania* in *Brabant*, where the Ayre is wonderfull calme, and the Nation is very temperate and frugall, it is no new thing, but allmost common, that men of 80 yeares marry young Mayds, and have Children by them, wherefore Age doth nothing hinder a man for getting of Children, unlesse he be wholly exhausted by incontinence in his youngest dayes, and his genitall parts be withered

Old wives should not marry young men.

How long a man is fruitfull.

A History doth.

The Brabanders live very old.

and

and barren; wherefore the Dutch have a ſcoffing Proverb againſt ſuch that are worn out, and quite broken by venery, *Vroech hengſt Vroech ghuyle*; the compariſon being taken from horſes, who if they back Mares often, or too ſoon, they will quickly grow old, and will never be fit for any warlick ſervice. But what difference there is between men and women, or what cauſe or reaſon there is in it, that a woman is ſooner barren than a man, and ceaſeth to eject her ſeed, if any perhaps ſhould require to know, I ſay it is the natural heat, wherein a man excells. For ſince a woman is more moyſt than a man, as her courſes declare, and the ſoftneſſe of her body; a man doth exceed her in native heat.

A Proverb againſt ſuch as are ſpent.
A ſimile from horſes exhauſted

A man is hotter than a woman.

Now heat is the chief thing that concocts the humours and changes them into the ſubſtance of ſeed; which aliment the woman wanting, ſhe grows fat indeed with age, but ſhe grows barren ſooner than a man doth, whoſe fat melts by his heat, and his humours are diſſolved, but by the benefit thereof they are elaborated into ſeed. Alſo I aſcribe it to this, that a woman is not ſo ſtrong as a man, nor ſo wiſe and prudent, nor hath ſo much reaſon, nor is ſo ingenious in contriving her affairs as a man is.

A man is longer fruitfull than a woman.

CHAP. XXV.

Who chiefly take diſeaſes from others; And how it comes about that children grow well, when Phyſick is given to the Nurſe.

SInce contagious diſeaſes infect all that come in the way of them yet they infect no men ſooner, than ſuch whoſe Natures are of much affinity one with another; as are Parents and Children, Siſters, Brothers, Couſins, who are in danger, almoſt on all hand, and the diſeaſe ſpreads amongſt them. And the nearer any man is of bloud and kindred, the ſooner he catcheth this miſchief from others, by reaſon of Sympathy, that is, conſanguinity and agreement in humours and ſpirits. Wherefore when the Plague is hot, and contagious diſeaſes rage, I uſe to ſpeak to people of one blood, to ſtay one from another, and live ſomething farther from them, leaſt the peſtilent Ayre ſhould infect them, that will ſooner lay hold of acquaintance and kindred, than ſtrangers, and ſuch as are not allyed, though none be free from danger. The ſame reaſon ſerves for Nurſes, and children ſucking at their breſts; for when the Nurſe is ſick, all the force of the diſeaſe comes to the child, and the Nurſe is helped by it, and eſcapes the danger. For the force of the diſeaſe being diffuſed through the veins that are the receptacles of bloud (and milk uſeth to be made exactly from bloud) the child draws forth the worſt and impure aliment, whence it falls out that the whole force of the diſeaſe reſts upon the

Kindred ſooneſt infected.

Nurſes infect children.

the child, because the bloud which is the substance of the Milk, is infected, and tainted with a feavourish quality. Wherefore they must be presently weaned that they suck not in the disease, and be polluted with the vicious juice. Also Nurses sometimes take diseases from sucking children, but they are not so dangerous, because there proceeds not so great force of the Malignity or contagion from children, as from Nurses, whose bloud is hotter, and more corrupt. *Sick children infect the Nurses.*

But in curing diseases in children, (because that age cannot away with Physick) I use this stratagem, that I give the Physick to the Nurses, to drink, for the force of the Physick soon runs through the bloud that the milk is made of, comes into the Brests, and the Milk receives the quality of it: so if it be a purging medicament, it will purge the child; if it be astringent, it will stop and bind him. Likewise if they be naturally subject to a Cough, or Asthma, I give such things as may dilate and cleanse the brest, as Hysop, Horehound, Orris root, Elecampane, Licoris, Figs, Savory. Sometimes I command to bind up in a fine rag, such Medicaments as are proper for the child, and to give the infusion of them, as it is commonly called, especially where that age hath learned to drink, and can put the cup to the mouth; wherefore I study to find an art how to handle young children, old men, childing-women, and such as lye in, sick people, and such as are in labour with child, as the condition of every body requires, and the nature of the disease, having allwaies in my mind that saying of *Hippocrates*, we must yeeld much to age, to the climate, to custome. And as Marriners as the weather serves and the wind, sometimes fold in their sheets, sometimes hoise up their sails, and make all they can, and turn the Rudder now this way, now that way: as Shoomakers fit our feet with Shooes, Taylors make our clothes fit for our bodies, as Nurses give children meat chewed when they are very young, and do not cram them with solid meat: as Masters deal with Schollers according to their age and wit, and first teach them their letters, then solid learning. As we read Saint *Paul* was very carefull to do in delivering the mysteries of our faith, and in teaching the *Corinthians*, who being not capable of more sublime doctrine, he fed yet, as children with milk, that is, he let fall his words according to their capacities: so a skillfull and experienced Physitian, handles every man according to his disposition, and gives such things as may profit and do no hurt at all. *l. 1. Aph. 17.* *Some similitudes from common things.* *1 Cor. 3.*

By these reasons and examples I use to stop the mouthes of some young smatterers in learning, who will let no Physick be given to Children, old men, child-bearing women, and to such as are weak by travel in child-birth, of which there are none but must be strengthened with the greatest care, and a very convenient diet, and, by a wholesome use of Physick, that can do no hurt, be brought to their former health. So I doubt not within three dayes after they

they are delivered, to open a vein to women in child-bed, if they have the Quinsey or a Pleurisy, and by giving them a pectoral potion, to ripen the flegme.

Also about Women with child, if at any time they are infected with an acute disease, great consideration must be had, least the woman or the child should be endangered. If there be necessity to
L. 1. Aph. 4. open a vein or purge, I resolve to do it, as *Hippocrates* bids us, from the fourth Moneth, untill the seventh Moneth, and that in the upper parts of her Arms, but by no means about the Feet, Thighs, Ankles, or Insteps, to which not so much as cupping glasses must be set, least there should be danger of abortion. Also to young men infected with the Plague, or taken with an acute disease, I soon apply safe remedies, and I do all I can to defend the heart, the fountain of life, and to drive the disease from the principal parts.

Moreover in these tender bodies the forces must be carefully maintained, and the disease must be vanquished. For it is ill Physick where nature suffers any losse. Wherefore let the Physitian either do good, or else let him do no harm, but let him study by Art to profit all he can; and this he shall well do, if he do all by right reason, and rules of Art.

CHAP. XXVI.

Of the skin or feather covering of the Vulture, that is of great force in strengthening the Ventricle, and in getting of a stomach, something more effectual than Ginger, whose nature is here set down also, that every man hath not observed.

The Nature of the Vulture.

SInce there are many things that laid on outwardly will strengthen the stomach, and help concoction, nothing is better or more present than a Vultures skin pulled off, being dressed and fitted as other skins are; This Bird like the Kite is very greedy, and will eat exceedingly, that the Dutch call this from its desire of Carrion, and because it is alwaies hungry, and hunting after its prey, *Ghier*, from the nature whereof, they call covetous people, and such as are never satisfied; *Ghierich*, that is Vulture-like. But since the nature of this bird is such, that it greedily seeks after all things, and consumes all without any hurt to it, the skin of it is of that force, that it will corroborate mans stomach, and will strengthen a weak digestion, to desire and concoct the meat, and it will stop fluxes of the belly and vomiting, but applyed to the stomach the contrary way. For I know this by experience, that if one take of the skin of this Bird, and let the same be dressed

ſed by the Skinners Art handſomely, and fitted, if it be laid to a feeble ſtomach, or belly, it will ſtop the flux of it, and help the ſlipperineſſe of the Inteſtines, eſpecially if it be ſo applyed, that the feathers may be downwards: as we uſe in Garments that are held up, to ſtroke the skins with the hayre, with our hands. For it comforts and cheriſheth one by its warmth and heat, and by its aſtriction, it corroborates the faculties of natural forces, wherewith nutriments uſe to be attracted, retained, concocted, and expelled; alſo it effects that the three nervous tunicles of the ſtomach, and ſo many fibres, the right ones, as *Galen* will have it, whoſe office is to attract, the oblique, that have the retentive faculty, the tranſverſe that thruſt all things out, ſhall do their offices.

But that skin applyed the contrary way, with the feathers pointing upwards, and looking aloft, will ſtay vomiting, the Muſcles of the ſtomach being drawn downwards, whereby it takes in, and holds the meat. And in theſe kind of diſeaſes wherewith the upper or nether parts uſe to be affected, I practiſe ſomething not unlike to this. For in vomiting I bid that the mouth of the Stomach ſhall be annointed, ſtroking the hand downwards toward the Navel; but when there is a flux of the belly, to ſtroke it with the hand upward from the feet: and I uſe to do the like if the woman be ſubject to the fits of the Mother. So, as they call it, in the ſtrangling of the Womb, whereby a woman ſeems to be choaked, the vapours flying upwards, I either command to open a Vein about her Ankles, or cupping glaſſes to be faſtened to her Hips, and I am carefull that all things may be carryed downwards, either by caſting in a Clyſter, or by putting up ſuppoſitories into the Fundament, as they ordinarily call them. But in the falling out of the Womb, where all things are carried downwards, as if the frame of the body were diſſolved, I bid bind the upper parts with Ligaments, ſet Cupping glaſſes to the Breaſts, or to open a Vein in the Arms to make revulſion the contrary way.

Alſo in the affects now mentioned things may be given inwardly, according as the diſeaſe requires. So for a flaggy nauſeating ſtomach, or where one cannot well eat his meat, or, when he hath eaten, can hardly digeſt it, beſides good ſtrong heating Wines, as Sack, and Wine of *Crete*, the fucculent root of Ginger, candyed with Sugar, the Dutch call it *Groen Gingber gheconſyt*, is an excellent remedy to help concoction, and diſcuſſes winds and crudities contracted from flegmatique humours. Wherefore it clears the dark ſight, that proceeds from groſſe humours that ariſe from the ſtomach to the head. I preſcribe this to ſome people in their meats and ſawces, eſpecially to ſuch that have moyſt watry ſtomachs. *Effects of Ginger.*

To others who by drinking too much Ale or Beer, have a pain or heavineſſe in their ſtomach, and break wind upwards often, I

bid them eat some pieces of it with a little salt, for it can scarse be said how much this will break wind, and ease the pains. This root indeed at first taste, burns and bites the tongue, but it causeth no thirst, but by drawing the spittle and watry humour from all parts, as from the Head, Throat, Stomach, it keeps the Tongue moyst, and allwaies wet, and thence it is that no thirst or drinesse is found in the mouth. Wherefore the Dutch to their great commodity do strengthen their stomachs by using this root.

Ginger makes not a man thirsty.

The end of the secret Miracles of Nature.

THE

THE
PARÆNESIS, or *Exhortation*,
OF
Lævinus Lemnius, a Phyſitian *of Zirizea*,
How to lead a life that ſhall be moſt excellent, that ſhall be ſafe for the greateſt or meaneſt of men, and alſo very commodious, whether they deſire to take care for their bodies or their minds.

CHAP. I.

We muſt chiefly lift our eyes and minds to God, by Chriſt.

whence we muſt ſeek for ſalvation.

WHatſoever man is deſirous of his own welfare, and would fain have all things go well with him, and wiſheth that in this tranſitory life, he may ſtand ſafe and unmoved, and firmely garded againſt all dangers that may come upon him, and to which man is ſubject every moment; let him look ſtedfaſtly upon God the greateſt and beſt of all, through Chriſt Jeſus, and let him have his mind that flowed forth of this moſt plentifull Fountaine allwaies lifted up unto him, nor let him look any other way, or ſeek for hopes of Salvation, but let him truſt, rely on God onely, worſhip, adore and honour him, and pray unto him, in confidence of our mediatour for all things that are good. Then let him diligently examine, and conſider intentively with himſelfe, how great magnificence God hath uſed towards man, with what Ornaments and guifts of Nature he hath tendowed man, what dignity and majeſty he hath beſtowed upon him, into what honour and renown he hath raiſed this workmanſhip made of Earth.

God is the Fountain of all good.

Gods magnificence towards man.

CHAP. II.

How great things God, the maker of all things, hath done for man.

The form of man is twofold.

THe externall form of man, is ſtrait, and upright, looking towards Heaven, whereby he may learn to look with his eyes to his originall, and in reſpect of other Creatures, is farr more beautifull, comely, and artificially made, and that an internall forme doth wonderfully adorne him, becauſe he was made after the Image and likeneſſe of God, that is, he repreſents and expreſſes the eſſence of his Maker, and comes next unto the nature of Him.

Genes. 2.

Man is Gods Image.

Which excellent force infuſed into him by God, conſiſts altogether in his ſoul and mind, being taken forth from the firſt example and ſecret cloſet of Divinity, by which divine guift Man obtaines thus much, that having reaſon, judgement, underſtanding; he is made capable of the Heavenly doctrine, and by the knowledge of God, he is united to him by the light of Faith, and is wholy transformed into him. But amongſt other excellent prerogatives, man obtain'd this priviledge chiefly, that God having made other Creatures ſpeechleſſe, that is, wanting the benefit of a voice and way to expreſſe their minds in words, yet Man hath the faculty of ſpeech, whereby he can communicate unto others the conceits and thoughts of his heart, and which is the greateſt of all, and moſt pleaſing to God, that he may be able thereby to magnifie his Creature, and praiſe him exceedingly, whom he knows by faith. For by this meanes his Majeſty and greatneſſe of his name is not onely illuſtrated, but alſo according to the capacity of mans underſtanding, there is ſome thanks paid unto God for his benefits received, and there is a teſtimony given of our willing and ready minds, that we have toward ſo bountifull a Father. But becauſe God wants nothing that we enjoy, he asketh nothing from us, but Love and Thankfulneſſe.

2 Cor. 3.

What diſtinguiſheth man from beaſts. Speech is a ſingular guift of God.

God requires thankfullneſſe. Pſa. 15.

CHAP. III.

There is nothing more deare to God than man; and all things were created for mans uſe.

God loves man wonderfully.

BUt in regard that God is ſingularly affected toward mankind, and hath illuſtrated the mind and ſoul of man, with many Ornaments, wherein his divine Nature ſhines forth, as alſo hath provided him plentifully with externall guifts, and moſt large poſſeſſion of things, which Nature Gods Miniſter doth ſend out in abundance, and hath given him the Lieutenant-ſhip and government of all the world, even to the meaneſt Cobler, and common Artificer, who do no leſſe enjoy the great magnificence of God, and the pleaſant ſpectacle of the Univerſe, that is ſo beautifull to look on, than the

All things were made for mans uſe.

the richeſt Kings; ſo that, in this vaſt Theatre of the world, he lives not as a ſtranger and Forrainer, who is a ſtranger from the poſſeſſion of worldly matters, but as a chief Citizen and free Inhabitant, and chief Lord of all things contain'd in this world. For, for his uſe benefit and ſervice, all things were created that are in the compaſſe of the Heavens, or comprehended in Sea or Land. Which the Prophet *David*, the chiefe admirer of Gods works doth teſtifie in theſe words. *O Lord our God, how excellent is thy name in all the world. For thy magnificence is exalted above the Heavens; what is man, that thou art mindfull of him, or the Son of man that thou ſo regardeſt him? Thou haſt made him little lower than the Angels that thou mighteſt crown him with Glory and worſhip, thou haſt ſet him over the works of thy hands. Thou haſt put all things under his feet, &c.* In which words he declares, how much God reſpects man, next unto Chriſt, and how great reckoning God makes of man, to whom the world is made ſubject and obedient, that not onely all things created, are expoſed for his uſe and profit, but alſo Chriſt died for man, by whoſe favour and merits the Father gives all things unto us abundantly. *Pſalm 8.*

CHAP. IV.

How great Man's thankfullneſſe ſhould be unto God.

BUt this principally ſhould ſtirr up exceeding great love and reverence in man toward God, that when he was eſtranged from God, and, for breaking his Commandements, caſt down unto eternall death, our Heavenly Father by the ſingular favour we enjoy for Chriſts merits, received us into his mercy. For Chriſt taking pity of mans miſery, reconciled man to his Father, by ſhedding his own blood, and conquering death, and breaking the yoke of the moſt cruel Tyrant, to whom man was bound and indebted he brought him back beyond expectation to his former liberty, and reſtored him to his Inheritance of his heavenly Kingdome; So that, as St. *Paul* ſaith, we are no longer ſtrangers and Forrainers from God, but Citizens and Heirs, and friends, and of the houſhold of God, built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelfe being the chiefe corner ſtone, by whom we have admiſſion and entrance unto the Father in one ſpirit. Wherefore, ſince every one of us is ingrafted by the help of ſaving doctrine by faith, and the waſhing of regeneration into Chriſt, and, as St. *Paul* ſaith, have obtain'd grace and inheritance, by the renovation of the holy ſpirit that he hath powred forth upon us abundantly, it is fit, and the reſtauration of our ſalvation requires it, that placing all our hope and truſt upon ſo magnificent a Father, and upon his Son Jeſus Chriſt, who hath deſtroyed death and ſin, we ſhould ſubmit our ſelves to him, and conform unto him our lives, manners and cuſtomes, and with all purity of Mind, and holy and

Mans reconciliation.

Epheſ. 2.

Tit. 3.

We muſt approve our lives to God.

and unblameable converſation, with daily and carneſt prayer, we ſhould procure his favour to us, and endeavour to win his love and gracious acceptance.

CHAP. V.

What Baptiſm adds to Man, and what it minds him of.

What Baptiſm doth.

BEcauſe Baptiſm or ſacred waſhing is the firſt Entrance into the Church and company of the faithfull, and is the very gate and footſtep, this is it that leads us to hope and confidence of Salvation. For by Faith and Repentance, that is, by deteſting our former life, and by mortifying our bodies, and by renewing of our minds, we are ingrafted into Chriſt, who hath wiped off and cleanſed us from all ſpots and aboliſhed all faults of our ſouls, applying this external Sacrament unto us, and by infuſing the holy Ghoſt into our hearts, whereby being aſſured of our Salvation we cry, *Abba Father*. Which double and continually ingeminated invocation, is ſo effectual and preſent help, that it will obtain all things from our munificent father, if ſo be that a man direct his prayers, and deſires, and groans unto God, for Chriſt his ſake. For by this Leader and Mediatour, who hath deſerved favour for us, with his own bloud, we obtain all things that are good for us, and our prayers are never in vain and uſeleſſe. For ſo merciſull a Father will never ſtop his ears to their requeſts, for whoſe ſake and redemption, he gave his onely begotten Son to dye.

1 John 5. James 1.

Prayers are effectual by christ Deut. 6. Levit. 7.

CHAP. VI.

Next unto God we muſt love our neighbours.

Mark. 12. Luke 10. Love towards God.

BUt ſince we are chiefly to love God, to whom we owe all things, and for whoſe ſervice man is bound to employ all his force that is in his heart, mind, and ſervice: ſo alſo he muſt be loving to his neighbour, that is, to man who is of the ſame nature and condition with him, and muſt love him as himſelf. So that each man muſt willingly lend his help unto him, and when there is need and an opportunity offered, (which alſo it is fit we ſhould ſeek for and take) to aſſiſt him with Moneys and counſell. For this is the principal fruit of our faith, and is a ſincere and no counterfeit teſtimony of our true Chriſtian profeſſion.

Love to our neighbour.

CHAP.

CHAP. VII.

How great should be the piety of children towards their Parents.

MOreover as we owe all to God, much to our country and friends, so it is no small matter that we owe unto our Parents. But what respect and honour we ought to shew unto them, I need not speak any more, or prescribe, since naturally every one is enclined to love his own, even the very heathen, as Christ testifies; so that this love, though we do our duties, deserves no commendation, but is our duty and must be done if we will be blameless. *Math. 5.* But this must from our child-hood be daily inculcated unto every man, that he love heartily and entirely his Parents, by whose means and ministery he enjoyed his first being and life, that he obey them in all things that equity and reason shall dictate unto him, as Christ is said to be subject to his Mother *Mary*, and to *Joseph*. For Piety is acceptable to God, and the service and obedience we shew to our Parents is approved by him, which is also carefully commanded in the Old and New Testaments. That is a witty saying of *Pittacus* the Philosopher. Such duty as you shew to your Parents, expect the same from your children. To which, respects that speech of Christ that is more large, Such measure as you mete, the same shall others measure to you again. For from the errour and negligence of this it commonly falls out, that children are unruly and disobedient to their Parents, that when they come to years they scorn to hear their Parents instructions, and that sometimes by a deserved and just retaliation and revenge, because their Parents were not obedient to their Parents before them, but were stubborn and untoward.

Children must love their Parents. *Prov. 28.* *Luk. 2.* *Exod. 20.* *Deut. 5.* *Math. 15.* *Ephes. 5.* *Math. 7.* *Mark. 4.*

CHAP. VIII.

How every Man ought to behave himself toward his Master.

MAsters that instruct you, and adorn your mind with principles of Learning, must have as much honour shewed unto them, as to Parents. So *Juvenal* commends his Ancestors, and wisheth good luck to their Souls, because they honoured and loved their Masters, so well as they did their Parents.

We must honour our Masters. *Sat. 7.*

To our Fore-fathers Souls let the Gods grant
Light earth that may not presse, and let them want
No fragrant Saffron, let their Spring abide,
Who Masters as their Parents dignified.

So *Fabius* warns his Schollers, that they should love their Masters as well as they do their Books, and esteem them as Parents, not *L. 2. c. 2.*

Teaching adorns the mind.

not of their bodies but their minds, They are equall and it is almost all as one to be born, and to be taught; for one begets the body, the other informs the mind. Now if the Parents, being liberally bred, bestow their time to instruct their children; or, if they want that help, they choose a learned Master to teach them Wisdome and Learning; they can do no greater thing for them, or that shall more adorn and beautify them. For by this way of breeding children, their minds are not onely gifted with the most excellent vertues, as integrity of life, honesty, continency, meeknesse, placability, modesty, humanity, justice, temperance, civility, but also wealth, dignities, and honours come unto them whether they will or no, and are freely offered unto them; for learning makes the way unto all these things.

CHAP. IX.

To whom chiefly amongst men, must we give honour and reverence.

Rom. 13.

SInce every Man ought to be honoured according to his dignity and honour, as Saint *Paul* commands, and that especially to old age; and hoary heads, we are bound to give honour, and to that age we all hasten. So by Gods command *Moses* saith, *Thou shalt rise before the hoary head, and honour the person of old men.* Also *Lycurgus* the *Lacedemonian* Law-giver decreed that this should be observed, who would have the greatest honour given not to rich and mighty men but to old men as they were in age, and in no part of the earth was old age more honourable; To this rank we must refer Magistrates, and Consuls in Authority, and Governours and him that is chief, by whose Wisedome, Dignity, and Authority the Commonwealth subsists in safety, and we enjoy peace and quietnesse. To these we must annex all that are noted for honest men, and such as are of ripe years, or Noblemen that are sprung from ancient Families, and Schollers that are to be honoured for their learning.

Levit. 19. Old men must be honoured.

To whom honour must be given.

Rom. 13. The Magistrate must be honoured.

But those that are Ministers, and are employed in their sacred functions, to direct mens minds, and to correct depraved manners, are to be honoured in the first place above others. So Saint *Paul* pronounceth, that *Presbyters*, that is, such that are a light to others by their grave behaviour, Wisdome that savours of old age, and by their integrity of life, and such as by sound doctrine, which is the pure food of the Gospel, feed the hungry; are worthy of double honour, and all things must be done more largely, and in a more ample manner for them, not onely to reverence them according to their age, but to afford them such a liberal maintenance that they may live in honour, and have sufficient of all things that are needfull for their families.

Church-men are to be honoured. 1 Tim. 5.

Rom. 12. 13. Philip. 2.

CHAP.

CHAP. X.

What good teaching doth for a Man, and what kind of teaching it must be.

IT is of much concernment to be bred as we should be. Wherefore so soon as children are capable to learn, and apt to be instructed in the study of Letters, they must be taught in time liberal and ingenious Arts. For by these chiefly is the nature of man fashioned to honesty, and is cultivated with humanity. The most fortunate beginning of Instruction is taken from the framing of mens manners. Wherefore let a young man that is destinated to be a Scholler first learn good Manners, next to that Eloquence and grace of speech, which is ill conceived, as *Pliny* saith, without good manners. For it is better to live Honestly than to speak Eloquently; though these two ought still to go together, and never to be parted, for one is a great help to the other. Likewise we must consider concerning the choice and judgment of things and words, for though it be more to be desired to know things than words, yet things must be explained by fit terms and names. Also the precepts of life which adorn the mind, and inform the understanding in piety, though they be honest and safe of themselves, yet, as *Lactantius* and *Fabius* supposed, they are more powerfull to perswade, as oft as clearnesse of speech is a light to the beauty of things. For those things enter mens minds most effectually, that carry their force with them, and are illustrated by Rhetorique. And though we ought not to insist too narrowly upon words, as some young Schollers do that want the knowledge of things, yet it is best to joyn Eloquence and Oratory with Wisdome, lest we should get a custome to speak obsolete, barbarous words out of use, which rather cloud than illustrate the best Oration. But if there be neat trim words without wisdome, and there be no grave sentences amongst them, Wisdome without Eloquence is more to be commended, than a vain and foolish babbling. For, as *Cicero* saith, Wisdome is the foundation of Eloquence, and of other things. *Horace* speaks wittily, which speech all ought to practise.

What good instruction doth for man.

In Epistol.

We must learn things and words.

L. 1. c. 1.
L. 1. c. 3.

We must avoid Barbarisme.

L. 2. de Orator.

Poets will either profit or delight,
Or speak whats good and fit, to do whats right:
He hath done all, that sweet with profit joyns,
Delights the Reader, and to good enclines.

Art. Poet.

But the holy Scripture that proceeded from the Inspiration of Gods Spirit needs no humane supplies. For that affects our minds not by Eloquence and curiosity of words, but by a secret and hidden force draws, and transforms the minds of men, which thing when the Apostle *Paul* would have it known to the *Corinthians*, when, saith he, I first came unto you, and preached unto you the

1 Cor. 2.

oracles of God, I uſed no flattering words, or enticing ſpeeches of mans Wiſdome; nor was my preaching after mans perſwaſive way, but in demonſtration of the ſpirit, and of power, that your faith ſhould not ſtand in the Wiſdome of men, but in the power of God; In which words he rejects not Oratory and grave words and Sentences, that he was abundantly inſtructed with, nor doth he caſt away the efficacy and force of perſwaſion, wherewith, by alleadging ſtrong reaſons, and appoſite words, he drew the minds of men to embrace the truth; but he would ſhew that profeſſours of the Goſpel muſt not truſt to Eloquence of words, or to win mens minds by enticing ſpeeches, but by the ſpirit and vertue of God. Wherefore the Apoſtle ſpeaks Wiſdome amongſt ſuch as are perfect, yet not the Wiſdome of this world, or of the Princes of this world, that is of Orators, which ſhall be aboliſhed, and the ſmoaks and vapours of whoſe Oratory ſhall vaniſh, but he ſpeaks the Wiſdome of God in a hidden myſtery, which works more effectually upon the minds of men, and makes deeper impreſſion, than any humane learning, ſet forth and adorned with the moſt Elegant words. For the word of God is quick and lively, as he ſaith, and more piercing than any two edged Sword, penetrating into mens Souls and ſpirits, and dividing between the joynts and the Marrow, and is a diſcerner of the thoughts, and of the Intentions of the heart.

