

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

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ANATOMY  
OF  
MELANCHOLY









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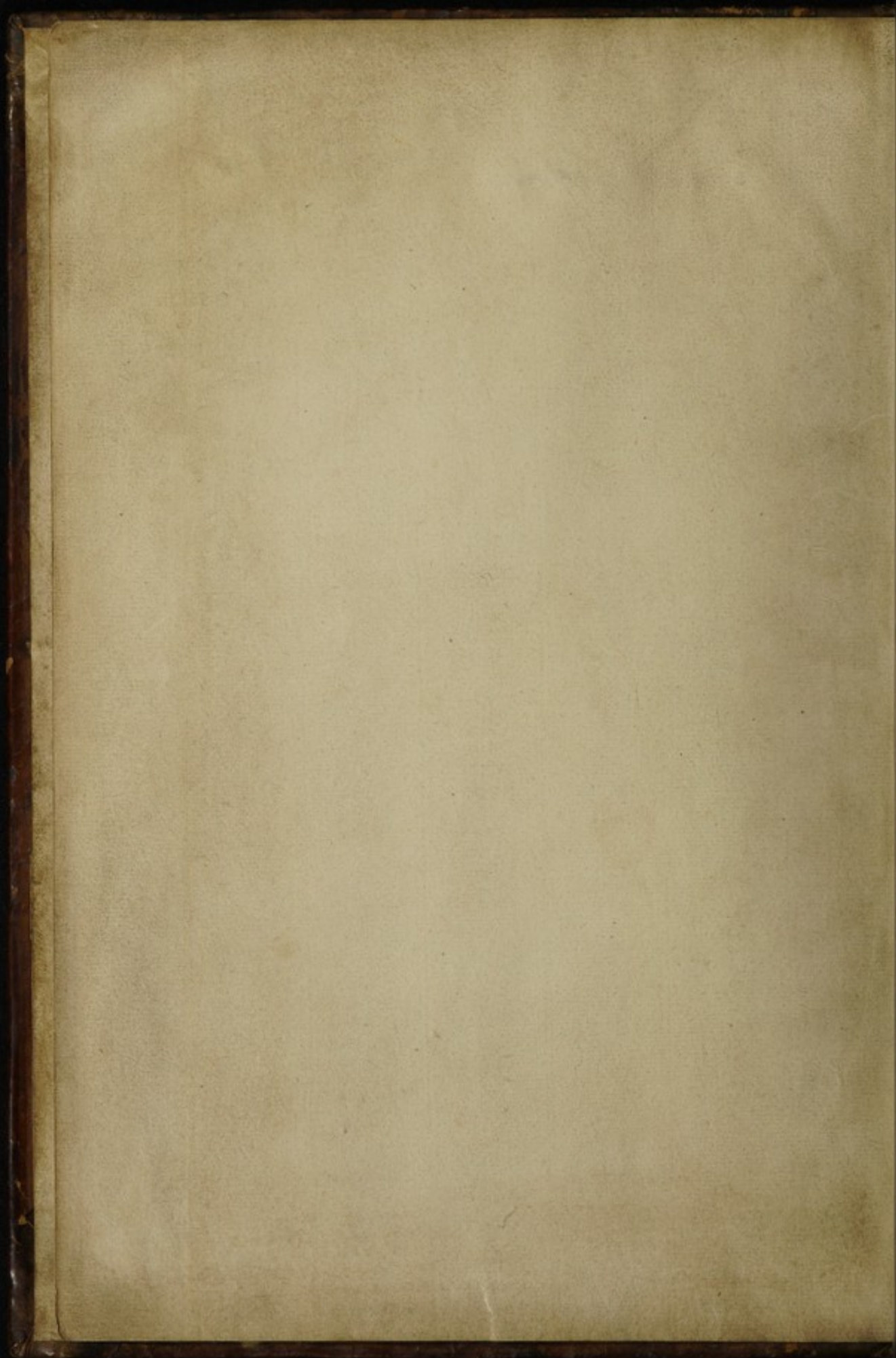
This and folio edition of Bach's celebrated  
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1777

of the 4

Two







Solotopia



Democritus Abderites



Solitudo

# THE ANATOMY OF MELANCHOLY.

What it is. With all the kinds causes,  
symptomes. Prognosticks & severall cures of it.  
In three Partitions with their severall  
Sections, members & sublections.

Philosophically. Medicinally.  
Historically. opened & cut up

By

Democritus Junior

With a Satyricall Preface. Conducing  
to the following Discourse.  
The thirde Edition, corrected and  
augmented by the Author.

Omne tulit punctum, qui miscuit utile dulci.



Hypochondriacus

♂ C O h ♀



Maniacus



Helicobius



Inamorato

♂ ♀



Superstitiosus



Borago



Democritus

Junior



C. 16

Blon. 28

Oxford  
Printed for  
Henry Cripps.

1628



249125







HONORATISSI-  
MO DOMINO NON  
MINVS VIRTUTE SVA  
QVAM GENERIS  
SPLENDORE

ILLVSTRISSIMO,  
GEORGIO BERKELEIO,  
MILITI DE BALNEO,  
BARONIDE BERKELEY,  
MOVBREY, SEGRAVE,  
D<sup>o</sup> DE BRVSE.

DOMINO SVO

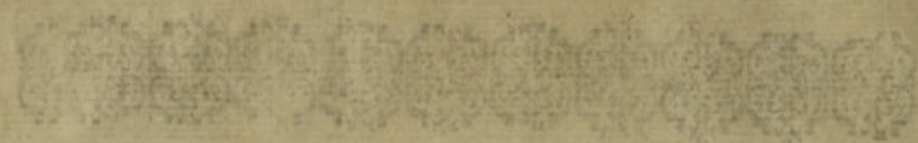
*Multis Nominibus Obseruando.*

HANC SVAM  
MELANCHOLIAE  
ANATOMEN,  
IAM TERTIO  
REVISAM,

D.D.

DEMOCRITVS *Junior.*





HONORATISSIMO

MO DOMINO NON

MINVS VIRTUTE SVB

QVAM GENERIS

SPLENDORIS

ILLVSTRISSIMO

GEORGIO BERKELEY

MILITI DE BALNEO

BARONIS DE BERKELEY

MOVRIS, DE GRAY

IN DE GRAY

DOMINO 1700

MILITI, DOMINO DE GRAY

HANC SVAM

MELANCHOLIAM

ANATOMIAM

IAM TERTIO

REVISAM

D.D.

DEMOCRITVS INIURIA



# DEMOCRITVS IVNIOR TO THE READER.



Entle Reader, I presume thou wilt bee verie  
niquisitiue to know what Anticke or Personate  
Actor this is, that so insolently intrudes vpon  
this common Theater, to the Worlds view, ar-  
rogating another mans Name, whence he is,  
why hee doth it, and what hee hath to say? Al-  
though, as<sup>a</sup> he said, *Primum si noluero, non respon-*  
*debo, quis coacturus est?* I am a free man borne,

<sup>a</sup> Seneca in lau-  
do in mortem  
Claudii Cesaris

and may chuse whether I will tell, who can com-

<sup>b</sup> Lib. de curi-  
ositate.

pell me? If I be vrged I will as readily reply as that *Aegyptian* in <sup>b</sup> *Plu-*  
*tarch*, when a curious fellow would needs know what he had in his Bas-  
ket, *Quum vides velatam, quid inquiris in rem absconditam?* It was there-  
fore couered, because hee should not know what was in it. Seeke not  
after that which is hid, if the contents please thee, <sup>c</sup> *and be for thy vse,*  
*suppose* the Man in the Moone, *or whom thou wilt to be thy Author*; I would  
not willingly bee knowne. Yet in some sort to giue thee satisfaction,  
which is more then I need, I will shew a reason, both of this vsurped  
Name, Title, and Subiect. And first of the Name of *Democritus*; lest  
any man by reason of it, should bee deceiued, expecting a Pasquill, a  
Satyre, some ridiculous Treatise (as I my selfe should haue done) some  
prodigious Tenent, or Paradox of the Earths motion, of infinit Worlds  
*in infinito vacuo, ex fortuita atomorum collisione*, in an infinit wast, so cau-  
sed by an accidentall collision of Motes in the Sunne, all which *Demo-*  
*critus* held, *Epicurus* and their Master *Leucippus* of old maintained, and  
are lately reuiued by *Copernicus*, *Brunus*, and some others. Besides it  
hath been alwayes an ordinarie custome, as <sup>d</sup> *Gellius* obserues, *For later*  
*writers and impostors*, to broach many absurd and insolent fictions, vnder the  
name of so noble a Philosopher as *Democritus*, to get themselves credit, and by  
that meanes the more to bee respected, as Artificers vsually doe, *Nono qui*  
*marmoris ascribunt praxatitem suo*. 'Tis not so with mee,

<sup>c</sup> *Modo haec rithi*  
*usui sunt, quon-*  
*iam auctorem*  
*pingito. Velle*

<sup>d</sup> *Lib. 10. c. 12*  
*Multa a male*  
*seriatu in De-*  
*mocriti nomen*  
*committa data*  
*nobilitatis, au-*  
*thoritatisque*  
*eius refugio*  
*utentibus.*

<sup>e</sup> *Non hic Centauros, non Gorgonas, Harpyasq.*  
*inuentes, hominem pagina nostra sapit.*

<sup>e</sup> *Martialis*  
*lib. 10. epig. 14.*

No Centaures here, or Gorgans looke to find,  
My subiect is of Man, and humane kind.

Thou thy selfe art the subiect of my Discourse.



Lucr. Sat. 1.

*Quicquid agunt homines, votum, timor, ira, voluptas,  
Gaudia, discursus, nostri farrago libelli.*

What e're men doe, vowes, feares, in ire, in sport,  
Ioyes, wandrings, are the summe of my report.

g. Auth. Pet.  
Effeio. edit.  
Colonia 1616.

h. Hip. Epist.

Damaget.

i. Laert. lib. 9.

k. Hortulo sibi

cellulam seli-

gens, ibiq; seip-

sum includens,

vixit solitarius.

l. Flornis Olym-

piade 80,

700 annu post

Troiam.

m. Diac. of quod

cum duobus operibus

facile excellit,

Laert.

n. Col. lib. 1. c. 1

o. Const. lib. de

agru, & assu.

p. Volucrum

voce & lin-

guas intelligere

se dicit ad de-

ritam Ep. Hip.

q. Sub. stus

exempl. lib. 10

oculis se prima-

uit, & melius

contemplationi

operam daret,

sublimis vir in-

genio, & ofunda

erogationis,

&c.

r. Naturalia,

Moralia, Ma-

thematica, &

liberalia & si-

plena artium-

que omnium

peritiam

callobat.

s. Veni Athe-

nas, et nemo

meminit.

t. Idem contem-

platus et admira-

troni habitus,

u. Solebat ad

portum ambu-

lare, et inde,

&c. Hip. Ep.

Damag.

x. Perpetuo ri-

su pulchrum

agitare solebat

Democritus,

Lucr. Sat. 7.

y. Non sum

dignus praestare

matellam,

Mart.

z. Christ-

Church in

Oxford.

\* Praefat. Hist.

My intent is no otherwise to vse his name, then *Mercurius Gallobelgi-*  
*cus, Mercurius Britannicus*, vse the name of *Mercury, & Democritus Christi-*  
*anus, &c.* Although there be some other circumstances, for which I haue  
masked my selfe vnder this Visard, and some peculiar respects, which I  
cannot so well expresse, vntill I haue set downe a brieue Character of  
this our *Democritus*, what he was, with an Epitome of his life.

*Democritus*, as he is described by <sup>h</sup> *Hippocrates* and <sup>i</sup> *Laertius*, was a little  
wearish old man, verie melancholy by nature, auerse from companie in  
his latter dayes, <sup>k</sup> and much giuen to solitarinesse, a famous Philosopher  
in his age, <sup>l</sup> *coennis* with *Socrates*, wholly addicted to his studies at the  
last, and to a priuate life, writ many excellent Workes. A great Diuine,  
according to the Diuinitie of those times, an expert Physitian, a Politi-  
cian, an excellent Mathematician, as <sup>m</sup> *Diacosmus*, and the rest of his  
Workes doe witness. He was much delighted with the studies of Hus-  
bandry, faith <sup>n</sup> *Columella*, and often I find him cited by <sup>o</sup> *Constantinus* and  
others, treating of that subiect. He knew the natures, differences of all  
Beasts, Plants, Fishes, Birds, and as some say, could vnderstand the tunes  
and voyces of them. In a word hee was *omnisariam doctus*, a generall  
Schollar, a great Student; and to the intent hee might better contem-  
plate, I find it related, that he put out his eies, & was voluntarily blind,  
yet saw more then all *Greece* besides, and <sup>r</sup> writ of euerie subiect, *Nihil*  
*in toto opificio natura, de quo non scripsit.* A man of an excellent wit, pro-  
found conceit; and to attaine knowledge the better in his younger  
yeers, he trauelled to *Egypt* and <sup>t</sup> *Athens*, to conferre with learned men,  
<sup>u</sup> *admired of some, despised of others.* After a wandering life, hee settled at  
*Abdera* a towne in *Thrace*, & was sent for thither to be their Law-maker,  
Recorder, or Town-clearke, as some will; or as others, he was their bred  
and borne. Howsoeuer it was, there he liued at last in a Garden in the  
Suburbs, wholly betaking himselfe to his studies, and a priuate life.  
<sup>v</sup> *Sauing that sometimes he would walke downe to the Hauens,* <sup>w</sup> *and laugh hearti-*  
*ly at such varietie of ridiculous obiects, which there he saw.* Such a one was  
*Democritus.*

But in the meane time, how doth this concerne me, or vpon what re-  
ference doe I vsurpe his habit? I confesse indeed, that to compare my  
selfe vnto him for ought I haue yet said, were both impudencie and ar-  
rogancie. I doe not presume to make any parallell, *Antistat mihi millibus*  
*trecentis, paruus sum, nullus sum, altum nec spiro, nec spero.* Yet thus much I  
will say of my selfe, and that I hope without all suspicion of pride, or  
selfe-conceit, I haue liu'd a silent, sedentarie, solitarie, priuate life, *mihi*  
*& musis*, in the Vniuersitie as long almost as *Xenocrates* in *Athens*, *ad se-*  
*nectam ferè*, to learne wisdom as hee did, penned vp most part in my  
Study. For I haue beene brought vp a Student in the most flourishing  
Colledge of *Europe*, <sup>x</sup> *Augustissimo Collegio*, and can bragge with <sup>y</sup> *Iouius*  
almost,



almost, in eâ luce domicilij Vasiciani, totius orbis celeberrimi, per 37 annos multa  
 opportunag, didici; for 27 yeeres I have continued (having the vse of as  
 good a Libraries as euer hee had) a Scholler, and would bee therefore  
 loth, either by liuing as a Drone, to bee an vnprofitable or vnworthy  
 Member of so learned and noble a Societie, or to write that which  
 should be any way dishonourable to such a royall & ample Foundation.  
 Something I have done, though by my profession a Diuine, yet turbine  
 raptus ingenij, as <sup>b</sup> hee said, out of a running wit, an vnconstant, vnsected  
 mind, I had a great desire (not able to attaine to a superficial skill in  
 any) to haue some smattering in all, to bee aliquis in omnibus, nullus in  
 singulis, which <sup>c</sup> Plato commends, out of him <sup>d</sup> Lipsius approues and fur-  
 thers, as fit to be imprinted in all curious wits, not be a Slave of one Science, or  
 dwell altogether in one subiect, as most doe, but to roue abroad, centum puer  
 artium, to haue an Oare in euerie mans Boat, <sup>e</sup> to tast of euerie Dish, and sip of  
 euerie mans Cup, which faith <sup>f</sup> Montaigne, was well performed by Aristotle  
 and his learned Countrey-man Adrian Turnebus. This rousing humour  
 (though not with like successe) I haue euer had, & like a ranging Spani-  
 ell, that barks at euerie Bird he sees, leauing his game, I haue followed  
 all, sauing that which I should, and may iustly complaine, and truly, qui  
 ubiq, est, nusquam est, which <sup>g</sup> Gesner did in modestie, that I haue read many  
 Bookes, but to litle purpose, for want of good method, I haue confused-  
 ly tumbled ouer diuers Authors in our Libraries, with small profit, for  
 want of Art, Order, Memorie, Iudgement. I neuer trauelled but in  
 Mappe or Card, in which mine vnconfined thoughts haue freely expa-  
 tiated, as hauing euer beene especially delighted with the study of Cos-  
 mography. <sup>h</sup> Saturne was Lord of my geniture, culminating, &c. and  
 Mars principall significator of manners, in partile coniunction with mine  
 Ascendent; both fortunate in their Houses, &c. I am not poore, I am  
 not rich; nihil est, nihil deest, I haue litle, I want nothing: all my Treasure  
 is in Minerva's Towre. Greater preferment as I could neuer get, so am I  
 not in debt for it, I haue a competencie (Laus Deo) from my noble and  
 munificent Patrons, though I liue still a Colleague Student, a Democri-  
 tus in his Gardeu, and lead a Monastique life, sequestred from those tu-  
 mults and troubles of the world, Et tanquam in speculâ positus (as he said)  
 I heare what is done abroad, how others <sup>k</sup> run, ride, turmoile, and mace-  
 rate themselues in Court and Countrey, far from those wrangling Law  
 suits, aula vanitatem, feri ambitionem, videre mecum soleo: I laugh at all,  
<sup>l</sup> onely secure, lest my Suit goe amisse, my Ships perish, Corne and Cattle mis-  
 carrie, Trade decay, I haue no Wife nor Children, good or bad to provide for.  
 A meere spectator of other mens fortunes & aduentures; and how they  
 act their parts, which me thinks are diuersly presented vnto me, as from  
 a common Theater or Sceane. I heare new newes euerie day, and those  
 ordinarie rumors of War, Plagues, Fires, Inundations, Thefts, Murders,  
 Massacres, Meteors, Comets, Spectrums, Prodigies, Apparitions: of  
 townes taken, cities besieged in France, Germany, Turkey, Persia Poland, &c.  
 daily musters and preparations, and such like, which these tempestuous  
 times afford, Battels fought, so many men flaine, Monomachies, Ship-  
 wracks, Piracies, and Sea-fights, Peace, Leagues, Stratagems, and fresh  
 Alarums.

a Keeper of  
 our College  
 Librarie, late-  
 ly reuised by  
 Ordo Nicholai  
 Elqure.

b Sen'iger.

c In Theater.  
 d Phil. Stron. li.  
 eiff. 2. Dignia  
 cupidus & cu-  
 riosu ingenij  
 imp. in eadem  
 ut sit t. i. q. i.  
 nullâres ser-  
 at, aut exatâ  
 vnum aliquid  
 elaborat, alia  
 negliget, ut  
 artifices, &c.  
 e De labore gra-  
 tum de quo-  
 cunq, libro, &  
 p. i. s. f. a. de  
 quocunq, libro  
 in eundem.  
 f Effates lib. 3.  
 g Prefat. Bib-  
 liothecæ.

h Ambo fortes  
 & fortunati,  
 Mars idem  
 magister do-  
 minus, iuxta  
 primam Leg-  
 viti regulam.

i Hensius  
 k Calide ambi-  
 cures, solliciti  
 litigantes, aut  
 misere exes-  
 dentes, vocat  
 strepitum; con-  
 tenti non. &c.  
 l Cyp. ad Donat.  
 l P. uero securus,  
 ne exidens in  
 foro, aut in ma-  
 ri, facio bonu  
 olam, de dote  
 filia, patrimo-  
 nio, filium non  
 sum sollicitus.



Alarums. A vast confusion of Vowes, Wishes, Actions, Edicts, Petitions, Law-sutes, Pleas, Lawes, Proclamations, Complaints, Grievances, are daily brought to our Eares. New Bookes euerie day, Pamphlets, Currantoes, Stories, whole Catalogues of Volumes of all sorts, new Paradoxes, Opinions, Schismes, Heresies, Controuersies in Philosophy, Religion, &c. Now come tidings of Weddings, Maskings, Mummeries, Entertainments, Iubilies, Embassies, Tilts and Tournaments, Trophies, Triumphes, Reuels, Sports, Playes. Then againe Treasons, Cheating trickes, Robberies, enormous Villanies in all kinds, Funerals, Burials, Death of Princes, new Discoueries, Expeditions; now Comickall, then Tragicall matters. To day we heare of new Lords and Officers created, to morrow of some Great-men deposed, & then againe of fresh Honors conferred; one is let loose, another imprisoned; one purchaseth, another breaketh; he thrives, his neighbour turns bankrupt; now plentie, then againe dearth and famine; one runs, another rides, wrangles, laughes, weepes, &c. Thus I daily heare, and such like, both priuate, and publike newes, *prius priuatus*, as I haue still liued, and so now continue *statu quo prius*, left to a solitarie life, and mine owne domestick discontents: Sauing that some times, *ne quid mentiar*, as *Diogenes* went into the Citie, and *Democritus* to the Hauen to see fashions, I did for my recreation now and then walke abroad, looke into the world, and could not chuse but make some little obseruation, *non tam sagax observator, ac simplex recitator*, not as they did, to scoffe or laugh at all, but with a mixt passion.

in Hor.

in Bilem sapè, iocum vestri monere tumultus.

n Per.  
o Hor.  
p Secundum  
manis locum  
erat frandis  
populi opacis,  
vribusque  
sponte nati;  
cenuis propè  
aquae defluebat,  
placide mor-  
mucant, ubi  
sedile et domus  
Democriti  
conspicebatur.  
q Iste cõpissè  
confidebat, su-  
per genua vo-  
lumen habens,  
et vring, alia  
patentia para-  
ta, dissectaque  
animalia cu-  
mularum fra-  
ta, quoru visce-  
ra rimabatur;  
et cum mundus  
extra se sit, et  
mente captus  
sit, et uisus se  
languires, ut  
medellam  
adhibeat.

I did sometime laugh and scoffe with *Lucian*, and Satyrically taxe with *Asenippus*, lament with *Heraclitus*, sometimes againe I was a *petulanti splene cachinno*, and then againe, o *vrere bile iccir*, I was much moued to see that abuse which I could not amend. In which passion howsoeuer I may sympathise with him or them, 'tis for no such respect I shroud my selfe vnder his name, but either in an vnknowne habite, to assume a litle more libertie and freedome of speech, or if you will needs know, for that reason and onely respect, which *Hippocrates* relates at large in his Epistle to *Damegetus*, wherein he doth expresse, how comming to visite him one day, he found *Democritus* in his garden at *Abdera*, in the Suburbs, vnder a shady Bowre, with a Booke on his Knees, busie at his study, sometimes writing, sometime walking. The subiect of his Booke was Melancholy and Madnesse, about him lay the carcases of many seuerall Beasts, newly by him cut vp and anatomized, not that he did contemne Gods creatures, as hee told *Hippocrates*, but to find out the seat of this *atra bilis* or Melancholy, whence it proceeds, and how it was engendred in mens bodies, to the intent he might better cure it in himselfe, by his writings and obseruations; teach others how to preuent and auoid it. Which good intent of his, *Hippocrates* highly commended: *Democritus Junior* is therefore bold to imitate, and because he left it vnperfect, *quasi succenturiator* Democriti, to prosecute and finish in this Treatise.

You haue had a reason of the Name, if the Title and Inscription offend your



your grauitie, were it a sufficient iustification to accuse others, I could produce many sober Treatises, euen Sermons themselves, which in their Fronts carrie more phantasticall names. Howsoeuer it is a kind of policie in these dayes, to prefix a phantasticall Title to a Booke which is to be sold: For as Larkes come downe to a Day-net, many vaine Readers will tarrise and stand gazing like silly passengers, at an anticke Picture in a Painters shop, that will not looke at a iudicious peece. And indeed, as Scaliger obserues, *nothing more inuities a Reader then an Argument vnlook'd for, vnthought of, and sels better then a scurrile Pamphlet*, tum maximè cum nouitas excitat palatum. Many men, saith Gellius, are very conceited in their Inscriptions, and able (as Pliny quotes out of Seneca) to make him loyter by the way, *that went in haste to fetch a Mid-wife for his Daughter, now ready to lye downe*. For my part I haue honourable Presidents for this which I haue done: I will cite one for all, Anthony Zara Pap. Episc. his Anatomie of Wit, in foure Sections, Members, Subsections, &c. to be read in our Libraries.

If any man except against the matter or manner of treating of this my Subiect, & will demand a reason of it, I can alledge more then one, I write of Melancholy, by being busie to auoid Melancholy. There is no greater cause of Melancholy then idlenesse, *no better cure then businesse*, as Rhasis holds: and howbeit, *stultus labor est ineptiarum*, to bee busied in toyes is to small purpose, yet heare that diuine Seneca, *better aliud agere quam nihil*, better do to no end then nothing. I writ therefore, and busied my selfe in this playing labor, *otiosaq; diligentia vt vitarem torporem ferendi* with Felinus in Macrobius, atque otium in vile verterem negotium.

Simul & iucunda & idonea dicere vite,  
Lectorem delectando simul atq; monendo.

To this end I write, like them, saith Lucian, *that recite to Trees, and claime to Pillers for want of Auditors*: as Paulus Aegineta ingeniously confesseth, *not that any thing was vknowne or omitted, but to exercise my selfe*, which course if some tooke, I thinke it would be good for their bodies, and much better for their soules, or peraduenture as others do for fame, to shew my selfe (*Scire tuum nihil est, nisi te scire hoc sciat alter*) I might be of Thucydides opinion, *to know a thing and not expresse it, is all one as if he knew it not*. When I first tooke this taske in hand, & quod ait ille, *Impellente Genio negotium suscepit*, this I aymed at; *vel vt lenirem animum scribendo*, to ease my mind by writing, for I had *gravidum cor, fatum caput*, a kind of Impostume in my head, which I was very desirous to be vnladen of, and could imagine no fitter euacuation then this. Besides I might not well refraine, for *ubi dolor, ibi digitus*, one must needs scratch where it itcheth. I was not a little offended with this malady, shall I say my Mistris Melancholy, my Ageria, or my malus Genius, & for that cause, as he that is stung with a Scorpion, I would expell *clauum clauo*, comfort one sorrow with another, idlenesse with idlenesse, *vt ex viperâ Theriarum*, make an Antidote out of that which was the prime cause of my disease. Or as he did, of whom Felix Plater speakes, that thought he had some of Aristophanes

Scaliger Ep.  
ad Parisiensem.  
nihil magis le-  
dorem inuitat  
quam inopinatum  
argumentum,  
neq; vana  
distractio mern  
est quam petu-  
lans liber.

Lib. 20. c. 11.  
miras sequun-  
tur inscription-  
um festiuita-  
tes.

Presat. Nate  
Hist. patri ob-  
stetricem par-  
turienti si in-  
accersens mo-  
ram inuicera  
possunt.

u Anatomy of  
Popery.

Anatomy of  
Immortalitie.

Angelus Salas,  
Anatomy of

Antimony, &c.

X Cent. l. 4. c. 9  
non est cura  
melior quam  
labor.

Y Hor.

z Non quod de  
nouis quis ad-  
dere aut a re-  
tribus prater-  
missum, sed  
propria exerci-  
tationis causa.

Qui nouit,  
neq; id quod  
sentit exprimit

perinde est ac si  
nesciret.

b Iouis Pres.

Hist.

c I. rasimus.

e Otium citis,  
dolorem dolere  
suum solatur.



*Aristophanes* Frogs in his belly, still crying *Breec' ckex, coax, coax, eop, eop*, and for that cause studied Physicke seuen yeers, and trauelled ouer moſt part of *Europe* to eaſe himſelfe: To do my ſelfe good I turned ouer ſuch

g M. Ioh. Rous  
our *Protoph.*  
Oxon.  
M. Hopper:  
M. Guthridge  
etc.

h *Qua illi au-*  
*dire et legere*  
*ſolent eorum*  
*parum vidi*  
*egomet, alia*  
*geſſi qua illi*  
*litteris, ego mi-*  
*litando audier,*  
*nunc res ex-*  
*iſtimate ſalta-*  
*an dicta pluri*  
*ſunt.*

i D. do V'erg.  
k Camden, *ſpſa*  
*elephantuſi*  
*corruptae le-*  
*phantuſi ho-*  
*ſpiciuſi*  
*conſtruxit.*  
*Illiada poſt*  
*Homericuſi.*

m *Nihil pra-*  
*termiſſum qd a*  
*quouſi dicit*  
*poſſit.*

n *Martialis.*  
o *Magis impiuſi*  
*mortuorum*  
*lucubrations*  
*quam veſtes*  
*ſurari.*

p *Ecel. v' r.*  
q *Libros eunu-*  
*chi gignunt,*  
*ſteriles parunt*

r D. King, *pra-*  
*ſat ſect. leuſi*  
the late right  
reuerend Lord

B of London.  
f *Homines ſa-*  
*me ſci gloria*  
*ad oſtentatio-*  
*nem eruditi-*  
*onis vndique*  
*conſpiciunt.*

Buchanani.  
t *Effalciatis*  
*etiam liuelli*  
*amore, etc.*  
Iuſtus Baroniſi

u *Ex ruinis*  
*aliene exſti-*  
*mationis ſibi*  
*gradum ad ſa-*  
*nam ſtruant.*  
x *Exercit.*  
188.

Physitians our Libraries would afford, or my priuate friends impart, and haue taken this paines. And why not? *Cardan* profeſſeth he writ his Booke *De Conſolatione* after his Sons death, to comfort himſelfe, ſo did *Tully* write of the ſame Subiect with like intent, after his Daughters departure, if it bee his at leaſt, or ſome Impoſtors put out in his name, which *Lapſius* probably ſuſpects. Concerning my ſelfe, I can peraduenture affirme with *Marius* in *Saluſt*,<sup>n</sup> that which others heare or read of, I felt and praetiſed my ſelfe, they get their knowledge by Bookes, I mine by melancholizing, *Experto crede Roberto*. Something I can ſpeake out of experience, *arumnabilis experientia me docuit*, and with her in the Poet, *Haud ignara mali miſeris ſuccurrere diſco*. I would helpe others out of a fellow-feeling, & as that vertuous Lady did of old,<sup>k</sup> being a Leaper her ſelf, beſtow all her portion to build an Hoſpitaſi for Leapers, I will ſpend my time and knowledge, which are my greateſt fortunes, for the common good of all.

Yea but you will infer, that this is *actum agere*, an vnneceſſarie worke, *cramben bis coctam apponere*, the ſame againe and againe in other words: To what purpoſe? <sup>m</sup> Nothing is omitted that may well be ſaid, ſo thought *Lucian* in the like Theam. How many excellent Phyſitians haue written iuſt Volumes and elaborate Tracts of this Subiect? No newes here, that which I haue is ſtolne from others,<sup>n</sup> *Dicitq. mihi mea pagina ſur es*. If that ſeuere doome of <sup>o</sup> *Syneſius* be true, It is a greater offence, to ſteale dead mens Labours, then their Clothes, what ſhall become of moſt Writers? I hold vp my hand at the Barre amongſt others, & am guiltie of Fellonie in this kind, *habes conſitentem reum*, I am content to be preſſed with the reſt. 'Tis moſt true, *tenet inſanabile multos Scribendi cacoethes*, and<sup>p</sup> there is no end of writing of Bookes, as the Wiſe-man found of old, in this<sup>q</sup> ſcribling age, eſpecially wherein<sup>r</sup> the number of Bookes is without number (as a worthy man faith) *Preſſes be oppreſſed*, and out of an itching humor, that euerie man hath to ſhew himſelfe,<sup>t</sup> deſirous of fame and honour (*scribimus indocti doctiq.---*) he will write no matter what, & ſcrape together it bootes not whence. <sup>u</sup> Bewitched with this deſire of fame, *etiam medijs in morbis* to the diſparagement of their health, & ſcarce able to hold a pen, they muſt ſay ſomething, haue it out,<sup>x</sup> and get themſelues a name, ſaith *Scaliger*, though it be to the downfall and ruine of many others. To be counted writers, *ſcriptores vt ſalutentur*, to bee thought and held *Polymathes* and *Polibiſtors*, *apud imperitum vulgus ob ventosa nomen artu*, to get a Paper-Kingdome: *nulla ſpe quaſtus ſed amplâ fama*, in this praecipitate, ambitious age, *nunc vt eſt ſaeculum, inter immaturam eruditionem ambitoſum & praecept*, (<sup>'tis</sup> <sup>x</sup> *Scaligers* cenſure) and they that are ſcarce Auditors, *vix auditores*, muſt be Maſters and Teachers, before they be capable and fit hearers. They will ruſh into all learning, *togatam, armatam*, diuine, humane Authors, rake ouer all *Indices* and Pamphlets for notes, as our Merchants doe ſtrange Hauens for traffique, write great Tomes, *Cum non ſint reuera doctiores, ſed loquaciores*, when as they are not thereby better Schollers, but greater praters. They commonly pretend publique good,



good, but as \**Gesner* obserues, 'tis pride and vanitie that egges them on, no newes or ought worthy of note but the same in other tearmes. *Ne feriarentur fortasse typographi, vel ideo scribendum est aliquid ut se vixisse testentur.* As Apothecaries we make new mixtures euerie day, poure out of one Vessell into another, and as those old *Romans* rob'd all the Cities of the World, to set out their bad sited *Rome*, we skim off the Creame of other mens Wits, pick the choyce Flowers of their tild Gardens to set out our owne sterill plots. *Castrant alios ut libros suos per se graciles alieno adipe suffarciant* (so \**Ionius* inueighes) They lard their leane Books with the fat of others Workes. *Ineruditi fures, &c.* A fault that euerie Writer findes, as I doe now, and yet faultie themselves, *Trium literarum homines*, all Theeues, they pilfer out of old Writers to stuffe vp their new Comments, scrape *Ennius* Dung-hills, and out of \**Democritus* Pit, as I haue done. By which meanes it comes to passe, <sup>d</sup> that not onely Libraries and Shops are full of our patid Papers, but euerie Close-stoole & Iakes, *Scribunt carmina que legant cacantes*; they serue to put vnder Pies, to <sup>e</sup> lapp Spice in, and keepe Rost-meat from burning. With vs in France, saith <sup>f</sup> *Scaliger*, euerie man hath libertie to write, but few abilitie, & heretofore Learning was graced by iudicious Schollers, but now noble Sciences are vilified by base and illiterate Scriblers, that either write for vain-glorie, need, to get mony, or as Parasites to flatter and collogue with some great men, they put out <sup>h</sup> *burras, quisquiliassq, ineptiasq,* <sup>i</sup> amongst so many thousand Authors, you shall scarce find one by reading of whom you shall be any whit better, but rather much worse, *quibus inficitur potius, quam perficitur*, by which he is rather infected then any way perfected.

a Omnes suis famam quarunt et quous modo in orbem spargi contendunt va nua alicuius rei habeantur.   
 b Plautus.   
 c E Democriti puteo.   
 d Non tam versata bibiotheca quam cloaca.   
 e Et quicquid chartis amittitur ineptus.   
 f Epist. ad Petras. In Regno Francia omnibus scribendis datur libertas, paucis facultas.   
 g Olim litera ob homines in pretio nunc sordent ob homines.   
 h Ans. par.   
 i Inter tot mille volumina vix unus a cuius lectione quis melior euadat, immo potius non peior.

<sup>k</sup> *Quit alia legit, Quid didicit tandem, quid scit nisi somnia, nugas?*

k *Paltingenius.*

So that oftentimes it falls out (which *Callimachus* taxed of old) a great Booke is a great mischiefe, *Cardan* finds fault with French-men and Germanes for their scribbling to no purpose, *non inquit ab edendo deterreo, modo nouum aliquid inueniant*, he doth not bar them to write, so that it be some new inuention of their owne; but we weaue the same Web still, twist the same Rope againe and againe, or if it bee a new inuention, 'tis but some bable or toy, which idle fellows write for as idle fellows to read, and who so cannot inuent? <sup>m</sup> *He must haue a barren wit, that in this scribbling age can forge nothing.* <sup>n</sup> *Princes shew their Armies, Rich men vaunt their Buildings, Souldiers their Man-hood, and Schollers vent their toys, they must read, they must heare whether they will or no.*

l *Lib. 5. de sap.*

m Sterile oportet esse ingenium quod in hoc scripturientum pruritu, &c.   
 n *Cardan* prof. ad consol.

<sup>o</sup> *Et quodcumq, semel chartis illenerit, omnes Gestiet a furno redeuntes scire lacug, Et pueros & anus* ———

o *Hor. ser. 1. Sat. 4.*   
 p *Epist. Lib. 1.*   
 Magnum poetarum promentum annus hic attulit mensis Aprilis, nullus fere dies qua non aliquis recitauit.

<sup>p</sup> What once is said and writ, all men must know, Old Wiues and Children, as they come and goe.

What a companie of Poets hath this yeere brought out, as *Pliny* complains to *Sostius*



a Idem.  
b Principibus  
et doctis  
deliberandum  
relinquo, &  
arguentur  
auctoritas  
fuit et milles  
reputa tol-  
luntur, et te-  
merè scribendi  
libido coarctat  
tur aliter in  
infinitum pro-  
gressura.  
c Onerabitur  
ingenta, nemo  
legendi sufficit  
d Libris obui-  
mur, oculi le-  
gendo man-  
dant,ando do-  
lent. Fam.  
Strade Momo.

Lucretius.

e Quicquid  
ubi, bene di-  
ctum facio me-  
um, & illud  
nunc me ad  
compendium,  
nunc ad fidem  
et auctoritate  
alienam expimo  
Verbum, omnes  
auctoritates  
elucet esse  
arbitror, &c.  
Scribitur enim  
ad Polyerat.  
prol.  
f In Epitaph.  
Nep. illud Cyp.  
huius Lact. illud  
Hilaris; Ita  
Victorinus in  
huc modum  
loquutus est  
Arnobius, &c.  
g Pref. ad  
Syntax. med.