The words of the Apoſtle explained.

The ſacred Scripture is not barren.

Heb. 4. The word of God is fiery.

So God ſpeaks in *Jeremiah*: Are not my words like to fire, and as a Hammer that breaks the Rocks. *David* acknowledged this, who felt the force and flames of Gods Word in his Soul: Thy words are as hot as fire, and *Solomon* ſaith, *Every word of God is as a fiery Buckler to all that truſt in him.* Wherefore ſuch as are ignorant, muſt not think that the Chriſtian Religion is idle and unſavoury, that repleniſheth the minds of men with ſo heavenly and ſaving vertue. But, that the holy Prophets wanted no learning, but had great skill in things and words, this may ſerve for an argument to prove it, becauſe every where in the Bible there are ſo many excellent Parables, Tropes, Metaphors, Collations, Figurative ſpeeches, Similitudes taken from Animals and Plants, and from the whole nature of things, which is exceeding large; wherewith the Sermons of the Prophets ſhine and are illuſtrated, that you ſhall find no ſuch thing in the learning of men, nor is there any where ſo great Majeſty of words and ſentences to be obſerved, that can affect the minds of men, and ſtir them up to embrace ſuch ſaving knowledge.

Jer. 23.

Pſalm 118.

Prov. 30.

The Prophets were learned.

CHAP.

CHAP. XI.

Whence we must fetch Integrity of manners, and the best Precepts of life.

YOu shall faithfully learn integrity of manners and a safe way to lead your life by, from the decrees of Christ, into whom we were Baptized, and to whom we have given up our names, whose doctrine doth the more effectually work upon the minds of men, and transform them, because, being delivered by the inspiration of the divine spirit, it hath no mixture of earthly dregs with it, or tincture of old wives superstitions, which are but a shadow and kind of counterfeit Religion, and which is the chiefest of all, it is the most remote from Idolatry, that is, that corrupt and pernicious worship that is given to any other besides the true God. Wherefore to what course of life soever, you addict your self, and whatsoeyer study you take upon you, in which you think to continue allwaies, be sure to exercise your self in the Commandements of God, and in his Word, and from your youth embrace this saving knowledge. For the mind of man, instructed in Gods Word from ones infancy, and being fenced about with it as with a Bulwark, doth subsist and defend it self cheerfully and undauntedly against all the monstrous desires of lust, and other vices. Hence *Ieremias* speaks wholesome words. *It is good for a man to bear the yoke of the Lord from his youth.* For a young man as *Solomon* saith, will not forsake that way in his age, that he learned in his youth. To which agrees that of *Cyprian*, That is not suddenly and quickly left, that is an old custome, and is grown up with us: for what we used from our infancy can hardly be shaken of in our age.

The beginning of instruction must be fetcht from Christ.

Let youth be accustomed to the best things.

Lament. 5.

Prov. 21.

A sentence of Cyprian.

Hence it is that from ancient custome, there are so many drunken, lascivious, wanton old men, that, as *Iob* saith, their bones are full of the sins of their youth, that is, they are lascivious beyond decency or discretion that they cannot forsake their antient sins they have used so long. There are some who when their youthfull bloud is grown cold, and the heat of their manhood is extinguished, flye from the vices that age is subject to, and turn to lead an unblameable and good life. So *Cicero* speaks in his Oration for *Cælius*. There were in our and our Fore-fathers memories, many excellent and most famous men, who when the lusts of their youth were over, became most rare men for their vertues in their elder years. But as it is certain, that it hath so hapned to some men, who either by the loathing of their past life, or by Gods inspiration, or else by good advice and admonition of friends, have been recalled to a more sound mind: yet many carryed swiftly away by opinion have failed in their purpose to amend their lives, so that delaying hath been hurtfull unto them, and the occasion of Repentance slipt away from them, before they could lay hold of a

Iob 20.
Iob's words explained.

good life, by deteſting their vices. Wherefore it is beſt, ſetting all delay aſide to employ our labour to rectify our lives, and from our young years rather to accuſtome our ſelves to what is beſt, rather than to defer the occation of it till we grow old. The Apoſtle *Paul* inculcates as much, and that very often in many places, and he counſels men to walk wiſely and circumſpectly in the courſe of this world, not as fools but as wiſe, redeeming the time becauſe the dayes are evill. In which words he warns every man, that in the race of this life they do not ſuffer the opportunity of attaining ſalvation to overſlip them, but that every moment they ſhould catch it as it is offered, and that they ſhould redeem it, and hazard all things for it, leſt whilſt they linger and regard it not, they be deſtroyed when they think not of it. Alſo Chriſt in many places exhorts ſuch as are ſluggiſh and ſleepy, to watch and to ſtand upon their guard, and he exhorts men by many examples, that they ſhould watch for their Salvation, as valiant and experienced Souldiers, who being placed in a ſtrong Garriſon, alwaies ſtand upon their watch, and they never neglect to keep guards, and ſentinels, leaſt any man unawares ſhould break into the Fort. *Habbakuk* uſeth this metaphor; *I will ſtand upon my watch, or watch-Tower, and I will faſten my ſelf on my place of defence, and I will ſee what he ſaith unto me.* He takes upon him the perſon of a watchman, who ſilently obſerves the approach and ſnares of the enemies, having his whole thoughts faſtned upon God, and relying upon him, he oppoſeth himſelf againſt the enemy, and ſtops his way. Our Saviour brings moſt evident compariſons whereby he warns every one of us of our duties, taken from the watch kept in Armies, from a thief coming to rob in the night, from the ſudden pangs of a woman in travel, from a Bridegroom who goeth to adorn his Marriage, from the ſecret and uncertain coming home of a Lord or Maſter of a Family, from ſudden calamity and war, from famine and want coming ſuddenly upon men, from a figtree ſhooting forth bloſſom and green figs, from the day of death and laſt Judgment, and many more ſuch ſimilitudes wherewith he gives us warning, and makes us to ſtand in readineſſe, and to take care of our Salvation. Chriſt gives young men an excellent example how to lead their lives from the firſt entring into it, who grew himſelf daily in age and Wiſdome, and favour with God and men by reaſon of his meekneſſe, and integrity of life, and it is fit we ſhould principally imitate him, and by his example make our ſelves approved to all of what eſtate and condition ſoever. *Jeſus* when he was twelve years old gave a large teſtimony of his goodneſſe to all cordial men, he ſpake many things ſeaſonably and to the purpoſe, being asked queſtions he anſwered meekly and lowly, without any ſhew of pride or boaſting, which are the vices arrogant and inſolent young men uſe to be guilty of. I collect from hence that there is great reaſon that all young people, taking example from *Jeſus* ſo ſoon as they put forth any argument of their towardneſſe and ingenuity, ſhould ſhew ſomething of vertue in them

Epheſ. 5. *Coloſſ.* 4.

The Apoſtles place explain'd.

Galat. 6. *Matth.* 13. *Luk.* 11. *Chriſt bids us watch.*

Hab. 2.

Habbakuk *explained in that place.*

A ſimile from watch in camps *Luk.* 12. *Matth.* 24. 1 *Theſ.* 5. 2 *Pet.* 3.

Luk. 12. *Matth.* 25.

Mark 11.

Luk. 2. *Chriſts youth commended.*

Chriſt is the mark and example of our lives.

to

to their Parents and other they converse with. But since there is need of some leader or guide that may shew them the way in which they ought to walk, and what examples of life they ought to imitate. I will shew in my discourse, what Arts they ought to learn, and what Patterns they ought to follow, that they may attain the chief learning, and may come up to the top of vertue, or very near unto it.

CHAP. XII.

What Authors are fit to read to learn Eloquence of speech and soundnesse of Iudgment, and what Arts are principally to be learned.

MAke such choice of Authors, that you may have the best to read and imitate. For it is folly in imitation and emulation of study not to follow the best. The very sowing of Corn teacheth us thus much in nature, when we choose the best Wheat to sow in the ground, and the art of grafting and inoculating teacheth as much, for we graft the best sciences upon Trees, and such as are very fruitfull, the same may be observed in Painting, Limming, Musick, Poetry, and Oratory, wherein the curious Scholler, will endeavour to imitate the most cunning Masters, in those professions. The Apostle *Paul* will have the same thing to be done in Godlinesse and the gifts of the spirit, that men should contend for the best gifts. For he that so orders his life shall never repent himself of his time spent therein, as they commonly do who first enter upon a superstitious and vain course of Life, and such whose speech is unseemly and are not accustomed to words that are used by learned men, who must to their great trouble unlearn again what they have learned. And herein *Italy* the Nurse of learning, and learned *Greece*, seems to be worthy of much commendation, whose example is followed by *France* and the *Low Countries*, in propounding to youth the knowledge of the best things. For by this means it comes to passe, that young men being furnished with purity of words, and elegant language, do seasonably attain to the knowledge of things.

We must imitate the best. A simile from grafting of Trees.

1 Cor. 12. By the Apostles rule we must strive for the best.

The commendation of Greece and Italy.

CHAP. XIII.

A Censure upon the Heathen writers.

THough there are some who do not justly judge of things, who speak against, and banish prophane Authors (as they improperly call them) and would have no examples fetcht from them, either for Eloquence of speech, or direction of life, yet I think they are not to be despised. For Poets, Oratours, Comedians, Tragedians, Historians are a great help to youth, to attain thereby the know-

we must embrace such writings as will make us Eloquent in speech.

knowledge of words and things, and to teach them the liberal Arts and ſolid learning, unto which they make a ready and eaſie way.

What, more polite learning can effect.

But theſe ſtudies are deſervedly called by the titles of humane and polite learning becauſe they teach young people civility, curteſy, and good manners; And from theſe alſo men in years receive honeſt delights, and drive away the tedious cares of their lives, which commonly compaſſe men about by reaſon of many buſineſſes they are troubled with; which thing is the reaſon, that the orthodox Saint *Baſil*, Surnamed the Great, diligently invited his Nephews to the reading of Poets and Oratours.

In Epiſt. ad Nepot.

CHAP. XIV.

The office of a Poet and what helps he brings to ſtudious youth, and to thoſe that are of ripe years.

The deſign of a Poet. L. 2. Epiſt. ad Auguſtum.

Horace ſhews in moſt elegant Verſe, how exact a Tutour a Poet is for language, and manners, being next kin to an Oratour; and for this cauſe he is ſtyled the Maſter that teacheth men the liberal Arts, and how to regulate their lives.

A Poet is an exact teacher of manners.

A Poet frames the tender ſtutting Tongue,
And from ill words doth wreſt the Ear that's young,
And with good precepts doth inform the mind,
Correcting anger, Envy, makes men kind,
Relates the truth, examples gives for time
To come, delights the Poor and ſick with Rime.

Alſo a Poet inculcates ſome other wholeſome precepts, not ſeverely, or commandingly, not by threatning leſt they ſhould fall away from what they have entred upon; but pleaſingly, flatteringly, ſweetly, and handleth all things with Art, and moderation, as a Horſeman that tames Horſes, teacheth them to curvet and pranſe, and amble nimbly by ſoothing them, and ſmacking with their mouth.

For to rebound, and amble very faſt.

Virg. Georg. 3.

And not onely theſe delightfull ſtudies raiſe ſpirit and vigour in the minds of young men, but they are alſo uſefull for men of riper years, when they have time to breathe themſelves from more ſerious and weighty matters of crabbed laws. Now beſides *Theophraſtus*, *Cicero*, and *Fabius*, teſtify that the Generation of Poets was the moſt antient and highly commended of old times. For it is certain that Poets firſt drew barbarous, rude, ſavage men that wandred up and down like beaſts to lead a civill and ſociable life, which *Horace* expreſſeth in elegant Verſe.

Poetry is the moſt antient Art. L. 10. c. 1.

Sacred

Sacred Orpheus *Interpreter of th Gods,*
Drew Wild Men to be calm, who liv'd at ods,
As Cannibals; *and hence he got the name,*
Of making Tigres, and grim Lions tame,
So Amphion *who built the* Thebane *State,*
Is said to draw the stones to banish hate,
With sound of's Lute, such Wisdome formerly
There was to sever what was privacy,
From publick; for in that age men took care,
To part from prophane, things that sacred are:
Laws were prescrib'd to marriage, wandring lust
Was bounded, Towns were built, and what was just,
Was carv'd in Wood, then was this dignity,
Given to Poets, and to Poetry.

In Art. Poet. The praise of a Poet.

CHAP. XV.

Of the use and profit of Histories.

SInce History, (that is a faithfull relation of things acted) is as profitable as pleasant, and besides the pleasure we find in reading of it, there comes by it a great increase of Wisdome; it is fit that every man should be studious in reading of History. *Titus Livius* doth by the way shew us what use and fruit comes by History. This is the most fruitfull and wholesome thing in the knowledge of things, to see the documents of all examples, as placed in a most famous monument, and from thence you may take what is good to imitate for your self, and for your Common-Wealth, and to avoid what is foul to undertake, and which is foul in the upshot of businesse. So when one asked *Zeno* by what way a man might be happy, he may (saith he) if he cast his eyes upon the examples of former dayes, and look upon the monuments and actions of his Forefathers. For History is (as *Cicero* testifieth) the light of truth, keeper of time, the life and strength of memory, the Mistresse of life, the Messenger of antiquity, wherein all things are described accurately and at large, and with the greatest fidelity and narration of truth as it should be. The Sacred Scriptures do open a most large field of Histories, and afford us most ample relations of things done, from whence may be fetcht wholesome documents, and fit examples to lead our lives by, whereof many set before our eyes the prodigious Judgments of God, and we are all of us warned thereby, how abominable in Gods sight Idolatry is, and the contempt of Gods word, and to give him no reverence, and to seek for helps of safety elsewhere.

Use of History. From Livy *a commendation of History.*

Zeno his opinion of History.

De Oratore.

The Scriptures hold forth good examples.

CHAP.

CHAP. XVI.

Of Comedy.

use of Comedy. NExt to Hiſtory is Comedy, the glaſſe of mans life, wherein every man may behold his own Manners and affections and an expreſſe pattern of his daily life in the perſon of ſome other man, and each man obſerves his own vertues or vices in a pleaſant ſpectacle, as *Cicero* calls it, that is, civil, elegant, ingenious, witty; *The liberty of Comedians.* in which kind of exerciſe almoſt all Nations in their Mother tongues uſe ſometimes great liberty of ſpeech and freedome of language, ſo that, as *Horace* hath it, their liberty exceeds the juſt bounds, for that in reprehending vices they are oft-times too bitter; For they not onely mark out common people of the meaneſt condition, but in the moſt frequented Theaters of the City they traduce the chief and principal men, and taunt them ſharply with *Moderation muſt be uſed in Comedies.* their bitter *Rimes*. But if they do this without any ſpot of contumely or infamy, and the Verſes be not ſeditious, ſpeaking onely bitterly againſt ſuch as deſerve it, it may ſeem to be tolerable, that thoſe that are gauled may mend when their ſore backs are touched and may be put in mind of their duties. The Low Dutch call this liberty in Comedies *Batamenten*, as they call their muſical Verſes, that they make their Comedies with *Rym* or *Dichten*.

We muſt learn ſome things. But we muſt learn theſe delights and pleaſures of wits in our younger years, and not when we are grown in years. For ſuch ſtudies are proper for flouriſhing youth, yet ſuch as are grown up, when they have learned them in their childhood, they may ſometimes recreate themſelves with them in their riper age.

No age is too late to learn. Yet let not men of ripe years, nor old men be aſhamed to learn what is good and profitable for vertue and honeſty: for no age is too late or unſeaſonable to obtain thoſe things, as it is never too late for a man to forſake his vices.

CHAP. XVII.

Of the Art of Eloquent ſpeaking, which is neceſſary for any man of what Language ſoever he be.

RHetorique, or Oratory, whoſe office it is to ſpeak, fitly, diſtinctly, and decently, and to allure and inflame the minds of the hearers with grave ſentences, and choice words, is chiefly neceſſary, and uſefull for thoſe, who are Preachers, or Magiſtrates, *Eloquence allays ſeditions.* and Governours of Common-wealths, or are Conſuls, or Generals, ſuch as are converſant in mutinous Armies, and popular ſeditions whom it concerns by their places and authority to pacify and overrule the unruly multitudes by their counſels and majeſty of their words; For ſubjects are not alwaies to be conſtrained by threats, terrours,

terrours, cruelty, puniſhments, and by the Sword (unleſſe the matter requires the ſhedding of bloud to allay the Tumult) but with pleaſing ſpeeches, and ſugar'd words, and a grave well-compoſed countenance, and by this means to recall wicked men from their perverſe waies, to their former duty. The ſame prudence muſt the Maſter of a Family uſe toward thoſe of his houſe, and Schoolmaſters toward their Schollers that are of a tumultuous ſpirit.

CHAP. XVIII.

To what Sciences do the ſtudies of Humanity make way for us.

Politer learning is an Ornament to our ſtudies.

But ſtudies of humanity, or liberal Arts are not onely uſefull to poliſh our Tongues, with ſweet words and enticements of ſpeech, but for Arts that are neceſſary and profitable for our lives, as Natural Philoſophy, Phyſick, Law, wherein chiefly the mind of man reſts, and receives comfort, I mean not humane but heavenly Philoſophy, whereby Chriſt leading us, we attain the knowledg of God, and to love and truſt in him. For all Arts wherein Mans Induſtry is exerciſed, muſt be referred to this, and directed to this end. The profeſſours of worldly Wiſedome did not obtain this: who wandring from the truth thruſt into mens minds things falſe for true, vain for ſolid, faigned for true, doubtfull for certain, hurtfull for ſafe; becauſe they wanted divine inſpiration.

Chriſt's Philoſophy.

Three arts are chiefly uſefull.

But ſince amongſt the reſt there are principally three Arts, that not onely bring honour and profit to the profeſſours of them, (though that muſt not be very much looked after) but alſo they are uſefull for the people, and a help for the more convenient leading of their lives: which of theſe three you would learn, and to which you are addicted by nature, you muſt deliberate maturely to find out. Theology, that is, the knowledge of divine things, delivered by inſpiration from God, informs the mind with godlineſſe, and ſhews the manner God muſt be worſhipped, and how every man muſt obtain his ſalvation. Which (ſo it be taught ſincerely) doth ſo far leave all other Arts behind it, as divine things are better than humane things, ſolid than things tranſitory. That part of this ſcience is uſefull for all men to obtain ſalvation by, which inſtructs the mind with Faith, adorned with the works of charity, as I ſpake more largely elſewhere; for by this, Chriſt being our guide, we have an acceſſe and entrance to the Father by one Spirit. Phyſick by deſcribing frugality and temperance in diet, and by the uſe of wholeſome things, takes care of our health, and cures diſeaſes. This, as *Plutarch* teſtifies, is ſo of the number of the liberal Arts, that it is inferiour to none in the ſplendour of Policy, and for pleaſure. This brings a moſt plentifull reward to thoſe that ſtudy it, for beſides the increaſe of their ſubſtance, they have health of body, which exceeds all poſſeſſions. A man can

Uſe of Theology.

What part of Theology is profitable for all men.

The uſe of Phyſick.

De tuend. valetud.

The pleaſant contemplation of plants.

The profit of Law.

hardly perſwade others what great delight and profit there is in the contemplation of hearbs, and to know their vertues, what in the diſſecting of the members of mans body, and in the obſervation of all the parts, unleſſe a man hath had the tryal and uſe thereof. The Civil law was alwaies in high honour, the office whereof is to govern Cities by counſell, to found them by laws, and to amend them by judgments.

To give good counſels, and to help at need,
To ſpare good ſubjects, and make rebells bleed.

Pro Cælio.

Cicero commended Law.

If any man think this order to be deſpiſed, he, as *Cicero* ſaith, pulls up not onely the bounds of Judgments, but alſo of profit, and common life. We ſee that Common-wealths are fenced by the help of it, and all things are thus kept peaceable and quiet amongſt the Citizens, and that by the Authority of the ſacred Laws; whereby the Prince or Magiſtrate executes Juſtice, and by his power received from God, (as Saint *Paul* teſtifies) puniſheth wicked and ungodly men, and protects the good. Therefore God will have ſingular honour and obedience given to Kings, ſo they command what is equal, and not againſt Gods Laws.

Chriſt and Paul approved the civil Laws. Rom. 13.

CHAP. XIX.

We muſt ſtand faſt to ſome certain kind of Study.

To hold to one certain ſtudy.

SInce ſome men are ſo delighted with theſe pleaſant ſtudies that they continue in them till they grow old, nor do they betake themſelves to ſolid learning; I think it is good counſel that he who would receive any fruit of his ſtudies, and not to loſe his labour and pains, ſhould betake himſelf to that kind of learning that he is naturally moſt fit for, leaſt he ſeem to go againſt nature, and his own inclination: then let him diligently follow that ſtudy to which he hath addicted himſelf, and let him haſten to come to the perfection of it, with all his might, that when he hath run a long time in that way he may be compleat in it (if it be poſſible to attain a perfection therein). Let a man taſte of the delights of other ſtudies at idle times, as for recreation and reſt from labour, ſo that he return back to his wonted task and buſineſſe, and that his mind may betake it ſelf to thoſe ſtudies he hath intermitted for a time.

Nothing againſt Nature.

We muſt ſtudy and not be weary.

CHAP. XX.

What studies and employments are labourſome; and leſſe profitable; what are hurtfull and pernicious.

unfruitfull ſtudies are to be rejected.

But we muſt take heed of that which ſome do in ſome Arts; that we do not beſtow great ſtudy and labour upon hard and obſcure things and ſuch as are not neceſſary, but it is praiſe-worthy to employ great pains and care upon things honeſt and worthy to be known. For there are ſome who are buſied in ſome ſtudies and they place all their induſtry upon them, which are full of tedioufneſſe, trouble, and moleſtation, and yet yeild but ſmall profit for the labour beſtowed upon them. Such are the over-curious obſervations and judgments concerning the Stars, fetcht from the vanities of the *Chaldeans*, upon which the raſh profeſſours depending, pronounce undoubtedly what ſhall befall every man, what fate he was born to, what end he ſhall come to, what ſucceſſe every man muſt have, never taking the providence of God into counſel, by whoſe will it is certain this whole world is guided: *Eſaias* ſpeaks againſt their raſh and uncertain predictions, and laughs at ſuch who go to enquire of them, and ſeek for Oracles from theſe impoſtors. For ſo he derides them; let the Star-gazers ſtand and ſave thee, who look up to the Stars, and count the Moneths, that they might ſhew thee what is to come. Likewiſe, *Jeremias* ſaith, Do not learn the waies of the *Gentiles*, and fear not the ſigns of the heavens, which the Nations fear, becauſe the Laws of the people are vain, that is, their demonſtrations are falſe and idle. By which words the ſacred Prophets do not wholly condemn or forbid all Aſtrology, which hath both its uſe and profit, but they ſpeak againſt ſuch profeſſours, who by their falſe impoſtures deceive the people, and make the credulous multitude believe ſome things that are falſe, and to expect in vain, for ſome things that are to come hereafter. Near kin to theſe are thoſe vanities that concern palmeſtry, that by looking on the lines of the hands ſhew wonders in a trifling way: ſuch are the fumes and cheats of the Alchimiſts, whereby theſe juglers perſwade men that they can change the ſpecies of things, and can turn Silver and all Braſſe into Gold: To theſe may be added ſuch Arts as are far worſe; as Necromancy, whereby they uſe to call the bodies of dead men out of their Graves, and to ask queſtions to be anſwered by them, as we read that the Pythoniſt did, who to pleaſe *Saul*, brought up *Samuel* in a falſe and counterfeit apparition. Next to theſe are Hydromancy, and Pyromancy, that are done by water and by fire: and many more frauds of Devils, and magical incantations, as Southſaying, divination, Auguration, good fortune, that is, ſuch ſigns that were taken from looking into the entrals of beaſts, and from the ſingings of birds.

How Aſtrology muſt be uſed.

C. 47. 44.

Chap. 10.

The Prophets diſallow the vanities of Aſtrology.

Aſtrology is not altogether forbid.

What Arts are hurtfull.

1 Reg. 28.

I refer to theſe hurtfull and inchanting Arts, thoſe Arts where-

Witchcraft is hurtfull.

by even in the Low-Countries some Witches and cunning Women do mischief to their neighbours heards and flocks of Cattel, and rob them of their milk and butter, by the help of the Divel, spoyling their Corn and Wine, and destroying them. Also they take strength from men, and as if they were gelded they make them weak and feeble for the Marriage bed: of which some strong brawny men have complained to me, and that they were become *Eunuchs* and unable, to their great disgrace and losse to their Wives, to whom I strove to afford help, and to give them amulets, applying to them such hearbs, that in such cases, are present remedies by the gift of God.

Now for a man to toil his wits in such enchantments, is not onely unnecessary and idle, but also dangerous and destructive. For by laws of God and man, they are to be punished with death, and *Deuter.* 18. tied to a post, they are to be burnt who exercise any wicked Arts by the help of the wicked spirits. But how inchantments may be driven away, and repelled; I shall shew at the end of the Book, where I shall speak of the Majesty of the name *Jesus*, lest we should here interrupt the order and series of this treaty.

CHAP. XXI.

We must not lesse take care for our Minds than for our bodies.

We must adorn both Minds and bodies.

A simile from domestick affairs

But since man is made of Soul and body, we must with all providence take care for the safety of them both. The Soul is the principal part in man, and the body is the house of the Soul. We use most the command of the Soul, and the service of the body, therefore we must not be slothfull in the consideration of them both. For if we be so carefull that our houses stand not in boggy and marish lands, that there be no rifts nor open places for the rain and winds to come in, and that our cloathes be not mouldy, and for want of ayring, come not to be eaten by flyes and mothes: how much more need have we to look to our bodies? the vices whereof will affect the Soul also by consent, and law of company, and they converse together in all things. For

Horate.

Our bodies Faults do fasten on our mind,
The Soul divine is thus made earthy kind.

To which agrees that of the Wise man; The corruptible body presseth down the Soul, and the mind that meditates on many things.

Wherefore we must take some care of our body, upon whose props, as *Pliny* saith, the Soul stands. Saint *Paul* observed that, who forbad *Timothy* to use water any longer, and prescribed unto him *1 Tim.* 5. the use of Wine, to comfort his stomach, and to make him more cheerful in the propagation of the Gospel. For the body being

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in a ſound condition can better ſerve the Soul, and hinders not, nor burdens the mind when it is employed in the contemplation of high things.

But in the firſt place we ought to take care for our mind, and to adorn that, which is no way better performed, than by a firm and ſtable confidence in God, which raiſeth a man into a moſt certain hope of immortality, and takes out of our minds all dread and fear of death. And as meat is nutriment for the body: ſo is Gods word the food and nouriſhment of our Souls, whereby alone we conceive peace and tranquillity in our minds, than which there is nothing more to be deſired and ſought for in this life. But even the external habit of the body ſhews what diſquietneſſe and anguiſh of heart there is, and what tortures wicked men endure in their minds. For wickedneſſe is ſuch a revenger of it ſelf, that what mind it hath once faſtned on, it will never ſuffer it to be at quiet, but continually holds it upon the rack with perturbations; which *Eſaias* expreſſed by an elegant ſimilitude taken from the waves of the Sea, *The heart of the wicked is as the troubled Sea, whoſe waters caſt up mire and dirt*; That is, the minds of thoſe men who are ſtain'd and polluted with ſins and wickedneſſe, are tumultuous, troubleſome, and unquiet. For what man can take pleaſure in his life, or enjoy a quiet mind, who carrieth a body about with him that is foiled with moſt foul faults, and a Soul polluted with obſcene vices? wherefore ſince great part of miſery comes from the vicious affects of the mind, we muſt by all means abſtain from them, that the body may receive no hurt thereby. With the like care and induſtry muſt the body be freed from diſeaſes, leaſt any blemiſh or contagion might be conveied from the body to the Soul. For being that ill and vitious humours communicate ill fumes to the brain, they drive and provoke the mind to many miſchiefs.

The Souls food.

The wicked are unquiet.

Eſay 57.

Naughty affections hurt the mind.

Ill humours cloud the mind.

CHAP. XXII.

How we muſt help the body that it may ſubſiſt in perfect health.

FRugality and temperance in diet defends health and drives off diſeaſes, uſing moderation in thoſe things that are neceſſary to confirm health and to cauſe ſtrength. *Galen* calls theſe conſerving cauſes, becauſe they are fit to conſerve the habit of the body, ſo we uſe them well and opportunely: The modern Phyſitians call them things not-natural, not that they are beſides nature, but becauſe being ſet without the body, and are not within us as the humours, by uſe and effect, they affect nature and the faculties thereof with ſome inconvenience, if they be employed amiſſe, and not duely as they ought to be. Of this kind is the Ayre that is about us, meats and drinks, ſleeping and waking, repletion and inanition, affections and motions of the mind; all of which mans body requires

Frugality is profitable.

Art. Med. 83.

Things that bring ſtrength.

quires for the preſervation and defence thereof. But becauſe the principal part of health conſiſts in a ſound diet, we muſt diligently obſerve in that, what is good or hurtfull to the body. And ſince gluttony is no leſſe loathſome, than it is pernicious and hurtfull to the body, we muſt take in ſo much meat and drink, as will ſerve natures neceſſity, and that the forces of the body may be fed and not oppreſſed.

Moderate diet is profitable for ſtudents.

Moderate diet is profitable and neceſſary in all occupations of ſtudy, and managing of great affairs, to endure watchings in labour, and in performing publick duties. For it is this that keeps health perfect, it makes the ſpirits both animal and vitall that are aſcribed to the brain and heart, to be cheerfull and ready, ſo that what a man conceives in his mind he can readily effect and bring to paſſe without any trouble.

But daily examples prove that by luxury and intemperance of life, diſeaſes are brought on, our ſtudies are hindred, all honeſt cogitations fail, we cannot proceed in our lucubrations, the cheerfulneſſe of the mind flags, the vigour of the Soul is extinguiſhed, and men grow dull, idle, lither, ſleepy, and do not endeavour themſelves to perform any great matters. Wherefore, who ſo addicts himſelf to be a Scholler, and to learn books, he muſt ſo moderate his buſineſſe that he do nothing after the will of his appetite, but his appetite muſt be ſubject to reaſon, and he muſt refer all things to the uſe of life, and neceſſity of nature. Chriſt requires that of thoſe who profeſſe Chriſtianity, and by theſe words he calls them back to temperance. *Take heed to your ſelves leaſt at any time your hearts be overcharged with ſurfetting and drunkenneſſe, and cares of this life, and ſo that day come upon you unawares. For as a ſnare ſhall it come on all them that dwell on the face of the whole earth.* In which Sermon he faſtneth ſobriety upon the minds of men, and he drives away the love of earthly things, and he will have them to perſiſt in that buſineſſe to the laſt day of their lives, leaſt any worſe thing ſhould befall them. It is well ſaid of *Cornelius Celſus*, When you ſit down to meat, over-much fullneſſe is never good, and oft-times to abſtain too much is unprofitable: neither let hunger be from ſatiety, nor ſatiety from hunger; and immoderate cramming is not good. Wherefore they do unadviſedly, who after banquets and drinkings the day before, and marriage feaſts, the next day they famiſh themſelves, ſo that ſometimes they faint and ſwound away, and muſt be reſtored with ſweet ſmels. Others after faſting the day before, eat and drink the day after, more than it is fit, that unleſſe they unbutton themſelves, you would think they would burſt.

Chriſt commands frugality Luk. 21.

L. 1. Satiety muſt be avoided.

We may ſometimes eat freely.

Sometimes there is no fault in it for a man to eat a large ſupper, and to refreſh himſelf with ſeaſonable cheer, and there is no reaſon to find fault with it, ſo all things be done with moderation, and things conſiſt within the bounds of temperance. For by theſe refreſhments ſadneſſe and grief are diſcuſſed, which by over-great care caſt a dark cloud upon the mind, and they make Schollars melan-

melancholly their ſpirits being waſted and extenuated, whereby they become froward, ſlow, penſive, ſtrangers to all civil company and unſociable, which affections ſhould be far from ſtudents and Magiſtrates, and ſuch as are given to learning.

CHAP. XXIII.

Meats that God hath liberally and munificently beſtowed upon us muſt be received with great gratitude and thankfullneſſe.

For meats we muſt acknowledg Gods Munificence.

Meat hath its power of nouriſhing from God.

BUt becauſe by Gods munificence we abundantly enjoy the Creatures, and all things from the beginning of the world were ordained for mans uſe and commodity ſo ſoon as we ſit down at Table, before we put our hand to the diſh, or take any food, we muſt lift up our mind to the maker of all things, and muſt cheerfully and earneſtly beg of him, that what we ſhall receive, by faith he would make wholeſome for us, and effectual to feed and nouriſh our bodies. For the power of nouriſhing and feeding us conſiſts not in meats and drinks but in Gods word that hath given them ſuch vertue. Wherefore we muſt refer all to God. So *Prudentius* ſhews us, even as Saint *Paul* doth, of whom we ought to ſeek and hope for food, and nutriment for our lives, namely from God the Father, by whom through Chriſt we obtain all things. For ſo he directs his prayers unto God.

1 Tim. 4. Rom. 14. 1 Cor. 9.

Cathemer. lib. The ſong of Prudentius *when we ſit down at Table.*

Chriſt almighty and eternal,
With ſaving looks regard us all,
That to the honour of thy name
We may now eat and take this ſame
Food: without thee nothing is ſweet,
It will not help us, nor is't meet
To eat or drink till firſt thou bleſſe
By ſaving faith, every meſſe,
Let each diſh God reſent, and taſt
Of Chriſt, let all our words be plac't,
And what we do to the glory
Of the Eternal Trinity.

When we have refreſht our ſelves with meats, he provokes us to give thanks by the example of Chriſt. For our Saviour when ſupper was ended did not riſe from the Table untill he had ſung an hymn, whereby we may acknowledge that all things come from the rich and bountifull hand of God, and it is his gift that they become wholeſome for us. And he proceeds thus in giving of thanks.

Math. 26. Mark. 14.

Having eat and drank what's good.
As our bodies live by food.

Prudentius *his thanksgiving.*

Our

Our Tongue must then praise the Lord,
For his bounty doth afford
All that we have, for the same
Let us ever praise his name.

There are in the most approved Authors many forms of these kind of prayers, and also there are often ejaculations to be found in the Scriptures. But there is no prayer more effectual to prevail than that which Christ hath taught us. For to this must be refer'd and all proceed from this fountain, that can be asked or conceived. It consists indeed in a few words, and is divided into six or seven parts, but it is so full of heavenly mysteries, that it comprehends all within it, that concerns either the glory of God, or our use and necessity, or the good of our neighbour.

Math. 6.
Luk. 11.

CHAP. XXIV.

How we must take care for Hospitality.

Strangers must be fostered.

IT behoves every man to be wise and prudent as to that point which concerns guests and strangers, or feasting those who feed on other mens costs, and search and hunt after feasts. First it is fit that every man should take care for hospitality, which the Apostles commend, besides other men, and Saint *Paul* requires in a Bishop; for to modest men our dores and dining rooms must stand wide open. *Cicero* testifies that Noble mens gates must stand open to Noble Guests, and it is a most comely thing that it should be so. In which office of humanity that it may be performed without ostentation or ambition, and without respect of persons, Christ would have the poor and such as are in want to be called and invited, looking for nothing again from them, or that they should make any recompence, but from our heavenly Father, who will repay all with advantage. But since some men are impudent and brazen faced, who having eaten shame and all modesty, will thrust themselves into feasts, and sometimes when they have fed well, will secretly be gon, and never bid their Host farewell: I think we ought to make a difference in our Guests, as to admit modest and frugal men; but all Gluttons, Licorish persons, Cormorants, Devourers, and unbidden Guests, and Table Lackeys, who come in against the Master's consent, and thrust themselves impudently upon our Tables, ought to have the dores shut against them, or to be civilly admonished to forbear our houses, and if we cannot prevail with them, we must as they sit at Table object to them some notable sentences, whereby they may be put in mind of their duties, for which purpose this and other sentences may be written upon the posts of our dores, and be obvious for

Rom. 12.
1 Tim. 3.
Tit. 1.
1 Pet. 4.
Heb. 13.

We must take care of the poor.
Luk. 14.

We must make choice of Guests

for them to read, whereby they may be ashamed and be mindful of what is convenient.

An Elegant verse for a Banquet.

Wilt thou sit at my Table,
Keep these rules if thou be able;
Do not any man defame,
Or falsly traduce his name,
Use no jeering words at meat,
What's set on the Table eat,
Finding no fault; no healths drink;
Nor frown, nor on quarrels think.
Be full of Mirth, and Witty speech,
And for your meat, God beseech.
Thank your Host when you depart,
To be twice welcome from the heart.

A Proverb for a feast.

The Proverb, Do not overpasse my Salt and my Table, shews that the custome of having feasts and inviting of Guests must not be neglected, and that the laws of humanity and of friendship must be preserved: for when the antients held mutual Banquets one with another, with these tokens they did maintain and uphold friendship once begun, and they confirmed it by a common Table. Wherefore of old they were wont to be accused of treachery and fraud who passed by the Salt and Table, that is, had broken the mark of friendship, and had violated the Covenant and the intimate necessity of life, whereby they were united one to the other by Salt and bread, and made partakers of the same Table. To this mystery belongs that complaint of *David*, wherein representing the person of Christ, he accuseth his familiar friend of perfidious dealing, and treachery, and that under the shape and disguise of an honest man pretending to godlinesse. He expostulates thus with him: For the man whom I trusted, and he that eat bread with me, that is, sate at my Table, hath lift up his foot against me. It might be tolerated, saith he, and born with lesse regret, if any open enemy who had proclaimed war by his Heraulds, had made publick war against me but for him to lay snares falsly to entrap me, and to raise up his neck and heel against me who was my familiar friend, and to whom I was wont to communicate all my secrets, this is not tolerable, nor can it be endured. So Christ, moved with indignation of such a fact, said, he that eat bread with me hath lift up his heel against me: that is, a domestick enemy, than which there is none more dangerous: who meditates to destroy me with secret and hidden practises; it is a metaphor borrowed from friends who at first salute, are very courteous and friendly, and yet bear malice one toward the other in their hearts, and wound a man secretly, and strike him with their heel backward, that he who doth the mischief can hardly be observed. The Low Dutch in a proverbial figure call this striking with the point from you, that is, not before but behind, and on the side of the body that is averse

Psal. 40. John 13.

The place of David explained.

A Proverb against the treacherous.

unto you. *Van bachten ende met de cromme pijcken ſteken.* Like to this, there is another expoſtulation of the Prophet *David*, where he complains of wrong done him, by one that was his very familiar friend, and near obliged acquaintance, that he made private to all his ſecrets, and one that knew all the hidden thoughts of his heart. *Pſalm 54.* But he aggravates the foulneſſe of the matter thus. Had mine enemy ſpoken againſt me, I could have ſuſtained it, or if thoſe that hated me had riſen againſt me, I would have hid my ſelf from them; but it was thou my friend and intimate companion, we took ſweet counſel together, and walked in the houſe of God as friends. The words are very patheticall and full of perturbations, whereby he declares how hainouſly he endures with high diſdain, that he who hitherto went for his friend, ſhould prove his worſt enemy, and ſhould covertly and ſecretly go about to do him miſchief. But that he may plainly expreſſe a cunning and crafty fellow who by his counterfeit friendſhip flatters with his mouth and eyes, whilſt inwardly he foſters miſchief and venome againſt his friend in his heart, he adds this to his perfidious dealing, his words *A ſimile from Oyl and Butter.* were ſmoother than Butter whilſt he hath war in his heart, His ſayings were ſofter than Oyle, when as inwardly they are very Swords and Spears. By which ſimilitude he ſhews what falſe malitious friends are, who ſpeak fair, and mean ill, carrying bread in one hand, and a ſtone in another. *Judas Iſcariot* gives us an example of this treachery, and after him many others that have learned it by him, and practiſe by the falſe examples of others.

CHAP. XXV.

Of the care of our families and private eſtates, and the adminiſtration thereof.

Adminiſtration of domeſtick affairs. AS for Oeconomy, and what concerns the government of private families, which, as *Cicero* teſtifieth, is the ſervant and handmaid of the body: every man ought to be induſtrious and prudent in eſtabliſhing and adorning the ſame; that the increaſe of it may be referred unto the neceſſary uſe of life, to commodity, *we muſt avoid overmuch proviſion of meats.* and ornament, not to luxury, and pleaſure, not for ſumptuous feaſts, and immoderate proviſions in diet, which will exhauſt and diminiſh the greateſt eſtates. Wherefore in adorning a Banquet, and furniſhing of our Table, we muſt chiefly obſerve frugalneſſe, and moderation in diet, and all provocation of luſt and gluttony muſt be eſchewed; and all your coſtly Juncates which uſe to be ſet on the Table for ſecond courſes, when men are full with meat, that ſo they may obtain a new appetite to their meat. This pro- *Epheſ. 5.* fuſion and luxury of our lives, beſides that it waſts our eſtates, and breeds diſeaſes, when men are hot with Wine, it ſerves to foment luſt, and to ſtir up venery in the obſcene and ſecret parts, which

which, to use the Apostles words, makes them burn, and be more provoked to venereous actions. Wherefore Saint *Paul* will have nothing done according to the will of our lusts, but all things to be referred to the necessity and use of nature, not to luxury and pleasure, which are hurtful alike both to our souls and bodies. Now no man is so dull and insensible in natural things, that he can endure to hate his body, but as the Apostle saith, nourisheth and cherisheth it, as Christ doth the Church. By which example Saint *Paul* perswades husbands to love their wives, and to use the same care for them, that every man doth for his own body, and to do that for them that Christ did for his beloved Spouse the Church. Moreover in the administration of houshold affairs, and in setling and confirming our private estates that they fall not to decay, all things must be so moderated, that we may not incur the names of prodigals, or spend-thrifts, or of covetous dry holdfasts, that are too sparingly niggards. It is Parsimony that preserves a mans estate and thereby it increaseth and grows greater; yet you must not be so straight-fisted as to defraud your belly, and to starve your families: as some sordid rich men do: again, you must not as wasters do, make havock of what you have and consume your possessions, joyning with you some companions of this strain who will perswade you to do it, and lead you on in riotous courses. Now as *Terence* saith, he that seeks for gain must spend: So *Plautus* tells us, that there can be no gain where the expence is greater than the gain. The Low Dutch speak that sentence thus; *Stelt u teringhe naer u neringhe.* Whereby they mean, that a man must so moderate his expences, that he may not waste his estate by immoderate profuseness, but that there should be an equal proportion between our wealth and our expences; wherefore it is the part of an industrious house-keeper, sometimes when it is requisite, to bring forth out of his treasury what is needfull, and again when it is time, to lay up. For, as the Proverb is, Parsimony is too late at the bottom. The Law that *Amasis* king of the Egyptians made, and which *Solon* the *Athenian* Law-giver practised, is not from our purpose, nor from the profit of the Common-wealth, and preservation of private families, whereby there was provision made, as *Herodotus* testifies, that the people and inhabitants should give an account every year to the Governours of Provinces how they lived, and what way they used to gain their food, and they who could not make that appear, and shew that they came honestly by what they had, should be put to death. By the severity of which law he strove to restrain idle persons, that they might have no occasion to rob and steal, to which they commonly fall, who have spent their fathers estates in gaming, and riot, and whoring, and have totally exhausted their patrimonies. From hence I suppose was that Law instituted amongst the *Corinthians* against prodigal people, and such as carelesly consume their estates, or feast more costly and sumptuously than their yearly annuities and rents will bear. Which since *Diphylus* in *Athenæus* relates it, and *Erasmus*, who

1 Cor. 7. Rom. 13.

Ephes. 5.

Moderation to be used in all things.

A Proverb commending frugality.

Late parsimony is hurtfull.

L. 3. *Enterpe.*

Amasis *his Law against idle persons.*

L. 6.

who hath deſerved much in all Arts, hath put it into Verſe, I am willing to ſet it down here, whereby the Magiſtrate may enter upon a courſe, that may effect and hinder Cities and ſuburbs and places near to Cities from being ſo much robbed and ſpoiled by thieves and robbers, who night and day go about to ſteal away mens goods that are kept in ſafety, and who violently and barbarouſly torment thoſe that will not diſcover where their treaſures lye hid. The meaning of this Law is expreſſed in theſe Verſes.

The Law of expence amongſt the Corinthians.

The Corinthians *had a Law,*
Which was, when they any man ſaw,
Live at high rates, him to demand
What great eſtate he had or land,
What he did for to recompence,
The coſts he made, and vaſt expence,
If he could then juſt reaſon give,
Of what he had, they let him live,
But if they found by his account,
That his expences did ſurmount,
They gave him warning that no more
He ſhould ſpend as he did before,
If he their counſel did reject,
He was fin'd for his neglect,
But if one who had no eſtate
Chanced to live at a great rate,
Him they tortur'd, for that he
From doing miſchief, was not free,
For he muſt either rob or ſteal,
And damnifie the Common-weal,
Or joyn with ſuch or elſe forſwear
Himſelf, or elſe falſe witneſſe bear.
Now they that live amongſt this rout,
As dung from this place we caſt out.

2 Theſ. 3. Saint Paul *commands idle perſons to work.*

The Apoſtle *Paul* was no leſſe ſevere an exactor of duties, who commands that ſluggards and idle perſons, ſhaking off lazineſſe, ſhould work with their own hands, that they may be able to maintain their families: and he would have this ſo ſtrictly obſerved, that he denied to give them any meat who refuſed to work, and were not carefull to provide for their houſhold but lived like drones to eat up the honey the Bees labour for, living idly on other mens liberality and bounty, being employed in no buſineſſe but their own curioſity. Saint *Paul* alſo gives the ſame ſtrict rule to thieves, who rob other mens eſtates, whom he not onely admoniſheth to abſtain from robbing, but that they ſhould labour honeſtly that they might have ſomething to give to thoſe that were in need: ſo when a man hath contracted a blemiſh by an ill life, he may waſh it off by good works and liberality to the poor. Such

Saint Pauls *admoniſhment to thieves. Epheſ. 4.*

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an example we have in *Zachæus*, who distributed to the poor what he had got by usury. For by this means the errours and defects of the former part of our lives are blotted out, when we make recompence by our vertuous behaviour; our affections being quite turned a contrary way, and our old vicious depraved custome being laid aside. *Luk. 19.*

CHAP. XXVI.

Moderation in sleeping and waking.

Moderation in sleeping and waking.

STudents and Magistrates amongst other things must take care for their sleeping and watching. For if these be moderate and used seasonably they are of great concernment to establish and maintain health. For beside that they make the body lightsome and lively, they make the mind more ready and cheerfull to effect any duty. Immoderate sleep makes men stupid, sluggish, witlesse, forgetfull, and these men hardly come up, or attain to any famous Arts. Wherefore men of this condition are alwaies to be provoked to take pains, to shake off sleepinesse and drowsinesse, and to bethink themselves of something that may be worthy of a man that is free and at his own disposal.

When sleep at noon doth hurt.

What concerns sleep about noon and in the day time, I would not have young men to use it, unlesse they be tired with heat and labour, or they have eat or drank disorderly, or watched too long the night before: for then without any dammage they may sleep at noon, otherwise it weakneth the memory, and clouds the mind, and makes the head heavy, and the eyes dark, especially when they sleep with full bellies, and moreover this inconvenience follows it, that when they wake they nauseate, and yawn, and stretch themselves with open arms, that is, they retch their lims every way, the vapours being diffused all over their bodies, by reason of a faint affection, and seavourish cold, which our countreymen call *Wanlust*, the old Latines called it *Helucus*, which word signifies those that loath and are flagging by reason of some furfet or sleeping at noon-day, and who are alwaies forced to yawn.

What it is to stretch.

Helucus is a nauseating affection.

To sleep at noon good for old people.

But old men and such as are of ripe years may safely sleep at noon, that is, after dinner, so that there be some distance between, chiefly in Summer and hot weather, for that distemper of the Ayr makes men sleepy, and at that time we may take the convenience either to sleep sitting in a chair, or lying down on a bed, our heads being laid high upon a pillow. For by such refreshment in sleep, the spirits both natural and vital, from whence the animal spirits of the brain receive their nutriment, are restored and revived.

Watching dries.

But immoderate watching is hurtful for all ages, but most hurtfull for old age, as is also fasting, for both these dry the brain, and besides that they make men frantick and doting, they dry the whole body, and make it lean and starved. Wherefore if by immode-

immoderate watchings, faſtings, or night lucubrations, or too much labour or immoderate venery, our forces and ſpirits are exhauſted and worn away, and we grow lean, the vital moyſture being conſumed, we muſt renew our ſtrength with moiſtning diet and ſleeping drinks, ſuch are Lettice, Spinach, like Mallows in effect, Orach, Bugloſſe, and Burrage, the freſh ſeed of Poppy, Water-Lilly-flowers, called commonly *Nenuphar*, or water and Marſh-Lillies; the *Hollanders* call them *Plompen*, or *Waterlelien*: to theſe add Violet flowers, Pine-kernels, ſweet Almonds, Piſtaches, or fiſtick nuts, creme of Barley, Rayſins and Currans that have ſmall kernels but no ſtones, Dates, Oranges, or Citron-pills Candied with Sugar or Honey, for the vital or innate humour is refreſhed by them, and the Brain, which is the ſeat of the mind is moiſtned with a moiſt dew, and ſweet vapour, from whence ariſeth ſweet ſleep and reſt, without trouble or toſſing up and down. But if any man be naturally drowſy, and he hath no ſpirit to any brave actions, let him continually labour and exerciſe himſelf, let him avoid all moiſt and cold meats, and eat onely ſuch things that by their heating qualities can dry up the ſuperfluous humours that are the cauſe of ſleep: as are Hyſop, Roſemary, Sage, Origanum, Marjoram, Savoury, red Coleworts, Ginger, Pepper, Nutmegs, Cloves, and many more that relieve the brain that is filled with moyſt vapours, and raiſe the mind that is oppreſſed with damps and thick miſts, and make it ready and prepared for to conceive honeſt intentions.

Sleepy remedies that moiſten the Brain.

How drowſineſſe may be ſhaken off.

CHAP. XXVII.

What profit or diſprofit comes by fullneſſe or emptineſſe, or when the belly is bound too much, or is too looſe.

THe ſame moderation muſt be uſed in all other things that may profit, or hurt our health: as are repletion, and inanition, whereby the body is either refreſhed by meat and drink, or is emptied when it is full of humours. But as ſtudents and magiſtrates muſt be frugal in diet: ſo they muſt not keep too ſparing a diet, leaſt their ſpirits ſhould waſte: who muſt alſo obſerve this accurately, that their bellies be not too coſtive or too looſe. For both theſe if they exceed the mean, are equally hurtfull to our health. For if it be too looſe, and we go to ſtool too often, it will make the body lean and ſtarved, and keeps us from ſleep, dries our brains, and impairs our memory: but if we be too much bound and coſtive, it clouds the memory, and makes our eyes dull, cauſing troubleſome and tumultuous dreams, groſſe thick humours being carryed to the Brain; But ſuch things as gently ſoften the belly are violets, Lettice, Spinach, Orach, a kind of Mallows, which *Martial* ſhews was commended by the Antients for that uſe.

Moderation muſt be uſed in eating.

What looſen the belly.

What herbs make the belly ſlippery.

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The Country Wife to make my belly loose,
Dia bring me Mallows, &c.

To these add Bugloss, and Borage, *Chervil*, in Dutch *Kervel*, Betes, Blites, Damask-Prunes, Grapes and Currans with small stones, Mulberries, Figs. Physical things that do it, are, Mercury, Fumitary, Polypod, Senna, Rheubarb, Wild Saffron, Epithyme, Cassia, Manna or aery honey: for Scammoney, Tripolium or Turbith, Melærean, &c. deject our forces, and therefore are to be exhibited to none but such as are strong, as when we seek for a hard wedg for a hard knot. But if the belly be more loose than is good for our health, it may be stopt with the frequent use of red Mints, or by the Syrrup of it which is frequent in the Apothecaries shops. *What bind the belly.* Also Quinces stop the belly, and whatsoever is made of them, Red Roses, to these add Medlars, before they grow soft and tender, Cornels with a stone kernel within them, but with a very good pleasant taste, that is sowre and astringent, Pontick Sumach, our men call it Ribes, which wonderfully stirs up apperite, and discusseth loathing of meat; and strengthens the stomach to retain the meat, especially in Summer-time when the cholerick humour causeth the belly to be loose, and makes fluxes, for which use we have the juice of it made up with Sugar, which *Avicenna* calls *Rob*, and this is ready, and will serve to stop a loose belly, and to get one an appetite and desire to his meat; as also Pomegranates, that have red corner'd stones in them, and are some sweet, some sowre. *What is* Rob *in* Avicenna.

CHAP. XXVIII.

Students and Magistrates must often purge the passages of their excrements.