*Sofius Sinesius, this April euerie day some or other haue recited.* What a Catalogue of new Bookes all this yeere, all this age (I say) haue our *Francfurt Marts*, our *Domesticke Marts* brought out? Twice a yeere; *Proferunt se noua ingenia & ostentant*, we stretch our wits out & set them to sale, *magno conatu nihil agimus*. So that which *Gesner* much desires, if a speedy reformation bee not had by some Princes *Edicts* and graue *Superuisors*, to restraints this libertie, it will run on *in infinitum*. *Qui tam audius librorum belluo*, Who can read them? As already, we shall haue a vast *Chaos* and *b* confusion of Bookes. We are *c* oppressed with them, our eyes ake with reading, our fingers with turning. For my part I am one of the number, *nos numerus sumus*. I doe not deny it, I haue onely this of *Macrobius* to say for my selfe, *Omne meum, nihil meum*, 'tis all mine, and none mine. As a good house-wife out of diuers fleeces weaves one peece of Cloath, a Bee gathers Wax and Honey out of many Flowers, and makes a new bundle of all,

\* *Floriferis ut apes in saltibus omnia libant,*

I haue laboriously *e* collected this *Cento* out of diuers Writers, & that *sine iniuria*, I haue wronged no Authors, but giuen euerie man his owne, which *f* *Hierom* so much commends in *Nepotian*, he stole not whole Verses, Pages, Tracts, as some doe now adayes, concealing their Authors names, but still said this was *Cyprians*, that *Lactantius*, that *Hilaris*, so said *Mintius Felix*, so *Victorinus*, thus far *Arnobius*: I cite & quote mine Authors, *sumpsi, non surripui*, and what *Varro Lib. 6. de re rust.* speaks of Bees, *minime malefica nullius opus vellicantes faciunt deterius*, I can say of my selfe, whom haue I iniured? The matter is theirs most part, and yet mine, *apparet unde sumptum sit* (which *Seneca* approues) *aliud tamen quam unde sumptum sit apparet*, which nature doth with the aliment of our bodies, incorporate, digest, assimilate, I doe *conquere quod hausi*, dispose of what I take. I make them pay tribute, to set out this my *Macronicon*, the method onely is mine owne, I must vsurpe that of *ewecker à Ter.* *nihil dictum quod non dictum prius, methodus sola artificem ostendit*, wee can say nothing but what hath been said, the composition & method is ours onely, and shewes a Schollar. *Oribasius, Etius, Auicenna*, haue all out of *Galen*, but to their owne method, *diuerso stylo, non diuersa fide*, our Poets steale from *Homer*, he spewes, saith *Alian*, they licke it vp. Diuines vse *Austins* words *verbatim* still, and our Storie-dressers doe as much, hee that comes last is commonly best,

— donec quid grandius at as  
Postera, serps, ferat melior —.

h In Luc. 10.  
Tom. a Pigmei  
Gigantum hu-  
mum impositi  
plusquam ipsi  
Gigantes  
vident.

Though there were many Giants of old in Physick and Philosophy, yet I say with *Didacus Stella*, *A Dwarf standing on the shoulders of a Giant, may see farther then a Giant himselfe*; I may likely adde, alter, and see farther then my Predecessors; *i* And it is no greater prejudice for me to endite after others, then for *Alianus Montalius* that famous Phyitian, to write  
de



de morbis capitis after Iason Pratenfis, Hearninus, Hildesheim, &c. Many  
Horses to run in a race, one Logician, one Rhetorician, after another.  
Oppose then what thou wilt,

*Allatres licet vsq; nos & vsq;  
Et gannitibus improbis laceffas,*

I solve it thus. And for those other faults of Babarisme <sup>a</sup>*Doricke* dialect,  
Extemporanean stile, Tautologies, Apish imitation, a Rapsody of Rags  
gathered together from severall Dung-hills, excrements of Authors,  
toyes and fopperies, confusedly tumbled out, without Art, Invention,  
Iudgement, Wit, Learning, harth, raw, rude, phantastickall, absurd, inso-  
lent, indiscreet, ill-composed, indigested, vaine, scurrile, idle, dull, and  
dry; I confesse all ('tis partly affected) thou canst not thinke worse of  
me then I doe of my selfe. 'Tis not worth the reading, I yeeld it, I desire  
thee not to loose time in perusing so vaine a Subiect, I should be perad-  
venture loth my selfe to read him or thee, so writing, 'tis not *operapre-  
tium*. All I say, is this, that I haue <sup>b</sup>presidents for it, which *Isocrates* calls  
*perfugium ijs qui peccant*, others as absurd, vaine, idle, illiterate, &c. *Non  
nulli alij idem fecerunt*, others haue done as much, it may be more, & per-  
haps thou thy selfe, *Nonimus & qui te, &c.* we haue all our faults, *scimus  
& hanc veniam, &c.* <sup>c</sup>thou censurest me, so haue I done others, and may  
doe thee, *Cedimus inq; vicem, &c.* 'tis *lex talionis, quid pro quo*. Goe now  
censure, criticize, scoffe, and rayle.

<sup>a</sup> Nec aranea-  
rum textus  
ideo melior  
quia ex se fila  
gignuntur, nec  
nostrer ideo vi-  
lior, quia ex  
alio volubamus  
ut apes.  
*Lipsius aduer-  
sus dialogist.*

<sup>b</sup> No alferdo  
dato mello  
sequuntur.

<sup>c</sup> Non dubito  
multos lectores  
hic fore stultos.

<sup>d</sup> *Nasutus sis vsq; licet, sis deniq; nasus:  
Non potes in nugis dicere plura meas,  
Ipse ego quam dixi, &c.*

<sup>d</sup> *Martial.*  
13.2.

Wer'tt thou all scoffes and flouts, a verie *Nonimus*,  
Then we our selues, thou canst not say worse of vs.

Thus as when women scold haue I cry'd whore first, & in some mens  
censures, I am afraid I haue ouer-shot my selfe, *Laudari se vani, vitupe-  
rare stulti*, as I doe not arrogate, I will not derogate. *Primus vestrum non  
sum nec imus*, I am not none of the best, I am none of the meanest of you.  
Be it therefore as it is, well or ill, I haue assay'd, put my selfe vpon the  
Stage, I must abide the censure, I may not escape it. It is most true,  
*stylus vstrum arguit*, our stile bewrayes vs, and as <sup>e</sup>Hunters find their game  
by the trace, so is a mans *Genius* descried by his workes, *Multò melius ex  
sermone quam lineamentis, de moribus hominum iudicamus*, 'twas old Cato's  
rule. I haue layd my selfe open (I know it) in this Treatise, I shall be  
censured, I doubt not, yet this is some comfort, *ut palata, sic iudicia*, our  
censures are as various as our Palats.

<sup>e</sup> *Ut Genitures  
feram à vesti-  
gio impresso,  
virum scripti-  
onem, Lipsius*

<sup>f</sup> *Tres mihi conuiua prope dissentire videntur  
Poscentes vario multum diuersa palato, &c.*

<sup>f</sup> *Hor.*

Our writings are as so many Dishes, our Readers Guests; our Bookes  
b like



like beautie, that which one admires another reiects ; so are we appro-  
ued as mens fancies are inclined.

*Pro capto lectoris habent sua fata libelli,*

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

g. Hor.

*Quod petis, id sane est inuisum acidumq; duobus.*

He respects matter, thou art wholly for words, he loues a loose and free  
stile, thou art all for neat composition, strong Lines, hee desires a fine  
Frontispeece, entising Pictures, to draw on the Readers attention, which  
thou reiectest, that which one admires, another explodes as most absurd  
and ridiculous. If it be not point blanke to his humor, his method, his

h. Muretus.

conceit, *Si quid fors an omisum, quod is animo conceperit, si que dictio, &c.*

If ought be omitted or added, which he likes or dislikes, thou art *manci-  
pium pauca lectionis*, an Idiot, an Ass, *nullus es*, or *plagiarius*, a trifler, a tri-  
uant, thou art an idle fellow ; or else 'tis a thing of meere industry, a col-  
lection without wit or inuention, a very toy. *Facilia sic putant omnes que  
iam facta, nec de salebris cogitant, ubi via strata*, so men are valued, their la-  
bours vilified by fellowes of no worth themselves ; as things of nought,  
who could not haue done as much : *Vnusquisq; abundat sensu suo*, euerie  
man abounds in his owne sense, and whil' it each particular partie is so  
affected, how should one please all ?

i. Lipsius.

k. Hor.

*I Fieri non po-  
test, ut quod  
quisq; cogitat,  
discat unus.  
Muretus.  
in Lib. 1. de  
ord. cap. 11.  
n. Erasmus.*

*Quid dem, quid non dem ? Renuis tu quod iubet ille ?*

How shall I hope to expresse my selfe to each mans humor & conceit,  
or to giue satisfaction to all ? Some vnderstand too little, some too much,  
*Qui similiter in legendos libros, atq; in salutandos homines irruunt, non cogi-  
tantes quales, sed quibus vestibus induti sint*, as *Augustin* obserues, not regar-  
ding what, but who write, *orexin habet Authoris celebritas*, not valuing  
the mettle, but stampe that is vpon it, *Cantharum aspiciunt, non quid in eo*.  
Some are too partiall, as friends to ouerweene, others come with a pre-  
iudice to carpe, vilifie, detract, and scoffe ; (*qui de me fors an, quicquid est  
omni contemptu contemptius indicant*) some as Bees for Hony, some as  
Spiders to gather poyson ; What shall I doe in this case ? As a Dutch  
Host, if you come to an Inne in Germany, & dislike your fare, diet, lodg-  
ing, &c. replies in a surly tone, *aliud tibi queras dinesorium*, if you like

o. Eras. dial.

not this, get you to another Inne ; I resolve, if you like not my writing,  
goe read something else. I doe not much esteeme thy censure, take thy  
course, 'tis not as thou wilt, nor as I will, but when we haue both done,  
that of *Plinius Secundus* to Traian, will proue true, *Euerie mans wittie  
labour takes not, except the matter, subiect, occasion, and some commending Favo-  
rite happen to it*. If I be taxed, exploded by thee and some such, I shall  
haply be approued and commended by others, and so haue been (*Exper-  
tus loquor*) and may truly say with *Iouius* in like case (*absit verbo iactan-  
tia*) *herorum quorundam, pontificum, & virorum nobilium familiaritatem &  
amicitiam, gratiasq; gratias, & multorum bene laudatorum laudes sum inde  
promeritus*, as I haue been honored by some worthy men, so haue I been  
vilified by others, and shall bee. At the first publishing of this Booke,

p. Epist. lib. 6.  
*Cuiusq; inge-  
nium non sta-  
tim emergit,  
nisi materia  
fautor, occasio,  
commendatio,  
que contingat.  
q. Praef. hist.  
r. Laudari a  
laudato laus  
est.*

r. Pers.

(which *Probus* of *Persius* Satyrs) *editum librum continuo mirari homines,*  
atq;



atq; auidè deripere cœperunt, I may in some fort apply to this my Worke, The first and second Edition were suddenly gone, egerly read, and as I haue said, not so much approued by some, as scornefully reiectèd by others. But it was *Democritus* his fortune, *Idem admirationi & irrisioni habitus*. 'Twas *Seneca's* fate, that Superintendent of Wit, Learning, Iudgement, *ad stuporem doctus*, the best of Greeke and Latine writers, in *Plutarch's* opinion, that renouned corrector of vice, as *a Fabius* termes him, and painfull omniscious Philosopher, that writ so excellently & admirably well, could not please all parties, or escape censure: How is he vilified by *\* Caligula*, *Agellius*, *Fabius*, and *Lipsius* himselfe, his chiefe propugner? In eo pleraq; permissosa, saith the same *Fabius*, many childish tracts and sentences he hath, *sermo illaboratus*, too negligent often, and remisse, as *Agellius* obserues, *oratio vulgaris & protrita, dicaces & inepta sententia, eruditio plebeia*, an homely shallow writer as he is, *In partibus spinas & fastidia habet*, saith *\* Lipsius*, and as in all his other Workes, so especially in his Epistles, *alia in argutis & ineptijs occupantur, intricatus alicubi, & parum compositus, sine copiâ rerum hoc fecit*, hee iumbles vp many things together immethodically, after a Stoicks fashion, *parum ordinavit, multa accumulauit, &c.* If *Seneca* be thus lashed, and many famous men that I could name, what shall I expect? How shall I that am *vix umbra santi Philosophi*, hope to please? No man so absolute, *\* Erasmus* holds, to satisfie all, except *Antiquitie, Prescription, &c.* set a barre. But as I haue proued in *Seneca*, this will not alwayes take place, how shall I euade? 'Tis the common doom of all Writers, I must (I say) abide it, I seeke not applause; *\* Non ego veniosa venor suffragia plebis*, againe *non sum adeo informis*, I would not bee

\* vilified:

\_\_\_\_\_ b *laudatus abundè,*  
*Non fastiditus si tibi lector ero.*

I feare good mens censures, and to their fauourable acceptance I submit my labours,

\_\_\_\_\_ c *& linguas Mancipiorum*  
*Contemno* \_\_\_\_\_

As the barking of a Dog, I securely contemne those malicious and scurrile obloquies, flowts, calumnies, of Raylers and Detractors, I scorne the rest. What therefore I haue said *pro tenuitate meâ*, I haue said,

One or two things yet I was desirous to haue amended if I could, concerning the manner of handling this my Subject, for which I must Apologize, *deprecari*, and vpon better aduice giue the friendly Reader notice. It was not mine intent to prostitute my Muse in *English*, or to diuulge *secreta Minervæ*, but to haue exposed this more contract in *Latin*, if I could haue got it printed. Any scurrile Pamphlet is welcome to our mercenarie Stationers in *English*; they print all

\_\_\_\_\_ *rudantq; libellos*  
*in quorum folijs vix simia nuda cacaret;*

But in *Latin* they will not deale, which is one of the reasons *\* Nicholas Car* in his Oration of the paucitie of *English* Writers, giues; that so many flourishing wits are smothered in oblivion, lie dead and buried in this our Nation. Another maine fault is, that I haue not reaised the

*\* Lipsius* *Index de Seneca.*  
*u Lib. 10. Plurimum studi, multum rerum cognitionem, omnem studiorum materiam, &c. multa in eo probanda, multa adnotanda.*  
*x Suet. Arena sine calce:*  
*\* Introduc. ad Sen.*  
*y Indis de Sen. Vix aliquis tam absolutus, ut alteri per omnia satisfiat nisi longa temporis prescriptio, semel iudicandi libertate, religione quadam animos occupavit;*  
*z Hor. Ep. 1. lib. 1. 9. a. Equè turpe frigide laudari ac tuse flantè vituperari.*  
*Phaenonius Agell. li. 1. 9. cap. 2.*  
*b Ouid. trist. 1. eleg. 6.*  
*c Iuuen. Sat. 5.*

*\* Aut artium scy aut quæstus magis quàm lateris student hab. Cantab. &c. Lond. Encus 1576.*



Copie, and amended the stile, which now flowes remissly, as it was first conceiued, but my leasure would not permit, *Feci nec quod potui, nec quod volui*, I confesse it is neither as I would, or as it should be.

*c* Ouid. de  
pont. Eleg. 1.6:

*c* Cum relego scripsisse pudeat, quia plurima cerno  
Me quoque, quae fuerant iudice digna lini.

When I peruse this Tract which I haue writ,  
I am abash'd, and much I hold vnfit.

*f* Hor.

*Et quod grauissimum*, in the matter it selfe, many things I disallow at this present, which then I writ, *Non eadem est aetas, non mens*, I would willingly retract much, &c. but 'tis too late, I can only craue pardon now for what is amisse.

I might indeed (had I wisely done) obserued that Precept of the Poet,

*non umquam prematur in annum,*

And haue taken more care: Or as *Alexander* the Physitian would haue done by *Lapis Lazuli*, fiftie times washed before it be vsed, I should haue reuised, corrected, and amended this Tract; but I had not (as I said) that happy leasure, no *Amannenses* or Assistants. *Panocrates* in *Lucian*, wanting a Seruant, as he went from *Memphis* to *Coptus* in *Agypt*, tooke a doore barre, and after some superstitious words pronounced (*Eucrates* the re-lator was then present) made it stand vp like a Seruing-man, fetch him water, turne the spit, serue in supper, and what worke he would besides; and when he had done that seruice he desired, turned his man to a stick againe. I haue no such skill to make new men at my pleasure, or meanes to hire them; no whistle to call like the Master of a Ship, and bid them run, &c. I haue no such authoritie, must for that cause, doe my businesse my selfe, and was therefore enforced, as a Beare doth her whelpes, to bring forth this confused lumpe, I had not time to licke it into forme, as she doth her yong ones, but euen so to publish it, as it was first written

*g* Tom. 3. phi-  
losofend accepto  
pessulo quum  
carmen quod-  
dam dixisset,  
effudit ut am-  
bularet, aquam  
hauriret, sanam  
pararet, &c.

*h* Stans pede in  
voco, as he made  
Verses.

*i* Non eadem a  
summo expe-  
ctet, minimeq;  
Poeta.

*k* Stylus hic  
nullus prater  
parrhesiam.

*l* Qui rebus se  
exerces, verba  
negligas, &c. qui  
callet artem  
dicendi, nullam  
disciplinam  
habet recog-  
nitam.

*m* Polingenium  
n Cuius lingue  
orationem vi-  
des pulchram, &c.  
solicitem, scito  
intemum in  
pulsis occupa-  
tum, in scriptis  
nil solidum,  
Epist. lib. 1.21

*quicquid in buccam venit*, in an extemporean stile, as *h* I doe commonly all other exercises, *effudi quicquid dictauit Genus meus*, out of a confused companie of notes, and writ with as small deliberation as I doe ordina- rily speak, without all affectation of big words, fustian phrases, jingling termes, tropes, strong lines, straines of wit, braue heates, eulogies, hyper- bolicall exornations, elegancies, &c. which many so much affect. I am *i* *aque potor*, drinke no wine at all, which so much improues our moderne wits, a loose, plaine, rude writer, *siccum voco siccum*, & *ligonem ligonem*, and as free, as loose, *idem calamo quod in mente*, *k* I call a spade a spade, *animis hac scribo, non auribus*, I respect matter, not words; remembering that of *Cardan*, *verba propter res, non res propter verba*: and seeking with *Seneca*, *quid scribam non quemadmodum*, rather what, then how to write. For as *Philos* thinkes, He that is conuersant about matter, neglects words, and those that excell in this art of speaking, haue no profound learning,

*n* *Verba nitent phaleris, at nullas verba medullas*

*Intus habent* ———

Besides, it was the obseruation of that wise *Seneca*, *when you see a fellow carefull about his words, and neat in his speech, know this for a certaintie, that mans mind is busied about voyes, ther's no soliditie in him. Non est ornamentum virile concinnitas*, as he said of a nightingale, — *vox es praterca nihil*, &c.



I am therefore in this point a professed Disciple of *Apollonius*, a Scholler of *Socrates*, I neglect phrases, and labour wholly to informe my Readers vnderstanding, not to please his care; 'tis not my study or intent to compose neatly, which an Orator requires, but to expresse my selfe readily and plainly, as it happens. So that as a Riuer runs sometimes precipitate and swift, then dull and slow; now direct, then *per ambages*; now deepe, then shallow; now muddy, then cleare; now broad, then narrow; doth my stile flow: now serious, then light; now Comickall, then Satyricall; now more elaborate, then remisse, as the present subiect required, or as at that time I was affected. And if thou vouchsafe to read this Treatise, it shall seeme no otherwise to thee, then the way to an ordinarie Traueller, sometimes faire, sometimes foule; here champion, there inclosed; barren in one place, better soyle in another: by Woods, Groues, Hills, Dales, Plaines, &c. I shall lead thee *per ardua montium, & lubrica vallium, & roscida cespitum, & glebosa camporum*, through varietie of obiects, that which thou shalt like and surely dislike.

For the matter it selfe or method, if it bee faultie, consider I pray you that of *Columella*, *Nihil perfectum, aut à singulari consummatum induitriâ*, no man can obserue all, much is defectiue no doubt, may bee iustly taxed, altered, and auoided in *Galen*, *Aristotle*, those great Masters. *Boni venatoris* (¶ one holds) *plures feras capere, non omnes*; Hee is a good Huntsman can catch some, not all: I haue done mine endeaour. Besides, I dwell not in this study, *Non hic sulcos ducimus, non hoc puluere desudamus*, I am but a smatterer, I confesse, a stranger, & here and there I pull a flower, I doe easily grant; if a rigid censurer should criticize on this which I haue writ, hee should not find three sole faults, as *Scaliger* in *Terence*, but 300, so many as he hath done in *Cardans* subtilties, as many notable errors as *Gul. Laurembergius*, a late Professor of *Rostocke*, discouers in that Anatomie of *Laurentius*, or *Barocius* the *Venetian* in *Sacro-boscius*. And although this be a third Edition, in which I should haue been more accurate, corrected all those former escapes, yet it was *magni laboris opus*, so difficult and tedious, that as Carpenters doe find out of experience, 'tis much better build a new sometimes, then repaire an old house; I could as soone write as much more, as alter that which is written. If ought therefore be amisse (as I grant there is) I require a friendly admonition, no bitter inuectiue,

*Sint Musis socij Charites, Furia omnis abesto,*

Otherwise as in ordinarie Controuersies, *funem contentionis neclamus, sed cui bono?* Wee may contend, and likely misuse each other, but to what purpose? Wee are both Schollers, say,

*----- Arcades ambo,*

*Et cantare pares, & respondere parati.*

If we doe wrangle, what shall we get by it? Trouble & wrong our selues, make sport of others. If I be conuict of an error, I will yeeld, I will amend. *Si quid bonis moribus, si quid veritati dissentaneum, in sacris vel humanis literis a me dictum sit, id nec dictum esto.* In the meane time I require a fauourable censure of all faults omitted, harsh compositions, pleonasmes of words, Tautologicall repetitions, perturbations of Tenses, Numbers, Printers faults, &c. My translations are sometimes rather Paraphrases, then interpretations,

o Philostratus  
li. 8. Sit. Apoll.  
Negligebat  
oratoriam sa-  
cultatem, &  
penitus offer-  
nabatur etus  
professores, qd  
linguam dum-  
taxat, non autē  
mentem red-  
derent erudi-  
torem.

p Pet. Nannius  
not. in Hor.

q Non hic co'o-  
mus domicilium  
habeo, sed topi-  
arij in morem,  
hic inde flo-  
rem velluco.  
Et canis Nilā  
larabens.

r Supra his  
nulle notabiles  
errores Lau-  
rentij demon-  
stratus, &c.

s Philo de Com.

t Virg.



pretations, *non ad verbum*, but as an Author, I vse more libertie, and that's onely taken, which was to my purpose: Quotations are often inserted in the Text, which make the stile more harsh, or in the Margent as it hapned. Greeke Authors, *Plato, Plutarch, Athenaeus, &c.* I haue cited out of their Interpreters, because the Originall was not so ready. I haue mingled *Sacra prophania*, but I hope not prophaned, and in repetition of Authors names, ranked them *per accidens*, not according to Chronologie; somtimes Neotericks before Antients, as my memorie suggested. Some things are here altered, expunged in this Edition, others amended; much added, and 'tis no prejudice, no such *indecorum*, or ouersight.

x Ter. Adelph.

*Nunquam ita quicquam bene subducta ratione ad vitam fuit,  
Quin res, atas, usus semper aliquid apportent noui,  
Aliquid moneant, ut illa qua scire te credas, nescias,  
Et quae tibi putaris prima, in exercendo ut repudias.*

Ne're was ought yet at first contriu'd so fit,  
But vse, age, or something would alter it;  
Aduise thee better, and vpon peruse,  
Make thee not say, and what thou tak'st, refuse.

But I am now resolu'd neuer to put this Treatise out again, *Ne quid nimis*, I will not hereafter add, alter, or retract, I haue done. The last and greatest exception is, that I being a Diuine, haue meddled with Physicke,

y Heam act. 1.  
scen. 1.

*tantumne est ab re tua otij tibi,  
Aliena ut cures, eaq. nihil quae ad te attinent?*

x Cellius li. 18  
cap. 3.

Which *Menedemus* objected to *Chremes*, haue I so much leasure, or little businesse of mine owne, as to looke after other mens matters which concerne me not? What haue I to doe with Physicke? The *Lacedemonians* were once in counsell about State-matters, a deboshed fellow spake excellent well, and to the purpose, his speech was generally approued. A graue Senator steps vp, and by all meanes would haue it repealed, though good, because *dehonestabatur pessimo Authore*, it had no better an Author; let some good man relate the same, and then it should passe. This counsell was embraced, *factum est*, and it registred forth-with, *Et sic bona sententia mansit, malus Author mutatus est*. Thou saist as much of me, *Stomachosus* as thou art, and grantest peraduenture this which I haue written in Physicke, not to be amisse, had another done it, a professed Physition, or so; but why should I meddle with this Tract? Heare mee speake: There be many other subiects, I doe easily grant, both in Humanitie and Diuinitie, fit to be treated of, of which had I written *ad ostentationem* onely, to shew my selfe, I should haue rather chosen, and in which I haue beene more conuersant, I could haue more willingly luxuriated, and better satisfied my selfe and others; but that at this time I was fatally driuen vpon this Rocke of Melancholy, and carried away by this by-streame, which as a Rillet, is deducted from the maine Channell of my studies, in which I haue pleased and busied my selfe at idle houres, as a subiect most necessarie and commodious. Not that I prefer it before Diuinitie, which I doe acknowledge to bee the Queene of Professions, and to which all the rest are as Handmaids, but that in Diuinitie I saw no such great need. For had I written positiuely, there be so many Bookes in that kind, so many Commentators,



mentators, Treatises, Pamphlets, Expositions, Sermons, that whole teems of Oxen can not draw them; and had I been as forward and ambitious as some others, I might haue haply printed a Sermon at *Pauls-Crosse*, a Sermon in *S<sup>t</sup> Maries Oxen*, a Sermon in *Christ-Church*, or a Sermon before the right Honorable, right Reuerend, a Sermon before the right Worshipful, a Sermon in Latin, in English, a Sermon with a name, a Sermon without, a Sermon, a Sermon, &c. But I haue euer beene as desirous to suppress my labours in this kind, as others haue beene to presse and publish theirs. To haue written in controuersie, had beene to cut off an *Hydra's* head,

*lis litem generat*, one begets another, so many duplications, triplications, and swarmes of Questions, *In sacro bello hoc quod stili mucrone agitur*, that hauing once begun, I should neuer make an end. One had much better, as

*Alexander* the sixth Pope, long since obserued, prouoke a great Prince then a begging Fryer, a Iesuite, or a Seminarie Priest, I will add, for *inexpugnabile genus hoc hominum*, they are an irrefragable societie, they must and will haue the last word; and that with such eagernesse, impudence, abominable lying, falsifying, and bitternesse in their Questions they proceed, that as *hee* said, *furor ne cacus, an rapit vis acrior, an culpa, responsum date?* Blind furie, or error, or rashnesse, or what it is that egges them, I

know not, I am sure many times, which *Austin* perceiued long since, *tempestate contentionis serenitas charitatis obnubilatur*, with this tempest of contention, the serenitie of charitie is ouer-clouded, & there be too many spirits coniu'd vp already in this kind, in all Sciences, and more then we can tell how to lay, which doe so furiously rage and keepe such a racket, that as *Fabius* said, *it had beene much better for some of them to haue beene borne dumbe, and altogether illiterate, then so far to dote to their own destruction.*

*At melius fuerat non scribere, namq; tacere*

*Tutum semper erit,*

'Tis a generall fault, so *Seuerinus* the Dane complains, *Unhappy men, as we are, we spend our dayes in unprofitable questions and disputations*, Intricate subtilties, *de lanâ caprinâ*, about Moonshine ith' water, leauing in the meane time those chiefest treasures of Nature untouched, wherein the best medicines for all manner of diseases art to be found, and doe not onely neglect them our selues, but hinder, condemne, forbid & scoffe at others, that are willing to enquire after them. These motiues at this present, haue induced mee to make choyce of this Medicinall subiect.

If any Physitian in the meane time shall infer, *Ne sutor ultra crepidam*, and find himselfe griued that I haue intruded into his Profession, I will tell him in brieft, I doe not otherwise by them, then they doe by vs. If it be for their aduantage, I know many of their Sect which haue taken Orders, in hope of a Benefice, 'tis a common transition, and why may not a Melancholy Diuine, that can get nothing but by Simonie, profess Phyficke? *Drusianus* an Italian (*Crusianus*, but corruptly, *Trithemius* calls him) & because he was not fortunate in his practise, forsooke his profession, and writ afterwards in Diuinitie. *Marsilius Ficinus* was *semel & simul*, a Priest & Physitian at once, and *T. Linacer* in his old age tooke Orders. The Iesuites profes both at this time, diuers of them *permissu superiorum*, Chirurgions, Panders, Bawdes, and Midwiues, &c. Many poore Countrey-Vicars, for

want

*a Et inde catena quadam fit qua haredes etiam ligat.*  
*Cardan.*  
*Henstius.*  
*b Malle se bellum cum magno principeregere, quam cum uno ex fratribus mendacitatem erigere.*  
*c Hor. epod. lib. od. 7.*  
*d Epist. 86. ad Casulipresbyt.*  
*e Lib. 12. ca. 1.*  
*Mutos natos, et omnes sentia egere satis fuisse, quam sic in propriam perniciem insurre.*  
*f Infelix mortalitas in multis inbus questionibus ac disceptationibus vitam tradidimus: natura principes thesaurorum in quibus grauissima morborum medicina collocata sunt, interim interitus relinquitur. Nec ipsi solum relinquimus sed et alios prohibemus, impedimus, condemnamus, in diuinitate afficiamus.*  
*g Quod in praxi minime fortunatus esset, medicinam reliquit, & ordinibus initiatus in Theologia post modum scripsit. Ctesar. Bibliotheca.*  
*h P. Iouini.*



want of other meanes, are driuen to their shifts, to turne Mountebanks, Quacksaluers, Empiricks, and if our greedy Patrons hold vs to such hard conditions, as commonly they doe, they will make most of vs worke at some Trade, as *Paul* did, at last turne Taskers, Malsters, Costermongers, Grasiers, sell Ale as some haue done, or worse. Howsoever in vndertaking this taske, I hope I shall commit no great errour or indecorum, if all bee considered aright, I can vindicate my selfe with *Georgius Braunus*, and *Hieronymus Hemingius*, those two learned Diuines who (to borrow a line or two of mine elder Brother) drawne by a naturall loue, the one of Pictures and Mappes, *Prospectiues* and *Chorographica* delights, writ that ample Theater of Cities; the other to the study of Genealogies, penned *Theatrum Genealogicum*. Or else I can excuse my studies with *Lestius* the Iesuite in like case, 'tis a disease of the Soule, on which I am to treat, and as much appertaining to a Diuine, as to a Physitian; and who knows not what an agreement there is betwixt these two Professions? A good Diuine either is or ought to be a good Physitian, a Spirituall Physitian at least, as our Sauour calls himselfe, and was indeed, *Math. 4. 23. Luke 5. 18. Luke 7. 8.* They differ but in obiect, the one of the Body, the other of the Soule, and vse diuers medicines to cure: one amends *animam per corpus*, the other *corpus per animam*, as our Regius Professor of Physicke well informed vs in a learned Lecture of his not long since. One helps the vices and passions of the Soule, Anger, Lust, Desperation, Pride, Presumption, &c. by applying that Spirituall Physicke; as the other vse proper remedies in bodily diseases. Now this being a common infirmitie of Body and Soule, and such a one that hath as much need of Spirituall as a Corporall cure, I could not find a fitter taske to busie my selfe about, a more apposite Theame, so necessarie, so commodious, and generally concerning all sorts of men, that should so equally participate of both, and require a whole Physitian. A Diuine in this compound mixt Malady, can doe little alone, a Physitian in some kinds of Melancholy much lesse, both make an absolute cure.

<sup>m</sup> Hor.

<sup>m</sup> *Alterius sic Altera poscit opem.*

<sup>n</sup> Lib. de pestil.

And 'tis proper to them both, and I hope not vnbecoming me, who am by my Profession a Diuine, and by mine inclination a Physitian. I had *Iupiter* in my sixt House; I say with *Beroaldus*, *Non sum medicus, nec medicina prorsus expers*. In the Theoricke of Physicke I haue taken some paines, not with an intent to practise, but to satisfie my selfe, which was a cause likewise of the first vndertaking of this Subiect.

<sup>o</sup> In Newark in Nottinghamshire. Cum duo adificasset castella ad tollendam structionis inuidiam, et expiendam maculam duo instituit conuicia, et collegia religiosi impleuit.

If these reasons do not satisfie thee good Reader, as *Alexander Munificus* that bountifull Prelat, somtimes Bishop of *Lincolne*, when he had built six Castles, *ad inuidiam operis eluendam*, saith *Mr. Camden*, to take away the enuie of his worke (which verie words *Nubrigensis* hath of *Roger* the rich Bishop of *Salisbury*, who in King *Stephen's* time, built *Shirburne* Castle, and that of *Deuises*) to diuert the scandall or imputation, which might be thence inferred, built so many Religious Houses. If this my Discourse be ouer medicinall, or sauour to much of humanitie, I promise thee, that I will hereafter make thee amends in some Treatise of Diuinitie. But this I hope shall suffice when you haue more fully considered of the matter of this my Subiect, *rem substratam*, Melancholy, Madnesse, and of the Reasons



Reasons following, which were my chiefe Motiues: The generalitie of the Disease, the necessitie of the Cure, and the commoditie or common good that will arise to all men by the knowledge of it, as shall at large appeare in the ensuing Preface. And I doubt not but that in the end you will say with me, that to anatomize this humour aright, through all the Members of this our *Microcosmus*, is as great a taske, as to find out the *Quadrature* of a Circle, the Creekes and Sounds of the North-East, or North-West passages, & all out as good a discouerie, as that *Hungry Spaniards* of *Terra Australis Incognita*, as great trouble as to perfect the Motion of *Mars* and *Mercury*, which so crucifies our Astronomers, or to rectifie the *Gregorian* Kalender. I am so affected for my part, and hope as *Theophrastus* did by his Characters, *That our Posteritie, O friend Policles, shall be the better for this which we haue written, by correcting and rectifying what is amisse in themselves by our examples, and applying our Precepts and Cautions to their own vse.* Yet one Caution let me giue by the way to my present or future Reader, who is actually Melancholy, that he read not the Symptomes or Prognostickes in this following Tract, least by applying that which hee reads to himselfe, aggravating, appropriating things generally spoken to his own person (as Melancholy men most part doe) he trouble or hurt not himself, and get in conclusion more harme then good. I aduise them therefore warily to peruse that Tract, *Lapides loquuntur* (so said *Agrippa de occ. Phil.*) & caueant Lectores ne cerebrum ijs excutiat. The rest I doubt not they may securely read, and to their benefit. But I am ouer-tedious, I proceed.

Of the necessitie and generalitie of this which I haue said, if any man doubt, I shall desire him to make a brieue suruey of the world, as *Cyprian* aduiseeth *Donat*, supposing himselfe to bee transported to the top of some high Mountaine, and thence to behold the tumults & chances of this wauering world, and he cannot chuse but either laugh at, or pittie it. *S<sup>t</sup> Hierome* out of a strong imagination, being in the Wildernesse, conceiued with himselfe, that hee then saw them dancing in *Rome*, and if thou shalt either conceiue, or clime to see, thou shalt soone perceiue all the World is mad, that it is melancholy, dotes: that it is (which *Epichonius Cosmopolites* exprested not many yeeres since in a Map) made like a Fooles head (with that Motto *Caput Helleboro dignum*) a crased head, *cauca stultorum*, a Fooles paradise; or as *Apollonius*, a common prison of Gullies, Cheaters, Flatterers, &c. and needs to be reformed. *Strabo* in the ninth Booke of his Geography, compares *Greece* to the picture of a man, which comparison of his, *Nic. Gerbelius* in his exposition of *Sophianus* Map, approues; The Brest lyes open from those *Acroceraunian* Hilles in *Epyrus*, to the *Sunian* Promontorie in *Attica*, *Paga* and *Magara* are the two Shoulders, that *Isthmos* of *Corinth* the Necke, & *Peloponnesus* the Head. If this allusion hold, 'tis sure a mad head; *Morea* may bee *Moria*; and to speake what I thinke, the Inhabitants of moderne *Greece*, swarue as much from reason, & true Religion at this day, as that *Morea* doth from the picture of a man. Examine the rest in like sort, and you shall find that Kingdomes and Prouinces are Melancholy, Cities and Families, all Creatures, Vegetall, Sensible, and Rationall, that all sorts, sects, ages, conditions, are out of tune, as in *Cebes* Table, *omnes errorem bibunt*, before they come into the World, they are intoxicated by

*p* Ferdinandus  
de Rur. Anno  
1612. Amster-  
dami impress.  
q Prefat. ad  
Characteres:  
Spero enim (o  
Policles) libros  
nostros me iures  
inde futuros,  
quod istiusmodi  
memoria man-  
data re iqueer-  
mus, ex praep-  
tis et exemp-  
tis nostris ad vitam  
accommodatis,  
ut se inde  
corrigan.

*Part. 1. Sect. 3.*

*f* Pref. Lectori.

*Ep. 1. 2. ad  
Donatum.  
Paulisper te  
crede subduc-  
ti in ardua montu  
verticem celsis-  
simam, speculato  
inde rerum  
tauentium fa-  
cies, et oculis  
in diuersa  
porrectis, flu-  
guentis inaudi-  
turbine intue-  
re, iam simul ac  
Gadeti aut mi-  
serere, etc.*



u. *Controu. l. 2. cont. 7. & l. 6. cont.*  
 x. *Hor. y. l. 1. Hor. l. 2. Sat. 2.*  
*Damasippus Stoicus probat omnes stultos insanire.*  
 z. *Ten. 2. Sym. p. l. 1. c. 6. Animus diff. dicitur, si uisus inhaerent, pra. os generat habitus.*  
 a. *Lib. 28. c. 1. Synt. art. m. Morbus nihil est aliud quam dissolutio quaedam ac perturbatione sordida in corpore existentis, sicut est sordida est contentio bene corporis consummatio quadam.*  
 b. *Lib. 9. Geogr. Plures olim gentes uocabant illuc sanctitatis causa.*

Errors Cup, from the highest to the lowest, haue need of Physicke, and those particular *Actions* in *Seneca*, where father & son proue one another mad, may be generall; *Porcius Latro* shall plead against vs all. For indeed who is not a Foole, Melancholy, Mad? ----- *Qui nil molitur ineptè*, who is not brain-sicke? Folly, Melancholy, Madnesse, are but one Disease, *Delirium* is a common name to all. *Alexander, Gordonius, Iason Pratenfis, Sauanarola, Guanerius, Montaltus*, confound them as differing *secundum magis & minus*; so doth *Dauid, Psal. 37. 50. I said vnto the Fooles, deale not so madly*, and 'twas an old Stoicall paradox, *omnes stultos insanire*, all Fooles are mad, though some madder then others. And who is not a Foole, who is free from Melancholy? Who is not touched more or lesse in habit or disposition? If in disposition, *ill dispositions beget habits, if they perseuere*, saith *Plutarch*, habits either are, or turne to diseases. 'Tis the same which *Tully* maintaines in the second of his *Tusculanes, omnium insipientum animi in morbo sunt, & perturbatorum*, Fooles are sicke, and all that are troubled in mind, for what is sicknesse, but as *Gregory Tholosanus* defines it, *A dissolution or perturbation of the bodily league, which health combines*: And who is not sicke, or ill disposed, in whom doth not passion, anger, enuie, discontent, feare and sorrow raigne? Who labours not of this disease? Giue mee but a little leaue, and you shall see by what testimonies, confessions, arguments I will euince it, that most men are mad, that they had as much need to goe a pilgrimage to the *Anticyra* (as in *Strabo's* time they did) as in our dayes they run to *Compostella*, our Lady of *Sichem*, or *Lauretta*, to seeke for helpe; that it is like to bee as prosperous a voyage as that of *Guiana*, and ther there is much more need of *Hellebor* then of *Tobacco*.

That men are so mis-affected, melancholy, mad, giddy-headed, heare the testimonie of *Solomon, Eccl. 2. 12. And I turned to behold wisdom, madnesse and folly &c. And Verse 23. All his dayes are sorrow, his tranell grieve, and his heart taketh no rest in the night.* So that take Melancholy in what fence you will, properly or improperly, in disposition or habite, for pleasure or for paine, dotage, discontent, feare, sorrow, madnesse, for part, or all, truly, or metaphorically, 'tis all one. *The hearts of the sonnes of men are euill, and madnesse is in their hearts while they liue, Eccl. 9. 3. Wisemen themselves are no better, Eccl. 1. 18. in the multitude of wisdom is much grieve, and he that increaseth wisdom, increaseth sorrow, Cap. 2. 17.* He hated life it selfe, nothing pleased him; he hated his labour, all, as he concludes, is *sorrow, grieve, vanitie, vexation of spirit.* And though he were the wisest man in the world, *sanctuarium sapientiae*, and had wisdom in abundance, hee will not vindicate himselfe, or iustifie his owne actions. *Surely I am more foolish then any man, and haue not the understanding of a man in me, Prou. 30. 2.* Be they *Solomons* words, or the words of *Agar* the Son of *Iakeb*, they are Canonically. *Dauid* a man after God's owne heart, confesseth as much of himselfe, *Psal. 37. 21. 22. So foolish was I and ignorant, I was euen as a beast before thee.* And condemnes all for Fooles, *Psal. 93. and 32. 9. and 49. 20.* He compares them to *beasts, horses, and mules, in which their is no understanding.* The Apostle *Paul* accuseth himselfe in like sort, *2 Cor. 11. 21. I would you would suffer a little my foolishnesse, I speake foolishly. The whole head is sicke, saith Esay, and the heart is heauie, Cap. 1. 5.* And makes lighter of them then of *oxen and asses,* the



the oxe knowes his owner, &c. read Deut. 32. 6. Ierem. 4. Amos 3. 1. Eph. 5. 6. Be not mad, be not deceived, foolish Galatians, who hath bewitched you? How often are they branded with this Epithite of madnesse and folly? No word so frequent amongst the Fathers of the Church and Diuines, you may see what an opinion they had of the World, and how they valued mens actions.

I know that wee thinke farre otherwise, and hold them most part wise men that are in authoritie, Princes, Magistrates, & rich men, they are wise men borne, all Politicians and States-men must needs be so, for who dare speake against them? And on the other, so corrupt is our Iudgement, we esteeme wise and honest men fooles. Which Democritus well signified in an Epistle of his to Hippocrates. <sup>e</sup> The Abderites account vertue madnesse, and so doe most men liuing. Shall I tell you the reason of it; <sup>f</sup> Fortune and Vertue, wisdom and Folly, their Seconds, vpon a time contended in the Olympicks; Euerie man thought that Fortune and Folly would haue the worst, and pittied their cases. But it fell out otherwise. Fortune was blind and cared not where she strooke, nor whom, without Lawes, &c. Folly rash and inconsiderate, esteemed as little what she said or did. Vertue and Wisdom gaue place, were hissed out, and exploded by the common people, Folly and Fortune admired, & so are all their Followers euer since, Knaues and Fooles commonly fare and deserue best in worldlings eyes and opinions. Many good men haue no better fate in their ages: Achisb, 1 Sam. 21. 14. held Dauid for a mad man. <sup>h</sup> Elisha and the rest were no otherwise esteemed. Dauid was derided of the common people, Ps. 9. 7. I am become a monster to many. And generally wee are accounted fooles for Christ, 1 Cor. 14. we fooles thought his life madnesse, & his end without honour, Wisd. 5. 4. Christ and his Apostles were censured in like sort, Ioh. 10. Mark. 3. Act. 26. And so were all Christians in <sup>i</sup> Pliny's time, fuerunt & alij similis dementiae &c. And called not long after, <sup>k</sup> Vesaniae sectatores, eversores hominum, polluti nouatores, fanatici, canes, malefici, venefici, Galilai homunciones, &c. 'Tis an ordinarie thing with vs, to account Honest, Deuout, Orthodoxe, Diuine, Religious, plain-dealing-men, Idiots, Asses, that cannot or will not lye and dissemble, shift, flatter, accommodare se ad eum locum vbi nati sunt, make good bargaines, supplant, thrive, patronis inferuire; solennes ascendendi modos apprehendere, leges, mores, consuetudines recte obseruare, candidè laudare, fortiter defendere, sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, caeteraque quae promotionem ferunt & securitatem, quae sine ambage foelicem reddunt hominem, & verè sapientem apud nos. That cannot temporise as other men doe, <sup>l</sup> hand & take bribes, &c. but feare God, and make a conscience of their doings. But the Holy Ghost that knows better how to iudge, he calls them Fooles. The foole hath said in his heart, Ps. 53. 1. And their wayes utter their folly, Ps. 49. 14. <sup>m</sup> For what can be more mad, then for a little worldly pleasure to procure vnto themselves eternall punishment? As Gregory & others inculcate vnto vs.

Yea euen all those great Philosophers, the world hath euer had in admiration, whose Workes we doe so much esteeme, that gaue Precepts of wisdom to others, Inuentors of Arts and Sciences, Socrates the wisest

d Iure heredi-  
tario sapere  
valentior.  
Euthorais  
Satyr.

e Apud quos  
virtus, insania  
& furor esse  
dicuntur.

f Calcagninus  
Apol. omnes  
mirabantur,  
putantes illisam  
iri stultitiam.

g Sed prater  
expectationem  
res euenit.

h Aulaxistitia  
in eam irruit  
egre. illa cedit  
irrisa, et clares  
hinc habet  
sectatores  
stultitia.

i Non est re-  
spondendum  
stulto secundum  
stultitiam.

h 2 Reg. 7.  
i Lib. 10. ep. 27  
k Aug. Ep.  
178.

l Quinisi  
mentis inopi,  
&c.

m Quod insa-  
nia: quam pro  
momentanea  
sa'state  
aeternis to-  
mancipare  
supplicij?



n In fine Pha-  
nom. Hic finis  
fuit amicus no-  
stri o Eucrates  
nostro quidem  
iudicio omnium  
quos experti  
sumus optimus  
& apprime  
sapientissimus  
& iustissimus.  
o Xenon l. a. de  
dictis Socratis  
ad finem Talis  
fuit Socrates  
quem omnium  
optimus o satis-  
simum statuit.  
P. Anaxagoras  
o im mens di-  
ctus ab anti-  
quis.  
q. Regis a na-  
tura, natura  
mira ubi, sa-  
crudis, leuco-  
pium hominum, sol  
scientiarum,  
mare, Sophis,  
aut fieri litera-  
rum et sapientia,  
ut Scapulus  
olim de Scol. et  
Hic finis, aquila  
in nubibus, im-  
perator litera-  
rum, columen  
literarum, abys-  
sus eruditionis,  
ocelle Europe,  
Scaliger.  
r. Lib. 3. de sap.  
c. 17. et 20 om-  
nes Philoſophi  
aut stulti aut  
infanti, nulli  
aut, nulli  
ager ineptius  
destravit.  
f. Democritus  
a Leucippo  
dictus haredi-  
tatem stultitie  
reliquit Epic.  
r. Her. car. l. i. c.  
ed. 24. repieuit.  
u. Nihil interest  
inter hos et be-  
stias nisi quod  
loquitur de sa-  
l. 2. c. 8.  
x. Cap. de virt.  
y. Neb. et Rantis.  
z. Omnium  
disciplinarum  
ignarus.  
\* Pulcherram  
adolescenciam  
causa frequen-  
ter gymnasium  
obibat, &c.

man of his time by the Oracle of *Apollo*, whom his two Schollers *Plato* and *Xenophon* so much extoll and magnifie, with those honourable titles, *best and wisest of all mortall men, the happiest and most iust*; those seuen wise men of *Greece*, those *Brittaine Druides*, *Indian Brachmanni*, *Athiopian Gym-nosophists*, *Magi of the Persians*, *Apollonius*, of whom *Philostratus*, *Non doctus sed natus sapiens*, wise from his cradle, *Epicurus*, so much admired by his Scholler *Lucretius*;

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

Whose wit excell'd the wits of men as farre,  
As the Sunne rising doth obscure a Starre.

All those, of whom we read such *Hyperbolicall elogiums*, as of *Aristotle* that he was wisdom it selfe in the abstract, *a Miracle of Nature*, brea-thing Libraries, as *Eunapius of Longinus*, Lights of Nature, Gyants for wit, Quintessence of wit, Diuine Spirits, Eagles in the Clouds, false from Heauen, Gods, Spirits, Lampes of the World, Dictators,

*Nulla ferant talem secula futura virum.*

Monarchs, Miracles, Superintendents of wit and learning, *Oceanus*, *Phenix*, *Atlas*, *Monstrum*, *portentum hominis*, *orbis vniuersi museum*, *ultimus humana natura conatus*, *natura maritus*,

----- *merito cui doctior orbis,*

*Submissis desert fascibus imperium.*

As *Alian* writ of *Protagoras* and *Gorgias*, wee may say of them all, *tantum a sapientibus absuerunt, quantum a viris pueri*, they were Children in respect, Infants, not Eagles but Kites, Nouices, Illiterate, *Eunuchi sapientia*. And although they were the wisest, and most admired in their age, as he cen-sured *Alexander*, I doe them, there were 10000 in his Armie as worthy Captaines (had they beene in place of command) as valiant as himselfe, there were Myriades of men wiser in those dayes, and yet all short of what they ought to bee. *Lactantius* in his Booke of Wisedome, proues them to be Dizards, Fooles, Asses, mad-men, so full of absurd and ridicu-lous tenents and brain-sicke positions, that to his thinking neuer any old woman or sicke person doted worse. *Democritus* tooke all from *Leucippus* and left faith he, the inheritance of his folly to *Epicurus*; *insanienti dum sapi-entia, &c.* The like he holds of *Plato*, *Aristippus* and the rest, making no dif-ference *betwixt them and beasts, sauing that they could speake.* *Theodoret* in his Tract *De cur. grac. affec.* manifestly euinces as much of *Socrates*, whom though that Oracle of *Apollo* confirmed to be the wisest man then liuing, and saued him from the Plague, whom 2000 yeeres haue admired, of whom some will as soone speake euill as of *Christ*, yet reuera, hee was an illiterate Idiot, as *Aristophanes* calls him, *irrisor & ambitiosus*, as his Master *Aristotle* tearmes him, *scurra Atticus*, as *Zeno*, an<sup>e</sup> enemy to all Arts and Sciences, as *Athenaus*, to Philosophers and Travellers, an opinatiue Ass, a Cauiller, a kind of Pedant; for his manners, as *Theod. Cyrensis* describes him, a *Sodomite*, an *Atheist*, (so conuict by *Anysius*) *iracundus & ebrius, dicax, &c.* a pot companion, and that of all others he was most fortiffish, a verie mad-man in his actions and opinions. If you desire to heare more of *Apollonius* a great wise man, sometime parallel'd by *Julian* the Apostate to *Christ*,



Christ, I refer you to that learned Tract of *Eusebius* against *Hierocles*, and for them all to *Lucians Piscator*, *Iraomenippus*, *Necyomantia*: their actions, opinions in generall were so prodigious; absurd, ridiculous, which they broached and maintained, their Bookes and elaborate Treatises were full of dotage, which *Tully ad Atticum* long since obserued, *delirant plerumq; scriptores in libris suis*, their liues being opposite to their words; they commended pouertie to others, and were most couetous themselves, extolled loue and peace, and yet persecuted one another with virulent hate and malice. They could giue Precepts for Verse and Prose, but not a man of them (as *Seneca* tels them home) could moderate his affections. Their musicke did shew vs *flebiles modos*, &c. how to rise and fall, but they could not so containe themselves as in aduersitie not to make a lamentable tone. They will measure ground by Geometry, set downe limits, diuide & subdiuide, but cannot yet prescribe *quantum homini satis*, or keepe within compasse of reason & discretion. They can square Circles, but vnderstand not the state of their owne Soules, describe right lines, and crooked, &c. but know not what is right in this life, *quid in vita rectum sit ignorant*, so that as he said,

*Nescio an Amicyram ratio illis destinet omnem.*

I thinke all the *Anticyra* will not restore them to their wits, \* if these men now, that held *Zenodotus* heart, *Crates* liuer, *Epictetus* lanthorne, were so sottish, and had no more braines then so many Beetles, what shall wee thinke of the commonaltie? What of the rest?

Yea, but will you infer, that is true of *Heathens*, if they be conferred with Christians, *1 Cor. 3. 19. The wisdom of this world is foolishnesse with God, Earthly and diuinish*, as *James* calls it, *3. 15. They were vaine in their imaginations, and their foolish heart was full of darknesse*, *Rom. 1. 21, 22. When they professed themselves wise, became fooles*. Their wittie workes are admired here on earth, whilst their Soules are tormented in Hell fire. In some sense, *Christiani Crassiani*, Christians are *Crassians*, and if compared to that wisdom no better then Fooles. *Quis est sapiens? Solus Deus*, *Pythagoras* replies, *God is only wise*, *Rom. 16. Paul* determines, *only good*, as *Austin* well contends, *and no man liuing can be iustified in his sight*, *God* looked down from Heauen vpon the children of men, to see if any did vnderstand, *Pf. 53. 2, 3* but all are corrupt, erre. *Rom. 3. 12. None doth good, no not one*. *Iob* aggrauates this *4. 18. Behold he*

*found no stedfastnesse in his Seruants, and layd folly vpon his Angels: 19. How much more on them that dwell in Houses of Clay?* In this sense wee are all as Fooles, and the Scripture alone is *Arx Minerva*, we and our writings are shallow and vnperfect. But I doe not so meane, euen in our ordinarie dealings, we are no better then Fooles. All our actions, as *Pliny* told *Traian*, *up-braid vs of folly*, our whole course of life is but matter of laughter: we are not soberly wise, and the world it selfe, which ought at least to be wise by reason of his antiquitie, as *Hugo de Prato Florido* will haue it, *semper stultizat*, is euerie day more foolish then other, the more it is whipped the worse it is, and as a Child will still be crowned with roses and flowres. Wee are apish in it, *asini bipedes*, and euerie place is full *inuersorum Apuleiorum*, of metamorphised and two legged Asses, *inuersorum Silenorum*, childish, *pueri instar bimali*, tremulâ *pauis dormientis in vlnâ*. *Iouianus Pontanus*, *An'o*

*Seneca Scilicet rotundus meritis sed non tuum autem.*

*a Ab Gheribus sapientia tactatus cecutire non possunt. b Per Xenodoti et secus Cratesis.*

*\* Lib. de nat. boni.*

*c Hic profundissime et plura salina. d Pliny. Traian. no. omnes actiones exprimebat stultitiam. e Per. an domi. Plin. Mundus qui ob antiquitatem deberet esse sapiens, semper stultizat, et nullus stultus a se ratum. sed et pueri instar bimali et stultitiam.*



f Insanum te  
omnes pueri  
clamantque  
puella Hor.  
g Plautus  
Aulular.

i deiph. act. 5  
scen. 8.

k Tully Truce. 5  
l Ant. Dial.

m Lib. 2. de sap.  
pauca Et video  
fama mouit  
sunt.

n Stultie et  
encaute omnia  
agi vides.

o Insania non  
omnibus eade.

Erasm. lib. 2.

cent. 10. nemo  
mortalium qui

non aliqua re  
re desit, sicut

alius alio mir-  
bo labores, hic

libidinis, ille

auaritie, am-  
bitious, inuidia

piter l. 2. sat. 2

q Primum, lux  
vita prima

furoris erat.

xl. 1. de amico

Est in rebus  
que nostrum

seminarium  
aliquod stulti-  
tia, quod si quando

excreuit in  
infinitum facile

excreuit.

Et nullus  
stulti prate-  
reunt dicit,

their wits are  
a woollgathe-  
ring.

So fools com-  
monly dote.

Dial. contem-  
plantes, Tom. 2

nio Dial, brings in some laughing at an old man, that by reason of his age was a little fond, but as hee admonisheth there, *Ne mireris mi hospes de hoc sene*, maruell not at him onely, for *tota hac Civitas delirium*, all our Towne dotes in like sort, we are a companie of Fooles. Aske not with him in the Poet, *g Larua hunc intemperie insanieq. agitant senem*? What madnesse ghosts this old man, but what madnesse ghosts vs all? For we are *ad unum omnes*, all mad, *semel insaniimus omnes*, not once, but alway so, & *semel*, & *simul*, & *semper*, euer, and altogether as bad as hee, and not *senex hu puer*, delira anus; but say it of vs all, *semper pueri*, young and old, all dote, as *Lactantius* proues out of *Seneca*, and no difference betwixt vs and children, sauing that *maiora ludimus*, and *grandioribus pupis*, they play with babies of clouts, and such toyes, we sport with greater bables. We cannot accuse or condemne one another being faultie our selues, *h deliramenta loqueris*, you talke idly, or as *i Mitio* vpbraided *Demea*, *insanis, aufer te*, for we are as mad our owne selues, and 'tis hard to say which is the worst. And 'tis vniuersally so,

k *Vitam regit fortuna, non sapientia.*

When *Supputius* in *Pontanus* had trauelled all ouer *Europe*, to conferre with a wise man, hee returned at last without his errand, and could find none. *m Cardan* concurreth with him, *Few there are (for ought I can perceiue) well in their wits*. So doth *n Tully*, *I see euerie thing to be done foolishly, and vnadulgedly.*

*Ille sinistrorsum, hic dextrorsum, vnus utriq.*

*Error, sed varijs illudit partibus omnes.*

One reeles to this, another to that wall.

'Tis the same Error that deludes them all.

o They dote all, but not alike, *Marsia γὰρ τῶν αἰσῶν εὐκτα*, not in the same kind, *One is conetous, a second lasciuious, a third ambitious, a fourth enuious, &c.* as *Damiscippus* the *Stoicke* hath well illustrated in the Poet,

p *Desipiunt omnes aequè ac tu.*

'Tis an in-bred malady in euerie one of vs, there is *seminarium stultitia*, a seminarie of folly, which if it be stirred vp, or get a head, will run in infinitum, and infinitely varies, as wee our selues are generally addicted, saith *q Balthazar Castilio*: and cannot so easily be rooted out, it takes such fast hold, as *Tully* holds, *alta radices stultitia*; so we are bred, and so we continue. Some say there bee two maine defects of wit, Error and Ignorance, to which all others are reduced, by Ignorance we know not things necessarie, by Error wee know them falsely. Ignorance is a priuation, Error a positive Act. From Ignorance comes Vice, from Error, Heresie, &c. But make how many kinds you will, diuide and subdiuide, few men are free, or that doe not impinge on some one kind or other. *Sic plerumq. agitat stultos inscitia*, as he that examines his owne and other mens actions, shall find.

*Charon* in *Lucian*, as hee wittily faignes, was conducted by *Mercury* to such a place, where he might see all the World at once, after he had sufficiently viewed and looked about, *Mercury* would needs know of him, what hee had obserued: Hee told him, that he saw a vast multitude and a promiscuous, their habitations like Molehills, the men as Emmets, hee could discern Cities like so many Hives of Bees, wherein euerie Bee had a sting, and



and they did nought else but sting one another, some domineering like Hornets bigger then the rest, some like filching wasps, others as Drones. Over their heads were hovering a confused companie of perturbations, Hope, Feare, Anger, Avarice, Ignorance, &c. and a multitude of diseases hanging, which they still pulled on their pates. Some were brawling, some fighting, riding, running, *solicite ambientes, callide litigantes*, for toyes, and trifles, and such momentanie things. There Townes and Prouinces meere factions, rich against poore, poore against rich, Nobles against Artificers, they against Nobles, and so the rest. In conclusion he condemned them all, for Mad-men, Fooles, Idiots, Asses. *O stulti, quanam hac est amentia?* O Fooles, O Mad-men he exclaimes, *insana studia, insani labores, &c.* Mad in deauours, mad actions, mad, mad, mad. *\* O seclum insipiens & infacetum*, a giddy-headed age. *Heracitus* the Philosopher, out of a serious meditation of mens liues, fell a weeping, and with continuall teares bewailed their miserie, madnesse, & folly. *Democritus* on the other side burst out a laughing, their whole life to him seemed so ridiculous, and he was so farre carried with this Ironicall passion, that the Citizens of *Abdera* tooke him to bee mad, and sent therefore Embassadors to *Hippocrates* the Physitian, that he would exercise his skill vpon him. But the Storie is set downe at large by *Hippocrates*, in his Epistle to *Damoetus*, which because it is not impertinent to this Discourse, I will insert *verbatim* almost, as it is deliuered by *Hippocrates* himselfe, with all the circumstances belonging vnto it.

When *Hippocrates* was now come to *Abdera*, the people of the Citie came flocking about him, some weeping, some intreating of him, that he would doe his best. After some little repast, he went to see *Democritus*, the people following him, whom hee found (as before) in his Garden in the Suburbs all alone, *\* sitting vpon a Stone vnder a plane Tree, without hose or shoes, with a Booke on his knees, cutting vp seuerall Beasts, and busie at his study.* The multitude stood gazing round about to see the congresse. *Hippocrates* after a little pause, saluted him by his name, whom he resaluted, althame almost that he could not call him likewise by his, or that he had forgot it. *Hippocrates* demanded of him what he was doing? He told him that hee was *\* busie in cutting vp seuerall Beasts, to find out the causes of madnesse, and melancholy.* *Hippocrates* commended his worke, admiring his happinesse and leasure. And why, quoth *Democritus*, haue not you that leasure? Because, replied *Hippocrates*, domesticall affaires hinder, necessarie to bee done, for our selues, neighbours, friends, expences, diseases, frailties, and mortalities which happen, wife, children, seruants, and such businesse which deprive vs of our time. At this speech *Democritus* profusely laughed (his friends and the people standing by, weeping in the meane time and lamenting his madnesse.) *Hippocrates* asked the reason why hee laughed: Hee told him, at the vanities and fopperies of the time, to see men so emptie of all vertuous actions, to hunt so far after gold, hauing no end of ambition, to take such infinite paines for a little glorie, and to be fauored of men, to make such deepe mines into the earth for gold, & many times to find nothing, with losse of their liues and fortunes. Some to loue dogs, others horses, some to desire to bee obeyed in many Prouinces, and yet themselves will know no obedience. \* Some to loue their wiues dearly at

first

*u Sub ramosa  
platano seden-  
tem, solum dis-  
calceatum,  
super lapidem,  
valde pallidum  
ac macilentum,  
promissam barbam,  
libram super  
cubitus  
habentem.  
x De furore,  
manu melan-  
cholia scribo,  
et sic iam quo-  
modo in homi-  
nibus signatur,  
fiat, crescat,  
cumuletur, mi-  
nuatur, hac  
inquit assu-  
ma que vides,  
propterea seco,  
non Dei opera  
perosui, sed  
fella bis qua  
naturam  
disquirent,  
y Aulst. l. i. in  
Gen. lumen  
et sermone  
obsequium  
vnde postulat,  
et tu nullum  
præstat aliquid,  
nec ipsi Deo.  
z Vires ducunt  
max foras  
eiciunt.*



a. Pueros amant  
max fasti-  
dunt.  
b. Quid hoc ab  
insania deest?  
c. Reges eligunt,  
deponunt.

d. Contra pau-  
rentes, fratres,  
cives perpetuo  
vixantur, et  
inimicitias  
agunt.

e. Idola inani-  
bus amant,  
animata ossa  
habent, sic  
penitenti-  
e. Cedo equis  
dem vinum du-  
cent in mare  
vultus.

f. Suam stulti-  
tiam perspicit  
nemo, sed alter  
alterum deridet.

first, and after a while to forsake and hate them, begetting children, with much care and cost for their education, yet when they grow to mans estate <sup>a</sup> to despise, neglect, and leaue them naked to the worlds mercie. <sup>b</sup> Doe not these beſtrauours expresse their intolerable folly? When men liue in peace, they couet war, detesting quietnesse, <sup>c</sup> deposing Kings, and aduanceing others in their steed, murdering some men to beget children of their wiues. How many strange humors are in men? When they are poore and needy, they seeke riches, and when they haue them, they doe not enioy them, but hide them vnder ground, or else wastfully spend them. O wise *Hippocrates*, I laugh at such things being done, but much more when no good comes of them, and when they are done to so ill purpose. There is no truth or iustice found amongst them, for they daily plead one against another, <sup>d</sup> the son against the father and the mother, brother against brother, kinred & friends of the same qualitie, and all this for riches, whereof after death they cannot be possessors. And yet notwithstanding they will defame and kill one another, commit all vnlawfull actions, contemning God and Men, Friends and Countrey. They make great account of many senselesse things, esteeming them as a great part of their treasure, statues, pictures, and such like moueables, deare bought, & so cunningly wrought, as nothing but speech wanteth in them, <sup>e</sup> and yet they hate liuing persons speaking to them. Others affect difficult things, if they dwell on firme Land, they will remoue to an Iland, and thence to Land againe, being no way constant in their desires. They commend courage and strength in warres, and let themselues bee conquered by lust and avarice; they are in brieſe, as disordered in their minds, as *Thersites* was in his body. And now mee thinkes, O most worthy *Hippocrates*, you should not reprehend my laughing, perceiuing so many fooleries in men; <sup>f</sup> for no man will mocke his owne folly, but that which he seeth in a second, & so they iustly mocke one another. The Drunkard calls him a Glutton, whom he knows to be sober, many men loue the Sea, others Husbandry, briefly they cannot agree in their owne Trades and Professions, much lesse in their Liues and Actions.

When *Hippocrates* heard these words, so readily vttered without premeditation to declare the worlds vanitie, full of ridiculous contrarietie, he made answer, That necessitie compelled men to many such actions, and diuers wills ensuing from Diuine permission, that wee might not be idle, being nothing is so odious to them as sloth and negligence. Besides, men cannot fore-see future euents, in this vncertaintie of humane affaires, they would not so marrie, if they could fore-tell the causes of their dislike and separation; or Parents if they knew the houre of their Childrens death, so tenderly provide for them; or an Husband-man sowe, if hee thought there would bee no increase; or a Merchant aduenture to Sea, if he fore-saw shipwracke; or be a Magistrate, if presently to be deposed. Alas, worthy *Democritus*, euerie man hopes the best, and to that end hee doth it, and therefore no such cause of laughter.

*Democritus*, hearing this excuse, laughed againe aloud, perceiuing hee did not well vnderstand what hee had said concerning perturbations and tranquillitie of the mind. Insomuch, that if men would gouerne their actions



actions by discretion and providence, they would not declare themselves Fooles, as now they doe, and hee should haue no such cause of laughter, but (quoth hee) they swell in this life, as if they were immortall, for want of vnderstanding. It were enough to make them wise, if they would but consider the mutabilitie of this world, and how it wheelles about, nothing being firme and sure, hee that is now aboue, to morrow is beneath; he that sat on this side to day, to morrow is hurled on the other: and not considering these matters, they fall into many inconueniences & troubles coueting things of no profit, and thrusting after them, tumbling headlong into many calamities. So that if men would attempt no more then what they can beare, they should lead contented liues, and learning to know themselves, would limit their ambition, & they would perceauce then that Nature hath enough without seeking such superfluties, and vnprofitable things, which bring nothing with them but grieve and molestation. As a fat body is more subiect to diseases, so are rich men: There are many that take no heed what hapneth to others by bad conuersation, and therefore ouerthrow themselves in the same manner through their owne fault, not fore-seeing dangers manifest. These are things (o more then mad, quoth he) that giue me matter of laughter, by suffering the paines of your impieties, as your Auarice, Enuie, Mutinies, vnfatiable desires, Conspiracies, and other incurable Vices; besides your & Dissimulation, and Hypocrisie, bearing deadly hatred one to the other, and yet shadowing it with a good face, flying out into all filthy lusts, and transgressions of all Lawes, both of Nature and Ciuitie. Many things which they haue left off, after a while they fall to againe, Husbandry, Nauigation, and leaue againe, fickle and vnconstant as they are: When they are young, they would bee old, and old young. <sup>b</sup> Princes commend a priuate life, priuate men itch after honour: a Magistrate commends a quiet life, a quiet man would be in his office, and obeyed as he is, and what is the cause of all this, but that they know not themselves. Some delight to destroy, one to build, another to spoyle one Countrey to enrich another and himselfe. <sup>k</sup> In all these things they are like Children, in whom is no iudgement or counsell, and resemble beasts, sauing that beasts are better then they, as being contented with Nature. <sup>l</sup> When shall you see a Lyon hide Gold in the ground, or a Bull contend for a better Pasture? when a Bore is thirstie, he drinks what will serue him, and no more, and when his beilly is full, hee ceaseth to eat: But men are immoderate in both; as in Lust, they couet carnall copulation at set times, men alwaies, ruinating thereby the health of their bodies. And doth it not deserue laughter, to see an amorous Foole torment himselfe for a Wench; weepe, howle for a mis-shapen Slut, a dowdy, sometimes that might haue his choyce of the finest beauties? Is there any remedy for this in Physicke? I doe anatomize and cut vp these poore Beasts, <sup>m</sup> to see these distempers, vanities, and follies, yet such prooffe were better made on mans body, if my kind nature would endure it: <sup>n</sup> Who from the houre of his birth is most miserable, weake, and sickly; when he sucks, he is guided by others, when he is growne great, practiseth unhappinesse, <sup>o</sup> and is sturdy, and when old, a child againe, and repenteth

d

him

*f* Deniq; sit firmus querendi, cumq; habeas plus, & superius metuas minus, et finire laboris incipias, & artia quod aures, & crederet. Hor.  
*g* Astuta & sapia non feruat sub pedibus penae. Et cum vulgo positis pariter vulpinis crier. Cretis, andum cum Creteas. h Quis sit Mercator ut nemo quam sibi fortunam, seu raris dederit, seu fore adiecit, illi contentus. Quat, & c. Hor.  
*i* Dorrit, adificat, & mattingat, & atatastundis. Tristans, & possit, & huius, & per. Davubium, quem successor eius. Adrianus statim demolitus.  
*l* Quia qui in re ab infantibus differunt, quibus mens et sensus sine ratione inest, quicquid sese his offerat, volupe est.  
*l* Idem P. ut. in Vt i. f. u. d. a. caus. n. d. i. q. u. i. r. a. b. r. a. m. a. l. l. o. et seco, cum bonis posuit in hominibus inuestigandum esset. n. Totus a naturae membris est.  
*o* In Vigore furibundus, quoniam decreuit infamabilis.



him of his life past. And here being interrupted by one that brought Bookes, hee fell to it againe, that all were madde, carelesse, stupid. To prooue my former speeches, looke into Courts or priuate Houses. Iudges giue iudgement according to their owne aduantage, doing manifest wrong to poore Innocents, to please others. Notaries alter Sentences, and for money loose their Deedes. Some make false moneys, others counterfeit false weights. Some abuse their Parents, yea corrupt their owne Sisters, others make long Libels and Pasquils, defaming men of good life, and extoll such as are lewde and vicious, some robbe one, some another. Magistrates make Lawes against Theeues, and are the veriest Theeues themselves. Some kill themselves, others despaire, not obtaining their desires. Some dance, sing, laugh, feast, and backbite, whilst others sigh, languish, mourne and lament, hauing neither Meat, Drinke, nor Cloathes. Some pranke vp their bodies, and haue their minds full of execrable Vices. Some trot about to beare false-witnesse, and say any thing for money, and though Iudges know of it, yet for a bribe they winke at it, and suffer false Contracts to preuaile against Equitie. Women are all day a dressing, to please other men abroad, and goe like Sluts at home, not caring to please their owne Husbands whom they should. Seeing men are so fickle, so sottish, so intemperate, why should not I laugh at those to whom folly seemes wisdom, will not be cured, and perceiue it not?

It grew late, Hippocrates left him, and no sooner was hee come away, but all the Citizens came about flocking, to know how hee liked him. Hee told them in brieft, that notwithstanding those small neglects of his Attire, Body, Dyet, the World had not a wiser, a more learned, a more honest man, and they were much deceiued to say that he was mad.

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

*\* Olim iure quidem nunc plus Democrite ride,  
Quin rides? Vita hec nunc magis ridicula est.*

Democritus did well to laugh of old,

Good cause he had, but now much more,

This life of ours is more ridiculous

Then that of his, or long before.

Neuer so much cause of laughter, as now, neuer so many Fooles and mad-men, 'Tis not one Democritus will serue turne to laugh in these daies, wee haue now need of a Democritus to laugh at Democritus, one Iester to flout at another, one Foole to fleare at another: A great Stentorean Democritus, as big as that Rhodian Colossus. For now, as Salisburienensis said in his time, *totus mundus histrionem agit*, the whole World playes the Foole, we haue a new Theater, a new Sceane, a new Comedie of Errors, a new companie of personate Actors, *voluptas sacra* (as Calpurnius wittily faignes in

p Cyprian ad  
Donatum Qui  
sedet crimina  
iudicaturus,  
Ecce.

q Tu pessimus  
omnis latro es,  
asa theefe told  
Alexander in  
Curtius. dicitur  
foras iudex, qd  
intus operatur.

Cyprian.

et uultus magna

eura, magna

animi incuria.

Am. Marcell.

Horrenda res

est, vix duo

verba sine mē-

dacio profertur:

et quāuis

solemniter ha-

mines ad verit-

atem dicentia

inuitentur, ve-

strare tamen

non dubitant,

ut ex decem

testibus vix ve-

rum verū dicat.

Ca. iiii. in 8.

Ioh. Sermon. 1.

et Sapientiam

insaniam esse

dicunt.

u Siquidem sa-

pientia sua at-

tributione me-

compleuit.

Democritum

offendi sapien-

tissimum virū,

qui solus potest

omnes homines

prudentiores

reddere.

x E. grat. Epig.

y Plures Demo-

criti nunc non

sufficiunt, opus

Democrito qui

Democritum

rideat. Eras.

Mariā.

z Polycrat. l. 3

c. 8. e Petron.



in his Apologs) are celebrated all the World ouer, \* where all the Actors were Mad-men and Fooles, and euerie houre changed habites, or tooke that which came next. He that was a Mariner to day, is an Apothecarie to morrow; a Smith one while, a Philosopher another, *in his volupie ludis*. A King now with his Crowne, Robes, Scepter, Attendants, by and by droue a loaded Ass before him like a Carter, &c. If *Democritus* were aliue now, he should see strange alterations, a new companie of counterfeited Vizards, Whifflers, *Cumane* Asses, Maskers, Mummers, painted Puppets, Outfides, Phantasticke shadowes, Gulls, Monsters, Giddy-heads, Butter-flyes. And so many of them are indeed (if all bee true that I haue read) For when *Iupiter* and *Iuno's* wedding was solemnized of old, the Gods were all inuited to the Feast, and many Noble-men besides: Amongst the rest came *Crysalus* a *Persian* Prince, brauely attended, rich in golden attires, in gay robes, with a maiestickall presence, but otherwise an Ass. The Gods seeing him come in such pompe and state, rose vp to giue him place, *ex habitu hominem metientes*; <sup>2</sup> but *Iupiter* perceiuing what hee was, a light, phantasticke, idle fellow, turned him and his proud followers into Butter-flyes: And so they continue still (for ought I know to the contrarie) rouing about in Pied-coates, and are called *Chrysalides* by the wiser sort of men: that is, Golden outfides, Drones, Flyes, and things of no worth. Multitudes of such, &c.

\* *ubi omnes delirantes, omnes infani, &c. hodie nauis, cras Philosophus; hodie faber, cras pharmacopola; hic modo regem agebat multo satellitibus, tunc et scepro ornatus, nunc Villanus, nunc Centurio, nunc cunctis stellarum impellit.*  
<sup>2</sup> *Calceogymnus Apol. Crysalus cateris auro diuatus, inuicatus pepis et tiarâ conspicuus, tenuis to quin, ego nullius consilij, ego magno fluctantem educti, assurgunt dii, &c.*  
<sup>3</sup> *Sed hominis leuitatem super persequitur, at tu (inquas) esto bombilio, &c. prorsusque vestis illa micata in alas versa est, &c. mortales inde Chrysalides vocant huiusmodi homines.*

----- *ubi, inuenies*  
*Stultos auaros, hyrophantas prodigos.*

many additions, much increase of madnesse, folly, vanitie, should *Democritus* obserue, were he now to trauell, or could get leaue of *Pluto* to come see fashions, as *Charon* did in *Lucian*, to visit our Cities of *Moronia Pia*, and *Moronia Felix*, sure I thinke hee would breake the Rim of his Belly with laughing.

<sup>2</sup> *Si foret in terris rideret Democritus, seu, &c.*

A Satyricall *Romane* in his time, thought all vice, folly, and madnesse were all at a full Sea,

<sup>3</sup> *Omne in precipiti vitium stetit. ---*

\* *Iosephus* the Historian, taxeth his Countrey-men *Iewes* for bragging of their vices, publishing their follies, and that they did contend amongst themselves, who should bee most notorious in villanies; but wee flow higher in madnesse, farre beyond them,

<sup>4</sup> *Mox daturi progeniem vitiosiore,*

and the latter end (you know whose Oracle it is) is like to bee worst. 'Tis not to bee denied, the world alters euerie day, *Ruunt vrbes, regna transferuntur, &c. variantur habitus, leges innouantur*, as <sup>5</sup> *Petrarch* obserues, we change Language, Habites, Lawes, Customes, Manners, but not Vices, not Diseases, nor the symptoms of Folly and Madnesse, they are still the same. And as a Riuer we see, keeps the like name and place, but not water, and yet euer runs,

<sup>6</sup> *Labitur, & labetur in omne volubilis æuam;*

Our times and persons alter, vices are the same, and euer will bee; looke

<sup>2</sup> *tuus.*  
<sup>3</sup> *tuus.*  
<sup>4</sup> *De bello Iud. l. 8. c. 11. Iniquitates vestra neminem latent, quod, dicit singulas certamen habetis quia peior sit.*  
<sup>5</sup> *Hor.*  
<sup>6</sup> *Lib. 5. epist. 8.*  
<sup>7</sup> *Hor.*



d Superstio est  
insanus error.

e Lsb. 8. hist.

Belg.

\* Lucan.

Father Angels,

the Duke of

Joyeux, going

barefoot ouer

the Alps to

Rome, &c.

g Sicut in ueni

vacet qua pa-

tiuntur super-

stitione, inuenies

tam in decora

honesti, tam

indigna liberis,

tam dissimilia

fami, et nemo

fuerit dubita-

turus furere

cor, si cum pau-

curbus fure-

rent, Senecc.

h 2. id. dea de

cora indulgen-

tijs, oblatiomi-

bis, uis, solu-

tionibus, sepu-

nijs, canobus,

sonnjs, horis,

organjs, cant-

lentjs, ciparijs,

simulacris,

missis, purgato-

rijs, mitris,

breuiarijs, bul-

lis, iustitijs,

aguis, rasuris,

vultibus,

canalicis, cali-

cibus, crucibus,

mapis, cereis,

thuribus, in-

cantationibus,

exorcismis, sp-

ris, legendis, &c.