GOd that made the body of man hath not in vain created so many wayes and passages to purge forth the humours, and to wath away the excrements, lest a man might be choked or oppressed by the abundance of them, or the vapours that arise from them. So the head purgeth it self by the Nostrills, Ears, the Palate, and unburdens it self by neesing and spitting: The Breast and Lungs by the vocal artery send forth flegme by coughing: the Stomach and Ventricle cleanseth its sink by vomit and belching; The Intestines purge themselves by the belly, and with breaking wind backward, the guts are cleansed from their excrements: The Reins and Bladder send away the Urine by the urinary passages, but the superficies of the body discusseth all fumes and sweat through the skin that is full of holes and pores. Wherefore since the body cannot be well, unless all parts be rightly constituted, and do their office as they should; care must chiefly be had that *The passages ordained for excrements must be purged.*

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no errour or distemper arise, that may vitiate or impair the actings of the organical parts, for the mind it self useth the ministery of them, and by them doth famous things. If any disease offend them, if the head be heavy, or full of flegme, if the stone, strangury, or dripping of the urine vex a man, if dimnesse and blear-ey'dnesse hurt the eyes, if the hands or feet be held with the Gowt;

Horace in *Art.* *If Scabs or swelling tumours do offend;*

The mind of man cannot so readily perform it's office or functions. Wherefore I suppose they do well who take care of their health, and keep the body and all its parts free from excrements. For so the mind is fit for great matters, and more ready for any noble employments. The greatest part of men neglecting all ornament, and taking no care of their health hunt onely after wealth, and is busied in getting of gain, though health be better than Gold, and there is nothing more to be desired than tranquillity of mind. *Horace* confirms it by Verses.

Health is better than wealth.

L. 1. Epist. 12. *If thou be sound of body feet and hands,*
'Tis better than to have rich Cræsus *lands,*
For 'tis not wealth nor baggs of Gold be sure,
Can cares of mind or body sickness cure.

And that he might recal men to a frugal and moderate use of things, he adds,

L. 2. Epist. 2. *He that enjoyes his wealth*
Must always live in health.

Eccluſ. 30. The wise Hebrew accords with the words of *Horace* exactly; It is better to be poor and well, than to be rich and sick. Health and a sound body is better than any Gold, or the greatest riches. There is no wealth better than a sound body, and no joy greater than the joy of the heart; therefore felicity is not to be measured by wealth or prosperous successe, but by the soundnesse of the body and of the mind. For he onely lives and is well, that perfectly enjoyes the commodity of both these.

Wisd. 4.

CHAP. XXIX.

Wholesome precepts are no lesse proper for the mind than they are for the body.

THere are three things reported to be most wholesome, which are fit for every man to observe,

To feed not to full,
Not to fly from labour,
To preserve natural seed.

To

To these I oppose as many things most unwholesome, which besides diseases; bring on old age apace, and cause men to die young.

To eat too much,
To be idle,
To use too much venery.

For since frugality, when we banish gluttony, keeps the body sound; and exercise, when we drive away idleness and sluggishness, makes the same nimble and ready, we may take examples from horses for the other. *we must use moderation in natural things.*

Our minds are strengthened by no industry,
As by declining love and venery. *Virg. l. 3. Georg.*

For intemperate and lustfull youth makes the body feeble in old age. Wherefore since we are to use moderation in our desires, in our youth, we are to do it much more in our age, and to stop up all wayes of luxury; for, as it is naught in youth, as *Cicero* saith, so it is most unseemly and foul in old age. For as we need strength in war, and agility, and force to endure labours: so in love we need strength to wage war in *Venus* camps in the night, which will consume the tediousnesse of matrimony, and make us able to sustain the conditions of a froward Wife. Wherefore not War, nor love are fit for old men, because both these carry with them many troubles and hindrances which old age is not fit nor able to undergo. *Ovid* hath expressed this in very elegant Verses. *Old age is not proper for venery.* *L. 1. Amor. Eleg. 9.*

Cupid *hath Tents, and every lover war;*
Believe me Attic, *every lover war:*
What times are fit for war, with love agree,
Old souldiers are naught, so old venery.
Love is a kind of warfar, cowards then,
For to maintain these Ensigns are no men,
The Winter nights hard labour, and long wayes,
And every pain, is found in Venus *frays.*

Who sees not how uncomely it is for an old man that is full of wrinkles, and worn out, to fall to kissing and embracing like to young people; for old folks are unable to perform those duties. So *Sophocles* when he was old, being asked by one whether he would use venerious actions; answered well: that the Gods had order'd it better, and that he would with as good will fly from that, as he would from a rude and cruel Master.

CHAP. XXX.

We muſt take care of our credit and reputation.

We muſt have care of our credit.

USe all the means you can, that your acquaintance may have an excellent opinion of you, and may give a laudable teſtimony and commendation of your worth, and may think and ſpeak of you worthily. Nor be aſhamed to obſerve what opinion the common people have of you, and how they ſtand affected towards you. For to neglect what any man thinks or ſpeaks of a man, is the part, ſaith *Cicero*, not onely of an arrogant man, but alſo of a diſſolute man. So we read that Chriſt aſked his Apoſtles what the multitude ſaid of him, and what rumours they ſcattered abroad concerning him; laſtly, what they thought of the *Meſſias*: not that he ſought for glory and was ambitious, but that he might make trial, whether after they had heard ſo many ſaving Sermons, and ſeen ſo many Miracles from him, they thought any better and more honourably of him than the common people did. Wherefore he enquired ſo much of them that he might draw from them a ſolid profeſſion of their faith, and that he might try how much they had profited in the heavenly doctrine, that hath no fraud or vanity in it, no deceit or impoſtures, as the Phariſes did calumniate it; but is all ſaving, and ſincere, delivered unto us, by the truth it ſelf, and the Son of God who is the Saviour that was expected. Whom when Saint *Peter* by the inſpiration of God had openly profeſſed in the name of them all, and had undoubtedly proclaimed Jeſus to be the Saviour of the World, and that by belief in him, all mankind obtains redemption, Chriſt praiſed the profeſſion of Saint *Peter* that he had by inſpiration from above, and ſaith that being it ſtood on ſo firm a foundation, it ſhould never be conquered or fail. In every action and in every word and deed be mindfull of decency, and what is moſt comely, for the reaſon of honeſty requires that. Whence it is a handſome ſaying, that it is the chiefeſt Art to know what is decent, that is, what is fit for nature, and convenient to our wit and manners, *Dat is wel voeght ende betaemt.* It is a compendious and ready way to ſolid glory, if you ſhew your ſelves to be ſuch a one as you would be thought to be, which *Horace* gives us notice of;

L. 1. offic.

Math. 16.

Chriſt did not ſeek for honour amongſt men.

Profeſſion of faith.

We muſt take care for decency.

How we muſt affect glory.

L. 1. Epiſt. 27.

'Tis good to be what men do ſay thou art;

That is, what thou art ſaid to be, and which the people teſtify of thee. For if they ſay thou art a juſt man and honeſt, it is well ſo thou doſt not deceive them, and doſt not counterfeit and perſonate an honeſt man, as ſome ſtage-players uſe to preſent the perſons of others, for ſome men at firſt acquaintance will ſeem very good, when as they are nothing but crafty and wicked impoſtors.

Their

------Their Face is good,
But a falſe heart lyes under a fair hood.

Perſ. Sat. 5.

Remember that there are two vertues principally for which young men commonly are wont to be commended, Faith and Taciturnity, and if Baſhfullneſſe be joyned to theſe, which is an amiable colour of young people, which ſets them forth with a comly white and red: there can be nothing that makes more for their honour modeſty, ingenuity, and makes them amiable. But who ever wants this ingenuity and ornament of youth, or loſeth theſe, is eſteemed of, as one that is loſt and paſt hope, and is marked for wickedneſſe and impudence. Wherefore this ſentence is not falſe;

Silence is a ſafe reward.

I think him loſt, who hath loſt ſhame.

For ſhame-facedneſſe and modeſty exceedingly ſets forth young people; that they will not eaſily come to good, and they promiſe little for honeſty and vertue, who have no ſigns of ſhame in them. So *Diogenes* when he ſaw a young man bluſh, he ſaid, My ſon, be of good hope, for this is the colour of vertue honeſty and modeſty. So when *Mitio* in *Terence* had a great hope of his Son, He bluſhed, ſaid he, therefore all is well. Baſhfulneſſe and confeſſion are an argument of innocence, if they be found in thoſe that offend not of malitious purpoſe; ſo are impudence and obſtinacy, ſigns of wickedneſſe. For ſome moſt confident young men are not afraid to look boldly upon men of gravity, and to ſettle their eyes and countenance, and to deny the fact, though it be evident and cannot be denied. But that you may have praiſe without envy, and win friends, you muſt uſe, as the Comedian ſaith, to endure all things.

Baſhfulneſſe commends young people.

An argument of Ingenuity.

Confidence is naught.

For to ſubmit to thoſe with whom you live,
And follow them that good example give,
And for the chief place never for to ſtrive.

Terent. Andr. Act. 1. Scen. 1.

For it is an argument of a generous and modeſt mind, to do much and yet to ſay little of himſelf, as *Jugurtha* in *Saluſt* did; otherwiſe, than many boaſting, vain-glorious ſouldiers uſe to do, who vaunt themſelves, and ſpeak great words concerning their own actions. But ſince windy words are hateful to all men, let no man flatter himſelf concerning his wit, learning, riches, or ſpeak ambitiouſly of his own gifts, but let him ſo moderate his actions, as to ſpeak humbly and think ſo of his own parts, leaſt, as Saint *Paul* ſaith, he ſeem to deſpiſe and undervalue others. *Horace* amongſt the reſt gives us this admonition in theſe Verſes.

Boaſting is odious.

Rom. 12.

L. 2. Epist. 19.

Search not thou others secrets, nor disclose,
In drink or anger, what one doth repose
In thee, nor praise thy self, nor others nose.

Never insult upon another mans calamity, though he be thine enemy, but rather be sorry for him, and pitty him. For such are the chances in humane affairs, that many from the highest felicity, and largest possessions have been cast down to the greatest want and misery, and have fallen upon a most lamentable end. Again, others from the lowest condition and miserable slavery have mounted to high honours, dignities, and commands. What thou wouldest not have done to thee, do not thou do to another man: For Christ will have all our actions and endeavours brought to this rule, when he saith, All those things that you would have men do unto you, the same do you unto them; that is, afford honour, reverence, and help to every man, and other duties of humanity, that each man would have others perform to him. Be not hasty nor rash in words, or inconsiderate; take heed thy tongue outrun not thy mind, or thou speak words through thy throat that must be eaten again. For many that we keep company with are false, and cannot hold their peace, who not onely publish what any man speaks unawares, but who cast aspersions and calumniate the credit of other men; wherefore *Horace* gives every man good counsel;

Eccles. 10.

Matth. 7.

Hasty speech naught.

That I may warn thee if thou warning need,
Of whom thou speakest, and to whom take heed.
Of much enquirers see thou do beware,
They'l prate, their Ears and Tongues both open are,
They'l never keep thy counsel, and in vain,
A word once utter'd, is cal'd back again.

Epist. 17.

Prating is hurtfull.

Verspiers.

In which Verses he admonisheth us to speak considerately and sparingly of others, and to utter nothing rashly, because it may sometimes do a man wrong, and hurt him. Lastly that enquirers, Trapanners and spies must be taken notice of; who thrust themselves into all companies, and smell men out that they may accuse them before the Magistrates and Judges, so that it cannot be safe to whisper any thing concerning any man, and it is not lawfull in such unhappy times to utter openly what the mind dictates unto us, or reason perswades, though it be consonant to truth and sound religion, and that by reason of spies, to whom there are honours and rewards allowed, that they may be the more diligent to hearken and to spy out other mens actions, which is a most infamous and detestable course of life, and they that employ them and use them for this end, hate them also. For the treason and inditement pleaseth some men well; but they cannot endure those that are the Traytors, though they serve their turns well at the present,

Spies must be taken notice of.

preſent, and their office is very well liked, for they ſuſpect ſuch men, as unfaithfull and uncertain. *Auguſtus Cæſar* made this appear, who, when *Rhymirales*, King of the *Thracians* did overvalue his own merits very inſolently before him; ſaith he, I love the treaſon, but I hate the Traytor. So, as *Julius Capitolinus* reports, all informers were forbid by the Emperour *Antoninus Pius* that is, ſuch kind of men who had a fourth part of mens eſtates for accuſing them. The Dutch call men of this occupation *Aen brengers*, who are the more hatefull both to great and ſmall, becauſe in words and deeds they exaſperate and make things appear worſe than they are. Wherefore *Marcus* the Philoſopher an Emperour, put away all theſe accuſers and calumniators, ſetting a note of infamy on the heads of falſe informers. *Saturio* the Paraſite in *Plautus*, held it infamous and deteſtable to play the informer, and he had rather, as his Anceſtors did, fill his belly by flattering other men, than by traducing them, to grow rich by this means, lying at catch for other mens lives and eſtates; yet neither of theſe officers is of any eſteem amongſt ſolid men, who will not have their Ears boared by flatterers, and Paraſites, and to let their minds be drawn away with their alluring words.

Informers are hateſull to all men.

Auguſtus his ſaying of Traytor.

Marcus the Emperour.

Capitolinus, *In Perſa.*

A Paraſite is leſſe dangerous than an informer.

CHAP. XXXI.

It is commendable to pacify diſſentions.

IF any contentions or quarrels ariſe amongſt the Citizens or our acquaintance, it is the part of an honeſt man to allay them as far as he is able, to put away all offenſes and debates, and to compoſe them that they do not increaſe to greater miſchief, to take off all quarrels and controverſies, to pacify diſcords, to repair concord, and to make peace and quietneſſe betweeen ſuch as diſagree, and to become a faithfull and diligent reconciler of differences between man and man, which work of humanity our Saviour placeth no ſmall bleſſedneſſe in, and he calls ſuch as are ſtudious, to make peace the Sons of God. From this and many other vertues, wherewith charity, that is, a deſire of deſerving well of all men is adorned, all turbulent and tumultuous men are very far off, who hating all peace-making and quietneſſe, trouble all things with a wicked intention, and uſe no means to heal and cure what is ulcerated and wounded, but exaſperate all, and as the Proverb ſaith, add Oyl to flame. And when Kings and Princes, chance to be angry, whoſe minds are naturally generous and fierce, they are more and more inflamed by their mad and evill counſel: than which kind of men there is nothing more deteſtable and execrable, eſpecially where Religion is concerned, whereas they ought to be moſt free from all vitious affections: leaſt by their ſharpneſſe and cruelty it fall out that mens minds are eſtranged

Contentions are to be quieted.

Math. 5.

A peace-maker deſerves praiſe.

Kings are ſoon angry.

eſtranged from the ſtudy of piety, rather than allured unto it. For whether they think good to ſettle the old cuſtome, or whether by taking away the old errours, which by length of time have crept in, they would innovate ſomething, and bring Religion again to the firſt fountain, all things ought to be done by judgement and ſound counſel, uſing reaſon order and meaſure, leſt perhaps ſome tumults ſhould ariſe, as it hapned the former year in the Low Countries, in which the minds of the Citizens being drawn into divers opinions, Religion began to be propagated by force of arms, and the end thereof was moſt lamentable. A virulent backbiter is no leſſe dangerous than an informer, who brings deſtruction on ſuch as deſerve it not, by ſlanders, contumelies, reproaches, and calumnies, and by a venom'd tongue he kills men. Now ſuch ſort of perſons *Horace* notes out unto us, and bids us avoid them.

A ſlanderer is as bad as an informer.

L. Serm. 1. Satyr. 4.

------ *He that backbites his friend,*
And doth when others blame him, not defend,
Who ſtrives to make men laugh with ſcoffs and jears,
He that invents whats not, and what he hears
Cannot conceal, is dangerous indeed,
If thou be wiſe, of ſuch a man take heed.

Prov. 4. That advice of *Solomon* comes very near to this; put away from thee an evil mouth, and let the lips of ſcorners be far from thee. *Prov. 24. Eccluſ. 10.* And a little after: Be not a companion of ſcorners, for their deſtruction comes ſuddenly.

Exod. 22. Pſ. 70. & 100. Ezek. 22. James 4. Rom. 1. The ſacred Writers ſhew in many places that this rage of detracting was alwaies hatefull to the beſt men, and Saint *Auguſtine* did ſo much deteſt it, that he had in his dining room this Verſe ſet up to be read againſt backbiters, and to ſtop their mouths;

Verſes uſed by St. Auguſtine.

He that friends abſent loves for to backbite,
Or to ſpeak ſlippery words, who takes delight,
Or with full cups to tire men, who love
Mirth, let him from this Table far remove.

For by this means he drove ſuch fellows from his company at meat, who were delighted with quaffing or backbiting, or who would ſpeak unſeemly and immodeſt words at Table.

CHAP.

CHAP. XXXII.

Let no man grow insolent by prosperity, nor be dejected by adversity, but let every man support himself by Gods providence.

SInce in the life of man there is nothing certain, or of long continuance, nor do things alwaies run the same way in a constant course, but by turns sometimes they flatter us with felicity, sometimes changing their posture, they presse us down with adversity: we must establish our minds with so much constancy and stability, as not to grow insolent in prosperity; not to be cast down by adversity. But whithersoever the affairs of a man incline (as sometimes it falls out upon a very light occasion) a man must alwaies bear himself up, supported by Gods word, by whose will it is certain that this world is governed, and as he pleaseth, so all things come to passe: and to this must all prosperous and adverse events be referred, and not to the inconstancy and rashnesse of fortune. For be it far from us that they who have the knowledge of God, should perswade themselves that any things falls out by chance or fortune, whereas the principal cause of all things is to be referred unto God.

Constancy is commended.

The mind of man must be supported by providence.

The name fortune is rejected by Christians.

CHAP. XXXIII.

We must avoid curiosity.

BE not too curious an observer of other mens matters, but let thy chiefest care be rather to amend thine own life, than to find fault or to observe another mans life. Also the Apostle *Paul* doth admonish carefully every man, that they should not have their eyes taken up abroad, but that all men should be quick-sighted in himself, and diligently observe that as to commit no faults that those who were without might justly find fault with; But as for other mens matters, and businesses that concern us not, he would have no man to be too curious about, or to observe too narrowly, though there be some errour committed. For some are such strangers to the profession of the Christian Religion, that they refuse sound counsels, and they hate those by whose means they might be recalled to a sound mind: as some men that are diseased and sick of the Pox, despise a safe and experienced Physitian, and had rather stink in their nasty humours, than admit of sound remedies. Wherefore since it is not alwaies good to meddle with every mans matter, nor is it expedient to be curious in other mens affairs; The Low-Countries use to object this Proverb against all busie-bodies. *Luttel ouderwins maeckt veel vreedts.* That is, he procures much peace to himself, that doth not thrust himself into other mens matters. Hence, Saint *Paul* recalls the

To be curious in other mens matters is naught. 2 Cor. 5.

A simile from Physicians.

Meddle not with other mens matters.

Thes-

2 Theſſ. 4. *Theſſalonians* to their own buſineſſe, and will not let them be buſi-bodies in other mens matters. It is wonder how quick-ſighted ſome men are in other mens matters, and how they can ſuddenly eſpy and obſerve what other men do, but they neglect their own affairs, and are wholly taken up in prying into the ſtate and condition of other men, whereas they are at home more blind than Bats or Moles.

Quick-ſighted abroad, blind at home.

Perſ. Sat. 4.

So no man ſees his own, but ſees the ſack,
That hangs behind upon anothers back.

And ſuch men *Horace* reproves aſwell as *Perſius.*

Serm. 1. Sat. 3.

Becauſe thou art blear-ey'd for to behold
Thine own defaults, how is't thou art ſo bold,
And ſee'ſt as quick as Snake or Eagle can
When thou doſt view the faults of any man,
Beſides, I wiſh thou wouldeſt ſearch and find,
Unto what faults thou ſtandeſt moſt inclin'd,
By nature or by cuſtome: weeds will grow
In fields that are neglected as we know.

We muſt deteſt a blind love of our ſelves.
Matth. 7.
Luk 6.

Since therefore this love of our ſelves doth exceedingly blind us, and caſt ſuch a cloud upon our minds, that many flatter themſelves in their own faults: Chriſt doth ſharply inveigh againſt them, that look rather to other mens lives than their own, and can ſee a mote in another mans eye, but they cannot ſee a beam in their own, that is, they can ſpy any ſmall fault, and a thing not worth noting in others, whereas they cannot ſee a great fault, and the groſſeſt vices as big as beams in themſelves.

The Proverb explained of a mote and beam in mens eyes.

CHAP. XXXIV.

We muſt uſe moderation in our garments.

We muſt regard the uſe of things

AS in Banquets and proviſion, we ought to be mindful of frugality, and temperance: ſo in our cloathing and garments we put on, we muſt uſe the like moderation, that we may do nothing for luxury or vain oſtentation, but all for natures neceſſity and for the uſe and commodity of our lives, to this if we add decency, and ornament, ſo it be not too curious, I think it may be well endured. But ſince women above others love to be richly apparel'd and adorned, that they may draw affection by their attire and beauty; the Apoſtle *Peter* admoniſheth Matrons, that they ſhould not beſtow too great coſt on the ornaments of their bodies, not plaiting their hair, or wearing of Gold, or of putting on gorgeous apparel, Rings, Jewels, Bracelets, to be gazed upon by

Women love to be gawdy in apparel.
1 Pet. 3.

by others, but to use decency in their habit, and be pleasing to their husbands in comely, though not over-rich garments, and should labour to win their love, as those noble women of old did, *Sarah*, *Rebecca*, *Rachel*, and *Susanna*. Yet I know many men that both in our dayes, and in the memory of our Ancestors, who by costly cloaths, and by new fashions brought from other countries, and by sumptuous feastings were brought to want and beggery, and were derided by those who helped them to spend large possessions, and they who by cheating and crafty wayes had so screwed from them what they had, would not bestow one farthing to relieve them in their greatest necessities, when they had brought themselvs to live in Hospitals, and in extream poverty. But since we see every where so many prodigal spendthrifts, that waste what they have foolishly, and yet covet other mens estates: it can seem no wonder, to see every where so many exhausted with debts, and oppressed with other mens moneys, not onely amongst the common people, but even amongst Lords, Courtiers, and great men who carry it out like Princes, who oft-times defrauding Orphans, and Widows, from whom they have got the money, will pay nothing to any man while they live, nor after they are dead; that all they have is pawn'd besides their souls, and indebted to Creditors, so that assoon as they are dead all their goods are seized on by the voice of a common Cryer, and the Creditors strive who shall be first served.

Genes. 19.

Prodigality to be avoided.

Borrowing of money.

CHAP. XXXV.

Let no man despise the Lot which is designed for him.

BE content with that lot and condition that hapneth unto thee in this state of life, and that thou must act upon the Theatre of this world, and for the time endure it moderately and patiently, what ever it be, in what place or order soever thou standest. The Apostle *Paul* requires some such thing of the *Corinthians* by bringing for an example bond and free, circumcised and uncircumcised, married and unmarried, and he exhorts them all to bear their condition with an equal mind, and for no condition to revolt from their Christian profession they had entred upon. For as he saith in *Timothy* godliness is great gain, if a man be content with what he hath. Yet there are some who when they repent of their condition, and are weary of their present state, they desire to change it, and to take up one that is more convenient, and if they cannot obtain this as they desire, there is no cause for them to torment themselves, or pine away with sorrow, but they must endure all willingly and quietly, and must not murmur or resist against God who is the moderatour of all things, who by his singular providence governs this world, and disposeth of humane affairs

Let every man delight in his own estate.

1 Cor. 7.

Let every man stand in his vocation.

Inconstancy is disallowed.

God moderates all things.

fairs in the best way, not onely, as *Cicero* saith, for all in general, but for each man in particular. Which also the Prophet *David* repeats in many places, but especially when he saith, *who fashioneth the hearts of all men, and understands all their works.* Psalm 31. Wherefore every man ought to be perswaded, that God is the moderatour of all things, and that there is nothing done, but according to his will and pleasure, and direction; and that he observes every man what he is, what he doth, what he effects, and with what mind, and affections; and whether he is piously and religiously addicted to his service, also what is expedient and good for every one. Wherefore if at any time all things do not answer our expectations and desires, and we fail of what we would have, yet let every man continue in that state God hath appointed for him, untill the favour and bounty of our heavenly father shall otherwise determine of his state. For he, as it seemeth good unto him, changeth the order and courses of humane affairs. He raiseth the poor from the dunghill, and sets them in honour and dignity. He casts down the proud and arrogant, and drives them from the places of prosperity. He makes the barren woman fruitfull, and to be a joyfull mother of children. Wherefore let every man endure his lot, with hopes and confidence to obtain a better, and let him rely wholly on God, and rest in him, who takes the chief care of humane affairs; To which belongs that of *Isaiah*, chap. 30. Thus saith the Lord God, the holy one of Israel, your strength shall be in silence and in hope, *swijcht ende verwacht, be silent and wait.* In which words he drives away distrust from turbulent and unquiet spirits, and he exhorts them that they would quietly and securely wait for help and succour from God; for they shall in time obtain their desire, so they do not distrust his promises; for though sometimes God sends help after a long time, yet he never fails those who carefully wait on him with a sure hope and confidence. *Horace*, a curious observer of humane matters, when he saw men to be so tossed and inconstant in that way and course of life they had begun, and that their minds were totally unsetled and uncertain, so that every man disdained his own lot, and desired to change with some other man, as the Merchant, Souldier, Husbandman, Lawyer, he makes this enquiry.

4 Reg. 20. Isaiah 38. Josuah 10. Psalm 110. Psalm 112.

The place of Isaiah explained.

Serm. 1. Sat. 1.

L. 1. Serm. Sat. 1.

How is't Mæcenas *that there is no man,*
Content with his own lot, nor reason can,
Prevail with, nor shall ever we perswade
Men to be constant, or hold to one Trade.

And this he prosecutes afterwards in an elegant Proverb, borrowing a metaphor from the heards.

L. 1. Epist. 14.

The dull Oxe would wear trappings, and the Horse
Had rather go to plough.

Wherein

Wherein he observes that it is an imbred condition in men to repent of their own lot, and to wish to change with others and to esteem things they know not better than what they do know. In another place he gives the reason of this Inconstancy and levity that the mind flotes with, by a contestation arising from the delights of the City and the Country. For one man commends the City affairs, and the noise and frequency of people, the other prefers solitarinesse, and country delights, and the pleasures of woods and fields. For thus they argue one with the other.

We repent for what we are.

I say who lives it'h Country liveth best,
Thou say'st the City life is far more blest.
He that loves other mens chance, hates his own,
Fools that we are, we love what is not known,
And discommend unjustly what we have,
The mind's in fault that never leaves to crave.

Epist. 14.

In my opinion the Poet doth rightly accuse the mind and casts all the fault upon the rashnesse and inconstancy thereof. For since the mind of man is led by affection, and not by reason, and is tossed as a Ship with the Waves and raging of the Sea; it is every moment carryed divers wayes, and conceives divers opinions. And hence it is, that what course of life soever a man first enters upon, he doth not alwaies persevere in it; but he continually thinks upon some other way, wherein he supposeth there may be more commodity: whereas the change of our state or condition doth not change our affections, or take off our cares, which are not in the things themselves, but in our minds. For whether it be that a man change a solitary life for to be conversant amongst many people, or poverty be changed into plenty of all things, the mind will be never the more quiet, because it doth not shake off those troublesome motions that are not obedient to reason. The like happens to such men, (as *Plutarch* and Saint *Basil* testify) as it doth to those that sail into the Ocean, and the wide Sea, who desire to come to a commodious haven they are bound for; for they are no lesse troubled with vomitting, giddinesse, and nauseating in a great Ship than they are in a small, for neither in the one nor the other will their desire to vomit leave them; because the superfluity of choller and flegme in their stomachs goes along with them in both vessels. So in changing the course of life, no man attains tranquillity, unlesse he do wholly shake off his affections, and manage all his actions by reason. Whence *Seneca* speaks pat to the purpose. I think it the first argument of a setled mind that it can consist and stay with it self. Wherefore (saith he) I rejoyce O *Lucillius* that thou dost not rove nor wander. For he that is every where is no where. Wherefore it helps nothing to passe over-Seas, and to go from Cities to Cities, and to take up sometime this, sometime that, course of life. If thou wilt avoid these things that presse thee, be not elsewhere, but be another man, that is, compose your own

The mind is unconstant. A simile from the Waves of the Sea.

Of the tranquillity of mind of a solitary life. A simile from such as are tossed at Sea.

Ad Lucil. Epist. 1.

mind, and shake off vitious affections by reason and counsel, and moderating of all your actions by prudence. For, as he saith,

To passe the Seas changes the place, not mind.

What will settle a mans mind

But against boysterous desires that distract the mind divers waies, so that upon every light occasion it forsakes its purpose resolved on, we must fight with Gods word and heavenly doctrine to assist us. For this will make a wandring and unsetled mind constant, and to be content with that condition God hath placed it in; so that it will neither leave it nor disdain it, or be too ambitious, and greedily gaping after another.

CHAP. XXXVI.

We must avoid the company and familiarity of wicked men.

L. 3. de Ira.

SHun the company of wicked men as the Plague. For as *Seneca* saith, we take manners from conversation, and as contagions lay hold of the body: so vices passe into our souls by words and pollute our minds. So that a wholesome Ayr is not more profitable for our health than for unsetled minds to keep the company of good men. We see this in cruel and savage beasts, which grow tame by the company and society of man-kind. It is also the condition of honesty to make those that are used to it vertuous and well-manner'd: so wickednesse and ungodlinesse have this property to deprave and pollute those that deal with it and respect it. Wherefore Saint *Paul* saith, lest any man be drawn away from the truth, and hope of Salvation, from confidence of obtaining immortality, and from the integrity of his mind; he carefully admonisheth those that are pious, that they should not conceive any such opinion, as to perswade themselves there remains nothing of man after death, but that the whole man perisheth as brute beasts do. Which ungodly men who fear not God do diligently strive to perswade impudent and ignorant men, and by their pernicious doctrines they draw away doubtfull and uncertain minds from the saving truth, that is no wayes doubtful or ambiguous. Wherefore the Apostle by all means draws off Christians from conversing with them, who carefully seduce into errour such as are not crafty enough for them; for so he illustrates his exhortation by a *Trimeter* of *Menander*.

Let every one converse with those that are good.

1 Cor. 15.

Wicked men to be avoided.

Ill speeches do good manners soon corrupt.

CHAP.

CHAP. XXXVII.

We must bridle our Tongues not onely from obscene words, but also from idle speeches.

BUt since we find that Christ hath blamed idle words, and such as are unfruitfull, superfluous, frivolous, and which are spoken to no profit of him that speaks or hears them, so that a man shall give an account for them in the day of Judgment: how much, as Saint *Paul* saith, ought we to detest obscene words and scurrilous speeches, filthy mirth, and unlawfull delights, unseemly festivity, which wonderfully defile the soundnesse of manners? also biting jears, and nipping language, which leave a sharp remembrance of them in our minds, and leave their sting behind, as Wasps do when they flye away, ministring fuel for quarrels and contentions, that sometimes a matter being canvassed, and cast with scoffing from one upon another, and so back again in figurative speeches, hath at last come to bloody battels, and by the Instigation of some, hath raised implacable and bitter hates and quarrels, which being conceived inwardly and having taken fast hold on the heart, grow then most fresh when they seem to be forgotten, and quite obliterated. This rage of ill speaking and railing displeaseth *Paul* the Apostle exceedingly, and he carefully warns the *Galathians*, that they should abstain from those vitious and foul affections, and that they should not suffer bitter words, and biting speeches to prevail amongst them, nor any reproaches or desire of defaming others, lest whilst one bites and hurts another by reproaches, they should like beasts be one devoured of another. He doth the same thing amongst the *Corinthians* whom he lovingly invites to concord and mutual love in the name of our Lord Jesus Christ; and he exhorts them that they should not disagree amongst themselves, hating and quarrelling one with another, but to be of one mind and one heart. The Apostle borrowed this example from Christ, who by many wayes perswades his Disciples to mutual love and charity, which is the bond of perfection, and the fulfilling of the whole Law. For there needs no Laws to spur us on, where our good will is in readinesse, and we have a fervent longing and charitable mind toward our neighbour. But because from incontinency of the tongue sad Tragedies and grievous tumults use to arise, especially when one vomits up against another, the venome of his malice: the Apostle *Paul* doth give wholesome counsel to the *Colossians*, and shews by the way what moderation must be used in our words. *Let your speech be alwaies with grace, seasoned with Salt, that you may know how you ought to answer every man.* That is, let not your speech be very much in rejoycing or sporting, least it fall into lasciviousnesse; nor yet severe, sharp, or bitter, least it displease those that shall hear you, and so drive them away, or alienate their minds. Let all your speech

Math. 12. *what are idle words.*

Ephes. 5.

Scurrilous words must be avoided.

Biting jeers to be avoided. Gal. 5.

1 *Cor.* 1. *contentions to be avoided.*

John 15.

Colos. 3. *Ephes.* 4.

Colos. 4. *We must bridle our tongues.*

speech be courteous and seasoned with prudence. Wherefore in Bishops and Ministers of the Church, he requires gentleness and lenity, and will not that they shall reprehend others with brawling words, or to handle them too ruggedly. Since therefore Saint *Paul* in allactions of life, in words and deeds, requires and measures all things by the rule of honesty and decency, and that intemperance in our words, besides backbiting and evil speaking, besides reproaches and contumelies, may infect pure minds with obscene and filthy words, he takes care to root up these vices, also out of mens minds.

Saint Pauls wholesome exhortation. 1 *Tim.* 3. *Tit.* 1.

Saint Paul observed a Decorum in all things.

So when he frames the Tongues of the *Ephesians*, and composeth their minds. *Let*, saith he, *no filthy communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers*; that is, that it may instruct the Auditours, and bring some fruit and profit unto them. And because all vices are joyned together, and one grows out from another, that no mischief may remain in mens minds. *Let* (saith he) *all bitterness, and wrath, and anger, and clamour, and evill speaking be put away from you with all malice*; *and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ his sake hath forgiven you.* Also he presseth the same duty at large unto the *Romans*, and commands them. *Let love be without dissimulation, abhor that which is evil, be kindly affectioned one toward another, with brotherly love, in honour preferring one another*, that is, succouring and assisting one the other, and that one should overcome the other in duty. To apply themselves to the time, that they strengthen themselves in hope, and speak well of them that persecute them, and should not curse or wish any ill unto them. That they be of the same mind one toward another, not thinking proudly of themselves, not rewarding evill for evill, that they should not give place to wrath, nor revenge themselves. That they may so overcome their enemies with duties of piety, that they may inflame him to love them again. For this is to burn the adversary, and to heap up coals of fire upon his head. Wherefore amongst other things which he mentions at large, he thinks it fitting that every man should shew all offices of humanity to other men, & should be ready to do good to all. For affability and pleasing speech, doth much reconcile man to man, as *Cicero* testifies; and obsequiousness, and study to deserve well of others, procures a man a stable and continued friendship, which being it maintain'd mutual good will amongst the Heathens, it ought to be more ardent in those who are united in the Covenant of Christ.

One vice springs from another.

Ill will must not be kept, or maintained. *Rom.* 12.

2 *Cor.* 8. *Heb.* 12.

Deut. 32.

Prov. 24.

L. 1. *offic.*

Christians should strive one with another in duties of humanity.

CHAP.

CHAP. XXXVIII.

Hypocrisie and dissimulation in words, and any action of a mans life is odious and detestable.

LEarn alwaies to speak the truth; for, to lye, or speak perplexedly, intricately confusedly, doubtfully, and to deceive, is servile and unworthy of a freeman. Wherefore the Apostle *Paul* doth greatly and severely admonish the *Philippians*, thus; *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report*; that is, whatsoever things are fit to maintain love and friendship; whatsoever are of good report, that is, get a man a good name, and to be well esteemed, if there be any vertue, if there be auy praise, think on these things; that is, if there be any thing in vertue that is praise-worthy, lay it to your heart, and continually remember and think upon it, set such things alwaies before your eyes, fasten them deeply in your minds, and strive with all the force you have to attain thereto, and to expresse the same in your lives and manners, and the God of peace shall be with you. For, as the same Apostle speaks, *All shall turn to the best for them who love God*; that is, they shall have a good end. *Phil. 4.* *Saint Pauls wholesome exhortation.* *Rom. 8.*

CHAP. XXXIX.

Philautia, *that is, a blind love of a mans self, must be laid aside, and an empty perswasion of knowledge.*

SInce too sudden an opinion of learning doth not a little hurt to our studies, and hinders us in the progresse of them; care must be had that nor in humane learning or any Art which thou purposest to attain unto, thou conceive such an opinion in thy mind, that thou shouldest think that thou hast already obtained it, when as thou art far from it, and many things are yet unknown to thee and not examined and proved. Now there are many who are such lovers of themselves, who flatter and applaud themselves for their learning, and think that they want nothing to be perfect in knowledg and piety, and that they are come to the end of the race, when as they have scarce come half way. Hence it is that many famous wits, designed for highest matters, never come to the top. Which *Fabius* finding to be true, he chiefly required this of such as professe themselves to be so; that they should either be so indeed, or not think themselves to be so. For there is nothing worse than those men, who being got but a little beyond the first Elements of Learning, take up a false perswasion of knowledge. *The opinion of Learning must be abolished out of our minds.* *L. 1. c. 2.* *unskillfull Schoolmasters.*

For

For they ſcorn to yeeld to men that are able to teach, and they powerfully as by a law, as theſe men uſe to ſwell high, make manifeſt their ignorance to other men. There are alſo many to be found in this our age, who impudently take upon them to preach, whereas they are unskilful in this buſineſſe, and have no gifts to ſpeak as they ſhould, they want knowledge, and are not ſufficiently verſed in the Scriptures. Hence it comes to paſſe that their greedy auditors are fed with no food of ſaving learning, they receive no conſolation of Gods word, no benefit in their Souls, and ſuck in nothing but meer toyes, and ſuperſtitions of old wives. I refer thoſe alſo unto the ſame order, who wanting reaſon and experience, take upon them to practiſe Phyſick, and they do exerciſe this Art, to the great hurt of mankind, and detriment in their health. Since therefore a vain and boaſting perſwaſion of learning brings ſo much miſchief to fruitfull wits; ſtudious perſons, who affect ſolid learning, muſt contend by all means, that having acquired all helps and means for their ſtudies, they may haſten to the depth of it, and lay aſide and reject all opinion of learning already attained unto, ſo that if they have proceeded a little way, they ſhould not raſhly draw back, and forſake what they ventur'd upon at firſt, but that they ſhould ſtill go forward till they come to the mark, and having ran over all, they may come to win the Garland, or at leaſt, ſtand next to the Goal. Let never that fooliſh opinion, that is ſo dangerous to the beſt wits, enter into our minds, or ſtay there, that ſo ſoon as you are come but to the door and threſhold of learning, you ſhould judge that you had fully learned it, and won that which you are many degrees behind it; This perſwaſion effects thus much in the minds of men, that they ſtay far on this ſide the goale, and act all things more ſluggiſhly, not going forward, like idle heartleſſe fellows, who running in the race, make no great ſpeed therein, to run nimbly to the mark, but they continually look behind, and ſtand ſtill, and loſe the prize, which is a great ſhame and diſgrace unto them. In this matter it is good to follow Saint *Pauls* example, who in his function Apoſtolical, and his illuſtration and propagation of Evangelick learning, wherein conſiſts the ſafety of us all, confeſſeth ingenuouſly that he had not yet attained what he followed after, yet without ſtanding ſtill or delay, he did manfully fulfill his courſe, and ſtrove with all his might to attain the goale, and Garland ſet before him, preſſing toward the mark for the prize of the high calling of God in Chriſt Jeſus, that is, for the bleſſednеſſe that is propounded to every one for Chriſt his ſake; ſo that he forgot what was behind and overpaſt, and what he ſeemed to be perfect in, and never called thoſe things to his mind, but what was before him, he preſſed forward to, very cheerfully and with all his might, and toward thoſe things that remained for him yet to do, rejecting and laying aſide all things that might hinder him in the haſte he made to attain the reward and Crown ſet before him, To this may be referred that Sermon of Chriſt, *No man putting his hand*

Unlearned Preachers.

Unskilfull Phyſitians.

Opinion of learning muſt be taken off.

Phil. 3.

Saint Paul his words explain'd.

Luk. 9.

hand to the Plough, and looking back again, is fit for the Kingdome of God. Wherein, taking a similitude from the industry of men in ploughing and tilling the ground, he admonisheth his followers, that every man should persevere and go on in the businesse of Salvation they have each entred upon, and hath undertaken, untill he come to be perfect, and they must not turn back their minds to fading and transitory things, or cease from their purpose, or decline another way, but each man must perfect what he hath well begun. For sluggishnesse and procrastination is dangerous in a serious matter, and in the businesse of our Salvation, and to go on remisly and not cheerfully in the thing we undertook to do. Also Saint *Paul* will not have a man who is ready for this journey to be hindred in his course, or stopped, borrowing an example from those that strive for a reward in publick actions, and atchievements, of whom there is none who is not ready to do and suffer all things, and to engage their lives to win the praise and favour and applause of the people. *Horace* indeed a heathen Poet, yet an excellent Master to teach men manners, when he had observed what great hindrance loytering and delayes brought to any actions he takes an example from a thing infamous to exhort men to what was good and safe for them.

The saving Sermon of Christ.

1 *Cor.* 9.

A simile from a Champion. Virgil l. 5. *Æneid.*

L. 1. *Epist.* 11.

Thieves rise at night men for to kill,
To save thy self wilt thou lye still?
Why art thou dull and sluggish to do right,
Thou soon wilt take that out which hurts thy spight?
But if thy mind be hurt thou wilt not fear,
Leaving that to be cured the next year.
He that begins well hath dispatcht one half.

An example from thieves in the night.

Ovid expresseth the same sentence thus.

L. 2. *de remed. amor.*

To save thy body thou canst well endure,
Fire and Sword, hunger and thirst, to cure
Thy mind to suffer ought thou wilt deny,
Yet is the mind of greater dignity.

Christ also speaks of the same argument, and sharpneth our Industry, stirring up each man to keep watch, taking a Parable from unjust and false stewards, and from thieves that dig through houses in the night, and take all occasions to rob and steal, and take away what other men have: so it is fit that every man should watch, and be carefull of his own Salvation, and not to let slip the opportunity, that he may in time seasonably provide such things that are good for him, and safe for his Soul.

Matth. 24. *Luk.* 12.

CHAP. XL.

We must make a choice and difference of our friends, and familiar companions.

We must choose our friends.

DO not rashly make choice of all to be thy familiar friends, without choosing or making any difference, but choose those who are of a tryed vertue, and known honesty and integrity of life. The Proverb warns us of it, That we do not give the right hand to every man. Which the Dutch render thus, *Siet wie ghy bijden hand neempt*, See whom you take by the hand, the similitude being taken from dancing, and leaping together. For young men when they go to dance will not take every one by the hand, but they use to consider amongst maids who are rusticks, and who of a gentile bloud; which also is chiefly to be observed in the society of our lives, and in contracting of friendship. For some that are unskilfull in humane affairs, and cannot discern false friends from true, admit all men even those they never had trial of, into their most secret famililiarity, which afterwards they find to be false impostors, and deceivers. Wherefore as you ought to shew your self faithfull to all; so you must rashly trust none, unless as the Proverb goes, you have eaten a Bushel of Salt with him, that is, you have known him long, and had great conversation with him, and whose manners and conditions are well tried, and understood by thee. To which may be applyed that of the Wise Hebrew, Commit not thy secrets to a stranger, for you know not what he may bring forth, that is, what monstrous mind he hath in him. Discover not thy intents to every man, lest he return thee evil for good, and shall afterwards reproach thee. But the levity and inconstancy of men is the cause, that the covenants of friendship cannot be perpetual; and many for this reason are perswaded that friends must be so conversed with, as if sometime they might become our enemies: also we must so exercise quarrels and hatreds toward our enemies, as if in time all enmity being laid aside, they might be made our friends. So *Martial* deters men from too much familiarity with any.

A Proverb taken from dancing.

We must not trust every body

Eccius. 2.

Friendship should be immortal.

L. 12.

If thou wouldest avoid great care,
And griefs of mind that biting are,
Be not too much a friend with any,
Thy joyes and griefs won't be so many.

Let enmity be mortal.

Yet their opinion is not contrary to reason or to mans nature, who think that quarrels and enmities ought to be mortal; but friendship which consists in a faithful consent of mind and will ought to be immortal. For they cannot avoid the crime of levity and inconstancy, who rashly suffer the bands of friendship to be dissolved. Wherefore *Cicero* is of opinion that such friendships

ships as are not to our minds, ought by degrees to be unlooſed, and not to be cut aſſunder violently.

CHAP. XLI.

Do not raſhly become ſurety for any man.

DO not inconſiderately and ſuddenly become ſurety for any man. For there is danger in ſuretiſhip: he that puts himſelf in truſt for another, expoſeth himſelf to hazard. For if the other fail, the ſurety must ſtand good, and he muſt pay what he promiſed for the other. Wherefore *Solomon* deters his Son from being eaſily entreated to be any mans ſurety. *My Son, if thou haſt promiſed for thy friend, thou haſt ſtricken hands with a ſtranger, thou art enſnared and taken in the words of thy lips, and art held by thy own ſpeeches; wherefore make haſte to be delivered from the hand of thy neighbour.* Yet that muſt not be obſerved too rigidly, ſince in moſt urgent cauſes we muſt pleaſure our friends, and ſuch as we are bound to by the law of nature, and them we muſt gratify, and ſometimes expoſe our goods and credit, and our lives alſo to defend them; yet ſo that no man forſake what is right for their ſake, nor do any thing contrary to honeſty, even as the Proverb admoniſheth. We muſt obſerve our friend, but that is onely as far as to the Altar, that is, we muſt not paſſe the laws of Religion, for it is not lawfull to obſerve our friend to the damage of our own Conſcience, or wrong done to Religion.

It is dangerous to be a ſurety.

Prov. 6. Solomon forbids ſuretiſhip.

How far we muſt obſerve our friend.

CHAP. XLII.

Flatterers, which the Dutch commonly call Pluymſtrijckers, *muſt be avoided.*

SInce the Art of cogging and flattering, or rather craftineſſe which conſiſts in an artificial enticing by words, may eaſily catch a ſimple man: I give thee warning that thou let not thy Ears be open to flatterers, and not to ſuffer thy ſelf to be deluded by his enchanting and fair ſpeeches. By theſe marks ſhall you diſcern between a true and faithfull friend, and a wicked and counterfeit diſſembler. For he freely and gravely will tell a man of his duty, to whom he wiſheth well, which *Solomon* placeth in the chiefeſt ſeat of friendſhip: but this will cunningly flatter and daub you over with gallant words, approves all you do; and applauds you in your errours, and fits all things for your Ears, ſo that his words are not onely agreeing to your will, but he obſerves even your looks, and countenance. *Gnatho* in *Terence* doth accurately deſcribe men of this condition, and by theſe Verſes he ſhews the manner how they uſe to endear men unto them.

A flatterer is dangerous.

The difference betwixt a friend and a flatterer. Prov. 17.

Eſaiah 30. Eunuch Act. 1. Scen. 2.

The Condition of a Parasite.

There is a sort of men that fain the chief would be,
And yet they are not so, they shall not laugh at me,
But I do please them still, and wonder at their wit,
What they affirm I praise, and if they deny it,
I praise that also, I say and unsay again,
What ere they say, or unsay; now the greatest gain,
Is flattering which I use, all other arts are vain.

Wherefore since flattery is detestable to all men, though thy estate be very mean; never become a flatterer or Parasite to any man; It is true that to tickle the Ears procures the favour of some men, but it is unconstant and will not last. Sometimes men get great gain by it, but it is base and infamous, and when the craft is detected, it proves hurtfull to the Author of it, so that no ingenious man who is free bred would endure this character to be fastned upon him. Next of kin to flatterers are deceivers, and crafty beguilers, who are as subtile as Foxes to circumvent and deceive simple men by many cunning wiles and deluding wayes, and they like to *Hyenaes*, and *Crocodiles*, lye in wait to entrap mens estates, and wives also: these are at first sight and appearance very fair in words and deeds, but afterwards they will do a man hurt and work his destruction. These are very cunning and crafty, but wonderfull officious, and ready at every beck, who for that end and purpose insinuate themselves into mens familiarity and acquaintance, that they may cheat and defraud them of something. For so soon as they can catch any opportunity to defraud you of any thing, they have both their eyes and hands ready for it. Wherefore a man must not easily and lightly trust to any man, unless he hath first well known him by his just actions and Integrity of life.

The friendship of flatterers is unfaithfull.

The Art of deceiving.

Civility that is deceitfull.

CHAP. XLIII.

Some commodious Precepts to teach a Man how to live well and happily.

In what things consists happiness of life.

SInce there are many rules laid down by learned men how a Man may live well and happily, amongst the rest *Martial* hath writ some Verses wherein he comprehends things that agree with honesty, and points at, as it were with his finger, the way whereby a Man may lead a commodious life, and enjoy the health of his body, and tranquillity of mind also. He prosecutes the matter thus;

L. 10.

These are the things that make a happy life,
Goods by Inheritance, not got by strife.

Ground

Ground that is fruitfull, and a constant fire,
No suits, few visits, and a set desire.
Free born, a body from diseases free,
Friends that are equal, prudent honesty.
An easie diet, a Table where is no Art,
The night not drunk, but free from cares of heart.
A bed not sad, but chaste, a fixed mind,
Content with what thou art in every kind.
Neither to fear, nor yet desire death.

If thou canst not wholly obtain all these commodities of life according to thy will and desire: thou must not torment and vex thy self, but thou must refer all things to Gods providence and will, which is the moderatour of all humane affairs, for so *David* did in all things that befell him, whether they were prosperous or unfortunate, for he submitted all to the power of God, not regarding chance or fortune. So when he ascribes to God the whole course of his life, he saith. *My time is in thy hands*; that is, all our affairs run according to thy will and pleasure.

The providence of God moderates all things. Psalm 30.

The Godly acknowledg no fortune.

CHAP. XLIV.

Of Exercise wherewith the forces wearied are restored, both of the Mind and of the Body.

SInce the Nature of man cannot subsist unless it take some time of refreshment, and be released from labour for a while. We must indulge some relaxation to our selves, least the forces of our bodies and souls grow feeble, and be overcome with immoderate business. For as pleasing and seasonable sleep restores and refreshes the weary lims after labour; so also remission or intention repairs and raiseth up the tired mind and spirits that are exhausted with constant studies and lucubrations. The Antients when they had their Vacation from business of the Common-wealth, and Courts of Law, took their pleasure in the Country, and reaped as much profit in husbandry as they took delight in it. For besides the Woods and green fields that were most pleasant to look upon, and besides places set with Trees, and adorned with Osiers, besides the commodities of their Farms, and country houses, and sweet retreats, they reaped a most lawfull and plentiful profit from their well-tilled land, and large harvest, and yearly revennues. For profit joyned with honesty and Justice can be discommended by no man. For, as *Cicero* saith, of all things that men get profit by, there is nothing better than husbandry, or more profitable, or more becomming a free-born man. So *Hesiod* thought that nothing was so magnificent and becomming Kings, than

To rest from labour is good.

The delight of Husbandry.

L. 1. Offic.

than to till the ground, and to be employed in Country affairs of Husbandry.

A Husbandman is never idle.

Wherefore the old Romans hating the City, went into the country, as if they came out of captivity. For here you ſhall find many things to offer themſelves, that you may take pleaſure in by courſe; for ſometimes it is time to prune and lop Trees; then the pleaſant ſpring invites us to inoculate and to graft Trees: again, it is time to dreſſe Vines, and when the Vine branches are ſprung up, to plant the high growing popular Trees.

Horat. in od.

Virg. 1. Georg.

Sometimes to catch wild beaſts in ſnares, and then
Birds with lime twigs, and after that again,
To compaſſe round Woods with Dogs, and by turn,
To entrap Birds, and buſhes for to burn.

Many kinds of exerciſe.

Hunting and Hawking is healthfull for young people, and ſuch as are of ripe age, and is a fit exerciſe for them, and is not to be diſcommended ſo a man be not over-addicted to it, and do not ſpend all his time in following and deſtroying wild beaſts, neglecting ſerious matters, and his houſhold affairs. But it wonderfully refreſheth a mans mind, to delight himſelf in geographical Tables, and within the compaſſe of his ſtudy to travel over the long and large bounds of the world, and to meaſure with his eyes and compaſſe thoſe places that are far diſtant from us, rather than to ſpend his eſtate to go from home thither, and to wander into forrain parts. I reckon amongſt coſmographical Charts and Maps, pictures that are artificially drawn, and well painted with fit colours, or ſuch as are naked without any painting at all, which do not affect our eyes with an empty ſpeculation, eſpecially if we be free from ſuperſtition, but they afford us ſome documents for vertue and godlineſſe, ſuch are thoſe that compriſe the ſacred Hiſtories. Whence the Antients rightly called *Picture mute*, or ſilent Poetry, and Poetry was called living and ſpeaking, and not dumb picture. But pleaſure in Muſick is commendable and very delightſome, which exceedingly refreſheth and cheereth a drooping mind. For this by a conſent of voices and inſtruments ſounding tunably, doth not onely delight our ears with variety of ſounds but doth raiſe our ſpirits vital and animal with a noiſe that is ſpread every where through the arteries, diſcuſſing all clouds and ſadneſſe from our minds, and making them to be lively and ready for employment. Hence it was that *Pythagoras* was wont when he awakened to awaken his mind with a muſical inſtrument, that he might be the better rowſed to undergo his functions, and daily buſineſſe: and again, at night going to bed he would eaſe his mind by playing on his Harp or Lute, that his affections might be the more calm. So *Epaminandas*, a Prince of *Greece*, is reported to have ſung well to the Harp; and all *Greece*, as *Cicero* teſtifies, ſuppoſed that all learning conſiſted in a conſent of voices and Inſtruments, and he that was not skill'd in that was held to be unlearned.

Pictures feed and refreſh the ſight.

Muſick delights the mind.

Fa.l.1.c.7.