Balens de actis

Rom. Pont.

\* Th. Neagor.

i Dum simulat

sternere, equi-

suertit sibi 30

amictu spatio

bi, centena

millia libraru

amissa. Arnold.

k Et quum in-

terdus de vir-

tute loquuti

sunt, sero in la-

tribus cloncs

agitant labore

nocturno,

Agrippa.

l 1 Tim. 2. 13.

But they shall

preuail no

longer, their

madnesse shall

be knowne to

all men.

how Nightingales sang of old, Cockes crowed, Kine lowed, Sheepe bleated, Sparrowes chirped, Dogges barked, so they doe still, wee keepe our madnesse still, play the fooles still, *nec dum finitus Orestes*, wee are of the same humors and inclinations as our Predecessors were, you shall find vs all alike, much at one, we and our Sonnes,

*Et nati natorum, & qui nascuntur ab illis.*

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

If *Democritus* were aliue now, and should but see the superstition of our age, our <sup>d</sup> Religious madnesse, as <sup>e</sup> *Meteran* calls it, *Religiosam insaniam*, so many professed Christians, yet so few imitators of *Christ*, so much talke of Religion, so much Science, so little Conscience, so much knowledge, so many Preachers, so little practise; such varietie of Sects, such heaue and hold of all sides,

----- \* *obuia signis Signa, &c.*

such absurd and ridiculous Traditions, and Ceremonies: If hee should meet a *Capuchine*, a *Franciscan*, a *Iesuite*, a Man-Serpent, a shauē-crowned Monke in his Robes, a begging Frier, or see their three-crowned Soueraign Lord the Pope, poore *Peter's* Successor, *Seruus seruorum Dei*, to depose Kings with his Foot, to tread on Emperors necks, make them stand bare-foot and bare-legg'd at his gates, hold his bridle and stirrup, &c. (O that *Peter* and *Paul* were aliue to see this.) If hee should obserue a Prince creepe so deuoutly to kisse his Toe, and those Red-cap Cardinals, poore Parish-Priests of old, now Princes companions; what would hee say, *Celum ipsam petitur stultitia*. Had he met some of our deuout Pilgrims going bare-foot to *Ierusalem*, *Rome*, *Saint Iago*, *Saint Thomas Shrine*, to creep to those counterfeited and Maggot-eaten Reliques. Had he beene present at a Masse, and seene such kissing of Paxes, Crucifixes, cringes, duckings, their seuerall attires and Ceremonies, pictures of Saints, <sup>a</sup> Indulgences, Pardons, Vigils, Fasting, Feasts, crossing, knocking, kneeling at *Anc-Mary-Bels*, with many such,

----- *incunda rudi spectacula plebi,*

praying in Gibberish, and mumbling of Beads. Had he heard an old woman say her prayers in Latine, their sprinkling of Holy-water, and going a Procession,

----- \* *incedunt monachorum agmina mille,*

*Quid memorem vexilla, cruces, idola, culta, &c.*

Their Breviaries, Bulls, hallowed Beanes, Exorcismes, Pictures, curious Crosses, Fables and Bables. Had hee read the *Golden Legend*, the *Turkes Alcaron*, or *Iewes Talmud*, the *Rabbins Comments*, what would hee haue thought? How doest thou thinke hee might haue beene affected? Had he more particularly examined a *Iesuites* life amongst the rest, hee should haue seene an Hypocrite professe pouertie, and yet possesse more Goods and Lands then many Princes, to haue infinite Treasures and Reuenues, teach others to fast, and play the Gluttons themselues. <sup>k</sup> Vow virginities, talke of holinesse, and yet indeed a notorious Bawd, and famous Fornicator, *lascinum pecus*, a verie Goat. Monkes by Profession, such as giue ouer the World, and the vanities of it, and yet a *Machianitian* rout, interested



interested in all manner of state: holy men, peacemakers, and yet composed of enuy, lust, ambition, hatred, and malice, firebrands, *adulta patria pestis*, traitors, assassins, *hæc itur ad astra*, and this is to supererogate, & merit Heauen for themselves & others. Had he seene on the other side, some of our nice and curious Schismatics in another extreame, abhorre all ceremonies, and rather lose their liues and liuings, then doe or admit any thing Papists haue formerly vsed, though in things indifferent (they alone are the true Church, *sal terræ, cum sint omnium insulsissimi.*) Formalists, out of feare and base flattery, like so many wethercockes turne round, a rout of temporisers, ready to embrace and maintaine all that is, or shall be proposed, in hope of preferment: Another Epicurean company, lying at lurch as so many vultures, watching for a prey of Church goods, and ready to rise by the downfall of any: as <sup>n</sup> *Lucian* said in like case, what dost thou think *Democritus* would haue done, had he bin spectator of these things?

*m Benignitatis  
simus solus  
esse, nunc  
efficiat  
curia  
Romana. Ba-  
daus.*

*n Quid tibi  
videtur factu-  
rum Democri-  
tum, si horum  
spectator con-  
tingeret?*

Or had he but obserued the common people follow like so many sheep, one of their fellowes drawne by the hornes ouer a gap, some for zeale, some for feare, *quò se cumq. rapit tempestas*, ready to dye before they wil abiure any of those ceremonies, to which they haue bin accustomed; others out of hypocrisie frequent Sermons, knock their breasts, turn vp their eyes, pretend zeale, desire reformation, and yet professed vsurers, gripers, monsters of men, harpyes, diuels, in their liues to expresse nothing lesse.

What would he haue said to see, heare, and read so many bloody battles, so many thousands slaine at once, such streames of blood able to turne Mills; *Vnius ob noxam furiasq.* without any iust cause, † for vaine titles (saith *Austin*) precedency, some wench, or such like toy, or out of desire of domineering, vain-glory, malice, reuenge, folly, madnesse (goodly causes all, *ob quas vniuersus orbis bellis & cadibus miscetur*) warres began by the perswasion of a few deboshed, hairebraine, poore, dissolute, hungry Captaines, parasiticall sanners, vniquiet hotspurs, restless innouators, green-heads, to satisfie one mans priuat spleen, lust, ambition, auarice, &c. tales rapiunt scelerata in prelia cause. *Flos hominum*, Proper men, carefully brought vp, able both in body and minde, sound, led like so many<sup>p</sup> beasts to the slaughter in the flowre of their years, pride and full strength, without all remorse and pittie, sacrificed to *Pluto*, as so many sheepe, 400000. at once. At once, said I, that were tolerable, but these warres last alwaies, and for many ages, nothing so familiar as this hacking and hewing, massacres, murders, desolations. — *ignoto cælum clangore remugit*, they care not what mischief they procure, so that they may enrich themselves for the present, they will so long blow the coles of contention, till all the world be consumed with fire. The<sup>a</sup> siege of *Troy* lasted tenne yeeres eight moneths, there died 870000. *Grecians*, 670000. *Troians*, at the taking of the City, and after were slaine 276000. men, women, and children of all sorts. *Cæsar* killed a million, <sup>b</sup> *Mahomet* the 2 Turke 300000 persons: *Sicinus Dentatus* fought in an hundredth battels, eight times in single Combat he ouercame, had 40. wounds before, was rewarded with 140. Crownes, triumphed nine times for his good seruice. *M. Sergius* had 32. wounds; *Scæua* the Centurion I know not how many; euery Nation hath their *Hectors*, *Scipio's*, *Cæsars* and *Alexanders*. Our<sup>c</sup> *Edward* the fourth was

† *Ob inanes di-  
tionum titulos,  
ob præceptum  
locum ob inter-  
ceptam mulier-  
culam, vel quòd  
est studiū nati-  
ue, vel e contra,  
quòd cupido de-  
minandi, libido  
nocendi, &c.*

*p Bellum rem-  
planè bellusnā  
Vocat Morn-  
Vrop. lib. 2.*

*a Munster Cos-  
mog. lib. 5. c. 3.*

*b Iouius Vit-  
cius.*

*c Comint.*



was in 26. battels a foot: and as they doe all, he glories in it, 'tis related to his honour. At the siege of *Ierusalem* 1100000. died with sword and famine. At the siege of *Ostend* (the diuels Academy) a poore towne in respect, a small Fort 120000. men lost their liues, besides whole Townes, Dorpes, and Hospitals, full of maimed Souldiers; there were Engines, fireworkes, and whatsoeuer the diuell could inuent to doe mischief with 2500000 iron bullets shot off 40<sup>l</sup> weight, three or foure millions of gold consumed.

d Hist of the  
siege of Ostend  
fol. 23.

\* Erasmus de  
bella. ut placidum illud animi  
mal beneuolentia natum tam  
feruam recantia  
in mutua uice  
vel perniciem.

\* Rich. Dimoth.  
prafat. Belli  
ciuiliu Gall.

c Ionius.

z Dolus, spe-  
ritas, suauissima  
propria bello-  
rum negotia.  
Tertul.  
f Tully.

g Luceu.

h Pater in fili-  
um, affinis in  
affinem, amicus  
in amicum, &c.  
Rogro cum re-  
gione, regnum  
rege o colliditur  
Populus populo  
in mutua  
perniciem, bel-  
luarum inflor  
sanguinolentis  
vacantium.

i Ira enim ex  
furore Bellona  
consultat, &c.  
demente sacra  
dote sunt.

k Bellum quasi  
bellua et ad  
omnia scelera  
furore immittitur.

*Who* (saith mine Author) can be sufficiently amazed at their stinty hearts, obstinacy, fury, blindness, who without any likelihood of good success, hazard poore Souldiers, and lead them without pittie to the slaughter, which may iustly be called the rage of furious beasts, that run without reason vpon their owne deaths: \* *quis malus genius, qua furia, qua pestis, &c.* what plague, what fury brought so diuellish, so brutish a thing as war first into mens minds? who made so soft and peaceable a creature, borne to loue, mercy, meeknesse, so to raue, rage like beasts, and runne on to their owne destruction? how may nature expostulate with mankind, *Ego te diuinum animal finxi, &c.* I made thee an harmelesse, quiet, a diuine creature: how may God expostulate and all good men? yet, *horum facta* (as \* one condoles) *tantum admirantur, & heroum numero habent*: these are the braue spirits, the gallants of the world, these admired alone, triumph alone, haue statues, crownes, piramids, obeliskes to their eternall fame, that immortall *Geminus* attends on them, *hac itur ad astra*. When *Rhodes* was besieged, *c fossa urbis cadaueribus repleta sunt*, the ditches were full of dead carcasses; and as when the said *Solyman* great *Turke* beleagred *Vienna*, they lay leuell with the top of the wals. This they make a sport of, and will doe it to their friends and confederates, against othes, vowes, promises, by treachery or otherwise. ----- *z dolus an virtus? quis in hoste requirat?* leagues and lawes of armes (*& silent leges inter arma*) for their aduantage, *omnia iura, diuina, humana, proculcata plerumq; sunt*; Gods and mens lawes are trampled vnder-foot, the sword alone determines all; to satisfie their lust and spleene, they care not what they attempt, say, or doe,

*g Rara fides, probitasq; viris qui castra sequuntur.*

Nothing so common as to haue *h Father fight against the sonne, brother against brother, kinsman against kinsman, kingdome against kingdome, Prouince against Prouince, Christians against Christians, a quibus nec unquam cogitatione fuerunt lesi*, of whom they neuer had offence in thought, word or deede: Infinite treasures consumed, townes burned, flourishing cities sacked and ruinated, *quodq; animus meminisse horret*, goodly countries depopulated and left desolate, old inhabitants expelled, trade and trafficke decayed, maides deflowered, *Virgines nondum thalamis ingata, & Comis nondum positis ephabi*; rich, poore, sicke, sound, Lords, seruants, *eadem omnes incommodo maesti*, consumed al or maimed, &c. *Et quicquid gaudens scelere animus audet, & perversa mens*, saith *Cyprian*, and whatsoeuer torment, misery, mischief, hell it selfe, the diuell, <sup>i</sup> fury, and rage can inuent, to their own ruine and destruction; so abominable a thing is <sup>k</sup> war, as *Gerbelius* concludes, *adeo sada & abominanda res est bellum, ex quo hominum caedes, vastationes, &c.* the scourge of God, cause, effect, fruit and punishment of sinne. Had *Democritus* bin present at the late ciuill warres in

France,



France, those abominable warres, ----- *bellag. matribus detestata,*  
*Wherein lesse then in ten yeares, ten hundred thousand men were consumed, saith*  
*Collignius, 20 thousand Churches ouerthrowne; nay, the whole kingdome*  
*subuerted. (as<sup>m</sup> Richard Dinoth addes.) So many myriades of the Com-*  
*mons were butchered vp, with sword, famine, warre, tanto odio utring, vt*  
*barbari ad abhorrendam laniam obstupescerent, with such ferall hatred,*  
 the world was amazed at it: or at our late *Pharsalian* fields in the time  
 of *Henry* the sixt, betwixt the houses of *Lancaster* and *Yorke*, an hundred  
 thousand men slaine, \* one writes, \* another, ten thousand families were  
 rooted out, *that no man can but maruell, saith Comineus, at that barbarous im-*  
*manitie, ferall madnesse, committed betwixt men of the same nation, language and*  
*religion. ° Quis furor o ciues? Why doe the Gentiles so furiously rage, saith the*  
 Prophet *Dauid, Psal. 2. 1.* But we may aske, why doe the Christians so fu-  
 riously rage?

\* *Arma volunt, quare possunt, rapiuntq. lucentur?*

Vnfit for Gentiles, much lesse for vs so to tyrannize, as the *Spaniard* in the  
*West Indies*, that killed vp in 42 yeeres (if we may beleene<sup>p</sup> *Bartholomew* a  
*Casa* their owne Bishop) 12 Millions of men, with stupend and exquisite  
 torments; neither should I lye (said he) if I said 50 Millions. I omit those  
*French* Massacres, *Sicilian* Euenfongs, the Duke of *Alvas* tyrannies, our  
 gunpowder machinations, and that fourth fury, as<sup>t</sup> one calls it, the *Spanish*  
 Inquisition, which quite obscures those ten persecutions,

----- *sevit toto Mars impius orbe,*

Is not this<sup>t</sup> *Mundus furiosus*, a mad world, as he tearmes it, *insanum bellum?*  
 are not these madmen as \* *Scaliger* concludes, *qui in praelio acerbâ morte, in-*  
*sanie suae memoriam pro perpetuo teste relinquunt posteritati;* which leaue so  
 frequent battels, as perpetuall memorials of their madnesse to all succe-  
 ding ages. Would this, thinke you, haue inforced our *Democritus* to laugh-  
 ter, or rather made him turne his tune, alter his tone, and weepe with<sup>h</sup> *He-*  
*raclitus*, or rather howle, \* roare, and teare his haire in commiseration,  
 stand amazed; or as the Poets faine, that *Niobe* was for grieve quite stu-  
 pified and turned to a stone? I haue not yet said the worst, That which is  
 more absurd and<sup>t</sup> mad, In their tumults, seditions, ciuill and vniust wars,  
 \* *quod stultè suscipitur, impiè geritur, misère finitur,* such warres I meane, for  
 all are not to be condemned, as those phantastickall *Anabaptists* vainly con-  
 ceine. our Christian Tacticks are all-out as necessary as the *Roman* *Acies*,  
 or *Grecian* *Phalanx*; to be a Souldier is a most noble and honorable pro-  
 fession, as the world is, not to be spared, they are our best wals and bul-  
 warkes, and I doe therefore acknowledge that of \* *Tully* to be most  
 true, *All our ciuill affaires, all our studies; all our pleading, industry and*  
*commendation, lyes vnder the protection of warlike vertues, and whensoe-*  
*uer there is any suspicion of tumult, all our Arts cease; warres are most be-*  
*hoouefull, when bellatores agricolis ciuitati sunt utiliores,* as \* *Tyrius* de-  
 fends: and valour is much to be commended in a wise man, but they  
 mistake most part, *anferre, trucidare, rapere, falsis nominibus virtutem vocant*  
*&c.* (Twas *Galgacus* obseruation in *Tacitus*) they terme theft, murder, and  
 rapine, vertue, by a wrong name, rapes, slaughters, massakers, &c. *iocens &*  
*grasatio bellica virtutis; & simulatque increpuit suspicio tumultus, artes illico nostra conticescunt.* \* *ludus*

*Gallorum de-*  
*cies centū mil-*  
*lia ceciderunt,*  
*Ecclesiast. 20*  
*millia funda-*  
*mentis excisa.*  
*m Bells cimbis*  
*gal. 1. 1. hoc se-*  
*rali bello &*  
*catibus omnia*  
*repleuerunt &*  
*regnum ani-*  
*plissimū a sua*  
*admentis pen-*  
*ecuterunt ple-*  
*bis tot myria-*  
*des platis, bello*  
*sane misera-*  
*bili perie-*  
*runt.*

\* *Pont. Huterus*  
*n Comineus, v*  
*ullus non exo-*  
*cretur & ad-*  
*miratur crue-*  
*litatem, & bar-*  
*baram insani-*  
*an qua inter*  
*homines eadem*  
*subalo natos,*  
*et eadem lan-*  
*gua, sanguis,*  
*religionis ex-*  
*erebatur.*

O *Lucan.*

\* *Virg.*

p Bishop of

Cusa an eye-

witnesse.

q Read *Me-*

ran of his stu-

pend cruelties.

r *Hensius Au-*

*striaco.*

s *Virg. Georg.*

t *Sanseuino.*

Gallolbelicus

15 26. *Mundus*

furiosus, in-

scripsit *Libri.*

\* *Exercitus.*

250. *ser. 4.*

u *Flat Hera-*

*clitus an videat*

*Democritus.*

x *Cura leues*

*loquuntur, in-*

*gentes stupent.*

y *Arma amens*

*capio, nec su-*

*rationis in*

*armis.*

z *Erasmus.*

\* *Pro Murena.*

*Omnes virana*

*rei, omnia fa-*

*dia, omnis fo-*

*rensis laus &*

*industria lateo*

*in tutela &*

*ser. 13.*



ludus, are pretty pastimes, as *Lodonicus Vices* notes. \* They commonly call the most hairebraine bloodsuckers, strongest theenes, the most desperate villaines, treacherous rogues, inhumane murderers, rash, cruell and dissolute catiffes; cou-  
a Crudelestimos, fauissimosque latrones, fortissimos habens propugnatores, fidelissimos duces habent, et ad persuasionem donati:  
b Robam Hef- sui, quibus con- uis in armis: sa placet, non ulla in uis nisi morte, nec vic- lam esse putant virum, quia non affuerit ar- mus.  
c Lib. 10. Sit. Scanderbeg.  
d Nulli beatioribus, quam qui in praelio cecidissent. Brisenius de rep. Persium l. 3. fo. 44. Idem Lactantius de Romanorum Gracii. Item Ammianus li. 27. de Particu- ludiatur in so- lus beatus apud eos qui in praelio fuerit animus. De Benefic. lib. 2. ca. 1.  
e Nat. quap. lib. 3. 9.  
f Boterus Aou- phristion. Eusebium Turc. hist. ber- eates et san- guinem parare hominibus as- sensum in ca- lum putant, Lactant. de falsa relig. l. 1. cap. 8.  
\* Cruentam humani gene- ris pestem, et perniciem diu- nitatis nota insigniunt.  
g Quoniam bella acerbissi- ma dei flagella sunt, quibus hominum per- tinaciam punit, et perpetua oblatione sece- lendam potius quam memoria mandant a plerisque indicant. Rich. Dinoth. prefat. hist. Gall. i Et quod delendum, opus habent et oc- cursum viros tales.  
k Hercules adem porta ad celum patuit, qui magnam generis humani partem perdidit.  
 ragions and generous spirits, heroically and worthy Captaines, brave men at armes, valiant and renowned souldiers, possessed with a brute persuasion of false honour, as *Pontus Huter* in his *Burgundian History* complains. By meanes of which it comes to passe that daily so many voluntaries offer themselues, leauing their sweet wiues, children, friends, for 6<sup>d</sup> (if they can get it) a day prostitute their liues and limbs, desire to enter vpon breaches, lye sentinell perdue, giue the first onset, stand in the forefront of all the battell, voide of all feare run into imminent dangers, vt *vulneribus suis fer- rum hostium hebescent* saith *Barletius*, to get a name of valour, honor and applause, which lasts not neither, for it is but a meere flash this fame, and like a rose, *intra diem unam extinguitur*, 'tis gone in an instant. Of 15000 proletaries slaine in a battell, scarce fiftene are recorded in History, and after a while their names are likewise blotted out, the whole battell it self is forgotten. Those *Gracian Orators*, *summa vi ingenij & eloquentia*, set out the renowned ouerthrowes at *Thermopylae*, *Salamina*, *Marathro*, *Mycala*, *Mantanea*, *Cheronea*, *Plataa*: The Romans record their battell at *Cannas*, and *Pharsalim* fields, but they doe but record, and wee scarce heare of them. And yet this supposed honor, popular applause, desire of immortality by this meanes, pride and vain-glory spurres them on, many times rashly and vnadvisedly, to make away themselues and multitudes of others. *Alexander* was sorry, because there were no moe worlds for him to conquer, he is admired by some for it, *animosa vox videtur, & regia*, 'twas spoken like a Prince: but as wise *Seneca* censures him, 'twas *vox iniquissima & stultis- sima*, 'twas spoken like a bedlam-foole; and that sentence which the same *Seneca* appropriates to his father *Philip* and him, I apply to them all, *Non minores fuisse pestes mortalium, quam inundatio, quam conflagratio, quibus, &c.* they did as much mischief to mortall men, as fire and water, those mer- cilese elements when they rage; f which is yet more to be lamented, they perswade them, this hellish course of life is holy, they promise heauen to such as venter their liues *bello sacro*, and that by these bloody warres, as *Persians*, *Greekes*, and *Romans* of old, as moderne *Turkes* doe their Com- mons, to incourage them to fight, vt *cadant infelicitèr*, If they die in the field they goe directly to heauen, and shall be canonized for Saints, put in the Chro- nicles, in *perpetuam rei memoriam*, to their eternall memory, when as in truth; as some hold, it were much better (since warres are the scourge of God for sinne, by which he punisheth mortall mens peeuishnesse and folly) such brutish Stories were suppressed, because *ad morum institutio- nem nihil habent*, they conduce not at all to manners, or good life. But they will haue it thus neuerthelesse, and so they put a note of *diuinity* vpon the most cruell and pernicious plague of humane kinde, adore such men with grand titles, degrees, statues, Images, i honour, applaud and highly reward them for their good seruice, no greater glory then to die in the field: as *Africanus* is extolled by *Ennius*; *Mars* and *Hercules*, & I know



not how many besides of old were deified, went this way to Heauen, that were indeed bloody butchers, wicked destroyers and troublers of the World, prodigious monsters, hel-hounds, ferall plagues, deuourers, common executioners of humane kind, as *Lactantius* truly proues, and *Cyprian* to Donat, such as were desperate in wars, and præcipitately made away themselves (like those *Celtes* in *Damascen*, with ridiculous valor, *ut dedecorosum putarent muro ruenti se subducere*, a disgrace to run away for a rotten wall, now ready to fall on their heads) such as will not rush on a sword's point, or seeke to shun a Canons shot, are base Cowards, and no valiant men. By which meanes, *Madet orbis mutuo sanguine*, the earth wallowes in her owne blood, *\* Saut amor ferri & scelerati insania belli.*

and for that, which if it be done in priuate, a man shall be rigorously executed <sup>b</sup> and which is no lesse then murder it selfe, if the same fact be done in public like in warres, it is called manhood, and the party is honoured for it.

----- <sup>c</sup> *prospere & felix scelus*

*Virtus vocatur*-----

we measure all as *Turkes* doe by the euent, and most part, as *Cyprian* notes, in all ages, countries, places, *seueritia magnitudo impunitatem sceleris acquirit*, the foulness of the fact, vindicates the offender. <sup>d</sup> One is crowned for that which another is tormented: *Ille crucem sceleris precium tulit, hic diadema.*

made a Knight, a Lord, an Earle, a great Duke (as <sup>e</sup> *Agrippa* notes) for which another should haue hung in gibbets, as a terror to the rest,

----- <sup>f</sup> *& tamen alter,*

*Si fecisset idem caderet sub iudice morum.*

A poore sheep-stealer is hanged for stealing of victuals, compelled peradventure by necessity of that intollerable cold, hunger and thirst, to saue himselfe from staruing: but a <sup>g</sup> great man in office, may securely robbe whole Prouinces, yndoe thousands, pill and pole, oppress *ad libitum*, flea, grind, tyrannize, inrich himselfe by spoyle of the commons, be vncontroleable in all his actions, and after all, be recompenced with turgent titles, honoured for his good seruice, and no man dare finde fault, or <sup>h</sup> mutter at it.

How would our *Democritus* haue bin affected, to see a wicked caytiffe, or <sup>i</sup> foole, a very idiot, a fonge, a monster of man, to haue many good men, wise men, learned men to attend vpon him with all submission, as an appendix to his riches, for that respect alone, because he hath more wealth and mony, <sup>k</sup> and to honor him with diuine titles, and bumbast Epithets, to smother him with fumes and eulogies, whom they know to be a dizard, a foole, a couetous wretch, a beast, &c. because hee is rich. To see *sub exuvijs leonis onagrum*, a filthy lothsome carcasle, a *Gorgons* head puffed vp by parasites, assume this vnto himselfe, glorious titles, in worth an infant, a *Cuman* asse, a painted sepulchre, an *Egyptian* temple. To see a withered face, a diseased, deformed, cankered complexion, a rotten Carcasle, a viperous minde, and *Episcurean* soule set out with Orient Pearles, Jewels, Diadems, perfumes, curious elaborate workes, as proud of his cloathes, as a childe of his new coats; and a goodly person of an Angelike diuine countenance, a Saint, an humble mind, a meeke spirit cloathed in ragges, beg, and now ready to be starued. To see a silly contemptible flouen in apparell, ragged in his coat

e

polite

a *Virg. Eclog. 7.*  
b *Homicidium*  
guarum; committunt singuli,  
crimen est, quod publice castatur,  
virtus vocatur.  
c *Seneca.*

d *Iuuen.*

e *De rebus, scient. de princip. nobilitatis.*  
f *Iuuen. Sat. 4.*

g *Pausa rapit quod Natta reliquit. Turresimus omnium latro est, as Demetrius the Pytar tollit Alexander in Curtius.*  
h *Non ausi mutare, &c. A. S. p.*  
i *Improbum est falsum si dā item multos homines viros, in seruitute habent, ob id duntaxat quod ei contingat auctorem munusculum cumulus, ut appendicet, & addiditamenta munusculum. M. r. V. bonia.*  
k *Et erumque deservit ut & topienses infamiam, qui desu-nos honores impendunt, quos forditos & auctos agnoscent, nō alio respectu honorantes, quā quod dices sint. Idem. li. 2.*



polite in speech, of a diuine spirit, wise: another neat in cloathes, spruce, full of curtesie, empty of grace, wit, talke non-sense.

To see so many Lawyers, Aduocates, so many Tribunals, so little Iustice; so many Magistrates, so little care of Common good; so many Lawes, yet neuer more disorders; *Tribunal litium segetem*, the Tribunal, a Labyrinth, so many thousand Suites in one Court sometimes, so violently followed. To see *iniustissimum sapè iuri presidentem*, *impium religioni*, *imperitissimum eruditioni*, *otiosissimum labori*, *monstruosum humanitati*. To

ICypri. 2. ad Do-  
nat. epi. Vt rem  
innocens peruat  
firmatus, iudex  
damnat foras,  
quod intus ope-  
ratur.

in Sidonius Apo-  
n. Salustianus l. 3.  
de prauiden.

o Ergo iudicium  
nihil est nisi  
publica merces.  
Petronius.

Quid faciant  
leges ubi sola  
pecunia regnat.  
Idem.

p Hic arcentur  
hereditatibus  
liberi, hic dona-  
tur bonis alie-  
nis, falsum con-  
suet alter, testa-  
mentum cor-  
ruptum, &c.

Idem.

q Vexat census  
sora columbas.

r Plaut. Mofel.

s Idem.

t Iuuen. Sat. 4.

u Quod tot sunt  
fures & men-  
daci magistra-  
tum culpa sit,

qui males imi-  
tantur praecep-  
tores, qui disti-  
pulis libentius

verberant, quàm  
docent. Morus

Pto. l. 1.

x Docerantur

fieri grauior  
horrenda & p-  
plices, quàm

potius prouide-  
rentur multo

fortius ne fures

sint, ne cuiquàm

tam dira su-  
randi aut per-  
euali sit neces-  
sitas. Idem.

y Boterius de

asportant, vrb.

lib. 3. cap. 3.

z Et fratrum

corde sanguis

emittunt.

see a Lambe executed, a Wolfe pronounce sentence, *latro* arraigned, and *fur* sit on the bench, the Iudge seuerely punish others, and doe worse himselfe, *eundem furtum facere & punire*, a *rapinam plectere, quàm sit ipse raptor*. Lawes altered, misconfired, interpreted *pro* and *con*, as the Iudge is made by friends, bribed, or otherwise affected, as a nose of waxe, good to day, none to morrow: or firme in his opinion, cast in his. Sentence prolonged, changed *ad arbitrium Iudicis*, still the same case, *one thrust out of his inheritance, another falsely put in by fauour, false forged deeds or wils. Incise leges negliguntur*, lawes are made and not kept; or if put in execution, they be some silly ones that are punished. As put case it be fornication, the father will disinheret or abdicate his childe, quite casheere him (out villaine be gone, come no more in my sight) a poore man is miserably tormented with losse of his estate perhaps, goods, fortunes, good name, for euer disgraced, forsaken, and must doe penance to the vtmost, a mortall sinne, and yet make the worst of it, *nunquid aliud fecit*, saith *Tranio* in the Poet, *nisi quod faciunt summis nati generibus*, hee hath done no more then what Gentlemen vsually doe.

*Neq. novum, neq. mirum, neq. secus quàm alijs solent.*

For in a great person, right worshipfull Sir, a right honorable Grandy, tis not a veniall sinne, no not a *peccadillo*, tis no offence at all, a common and ordinary thing, no man takes notice of it; hee iustifies it in publike, and peradventure brags of it,

*Nam quod turpe bonis, Titio, Scioquè decebat*

*Crispinum*-----

Many poore men, yonger brothers, &c. by reason of bad policy, and idle education (for they are likely brought vp in no calling) are compelled to begge or steale, and then hanged for theft; then which, what can be more ignominious, *non minùs enim turpe principi multa supplicia, quàm medico multa funera*, tis the gouernors fault. *Libentius verberant quàm docent*, as Schoolemasters doe, rather correct their pupils, then teach them when doe amisse. *They had more neede provide there should be no more theeves and beggars, as they ought with good policy, and take away the occasions, then let them runne on, as they doe to their owne destruction*: root out likewise those causes of wrangling, a multitude of Lawyers, and compose controuersies, *lites lustrales & seculares*, by some more compendious meanes. Whereas now for euery toy and trifle they goe to law, *Mugit litibus insanum forum, & sevit in vicem discordantium rabies*, they are ready to pull out one anothers throats, and for commodity *to squise blood*, saith *Hierom*, *out of their brothers heart*, defame, lye, disgrace, backbite, raile, beare false witnesse, sweare, forswear, fight and wrangle, spend their goods, liues, fortunes, friends,



friends, vndoe one another, to enrich an *Harpy* Aduocate, that preyes vpon them both, and cries *Eia Socrates, Eia Xantippe*; or some corrupt Iudge, that like the Kite in *Æsop*, while the Mousse and Frog fought, carried both away. Generally they prey one vpon another as so many rauenuous birds, brute beasts, deuouring Fishes, no *medium*, *homines hic aut captantur aut captant, aut cadavera qua lacerantur, aut corvi qui lacerant*, either deceiue, or be deceiued; teare others, or be torne in peeces themselves; like so many buckets in a well, as one riseth another falleth, one's empty another's full; his ruine is a ladder to the third; such are our ordinary proceedings. What's the market? a place according to *Anacharsis*, where in they cozen one another, a trappe; nay, what's the world it selfe? *a vast chaos*, a confusion of manners, as fickle as the Ayre, *domicilium insanorum*, a turbulent troope full of impurities, a mart of walking spirits, goblins, the theater of hypocrisie, a shop of knauery, flattery, a nursery of villany, the scene of babling, the schoole of giddinesse, the Academy of vice; a warfare, *ubi velis nolis pugnandum, aut vincas aut succumbas*, in which kill or be kill'd; wherein euery man is for himselfe, his priuate ends, and stands vpon his owne guard. No charity, loue, friendship, feare of God, alliance, affinity, consanguinity, Christianity can containe them, but if they be any wayes offended, or that string of commodity be touched they fall fowle. Old friends become bitter enemies on a sudden, for toyes and small offences, and they that erst were willing to doe all mutuall offices of loue and kindnesse, now reuile and persecute one another to death, with more then *Vatinius* hatred, and will not be reconciled. So long as they are behouefull, they loue or may besteed each other, but when there is no more good to be expected, as they doe by an old dogge hang him vp or casseire him; which *Cato* counts a great *indecorum*, to vse men like old shooes, or broken glasses, which are flung to the dunghill, he could not finde in his heart to sell an old oxe, much lesse to turne away an old seruant: but they instead of recompence, reuile him, and when they haue made him an instrument of their villany, as *Batazet* 2. Emperour of the *Turkes*, did by *Acomethes Bassa*, make him away, or instead of *h* reward hate him to the death, as *Silius* was serued by *Tiberius*. In a word, euery man for his owne ends: our *summum bonum* is commodity, and the Goddesse we adore *Dea moneta*, Queene Money, to whom we daily offer sacrifice, which steeres our hearts, hands, *i* affections, all: that most powerfull Goddesse, by whom we are reared, de- pressed, eleuated, *k* esteemed, the sole commandresse of our actions, for which we pray, runne, ride, goe, come, labour, and contend as fishes doe for a crum that falleth into the water. It is not worth, vertue, wisdom, valour, learning, honesty, religion, or any sufficiency for which wee are respected, but *i* money, greatnesse, office, honour, authority; honesty is accounted folly; knauery, pollicy; *m* men admired out of opinion, not as they are, but as they seeme to be: such shifting, lying, cogging, plotting, counterplotting, temporizing, flattering, cosening, dissembling, *n* that of necessity one must highly offend God if he be conformable to the world, *Cretæ* are *cum Crete*, or else liue in contempt, disgrace, and misery. One takes vpon him

*Milum rapit ac deglobit.*  
*b* Petronius de Cretone cicutate.  
*c* Quid forum? locus quo alium alium circumuenit.  
*d* Vastum chaos, a uarum empirium, theatrum hypocrisis, &c.  
*e* Nemo eorum, nemo insurans dum, nemo locum plura facit, seu omnia peris oculi bona sua computant. Petronius & Plutarch. vit. eius: indecorum animatus & calcis &c. aut vitris, qua vbi fracta abipimus nam &c. de m. ipso decem, nec bonum seminem vendideram ne dum hominum manu grandem laboris socium.  
*g* Louus. Cum innumera illius beneficia rependero non possit aliter interfici iussit.  
*h* Beneficia conuque lata sunt dum videntur solui posse, vbi malis anteuenire, pro gratia odium redditur. Tac.  
*i* Pauci charis or est fides qua pecunia. Salust.  
*k* Prima fere vota &c. conctis &c.  
*l* Et genus & formam Regina pecunia donat.  
*m* Quantum quod si sua nummorum seruat in arca. Titum habet &c. fidei.  
*n* Non a peritis sed ab ornata &c. & vocibus habetur excellit. Carz dan. l. 2. de cast.  
*o* Periurata suo

postponit numina Inero Mercatorum &c. necessarium sit Vel Deo displicere, Vel ab hominibus contemni, vexari, negligi.



a Qui Curios  
multis & lac-  
chamatis vidit.  
b Trigelapbo  
similes vel cen-  
tauris sursum  
hominum, pecu-  
sum equi.  
c Præceptis suis  
caelum promit-  
tit, ipsi interim  
pulverem terrenum  
vultu manent.  
d Aeneas Syll.  
e Arridere ho-  
mines ut laus  
an blandiri ut  
fallant. Cyp. ad  
Donatum.  
f Loue and  
hate are like  
the two ends  
of a perspe-  
ctive-glasse,  
one multiplies,  
the other makes  
all things lesse.  
g Ministri locus  
p'iores est  
quibus minus  
stratur, seruius  
maiores opes  
habent quam  
patronus.  
h Quæ terram  
colunt equi pec-  
les pascentur,  
qui otiantur  
caballi auenti  
sugiantur, dis-  
calceati dis-  
currunt, calcei  
alij sunt.  
i Lucan.  
j Bodin. l. 4. de  
Repub. cap. 6.  
k Plinius l. 37.  
cap. 3. capillus  
habuit succinea  
os, exinde fallit  
ut omnes puella  
Romana coloz  
rem illam  
afflarent.  
l Odit dama-  
tos. Luc.  
m Agrippa epi.  
28. l. 7. Quis  
cerebrum est in  
ventre, ingenio  
non in potuit.  
n Psal. They  
eat vp my peo-  
ples bread.  
o Absumer hæc  
restacubis dig-  
nos servata  
centum clavis  
bus. Et micro-  
distinguet pavi-  
mentum superbo,  
pontificum pot-  
ore canis Hor.

temperance, holinesse, another austerity, a third an affected kinde of sim-  
plicity, when as indeed he, and he, and he, and the rest are *hypocrites, am-  
bodexters*, outsidest, like so many turning pictures, a lyon on the one side,  
a lambe on the other. How would *Democritus* haue beene affected to see  
these things?

To see a man turne himselfe into all shapen like a Camelion, or as *Pro-  
teus, Omnia transformans sese in miracula rerum*, to act twenty parts at once,  
for his aduantage, to temporize and vary like *Mercury* the planet, good  
with good, bad with bad; of all religions, humors, inclinations, to fawne  
like a *Spaniard*, *mentitis & mimicis obsequijs*, rage like a Lyon, barke like a  
Curre, fight like a Dragon, sting like a Serpent, as meeke as a Lambe, and  
yet againe grin like a Tyger, weepe like a Crocodile, insult ouer some,  
and yet others insult ouer him, here command, there crouch, tyrannize  
in one place, be baffled in another, a wise man at home, a foole abroad to  
make others merry.

To see so much difference betwixt words and deeds, so many parasanges  
betwixt tongue and heart, men like Stage-players act variety of parts,  
giue good precepts to others, fore aloft, whilst they themselues grouell  
on the ground.