Cicero 1. Tuſcul.

ed. So in elder times at Kings Tables they were wont to sing the actions of the great men of the World, playing upon a Harp unto it. So *Virgil* writes. *The Antients were studious in Musick.*

Long hayr'd Iopas *on guilded Lute doth play,*
Which Art great Atlas *taught him, as most men do say.*
One sings the wandring Moon, or labours of the Sun,
Another beasts and men, whence storms and fire begun,
Arcturus, *and the weeping clusters, and both wains,*
And why the Winter Sun so soon the Ocean gains,
Or what makes longer dayes, and shorter nights remain. *L. 1. Æneid.*

Besides other arguments, the History of the Prophet *David* shews that the Hebrew people wanted not the use of this delight, and it was adorned and much esteemed of by great men amongst them. For King *David* was wont to sing his sacred hymns to the Harp, and to pacify the furious and discontented mind of *Saul* that was hurried and vexed with an ill spirit, and melancholly, by playing sweetly on this Instrument, and so he brought him to be of a better mind. Also the Prophet *Elisha* being exasperated with the importunate interruption of the Kings, taking an Instrument, by harmony and musicall tunes, he composed his mind, and when he had setled his affections, and removed all passions from himself, being enspired with Gods spirit, he began to Prophesie, and to foreshew to the three Kings what should be the issue of that businesse. And the sacred word of God shews in many places that Musicians were wont to be employed at Feasts. So the Wise man taking his similitude from Jewels adorned with Gold; As, saith he, a Carbuncle adorns Gold: so doth a consort of Musick at a Banquet, where men drink wine with moderation. And, as the same Authour saith, the Emrald which hath a transparent and full green colour, called commonly *Amarant*, beautifies the Gold: so doth the harmony of Musicians at a pleasant Banquet. But that no man should be given too much to these kind of delights, and busy himself therein beyond measure, he shews by the way what we should prefer before it; Wine and Musick cheer the mind and heart, but the study of Wisedome is better than them both. Indeed *Esaias* reprehends drunkards with Wine, and such as are constantly given to feastings, and delight themselves with the sweet sounds of musical Instruments; but it is because therein they considered not God, nor referred unto him any of those things they so plentifully enjoyed, from whose bounty all things proceed. For thus he threatens them, Wo to you that rise early to follow after drunkennesse, and drink untill the evening that you may be inflamed with Wine; The Lute and Harp, and Timbrel and Pipe, are in your feasts; but you consider not the work of the Lord, nor regard the operation of his hands. That is, you have not your eyes and minds lifted up unto God, from whose bounty & munificence all these things come. The Prophet *Amos* handleth the same argument,

The Hebrews rejected not Musical recreations.
1 Kings 16. David *honoured God with Musical Instruments.*
4 Kings 3. Elishah *is affected with Musick.*
Eccles 32.
Similitudes from Musical noyses, and Jewels.
Eccl. 40.
Esaias *reproves Drunkards.*
Chap. 5.
Amos 6.

Amos complains of drunkards.

gument, and he doth reprehend all lascivious and drunken men with such like threats. *Wo to them that are rich in* Sion, *who walk stately, who lye on beds of Ivory, and stretch themselves upon their couches, that chant to the sound of the Violl, and invent to themselves Instruments of Musick, who drink wine in bowls, and annoint themselves with the chief oyntments, yet none of them are grieved for the calamity of the poor, nor do they lament their misery, there is no regard or respect had to the needy, and no thanks is returned unto God for his so great benefits.* Wherefore musical delights, and at that time to use Wine and meats moderately, whereby our drooping and feeble spirits are revived and raised up, whereby melancholique fumes are dissipated, hath no harm in it, nor can deservedly be complained of by any perverse crabbed man, unlesse by the abuse of these things and constant use, men fall into a deep forgetfullnesse of God and sacred things, and of their own salvation. Amongst the more easy exercises and such as are lesse troublesome and laborious, are encluded riding on horseback, or sayling in Botes or Ships, or else walking in the fields and open Ayre, or in pleasant Gardens, or under Vines that make long Arbours, so that to walk under these roofs and vaulted places full of green leaves, is no lesse wholesome than it is delightsome. And if we chance to be tired and weary with walking, there want not in well-ordered Gardens shady bowers and places of refreshment, where we may cool our selves, and keep off the heat. But when we would stand in the open Sun, and expose our selves to the free Ayre, we may do that in the wide fields, or upon some eminent and high place. But as amongst moderate and wholesome exercises for students and magistrates, it is very convenient to read aloud with a clear voice, and to speak out orations frequently: so for strong and lusty people, wrestling is good, and to shoot, or play at Tennis, which *Galen* approves in a book set forth to that purpose, and to play at cudgels or fight on Horseback, whereby the natural heat is augmented, and the body grows strong, the bloud running through all the parts, and hence it is that such as use exercise have a good colour, and their skin is very handsome and red. Yet let those that use these sports remember thus much, that they must do all with moderation, least violent and winding motions should cause luxations of their lims; that is, least any part should be dislocated, or removed out of his place, by their toilsome stirring and turning of their bodies. And as our minds are not presently to be wearied with studying so soon as we have eaten our meat, that the stomach may more commodiously be employed about concoction; that the natural heat may not be dispersed and scattered: So when men have eaten freely they must not fall to over-hard labour, for violent and uncomposed motions hinder concoction, and all immoderate agitations of the body, carry the raw and undigested meats into the Veins, and these become the seminaries of diseases, obstructions and putrefaction proceeding from thence. The Antients used to play at Cockall, or casting of huckle bones, which is done with smooth sheeps bones,

Less violent exercise.

The pleasure of Gardens refresheth our minds.

In Summer we must go into cool close places and in Winter it is good to be in the Sun.

Violent moving hurts concoction.

Cockal what it is.

bones, the Dutch call them *Pickelen*, wherewith our young maids that are not yet ripe use to play for a husband; and young married folks, despise these so soon as they are married. But young men use to contend one with onother with a kind of bone taken forth of Oxe feet. The Dutch call them *Coten*, and they play with these at a set time of the year, as they do also with Nuts and Rattles, which childish sports are contemned and rejected by them when they are something elder, so that once past fifteen years old, they hold it not seemly and not generous to be employed in toyes, for as *Horace* saith, after a childish manner.

Cockall. Childrens plays are many.

L. Serm. 1. l. 3.

They build them houses, and put Mice to Carts,
Play at even and odd, and use such Arts,
To ride on sticks; but if one with a beard,
Delights in't, he is mad, and to be fear'd.

Moreover Cockals, which the Dutch call *Teelings* are different from Dice, for they are square, with four sides, and Dice have six, the use whereof is so frequent in *Europe* that many men oft-times by the use of these wast all their patrimonies, and when they have spent all, they are thus brought to beggery: whereas Cockals are used by maids amongst us, and do no wayes waste any ones estate. For either they passe away the time with them, or if they have time to be idle, they play for some small matter, as for Chest-nuts, Filberds, Pins, Buttons, and some such juncats. But young youth do merrily exercise themselves in whipping the top, and to make it run swiftly about, that it cannot be seen, and will deceive the sight, and that in Winter, to catch themselves a heat. *Persius* saith that this kind of exercise was usual amongst the Antients, and he and others were exceedingly delighted in it.

Dice are different from huckle-bones.

whipping of a Top.

Sat. 3.

For that by right was most desired thing,
To know what ere the right sise point might bring.
And what the worst cast of the Dice might not,
Not to be cheated by the small mouth'd pot,
Who had most Art to whip the top about.

Virgill also makes mention of this childish instrument, and he compares in most elegant Verses, the mind of *Lavinia* that was agitated by the Furies for the love of *Turnus* to a whirlgigg, and that it was turned round like to a top, (for so it is called in Dutch) that is driven about with whips and scourges. He prosecutes the matter thus,

The pot was of earth as ours is, in which flares use to breed, in Low-Dutch Spreen.

Virg. L. 7. Æneid. The elegant description of Virgill.

Then she unhappy by huge monsters chas'd,
Runs madding through the great City in haste,
Like to a Top that's whipt by wanton boyes,
In open Court amongst their childish toyes.

Which they admire when it turneth round,
So ſhee through Cities ran, 'mongſt people ſound.

Children are commonly wont to be buſied in theſe ſports, but when boyes grow to be young men they deſire ſome more decent employments. In all exercile whereby the body or mind may receive ſome benefit, we muſt ſtill have a care of decency and honeſty. So *Saluſt* commends *Jugurtha*'s towardneſſe, when it was not depraved with ambition and deſire of a kingdome; For he ſo ſoon as he was grown up, being ſtrong and well favoured, but moſt of all abounding in wit, he did not give himſelf over to luxury and idleneſſe to be corrupted: but as the manner is of that nation, to ride, ſhoot, run with his equals, and when he wan the honour from them all, yet he was beloved by all, and would do very much, and ſpeak little in his own commendation. Avoid Dice and Cards, and ſuch other delights of idle people, as things moſt hurtfull and infamous. For in theſe ſports Art and skill prevails not, but fraud, and cogging, and cheating; reaſon, counſel, and Wiſedome, can do nothing, but chance, fortune, and accident. Dice or hazard comprehends all plays ſubject to chance, or fortune, as Dice caſt out of the hand, or out of a Box, Tables, alſo every way of caſting Dice, ſo that it is not allowed in the ſmalleſt matters, and childrens games, if it be often uſed or deceitfully, or contentiouſly. So *Martial* ſpeaks wittily.

Jugurtha's towardneſſe.

Exerciſe of youth.

Infamous plays.

What a Dy is.

L. 14.

Childiſh paſtimes ſeem to be harmleſſe things,
Yet often ſuch delight great miſchief brings.

Wherefore ſince in theſe ſports commonly they do all with craving, defrauding and wicked intention, ſo much moderation muſt be uſed, as to ſeek for recreation therein rather than gain. For thoſe that are ignorant are often couſned of their money by cunning Gameſters. And though in ſuch ſports ſome hopes of gain tickleth the minds of men, and he that wins is taken with the reward: yet we ought to do nothing with too earneſt a deſire of gain and advantage. Exerciſe and ſport is appointed and allowed not for hopes of gain, but for recreation and for our health-ſake, and that the mind being tired may be refreſhed, and obtain new forces to fall upon buſineſſe as before.

Gain muſt not be by fraud.

Such is the nature and condition of Gameſters and Dicers, that when men have once taken a delight therein, they can hardly leave it. For men of the ſame Trade allwaies ſoliciting them, they are drawn to thoſe loſſefull games continually, which vice is alſo imbred to Whoremongers. Thereforefore *Ovid* gives good counſell.

The condition of Dice-players.

Scorn gain, mad deſire doth vex mans mind,
And Dice will make men thereto ſtill enclin'd.

In

In my opinion a deſire and induſtry to get gain can be denied to no man, to maintain his family thereby: yet we muſt follow ſuch gain as is profitable and honeſt, and that wrongs no other man. It is a good ſaying of *Plautus*, Every man ought to be diligent to get gain, rather than crafty. For things got by ſiniſter and wicked means, beſides that they get a man an ill name, are ſeldome laſting, but ſoon vaniſh away, as riches that come by fraud, flattery, informing, cavilling, uſury, Dice, Cards, and ſuch like. Wherefore uſe all means to perſwade ſuch as are your fellow ſtudents to abſtain from wicked actions, and to draw them to honeſt, honourable, and vertuous deſigns. For this office of humanity not onely deſerves commendation amongſt Cordial men, but it is well-pleaſing unto God, as the Lord teſtifies in *Jeremiah*. He that ſeparates the pretious from the vile, ſhall be as my mouth. Whereby he intimates that he hath done ſome notable buſineſſe, and to come next unto God, and to deſerve divine honour, who hath drawn himſelf or his neighbour (for there is nothing more dear, or of greater price with God than man) from baſe things, from a polluted and ſordid life, and from the wayes of errour, and becomes the Authour and means to bring a man to lead an honeſt life, and to be blameleſſe in his behaviour. To which may be referred that of the Apoſtle *James*: *Brethren, if any amongſt you erre from the truth, and one converts him, let him know that he who turns a ſinner from his ill wayes, ſhall ſave a Soul from death, and ſhall cover a multitude of iniquities.*

Ill gotten goods ſoon come to nothing.

chap. 15.

Jeremiah's place open'd.

Chap. 5.

CHAP. XLV.

In all buſineſſe we muſt call Reaſon into Counſell.

IN every action and buſineſſe of our lives all things are to be ſo moderated by reaſon and counſel, that we may not do to day what we ſhall repent of to morrow. It is filthy to do any thing ſo, that when it is done you ſhould be forced to ſay, I had not thought, you ſhall more ſeldome fall upon this rock if you do not your buſineſſe headlongly and careleſly, but with conſideration, maturity and prudence, that all may be laid to the rule of reaſon. So *Saluſt*, commands rightly. Conſult before you begin, and when you have taken counſel, do what you do maturely. And *Cicero* ſaith, what ever you do, uſe diligent preparation for it. To which appertains that Proverb, Haſten with leaſure, and that is done ſoon enough which is well done.

It is a fault to ſay I wiſt not.

Nothing is to be done heedleſly.

L. 1. offic.

CHAP. XLVI.

Do nothing which you doubt of.

L. 1. offic.

DO nothing that may breed a scruple in your mind, and may cause you to be doubtfull, so that you are uncertain whether it be just or unjust that you go about. For Justice, as *Cicero* saith, is clear enough of it self, and is joyned with vertue and honesty: But doubting is next to injustice and other vices. To this agrees that of Saint *Paul*, *Happy is that man who condemneth not himself in that which he alloweth*: that is, who in going about any businesse doth not secretly feel his Conscience reclaiming him from it. Which sentence though the Apostle writ it concerning choice of meats, and to avoid offences, as I said before, yet may it fitly be applyed to other matters. For in every action, wherein we do any thing without a firm and certain constancy of mind, but with doubting and wavering, we are condemned by our own Consciences. For it is naught and sinfull, whatever is against Conscience, and wherein we approve not our minds to God by faith. For when any man doth a thing that is good, and doubts whether it be so or no, he thereby declares that he is ready to do what is naught, if occasion be offered, or he can find opportunity. But true Piety, and solid Wisdome accompanied by faith, and supported by Gods spirit doth judge all things knowingly, and will not attempt to do any thing that may have the least appearance of evill, or may pollute the mind or conscience with any sin.

Rom. 14.

Doubting makes the mind scrupulous.

Saint Paul *his place explain'd.*

CHAP. XLVII.

The rewards of Vertue and Vice.

Pleasure is momentary.

WHat *Cato* the elder was wont often to say to his fellow-souldiers, ought to be imprinted in every mans mind. If a man by labour do any good thing, that is joyned with honesty; the labour passeth away, but the good deed remains. If a man commit any sin with pleasure: the pleasure as a momentary thing is soon gon, and flyes away, but the sin and wickednesse is indelible and sticks fast to us alwaies. Hence is the Proverb, *Once a scoffer, never good house-keeper*. For whoever in a base businesse hath made havock of his honesty and reputation, shall hardly get the name of an honest man, though he be grown rich and wealthy. By such like reasons did *Plato* stir up young men to obtain felicity, setting before them the Images of vertue, and of vitious pleasure. For sudden repentance, and perpetual vexation, disquietnesse of mind, and continual grief, accompanies the momentary and short delights of the one; but there follows the few labours and travels

Vertue is eternal.

A Proverb against degenerous persons.

Plato's exhortation to vertue.

of

of the other, a quiet and peaceable mind, a secure Conscience, with solid and eternal joy. To this we may apply that sentence What delights is momentary, what vexeth us is eternal. *A sentence of Saint Gregory.*

CHAP. XLVIII.

We must take the beginnings of all our actions from God.

WHatsoever thou hast a purpose to do, and to bring to passe, alwaies take Counsel first from the greatest and best God. So if thou determine to deal upon any thing, or to undertake any publick or private employments, desire assistance from God, that he would inspire you with what is best, and most for your good. For it can scarse be said what great felicity in the successe of businesse comes from hence, and how much conducing thereunto it is, to refer all our desires to the will of God. And commenly those that do not begin thus, proceed but unluckily, and with ill event. Hence it is that God threatneth in *Esaiah*. *Wo unto the rebellious children that take counsell but not of me, who cover with a covering, but not of my spirit.* By which words he denounceth unto them an unhappy and unprosperous successe: because they looked for succour and help elsewhere, and not from God, and took no counsel from him, nor asked any answer from him, who rules over all, and hath the dominion and Empire of the whole World. *For by him* (as *Solomon* saith) *Kings Reign, and Princes do justice; By me Princes rule, and Nobles, even all the Iudges of the Earth.* Counsel and Equity, and Prudence and Strength, and Honour and Power are his; he gives them their power and Jurisdiction, to govern and rule their subjects by. Since therefore all things are brought to passe by the will of God, and he is the prime cause of them all; we must beg with all our might from him, for a happy successe on all our businesse; and that he would be pleased to grant unto us all things good and necessary to live well and happily by. Christ gives us warning of this, when he saith, *First seek the Kingdome of God and his Righteousnesse, and all other things shall be freely administred unto you of his bounty, and added thereunto.* That is the most happy beginning of the day, which is begun from the contemplation of heavenly things, from the Evangelical doctrine, and praysing the Majesty of God.

We must begin our actions from God.

Chap.30.

God governs our actions.

Prov. 8.

God is the first cause.

Math.6. Luk. 12.

CHAP.

CHAP. XLIX.

The morning early is the best time to fit our minds, and to lift them up unto God.

The morning is fit for prayers.

THere is no part of the day so fit to pray unto God as the morning is, For then the mind is more lively, the darknesse of the night being gon, and is more fit to conceive wholesome cogitations. The sacred Scriptures every where testify, that the holy Prophets were wont to do so. For *David* being in a strait, saith, *My voice shalt thou hear in the morning O Lord*; *In the morning, will I direct my prayer unto thee, and will look up*; *In the morning, shall my prayer come unto thee.* So *Esaiah*; *In the morning, shall the Lord hearken unto me, that I may listen unto him, who giveth me warning.* And again; *My Soul desired thee in the night season, with my spirit within I will seek thee early.* By which words the Prophet shews, that all his mind and all the faculties of his Soul, and spirits both vital and animal were fixed upon God continually, so that no time should passe without the thoughts of him; but all our words, deeds, and thoughts of our heart should be directed unto God,

Psalm 5.
Psalm 61.
Chap. 17.
Chap. 26.
The place of Esay interpreted.

CHAP. L.

When the day is ended we must examine our mind, for an account of the actions we have done that day.

We must require a reason of our actions and examine our minds.

AT even examine thy mind concerning all thy words and deeds done or spoken that day, so when the day is ended before you settle your self to sleep, take an account of every dayes actions, and ask thy mind for a reason thereof: what evill thou hast amended this day, what vice thou hast opposed? in what thou art grown better? what addition hath been made to piety? and what progresse thou hast made in vertue?

Virgin vivo bon.

Wherein he failed, what's done in time, what not?
What good there came by such or such a deed,
What was let slip? what action was begot,
That better had been changed? and at need,
What help he lent, or done what grief might breed.

We must daily hold a purpose of amendment.

It can hardly be spoken, how quiet and peaceable the mind of man will be, and what sweet rest and sleep a man will take, when as with a purpose of amendment, one discusses the clouds of his mind with such thoughts. But because the action of the day, and such things as we see in the day-time, do sometimes hinder our sleep, we must carefully labour to passe the day with honest employments

ployments, that nothing fall foul upon the mind that may hinder our rest, and make us sleep unquietly.

Let the actions of the day be honest.

CHAP. LI.

Let no man flatter himself in his faults, or extenuate his evill deeds.

IF any thing be done foolishly, and contrary to right reason, and honesty, and decency: never think how you may flatter your self in your errours, or extenuate your faults by excusing them; for excusing of sin breeds confidence of sinning, and gives occasion to commit the same sins again. So when *David* had observed how much mischief proceeded from this errour of his mind, he said, *Incline not my heart O Lord to malitious words, to find out excuses for my sins.* In which words he prayes that an evil mind or intention may be far from him, which wicked men being troubled heap one wickednesse upon another, and they extenuate and lessen their sins, and will suffer no fault to be laid to their charge. By which blindnesse and darknesse of mind it comes to passe, that when the mind is once hardned in sins, and bound with evill desires, it falls daily to worse and worse, and sinks down without any hope of comming forth. To which appertains that of *Solomon.* The wicked when he is come into the depth of sin, despiseth counsel, that is, he is perswaded he hath done no harm, and is not much troubled for the wickednesse he hath committed, but as the same writer saith, Confusion and reproach follow him. Whereby he shews that he undergoes so great losse of his reputation, and is so branded with infamy, that he shall hardly ever after procure or deserve the name of an honest and upright man.

Faults must not be extenuated.

Psalm 140. The place of the Prophet David *explained.*

Prov. 18.

After the same manner are they hampered, who, when they have offended, and are fallen into any sin, will not acknowledge and confesse it, though the wrack of their conscience extort it from them, but they are silent and hold their peace, and hope that in time all shall be forgotten. For it falls out with them as with boyes who will not leave off when they are forbidden, especially where they hope it may be concealed, and may not come to their Parents Ears. We have examples hereof in *Adam* and *Cain*, and in their posterity, to whom original sin was derived. Wherefore those that desire to have peace of Conscience, and not to be tortured, must not strive to conceal or deny their sins, but must confesse them unto God. For to acknowledg and confesse our sins is the means to procure forgivenesse, and washes away all spots and foulnesse from us, but to conceal and deny our faults exasperates the evil, and makes our cause the worse. Which *David* having proved in himself; said, because I held my peace, my bones consumed through my daily complaining; pain and anguish indeed made me to cry out, and complain, but it made me not con-

A wicked mans mind is hardned by wickednesse.

A simile from the nature of children.

Confession puts away sin.

Silence aggravates our sins.

Psalm 31.

confeſſe my faults. But forthwith he intends to open his ſins unto God whom he certainly knows to be ready and eaſy to forgive his ſins, when he or any man repents heartily and hates his ſins. Wherefore truſting in God, I ſaid, I will confeſſe unto God againſt my ſelf my own iniquity, and thou forgaveſt the wickedneſſe of my ſin. For ſuch is the love and good will of God toward men, ſuch is his mercy and eaſineſſe to be intreated, that ſo ſoon as men purpoſe to repent he remits their tranſgreſſions. Which he makes plain by *Eſaiah* thus. And it ſhall be that I will hear them before they call, and whilſt they yet ſpeak I will liſten unto them. Whereby he ſhews that his favour and loving kindneſſe is ready, that if a man onely purpoſe to lead a better life, God preſently forgives him the wickedneſſe he hath done. So we read in *Ezechiel*, at what time ſoever a ſinner ſhall repent of his wickedneſſe. I will remember his iniquities no more.

God is facil to pardon.

Chap. 65.

Chap. 18.

CHAP. LII.

We muſt refer unto God all the good that befalls us.

All the good that befals a man, he muſt refer unto God.

IF in this frail and mortal body, and momentary and vaniſhing life, any thing befalls thee that is royal, ſplendid, magnificent; If a man have large poſſeſſions and revenues, if he have abundance of wealth and riches, and he live in honour and renown, dignity, glory; If his mind be endued with the knowledge of many things, and he hath prudence and Wiſedome; if his body be in health, and lively, or if any thing more happen unto him; you muſt acknowledge that you have received all this from God, who is a moſt mercifull and munificent father, from whom commeth every good gift. Saint *Paul* recals unto this thankfullneſſe the proud perſon who is ſwoln with an empty conceit of himſelf, and he takes away from him all his confidence in theſe words: what haſt thou which thou haſt not received? and if thou haſt received it, why boaſteſt thou, as though thou haddeſt not received it? God urgeth the ſame, and ſpeaks it to every man in *Jeremiah*, Let not the Wiſe man glory in his Wiſedome, Let not the Strong man glory in his ſtrength, nor the rich man in his riches, but let every man glory in this, that he knoweth me. He that glorieth, ſaith Saint *Paul*, let him glory in the Lord, from whom we have abundantly obtained all good things by Jeſus Chriſt, who is made by God unto us, Wiſdome, Juſtice, Sanctification, Salvation, and Redemption. But that no man may applaud or flatter himſelf, or vaunt himſelf too inſolently, of his external or internal gifts, Saint *Paul* admoniſheth us, that we carry this treaſure in earthen veſſels, that is, in frail and dying bodies, whereby every man may underſtand that this muſt be aſcribed to the vertue and power of God, and not to mans ſtrength. For as all the Light, Wiſdome, Vertue and Juſtice that is in a man muſt be referred to God and to the Father

2 Cor. 4.

Chap. 9.

1 Cor. 1. 1 Cor. 10.

All our good comes from God.

Father of Lights, from whom all good and perfect gifts descend, as St. *James* the Apostle testifies: So all the fault and wickedness that is in mans mind, what blindness and ignorance there is, what corruption and depravedness; must all be ascribed to our pernicious will, and no fault can be imputed unto God. For sin, and the transgression of Gods Law, brought upon us all miseries, calamities, diseases of body and mind, and lastly, death it self; and this sowed in our minds all readiness to do what is evil.

Chap. 1.

All sin proceeds from our mind. wisd. 1.

CHAP. LIII.

There must be consideration had in making choice of what course of life we are determined to lead.

IN choosing the course of life, you mean to lead, and wherein you purpose to rest and continue unto your old age, this first of all must be thought upon to enter upon all things with consideration, and not rashly to addict your self to any Calling, from whence afterwards if you should repent your self, you may not lawfully return, and depart from it. For they who in their younger years, enter upon any course of life, before they understand what they do, and to what they are by nature prone unto, and yet bind themselves unto it for ever, they lead an uncomfortable life, and full of trouble, and sorrow, if at any time (as commonly it fals out) they prove to be weary of that condition, or they find themselves not able to undergo the burden of it. Wherefore let no man inconsiderately tye himself in chains; but, before he enters upon any course of life, let him take time to deliberate what Calling he hath most mind unto, and what Trade he liketh best. In which deliberation, as *Cicero* perswades, every man must consider his own inclination, and so using all care in regulating his life, he may persevere in the purpose he hath undertaken. For many who strive for the best things are deceived, not so much by their will as by the errour of the way they light upon, and they wander from the mark that Christ hath set before us, to superstition and a false shew of Religion. But from Christ chiefly must we fetch our helps of salvation, who alone being our Pilot, we sail in this Sea of the world unto our desired harbour. He is the dore that makes an entrance for us to the Father. He is the way, the truth and the life, from which Satan attempts to turn us, who changing himself into an Angel of light by wicked Teachers, thrusts into mens minds falshood for truth, doubtfull things for certain things, counterfeit things for what is sincere, and for safe things such as are hurtfull unto us. This was the first imposture of our enemy whereby he set upon *Adam*, and he cast a mist and darkness upon his mind, and he defrauded him who was simple and overcredulous by a shew of truth; and he forbears not to do the same to all his posterity,

Deliberation in choosing our course of life.

L. 1. Offic.

Some err by errour not by will.

John 10.

We must seek for salvation from Christ.

Adam was deceived by a shew of truth.

rity, and by abolishing the sincere worship of God, and saving Religion, to bring in superstition, idolatry, false doctrine, and doubtfull and dangerous courses of life, and lastly, to use all devices to draw mankind from the true knowledge of God by extinguishing the light of truth, and putting out the brightnesse of faith, and so to bring upon the mind an Egyptian and utter darknesse.

CHAP. LIV.

Of lawfull society in Matrimony.