To see a man protest friendship, kisse his hand, *quem mallet truncatum  
videre*, smile with an intent to doe mischief, or cosen him whom he sa-  
lutes, magnifie his friend vnworthy with hyperbolically elogiums; his  
enemy albeit a good man, to vilifie and disgrace him, yea all his actions,  
with the vtmost liuor and malice can inuent.

To see a seruant able to buy out his master, him that carries the mace  
more worth then the Magistrate, which *Plato lib. 11. de leg.* absolutely for-  
bids, *Epicetus* abhors. An horse that tils the land fed with chaffe, an idle  
iade haue prouender in abundance, him that makes shoes go barefoot him-  
self, him selfe meat almost pined; a toyling drudge starue, a drone flourish.

To see men buy smoake for wares, castles built with fooles heads, men  
like apes follow the fashions, in tyes, gestures, actions: if the King laugh,  
all laugh; *Rides, maiore chachinno,*

*Concutitur, flet si lachrymas confexit amici.* *Alexander*  
stouped, so did his Courtiers, *Alphonsus* turned his head, and so did his  
parasites. *Sabina Poppea*, *Neroes* wife, wore amber-colour'd haire, so did  
all the Roman Ladies in an instant, her fashion was theirs.

To see men wholly led by affection, admired and censured out of opini-  
on without iudgement: an inconsiderate multitude, like so many dogs in  
a Village, if one barke all barke without a cause: as fortunes fan turnes, if  
a man be in fauour, or commended by some great one, all the world ap-  
plauds him, if in disgrace, in an instant all hate him.

To see a man wear his brains in his belly, his guts in his head, an hun-  
dred oakes on his back, to deuoure an oxen at a meale, nay more, to  
deuoure houses & towns, or as those *Anthropophagi*, to eate one another.

To see a man rowle himselfe vp like a snow-ball, from base beggery, to  
right worshipfull and right honorable titles, iniustly to screw himself into  
honors and offices; another to starue his *Genius*, damne his soule to gather  
wealth, which he shall not enioy, which his prodigall son melts and con-  
fumes in an instant.

To



To see the *παροικίας* of our times; a man bend al his forces, means, time, fortunes to be a favorites, favorites, favorite, &c. a parasites, parasites, parasite, that may scorne the seruile world, as hauing enough already.

To see a Scholler crouch and creepe to an illiterate Pesant for a meales meat. A Scriuener better payd for an Obligation; A Faulkner receaue greater wages then a Student; A Lawyer get more in a day then a Philosopher in a yeere, better rewarded for an houre, then a Scholler for a yeeres study; him that can \* paint *Thais*, play on a fiddle, curle hayre, &c. sooner get preferment then a Philologer or a Poet.

To see a fond Mother like *Aesop's Ape*, hug her child to death, a Wittall winke at his wiues honestie, and too perspicuous in all other affaires; one stumble at a straw, and leap ouer a block; rob *Peter*, and pay *Paul*. Scrape vniust summes with one hand, purchase great Mannors by corruption, fraud, and cozenage, and liberally to distribute to the poore with the other, giue a remnant to pious vses, &c. Pennie wise, pound foolish; Blind men iudge of colours; Wise men silent, Fooles talke; \* find fault with others, and doe worse themselues; \* denounce that in publike, which he doth in secret, and which *Aurelius Victor* giues out of *Augustus*, seuerely censure that in a third, of which he is most guiltie himselfe.

To see a poore fellow or an hired Seruant venture his life for his new Master, that will scarce giue him his wages at yeeres end; A Noble man in a brauado to encounter death, and for a small flash of honour to cast away himselfe; A Worldling tremble at an Executioner, and yet not feare Hell-fire; To wish and hope for immortalitie, desire to be happy, and yet by all meanes auoyd death, a necessary passage to bring him to it.

To see a Foole-hardy fellow like those old *Danes*, *Qui decollari malunt quam verberari*, dye rather then be punished, in a fottish humour embrace Death with alacritie, yet scorne to lament his owne sinnes and miseries, or his dearest Friends departures.

To see Wise-men degraded, Fooles preferred; one gouerne Townes and Cities, and yet a filly woman ouer-rules him at home; \* Command a Prouince, and yet his own Seruants or Children prescribe Lawes to him, as *Themistocles* Sonne did in *Greece*, \* what I will (said he) my Mother will, and what my Mother will, my Father doth. To see Horses ride in a Coach, men draw it; Dogges deuoure their Masters; Towres build Mafons; Children rule; Old-men goe to Schoole; Women weare the Breeches; \* Sheepe demolish Townes, deuoure men, &c. And in a word, the world turned vpside downward. *O viueret Democritus!*

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

But these are obuius to sense, triuiall and well knowne, easie to be discerned. How would *Democritus* haue been moued, had he seene \* the secrets of their hearts? If euerie man had a window in his brest, which *Momus* would haue had in *Vulcans* man, or that which *Tully* so much wisht

\* *Qui Thaisdem pingere, inflare ribis, am, crispare crines.*  
\* *Doctus spectare lacunar.*

\* *Tullius Est enim propter uos stultitia aliorum cernere uita, obliuisci suorum.*  
\* *Idem Aristippus Charidemus apud Lucianum.*  
\* *Omnino stultitia est, si agnoscat, et agnoscat, et agnoscat.*

\* *Exce. rari publice quod occulte agat Saluianus lib. de pro. acres*  
\* *Volenscendi Gitijs quibus ipsi vehementer indulgent.*

\* *Adamas oculi b. st. cap. 212.*  
\* *Si quis damnatus fuerit, latuisse gloriatur, est nam lachrymas et*

\* *placitum ceterarum; compunctionem uero penera qua nos salubria censemus, ita abominantur.*

\* *Qui Damis, nec pro peccatis nec pro de-functis amicis illi stulticeat.*  
\* *Orbi dat leges foras, dixit famulum regit suos strepitum domi.*

\* *Quicquid ego uolo hoc uult mater mea, et quod mater uult facit pater.*

\* *Ovis ovis mite pecus, nunc tam indomitum et edax. Et homines deurent, et c. Morus*  
\* *Utop. lib. 1.*  
\* *Diversos uarijs tribuit uocibus*

*cura furoris.* \* *Democrit. ep. p. 164. Hos deierantes et potantes deprehender, hos somnantes, illos litigantes, insidias molientes, suffragantes, uentura miscentes, in amicorum accusatorem subscribentes, hos gloria, hos ambitione, cupiditate, mentis cap-*  
101, &c.



it were written on euerie mans forehead, *Quid quisq; de republica sentiret*, what he thought, or that it could be effected in an instant, which *Mercury* did by *Charon* in *Lucian*, by touching of his eyes, to make him discern *semel & simul rumores & susurros*,

*Spes hominum cacas, morbos, votumq; labores,  
Et passim toto volitantes aethere curas.*

Blind hopes and wishes, their thoughts and affaires,  
Whispers and rumours, and those flying cares.

That he could *cubiculorum obductas fores recludere, & secreta cordium penetrare*, which *Cyprian* desired, open doores and lockes, shoot bolts, as *Lucians Gallus* did with a feather of his tayle: or *Gyges* inuisible ring, or some rare perspective glasse, or *Otaconsticon*, which might so multiply *Species*, that a man might heare and see all at once (as *Martianus Capella's Jupiter* did in a Speare, which he held in his hand, which did represent vnto him all that was daily done vpon the face of the Earth) obserue Cuckolds Hornes, forgeries of Alchemists, the Philosophers Stone, &c. and all those workes of darkenesse, foolish vowes, hopes, feares, and wishes, what a deale of laughter would it haue afforded? He should haue seene Windmills in one mans head, an Hornets nest in another. Or had hee beene present with *Icaromenippus* in *Lucian* at *Jupiter's* whispering place, \* and heard one pray for rayne, another for fayre weather; one for his Wiues, another his Fathers death, &c. To aske that at God's hands, which they are abashed any man should heare: How would hee haue beene confounded? Would hee, thinke you, or any man else say that these men were well in their wits? *Hac sani esse hominis quis sanus iuret Orcites?*

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

That which is more to bee lamented, they are mad like *Seneca's* blind woman, and will not acknowledge, or <sup>b</sup> seeke for any cure of it. <sup>c</sup> If our legge or arme offend vs, wee couet by all meanes possible to redresse it, <sup>d</sup> and if wee labour of a bodily disease, wee send for a Physitian; but for the diseases of the mind, we take no notice of them: Lust harrows vs on the one side, Enuie, Anger, Ambition on the other. Wee are torne in peeces by our passions, as so many wild horses, one in disposition, another in habite; one is melancholy, another mad; <sup>e</sup> and which of vs all seekes for helpe, doth acknowledge his error, or knows hee is sicke? As that stupid fellow put out the Candle, because the biting Fleas should not find him; hee shroudes himselfe in an vnknowne habite, borrowed titles, because no body should discern him. Euerie man thinkes with himselfe, *Ego me videor mihi sanus*, I am well, I am wise, and laughs at others. And 'tis a generall fault amongst them all, that <sup>f</sup> which our Fore-fathers haue approued, Dyet, Apparell, Opinions, Humors, Customes, Manners, wee deride and reiect in our time as absurd. <sup>g</sup> Old men account Juniors all Fooles, when they are meere Dizards, and as to Saylers

———— *terreg; vrbesq; recedunt* ————

they moue, the Land stands still, the World hath much more wit, they

y Ad Damatum  
ep. 2. l. 1. O si  
posset in specula  
sublimi consti-  
tutus, &c.

z Lib. 1. de nup.  
Phel. In qua  
quid singuli na-  
tionum populi  
quotidianis

moribus agita-  
rent, relucebat.  
u O Jupiter con-  
tingat mihi au-  
rum, hereditas,  
&c. Multo id a  
Jupiter annos,

Dementia quia  
ta est homini,  
turpissima vota  
disiunctura  
ran, si quis ad  
emiserit autem  
conticefunt, et  
quid scire ho-  
mines volunt

Deo narrant,  
Senec. ep. 10. l. 1.  
b Ego, grauior  
morbus quo ipse  
notor periculis  
eanti.

c Quia laetant  
oculos festinas  
demere siquid  
Est animum  
differt et rando  
tempus in ano-  
num. Hor.

† Plautus Ma-  
nech. non potest  
hac res Helle-  
bori ingere ob-  
tinere.

§ Si caput, cras  
dolet, brachium  
&c. Medicum  
accersimus,  
recte et honeste  
si par etiam nos  
dullia in an-  
ni morbi pos-  
neretur. Ioh.

Petitus lesu-  
ta, lib. 2. de  
hum. affect. mor-  
borumq; cura.

e Et quotusquisq;  
tamen est qui contra tot pestes medicum requirat  
vel agitare se agnoscat? ebullit ira, &c.

f Et nos tamen agros esse negamus. Incolumes medicum recusant. Praesens atque stultitiam praesen exprebat. Budaus de affe, lib.

g. Seneca pro stultis habent inuicem. Balthasar Castilio.



dote themselves. *Turks* deride vs, we them; *Italians, Frenchmen*, accounting them light-headed fellows; the *French* scoffe again at *Italians*, and at their severall customes; *Greeks* have condemned all the World but themselves of *Barbarisme*, the world as much vilifies them now; we account *Germans* heauie dull fellows, explode many of their fashions; they as contemptibly thinke of vs; *Spaniards* laugh at all, and all againe at them. So are we Fooles and ridiculous, absurd in our Actions, Carriages, Dyet, Apparell, Customes, and Consultations; we<sup>h</sup> scoffe and point one at another, when as in conclusion all are Fooles, \*and they the veriest asses that hide their eares most. A priuate man if he be resolu'd with himselfe, or set on an opinion, accounts all Idiots and Asses that are not affected as he is,

<sup>h</sup> *Clodius accusat machos.*  
\* *Omnium stultissimi qui auriculas suadose reperiunt.*  
*Sat. Menip.*  
*i Hor Ep. 2.*  
<sup>k</sup> *Priffer.*

<sup>i</sup> — *nil rectum, nisi quod placuit sibi, ducit,*  
that is not so minded, <sup>k</sup> *quodq. volunt homines se bene velle putant,* that thinke not as he doth, he will not say with *Atticus*, *Suam quisq. sp. nsam, mibi meam,* let euerie man enioy his owne Spouse, but his alone is faire, *suus amor, &c.* and scornes all in respect of himselfe, <sup>l</sup> will imitate none, heare none but himselfe, as *Pliny* said, a Law, and example to himselfe. And that which *Hippocrates* in his Epistle to *Dionysius*, reprehended of old, is verified in our times, *Quisq. in alio superfluum esse censet, ipse quod non habet nec curat,* that which he hath not himselfe or doth not esteeme, hee accounts superfluitie, an idle qualitie, a meere fopperie in another: Like *Aesop's* Fox, when he had lost his tayle, would haue all his fellow Foxes cut off theirs. The *Chinezes* say, that we *Europeans* haue one eye, they themselves two, all the World else is blind: so thou and thy Sectaries are onely wise, others indifferent, the rest besides themselves, meere Idiots and Asses. Thus not acknowledging our own errors, imperfections, we securely deride others, as if we alone were free, and spectators of the rest, accounting it an excellent thing, as indeed it is, *Aliena optimum frui insania,* to make our selues merrie with other mens obliquities, when as hee himselfe is more faultie then the rest, *mutato nomine de te fabula narratur,* he may take himselfe by the nose for a Foole, and which one calls *maximum stultitie specimen*, to bee ridiculous to others, and not to perceauie or take notice of it, 'tis his owne case, he is a conuict mad-man, as *Austin* well infers, *In the eyes of wise men and Angels he seemes like one, that to our thinking walkes with his heels upward.* So thou laughst at me, and I at thee, both at a third, and he returns that of the Poet vpon vs againe. <sup>o</sup> *Hei mihi insanire me aiunt, quam ipsi vltro insaniant.* Wee accuse others of madnesse, of folly, and are the veriest dizzards our selues. For it is a great signe and propertie of a Foole (which *Ecc. 10. 3.* points at) out of pride and selfe-conceit, to insult, vilifie, condemne, censure, and call other men Fooles (*Non videmus mantica quod a tergo est*) to taxe that in others, of which wee are most faultie; teach that which wee follow not our selues: For an inconstant man to write of constancie, a prophane liuer prescribe rules of sanctitie and pietie, a Dizard himselfe make a Treatise of wisdom: This argues weaknesse, and is an euident signe of such parties indiscretion. <sup>p</sup> *Peccat vter nostrum cruce dignus? whose the Foole now?* Or else peradventure in some places wee are all mad for companie, and so 'tis not seene. *Satieta erroris, & demencie pariter absurditatem & admirationem tollit.* 'Tis with vs, as it was of old

<sup>l</sup> *Stultum sapientem, statim fecerunt, nec minus reuerentur, minorem existimant, ipsi sunt exempla. P. m. Ep. lib. 8.*  
<sup>m</sup> *Nulli aliter sapere concedi, ne desipere videatur. A. Ep. p.*  
<sup>n</sup> *August. Quia in oculis hominum quis inuersis pedibus ambulat, ita in oculis sapientum & Angelorum qui sibi p'acet, aut cum passionibus dominantur.*

<sup>o</sup> *Plautus Menecleus.*

<sup>p</sup> *Nunc sanatio patrocinio est insaniensium turba. Seneca.*

(in



a Pro Roscio  
Americo. et  
quod inter em-  
mei constat in-  
san. siamur, is  
inter eos, qui  
ipsi quoque  
insaniunt.  
b Necesse est  
eum insanien-  
tibus furere,  
nisi solus rein-  
querit, Petro-  
nium.  
c Quoniam nō  
est genus vniū  
fustis, quā  
me insaniō  
putat?  
d Stultum, me  
fateri liceat  
concedere. rii,  
Arg. etiam in-  
sanum. Hor.  
e Odi nec p. sū  
cupiem. nec esse  
quod odi Ouid.  
Errone grauo  
libenter omnes  
insaniunt.  
f Amator scort-  
um vita praes-  
ponit iracundia  
indictam, fur-  
pradam, para-  
situs gulam.  
ambit. q. u. hō-  
moret, au. rui  
opes, etc. als.  
mus hac et ac-  
cessimus. Carr.  
d. d. 2. de conso.  
g Pro. 16. 1.  
h Plutarch.  
Grylls. falli  
homines sic  
Clem. Alex. 8.  
i Non persuade-  
bis etiam si  
persuaseris.  
k Tully.  
l Male cum illis  
insanare, quam  
cum alijs bene  
sentire.  
m Quis inter hos  
cuiuslibet, non  
magis sapere  
possunt, quam  
qui in culina  
bene olere. Pe-  
tron.  
n Persius.  
o Hor. 2. ser.  
p Vesantium  
exagitant  
pueri, innupta-  
que puella.  
q Plautus.

(in <sup>a</sup> Tullies censure at least) with *C. Fimbria* in *Rome*, a bold, harebraine, mad fellow, and so esteemed of all, such onely excepted, that were as mad as himselfe: now in such a case there is <sup>b</sup> no notice taken of it.

*Nimirum insanus paucis videatur, eo quod*

*Maxima pars hominum morbo iactatur eodem.*

When all are mad, where all are like opprest.

Who can discern one mad man from the rest?

But put case they doe perceiue it, and some one be manifestly conuict of madnesse, <sup>c</sup> he now takes notice of his folly, be it in action, gesture, speech, a vain humor he hath in building, bragging, iangling, spending, gaming, courting, scribbling, prating, for which hee is ridiculous to others, <sup>d</sup> on which he dotes, he doth acknowledge as much: yet with all the Rhetoricke thou hast, thou canst not so recall him, but to the contrary notwithstanding, he will perseuere in his dotage. <sup>e</sup> 'Tis *amabilis insania*, & *mentis gratissimus error*, so pleasing, so delicious, that he <sup>f</sup> cannot leaue it. Hee knowes his error, but will not seeke to decline it, tell him what the euent will be, beggery, sorrow, sicknesse, disgrace, shame, losse, madnesse, yet <sup>g</sup> an angry man will preferre vengeance, a lasciuious his whore, a thiefe his booty, a glutton his belly before his welfare. Tell an Epicure, a couetous man, an ambitious man, of his irregular course, weine him from it a little, *pol me occidistis amici*, he cryes anon, you haue vndone him, and as <sup>h</sup> a dogge to his vomit, he returnes to it againe: no perswasion will take place, no counsell, say what thou canst, *Clames licet, & mare calo confundas, surdo narras*, demonstrate as *Vlysses* did to <sup>i</sup> *Elpenor* and *Gryllus*, and the rest of his companions, *these swinish men*, he is irrefragable in his humor, hee will be a hog still, bray him in a mortar, he will be the same. If he be in an heresie, or some peruerse opinion, settled as some of our ignorant Papists are, conuince his vnderstanding, shew him the seuerall follies, and absurd fopperies of that faction, force him to say, *veris vincor*, make it as cleare as the sunne, <sup>j</sup> he will erre still, peeuish and obstinate as he is; and as he said, <sup>k</sup> *si in hoc erro, libenter erro, nec hunc errorem auferri mihi volo*; I will doe as I haue done, as my predecessors haue done, <sup>l</sup> and as my friends now doe: I will dote for company. Say now, are these men <sup>m</sup> mad or no, <sup>n</sup> *Hecus age responde?* are they ridiculous? *cedo quem vis arbitrum*, are they *sane men-*

tis, sober, wise, and discreet? haue they common sense?

----- <sup>o</sup> *uter est insanius horum?*

I am of *Democritus* opinion for my part, I hold them <sup>p</sup> worthy to be laugh- ed at, a company of brainicke dizards, as mad as *Orestes* and *Athamas*, that they may goe ride the *Asse*, and all faile along to the *Anticyra*, in the ship of *fooles* for company together. I need not much labour to proue this which I say otherwise then thus, make any solemnne protestation, or sweare, I think you will belecue me without an oath; say at a word, are they *fooles*? I referre it to you, though you be likewise *fooles* and madmen your selues, and I as madde to aske the question; for what said our comickall *Mercury*, <sup>q</sup> *Iustum ab iniustis petere insipientia est.*

He stand to your censure yet, what thinke you?

But forasmuch as I vndertooke at first, that Kingdomes, Prouinces, Fa- milies, were melancholy as well as priuat men, I will examine them in par-



particular, and that which I haue hitherto dilated at randome, in more generall teames, I will now particularly insist in, proue with more speciall and euident Arguments, Testimonies, Illustrations, and that in brieft.

\* *Nunc accipe quare Desipiant omnes aq̃e ac tu.*

*a Flor. 1. 2. sat. 2.*

My first Argument is borrowed from Solomon, an Arrow drawne out of his Sententious Quiuer, *Prou. 3. 7. Be not wise in thine owne eyes.* And 26. 12. *Seest thou a man wise in his owne conceit, more hope is of a Foole then of him.* Ifay pronounceth a woe against such men, Chapt. 5. 21. *that are wise in their owne eyes, and prudent in their owne sight.* For hence we may gather, that it is a great offence, and men are much deceiued that thinke too well of themselves, an especiall Argument to conuince them of folly. Many men (saith *b Seneca*) had been without question wise, had they not had an opinion that they had attained to perfection of knowledge already, euen before they had gone halfe-way. Too forward, too ripe, *præproper*, too quicke and ready, *c citò prudentes, citò pij, citò mariti, citò patres, citò sacerdotes, citò omnis officij capaces & curiosi.* They had too good a conceit of themselves, and that marred all; of their Worth, Valor, Skill, Art, Learning, Iudgement, Eloquence, their good parts, all their Geefe are Swans, and that manifestly proues them to be no better then Fooles. In former times they had but seuen wise men, now you can scarce find so many Fooles. *Thales* sent the golden *Tripod*, which the Fishermen found, and the Oracle commanded to be giuen to the wisest, to *Bias*, *Bias* to *Solon*, &c. If such a thing were now found, we should all fight for it, as the three Goddesses did for the golden Apple, we are so wise: wee haue Women-Polititians, Children-Metaphysitians; euerie silly fellow can square a Circle, make perpetuall motions, find the Philosophers stone, interpret *Apocalypsis*, make new Theorickes, new Logicke, new Philosophy, &c. *Nostra utiq; regio*, saith *d Petronius*, our Countrey is so full of deified Spirits, diuine Soules, that you may sooner find a God, then a man amongst vs, we thinke so well of our selues, & that is an ample testimonie of much folly.

\* *Superbiam*  
*hulstiam Plin-*  
*nus vocat. 7.*  
*epist. 2. quod*  
*semel dixi fixu*  
*ratumq; sit.*

*b Multi sapie-*  
*ntes procuclun-*  
*bio fuissent, si*  
*senon putassent*  
*ad sapientia*  
*summu*  
*peruenisse.*  
*c Idem.*

*d Plutarchus*  
*Solone. Dicitur*  
*sapientiori.*

*d Tam presen-*  
*tibus plena est*  
*numinibus. Se-*  
*facilius posses*  
*Deum quã ho-*  
*minẽ inuenire.*

My second Argument is grounded vpon the like place of Scripture, which though before mentioned in effect, yet for some reasons is to bee repeated (and by *Plato's* good leaue, I may doe it, *e δὲ τὸ κατὰ τὸ πᾶν ἐστὶν ἄνθρωπος*.) Fooles (saith *David*) by reason of their transgressions, &c. *Ps. 107. 17.* Hence *Musculus* infers, all transgressors must needs be Fooles. So we read *Rom. 2. Tribulation and anguish is on the Soule of euerie man that doth euill*, but all doe euill. And *Ifay 65. 14. My seruants shall sing for ioy, and yee shall cry for sorrow of heart, and vexation of mind.* 'Tis ratified by the common consent of all Philosophers. *Dishonestie* (saith *Cardan*) is nothing else but folly and madnesse. & *Probus quis nobiscum uiuit*. Shew me an honest man. *Nemo malus qui non stultus*, 'tis *Fabius Aphorisme*, to the same end. If none honest, none wise, then all Fooles. And well may they be so accounted; for who will accompt him otherwise, *Qui iter adornat in occidentem, quum properaret in orientem*, that goes backward all his life, Westward, when he is bound to the East, or hold him a wise man (saith *b Musculus*) that prefers momentarie pleasures to eternitie, that spends his Masters goods in

*e Pulchrum bñ*  
*dicere nō nocet.*

*f Malefactori.*

*g Who can*  
*find a faithfull*  
*man? Pro. 20. 6*  
*h In Psal. 49.*  
*Qui momen-*  
*tanea semper*  
*ternu, qui dea*  
*lapidat heri*  
*absentis bona,*  
*maximius*  
*uocandus et*  
*damnandus.*



his absence, for it wish to be condemned for it? *Nequicquam sapit qui sibi non sapit.* Who will say that a sicke man is wise, that eats and drinks to ouerthrow the temperature of his body? Can you account him wise or discret, that would willingly haue his health, and yet will doe nothing that should procure or continue it? <sup>i</sup> *Theodoret* out of *Plotinus* the *Platonist*, holds it a ridiculous thing for a man to liue after his owne Lawes, to doe that which is offensive to God, and yet to hope that he should saue him: and when he voluntarily neglects his own safetie, & contemns the meanes, to thinke to be deliuered by another. Who will say these men are wise?

A third Argument may bee deriued from the precedent, <sup>k</sup> all men are carried away with Passion, Discontent, Lust, Pleasures, &c. they generally hate those vertues they should loue, and loue such vices they should hate. Therefore more then melancholy, quite mad, bruit Beasts, and void of all reason, so *Chrysostome* contends, or rather dead and buried aliue, as <sup>l</sup> *Philo Iudaeus* concludes it for a certaintie, of all such that are carried away with passions, or labour of any disease of the mind: where is feare and sorrow, there <sup>m</sup> *Lactantius* stiffely maintaines, wisdom cannot dwell. *Seneca* and the rest of the *Stoicks* are of opinion, that where is any the least perturbation, wisdom may not be found. What more ridiculous, as <sup>n</sup> *Lactantius* vrgeth, then to heare how *Xerxes* whipped the *Hellepont*, threatned the Mountaine *Athos*, and the like. To speake ad rem, who is free from passion? <sup>o</sup> *Mortalis nemo est quem non attingat dolor, morbusue*, as <sup>p</sup> *Tully* determines out of an old Poeme, no mortall men can auoid sorrow and sicknesse, and sorrow is an vnseparable companion of Melancholy. <sup>q</sup> *Chrysostome* pleads farther yet, that they are more then mad, very Beasts, stupified and void of common sense: For how (saith he) shall I know thee to be a man, when thou kickest like an Asse, neighest like an Horse after women, rauest in lust like a Bull, rauenest like a Beare, stingest like a Scorpion, rakest like a Wolfe, as subile as a Fox, as impudent as a Dogge; Shall I say thou art a man, that hast all the symptomes of a Beast? How shall I know thee to be a man, by thy shape? That affrightes me more, when I see a Beast in likeness of a Man.

<sup>r</sup> *Seneca* calls that of *Epicurus*, *magnificam vocem*, an heroicall speech, A Foole still begins to liue, and accompts it a filthy lightnesse in men, euerie day to lay new foundations of their life, but who doth otherwise? One trauels, another builds, one for this, another for that businesse, and old folkes are as farre out as the rest; O *dementem senectutem*, *Tully* exclaims. Therefore young, old, middle age, all are stupid, and dote.

<sup>s</sup> *Aeneas Syluius* amongst many other, sets downe three speciall wayes to finde a foole by. He is a foole that seekes that he cannot finde: He is a foole that seekes that, which being found, will doe him more harme then good: He is a foole, that hauing variety of wayes to bring him to his iournies end, takes that which is worst. If so, me thinkes most men are fooles, examine their courses, and you shall soone perceiue, what dizards and madmen the maior part are.

i Perquam ridiculum est homines ex animi sententia vivere, et quae diu ingrata sunt exequi, et tamen a solis diu velle saluos fieri, quum propria salutis curam abiicerint. Theod. c. 6. de provid. lib. de curat. grat. affect. k Sapiens sibi quis imperiosus, &c. Hor. 2. ser. 7. l Conclus. lib. de vi. offer. Certum est animi morbis laborantes pro mortuis confidat. m Lib. de Sap. phi. timor adest, sapientia adesse nequit. n Quid infamius Xerxe Hellepontum verberante, &c. o Ecl. 21. 12. Where is bitternesse, there is no vnderstanding. prou. 12. 16. An angry man is a foole. p 3 Tusc. Inuria in sapientem non cadit. q Hor. 6. in 2. Epist. ad Cor. Hominem te agnoscere nequeo, cum tanquam asinus reat, alcestris, lasciuas &c. taurus, huius &c. equus possit mulcere, &c. yrsus ventri induat geas, quum raptus &c. lupus, &c. At inquit formam hominis habeo, id magis terret, quum feram humanam specie videre me putem. r Epist. Lib. 2. 12. Stultus semper incipit vivere. fada hominum leuitas, noua quotiens fundamenta vita ponere, nouas spes, &c. s De curia' mifer. Stultus, qui querit quod nequit inuenire, Stultus qui querit quod nocet inuenit, Stultus qui cum plures habet calles, pteritiorum deligit. Alii videntur omnes dolari, amentes, &c.



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

The *Abderites* condemned *Democritus* for a madman, because he was sometimes sad, and sometimes againe profusely merry. *Hæc patria* (saith *Hippocrates*) *ob risum furere & insanire dicunt*, his Country-men hold him mad because he laughs, and therefore he desires him to aduise all his friends at *Rhodes*, that they doe not laugh too much, or be ouer sad; Had those *Abderites* bin conuersant with vs, and but seene what <sup>d</sup> fleering and grinning there is in this age, they would certainly haue concluded, wee had beene all out of our wits.

*Aristotle* in his *Ethicks* holds, *Felix idemq; sapiens*, to be wise and happy are reciprocally tearmes, *bonus idemq; sapiens honestus*. 'Tis <sup>e</sup> *Tullies* paradox, *wise men are free, fooles are slaues*, liberty is a power to liue according to his owne Lawes, as we will our selues, who hath this liberty, who is free?

----- *¶ sapiens sibi quæ imperiosus,*  
*Quem neq; pauperies, neq; mors, neq; vincula terrent,*  
*Respondere cupidinibus, contemnere honores*  
*Fortis, & in seipso totus teres atq; rotundus.*  
He is wise that can command his owne will,  
Valiant and constant to himselfe still,  
Whom pouerty, nor death, nor bands can fright,  
Checks his desires, scornes honors, iust and right.

But where shall such a man be found? If no where, then *è diametro*, wee are all slaues, sencelesse, or worse. *Nemo malus felix*. But no man is happy in this life, none good, therefore no man wise. *Rari quippe boni* --- for one vertue, you shall finde ten vices in the same party; *pauci Promethei, multi Epimethei*, Wee may peradventure vsurpe the name, or attribute it to others for fauour, as *Carolus Sapiens, Philippus Bonus, Lodouicus Pius, &c.* and describe the properties of a wise man, as *Tully* doth an Orator, *Xenophon* *Cyrus*, *Castilio* a Courtier, *Galen* Temperament. An Aristocracie is described by Politicians. But where shall such a man be found?

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

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

*Alexander* when he was presented with that rich and costly Casket of King *Darius*, and euery man aduised him what to put in it, he reserued it to keepe *Homers* Workes, as the most precious Iewell of humane



a Hypercrit.  
b Vt mulier  
austera nullum  
pudent.

c Epist. 33.  
Quando fatuo  
delectari solo,  
non est longe  
querendum, me  
video.

d Primo con-  
tradictum.

e Lib. de causis  
corrupt. artium  
f. Attine ad  
subtil. in Scalig.  
fol. 1226.  
g Lib. 1. de sap.

h Vide miser  
homo, quia totum  
est vanitas, totum  
stultitia, totum  
dementia, quicquid facis  
in hoc mundo  
præter hoc solum  
quid propter  
Deum facis.  
Ser. de miser.  
homo.

i In 2. Platonii  
dial. de iusto  
k Dum iram  
actionem in Deo  
revera ponit.

l Vir. 1. Eccl. 3.  
m Ps. nebris  
buntur ab  
beritate domus.  
n 1. Psal. 104  
Aust. in.

o In Platonii  
Tim. sacerdos  
A. egyptus.

p Hor. Gulgus  
insanum.

q Patet eadem  
ratio probabilis  
ex Arist.  
Top. lib. 1. c. 8.  
Rog. Bacon. ex  
de secret. art.  
ex nat. c. 8. non  
est iudicium in  
vulgo.

wit, and yet <sup>a</sup> Scaliger vpbraides Homers Muse, *Nutricem insana sapientia*, a nurcery of madnesse, impudent as a Court Lady, that blushes at nothing. *Iacobus Mycillus*, *Gilbertus Cognatus*, *Erasmus*, and almost all posterity admire *Lucians* luxuriant wit, yet *Scaliger* reiects him in his censure, and calls him the *Cerberus of the Muses*. *Socrates* whom all the world so much magnified, is by *Lactantius* and *Theodoret* condemned for a foole. *Plutarch* extols *Seneca's* wit beyond all the *Greekes*, *nulli secundus*, yet <sup>c</sup> *Seneca* saith of himselfe, *when I would solace my selfe with a foole, I reflect vpon my selfe, and there I haue him*. *Cardan* in his 16 booke of *Subtilties*, reckons vp twelue supereminent, acute Philosophers, for worth, subtilty and wisdom; *Archimedes*, *Galen*, *Vitruvius*, *Architas Tarentinus*, *Euclide*, *Geber* that first inuentor of *Algebra*, *Alkindus* the Mathematician, both *Arabians*, with others. But his *triminiri terrarum*, farre beyond the rest, are *Ptolomæus*, *Plotinus*, *Hippocrates*; *Scaliger exercitat. 224.* scoffes at this Censure of his, calls some of them carpenters and mechanitions, hee makes *Galen simbriam Hippocratis*, a skirt of *Hippocrates*; and the said <sup>d</sup> *Cardan* himielfe elsewhere condemnes both *Galen* and *Hippocrates* for tediousnesse, obscurity, confusion. *Paracelsus* will haue them both meere idiots, infants in Physicke and Philosophy. *Scaliger* and *Cardan* admire *Suisset* the Calculator, *qui pene modum excessit humani ingenij*, and yet <sup>e</sup> *Lod. Vives* calls them *magas Suisseticas*; and *Cardan* opposite to himselfe in another place, contemnes those ancients in respect of times present, <sup>f</sup> *Maioresq; nostros ad presentes collatos instè pueros appellari*. In conclusion the said <sup>g</sup> *Cardan* and *Saint Bernard* will admit none into this Catalogue of wise men, <sup>h</sup> but onely Prophets and Apostles; how they esteeme themselues, you haue heard before. We are worldly-wise, admire our selues, and seeke for applause; but heare *Saint Bernard*, *quantò magis foras es sapiens, tantò magis intus stultus efficeris, &c. in omnibus es prudens, circa teipsum insipiens*: the more wise thou art to others, the more foole to thy selfe. I may not deny but that there is some folly approued, a Diuine fury, a Holy madnesse, euen a spirituall drunkenesse in the Saints of God themselues; *Sanctam insaniam Bernard* calls it (though not as blaspheming <sup>k</sup> *Vorstius*, would inferre it as a passion iucident to God himielfe, but familiar to good men, as that of *Paul*, *2 Cor. he was a foole, &c.* and *Rom. 9.* he wisheth himielfe *to be anathematized for them*. Such is that drunkenesse which *Ficinus* speakes of, when the soule is eleuated and rauished with a diuine taste of that heavenly Nectar, which Poets deciphered by the sacrifice of *Dionysius*, and in this sense with the Poet <sup>l</sup> *insanire lubet*, as *Austin* exhorts vs, *ad ebrietatem se quisq; paret*, let's all be mad and <sup>m</sup> drunke. But we commonly mistake, and goe beyond our commission, we reele to the opposite part, <sup>n</sup> we are not capable of it, <sup>o</sup> and as he said of the *Greekes*, *Vos Græci semper pueri, vos Britanni, Galli, Germani, Itali, &c.* you are a company of fooles.

Proceede now *à partibus ad totum*, or from the whole to parts, and you shall finde no other issue, the parts shall be sufficiently dilated in this following Preface. The whole must needs follow by a *Sorites* or Induction. Euery multitude is mad, <sup>p</sup> *bellua multorum caput*, precipitate and rash without Iudgement, *stultum animal*, a roaring rout. <sup>q</sup> *Roger Bacon* proues



proues it out of *Aristotle*, *Vulgus dividi in oppositum contra sapientes, quod vulgò videtur verum, falsum est*; that which the commonalty accounts true, is most part false, they are still opposite to wise men, but all the world is of this humor (*vulgus*) and thou thy selfe art *de vulgo*, one of the Commonalty; and he, and he, and so are all the rest; and therefore, as *Phocion* concludes, to be approued in nought you say or doe, meere Idiots and asses: begin them where you will, goe backward or forward, choose out the of whole packe, winke and choose, you shall finde them all alike, *neuer a barrell better herring*.

*Copernicus*, *Atlas* his successour, is of opinion, the Earth is a Planet, moues and shines to others, as the Moone doth to vs. *Dizges*, *Gilbert*, *Keplerus*, *Origanus*, and others, defend this *Hypothesis* of his in sober sadnesse, and that the Moone is inhabited; if it be so, that the Earth is a Moone, then are wee also giddy vertiginous and lunaticke within this sublunary Maze.

I could produce such arguments till darke night: If you should heare the rest,

*Ante diem clauso componet vesper Olympo:*

but according to my promise, I will descend to particulars. This Melancholy extends it selfe not to men onely, but euen to vegetals and sensibiles. I speake not of those creatures which are *Saturnine*, Melancholy by nature, as Lead, and such like Minerals, or those Plants, Rue, Cypressse, &c. and Hellebor it selfe, of which *Agrippa* treats, Fishes, Birds, and Beasts, Hares, Conies, Dormice, &c. Owles, Battes, Nightbirds, but that artificiall, which is perceiued in them all. Remoue a Plant, it will pine away, which is especially perceiued in Date-trees, as you may read at large in *Constantines* husbandry, that Antipathy betwixt the Vine and the Cabbage, Vine and Oyle. Put a bird in a cage, he will dye for fullennesse, or a beast in a pen, or take his yong ones or companions from him, and see what effect it will cause? but who perceiues not these common passions of sensible creatures, feare, sorrow, &c. Of all other, dogges are most subiect to this malady, in so much that some hold they dreame as men doe, and through violence of Melancholy, run mad; I could relate many stories of dogs, that haue died for griefe, and pined away for losse of their Masters, but they are common in euery <sup>b</sup> Author.

Kingdomes, Prouinces, and Politicke Bodies are likewise sensible and subiect to this disease, as *Boterus* in his Politicks hath proued at large. *As in humane bodies* (saith he) *there be diuers alterations proceeding from humours, so there be many diseases in a Common-wealth, which doe as diuersly happen from seuerall distempers*, as you may easily perceiue by their particular Symptomes. For where you shall see the people ciuill, obedient to God and Princes, iudicious, peaceable and quiet, rich, fortunate, <sup>d</sup> and flourish, to liue in peace, in vnity and concord, a Country well tilled, many faire built and populous Cities, *vbi incole nitent*, as old *Cato* said, the people are neat, polite and terse, *vbi benè beateq; viuunt*, which our Politicians make the chiefe end of a Common-wealth; and which <sup>e</sup> *Aristo* *tele polit. lib. 3. cap. 4.* calls *Commune bonum*, that Country is free from Melancholy; As it was in *Italy* in the time of *Augustus*, now in *China*, now in many other flourishing kingdomes of *Europe*. But whereas you shall see

pouerty,

<sup>a</sup> De oculis.  
Philos. l. 1. c. 23  
et 1. de insid. l.  
Lib. 10. c. 4.

<sup>b</sup> See Lippus,  
epist.

<sup>c</sup> De polia ita  
lustrum lib. 1.

<sup>d</sup> cap. 4. ut in hu-

manis corpora-

bis varia acci-

dunt mutatio-

nes corporis, a-

nimeque, sic in

republica.

<sup>e</sup> Aristoteles phi-

losophantur,

Plato.

<sup>f</sup> Lib. de re rust.

lib. 1. de re rust.

lib. 1. de re rust.

lib. 1. de re rust.

lib. 1. de re rust.

lib. 1. de re rust.

lib. 1. de re rust.

lib. 1. de re rust.

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pouerty, barbarisme, beggery, plagues, warres, rebellions, seditions, mutinies, contentions, Idleness, Riot, Epicurisme, the Land lye vntilled, waste, full of bogges, Fens, Desarts, &c. Cities decayed, base and poore townes, villages depopulated, the people squalid, vgly, vnciuill; that Kingdome, that Country, must needs be discontent, melancholy, hath a sicke body, and had need to be reformed.

Now that cannot well be effected, till the causes of these maladies be first remoued, which commonly proceed from their own default, or some accidentall inconuenience: as to be site in a bad clime, too farre North, sterill, in a barren place, as the desert of *Lybia*, deserts of *Arabia*, places void of waters, as those of *Lop* and *Belgian* in *Asia*, or in a bad ayre, as at *Alexandretta*, *Bantam*, *Pisa*, *Durazzo*, &c. or in danger of the seas continuall inundations, as in many places of the Low-Countries, and elsewhere, or neere some bad neighbours, as *Hungarians* to *Turkes*, *Polonians* to *Tartars*, or almost any bordering Countries, they liue in feare still, and by reason of hostile incursions are oftentimes left desolate. So are Cities by reason

a Mantua & a  
miseranimum  
viciu Cremona

b Interdum a  
feris, & aliis  
Mauritania,  
&c.

c Delicij: Hi-  
spania Anno  
1604. Nemo  
maius, nemo

pauis optimus  
quisq; atq; di-  
tissimus. Pie,

sanctique Vi-  
uebant, sum-  
maque cum Vi-

neratione, &  
timore diuino  
cultus, sacrifi-

que rebus in-  
cumbabant.

d Polit. l. 5. c. 3

e Boterus polit.  
lib. 1. c. 1. Cum  
neque princeps

resum geren-

darum imperi-

tu, seynis ofi-

tiis suisq; inu-

meris in mem-  
ant satius est.

f Non viget  
respub. cuius  
caput infirma-

tur. Saluberr-

ousi cap. 22.

g See D. Flo-

chers relation  
and Alexander

Gaguans hi-

story.

h Abundant  
omni ditissimam  
affluentiam iu-  
larum multo-  
tutem splendo-

re ac potentia.

a of warres, fires, plagues, inundations, wilde beasts, decay of trades, barred hauens, the Seas violence, as *Antwerpe* may witnesse of late, *Syracuse* of old, *Brundisium* in *Italy*, *Rhye* & *Douer* with vs, and many that at this day suspect the Seas fury and rage, and labour against it as the *Venetians* to their inestimable charge. But the most frequent maladies are such as proceed from themselves; as first when Religion and Gods Service is neglected, they doe not feare God, obey their Prince, where Atheisme, Epicurisme, Sacrilege, Simony, &c. And all such impieties are freely committed, that Country cannot prosper. When *Abraham* came to *Gerar*, and saw a bad land, he said sure the feare of God was not in that place. *Cyprian Echoni*us a Spanish Chorographer, aboue all other Cities of *Spaine* commends *Barcino*, in which there was no begger, no man poore, &c. but all rich and in good estate, and he giues the reason, because they were more Religious then their neighbours: why was *Israel* so often spoyled by their enemies, led into captiuitie, &c. but for their Idolatry, neglect of Gods word, for sacrilege, euen for one *Achans* fault? and what shall we expect that haue such multitudes of *Achans*, Church-robbers, simoniacall Patrons, &c. how can they hope to flourish, that neglect diuine duties, that liue most part like Epicures?

Other common grieuances are generally noxious to a body politicke obserued by *Aristotle*, *Boetius*, *Boterus*, *Iunius*, *Arnseus*, &c. I will onely point at some of the chiefest. *Impotentia gubernandi*, ataxia, confusion, ill government, which proceeds from vnskilfull, sloathfull, griping, conetous or tyrannizing magistrates, when they are fooles, idiots, children, proud, wilfull, partiall, vndiscreet, oppressors, giddy heads, tyrants, not able or vnfit to manage such offices, many noble Cities and flourishing Kingdomes by that meanes are desolate, the whole body grones vnder such heads, and all the members must needs be misaffected, as at this day those goodly Prouinces in *Asia Minor*, &c. grone vnder the burden of a Turkish government, and those vast kingdomes of *Muscovia*, *Russia*, & vnder a tyrannizing Duke. Who euer heard of more ciuill and rich populous Countries, then those of *Greece*, *Asia*, abounding with all wealth,

mul.



multitude of inhabitants, force, power, splendor, and magnificence, and that miracle of Countries, \* the Holy land, that in so small a compasse of ground could maintaine so many Townes, Cities, produce so many fighting men? *Agypt* another Paradise, now barbarous and desert, and almost wast, by a despoticall gouernment of an imperious *Turke*, *intolerabili seruitutis iugo premitur* (° one faith) not onely fire and water, goods or lands, *sed ipse spiritus ab insolentissimi victoris pendet nutu*, such is their slavery, their liues and soules depend vpon his insolent will and command. A tyrant that spoyle all wherefoeuer he comes, insomuch that an ° Historian complains, *if an old inhabitant should now see them, he would not know them, if a traoueller, or stranger, it would grieue his heart to behold them*. Whereas *Aristotle* notes, *Noua exactiones, noua onera imposita*, new burdens and exactions daily come vpon them, they must needs be discontent; *hinc ciuitatum gemitus & ploratus*, as ° *Tully* holds, hence come those complaints and teares of Cities, poore, miserable, rebellious, and desperate subiects, as ° *Hippolitus* adds: and as a iudicious country-man of ours obserued not long since in a Suruay of that great Dutchy of *Tuscany*, the people liued much grieued and discontent, as appeared by their manifold and manifest complaining in that kinde. *That the State was like a sicke body which had lately taken Physicke, whose humors are not yet well settled, and weakened so much by purging that nothing was left but Melancholy*.

Whereas the Princes and Potentates are immoderate in lust, Hypocrites, Epicures, of no religion, but in shew: *Quid hypocrisi fragilis?* what so brittle and vn Timer, what sooner subuertes their estates then wandering and raging lust, on their subiects wiues, daughters, to say no worse? They that should *facem praefere*, lead the way to all vertuous actions, are the ring leaders oftentimes of all mischief and dissolute courses. and by that meanes their Countries are plagued, *and they themselves often ruined, banished or murdered by conspiracie of their subiects*, as *Sardanapalus* was, *Dionysius Iunior*, *Heliogabalus*, *Periander*, *Pisistratus*, *Tarquinius*, *Timocrates*, *Childericus*, *Appius Claudius*, *Andronicus*, *Galeacius Scorsia*, *Alexander Medices*, &c.

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

Whereas they be like so many horse-leeches, hungry, griping, corrupt, *avaritia mancipia*, rauinous as *Wolues*, for as *Tully* writes; *qui praestit prodest, Et qui pecunibus praestit, debet eorum utilitati inferuire*: or such as prefer their priuate before the publike good. For as *he* said long since, *res priuata publicis semper officere*. Or whereas they be illiterate, ignorant, Emperickes in policy, *ubi deest facultas, virtus* (*Arist. pol. 5. cap. 8*) & *scientia*, wise onely by inheritance, and in authority by birthright, fauour, or for their wealth and titles; there must needs be a fault, a great defect: because as an ° old Philosopher affirms, such

a Not about 200 miles in length, 60 in breadth, according to *Adriani*, *Romulus Amasius*.

c *Sabellum*, *Si quis incola re- tim non agnosceret, si qui peregrinum, ingemisceret*.

Politi. l. 6. sc. 6. Cruentitas principum, pueri pueras scelerum, Violatio legum, pecunia publica, &c. c. 1. p. 1.

f. D. in rem. vrb. cap. 5. Subditi miseri, rebelles, nestorati, &c.

g. R. Dallmpt, 1595. comitatus lib. 1. p. 1.

c. 4. Pol. 1. Quo fit ut aut rebus desperatis exultent, aut conuersione subditi torum crudelissimis tandem trucidentur.

i. Mutus ediji & calibus en- hant, &c.

k. *Lucr. ex mas lin. sceleratissimae causae*.

l. *Salust.* in Por most part wee mis- take the name of Politicians, according such as re- d

*Machiavell* and *Tacitus*, great statesmen that ca dispute of politica praescepts, supplant & ouerthrow their aduersaries, enrich themselves, get honors, dissemble, but what is this to the bene esse, or preseruati on of

a Common-wealth? n *Imperium saepe sponte corrumpit*. o *Apul. Prim. Flor. Ex innumerabilibus, pauci Senatores generumobiles, & consularibus pauci boni, & boni admodum pauci eruditi*.



men are not alwayes fit. Of an infinite number, few alone are Senators, and of those few, fewer good, and of that small number of honest good and noble men, few that are learned, wise, discreet and sufficient, able to discharge such places, it must needs turne to the confusion of a state.

a Non solum  
vicia concipiunt  
ipsi principes,  
sed etiam in-  
fundunt in ci-  
uitatem, pluraque  
exemplo quam  
peccato nocent.  
Cic. 1. de legi-  
bus.

b Epist. ad Zen.  
De ven. Sat. 1. 4.

Pauperas se-  
ditionem pig-  
nit, et malefi-  
cium. Arist.  
polit. 2. cap. 7.

c Salust. Sen-  
per in eborate  
quibus opes  
nulla sunt bo-  
na invident.

Vertera videro,  
mors exoptant,  
ad suarum  
rerum mutari  
omnia petunt.

d D. legibus 2.  
profligata in  
republica discipula  
est indiscipli-  
na peritiorum  
numerus, et  
medecorum  
copia.

e In praef. Aud.  
Iuris. Multa  
cantur, nunc in  
terram locu-  
sta non patria  
parentes, sed  
pestes, pessimi  
homines maio-  
re ex parte su-  
perciliosi, con-  
tentiosi, &c.

f Cicero. Latrocinia  
mores exercent.  
f. Doula epist.  
logomoteles a  
turba, vultures  
topati.

g Barck. Arge-  
na.

i Iuris consulti  
domus oracu-  
lum civitatis  
Tully.

k Lib. 3.

For as thea Princes are, so are the people *Qualis Rex talis gex*, and which *Antigonus* right well said of old, *qui Macedonia regem erudit, omnes etiam subditos erudit*, he that teacheth the King of Macedonia teacheth all his subjects, is a true saying still.

For Princes are the glasse, the schoole, the booke,  
Where subjects eyes doe learne, doe read, doe looke.

----- *Velotius & citius nos*

*Corrumpunt vitiorum exempla domestica, magnis*

*Cum subeant animos auctoribus* -----

their examples are

soonest followed, vices entertained. If they be prophane, irreligious, lascivious, riotous, Epicures, factious, couetous, ambitious, illiterate, so will the Commons most part be, idle vnthrifts, prone to lust, drunkards, and therefore poore and needy (in *πορία & δειν* *ἐπὶ τοῖς ἀναγκασίαις*, for pouerty begets sedition and villany) vpon all occasions ready to mutine and rebell, discontent still, complaining, murmuring, grudging, apt to all outrages, thefts, treasons, murders, innouations, in debt, coseners, thifters, outlaws,

*Profligata fama ac vita*. It was an old Politicians Aphorisme, *They that are poore and bad, enuie rich, hate good men, abhorre the present government, wish for a new, and would haue all turned topsie turvie*. When *Cateline* rebelled in Rome, hee got a company of such deboshed rogues together, they were his familiars and coadiutors, and such haue beene your rebels most part in all ages, *Jack Cade, Tom Straw, Kette* and his companions.

Where they be generally riotous, and contentious, where there be many discords, many lawes, many law suits, many lawyers, and many Physitians, it is a manifest signe of a distempered Melancholy state, as as *Plato* long since maintained: for where such kinde of men swarme, they will make more worke for themselves, and that body Politicke diseased, which was otherwise sound. A generall mischiefe in these our times, an vn sensible plague, and neuer so many of them: which are now multiplied (saith *Mat. Geraldus*, a Lawyer himselfe) as so many locusts, not the parents but the plagues of the Country, and for the most part a supercilious, bad, couetous, litigious generation of men. *Crumenimulga natio, &c.* A purse-

milk nation, a clamorous company, gowned vultures, *qui ex iniuria vivunt & sanguine civium*, theeves and Seminaries of discord, worse

then any polers by the highway-side, *auri accipitres, auri exterebronides, pe-*

*cuniarum hamiela, quadruplatores, Curia harpagones, fori tintinabula, monstra*

*hominum, mangones, &c.* that take vpon them to make peace, but are in-

deede the very disturbers of our peace, a company of irreligious Har-

pies, scraping, griping catchpoles (I meane our common hungry Pet-

tefoggers, *rabulas forenses*, loue and honour in the meane time, all

good Lawes, and worthy Lawyers, that are so many *Oracles*, and

Pilots of a well gouern'd Common-wealth.) Without Art, without

Iudgement, that doe more harme, as *Linie* said, *Quam bella ex-*

*terna, fames, morbine*, then sicknesse, warres, hunger, diseases: and cause a

most



most incredible destruction of a Common-wealth, saith <sup>a</sup> Sefellius, a famous Ci- <sup>a</sup> Lib. 3.  
uilian sometimes in Paris. As Iuie doth by an Oke, embrace it so long, <sup>b</sup> Lib. 1. derep.  
vntill it hath got the heart out of it, so doe they by such places they inha. Galloru incre-  
bit; no counsell at all, no iustice, no speech to be had nisi cum premul- <sup>c</sup> Lib. 1. derep.  
seris, he must be feed still, or else he is as mute as a fish, better open an <sup>d</sup> Lib. 1. derep.  
Oyster without a knife. <sup>e</sup> Lib. 1. derep.  
millies incidi, & Charon immitis qui nulli pepercit vnquam, his longè cle- <sup>f</sup> Lib. 1. derep.  
mentior est; I speake out of experience, I haue beene a thousand times amongst <sup>g</sup> Lib. 1. derep.  
them, and Charon himselfe is more gentle then they, <sup>h</sup> Lib. 1. derep.  
single pay, but multiply still, they are neuer satisfied: besides, they haue dam- <sup>i</sup> Lib. 1. derep.  
nificas linguas, as hee tearmes it, nisi funibus argenteis vincias, they must <sup>j</sup> Lib. 1. derep.  
be feed to say nothing, <sup>k</sup> Lib. 1. derep.  
and get more to hold their peace, then we can <sup>l</sup> Lib. 1. derep.  
to say our best. They will speake their clients faire, and inuite them to <sup>m</sup> Lib. 1. derep.  
their tables, but as he followes it, <sup>n</sup> Lib. 1. derep.  
of all iniustice there is none so pernici- <sup>o</sup> Lib. 1. derep.  
ous as that of theirs, which when they deceiue most, will seeme to be honest men. <sup>p</sup> Lib. 1. derep.  
They take vpon them to be peacemakers, & fouere causas humilium, to <sup>q</sup> Lib. 1. derep.  
helpe them to their right, <sup>r</sup> Lib. 1. derep.  
patrocinantur afflictis, but all is for their owne <sup>s</sup> Lib. 1. derep.  
good, vt loculos pleniorum exhauriant, they plead for poore men gratis, but <sup>t</sup> Lib. 1. derep.  
they are but as a stale to catch others. If there be no iarre, <sup>u</sup> Lib. 1. derep.  
they can <sup>v</sup> Lib. 1. derep.  
make a iarre, out of the law it selfe, finde still some quirke or other, to <sup>w</sup> Lib. 1. derep.  
set men at oddes, and continue causes so long, <sup>x</sup> Lib. 1. derep.  
Intra aliquot, I know not <sup>y</sup> Lib. 1. derep.  
how many yeares before the cause is heard, and when tis iudged and de- <sup>z</sup> Lib. 1. derep.  
termined, by reason of some tricks and errors, it is as fresh to begin, <sup>aa</sup> Lib. 1. derep.  
after twice seuen yeeres sometimes, as it was at first; and so they pro- <sup>ab</sup> Lib. 1. derep.  
long time, delay sutes, till they haue enriched themselues, and beggered <sup>ac</sup> Lib. 1. derep.  
their clients. And as <sup>ad</sup> Lib. 1. derep.  
Cato inueighed against <sup>ae</sup> Lib. 1. derep.  
Isocrates schollers, they doe <sup>af</sup> Lib. 1. derep.  
Consensescere in litibus, are so <sup>ag</sup> Lib. 1. derep.  
litigious and busie here on earth, that I thinke they will plead their Cli- <sup>ah</sup> Lib. 1. derep.  
ents causes hereafter, some of them in hell. <sup>ai</sup> Lib. 1. derep.  
Simlerus complaines amongst <sup>aj</sup> Lib. 1. derep.  
the Suissers of the Aduocates in his time, that when they should make an <sup>ak</sup> Lib. 1. derep.  
end, they began controuersies and <sup>al</sup> Lib. 1. derep.  
protract their causes many yeeres, per- <sup>am</sup> Lib. 1. derep.  
swading them their title is good, till their patrimonies be consumed, and that <sup>an</sup> Lib. 1. derep.  
they haue spent more in seeking then the thing is worth, or they shall get by the <sup>ao</sup> Lib. 1. derep.  
recovery. So that hee that goes to law, as the prouerbe is, <sup>ap</sup> Lib. 1. derep.  
holds a wolfe by the eares, or as a sheepe in a storme runs for shelter to a brier, <sup>aq</sup> Lib. 1. derep.  
if hee prosecute his cause he is consumed, if hee surcease his suit he loo- <sup>ar</sup> Lib. 1. derep.  
feth all, what difference? They had wont heretofore, saith <sup>as</sup> Lib. 1. derep.  
Aussin, to <sup>at</sup> Lib. 1. derep.  
end matters, per communes arbitros; and so in Switzerland (wee are infor- <sup>au</sup> Lib. 1. derep.  
med by <sup>av</sup> Lib. 1. derep.  
Simlerus) they had some common arbitrators, or daiesmen in euery <sup>ax</sup> Lib. 1. derep.  
Towne, that made a friendly composition betwixt man and man, and he much <sup>ay</sup> Lib. 1. derep.  
wonders at their honest simplicity, that could keep peace so well, & end such great <sup>az</sup> Lib. 1. derep.  
causes by that meanes. At <sup>ba</sup> Lib. 1. derep.  
Fez in Africke, they haue neither Lawyers nor <sup>bb</sup> Lib. 1. derep.  
Aduocates, but if there be any controuersies amongst them, both parties, <sup>bc</sup> Lib. 1. derep.  
plaintife and defendant come to their <sup>bd</sup> Lib. 1. derep.  
Alfakins or chiefe Iudge, and at once, <sup>be</sup> Lib. 1. derep.  
without any farther appeales, or pittifull delays, the cause is heard and ended. <sup>bf</sup> Lib. 1. derep.  
Our forefathers, as <sup>bg</sup> Lib. 1. derep.  
a worthy Corographer of ours obserues, had wont <sup>bh</sup> Lib. 1. derep.

Ego maiorum nostrorum simplicitate admiror quod sic causas grauissimas composuerint, &c. n. Clemen. l. 1. c. 1. Si qua controuersia  
inter eos iudicem adit, si semel & simul rem transigit, aut si nec quid sit appellatio, sicut ymoque mori nesciunt. o. Canden.



*Panculis cruculis aureis*, with a few golden crosses and lines in verse, make all conuiciences, assurances; and such was the candor and integrity of succeeding ages, that a Deed (as I haue oft seene) to conuay a whole Manor, was *implicitè* contained in some twenty lines, or thereabouts, like that seede or *Scytala Laconica*, so much renowned of old in all contracts, which *P. Tully* so earnestly commends to *Atticus*: *Plutarch* in his *Lysander*, *Aristotle* polit; *Thucydides* lib. 1. *Diodorus* and *Suidas* approue and magnifie, for that *Laconicke* breuity in this kinde. And well they might, for according to *Tertullian*, *certa sunt paucis*, there is much more certainty in fewer words; And so was it of old throughout, but now many skins of parchment will scarce serue turne, hee that buyes and sels a house, must haue a house full of writings, there be so many circumstances, so many words, such Tautologicall repetitions of all particulars (to auoid cauillation they say) but we finde by our wofull experience, that to subtle wits it is a cause of much more contention and variance, and scarce any conueyance so accurately penned by one, which another will not finde a cracke in, or cauill at, if any one word be misplaced, any little error, all is disannulled. That which is law to day is none to morrow, that which is found in one mans opinion, is most faulty to another; that in conclusion, here is nothing amongst vs but contention and confusion, we bandy one against another: And that which long since *Plutarch* complained of them in *Asia*, may be verified in our times. *These men here assembled, come not to sacrifice to their Gods, to offer Iupiter their first fruits, or merriments to Bacchus; but an yearly disease exasperating Asia hath brought them hither, to make an end of their Controversies and Lawsuites.* 'Tis *multitudo perdentium & pereuntium*, a destructive rout, that seeke one anothers ruine. Such most part are our ordinary Suiters, Termers, Clients, new stirres euery day, mistakes, errors, cauils, and at this present, as I haue heard in some one Court, I know not how many 1000 causes: no person free, no title almost good, with such bitterness in following, so many slights, procrastinations, delays, forgery, such cost (for infinite sums are inconsiderately spent) violence and malice, I know not by whose fault, Lawyers, Clients, Lawes, both or all: but as *Paul* reprehended the *Corinthians* long since, I may more appositely inferre now: *There is a fault amongst you, and I speake it to your shame, is there not a wise man amongst you, to iudge betweene his brethren? but that a brother goes to law with a brother.* And *Christs* counsel concerning Law-suites, was neuer so fit to be inculcated, as in this age. *Agree with thine aduersary quickly &c. Mat 5. 25.*

*Lib. maior  
morb. corp. an  
animi. Hi non  
conueniunt ut  
dixi more ma-  
iorum sacra fa-  
ciat, non ut solum  
primitias offer-  
rant, aut Bar-  
cho commissa-  
tiones, sed aua-  
rius inuenerunt  
morbos exasper-  
ant. Asiam huc  
eos cogit, ut  
contentiones  
hic peragant.*

*1 Cor. 6. 1. 6.  
u Saulti quan-  
do deum sa-  
pientia Pf 49. 8  
x. Of which  
Text read  
two learned  
Sermons. \* to  
intituled, and  
preached by  
our Rgi us  
Professor Dr  
Prudeaux prin-  
ted at London  
by F. x. King  
Bon. 1621.*

I could repeat many such particular grieuances, which must disturbe a body politicke; to shut vp all in brieft, where good gouernment is, prudent and wise Princes, there all things thriue and prosper, peace and happinesse is in that Land, where it is otherwise, all things are vgly to behold, incult, barbarous, vnciuill, a Paradise is turned to a wilderness. This Island amongst the rest, our next neighbours the *French* and *Germanes*, may be a sufficient witnessse, that in a short time by that prudent policy of the *Romans*, was brought from barbarisme; see but what *Caesar* reports of vs, & *Tacitus* of those old *Germanes*, they were once as vnciuill as they in *Virginia*, yet by planting of Colonies, & good Lawes, they be-



became from barbarous outlawes, \* to be full of rich and populous Cities, as now they are, and most flourishing kingdomes. Euen so might *Virginia*, and those wilde *Irish* haue beene ciuillized long since, if that order had beene heretofore taken, which now begins of planting Colonies &c. I haue red a <sup>b</sup> Discourse, printed Anno 1612. *Disconering the true causes, why Ireland was neuer intirely subdued or brought vnder obedience to the Crowne of England, vntill the beginning of his Maiesties happy raigne.* Yet if his reasons were thoroughly scanned by a iudicious Politician, I am afraid hee would not altogether be approued, but that it would turne to the dishonor of our Nation, to suffer it to lye so long waste. Yea, and if some trauellers should see (to come neerer home) those rich vnited Prouinces of *Holland, Zeland, &c.* ouer against vs; those neat Cities and populous Townes, full of most industrious Artificers, <sup>c</sup> so much land recovered from the Sea, and so painfully preserued by those Artificiall inuentions, <sup>d</sup> so many nauigable channels from place to place, made by mens hands, &c. and on the other side so many thousand acres of our fens lye drowned, our Cities thin, and those vile, poore, and vgly to behold in respect of theirs, our trades decayed, our still running riuers stopped, and that beneficiall vse of transportation, wholly neglected, so many Hauens void of Ships and Townes, so many Parkes and Forrests for pleasure, barren Heaths, so many Villages depopulated &c. I thinke sure he would finde some fault.

I may not deny but that this Nation of ours, doth *benè audire apud exteros*, is a most noble, a most flourishing kingdome, by common consent of all <sup>e</sup> Geographers, Historians, Politicians, 'tis *unica velut arx*, and which *Quintus* in *Liuy* said of the inhabitants of *Pelleponesus*, may be well applied to vs, wee are *testudines testâ suâ inclusi*, like so many Tortises in our shels, safely defended by the Sea, as a wall on all sides; Our Iland hath many such honorable Elogiums; And as a learned Country-man of ours right well hath it, <sup>f</sup> *Euer since the Normans first comming into England, this Country both for military matters, and all other of ciuility, hath beene paralleled with the most flourishing Kingdomes of Europe, and our Christian world,* a blessed, a rich Country, and one of the fortunate Isles: And for some things <sup>g</sup> preferred before other Countries, for expert Seamen, our laborious discoueries, Art of Nauigation, true Merchants, they carry the bell away from all other Nations, euen the *Portugals* and *Hollanders* themselves, <sup>h</sup> *without all feare, saith Boterus, surrowing the Ocean, winter and Summer, and two of their Captaines, with no lesse valor then fortune, haue sailed round about the world.* <sup>i</sup> We haue besides many particular blessings, which our Neighbours want, the Gospell truely preached, Church Discipline established, long peace and quietnesse, free from exactions, forraine fears, inuasions, domesticall seditions, well manured, <sup>k</sup> fortified by Art & Nature, and now most happy in that fortunate vnion of *England* and *Scotland*, which our fore-fathers haue laboured to effect, and desired to see: But in which we excell all others, a wise, learned, religious King, another *Numa*, a second *Augustus*, a true *Iosiah*, most worthy Senators, a learned Cleargy, an obedient Commonalty, &c. Yet amongst many Roses, some Thistles grow, some bad weeds and enormities, which much distrube the

a *Sapius bona materia cessat sine arte.*  
Sabellicus de Germania. Si quis videret Germaniam vrbibus hodie excoltam, non diceret *Et aliam tristem cultu, offeram caelo, terram informem.*

b By his Maiesties Attorney generall there.

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

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

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

f *Iam inde non best gloria, quâ humanitatem cultu inter florentissimas orbis Christiani gentes imprimis floruit.*

g *Camilus Brito de Normannia.*

h *Geog. Keckerm.*

i *Tam hieme quam estate intrepide subeant Oceanum.*

k *Et duo illorum duces non minore audaciâ quam fortunâ totius orbem terrarum circumnavigarunt.*

*Amphitheatro Paterus.*

i A Fertile soile, good

Aire, &c. Tin, Lead, Wooll, Saffron, &c.

k *Tota Britannia unica velut arx, Boter.*



peace of this Body politicke, Eclipse the honour and glory of it, fit to be rooted out, and withall speed to be reformed.

The first is Idleneffe, by reason of which, wee haue many swarmes of rogues and beggers, theeuers, drunkards, and discontented persons (whom *Lycurgus* in *Plutarch* calls *morbo reipub.* the boyles of a Common-wealth) many poore people in all our Townes, *Civitates ignobiles*, as *a Polydore* calls them, base built Cities, inglorious, poore, small, rare in sight, ruinous, and thin of inhabitants. Our land is fertile, we may not deny, full of all good things, and why doth it not then abound with Cities, as well as *Italy*, *France*, *Germany*, the Low-countries? because their policy hath bin otherwise, and we are not so thrifty, circumspect, industrious; Idleneffe is the *malus Genius* of our Nation. For as *b Boterus* iustly argues, fertility of a Country is not enough, except Art and Industry be ioyned vnto it, according to *Aristotle*, riches are either naturall or artificiall; naturall are good land, faire mines, &c. artificiall are manufactures, coines, &c. Many Kingdomes are fertile, but thin of inhabitants, as that Dutchy of *Piedmont* in *Italy*, which *Leander Albertus* so much magnifies for Corne, Wine, Fruits, &c. yet nothing neere so populous as those which are more barren. *c Englan* i, saith he, (*London onely excepted*) *statu neuer a populous Citie, and yet a fruitfull Country.* I finde 46 Cities and walled Towns in *Alsacia*, a small Prouince in *Germany*, 50 Castles, an infinite number of Villages, no ground idle, no not rocky places, or tops of hills are vntilled, as *d Munster* informeth vs. In *e Greichgea* a small territory on the *Necker*, 24 Italian miles ouer, I read of 20 walled townes, innumerable villages, each one containing 150 houses most part, besides Castles, & Noblemens Pallaces. I obserue in *f Turinge* in *Dutchland* (twelue miles ouer by their scale) 12 Counties, and in them 144 cities, 2000 villages, 144 towns, 250 Castles. In *Ba- uaria* 34 cities, 46 towns, &c. *h Portugallia interamn*, a small plot of ground hath 1460 Parishes, 130 Monasteries, 200 Bridges. *Malta* a barren Island yeelds 20000 Inhabitants. But of all the rest I admire *Lues Guicciardines* Relations of the Low-countries. *Holland* hath 26 Cities; *i* 400 great villages. *Zeland* 10 cities, 102 parishes. *Brabant* 26 cities, 102 parishes. *Flanders* 28 cities, 90 towns, 1154 villages, besides Abbies, Castles, &c. The Low-countries generally haue three cities at least for one of our, & those far more populous & rich, and what is the cause, but their industry & excellency in al manner of trades? Their commerce, which is maintained by a multitude of Tradesmen, so many excellent channels made by Art, & opportune hauens, to which they build their cities: Al which we haue in like measure, or at least may haue. But their chiefeft Lodestone, which draws all manner of commerce & merchandize, which maintaines their present estate, is not fertility of soyle, but industry that enricheth them, the gold mines of *Peru*, or *Nova Hispania* may not compare with them. They haue neither gold nor siluer of their owne, wine nor oyle, or scarce any corne growing in those vnited Prouinces, little or no Wood, Tinne, Lead, Iron, Silke, Wooll, any stufte almost, or Mettle; and yet *Hungary*, *Transilvania*, that bragge of their mines, fertile *England* cannot compare with them. I dare boldly say, that neither *France*, *Tarentum*, *Apulia*, *Lombardy*, *Italy*, *Valence* in *Spaine*, or that pleasant *Andalusia*, with their excellent fruits, wine

*a Lib. 1. hyst.*

*b Boterus. Grb. l. 1. c. 9.*

*c Anglia excepto Lond. no-  
nulla est civi-  
tas memorabi-  
lis, licet ea no-  
tio rerum con-  
sum copia  
abundet.  
d Cosmo. l. 2.  
ca. 119. Villa-  
rum non est nu-  
merus, nullus  
locus otiosus  
aut incultus.  
e Chytrius o-  
rat. ad. Fran-  
cof. 1583.  
f Magnus  
Geog.  
g Ortelius e  
Vales. et Pet.  
de Melina  
h Anhandreth  
families in  
each.*



Wine and Oyle, two Haruefts, no not any part of *Europe* is so flourishing, so rich, so populous, so full of good Ships, of well built Cities, so abounding with all things necessarie for the vse of man. 'Tis our *Indies*, an Epitome of *China*, and all by reason of their industry, good policie, and commerce. Industry is a Lode-stone to draw all good things, that alone makes Countreys flourish, Cities populous, and will enforce by reason of much manure, which necessarily followes, a barren Soyle to be fertile and good, as Sheepe, saith *Dion*, mend a bad pasture.

Tell me Politicians, why is that fruitfull *Palestina*, noble *Greece*, *Egypt*, *Asia Minor*, so much decayed, and (meere carcasses now) false from that they were? The Ground is the same; but the government is altered, the people are growne slouthfull, idle, their good husbandry, policie, and industry is decayed. *Non fatigata aut efficta humus*, as *Columella* well informes *Sylvius*, *sed nostra sit inertia*, &c. May a man beleue that which *Aristotle* in his Politickes, *Pausanias*, *Stephanus*, *Sophianus*, *Gerbilius* relate of old *Greece*? I find heretofore 70 Cities in *Epirus* ouerthrowne by *Paulus*

*Emilius*, a goodly Prouince in times past, and now left desolate of good Townes, and almost all Inhabitants. 62 Cities in *Macedonia* in *Strabo's* time. I find 30 in *Laconia*, but now scarce so many Villages, saith *Gerbilius*. If any man now from Mount *Taygetus* should view the Countrey round about, and see *tot delitias, tot Vrbes per Peloponnesum dispersas*, so many delicate and braue built Cities, with such cost and exquisite cunning, so neatly set out in *Peloponnesus*, he should perceiue them now ruinous and ouerthrowne, burnt, wast, desolate, and layd leuel with the Ground. *Inc. edibile dictu, &c.* And as he laments, *Quis talia fando temperet a lacrymis? Quis tam durus aut ferreus* (so he prosecutes it) who is hee that can sufficiently condole and commiserate these ruines? Where are those 4000 Cities of

*Egypt*, those 100 Cities in *Crete*? Are they now come to two? What saith *Pliny* and *Alian* of old *Italy*? There were in former ages 1166 Cities: *Blondus* and *Machiauel*, both grant them now nothing neere so populous, and full of good Townes as in the time of *Augustus* (for now *Laander Albertus* can find but 300 at most) and if wee may giue credit to *Liuy*, not then so strong and puissant as of old: *They mustered 70 Legions in former times, which now the knowne world will scarce yeeld.* *Alexander* built 70 Cities in a short space for his part, our *Sultans* and *Turkes* demolish twice as many, and leaue all desolate. Many will not beleue but that our Island of Great Britaine is now more populous then euer it was; yet let them read *Bede*, *Leland*, and others, they shall find it most flourished in the *Saxon Heptarchy*, and in the *Conquerors* time, was farre better inhabited, then at this present. See that *Domesday-Booke*, and shew me those thousands of Parishes, which are now decayed, Cities ruined, Villages depopulated, &c. The lesser the Territorie is, commonly the richer it is. *Paruus sed bene cultus ager.* As those *Athenian*, *Lacedemonian*, *Arcadian*, *Alian*, *Sycionian*, *Messenian*, &c. Common-wealths of *Greece* make ample prooffe, as those Imperiall Cities and free States of *Germany* may witnes, those Cantons of *Switzers*, *Rhesi*, *Grisons*, *Wallownes*, Territories of *Tuscany*, *Piedmont*, *Mantua*, *Venice* in *Italy*, *Raguse*, &c.

a Populi multitudinem diligenter cultura facit, ut saltem, Bocer. l. 1. c. 3.

b Orat. 31. Terra ubi oues stabulant, optima agricolis sterua. c De re rust. l. 2. c. 1.

d Hodie vrbes bus aefolatur, et magnas ex parte in uisum deliti uisur. Gerbilius de se. Gracia lib. 6.

e Videbit eas fere omnes aut exas, aut solo aquas, aut in uidera fuisse, me de elias, Gerbilius.

f Lib. 7. 70. olim legiones scripta dicuntur: quas Grot. hodie, &c.

That



g Pol. l. 3. c. 8

h For dying  
of Cloathes,  
and dressing,  
&c.

i Valer. l. 2. c. 1

k Hist. Scot. l. 10  
Magnus prope  
sua promissis  
Scoti ab ijs  
edocuerunt.l Manf. Cosm.  
l. 5. c. 74. Agro  
omnium rerum  
infecundissimo  
aqua indigente  
inter saxa,  
Grbs tamen  
elegantissime,  
ab Orientis  
negotiatione,  
& Occidentis.m Li. 8. Geogr.  
ab asperum  
suum.n Lib. E. l. 10  
Nic. Tregant.  
Belg. A. 1616.  
expedit in  
Suis.