Definition of Matrimony. MAtrimony is an undivided and lawfull conjunction of Male and Female which was appointed by God, partly to bridle our lusts, and to shun unlawfull and wandring copulation, and partly for procreation of children. It is, as (besides Saint *Paul*) *Columella* relates from the œconomy of *Zenophon*, a Matrimonial conjunction appointed by nature, that not onely the most pleasant but also the most profitable course of life may be entred upon, and that mankind might not in length of time come to ruine. God would have the male and Female joyned together lawfully, and he blessed them, so that by this indissoluble band there might not be a help wanting to mortal man, wherein besides the desire of begetting the like, they might be united in a mutual conjunction of their lives and fortunes.

L. 12. c. 1.

Gen. 2.

use of Marriage. Wherefore since the harbour of Marriage is most safe, and a fast station for mankind who is by nature prone exceedingly to propagate his like: he shall not provide amisse for his own tranquillity, who shall marry, especially when he or she is come to mans years, and are past their childish condition. Yet they do inconsiderately, and not what is proper for that age, who marry too soon and unseasonably, not trying their strength, and examining the force of nature. For there are some young people not yet ripe, who either rashly, or by the instigation of bauds, or by the provocation of their Parents, who covet some great dowry, take upon them this yoke, and I have known some of them, who before one year was past, were feeble and weak, and all their vitall moysture was exhausted, so that I was forced with medicaments to restore their strength that was wasted and sunk down. Wherefore let not children, or such as are not yet of age, marry to get children, but let every one try his own strength, and know well what his back is able to bear. But whosoever hath a purpose to marry, must chiefly observe this, that he choose one to be his companion of life, that is of an honest stock, not having so great a dowry (though that is not to be rejected) as to have a woman well descended, which is honest, chaste, well-bred, and of good manners. For a woman, as the Comedian saith, if shee have good conditions hath

Marriage must not rashly be entred on.

Marriage enfeebles many.

An honest family to be observed in Marriage.

hath portion enough. That of *Alcumena*, in *Plautus*, is a witty saying, which all maids and matrons should well keep in memory, *I do not think that to be my dowry which is called a dowry, but chastity, modesty, and a setled desire to fear the Gods, to love my Parents, to agree with my kindred, to obey my husband, to be bountifull, and to do good to such as are good and honest.* *Ampb. act. 2.*

Wherefore Parents must labour carefully, that the frail Sex of Females, that is easily overcome, especially when a maid grows to be marriageable and to be ripe, be not disgraced, or suffer any damage in their chastity, but they must instruct their daughters in vertue, and honourable wayes, and provoke them to lead a sincere life, and to be of unblameable behaviour. There are some wicked Parents who give ill example to their daughters chastity. For they corrupt them by their leud actions at home, and open a gap for them to impudence, drunkennesse, and boldnesse, whereby they grow to a custome by degrees, to lay aside all modesty, and expose their chastity for reward, and are easily won, or will make no great resistance, against any crafty man that layes snares for their Virginity, and they refuse not to be handled kissed and tickled by them, and they admit their dalliance without resistance. Amongst many other errours that are committed in entring upon matrimony, three things chiefly seem to be blameworthy, out of which arise many inconveniences. First that the greatest part of men run headlong and inconsiderately, and without any mature deliberation on this course of life, and that at such years as are not fit for this businesse. Again, some marry too late, and when it is no fit season, and when their age is decayed, and they are old, then they take this burden upon them. Lastly, that people marry unequally, one that is well to one that is diseased, a young man that gapes for a great portion, to some old woman and this is not agreeing to natural society, an old man to a young maid, which cannot altogether be discommended, nor is it contrary to the state and order of nature, since many old men are green and lusty, and can get children, which old women that are past childing cannot have. Now as in childhood to think of marriage too soon is rightly disallowed and blamed: so in old people too tarry to long before they marry. For they that put on this yoke too soon and hastily, and have not their bodies strong and lusty, but want strength, do soon fail, and cannot hold out but for a short time. But such as procrastinate and marry too late, letting the time slip away before they enter upon it, lead an unpleasant and crosse life, or else sometimes they have polluted themselves with wandring and unlawfull copulation: for hence it is that there are every where so many Pocky, sickly, distorted, blear-ey'd, crooked, gowty men, with swoln legs; and if afterwards they chance to marry when they grow weary of that life, they cast themselves into great troubles and misfortunes.

We must have care of maids frailty.

Eccl. 7.

We must give no cause to maids to fall.

Errours committed in Marriage.

Weak and old men are not fit for marriage.

All things must be done seasonably in marrying.

Strong age fit for Matrimony.

For when they are exhausted and out of date, and are grown weak by their former venery, and intemperance, they grow a burden to themselves, and the hope and desires of their new Bride fail.

CHAP. LV.

All society which consists not within the bounds of wedlock, is faulty and is not lawfull Matrimony.

Hebr. 13.

SEeing that Christ and his Apostles detest unchastnesse and obscene and unlawfull lusts, and pronounce those to be excluded from the kingdome of God, that pollute themselves with adultery and whoring. I see not what colour they can have to defend themselves, who hating matrimony, meditate how they may live freely and loosly without marriage. For there are some that living without the bounds of matrimony, yet they bind themselvs to one Mistresse for a time, and this is not seemly, nor can it be done with a quiet and contented mind. They think, as they perswade themselves, that they seek for the convenience of life, and they will endure to be married to none, but onely to live with those whom they can forsake and leave when they please. But these men oft-times are constrained to endure more grievous wrongs and indignities, from a petulant and imperious Mistris, than he could do from a lawfull and truly married wife. And moreover there is an addition of mischief, that long custome procures boldnesse, and confidence unto this Sex, that if any man begin to grow weary of them, and would fain be quit of them, it cannot be done but by a tumult; For they will mingle heaven and earth together, when once they hear of a divorce, or when upon any discontent arising they fear they shall be shut out of dores; Those Concubines which the Priests keep in their houses, to live with them, are examples sufficient; for these men are forbid lawfull Matrimony, and are commanded to lead single lives, which is a thing exceeding hard and laborious for lusty men that are full of natural moysture. Wherefore they erre as much as can be, and are wholly deceived in the choice of humane society, who suppose that they live in peace, who being free from a wife, keep a Concubine in their houses, or hunt after one abroad to take their pleasure, and whose company they can enjoy when they please; whenas oft-times besides the unquietnesse of their minds, and torture of Conscience, there riseth more trouble and molestation by a friend that is so kept for a time, and more jealousy and suspition, than from a lawfull and faithfull wife, which is solemnly marryed to live with us so long as we live. And though in this estate as in many more, sweet and sowre are mingled together, sadnesse and joy, bitter and pleasant, cloudy and clear weather, nor are there jarrings wanting in this course of life, with contentions, quarrels, and affections of

unlawful lust and copulation.

what befalls them who delight themselves in loose venery.

copulation without marriage is a burden to the Conscience.

No state of life is void of trouble.

of jealousy (as there is no kind of life happy in all things) yet no fault is to be put upon the order of Matrimony. For however many inconveniencies accompany Matrimonial life, and these men are busied with many cares, great anxieties and disturbances in educating and bringing up of their children, as Saint *Paul* testifies in providing for their families, yet mutual love sweetneth and mitigates all the rest, and the procreation of children according to Gods Ordinance; Now children are the delights, and singular joy of Matrimony, for conjugal love increaseth and is fostered thereby; and on both sides thereby is these great comfort taken. But if contrary to our will and desire we chance to have no off-spring, and that the hope of posterity is deferred for many years: yet must we hold the promise made in wedlock, sacred, and we must so continue between us a mutual society of life, that one may bear up another, as fruitfull Trees planted hard by do uphold the Vine, by which it is propped, and as it were marryed, and taking hold of them by its tendrils, it grows very high and spreads very far. For as a Vine wanting props and stayes, falls down upon the earth: so Matrimony and houshold affairs run to ruine, unlesse they be upheld by the mutual support of man and wife. But if there be any fault in this society, if any distempers, tumults, quarrels or suspicions arise; we must ascribe them rather to mens affections, and ill manners than to this ordinance; For they are not the vices of marriage, but of depraved nature, and of a troublesome mind, contracted from the guilt of original sin, upon which all the fault must be laid.

2 Cor. 5.

Children are the pleasure of Marriage.

Want of children must be born patiently.

A compārison of a Vine and Matrimony.

Mens affections and not nature to be blamed.

CHAP. LVI.

How it may be obtained, that death may not prove fearfull to a Man that naturally fears it.

SInce in humane affairs there is nothing firm and constant, but all things are transitory, frail and uncertain, and the best things are subject to ruine, it is not for any man to admire or to love these things too much, and be affected with them out of measure; But rather let every man lift up his mind and thoughts upward to heaven, and there contemplate things that are solid and eternal. For whoever with a full confidence in God the Father through Jesus Christ, is lead with certain hope and expectation of immortality, he need not fear any chances that shall hang over him or inconveniences, he hath no cause to be frighted with diseases, calamities and dangers, or with death it self, which they especially fear who are destitute of Gods Spirit, and have no true knowledge of God. For such as place their trust in God, are supported by his holy Spirit, and they stand undaunted against all adversities, with a couragious mind, and as Saint *Paul* saith, *We have not received the Spirit of bondage*

We must not trust in transitory things.

Rom. 8. 2 Tim. 1. Galat. 4. 1 John 4.

dage and fear, but the spirit of adoption, of power and of love, whereby we cry boldly, *Abba Father.* For in this, saith Saint *John*, is our love made perfect, that we may have confidence in the day of Judgment. *There is no fear in love, but perfect love casteth out all fear, for fear breeds pain or trembling.* Wherefore that we may shake off all fear, and not be daunted at death, or any thing else that may make us tremble, let us cast all our hope, wishes, thoughts, confidence upon our most bountifull father through Jesus Christ, who hath purged us with his own bloud, and hath set us at liberty from sin and the tyranny of death, blotting out and taking away the hand-writing which was against us, whereby we were bound to the Devil, and were indebted to him. The Dutch say, *In hem gehonden, teghens hem verbonden.* But that Christ might support fearful and fainting minds, and might shew that all hope and confidence must be placed in him, he saith, *Be of good chear, I have overcome the World.* Now the Prince of this world is Judged, that is, he that brought in death, is driven away by my death, and is condemned to Judgment, and is spoiled of all power of doing harm; *The Prince of this World is come and hath found nothing in me.* By which comfortable words he shews that Satan and all his confederates by reason of sin in this world, have no power against Christ or his members that firmly believe in him, and are engrafted into him: These saving and comfortable words work thus much upon the minds of men that depend upon his help, that shaking off all fear of death, they fortify themselves cheerfully against the greatest tempests that can arise, and become invincible, and with great confidence break forth into these sayings. My eyes are still toward the Lord, for he shall pull my feet out of the snare. God is my light and my salvation, whom shall I fear? The Lord is the upholder of my life, of whom shall I be afraid? If an army were encamped against me, my heart should not fear, I will not be afraid of thousands of people that shall compasse me about. If war rise against me, I will trust in him. Though I walk in the middle of the shadow of death, I will fear no evill becaus thou art with me. Though he should kill me, I will trust in him: that is, if he should set before me the terrours of death, and I were to lose my life, yet will I trust in him who by his providence will find a way to preserve me. The Lord is my help, I will not fear what flesh can do unto me. And that of *Jeremiah*, behold they say, where is the word of the Lord? let it come. And I was not troubled, following thee my Shepheard, and I desired not the day of man, Lord thou knowest. That is, I look for help from no other place, but from thee alone, so that I neither regard nor fear those who threaten my destruction; Be not thou a cause of fear to me, thou that art my hope in the day of my affliction; let them fear, and let not me be afraid. Saint *Paul* inflamed with the same heat of faith, and leaning on Gods protection, confidently pronounceth, that nothing any where is so formidable and horrible, that can make

Colos. 2.

Christ overcame death.

A simile from such who are oppressed by bonds.

John 16.
John 12.

Christ is formidable to Satan.

Comfortable sentences.

Psalm 19.
Psalm 26.
Psalm 3.
Psalm 22.

Job 13.

Psalm 117.
Heb. 13.
Jeremiah 17.

The place of Jeremiah *expounded.*

godly

godly minds afraid, or divide them from their love and relyance upon God. For, saith he, I am certainly perſwaded, that neither death, nor life, nor Angels or inviſible ſubſtances, nor principalities, nor powers, nor things preſent, nor things to come, nor any other creature, can be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord. So Saint *Paul* pronounceth conſtantly that he who is engrafted into God the Father by Chriſt will ſtand unmoved againſt all terrours from whence ſoevever they may ariſe, againſt the incurſions and fightings of enemies, againſt the horrour of death which either the enemies purpoſe to bring, or the law of nature or diſeaſes do bring upon him. Wherefore ſince nothing is more effectual to take off fear of death from the minds of men, than a firm confidence in God, Chriſt being our Leader, whereby we conceive a certain hope of a reſurrection, and expectation of eternity: let all men make haſte and ſtrive to come to this, let every one embrace and cheriſh this ſaving doctrine, and fix it in their minds, by this let them ſtrengthen themſelves, when the greateſt troubles are at hand; by this let them pacify and quiet their conſcience, by meditation hereof, let them wipe off all grief of mind, and diſcuſſe all ſadneſſe and ſorrow that may befall them for death of Parents or Children. To this belongs that excellent conſolation of Saint *Paul*, wherewith by a certain expectation of a Reſurrection and of eternity, he corroborates the *Theſſalonians*, and he will have them reſtrain from weeping, not lament for their friends departed, as the *Gentiles* do. *I will not have you ignorant brethren concerning theſe that are aſleep*, (not as dead but aſleep) *that you grieve not as thoſe who have no hopes of a Reſurrection, for if we believe that Jeſus died and roſe again, ſo thoſe that are aſleep, by Jeſus ſhall God bring with him*; Again, when he withdraws the *Philippians* from earthly things, and recalls them to ſolid things; he ſaith, *Our converſation is in heaven, from whence alſo we look for the Lord Jeſus Chriſt, who ſhall transform our vile bodies, and make them like unto his glorious body, according to his mighty power whereby he ſubdues all things unto himſelf.* By which words Saint *Paul* perſwades them to comfort and ſupport themſelves in their afflictions, by a love and deſire of eternity, and in the conflict of this life, that they ſhould fear nothing that might turn them away from a better life, whereunto Chriſt hath opened the way for us, by the power of his Reſurrection. Wherefore when we come to the laſt day of our life, and death is near, which is formidable to all men, unleſſe they rely upon Chriſt, or when we think of any ſuch thing in the time of health, or if want, calamity, diſeaſes, or other miſeries of life afflict us, let us refer all our deſires, hope, and wiſhes unto Chriſt, who by his death hath endured the puniſhments due unto us, who hath pardoned all our ſins, and is become the *propitiation for all our tranſgreſſions*, who is our *advocate*, as Saint *John* ſaith, and *Mediatour unto God the Father*, who is the *reconciler of God to men*, and who as Saint *Paul* ſaith, made himſelf a redemption and a ſacrifice for all. In him is appointed ſalvation,

Rom. ult.

Saint Pauls confidence doth make others more bold. Pſalm 30.

What can take away the fear of death.

1 Theſ. 4.

We muſt not lament the dead as the Gentiles do.

Death is a ſleep

Phil. 3.

wherewith is the fear of death to be diſcuſſed.

We muſt look upon Chriſt. Coloſ. 3. 2 John 2. 1 Tim. 2. Eſay 50.

on, life, and resurrection. By him we have accesse and an entrance in one spirit unto the father. *By the shedding of his bloud we have obtained redemption and remission of our sins. Because it pleased the father that in him should all fullnesse dwell, and to reconcile all things by him, who hath made peace by his bloud.* Since therefore we have an high Priest, as he saith in the *Hebrews*, who hath entred into heaven, Jesus the Son of God, who was in all points tempted as we are, yet without sin, who is touched with the feeling of our infirmities, let us come boldly unto the throne of Grace, that we may find mercy to help in time of need: We being supported by the defence of so great a Captain, and compassed with his guard, against all the monstrous designs of the devill, which presently vanish when the light appears: we subsist against sin, death, hell, and are transported from the uncertain station of this life, unto our desired harbour, and blessed mansion. And if any misfortune or inconvenience befall a man in the course of this life, if any man chance to be cast upon any difficulty of his life, to be pressed with poverty, tortured with diseases, to be vexed by his enemies, if any destructions or calamities come on, if wickednesse abound, and the innocent are oppressed, and murdered, wholesome and true doctrine be contemned, heresies, and pernicious opinions do spring up, and that perverse errours are sowed in all places: in so great a confusion of things let every man look unto Christ, let him seek for safety from him, and rely wholly upon him, and confirm himself by him as by a sure Anchor, and let him continually think of that the Prophet *David* speaks; I beheld the Lord allwaies before me, because he is at my right hand, that I should not be moved. In which words he shews that he hath his eyes allwaies fixed upon God, and that he depends wholly upon him, that he subsists onely by him in doubtfull and dangerous matters, that he did not waver, or was carryed about with every wind of doctrine, but was constant and stable, and was not moved from the firm confidence in God, for this reason onely, that he finds God gracious unto him, and present with him in all things. So that he confidently breaks forth into these words. Behold the Lord is my helper, in him have I trusted, and I am helped, and my flesh hath rejoyced in him, I will confesse unto him from my whole heart.

Ephes. 2. *Coloss.* 1. *John* 2.

Heb. 4.

Christ is the peace-maker between God and man.

How the mind must be confirmed when death comes.

In Christ there is a consolation against calamities.

Christ is our sacred Anchor in a tempest. *Psalm* 25.

Ephes. 4. *Heb.* 13. *Psalm* 27.

CHAP.

CHAP. LVII.

Concerning the amplitude, Majesty, and power of the name Iesus, by which onely we may resist all Magical Charms, and all deceits of the Divels are to be conquered, and all mischiefs or dangers that may happen to the Soul or body,

I Said before that Inchantments and Magical Arts were to be rooted out, and that no man ought to exercise what may do mischief: It remains to shew by the way, by what force and efficacy, by what words and prayers the minds of men possessed and afflicted may be relieved, and such as are entangled by the snares of the divels; also by what means witchcrafts may be removed, which are brought upon miserable men by the wicked Instruments of the divels, whereby their bodies and Souls are tortured. These insinuate themselves closely into mens bodies, and offer violence to mans nature, and spoil it of its faculties, or at least make a change in them. The evil spirits mingle themselves with our food, humours, spirits, with the ayre and breath, that we draw in and breathe out; and they pollute many other things that serve for our use, and whereby our health is preserved. Wherefore I think I shall do something worth my pains, if I can shew by what means miserable people may be happily freed from those chains, wherewith they find themselves entangled and hindred. For the inconveniences and hurts they sustain cannot be referred to any natural causes, nor be cured by the same remedies that common diseases are. If any disease proceed from Gluttony, Venery, wearinesse, cold, heat, satiety, hunger; each of these is cured by its proper remedies. But such diseases as the divells bring upon us, do not in any sort require natural remedies, but such as are divine, and superceleſtial. Some wonder that so great power is given to the divell and his instruments to vex and torment men. But God doth partly wink at those hurts witches bring upon sinfull men, and he suffers them to be afflicted, and in so doing he hath a sufficient reason of his own counsell and providence, and he partly instigates the Divells and their instruments to rage against many that have deserved to be so punished, and he useth to another end their malice to chastise wicked men. So a lying spirit was sent into the mouths of all the Prophets; whereby the King *Ahab*, being deceived might go to the battel, wherein present destruction was made ready for him. Sometimes God suffers some to be hurt to try their patience. So he suffered *Iob* not onely to lose all his goods, and to be spoiled of all his estate, but to be tormented in his body also. And this God suffered to be done, partly to try the constancy of the man, and that he might stir up other mortal men to endure evills, least when trouble comes upon them they should revolt from God: and partly to declare his power whereby he comforts and stayes those that trust in him, and raiseth such as

The Devils are enemies to men.

The Devils mingle with the humours, as contagious diseases do with our bodies.

The mischiefs the devils bring upon us cannot be referred unto natural causes.

God useth the malice of the devils to correct sins.

Why God suffers us to be tortured by the Devil.

3 Kings 22. Ahab deceived.

Job 2.

Why Job was tormented by the Devil.

are quite down, restoring them to their former dignities. But the reason is different in those vulgar operations, of such as are possessed by the Devil, or are tortured by him in any part of their bodies. For a great part of those people are stupid, and know not God, upon whom, as fit instruments, and ready for him, he exerciseth his tyranny. So Satan assaults idle people, Idolaters, Superstitious, in whose minds he rather lodges, than in those that know God, and are supported by trust in him; for he is rather afraid of these, and is fearfull to plant any engines against them, because he knows that all his endeavours and attempts against such who stand upon their guards, and trust in God, are too weak, and shall be frustrate and come to nothing. For, as Forts and Towns that have no walls, ditches or Trenches to defend them, nor guards of Souldiers to keep them, are easily surprised: so dull and sluggish minds that have no saving nor heavenly doctrine to support them, and are strengthned by no trust in God, are more exposed to the wiles of the divell, and soonest yeild to him. But since Satans chiefest end is to abolish the glory of God, and to draw men from Salvation, and to sollicite them to revolt, he doth not cease to assault him, both within and without, and sometimes he troubles the body, Sometimes the Soul, and sometimes both, to work their destruction. *Judas Iscariot*, besides *Cain*, and King *Saul*, affords us an example, who when the Divel had driven his mind to desperation and distrust, he caused him to hang himself, being weary of his life, and he made his body reproachfull by being hanged. And though Satan the greatest enemy of mankind hath a thousand wayes and Arts to do mischief; yet by one effectual means that is ready at hand, is he chiefly driven away & conquered, namely by solid faith, & certain confidence in God the Father by Christ. *Met een vast gheloove, ende een goedt betrouwen op Godt.* Also the Apostle *Peter* shews that by this means we ought to fight against the snares of that Tyrant, against his frauds, impostures, deceits, subtilties, rage, cruelty, namely, by sobriety and vigilancy, garded and defended by Faith. For so he warns such as are secure. *Be sober and watchfull, because your adversary the Devill goes about like to a roaring Lyon, seeking whom he may devour, whom resist constantly in the faith. For this* (saith Saint *John*) *is the victory which conquers the world, even your faith.* For the trust whereby we rely on Christ, and wholly commit our selves to such a Protector, gets us the Victory against the Divels, and the Princes of this world, so that we can win and carry from him, being cast under us, rich spoils. When therefore we would do any thing against this adversary, and would resist his charms and witchcrafts (the Dutch call that *Toverye*) or would cast ill spirits out of mens mind: it must be done by confidence in Jesus Christ, contemning all old wives superstition, and heathenish vanity, and other Magical execrations. For God by his Son who is the brightnesse of his glory, and expresse Image of his person, doth do all things in all men, ruling all things by the word of his power. He hath merited this prerogative

The Divel sits upon stupid people.

A simile from a City not well-fenced.

The Devil provokes a man to all mischief.

Gen. 4.
1 Kings 31.

Math. 27.

The Devil is driven off by trust in God.

Saint Peter instructs us against the Devil.

2 Pet. 5.

1 John 5.

By confidence in Christ we must drive away the devills.

Heb. 1.
All things are attributed unto Christ.

gative by his singular obedience, humility and meekness toward the Father. For when he was in the form of God, that is, like and equal unto him, he thought it no robbery to be equal with God, but he humbled himself, and took upon him the form of a servant, being made obedient unto death, even the death of the Crosse, so ignominious and execrable, wherefore God hath highly exalted him, and hath given him a name above every name, that at the name of Jesus every knee should bow, both of things in heaven, things on earth, and things under the earth, and all tongues should acknowledg and confesse that Jesus Christ is the Lord to the glory of God the Father, upon whom redounds all the glory of the Son, and so of the Father to the Son. If therefore any man purposeth to go about any businesse, to ease minds afflicted, or dispossesse devills out of mens bodies, let him attempt to do it by calling on God the Father in confidence of the name of Christ: For so shall he obtain all his desires, and shall not fail of what he seeks for. By the force and power of this Majestical name (so a man do not doubt and distrust Gods promises) diseases abate, affections and perturbations of the mind are allayed, tempests and Seas are calmed, the divells, as Christ promised, when he was to ascend into heaven, fly away, poysons grow dull, serpents are charmed and grow harmlesse, the clouds of the mind are dispelled, fear and terrour, and horrour of death are discussed, all ill thoughts are dissipated and vanish away, the mind obtains a quiet and peaceable conscience, so that nothing can come which may make us afraid, because God the Father through Christ Jesus supports us by his spirit; Wherefore we must raise up our minds unto the living God by the Conduct of his Son, and whatsoever thou determinest to go about, remember to do it in the vertue of that wonderfull name Jesus. *For to him is given all power in heaven and in earth*, and there is no other name given under heaven wherein we may look for salvation, which is so terrible to wicked men and to devils, but to those that trust in him, is he power, and Wisedome, Salvation, Life, and Resurrection. He, even Jesus Christ, is appointed by God to be the judge of the quick and the dead, he is the faithfull Witnesse and Prince of the kings of the earth, who loved us and washed us from our sins in his own bloud. To him, as the Apostle *Peter* saith, in the *Acts* of the Apostles, all the Prophets give testimony, that every one who believeth in him might receive remission of sins through his name. *This is life eternal*, which Testimony Christ ascribes to the Father, that they may know thee to be the onely true God, and whom thou haste sent Jesus Christ, unto whom is referred, and from whom is derived all the force of divinity and all the Wisedome and Vertue of God may be ascribed unto him.

Philip. 2. Christ is equall with God.

The amplitude of the name of Jesus.

High matters are done by the name of Christ.

Mark 16. By trust in Christ all kind of diseases are driven away.

Matth. 28. Mark 16. Acts 2.

Act. 4. 1 Cor. 1. Revel. 2.

Acts 10.

John 17. In Christ is remission of sins

Since therefore this name is so renowned and Sacred, and of so great Majesty and power: we must be exceeding carefull that we use it not in vain, or upon light respects, and irreverently, as those ridiculous exorcists did, who when they strove with certain

Acts. 16.

rites, and words conceived for gain and ostentation to drive forth the evill spirit in the name of Jesus, by vertue whereof Saint *Paul* wrought so many miracles; by this abuse they fall into great danger, and their admiration, or rather ridiculous practice was very hurtfull unto them. For he that was possessed with the Devil leaped forth upon them, and cruelly tore them, so that they were forced to save themselves by flight. There were also in our memory some Popish Priests, who having no faith in the name of Christ, nor any sanctity of life, attempted to do the like; but they were so mocked and made ashamed by the evil spirit, that they were forced to depart with quaking and leave the businesse undone. Yet if any man would go about to do any such matter, and to cast forth Divels out of mens bodies: let him imitate the example of Saint *Peter* and Saint *John*, who used no ambitious words, yet raised up the lame man thus, *In the name of Jesus Christ of Nazareth, Arise and walk*; *and he presently* (his legs and ankle bones receiving strength) *leapt up and stood on his feet, and walked, and entred into the Temple with them, leaping, and walking, and praysing God.*

The exorcists wounded.

The exorcists of these times are furnished with foolish and idle doctrine.

The miracle of St. Peter *and Saint* John. *Act. 3.*

Since therefore Jesus Christ the onely Son of God is equal and coeternal with the Father, in whom also are hidden all the treasures of Wisedome and knowledg, ruling all things by the word of his power: it is fit, that placing all our confidence on God by Jesus Christ, by his vertue and defence we should resist Satan, sin and hell, and all other enemies of mankind. For great and excellent is the strength and force which God hath set forth in Christ, as Saint *Paul* saith, when he raised him from the dead, and made him to sit at his right hand in heavenly places, above all power, principality, and dominion, and above all that is named not onely in this world but in that also which is to come. And he hath put all things under his feet, and he hath made him the head over all, that is the Church which is his body, the fulnesse of him, who filleth all things in all men; that is, Christ is he by whom God filleth and accomplisheth and perfecteth all things in all men, especially in those who trust in him, and as the Apostle *Paul* saith, are sealed by the holy spirit of promise, which is the earnest and pledge of our inheritance, for the redemption of the possession that is acquired and purchased for us to the praise of his glory. Wherefore Saint *Paul* who was accustomed to innumerable combats, and was forced to endure many assaults, perswades all men, that whensoever any dangers are at hand, or death is threatned, or Satan makes war against our mind, they must resist and stand out against all these with an undaunted and resolute courage. For so he animates and upholds the *Ephesians*: *Finally my brethren, farewell, stand fast in the Lord, and in the power of his might. Put on the whole armour of God, that you may stand against the wiles of the Devil*; *For we wrestle not against flesh and bloud*, that is, frail and dying men, though sometimes they are troublesome enough, *but against Principalities and powers, against the rulers of the darknesse*

All glory is given to Christ. Coloss. 1. Heb. 1.

Ephes. 1.

Christ is head of the Church. Christ doth all things in all men.

Christ supporteth us in our afflictions. Ephes. 6.

darkneſſe of this world againſt ſpiritual wickedneſſes in high places. In which fullneſſe of words and plentifullneſſe of ſentences, and alſo by an elegant metaphor taken from the conflict and aſſault of an enemy, he ſhews that the Devils and their ſervants do work and frame their ſtratagems, and ſubtile practiſes with wonderfull fraud againſt all thoſe that are Chriſts, and have given up their names unto him. *A ſimile from the induſtry of Souldiers.*

Wherefore ſince our enemies are ſo formidable, and ſo well acquainted with ſpiritual wickedneſſe, he ſhews by the way what weapons we muſt uſe to reſiſt them with. *Take, ſaith he, the whole armour of God* (by an example taken from thoſe who are well-armed to go to battel, and ſtand in readineſſe) *that you may be able to reſiſt your adverſary the devill,* and when you have done all, and ended the buſineſſe, to ſtand like to thoſe who are not put to flight, and compelled to turn their backs. *Stand therefore having your loyns girt about with the girdle of truth, and having on the Breſt-plate of righteouſneſſe, and your feet ſhod that you may be ready provided to the preparation of the Goſpel of peace: And above all, taking the ſhield of faith, wherewith you ſhall be able to quench all the fiery darts of the wicked, and take the helmet of Salvation, and the ſword of the ſpirit which is the word of God*: to which he adds as a ſupply of auxiliary forces, prayers and ſupplications in the ſpirit, which prevail ſo far as to gain us the victory, that God in ſo doubtfull a contict, as it were a dubious event in war, may (as Saint *Peter* ſaith, who treats upon the ſame argument) reſtore, ſtrengthen, confirm, and ſupport his afflicted ones, who are near inclining unto ruine. And ſince of old the authority of *Pythagoras* was of ſuch eſteem amongſt his Schollers, and his doctrine ſo much reverenced, that it was held for an Oracle, and ſpoken as it were by *Apollo*, that they would preſently to perſwade belief (as if it were wickedneſſe to deny it) object, αὐτὸς ἔφη, He ſaid it; it is but juſt, and the reaſon of our ſalvation requires it, that we ſhould give to Chriſt the ſame honour and reverence, and in aſſerting his doctrine, and eſtabliſhing the profeſſion of faith, ſay to thoſe that are deaf to his words, Believe it to be true, for Chriſt our Saviour hath ſpoken it. *The weapons of Chriſtian warfar.* *Epheſ. 6.* *Prayer is arms againſt the Devill.* *2 Pet. 3.* *An argument from Chriſts authority.* *We muſt object Chriſt hath ſaid it.*

For his doctrine is not mans doctrine, not weak, not cold, but it is lively, quick, ſaving, effectual, divine, and that brings felicity unto man, which it is fit we ſhould aſk for from Chriſt only, who is the fountain of all Wiſedome and goodneſſe, and in whom dwelleth the fullneſſe of the Godhead bodily, in whom we are made perfect. By him, as Saint *Paul* ſaith, God the Father hath plucked us forth from the power of darkneſſe, and hath tranſlated us into the Kingdome of his dear Son, by whom we have redemption in his bloud, and remiſſion of our ſins, who is the Image of the inviſible God, and the firſt born of every creature; for by him all things were created, which are in heaven and in earth, whether they be viſible, or inviſible, thrones, dominions, principalities, powers. All things were made for him, and by him, and he is before all, and by him all things ſubſiſt. And he is the head of the body *Chriſts doctrine exceeds all Wiſdome.* *Coloſ. 2.* *Coloſ. 1.* *God hath given out all things in Chriſt.*

body which is the Church, the beginning and firſt born from the dead, that he ſhould be the chief in all things, holding the Principality. Becauſe it pleaſed the Father that in him ſhould all fullneſſe dwell, and to reconcile all things to himſelf by him, and to make peace by the bloud of his Croſſe.

Since therefore God the Father hath ſo largely and abundantly powred forth all things upon Chriſt: let us ſtrive and haſten to come to this moſt plentifull and overflowing fountain, and with full aſſurance let us be bold to ask and hope for all things from him, and try to accompliſh what we deſire. If we will put the devils to flight, cure diſeaſes, eſcape dangers, kill venemous beaſts, make all poyſons to be harmleſſe, remove Mountains from their places: you muſt know that all theſe things are to be done by the vertue and power of Jeſus Chriſt, and by firm confidence in him. For Chriſt promiſeth to him that believes, that all things ſhould be plain, open, and eaſie; which he teſtified to his Diſciples in his laſt Sermon before he aſcended into Heaven, when he ſaith, *Go ye into all the World and Preach the Goſpel to every Creature, He that believeth and is Baptized ſhall be ſaved, but he that believeth not ſhall be condemned.* Now theſe ſigns ſhall follow thoſe that believe: *In my name ſhall they caſt out Devills*; They ſhall ſpeak with new Tongues, They ſhall kill Serpents, and if they drink any deadly thing, it ſhall not hurt them, They ſhall lay their hands upon the ſick, and they ſhall recover; that is, they ſhall be well ſo ſoon as they are touched.

The force of Faith.

Mark 16.

All theſe things ſhall be ever ready whereſoever the progreſſe and profit of the Goſpel ſhall require a miracle. But in the Souls theſe miracles are allwaies wrought by the Miniſters of the Goſpel, when they drive filthy vices out of mens minds, when by the effectual force of the ſpirit and wholeſome doctrine they cure the diſeaſes of mens Souls, when they free the heart from covetouſneſſe, hatred, wrath, luſt, calumny, backbiting, and other venemous affections, and adorn it with divine gifts.

Miracles wrought in the Souls.

CHAP. LVIII.

Whether hearbs and pretious ſtones have any force to drive away Devills, and to put to flight things hurtfull.

Plants profitable for many things.

THough plants have principally that uſe and thoſe forces given them by the Authour of nature, that they ſerve for nutriment and Phyſick for mens bodies: yet in antient writings ſome plants are honoured, for that they reſiſt witchcraft, and drive away all charms and faſcinations whatſoever. Theſe are called Amulets and remedies againſt witchcrafts, becauſe they drive away from man all hurtfull things. This vertue is

Jewels have a ſecret vertue.

aſcribed

aſcribed to Jewels and pretious ſtones alſo, which they have not from their firſt qualities, that is, their temperament of heat, cold, moyſture, drineſſe; but by a ſpecifique vertue, and hidden quality and ſecret property: the cauſe whereof cannot at all be explained.

So the Loadſtone draws iron to it, Jet, and Amber draw chaff and ſtraws, the Saphir which is of a blew heavenly colour defends chaſtity. The Jacinth and Chryſolite worn upon the ring-finger, reſiſt the Plague. The Emrauld and Praſius being green ſtones, refreſheth the Heart. Erranos, that is a blew coloured ſtone, commonly called a Turcois, preſerves a man from falling down, and from ruine; or, if any ſuch thing happen, it keeps the body from hurt. Corall bound to the neck takes off turbulent dreams, and allays the nightly fears of Children. The Carbuncle and ſtone called Sardius, commonly called the Corneel, having this name from the red berry of the Tree called the Cornel-Tree, makes a mans heart merry, and his countenance lively, diffuſing the bloud into the body. So other Jewels have other vertues, and drive away Hobgoblins, Witches, Night-mares, and other evill ſpirits, if we will believe the Monuments of the Antients. So amongſt hearbs there are ſome that reſiſt diſeaſes, which have much affinity with the vexations and tortures of the Devils. As Melancholly, Frezy, Madneſſe, Epilepſie, and moſt cruel diſeaſes that befall maids and widows from the affection of the Matrix, or when their courſes are long before they come, or they ſtay long unmarried. For by theſe fumes and black thick vapours their mind is ſo affected that they ſeem to be tormented by ſome hurtfull ſpirit, and they are perſwaded that the Devil poſſeſſeth their minds, and drives them to conceive many abſurd imaginations. Againſt this evil, firſt opening a vein in the ankle, it is good to apply ſuch wholeſome plants that can free them from theſe accidents, as are Mugwort, Savory, wild Marjoram, wild Thyme, Penniroyal, Origanum, Clary. But amongſt hearbs which relieve afflicted minds, and keep them free from venemous vapours, that offend the brain, or from the Devil, or an imagination that ſome have of him; are Rue, Squils, (of the juice whereof there is made both an Oxymel, and Vinegar) Maſterwort, Angelica, (which is a kind of Ferula or Laſerpitium) Alyſſon or Rubia Minor (which cures the Madneſſe of Dogs, and ſuch as are bit by them, which diſeaſe is not much different from theirs who rage and are tormented by the Devil) Roſemary purgeth houſes, and a branch of this hung at the entrance of howſes drives away devills and contagions of the Plague, as alſo Ricinus, commonly called Palma Chriſti, becauſe the leaves are like a hand opened wide. So Coral, Piony, Miſſeltoe, drive away the falling ſickneſſe, either hung about the neck, or drank with Wine. Some of theſe, if any man think they may be given to drive away devills; let heatheniſh ſuperſtition, and vanity be laid aſide, let there be no fooliſh prayers, and ſtrange words uſed, whereby ſuch as profeſſe Magical Arts are uſe to effect their

Strange diſeaſes driven away by the help of plants.

Contrary to the Epilepſy.

Incan-

Plants have their effects from God.

tations; if there be any force in plants, as we find by experience there is, you must remember they had it from God. For all Medicaments and hearbs that are applyed to mens bodies, become effectual, not from themselves, but by the blessing of God, and so they procure some safe operation.

Wherefore if thou determine to do any thing by the help of hearbs, trust not so much to hearbs as unto God. For so in curing of diseases you shall come to a happy end with good successe, otherwise all your endeavours are vain; and the Artist fails of the event, when there is no thought of God from whom all things have their being and effects, and we do not rely upon him.

why King Asa was not cured. 3 Kings 15. 2 Chron. 16.

Hence it was that *Asa* king of *Judah*, when he was afflicted with most sharp pains in his feet, and asked no Counsel of God, but onely trusted to the Physicians, found no help by all their fomentations, but died, as the History saith, of the Gowt in his Joynts: God doth not forbid to use the Physitians assistance, but onely that we should not rely on them too much, and not to regard him who makes men whole, and whose gift it is that all things become effectual. Yet they do superstitiously, and they attempt a thing not far from Idolatry, who apply hearbs that are consecrated with some fained prayers, to cure witchcrafts, or go about to conjure away diseases by them. So they prepare Fern gathered in the Summer Solstice, pulled up in a tempestuous night, Rue, Trifoly, Vervain against Magicall impostures, and thus they gull the rude and ignorant people and dazel their eyes, that they may cheat them of some moneys, and wipe their noses of what they have. Yet those vain Artists never grow rich,

Psalm 3.

Hearbs must not be used for Magical inchantments.

Studious Reader I thought fit to insert these things to this argument, that so every man may abstain from Magical inchantments, and observe from whom we ought to ask aid against diseases too, and how (despising heathenish superstition) we may use ready and obvious remedies, which God hath given us abundantly of his munificence.

CHAP.

CHAP. LIX.

Of the Majesty and Power of the Supream Deity, and how various appellations the one Essence of God distinguished into three Persons, hath: by the contemplation whereof the mind of man receives comfort and tranquillity, and conceives the highest confidence in God.

BEcause that excellent and Almighty Power, God, and that eternal Mind is free from all mortall concretion, and is immense filling all places, governing all things, and ruling them by his power; for these reasons that one God is distinguished by many names, by reason of the vertues and excellency of his works, and he is illustrated by many famous titles, both amongst the Hebrewes and other Nations that had any knowledg of a God. So in the holy Scripture he is called, *Iehovah*, *El*, *Elohim*, *Adonai*, *Emanuel*, whereof every one signifies a peculiar power and vertue, and ascribes great force unto God, which he exerciseth upon inferiour creatures. Whence when he propounds the precepts of the law to be carefully observed by the Jews, that the more authority and adoration might be given to them. I am, saith he, *Jehovah*, thy God that brought thee out of the land of Egypt, from the house of bondage. *Thou shalt have no other Gods but me.* By so most sacred and wonderfull Name, he challengeth to himself the Empire and dominion over all things. For since that he is the Fountain and original of all the world, and is onely independent, he gives force to all things that have their dependance upon him. Wherefore it is fitting that all mortall men should obey his Empire and commands, and be subject to his Laws, and are to seek for no help from any other but from him, or turn to any creature from him, who alone subsists from eternity. Whom the Hebrews call *Jehovah*, the Greeks Ὁ ὤν, the Latines *Existentem*, the Lower Dutch *Een eeuwich goddelick wesen*, therefore the appellation of the divine Essence is denominated from many things. From his first force and power of existing, from his eternity, magnificence, majesty, rule, Empire, to which all are subject, and whereby he governs all things created, and rules them by his supream providence. Also God hath a name given him from his placable goodnesse, mercy, clemency, which he useth towards men who when they are afflicted and past hopes seek for his help. For the Hebrew word *El*, signifies Gods mercy joyned with his Justice, whereby he supports and defends the godly, and punisheth the wicked, and by putting them in fear, recalls them from their wickednesse. From light, whereby he dispells darknesse and mists of errours from our minds, and illustrates dark understandings with the light and knowledge of himself and his truth. So Christ said, *I am the light of the world, he that follows me walks not in dark-*

The nature of God is inscrutable.

John 1.

God hath many names.

Exod. 20. Deut. 19.
Jehovah *is a singular name of God.*

God hath a name given him from the effect.

Hoseah 3. Joel 2. Nahum 2.

Nahum 1. Hosea 12. John 1.

darkneſſe. From fire whereby he inflames the Godly and makes them burn with the love of his divine nature, and inſtructs their mind with ſaving and lively doctrine. But he conſumes the adverſaries and ſuch as have no reverence nor fear toward God, and he brings them to nothing, as the fire doth ſtubble, and dry fuel. Wherefore *Moſes* and *Paul* perſwade men that God is to be worſhipped religiouſly, that he may accept our ſervice. For, ſaith he, our God is a conſuming fire; wherefore let every man carry himſelf humbly toward God. Alſo God hath his name from his goodneſſe and munificence, that he uſeth toward his, which he will not ſuffer to be oppreſſed with the want of any thing, or to faint for neceſſity; but he doth bountifully provide them with all things, and gives them abundantly all things neceſſary for their uſe, both external goods with tranquillity and peace of mind. From his piety and Fatherly affection, with which he embraceth his, and provides for their ſafety and welfare, is he called a Father. So ſaith God in *Ieremiah*, thou ſhalt call me father, and ſhalt not leave off to follow me.

Deut. 4. Heb. 12. Mich. 6. Hoſea 2.

The Dutch call him Godt *from his goodneſſe.*

Jerem. 3. Malachi 1. Jerem. 1.

Again, I am become a father to *Iſrael*, and *Ephraim* is my firſt born, and I will lead them by the Rivers of waters into the right way, and they ſhall not ſtumble, that is, they ſhall tread in my ſteps, they ſhall accompany me, and they ſhall reſt in my pleaſure, and I will keep them ſafe in all their wayes, that no evill may happen unto them, and no injury misfortune or calamity may befall them. But *Eſay* mentions ſpecious and glorious titles, which God the Father attributes to Chriſt, whereby every man may know what our Saviour Chriſt hath done for us, by his Birth, Death, Reſurrection and Aſcenſion into Heaven. For ſo the Prophet explains Chriſts magnificency, ſplendour, glory, honour, power, greatneſſe, none of which but redounds to our benefit and commodity. *A Son is born to us, and to us a Son is given, and the government ſhall be put upon his ſhoulder, and his name ſhall be called Wonderfull, Counſellour, the Mighty God, the Everlaſting Father, the Prince of Peace.*

Eſay 63.

Eſay 9.

What ſignifies Emanuel. *Jerem. 5.*

Innumerable and infinite are the names that may be given to this immenſe Majeſty, and which God attributes alſo to himſelf. So he calls himſelf a Phyſitian becauſe he heals Soul and body, and cures all vices in man be they outward or inward. A Shepheard, becauſe with the greateſt care and vigilancy he ſees to his flock: and gathers together his ſcattered ſheep, and he feeds and refreſheth them with the wholeſome food of his Word. So Chriſt calls himſelf a fruitfull Vine, and his Father a husbandman, and us branches engrafted into this Vine, which he cleanſeth and lops off all unfruitful boughs, that is, all ſuperfluous deſires, that they bring forth more fruit; but thoſe that he finds to be barren, bearing no yearly fruit (by which metaphor he points at thoſe who bring forth no fruits of faith) he condemns to the fire as unprofitable branches, that are dry and without any ſap in them.

Hoſea 7. Eſay 5. Math. 9. Eſay 40. John 10. Pſal. 78. 1 Pet. 2. John 15.

A ſimile from a Vine.

Saint

Saint *Paul* alſo uſeth the like metaphor, taken from care and induſtry uſed in husbandry and architecture. For the jars and conteſts being extinguiſhed and ended whereby the *Corinthians* diſagreed amongſt themſelves, and were puffed up by reaſon of their teachers, one againſt another: as we ſee it falls out even in our dayes, he admoniſheth them all, that if they had learned any ſaving knowledge, they ſhould not attribute that to their miniſters but unto God who is the Authour of every good gift. We, ſaith he, are fellow-helpers, and as it were hired labourers; we do Gods buſineſſe, and we approve our induſtry unto him, and we labour for him. You are Gods husbandry, and as it were the ground, which we make the more fruitfull, by ſowing it with wholeſome doctrine. You are the building and ſtructure that riſeth to Gods glory.

1 *Cor.* 3.

A ſimile from architecture.

The Apoſtles were Gods Miniſters.

Moreover what concerns the Majeſty and greatneſſe of God, nothing can be thought on to be ſo ſublime, Magnificent, illuſtrious, excellent to be deſired, and ſingular, that may not juſtly be referred to the divine eſſence, and be accommodated thereunto. His Wiſdome, whereby he governs all things, whereby he defends this world, and preſerves it by his inſcrutable counſel and providence, cannot be comprehended, is inexplicable, infinite, ſo that the order and ſeries of ſo great matters muſt needs draw all men to admire the Artificer, and to love Him. His fortitude, ſtrength and power whereby he caſts down his enemies, and ſupports thoſe which are godly is inexpugnable, and invincible. For there is nothing but muſt yeild to his omnipotence, and no Towers, Bulwarks or Forts, be they never ſo ſtrong, that can reſiſt his force. His Judgments and juſtice, whereby he diſtributes to every one what belongs to him, and rewards men according to their works, and as they have deſerved, are right, holy, ſincere, lawfull, and moſt equall; ſo that no man, whoſe judgement is not depraved, can juſtly ſpeak againſt them. His Mercy, Clemency, Placableneſſe, which every Prophet hath at large, and magnificently ſet forth, is immenſe, and over all his works. For all thoſe that fear his Juſtice, fly unto his mercy as a place of refuge and ſafeguard.

God is an abſolute example of vertue.

Gods wiſdome. *Pſ.* 31. 32. 109. 146. *Epheſ.* 2.

Gods fortitude power. *Pſ.* 27. 62. *Eſay* 25. *Proverbs* 8. *Luke* 2.

Gods Juſtice. *Pſ.* 78. 47. 84.

Pſ. 16. 22. 149. 84. *Gods mercy is a refuge for ſinners.*

This removes diſtruſt, and deſperation from fearfull minds. With this the Holy Ghoſt, the Comforter, ſupports thoſe that ſlip and fall; and by putting into them hope and confidence to attain Salvation, he drives them to the throne of Grace (which mercy the Dutch call it *Remis ende quiit ſchelding van miſdaet*) that they may obtain it. So that nothing can be imputed unto them, or make them guilty of death. When *Paul* had made trial of this, he became an Apoſtle from a perſecutor. So he ſupports the doubtfull and wavering minds of men, and provokes them to ſeek for Gods mercy by his own notable example: Whereas, ſaith he, I was firſt a perſecutour, blaſphemous, and injurious, I obtained mercy, becauſe I did it ignorantly through unbelief,

Pſal. 32. 56. *Coloſ.* 1.

Heb. 4.

1 *Tim.* 1. Paul *magnifies Gods mercy.* *Joh.* 16.

that is, wanting faith, and being ignorant of Gods counſel, for he thought when he perſecuted the Chriſtians that he did God good ſervice.

Saint Paul provokes all men to ſubmit to Gods mercy.

Now that every man may take care of his Salvation, and all may know that ſins are purged by Chriſts bloud, for ſo many as believe in him, *Paul* pronounceth with an aſſeveration and firm aſſertion, that this is a faithfull ſaying and worthy of all men to be accepted that Jeſus Chriſt came into the world to ſave ſinners, whereof I am chief. But I therefore obtained mercy, that Jeſus Chriſt might firſt ſhew in me all long ſuffering, for a pattern to them who ſhould hereafter believe in him to life everlaſting, that is in hope and expectation of his heavenly kingdome. Which benefit ſince it muſt be onely referred unto our heavenly Father, and it is not meet to deprive him of his due praiſe and glory, he concludes thus: *To the King Immortal, Inviſible, to the onely wiſe God, be aſcribed all Glory and Honour both now and forever. Amen.*

2 Pet. 1.

Saint Peter infinitely extols Gods mercy.

Tit. 3.

Peter alſo by reaſon of the Myſtery of Redemption, gives the like praiſe unto God, and the Father of our Lord Jeſus Chriſt, *Who according to his abundant mercy hath regenerated us unto a lively hope, by the riſing of Ieſus Chriſt from the dead, unto an Inheritance Immortal, Undefiled, and Uncorruptible, laid up for us in the heavens,* that is, for the love of us. *For after that the gentleneſſe and love of God our Saviour appeared unto us, not by works of righteouſneſſe that we had done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Ieſus Chriſt our Saviour, that being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life.* This is a faithfull ſaying, and every man ought to fix it in his mind. Since therefore the love and inclination of God is ſo great unto mankind, ſo great is his favour and mercy, that beſides the uſe and commodity of all things, he hath alſo given his onely beloved Son to Redeem us, that by the death and Reſurrection of Chriſt we might obtain favour and Reconciliation; It is but juſt, and all equity and gratitude for ſo great a benefit requires it of us, that every man ſhould place his hope and confidence in God, and extol him with the higheſt prayſes, and ſtrive to approve his life unto him; and to pleaſe him by faith, not that which is vain and conceited, but which is compaſſed about, and garded by works of charity, denying all ungodlineſſe and carnal luſts, to conſecrate himſelf unto God, and to live ſoberly, juſtly and godly in this preſent world looking for that bleſſed hope, and appearing of the glory of our great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, to redeem us from all iniquities, and to purifie unto himſelf a peculiar people zealous of good works. For by this way of ordering our lives, by the aſſiſtance of the Spirit our Comforter, peace and ſecurity ſhall be maintained in our minds, and all trembling and fear of death being caſt away, we ſhall find an entrance into immortality, and thoſe bleſſed manſions, Chriſt being

We muſt approve our life to God.

Faith is adorned by works.

Tit. 2.

Rom. 5.

being our leader. For death is not the destruction of our bodies but the renewing of them, not the annihilation of Nature, but the passage to a better life, and the gate and first entrance into the heavenly City, and the way to eternity. And of the certainty hereof no man ought to doubt, or to distrust Gods promises, since the truth it self that cannot lye, will faithfully perform what he hath promised. For God is truth; but every man is a lyar, that is, God deceives no man, nor mocks him, or frustrates him of his hope and expectation; he is none of those vain boasters or idle promise-makers, as men are, who break their Covenants, and rend asunder all bargains and agreements, and that find out some subtile waies to elude and to free themselves from what they seriously promised: but he is stable, firm, constant, and will with the greatest assurance and fidelity make good all his promises, and what he said, he will do, he will perform. But every man is a Lyar, that is, false, trivial, idle, light, slippery, inconstant, unfaithfull, changeable, doubtfull, wavering, diverse, fraudulent, vain, captious, uncertain, and who will say one thing sitting, and another when he stands up, so that no man can safely put any confidence in him. But these crimes are far from the majesty of God, for no humane passions fall upon him. Wherefore we must chiefly depend upon him in full assurance, all our wishes hopes and desires must be transported unto him, whether dangers or calamities, or death and our last conflict come upon us. For all things grow more tolerable by reason of his favour and presence, and be they never so bitter and sowre, they are thereby made sweet. The fear of death is shaken off by our trust in him, and all trembling and fear is driven out of our minds. For the love of him we despise and regard not the delights and flatterings of this World. By his help and assistance we endure all such miseries and calamities that compasse us in every moment. By a solid hope and expectation of eternity, and being supported by him, we joyfully leave the Prison of this world, and we are carried on to those blessed habitations, Christ being our Conductour. But it will trouble us the lesse to forsake the society of our bodies here, and to leave our station of this life, and our last conflict with death makes us lesse sorrowfull and doubtfull (wherein almost distrust and desperation are ready to lay hold of us) because we are certain that Christ by his merits hath obtained redemption and favour for us. For Jesus Christ who is the Mediatour between God and man, hath reconciled us to his Father, and washed away all our sins by his own bloud, and by the power of his Resurrection hath justified us. For Christ was delivered for our sins, as Saint *Paul* saith, and was raised again for our Justification. So that by Christs Resurrection as by a pledge we are confirmed, and are confident that we shall be saved, and be raised again by his power. For he, as the Apostle testifies, shall transform our vile bodies and make them like unto his glorious body, according to his mighty

Death is the renewing of life. 2

God is faithfull in his promises. *Ps.* 62. 115. *Rom.* 3.

What is meant by man is a liar.

In danger of life we must fly unto God.

Christs death purgeth our sins

Christs Resurrection justifies.

John 1. *Rom.* 4.

Philip. 3.

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