That Prince therefore, as *Boterus* aduiseeth, that will haue a rich Countrey, and fayre Cities, let him get good Trades, Priuiledges, painefull Inhabitants, Artificers, and suffer no rude Matter vnwrought, as Tin, Iron, Wooll, Lead, &c. to be transported out of his Countrey. <sup>h</sup> A thing in part seriously attempted amongst vs, but not effected. And because industry of men, and multitude of Trades so much auails to the ornament and enriching of a Kingdome; Those ancient <sup>i</sup> *Massilians* would admit no man into their Citie, that had not some Trade. *Selym* the first *Turkish* Emperor, procured a thousand good Artificers to bee brought from *Tauris* to *Constantinople*. The *Polanders* indented with *Henry* Duke of *Aniou*, their new chosen King, to bring with him an hundred Families of Artificers into *Poland*. *James* the first in *Scotland* (as <sup>k</sup> *Buchanan* writes) sent for the best Artificers hee could get in *Europe*, and gaue them great rewards, to teach his Subiects their seuerall Trades. *Edward* the third, our most renowned King, to his eternall memorie, brought Cloathing first into this Island, transporting some Families of Artificers from *Gaunt* hither. How many goodly Cities could I reckon vp, that thriue wholly by Trade, where thousands of Inhabitants liue singular well by their fingers ends: As *Florence* in *Italy*, by making Cloth of Gold; great *Millan* by Silke, and all curious Workes; *Arras* in *Artois*, by those fayre Hangings; many Cities in *Spaine*, many in *France*, *Germany*, haue none other maintenance, especially those within the Land. <sup>l</sup> *Mecha* in *Arabia Petraea*, stands in a most vnfruitfull Countrey, that wants water, amongst Rockes (as *Vertomannus* describes it) and yet it is a most elegant and pleasant Citie, by reason of the trafficke of the East and West. *Ormus* in *Persia*, is a most famous Mart-Towne, hath nought else but the opportunitie of the Hauens to make it flourish. *Corinth* a noble Citie (*Lumen Grecia*, *Tully* calls it) the Eye of *Greece*, by reason of *Cenchreas* and *Lecheus*, those excellent Ports, drew all that trafficke of the *Ionian* and *Aegean* Seas to it; and yet the Countrey about it was *curua & superciliosa*, as <sup>m</sup> *Strabo* tearmes it, rugged and harsh. Wee may say the same of *Athens*, *Aetium*, *Thebes*, *Sparta*, and most of those Townes in *Greece*. *Noremberge* in *Germany* is fired in a most barren Soyle, yet a noble Imperiall Citie, by the sole industry of Artificers, and cunning Trades, they draw the riches of most Countreys to them, so expert in Manufactures, that as *Salust* long since gaue out of the like, *Sedem anima in extremis digitis habent*, their Soule, or *intellectus agens*, was placed in their fingers ends; and so we may say of *Basil*, *Spire*, *Cambray*, *Francfurt*, &c. It is almost incredible to speake what <sup>n</sup> *Mat. Riccius* the Iesuite, and some others, relate of the industry of the *Chinaes* most populous Countreys, not a begger, or an idle person to be seene, and how by that meanes they prosper and flourish. Wee haue the same meanes, able bodyes, pliant wits, matter of all sorts, Wooll, Flax, Iron, Tin, Lead, Wood, &c. many excellent Subiects to worke vpon, onely industry is wanting. Wee send our best commodities beyond the Seas, which they make good vse of to their necessities, set themselues aworke about, and seuerally improue, sending the same to vs backe at deare rates, or else make toyes and bables of the Tayles of them, which they sell to vs again,



at as great a reckoning as they bought the whole. In most of our Cities, some few excepted, like *Spanish* loyterers, we liue wholly by Tippling. Innes and Ale-Houses, Malting are their best Ploughes, their greatest trafficke to sell Ale. *Meteran*, and some others obiect to vs, that we are no whit so industrious as the *Hollanders*: *Manuall Trades* (saith he) which are more curious or troublesome, are wholly exercised by Strangers: they dwell in a Sea full of Fish, but they are so idle, they will not catch so much as (shall serue their owne turnes, but buy it of their Neighbour. Tush, *Mare liberum*, they fish vnder our noses, and sell it to vs when they haue done, at their owne prices.

*Pudet hac opprobria nobis  
Et dici potuisse, & non potuisse refelli.*

I am ashamed to heare this obiected by Strangers, and know not how to answer it.

Amongst our Townes there is onely *London* that beares the face of a Citie, *Epitome Britannia*, a famous *Emporium*, second to none beyond Seas, a noble Mart: But *sola crescit, decrescitibus alijs*; and yet in my slender iudgement, defectiue in many things. The rest (some few excepted) are in meane estate, ruinous most part, poore and full of beggers, by reason of their decayed Trades, neglected or bad policie, idleness of their Inhabitants, riot, which had rather begge or loyter, and be ready to starue, then worke.

I can not deny, but that something may be sayd in defence of our Cities, that they are not so fayre built, rich, thicke sited, populous, as in some other Countreys, besides the reasons *Cardan* giues *Subtil. Lib. 11.* we want Wine and Oyle, their two Haruests, we dwell in a colder Ayre, and for that cause must a little more liberally feed of Flesh, as all Northerne Countreys doe: Our prouision will not therefore extend to the maintenance of so many: Yet notwithstanding we haue matter of all sorts, an open Sea for trafficke, as well as the rest, goodly Hauens. And how can we excuse our negligence, our riot, drunkenesse, &c. and such enormities that follow it? Wee haue excellent Lawes enacted, you will say, seuerer Statutes, Houses of correction, &c. to small purpose it seemes, it is not Houses will serue, but Cities of correction, our Trades generally ought to bee reformed, wants supplied. In other Countreys they haue the same grieuances, I confesse, but that doth not excuse vs, wants, defects, enormities, idle drones, tumults, discords, contention, Law-suits, many Lawes made against them, to repress those innumerable brawles and Law-suits, excess in Apparrell, Dyet, decay of Tillage, Depopulations, especially against Rogues, Beggars, *Aegyptian* Vagabonds (so termed at least) which haue swarmed all ouer *Germany, France, Italy, Poland,*

hundred Families to encrease one of our Cities, or to contend with theirs, which stand thicker? And whereas ours usually consists of seven thousand, theirs consist of fourtie thousand inhabitants. *x. Maxima pars vestrum in carne canis* *ssist. Peizd. Lib. 1. Hist.* *y. Refrenate monopolij licentiam, pauciores alantur ocio, red integratur agricoltis, lenificium* *instauratur ut sit honestum negotium quise exerceat otiosus illa iurba. Nisi hic malis me lentur, fructu a exercent iustitiam.* *Mor. Ptop. Lib. 1.* *z. Mancipij incupies opes aras Cappadocum rex. Hor.* *\* Regis dignitatis non est exercere Imperium in mendicis, sed in opulentis. Non est regni secus, sed carceris esse ciuitas. Idem.* *a. Colluuiet hominum, mirabiles ex oculis sole,* *immundi vestis, fadi visu, surtas imprimis aere, &c.*

*o. Vbi mobiles  
probris loco ha-  
bent artem a-  
liqua profiteri.  
Cenard. ep. 1. 1.  
p. Lib. 1. Belg.  
Hist. Non tam  
la. oriofiter  
Belga, sed de  
Hispani otio-  
res vitam, ut  
plurimum otia  
ofam agentur  
artes manuata  
ria qua pluri-  
mum habent  
in se laboris et  
difficultatu,  
maioresque  
requirunt im-  
dustria, a  
peregrinis ex-  
externi extra  
centur, habi-  
tant in piscos-  
sissimis mari,  
intercitant  
tum non pifi-  
cantur quan-  
tum insula  
sufficeret, sed  
a vicinis con-  
coquantur.  
q. Grati Liber.  
r. Vbi animo  
numeroque  
potenti et robore  
gentis Scia-  
lizer.  
f. Camden.  
t. Yrke,  
Brissow,  
Norwich,  
Worcester, &c.  
u. M. Gainse  
for. Argu-  
ment: Because  
Gentlemen  
dwell with  
vs in the  
Countrey  
Villages, our  
Cities are  
lesse, is no-  
thing to the  
purpose: Put  
three hundred  
or foure hun-  
dred Villages  
in a Shire,  
and uerie  
Village yeeld  
a Gentleman,  
what is foure*



<sup>b</sup> Cosmog. l. 3.  
cap. 5.

<sup>c</sup> Seneca. Haud  
minus turpia  
principi mu-  
supp. scia quam  
medico multa  
funera.

<sup>d</sup> Ac pituitam  
et bilem à  
corpore, (11 de  
leg.) omnes  
vult extor-  
winare.

<sup>e</sup> See Lissim  
Admiranda.  
<sup>f</sup> De quo Suet.  
in Claudio, &  
Plinius c. 36.

<sup>g</sup> Pro ego si  
sumus et igna-  
uia occurratur  
officia confu-  
eantur, tunc  
subleantur.

<sup>h</sup> Bodin. l. 6. c. 2.  
num. 670.

<sup>i</sup> Amasis E-  
gypti Rex, le-  
gem promul-  
gavit, ut omnes  
subditi quotan-  
nu rationem  
redderent vni-  
versis.

<sup>j</sup> Euclidus  
discipulus pol-  
cap. 2.

<sup>k</sup> Lib. 1. de in-  
crem. Urb. c. 6.

<sup>l</sup> Cap. 5. de in-  
crem. Urb.

<sup>m</sup> Quasi flumen  
lacus, aut mare  
alluit.

<sup>n</sup> Incredibilem  
commoditatem  
securam mer-  
cium tres flu-  
mines navigabiles  
egit. Boterus  
de Gallia.

<sup>o</sup> Herodotus,  
O Ind. Orient.  
c. 2. Rotas in  
medio flumine  
constituunt,  
cui ex pellibus  
animalium  
confutur vires  
appendunt, hi dum rota mouetur, aquam per canales egit.

<sup>p</sup> Centum pedes lata fossa, 30 milia.

<sup>q</sup> Contrarie to that of  
Lib. 1. cap. 3.

<sup>r</sup> Lib. 1. cap. 3.

<sup>s</sup> Lib. 1. cap. 3.

as you may read in <sup>b</sup> Munster, <sup>c</sup> Cranzius, and <sup>d</sup> Auentinus; as those *Tartars* and *Arabians* at this day doe in the Easterne Countreys: Yet such hath beene the iniquitie of all ages, as it seemes to small purpose. *Nemo in nostra ciuitate mendicus esto*, saith *Plato*, hee will haue them purged from a <sup>e</sup> Common-wealth, <sup>d</sup> as a bad humour from the body, they are like so many *Vlcers* and *Boyles*, and must bee cured before the Melancholy body can bee eased.

What *Carolus Magnus*, the *Chinese*, the *Spaniards*, Duke of *Saxony*, and many other States haue decreed in this case, read *Arniscus Cap. 19. Boterus Lib. 8. Cap. 2. Oforius de Rebus gest. Eman. Lib. 11.* When a Countrey is ouer-stored with people; as a Pasture is oft ouer-laid with Cattle, they had wont in former times to disburden themselves, by sending out Colonies, or by Warres, as those old *Romans*, or by employing them at home about some publique buildings, as Bridges, Rode-ways, for which those *Romans* were famous in this Island: As *Augustus Caesar* did in *Rome*, the *Spaniards* in their *Indian Mines*: <sup>e</sup> *Aqueducts*, Bridges, Hauens, those stupend workes of *Traian*, *Claudius* at <sup>f</sup> *Ostium*, *Fucinus Lacus*, that *Piræum* in *Athens*, made by *Themistocles*, *Amphitheatrums* of curious Marble, as at *Verona*, *Ciuitas Philippi*, and *Heraclea* in *Thrace*, those *Appian* and *Flaminian* wayes, prodigious workes all may witnesse: And rather then they should be idle, as those <sup>h</sup> *Egyptian Pharaohs*, *Moris* and *Sesostris* did, to taske their Subiects to build vnneccessarie *Pyramides*, *Obeliskes*, *Labyrinthes*, *Channels*, *Lakes*, *Gygantean workes* all, to diuert them from Rebellion, Riot, Drunkenesse, <sup>i</sup> *Quo scilicet alantur, & ne vagando laborare desuescant.*

Another Eye-fore is that want of conduct and nauigable Riuers, a great blemish, as <sup>k</sup> *Boterus*, <sup>l</sup> *Hippolitus à Collibus*, and other Politicians hold, if it bee neglected in a Common-wealth. Admirable cost and charge is bestowed in the Low-Countreys on this behalfe, in the Dutchy of *Millan*, Territorie of *Padua*, in <sup>m</sup> *France*, *Italy*, *China*, and so likewise about corriuations of Waters to moysten and refresh barren Grounds, to dreane Fennes, Bogges, and Moores.

*Massinissa* made many inward parts of *Barbary*, and *Numidia* in *Africke* before his time, incult and horrid, fruitfull and battable by this meanes. Great industry is generally vsed all ouer those Easterne Countreys in this kind, especially in *Egypt* about *Babylon*, and *Damascus*, as *Vertomannus* and <sup>n</sup> *Gotardus Arthus* relate; about *Bercelona*, *Segouia*, and many other places of *Spaine*: by reason of which, their Soyle is much improued, and infinite commodities arise to the Inhabitants.

The *Turkes* of late attempted to cut that *Ithmos* betwixt *Africke* and *Asia*, which <sup>o</sup> *Sesostris* and *Darius*, and some *Pharaohs* of *Egypt* had formerly vndertaken, but with ill successe, as <sup>p</sup> *Diodorus Siculus* records, and *Pliny*, for that the Red-Sea being three <sup>q</sup> Cubits higher then *Egypt*, would haue drowned all the Countrey *capto destiterant*, they left off; yet as the same <sup>r</sup> *Diodorus* writes, *Ptolomy* renewed the worke many yeeres after, and absolved it in a more opportune place.

That



That *Isthmos* of *Corinth* was likewise vnderaken to be made navigable by *Demetrius*, by *Iulius Caesar*, *Nero*, *Domitian*, *Herodes Atticus*, to make a speedy a passage, & lesse dangerous, from the *Ionian* and *Aegean* Seas: but because it could not be so well effected, the *Peloponnesians* built a wall like our *Pisces* wall, about *Schanunte*, where *Neptunes* Temple stood, and in the shortest cut over the *Isthmos*, of which *Diodorus lib. 11. Herodotus lib. 8. Fran.* Our later writers call it *Hexamilium*, which *Amurath* the Turke demolished, The *Venetians* Anno 1453. repaired in 15. dayes with 30000 men. *Thuanus* and *Serres* the *French* Historians, speake of a famous *Aqueduct* in *France*, intended in *Henry* the fourths time, from the *Loyre* to the *Seine*, and from *Rodanus* to *Loyre*. The like to which, was formerly assayed by *Domitian* the Emperor, <sup>b</sup> from *Arar* to *Mosella*, which *Cornelius Tacitus* speakes of, in the 13 of his *Annals*, after by *Charles* the great and others. Much cost hath in former times beene bestowed in either new making or mending, channels of rivers, and their passages, (as *Aurelianus* did by *Tybur*, to make it nauigable to *Rome*, to conuay corne from *Egypt* to the City, *vadam alvei tumentis effodit*, saith *Vopiscus*, & *Tyburis ripas extruxit*, he cut fordes, made bankes, &c.) decayed hauens, which *Claudius* the Emperour with infinite paines and charges attempted at *Ostia*, as I haue said, The *Venetians* at this day to preserue their City: many excellent meanes to enrich their Territories, haue beene fostered, invented in most Provinces of *Europe*, as planting some *Indian* plants amongst vs, Silke worms, <sup>c</sup> the very *Malberry* leaues in the plaines of *Granado*, yeeld 30000 Crownes per annum, to the King of *Spaine*s coffers, besides those many trades and artificers that are busied about them in the Kingdome of *Granado*, *Murcia*, and all ouer *Spaine*. In *France* a great benefit is raised by salt, &c. Whether these things might not bee as happily attempted with vs, and with like successe successe, it may not be controverted: Silke worms (I meane) Vines, Fir trees, &c. *Cardan* exhorts *Edward* the sixt to plant Oliues, and is fully perswaded they would prosper in this Iland. With vs, nauigable riuers are most part neglected; our streames are not great, I confesse, by reason of the narrownesse of the Iland, yet they runne smoothly and euen, nor headlong, swift, or amongst rockes and shelues, as foming *Rhodanus*, and *Loyre* in *France*, *Tygris* in *Mesopotamia*, violent *Durius* in *Spaine*, with Cataracts & whirlepooles as the *Rhine*, and *Danubius*, about *Shaphausen*, *Lausenburgh*, *Linz*, and *Cremmes*, to endanger Navigators, or broad shallow, as *Neckar* in the *Palatinate*, *Tibris* in *Italy*; but calme and faire as *Arar* in *France*, *Hebrus* in *Macedonia*, *Eurotas* in *Laconia*, they gently glide along, and might as well be repaired many of them (I meane *Wie*, *Trent*, *Ouse*, *Thamisis* at *Oxford*, the defect of which we seeke in the meane time) as the riuer of *Lee* from *Ware* to *London*. *B. Atwater* of old, or as some will *Henry* the 1.<sup>d</sup> made a Channell from *Trent* to *Lincolne*, nauigable; w<sup>ch</sup> now, saith *M<sup>r</sup>. Camden*, is decayed, & much mention is made of Anchors, & such like monuments found about old \* *Verulamium*, good ships haue formerly come to *Exeter*, & many such places, whose Channels, Hauens, Ports are now barred & reiected. We cōtemne this benefit of carriage by waters, and are therefore compelled in the inner parts of this Iland, because portage is so deare, to eare vp our commodities our selues, and liue like so many Boares in a sty, for want of vent and vtterance.

H

We

a *Dion. Pausanias*, & *Nic. Gerbelius* *Musæus*, *Cosmog. lib. 4. cap. 36. ut breuius foret nauigatio*, & minus periculosa  
 b *Charles* the great went about to make a channell from *Rhine* to *Danubius*. *Bil. Pirkmærus* describe. *Ger.* the ruines are yet seene about *Wessenberg*, from *Red-nich* to *Alimul*. *Vl. nauigabilia inter se Occidentis & Septentrionis littora fierent.*  
 c *Maginus* *Geogr.* *Simlerus* de *rep. Heluæ. lib. 1. describit.*

d *Camden* in *Lincolne* *shire* *Fossedike.*  
 \* Neare *St. Albons*.



We haue many excellent Hauens, royall Hauens, *Falmonth, Portsmouth, Milford, &c.* equivalent, if not to be preferred to that *Indian Hauana*, old *Brundisium* in Italy, *Aulis* in Greece, *Ambracia* in *Acarnania*, *Suda* in *Crete*, which haue few ships in them, little or no trafficke or trade, which haue scarce a Village on them, able to beare great cities, *sed viderint politici*. I could here iustly taxe many other neglects, abuses, errors, defects amongst vs, and in other Countries, depopulations, riot, drunkennesse, &c. and many such, *qua nunc in aurem susurrare non libet*. But I must take heed, *ne quid gravius dicam*, that I doe not overshoot my selfe, *Sus Minervam*, I am forth of my element, as you peradventure suppose, and sometimes *veritas odium parit*, as he said, *verince and oatmeale is good for a Parret*.

We haue good Lawes, I deny not, to rectifie such enormities, and so in all other Countries, but it seemes not alwayes to good purpose. Wee had need of some general visiter in our age, that should reforme what is amiss; a iust army of *Rosie Crosse* men, for they will amend all matters, (they say) Religion, Policy, manners, with arts, sciences, &c. Another *Attila*, *Tamberlane*, *Hercules*, to strue with *Achelous*, *Anga stabulum pargare*, to subdue tyrants, as he did *Diomedes* and *Busiris*: to expell theeues as he did *Cacus* and *Lacinius*; to vindicate poore captiues, as he did *Hesione*: to passe the *Torrid Zone*, the deserts of *Lybia*, and purge the world of monsters and *Centaures*: Or another *Theban Crates* to reforme our manners, to compose quarrels, end controuersies, as in his time he did, and was therefore adored for a god in *Athens*. As *Hercules* <sup>†</sup> purged the world of monsters, and subdued them, so did he fight against *Enuy*, *lust*, *anger*, *auarice*, &c. and all those fe-  
rall vices and monsters of the mind. It were to be wished we had some such visiter, or if wishing would serue, one had such a ring or rings, as *Timolans* desired in *Lucian*, by vertue of which he should be as strong as 10000 men, or an army of Gyants, goe inuisible, open gates & castles doores, haue what treasure he would, transport himselfe in an instant to what place hee desired, alter affections, cure all manner of diseases, that hee might range ouer the world, & reforme all distressed states & persons, as he would himselfe. He might reduce those wandring *Tartars* in order, that infest *China* on the one side, *Muscovy*, *Poland* on the other; & tame those vagabond *Arabians* that rob and spoile those Easterne Countries, that they should neuer vse more *Carauans* or *Janisaries* to conduct the. He might root out *Barbarisme* out of *America*, & fully discover *Terra Australis Incognita*, find out the North-East and North-West passages, dreane those mighty *Maotian* fennes, cut down those vast *Hircinian* woods, irrigate thole bari *Arabian* deserts, &c. Cure vs of our Epidemicall diseases, *Scorbutum*, *plica*, *morbus Neapolitanus*, &c. End all our idle controuersies, cut off our tumultuous desires, inordinate lusts, root out *Atheisme*, impiety, here sie, schisme and superstition, which now so crucifie the world: *Cathechise* grosse ignorance, purge *Italy* of luxury and riot; *Spaine* of superstition and iealousie, *Germany* of drunkennesse, all our Northerne Countries of gluttony and intemperance, castigate our hard-hearted parents, masters, tutors; lash disobedient children, negligent seruants, correct these spend-thrifts and prodigall sonnes, enforce idle persons to worke, driue drunkards out of the alehouse, repress theeues, visit corrupt & tyrannizing magistrates, &c. But as *L. Lacinius* taxed *Timolans*, you may vs. These are vaine, absurd, and

\* *Lisua Giral-  
dus, Nat. Comet.*

\* *Apuleius lib. 4.  
Flor. Lat. famili-  
aris inter homi-  
nes atatis sue  
cultus est, litium  
omnium & iur-  
giorum inter pro-  
pinquos arbitri  
& disceptator.  
Adversus iracun-  
diam, invidiam,  
auaritiam, libi-  
dinem, caterog  
animi humani  
vitia & mon-  
stra. Philosophus  
iste Hercules fu-  
it. Peles eam  
mentibus exegit  
omnes, &c.  
† *Potus Navis.**



and ridiculous wishes, not to bee hoped : all must be as it is, <sup>h</sup> Boecalinus may cite Commonwealths to come before Apollo, and seeke to reforme the world it selfe by Commissioners, but there is no remedy, it may not be redressed, *desinent homines tum demum stultescere, quando esse desinent*, so long as they can wagge their beards, they will play the knaves and fooles.

<sup>b</sup> Reginalios  
part. 2. cap. 2.  
& part. 3. c. 17.

Because therefore it is a thing so difficult, impossible, and farre beyond Hercules labours to be performed; let them be rude, stupid, ignorant, incult, *lapis super lapidem sedeat*, and as the <sup>i</sup> Apologist will, *Respub. iusti & grecolentia laboret, mundus vicio*, let them be barbarous as they are, let them <sup>k</sup> tyrannize, Epicurize, oppresse, luxuriate, consume themselves with factions and contentions, lue in riot, pouerty, want, misery, rebell, wallow as so many swine in their owne dung, as *Plysses* companions, *stultos inbeo esse libenter*. I will yet satisfie and please my selfe, make an *Vtopia* of mine owne, a new *Atlantis*, a poeticall Common wealth of mine own, in which I will freely domineere, build Cities, make Lawes, Statutes, as I list my selfe. And why may I not ?

<sup>i</sup> Velant. An-  
dree, Apolog.  
manip. 6. 40.

<sup>k</sup> Qui sordidus  
est, (ordescat ad-  
but.

— <sup>l</sup> *Pictoribus atq; Poëtis, &c.*

<sup>i</sup> Hor.

You know what liberty Poets haue euer had, and besides, my Predecessor *Democritus* was a Politician, a Recorder of *Abdera*, a Law-maker as some say, & why may not I presume as much as he did ? Howsoeuer I will ad- venture. For the Site, if you will needs vrge me to it, I am not fully resolued, it may be in *Terra Australis Incognita*, there is roome enough (for of my knowledge neither that hungry *Spaniard*, nor *Mercurius Britannicus*, haue yet discovered halfe of it) or else one of those floating Ilands in *Mare del Zur*, which like the *Cyanian* Iles in the *Euxine* Sea, alter their place, and are accessible onely at set times, and to some few persons; or one of the Fortunate Iles, for who knowes yet where, or which they are ? There is roome enough in the inner parts of *America*, and Northerne coasts of *Asia*. But I will chuse a site, whose latitude shall be 45 degrees ( I respect not minutes ) in the midst of the temperate Zone, or perhaps vnder the *Equator*, that Paradise of the world, *ubi semper virens laurus, &c.* where is a perpetuall Spring: the longitude for some reasons I will conceale. Yet be it knowne to all men by these presents, that if any honest Gentleman will send in so much money, as *Cardan* allowes an Astrologer for casting a Nati- uity, he shall be a sharer, I will acquaint him with my proiect, or if any worthy man will stand for any temporal or spirituall office or dignity (for as he said of his Archbishoprick of *Vtopia*, *tis sanctus ambitus*, & not amisse to be sought after ) it shall be freely giuen, without all intercessions, bribes, letters, &c. his own worth shall be the best spokesman; & because we shall admit of no deputies or aduouers, if he be sufficiently qualified; & as able as willing to execute the place himselfe, he shal haue present possession. It shal be diuided into 12 or 13 Provinces, and those by hils, riuers, rode- wayes, or some more eminent limits exactly bounded, Each Province shal haue a *Metropolis*, which shall be so placed as a Center almost in a circūse- rence, & the rest at equal distances some 12 *Italian* miles asunder, or there- about, and in them shall be sold all things necessary for the vse of man, *statis horis & diebus*, no market townes, markets or faires, for they do but beggar

*Ferdinando*  
*Quir. 1612.*



in *Vide Patri-*  
*tium* lib. 8. tit.  
10. de *Iustit.*  
*Reipub.*

<sup>m</sup> Sic olim *Hip-*  
*podamus* *Mile-*  
*sius* *Arist.* *polit.*  
cap. 11. & *Vitru-*  
*vius* *L.* cap. ult.  
<sup>n</sup> With walls  
of earth, &c.

<sup>r</sup> De his *Plinius*  
epist. 42. lib. 2. &  
*Tacitus* *Annal.*  
13. lib.

<sup>s</sup> *Vide* *Brisoni-*  
*um* de *regno*  
*Pers.* lib. 3. de  
his, & *Vegetium*  
lib. 2. cap. 3. de  
*Anon.*

<sup>t</sup> Not to rake  
gold, but for  
matters of  
Physicke.

<sup>u</sup> *Brisanius* *Is-*  
*sepus* lib. 21.  
*antiquit. Iud.*  
cap. 6. *Herod.*  
lib. 3.

<sup>v</sup> So *Lod. Viros*  
thinks best  
*Covinus* and  
others.

<sup>w</sup> *Plato* 3. de  
*leg.* *Ediles* crea-  
ri vult, qui *fora,*  
*fontes, vias, por-*  
*tas, plateas,* &  
*id genus alia*  
*procurent.*

*Vide* *Flacum*  
*Pontani* de *civ.*  
*Amstel. hac*  
*omnis,* &c.  
*Gotardum* &  
*alios.*

Cities (no village shall stand above sixe, seven, or eight miles from a city) except those Emporiums which are by the Seaside, generall Staples, Marts, as *Antwerpe, Venice, Bergen* of old, *London, &c.* cities most part, shall be situate vpon nauigable riuers or lakes, creekes, hauens, and for their forme, regular, round, square; or long square, <sup>m</sup> with faire, broad, and streight <sup>n</sup> streetes, houses vniforme, built of bricke and stone, like *Bruges, Bruxels, Rhegium, Lepidi, Berna* in *Switzerland, Millan, Mantua, Crema, Cambalu* in *Tartary* described by *M. Polus*, or that *Venetian Palma*. I will admit very few or no suburbs, and those of baser building, walls only to keepe out man and horse, except it be in some frontier townes, or by the Seaside, and those to be fortified <sup>o</sup> after the latest manner of fortification, and situate vpon conuenient hauens, or opportune places. In euery so built city, I will haue conuenient Churches and Churchyards to bury the dead in, a *cittadella* (in some, not all) to command it, prisons for offenders, opportune market places of all sorts, for corne, meat, cattle, fuell, fish, &c. Commodious Courts of Iustice, publike Hals for al Societies, Burses, meeting places, Armories, <sup>p</sup> in w<sup>ch</sup> shall be kept engines for quenching of fire, Artillery Gardens, publike walkes, Theaters & spacious fields allotted for all Gymnicks, sports, and honest recreations, Hospitalls of all kindes for children, orphans, old folkes, sickmen, madmen, souldiers, pesthouses, &c. not built *precario* or by gowty benefactors, who, when by fraud and rapine they haue extorted all their liues, oppressed whole Provinces, societies, &c. giue something to pious vses, build a satisfactory Almes-house, Schoole, or bridge, &c. at their last end, or before perhaps, which is no otherwise then to steale a Goose, and sticke downe a feather, rob a thousand, to relecue ten: Or those Hospitalls so built and maintained, nor by Collections, beneuolences, donaries, for a set number (as in ours) iust so many and no more, at such a rate, but for all those who stand in need, be they more or lesse, and that *ex publico arario*, and so still maintained, *non nobis solum nati sumus, &c.* I will haue Conduits of sweet and good water, aptly disposed in each towne, common <sup>q</sup> Granaries, as at *Dresden* in *Misnia, Stetein* in *Pomerland, Noremburge, &c.* Colledges of Mathematicians, Musicians, and Actors, as of old at *Lacedum* in *Ionia*, <sup>r</sup> Alchemists, Physicians, Artists & Philosophers; that all arts & sciences may sooner be perfected & better learned; & publike Historiographers, as amongst those ancient <sup>s</sup> *Persians, qui in commentarios referebant quae memoratu digna gerebantur*, informed & appointed by the State to register all famous Acts, and not by each insufficient scribbler, partiall or parasiticall pendant, as in our times. I will provide publike schooles of all kinds, singing, dancing, fencing, &c. especially of Grammar, and Languages, not to bee taught by those tedious precepts ordinarily vsed, but by <sup>t</sup> vse, example, conuersation, as traouellers learne abroad, and nurses teach their children. As I will haue all such places, so will I ordaine <sup>u</sup> publick gouernours, fit officers to each place, treasurers, ædiles, questors, ouerscers of pupils, widowes goods, and all publike houses, &c. and those once a yeare to make strict accompts, of all receipts, expences, to auoid confusion, & sic fiet ut non absumant (as *Pliny* to *Traian*) *quod pudeat dicere*. They shall be subordinate to those higher officers and gouernours of each City, which shall not bee poore



poore Tradesmen, and meane Artificers, but Noblemen and Gentlemen, which shall be tied to residence in those townes they dwell next, at such set times and seasons: for I see no reason (which \* Hippolitus complains of) that it should be more dishonorable for Noblemen to gouerne the Citie, then the country, or vnseemly to dwell there now, then of old. ¶ I will haue no bogges, fennes, marishes, vast woods, deserts, heaths, commons, but all inclosed; (yet not depopulated, and therefore take heed you mistake me not) for that which is common, and euery mans, is no mans; the richest Countries are still enclosed, as Essex, Kent, with vs, &c. Spaine, Italy, and where inclosures are least in quantity, they are best husbanded, as about Florence in Italy, Damascus in Syria, &c. which are liker gardens, then fields. I will not haue a barren acre in all my Territories, not so much as the tops of mountaines, where Nature failes it shall be supplied by art: a lakes and riuers shall not bee left desolate. All common high wayes, bridges, corriuations of waters, Aqueducts, Channells, publike workes, building, &c. out of a b common stocke, curiously maintained and kept in repaire; no depopulations, ingrossings, alterations of wood, arable, but by the consent of some superuisors, that shall be appointed for that purpose, and see what reformation ought to be had in all places, what is amiss, how to helpe it,

*Et quid quaq; ferat regio, & quid quaq; recuset,*

What ground is aptest for wood, what for c corne, what for cattle, gardens, orchards, fishponds, &c. what for Lords, what for Tenants: and because they shall be better encouraged to improue such lands they hold, manure, plant trees, dreane, fence, &c. they shall haue long leases, a known rent, and knowne fine, to free them from those intolerable exactions of tyrannizing landlords. These superuisors shall likewise appoint, what quantity of land in each Manor is fit for the lords d Demesnes, what for holding of Tenants, how it ought to be husbanded,

*Vt magnetes equis, Minya gens cognita remis,*

how to bee manured, tilled, rectified, and what proportion is fit for all callings, because priuate possessors are many times idio:s, ill husbands, oppressors, couetous, and know not how to improue their owne, or else wholly respect their owne, and not publike good.

Vtopian parity is a kind of gouernment, to be wished for, rather then effected, e Respub. Christianopolitana, and that new Atlantis, witty fictions, but meere Chimera's, and Platoes community in many things is impious, absurd and ridiculous, it takes away all splendor and magnificence: I will haue seuerall orders, degrees of nobility, & those hereditary, not reiecting yonger brothers in the meane time, for they shall bee sufficiently provided for by penfids, or so qualified, brought vp in some honest calling, they shall bee able to liue of themselues. I will haue such a proportion of ground belonging to euery Barony, e he that buyes the land, shall buy the

and their soile much mended. Tusser cap. 52. of his husbandry, is of his opinion, one acre inclosed, is worth three common. The country inclosed I praise, The other delighteth not me, For nothing of wealth it doth raise, &c. \* Incredibilis nauigiarum copia, nibilo pauciores in aquis, quam in continenti commorantur. M. Riccius expedit. in Sinas lib. 1. c. 3. b To this purpose Arist. polit. 2. c. 6. allows a third part of their reuenues, Hippodamus halic. c Ita lex agraria olim Romae. d His segetes, illi venant salicibus arboris satus alibi, atq; missa virebant Gramina. Virg. 1. Geor. e Lucanus l. 6. f Iob. Valent. Andreas, Lord Verulam. g So is it in the Kingdome of Naples, and France.

\* De Inerem. urba 2. 13. In-  
guntur sator me  
non intelligere  
cur ignobilis  
sit urbes bene  
munus colere  
nunc quam olim,  
aut case rasti-  
ca praesse quam  
urbi. Idem V. ber-  
tus Folio, de  
Neapoli.

¶ Ne tantillum  
quidem soli in-  
cultum relinqui-  
tur, ut veram sit  
ne pollicem qui-  
dem agri in his  
regionibus feri-  
lem aut inse-  
cundum reperiri.  
M. Arius Hie-  
mizius Augu-  
stinus de Regno  
China, lib. 1. c. 3.

\* M. Carew in  
his Survey of  
Cornwall, saith,  
that before that  
Country was  
inclosed, the  
husbandmen  
dranke water,  
did eate little  
or no bread.  
(fol. 68. lib. 1.  
their apparell  
was coarse, they  
went bare-leg-  
ged, their dwel-  
ling was cor-  
respondent,  
but since inclo-  
sure, they liue  
decently, and  
haue mony to  
spend (fol. 23.)  
when their  
fields were  
common, their  
wooll was  
course Cornish  
haire, but since  
inclosure, it is  
almost as good  
as Cotswold.

Barony;



h See Contare-  
nus and Osius  
de rebus ges-  
tis Emanuelis

Barony; He that by riot consumes his patrimony, and ancient demeanes, shall forfeit his honors. As some dignities shall be hereditary, so some againe by election, or by gift (besides free offices, pensions, annuities) like our *Bishopricks, Prebends, the Bassa's palaces in Turkey, the Procu- tors houses and offices in Venice*, which like that golden Apple, shall bee giuen to the worthiest and best deseruing both in warre and peace, as a re- ward of their worth and good seruice, as so many goales for all to ayme at (*bonos alit artes*) and encouragements to others. For I hate these se- uere, vnnaturall, harsh, *Germane, French, and Venetians* Decrees, which exclude Plebeians from honors, be they neuer so wise, rich, vertuous, va- liant, and well qualified; they must not be *Patritians*, but keep their owne rancke, this is *natura bellum inferre*, odious to God and men, I abhor it. My forme of gouernment shall be Monarchicall,

i Claudian, l. 7.

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

i Herodotus  
Arato lib. 6.  
Cum Aegyptiis  
Lacedaemonii in  
hoc congruunt,  
quod eorum pra-  
cones, libicini,  
coqui, & reliqui  
artifices, in pa-  
terna officia  
succedunt, &  
coquus a coquo  
gignitur, & pa-  
terna opere per-  
seuerat. Idem  
Marcus Polus  
de Quirco. Idem  
Osius de Ema-  
nuels re e Lusit-  
ana. Riccius de  
Siniis.  
k Hippol. a col-  
libus de increm-  
ent. cap. 20.  
Plato idem 7. de  
legibus, quae ad  
vitam necessaria  
& quibus carere  
non possumus,  
nullum dependi  
ve pigil, &c.  
l Plato 12. de  
legibus, 40 an-  
nos natus vult,  
ut si quid me-  
morabile vide-  
rint apud exte-  
ros, hoc ipsum in  
tempus recipia-  
tur.

few lawes, but those seuerely kept, plainly put downe, and in the mother- tongue, that euery man may vnderstand. Euery Citie shall haue a peculiar trade or priuiledge, by which it shall be chiefly maintained: and Parents shall teach their Children, one of three at least, bring vp and instruct them in the mysteries of their owne trade. In each towne these seuerall Trades- men shall be so aptly disposed, as they shall free the rest from danger or offence: Fire-trades, as Smiths, Forge-men, Brewers, Bakers, Metall- men, &c. shall dwell apart by themselves: Dyars, Tanners, Fell-mongers, and such as vse water, in conuenient places by themselves: noy- some, or fulsome for bad smells, as Butchers Slaughter-houses, Chanlers, Curriers, in remote places, and some backe Lanes. Fraternities and Com- panies, I approue of, as Merchants Burfes, Colledges of Druggers, Phy- sitians, Militians, &c. But all trades to be rated in the sale of wares, as our Clerkes of the Market doe Bakers and Brewers; Corne it selfe, what scar- city soeuer shall come, not to exceed such a price. Of such wares as are transported or brought in, & if they be necessary, commodious, and such as neerly concerne mans life, as corne, wood, cole, &c. and such prohibi- tion we cannot want, I will haue little or no custome paid, no taxes, but for such things as are for pleasure, delight, or ornament, as Wine, Spice, Tobacco, Silke, Veluet, Cloth-of-gold, Lace, Jewels, &c. a greater imposts. I will haue certaine ships sent out for new discoueries euery yeare, and some discret men appointed to trauell into all neighbour Kingdomes by land, which shall obserue what artificiall Inuentions, and good Lawes are in other Countries, customes, alterations, or ought else, concerning war or peace, which may tend to the common good. Ecclesiasticall Discipline, *penes Episcopos*, subordinate as the other. No impropriations, no Lay patrons of Church-livings, or one priuate man, but common Societies, Corporations, &c. and those Rectors of Benefices to be chosen out of the Vniuersities, examined and approued as the *literati in China*. No Parish to containe aboue a thousand Auditors. If it were possible, I would haue such Priests should imitate *Christ*, charitable Lawyers should loue their neighbours as themselves, temperate and modest Physicians, Politicians contemne the world, Philosophers should know themselves, Noblemen liue



liue honestly, Tradesmen leaue lying and cosening, Magistrates corrup-  
tion &c. but this is vnpossible, I must get such as I may. I will therefore  
haue <sup>m</sup> of Lawyers, Iudges, Aduocates, Physitians, Chirurgions, &c: a  
set number, <sup>n</sup> and euery man, if it be possible, to plead his owne cause, to  
tell that tale to the Iudge, which he doth to his Advocate, as at *Fez* in  
*Africke*, *Bantam*, *Aleppo*, *Raguse*, *suam quisq. causam dicere tenetur*. Those  
Advocates, Chirurgions and<sup>o</sup> Physitians, which are allowed, to be  
maintained out of the <sup>p</sup> common treasure, no fees to be giuen or taken,  
vpon paine of loosing their places, or if they doe, very samll fees, and  
when <sup>q</sup> the cause is fully ended. He that sues any man, shall put in a  
pledge, which if it be proued he hath wrongfully sued his Aduersary,  
rashly or maliciously, he shall forfeit and loose. Or else before any suite  
beginne, the Plaintiffe shall haue his complaint approued by a set Delega-  
cie to that purpose; if it be of moment he shall be suffered as before, to  
proceed, if otherwise they shall determine it. All causes shall be pleaded  
*suppressio nomine*, the parties names concealed, if some circumstances doe  
not otherwise require. Iudges and other officers shall be aptly disposed  
in each Prouince, villages, Cities, as common arbitrators to heare causes,  
and end all controuersies, and those not single, but three at least on the  
bench at once, to determine or giue sentence, and those againe to sit by  
turnes or lots, and not to continue still in the same office. No controuer-  
sie to depend about a yeare, but without all delayes, and further appeales,  
to be speedily dispatched, and finally concluded in that time allotted.  
These and all other inferiour Magistrates to be chosen <sup>r</sup> as the *Literati* in  
*China*, or by those exact suffrages of the *Venetians*, and such againe not be  
eligible, or capable of magistracies, honours, offices, except they be suffi-  
ciently <sup>u</sup> qualified for learning, manners, and that by the strict approba-  
tion of deputed examiners: <sup>x</sup> first Schollers to take place, then Souldi-  
ers; for I am of *Virgil* his opinion, a Scholler deserues better then a Soul-  
dier, because *Vnius aetatis sunt quae fortiter fiunt, quae vero pro vtilitate Rei-  
pub. scribuntur, aeterna*: a Souldiers worke lasts for an age, a Schollers for  
euer. If they <sup>y</sup> misbehaue themselues, they shall be deposed, and ac-  
cordingly punished, and whether their Offices be annuall <sup>z</sup> or otherwise,  
once a yeere they shall be called in question, and giue an accompt; for  
men are partiall and passionate, mercilesse, couetous, corrupt, subiect to  
loue, hate, feare, fauor &c. *omne sub regno grauiore regnum*: like *Solons*  
*Areopagites*, or those *Roman* Censors, some shall visit others, and <sup>a</sup> be  
visited *inuicem* themselues, <sup>b</sup> they shall ouersee that no proling Officer,  
vnder colour of authority, shall insult ouer his inferiours, as so many wild  
beasts, oppress, domineer, flea, grind, or trample on, be partiall or cor-  
rupt, but that there be *aquabile ius* iustice equally done, liue as friends and  
brethren together; and which <sup>c</sup> *Sesellius* would haue, and so much desires

<sup>m</sup> Simlerus in  
Helvetia.

<sup>n</sup> *Protopieser*  
causidicos exclu-  
dant, qui cau-  
sas calide &  
vafre trahunt  
& disputant.

<sup>o</sup> Iniquissimum  
censent hominem  
nullis obligari le-  
gibus, quae aut  
numerosiores  
sunt, quam ut  
perlegi queant,  
aut obscuriores  
quam ut à quo-  
vis possint intel-  
ligi. Velunt ut  
suam quisq. cau-  
sam agat, eamq.  
referat Iudici,  
quam narratu-  
rus fuerat pa-  
troni, sic mihi  
erit ambagium,  
& veritas faci-  
lius elicietur.

<sup>p</sup> *Morus* *Protop.* l. 2.

<sup>q</sup> *Medici* ex  
publico villam  
sumunt. *Boetius*  
lib. 1. cap. 5. de  
*Aegyptiis*.

<sup>r</sup> De his lege  
*Patritium* lib. 3.  
tit. 8. de reipub.  
Instituit.

<sup>s</sup> Nihil à clien-  
tibus patroni ac-  
cipiant, priusquàm  
lis finita est. *Bar-  
clay* *Argen.* lib. 3.

<sup>t</sup> It is so in most  
free Cities in  
Germany.

<sup>u</sup> *Mat. Riccius*  
expedit, in *Sinas*  
lib. 1. cap. 5. de  
examinatione  
electionum copio-  
se agit, &c.

<sup>v</sup> *Concatus* de  
reipub. *Venit.* l. 1.

<sup>w</sup> *Orosius* lib. 1. 1.  
de rebus gestis

*Emanuelis.* Qui in literis maximos progressus fecerint maximis honoribus afficiuntur, secundus honoris gradus militibus assigna-  
tur, postremi ordinis mechanicis, doctorum hominum Iudicio in altiore locum quisq. praefertur, et qui à plurimis approbatur, am-  
pliores in repub. dignitates consequitur. Qui in hoc examine primas habet, insigni per totam vitam dignitate insignitur, marchioni  
similis, aut duci apud nos. <sup>x</sup> Cedant arma toga. <sup>y</sup> As in *Berna*, *Lucerne*, *Friburge* in *Switzerland*, a vicibus liuer is  
incapable of any office, if a Senator, instantly deposed. *Simlerus.* <sup>z</sup> Not about three yeares. *Arist.* polit. 5. cap. 8.  
<sup>a</sup> Nam quis custodiet ipsos custodes. <sup>b</sup> *Cyrenus* in *Greifgeia.* Qui non ex sublimi despiciant inferiores, nec ut bestiae concu-  
cent sibi subditos authoritatis nomini confisi, &c. <sup>c</sup> *Sesellius* de repub. *Gallorum.* lib. 1. & 2.

in



in his Kingdome of France, a diapason and sweet harmony of Kings, Princes, Nobles and Plebeians, so mutually tide and involved in love, as well as lawes and authority, as that they neuer disagree, insult or encroach one upon another. If any man deserue well in his Office, he shall be rewarded.

— quis enim virtutem amplectitur ipsam,  
præmia si tollas —

Hee that invents any thing for publike good in any Art or Science, writes a Treatise, <sup>d</sup> or performs any noble exploit, at home or abroad, <sup>e</sup> shall be accordingly enriched, <sup>f</sup> honoured, and preferred. I say with *Hannibal* in *Ennius*, *Hositem qui feriet eris mihi Carthaginensis*, let him be of what condition he will, in all Offices, Actions, he that deserues best shall haue best.

I will suffer no <sup>g</sup> Beggars, Rogues, Vagabonds, or idle persons, that cannot giue an accompt of their liues how they <sup>h</sup> maintaine themselves: If they be impotent, lame, blind, and single, they shall be sufficiently maintained in seuerall Hospitals, built for that purpose, if married and infirme, past work, or by inevitable losse, or some such like misfortune cast behind, by distribution of <sup>i</sup> corne, house rent free, annuall pensions, or mony, they shall be relieued, and highly rewarded for their good seruice they haue formerly done; if able, they shall bee enforced to worke. <sup>k</sup> For I see no reason (as <sup>l</sup> he said) why an Epicure or idle drone, a rich glutton, an usurer, should liue at ease, and doe nothing, liue in honour, in all manner of pleasures, and oppresse others, when as in the meane time, a poore laborer, a smith, a carpenter, an husbandman that hath spent his time in continuall labour, as an Asse to carry burdens, to doe the Commonwealth good, and without whom we cannot liue, shall bee left in his old age to begge or starue, and lead a miserable life, worse then a iument. As <sup>m</sup> all conditions shall be tied to their taske, so none shall be ouer-tired, but haue their set times of recreations and Holydayes, *indulgere Genio*, feasts and merry meetings, euen to the meanest artificer, or basest seruant, once a weeke to sing or dance, (though not all at once) or do whatsoeuer he shall please; like <sup>n</sup> that *Saccarū festum* amongst the *Persians*, those *Saturnals* in *Rome*, as well as his master. <sup>o</sup> If any bee drunke, he shall drinke no more wine or strong drinke in a twelue-month after. A bankrupt shall be <sup>p</sup> *Catademiatus* in *Amphitheatro*, publicly shamed, and he that cannot pay his debts, if by riot or negligence he haue bin impouerished, shall be for a twelue-month imprisoned, if in that space his Creditors be not satisfied, <sup>q</sup> he shall be hanged. He <sup>r</sup> that commits sacriledge shall loose his hands, he that beares false witnesse, or is of periury convict, shall haue his tongue cut out, except he redeeme

d Si quis egregi-  
um aut bello aut  
pace perferat,  
Sextilius lib. 1.

e Ad regendam  
rempub. soli lite-  
rati admittun-  
tur, nec ad eam  
eum gratia ma-  
gisfratuum aut  
regis indigent,  
omnia ab explo-  
rata cuiusq; sci-  
entia & virtute  
pendent. Ricius  
lib. 1. cap. 5.

f In discessu  
locum eum iussit  
subrogari, qui in-  
ter maiores vir-  
tute reliquis præ-  
iret, non fuit a-  
pud mortales ul-  
lum excellentius  
certamen, aut cui-  
us victoria ma-  
gis esset expen-  
da, non enim in-  
ter ceteros celer-  
rimo, non inter  
robustos robustis-  
simo, &c.

g Nullus men-  
ditus apud *Sinas*  
nemini sano quā-  
vis oculis turbat-  
us sit, mendica-  
re permittitur,  
omnes pro viri-  
bus laborare co-  
guntur, caci mo-  
lis transalibus  
versandis addi-  
cuntur, soli hospi-  
tiis gaudent, qui  
ad labores sunt  
inepti. Ofor. l. 11.  
de rebus gestis  
Emanuelis.

Hemmingius de regno *Chine* l. 1. cap. 3. Gotardus *Arthur Oriental*. Ind. descr. h *Alex* ab *Alex*. l. 3. c. 12. i Sic olim *Roma*, *Isaacus*  
*Pontanus* de his optimè. *Aristot.* lib. 2 cap. 9. k Idem *Aristot.* polit. 5. cap. 8. *Vitiosum* quum soli pauperum liberi educantur  
ad labores, nobilitum & diuitum in voluptatibus & delitiis.

l Quæ hæc iniustitia, ut nobilis quispiam, aut fenerator qui nihil  
agat, lautam & splendidam vitam agat, otio & delitiis, quam interim aurigo, labor, agricola, quo res pub. carere non potest, vi-  
tam adeo miseram ducat, ut peior quam iumentorum sit eius conditio. Iniqua res quæ dat parasitum, adulatorem, inanum volup-  
tatum artificibus, generosis & otiosis tanta munera proficit, ac contra agricolis, *Carbonariis*, aurigis, fabris, &c. nihil proficit, sed  
eorum abusu labore fletentis ætatis fame pensat & ærumnis. *Morus* *Utop* lib. 2. m In *Segovia* nemo otiosus, nemo mendicus  
nisi per ætatem aut morbum opus facere non potest: nulli deest unde villum querat, aut quo se exerceat, *Cyprianus* *Rebovius* *Delit.*

*Hispænia*. Nullus *Genevæ* otiosus, ne septemnis puer. *Paulus* *Henzler* *Itiner.* n *Atheniens* l. 12. o *Siniterus* de repub. *Helvet.*  
p *Spartian.* olim *Roma* sic. q He that provides not for his family, is worse then a thicke, Paul. r *Alfredi* lex, *viraq;*  
*manus* & *lingua* pracidatur, nisi eam capite redemerit.



it with his head. Murder, & adultery shall be punished by death, but not theft, except it bee some more grievous offence, or notorious offenders; otherwise they shall be condemned to the gallies, mines, be his slave whom they offended, during their lives; I hate all hereditary slaves, and that *duram Persarum legem*, as *Briffonius* calls it, or as, *Ammianus*, *impendio formidatas & abominandas leges*, per quas ob noxā unius, omnis propinquitās perit, hard law that wife and children, friends and allies should suffer for the fathers offence.

No man shall marry vntill he y be 25, no woman till she be 20, *nisi aliter dispensatum fuerit*. If one dye, the other party shall not marry till fixe moneths after; and because many families are compelled to liue niggardly, exhaust and vndone by great dowers, none shall be given at all, or very little, and that by supervisors rated, they that are soule shall have a greater portion, if faire, none at all, or very little, howsoeuer not to exceed such a rate as those supervisors shall thinke fit. And when once they come to those yeares, pouerty shall hinder no man from marriage, or any other respect, but all shall rather be inforced, then hindered: except they be *f* dismembred or grievously deformed, infirme, or visited with some enormous hereditary disease, in body or minde, in such cases vpon a great paine, or mulct, man or woman shall not marry, other order shall be taken for them to their content: if people ouerabound, they shall be eased by *h* Colonies.

No man shall wear weapons in any city. The same attire shall be kept, and that proper to seuerall callings, by which they shall bee distinguished. *Luxus funerum* shall bee taken away, that intempestiue expence moderated, and many others. Brokers, takers of pawnes, biting vsurers, I will not admit; yet because *hic cum hominibus non cum diis agitur*: we converse here with men, not with gods, and for the hardnesse of mens hearts I will tolerate some kinde of Vsury. If we were honest I confesse, *si probi essemus*, wee should haue no vse of it, but being as it is wee must necessarily admit it. Howsoeuer most Diuines contradict it,

*Dicimus inficias, sed vox ea sola reperta est.*

it must be winked at by Politicians. And yet some great Doctors approue of it, *Calvin*, *Bucer*, *Zanchius*, *P. Martyr*, because by so many grand lawyers, decrees of Emperours, Princes Statutes, Customes of Commonwealths, Churches approbations it is permitted, &c. I will therefore allow it. But to no priuate persons, not to euery man that will, to orphans onely, maides, widowes, or such as by reason of their age, sexe, education, ignorance of trading, know not otherwise how to imploy it, and those so approued, not to let it out apart, but to bring their mony to a common banke, which shall be allowed in euery city, as in *Genoa*,

*continentes, ob reipub bonum. Vt August. Caesar orat. ad milites Romanos olim edocuit. c* Morbo laborant, qui in prolem facile diffunditur, ne genus humanū sēda contagione ledatur, iuventute castratur, mulieres tales procul à consortio virorum ablegantur, &c. *Heitor Boetius lib. 1. de veterum Senatorum moribus. f* Speciosissimi iuvenes liberis dabunt operam. *Plato 5. de legibus. g* The Saxons exclude dumb, blind, leprous, and such like persons from all inheritance, as we doe fooles. *h* Vt olim Romani, Hispani hodie, &c. *i* Riccius lib. 1. cap. 5. de Sinarum expedit, sic Hispani cogunt Mauros arma deponere. So it is in most Italian Cities. *k* Idem Plato 12. de legibus, in hanc euer been immoderate, vide *Guil. Stuckium antiq. conuul. li. 1. cap. 16. l* 9 de legibus Plato. *m* As those Lombards beyond Seas (though with some reformation, *mons pietatis*, or banck of charitie as *Italians* termes it, cap. 33. *Lex mercat. part. 1.*) that lend money vpon easie pawnes, or take money vpon aduantage for mens liues.

*f* Si quis nuptiis supraris, virga in illis ei praedictur, si mulier, nasus & auricula praedictur. *Alfredus lex. En* leges ipsi Veneri Martij timendas.

*c* Pauperes non petant, quoniam extrema necessitate colla rem alienam capiunt. *Maldonat summa quaest. 8. art. 2. Ego cum illis semio, qui licere putant à diuitie clam accipere, qui tenetur pauperi subuenire. Emanuel 52. Aphor. con-*

*sest.*

*u* Lib. 2. de reg. Persarum.

*x* Lib. 14.

*y* Aliter Aristoteles, a man at

25, a woman at

20. *polit.*

*z* Lex olim Licurgi, hodie Chinnicum, vide

*Plutarchū, Riccium, Hammingiū,*

*Arriū, Nevisanum, & alios*

*de hac quaestione.*

*a* Alfredus.

*b* Apud Lacones olim virgines sine dote nūdebant

*Boter. l. 3. c. 3.*

*c* Lege cautum non ita pridem apud Venetos, ne quis patritius dote

excederet 1500 coronatorū

*d* Buxdorfius Synagoga. *Jad. sic*

*Iudei. Leo Afer*

*Africa descript.*

*ne sint aliter in-*



n That proportion will make merchandise, increase land, deare and better improved, as hee hath iudicially proued in his Tract of Vniuersity, exhibited to the Parliament, anno 1621.

o Hoc ferè Zanchinus com. in 4. cap. ad Ephes. aquis-feram vocat vsuram, & charitati Christiane consentaneam, modo non exigant, &c. nec omnes dent ad farum, sed y qui in pecunijs bona habent, & ob atatem sexum, artu alicuius ignorantiam, non possunt vit. Nec omnibus, sed mercatoribus & y qui honestè impendant, &c.

p Idem apud Persu olim, lege Brissonium.

q Idem Plato de legibus.

r Lib. 30. Optimus quidem fuerat cum patribus nostris mentem à d'ys datam esse, ut res Italiae, nos Africa imperio consenti essemus. Neque enim Sicilia aut Sardinia satis digna precia sunt pro tot classibus, &c.

s Claudian. t A depopulatione, agrorum incendijs, & eiusmodi scellu immaribus Plato; Sestilius lib. 2. de repub. Gal. Valde enim est indecorum, ubi quod prater opinionem accidit dicere. Non putarem: praesertim si res praecaveri potuerit. u Linius lib. 1. Dion. lib. 2. Diodorus Siculus lib. 2. x — peragit tranquilla potestas, Quod violenta nequit. — Claudian. y Bellum nec timendum, nec praecavendum. Plin. Panegy. Traiano.

Geneua, Noremberge, Venice, <sup>n</sup> at 5.6.7. not about 8 per centum, as the supervisors, or *arary praefecti* shal thinke fit. ° And as it shall not be lawfull for each man to be an Vsurer that will, so shall it not be lawfull for all to take vp mony at vse, not to prodigals & spendthrifts, but to merchants, young tradesmen, such as stand in need, or know honestly how to imploy it, whose necessity, cause and condition, the said supervisors shall approve of.

I will have no priuate Monopolies, to enrich one man, and begger a multitude, p multiplicity of offices, or supplying by deputies, weights and measures the same throughout, and those rectified by the *Primum Mobile*, and Suns motion, threescore miles to a degree according to obseruation, 1000 Geometrical paces to a mile, siue foot to a pace, twelue inches to a foot, &c. and from measures knowne, it is an easie matter to rectifie weights, &c. to cast vp all, and resolute bodies by Algebra, Stereometry. I hate all warres, if they be not *ad populi salutem*, vpon vrgent occasion,

*Odimus accipitrem, quia semper vivit in armis.*

q offensive warres, except the cause be very iust, I will not allow of. For I doe highly magnifie that saying of Hannibal to Scipio in *Livy*, it had beene a blessed thing for you and vs, if God had giuen that minde to our Predecessors, that you had beene content with Italy, we with Africk. For neither Sicily, nor Sardinia are worth such cost and paines, so many fleetes and armies, or so many famous Captaines lines. *Omnia prius tentanda*, faire meanes shall first be tried *Peragit tranquilla potestas, Quod violenta nequit*. I will haue them proceede with all moderation, but heare you, *Fabius* my Generall, not *Minutius*: And in such wars to abstaine as much as is possible from depopulations, burning of townes, massacring of Infants, &c. For defensive warres, I will haue forces still ready at a small warning, by land and Sea, a prepared Navy, souldiers in *procinctu*, and money which is *nervus belli*, still in a readinesse, and a sufficient reuennue, a third part as in old *Rome* and *Egypt*, reserued for the Common-wealth; to auoid those heauy taxes and impositions, as well to defray this charge of warres, as also all other publike defalcations, expences, fees, pensions, reparations, chaff sports, feasts, donaries, rewards, and entertainments. All things in this nature especially, I will haue maturely done, and with great x deliberation: *ne quid temerè, ne quid remissè ac timidè fiat. sed quod seror hospes?* To prosecute the rest would require a volume. *Manum de Tabella*, I haue beene ouer tedious in this subiect, I could haue here willingly ranged, but these straights wherein I am included, will not permit.

From Common-wealths and Cities, I will descend to Families, which haue as many coriues and molestations, as frequent discontents as the rest. Great affinitie there is betwixt a Politicall and Oeconomical body; they

differ



differ only in magnitude and proportion of businesse (so Scaliger <sup>a</sup> writes) as they haue both likely the same period, as <sup>b</sup> Bodin and <sup>c</sup> Peucer hold, out of *Plato*, fixe or seuen hundred yeares, so many times they haue the same meanes of their vexation and ouerthrowes; as namely, riot, a common ruine of both; riot in building, riot in profuse spending, riot in apparell, &c. be it in what kinde soeuer, it produceth the same effects. A<sup>d</sup> Chorographer of ours speaking *obiter* of ancient Families, why they are so frequent in the North, continue so long, are so soone extinguished in the South, and so few; giues no other reason but this, *luxus omnia dissipauit*, riot hath consumed all. Fine cloathes and curious buildings came into this Island, as hee notes in his Annals, not so many yeeres since, *non sine dispendio hospitalitatis*, to the decay of hospitalitie. Howbeit many times that word is mistaken, and vnder the name of Bounty and Hospitality, is shrowded Riot and Prodigality, and that which is commendable in it selfe well vsed, hath bin mistaken heretofore, is become by his abuse, the bane and vtter ruine of many a noble family. For some men liue like the rich glutton, consuming themselves and their substance by continuall feasting and invitations, with <sup>e</sup> *Axilon* in *Homer*, keeps open house for all commers, giuing entertainment to such as visit them, <sup>f</sup> keeping a table beyond their meanes, and a company of idle seruants (though not so frequent as of old) are blowne vp on a sudden, and as *Acteon* was by his hounds, deuoured by their kinsmen, friends and multitude of followers. <sup>g</sup> It is a wonder that *Paulus Iovius* relates of our northern countries, what an infinite deale of meat wee consume on our tables: that I may truly say 'tis not bounty, nor hospitality, as it is often abused, but riot in excesse, and prodigality, a meere vice, it brings in debt, want and beggery, hereditary diseases, consumes their fortunes, and overthrowes the good temperature of their bodies. To this I might here well adde their inordinate expence in building, those phantastickall houses, turrets, walkes, parkes, &c. gaming, excesse of pleasure, & that prodigious riot in apparell, by which meanes they are compelled to breake vp house, and creep into holes. *Sesellius* in his commonwealth of <sup>h</sup> *France*, giues three reasons why the *French* Nobility were so frequently bankrupts: First because they had so many Law suits and contentions, one vpon another, which were tedious and costly: by which meanes it came to passe, that commonly Lawyers bought them out of their possession. A second cause was their Riot, they liued beyond their meanes, and were therefore swallowed up by merchants. La-Noue a French writer, yeelds fīue reasons of his Countie-mens pouerty to the same effect almost, and thinkes verily if the Gentry of *France* were diuided into ten parts, eight of them would be found much empayred, by sales, mortgages and debts, or wholly sunke in their estates. The last was immoderate excesse in apparell, which consumed their reuenues. How this concernes and agrees with our present state, looke you. But of this elsewhere. As it is in a mans body, if either head, heart, stomack, liuer, spleene, or any one part be misaffected, all the rest suffer with it, so is it with this Oeconomickall body. If the head be naught, a spendthrift, a drunkard, a whoremaster, a gamester, how shall the family liue at ease? *Ipsa si cupiat salus seruari, prorsus non potest hanc familiam*, as *Demea* said in the

<sup>a</sup> lib. 3. poet. cap.  
19.  
<sup>b</sup> Lib. 4.  
de repub. cap. 2.  
<sup>c</sup> Peucer. lib. 1.  
de diuinat.  
<sup>d</sup> Camden in Glo-  
shire.

<sup>e</sup> Illiad. 6. lib.  
<sup>f</sup> Vide Puter-  
Comum, Gocleni-  
um de portento si-  
canis nostrorum  
temporum.  
<sup>g</sup> Mirabile di-  
ctu est, quantum  
effsoniarum una  
domus singulis  
diebus absorbat,  
sternuntur men-  
sa in omnes pene  
horas calentibus  
scaber edulis.  
descript. Britan.

<sup>h</sup> Lib. 1. de rep.  
Gallorum quod  
tot lites & cau-  
se forentes alie  
seruantur ex a-  
liis, in immen-  
sum proluen-  
tut, & magnos  
sumptus requi-  
rant, unde fit  
ut Iuris admini-  
stri plerumq. no-  
bilitatem posses-  
siones acquirant,  
tum quod sum-  
ptuose vivant, &  
a mercatoribus  
absorbentur, &  
splendidissime  
vestiantur, &c.  
<sup>i</sup> Adelphi. act. 4.  
sc. 7.



*h Amphitrat.  
Plauti.*

*I Palsig, Filius  
aut fur.  
m Catus cum  
mure duo galli  
simul in ale, Et  
glotes binor nun-  
quam vivunt  
sine lre.  
n Kes angusta  
dant.  
o When pride  
and beggary  
meet in a fa-  
mily, they  
roare and  
howle, and  
caule as many  
flashes of dis-  
contents, as  
fire and water,  
when they  
concurr,  
make thunder  
claps in the  
skies.  
p Plautus  
Amular*

*q Lib 7. cap. 6.*

*r Pellitur in  
bellis sapientia,  
vigentu res.  
Petus prover-  
bium, aut regem  
aut satuum nos-  
ei oportet.*

Comedy, safety her selfe cannot saue it. A good, honest, painefull man many times hath a shrew to his wife, a sickly, dishonest, slothfull, foolish, carelesse woman to his mate, a proud, peeuish flurt, a liquorish, prodigall queane, and by that meanes all goes to ruine: or if they differ in nature, hee is thrifty, she spends all; he wise, shee fortish and lost, what agreement can there be, what friendship? Like that of the Thrush & Swallow in *Esop*, In stead of mutual loue, kind compellations, whore and thiefe is heard, they sling stooles at one anothers heads. *h Quae intemperies vexat hanc familiam?* All enforced marriages commonly produce such effects, or if on their behalves it be wel, as to liue and agree louingly together, they may haue disobedient vnruely children, that take ill courtes to disquiet them, *l their son is a thiefe, a spendthrift, daughter a whore, a step<sup>m</sup> mother, or a daughter in law distempers all,* *n* or else for want of meanes, many tortures arise, debts, dues, fees, dowries, ioynters, legacies to be paid, annuities issuing out, by means of which, they haue not where-withall to maintaine themselves in that pompe as their Predecessors haue done, bring vp or bestow their children to their callings, to their birth and quality, *o* and will not descend to their present fortunes. Often times too, to aggravate the rest, concur many other inconveniences, vnthankfull friends, decayed friends, bad neighbours, negligent seruants, *p serui furaces, Versipelles, calidi, oclusa sibi mille clauibus referant, furtimq; raptant, consumunt, liquirunt;* casualties, taxes, mulcts, losse of stocke, enmities, emulations, frequent mutations, losses, suretyship, sicknesse, death of friends, and that which is the gulf of all, improvidence, ill husbandry, disorder and confusion, by which meanes they are drenched on a sudden in their estates, and at vnawares precipitated insensibly, into an inextricable labyrinth of debts, cares, woes, want, griefe, discontent, and melancholy, it selfe.

I haue done with families, and will now briefly runne ouer some few sorts and conditions of men. The most secure, happy, iouiall and merry in the worldsesteeme, are Princes and great men, free from melancholy: but for their cares, miseries, suspitions, Iealousies, discontents, folly, and madnesse, I referre you to *Xenophons Tyrannus*, where king *Hieron* discourseth at large with *Simonides* the Poet, of this subiect. Of all others they are most troubled with perpetuall feares, anxieties, insomuch, that as he said in *q Valerius*, if thou knewest with what cares and miseries this robe were stuffed, thou wouldest not stoope to take it vp. Or put case they be secure and free from feares and discontents, yet they are void of reason too oft, and precipitate in their actions, reade all our histories, *quos de stultis prodidere stulti*, *Iliades, Aeneides, Annales,* & what is the subiect?

*Stultorum regum, & populorum continet astus.*

How mad they are, how furious, and vpon small occasions, rash and inconsiderate in their proceedings, how they dote, every page almost will witness, ——— *delirant reges, plebuntur Achivi.*

Next in place, next in miseries and discontents, in all manner of hair-brain actions are great men, *procul à Ioue, procul à fulmine*, the neerer the worse. If they live in Court, they are vp and downe, ebbe and flow with their Princes fauours, *Ingenium vultu statq; caditq; suo*, now aloft, to

morrow



morrow down, as *Polybius* describes them, like so many casting Counters, now of gold, to morrow of siluer, that vary in worth as the Computant will, now they stand for vnites, to morrow for thousands; now before all, and anon behinde. Beside they torment one another with mutuall factions, emulation: one is ambitious, another enamored, a third in debt, a prodigall, over-runnes his fortunes, a fourth sollicitous with cares, gets nothing, &c. But for these mens discontents, anxieties, I refer you to *Lucians* Tract, *de mercede conductis*, & *Aeneas Sylvius*, (*libidinis & stultitia servos*, he calls them) *Agrippa*, and many others.

Of Philosophers and Schollers, I haue already spoken in generall termes, those superintendents of wit and learning, Minions of the Muses,

— *mentemq; habere queis bonam*

*Et esse corculis datum est.* —

These acute and subtile Sophisters so much honored, haue as much need of Hellebor as others.

— *o Medici mediam pertundite venam.*

Read *Lucians* *Piscator*, and tell how he esteemed them? *Agrippa's* Tract of the vanity of Sciences, may read their owne workes, their absurd Tenents, prodigious paradoxes, & *risum tepeatis amici*? You shall finde that of *Aristotle* true, *nullum magnum ingenium sine mixtura dementiae*, they haue a worme as well as others. And they that teach wisdom, patience, meeknesse, are the veriest dizards, hairbraines, & most discontent, *in the multitude of wisdom is griefe*, and he that increaseth wisdom, increaseth sorrow. I need not quote mine Author, they that laugh & contemne others condemn the world of folly, deserue to be mocked, are as giddy-headed, and lie as open as any other. *Democritus* that comon flower of folly, was ridiculous himselfe; barking *Menippus*, scoffing *Lucian*, satyricall *Lucilius*, *Petronius*, *Varro*, *Persius*, &c. may be censured with the rest. *Loripedē rectus derideat*, *Aethiopē albus*. *Bale*, *Erasmus*, *Hospinian*, *Vives*, *Kemnissius*, explode as a vast Ocean of Obs & Sols, Schoole diuinity, *c* A labyrinth of intricate questions, vnprofitable contentions, *incredibilem delirationem*, one calls it. If Schoole diuinity be so censured, *subtilis d* *Scotus lima veritatis*, *Occan irrefragabilis*, *cuius ingenium vetera omnia ingenia subvertit*, &c. *Bacon* *thorpe* *Dr. Resolutus*, and *corculum Theologiae*, *Thomas* himselfe, *Dr. c* *Seraphicus*, *cui dictauit Angelus*, &c. what shall become of humanity? *Ars stulta*, what can she plead? What can her followers say for themselves. Much learning *c* *cere-diminuit-brum*, hath crackt their skonce, and taken such roor, that *tribus Antykeris caput insanabile*, Hellebor it selfe can doe no good, nor that renowned *g* *Lanthorne* of *Epicetus*, by which if any man studied, he should bee as wise as he was. But all will not serue; *Rhetoricians*, *in ostentationem loquacitatis multa agitant*, out of their volubilitie of tongue, will talke much to no purpose; *Orators* can perswade other men what they will, *quo volunt, unde volunt*, moue, pacifie, &c. but cannot settle their owne braines, what saith *Tully*? *malo in-disertam prudentiam, quam loquacem stultitiam*; and as *h* *Seneca* seconds him, a wise mans Oration should not bee polite or sollicitous, *i* *Fabius* esteemes no better of most of them, either in speech, action, gesture, then

*a* Lib. 1. hist. Rom. Similes a-baculorum cal-culis, secundu-m computantis ar-bitrium, modū arci sunt, modū aurci, ad natum regis nunc beati sunt, nunc mise-ri.

*b* *Erasmofq;* *Solones*. In Sa 3. *De miser. cu-ratum.*

*c* *1. Doule Epid.* lib. 1. cap. 13.

*d* *Hoc cogno-mento cabone-stati Romae, qui ceteros mortales sapientia pra-flarent testis Plu* Lib 7. c. 41. *7* *Insanire pa-rant certa ratio-ne modū, read by the booke they.*

*e* *Lavenolis.* *a* *Salomō.*

*b* *Comma. risu-risus stultitiae.*

*c* *Wit whither wilt?*

*d* *Scaliger exer-citat 2324.*

*e* *Vit. eius.*

*f* *Erasmus.*

*g* *Lucian.*

*Ter mille drach-mis olim exapta fuisse inde sa-pientiam a stipif-cetur.*

*h* *Epist. 21. 1.*

*i* *Lib. non oportet orationem sapien-tis esse politam aut sollicitam.*

*k* *Lib 2. c. 13.*

*multū anhelita-tatione su-ventes pelagus, frontem ceden-tes, &c.*



<sup>n</sup> Lippus. Voces  
sunt, praterea  
nihil.  
<sup>o</sup> In Gorg. Pla-  
tonis.  
<sup>r</sup> In Naugerio.  
<sup>q</sup> Si furor sit Ly-  
mus, &c. quoties  
furit, furit, fu-  
rit, amant, bi-  
beas, & Poeta,  
&c.

then as men beside themselves, *insanos declamatores*, so doth Gregory, *Non mihi sapit qui sermone, sed qui factis sapit*. Make the best of him, a good Orator, is a turnecoate, an euill man, *bonus Orator pessimus vir*, his tongue is set to sale, he is a meere voice, as <sup>n</sup> he said of a Nightingale, *dat sine mente sonum*, an hyperbolicall liar, a flatterer, a parasite, which made <sup>o</sup> Socrates so much abhorre and explode them. <sup>p</sup> Fracastorius a famous Poet, freely grants all Poets to be mad, and so doth <sup>q</sup> Scaliger, and who doth not: *aut insanit homo, aut versus facit*, Hor. Sat. 7. l. 2. *Insanire lubet, i. versus componere*. Virg. 3. Egl. so Servius interprets it, all Poets are mad, a company of bitter Satyrists, detractors, or else parasiticall applauders; and what is Poetry it selfe, but as Austin holds, *Vinum erroris ab ebrijs Doctoribus propinatum*? You may give that censure of them, in generall, which Sir Thomas Moore once did of Germanus Brixius Poems in particular.

— vehuntur

*In rate stultitia sylvam habitant Furie.*

<sup>r</sup> Morn Vtop.  
lib. 11.

<sup>o</sup> Matrois Satyr.  
7. 16.  
Epist. 16.

<sup>r</sup> Lib. de causis  
corrupti. oration.

<sup>o</sup> Lib. 2. in Au-  
stinum, cap. 19.  
& 32.

<sup>r</sup> Edit. 7. volum.  
a Lano Grutero

<sup>2</sup> Aristophanis  
Rana.

<sup>b</sup> Lib. de bene-  
ficiis.

Budens in an Epistle of his to Lupsetus, will haue ciuill Law to bee the Towre of wisdom, another honours Physicke, the Quintessence of Nature, a third tumbles them both downe, and sets vp the flagge of his owne peculiar science. Your supercilious Criticks, Grammaticall triflers, Notemakers, curious Antiquaries, finde out all the ruines of wit, *ineptiarum delicias*, amongst the rubbish of old writers, <sup>r</sup> *Pro stultis habent nisi aliquid sufficiant invenire, quod in aliorum scriptis vertant vitio*, all fooles with them that cannot finde fault, they correct others, and are hote in a cold cause, puzzell themselves to finde out how many streets in Rome, houses, gates, towres, Homers Country, *Aeneas* mother, *Niobes* daughters, *an Sapho publica fuerit? ovum? prius extiterit an gallina, &c?* & alia quae dediscenda essent scire, si scires, as <sup>r</sup> Seneca holds. What cloaths the Senators did weare in Rome, what shooes, how they sare, where they went to the clofestoole, how many dishes in a messe, what sawce; which for the present for an historian to relate, <sup>r</sup> according to *Lodovicus Vives*, is very ridiculous, is to them most precious elaborate stufte, and they admired for it. *Quosvis authores absurdis commentis suis percacant & stercorant*, one saith, they beray and dawbe a company of bookes and good Authors, with their absurd Comments, *correctorum sierquilinia*, <sup>u</sup> Scaliger calls them, and shew their wit in censuring others, a company of foolish Notemakers, humblers, dors or bettels, *inter stercora ut plurimum versantur*, they rake ouer all those rubbish and dunghills, and prefferre a manuscript many times before the Gospel it selfe, <sup>2</sup> *thesauri criticu* before any treasure, and with their *deleatur d, alij legunt sic, mens codex sic habet, &c.* make bookes deare, themselves ridiculous, and doe no body good; <sup>2</sup> *Epiphilleides ha sunt & mera nugae*. But I dare say no more of, for, with, or against them, because I am liable to their lash, as well as the rest. Of these and the rest of our Artits and Philosophers, I will generally conclude, they are a kind of madmen, as <sup>b</sup> Seneca esteemes of them, to make doubts and scruples, how to read them truely, to mend old Authors, but will not mend their owne lives, or teach vs, *ingenia sanare, memoriam officiorum ingerere, ac fidem in rebus humanis retinere*, to keepe our wits in order, or rectifie



rectifie our manners. *Numquid tibi demens videtur, si istis operam impenderit,* is not he mad that drawes lines with *Archimedes*, whilst his house is rancked, and his City besieged, when the whole world is in combustion, or we whilst our soules are in danger (*mors sequitur, vita fugit*) to spend our time in toyes, idle questions, and things of no worth?

That <sup>c</sup> Lovers are mad, I thinke no man will deny, *Amare simul & sapere, ipsi lovi non datur, Iupiter* himselfe cannot intend both at once,

<sup>d</sup> *Non bene conveniunt, nec in una sede morantur  
Maestas & amor.*

Tully when he was inuited to a second marriage, replyed he could not, *simul amare & sapere*, be wise, and loue both together. <sup>e</sup> *Est oreus ille, vis est immedicabilis, est rabies insana,* Loue is madnesse, a hell, an incurable disease, *impotentem & insanam libidinem;* <sup>f</sup> *Seneca* calls it, an impotent and raging lust. I shall dilate this subiect apart, in the meane time let Lovers sigh out the rest.

<sup>g</sup> *Nevisanus* the Lawyer holds it for an axiome, most women are fooles, <sup>h</sup> *consilium faminis invalidum;* *Seneca* men, bee they yong or old, who doubts it, youth is mad, old age little better. *Theophrastus* in the 107 yeare of his age, <sup>i</sup> said, he then began to be wise, *tum sapere capit,* and therefore lamented his departure. If wisdom come so late, where shall wee finde a wise man? Our old ones dote at threescore and tenne. I could cite more proofes, and a better Author, but for the present, let one foole point at another. <sup>k</sup> *Nevisanus* hath as hard an opinion of <sup>l</sup> rich men, *wealth and wisdom cannot dwell together, stultitiam patiuntur opes,* and they doe commonly <sup>m</sup> *infatuare cor hominis,* besot men, and as we see it, fooles haue fortune. <sup>n</sup> *Sapientia non invenitur in terra suauius viventium.* For besides a naturall contempt of learning, which accompanies such kind of men, innate idlenesse, (for they will take no paines) and which <sup>p</sup> *Aristotle* obserues, *ubi mens plurima, ibi minima fortuna, ubi plurima fortuna, ibi mens perexigua,* great wealth, and little wit go commonly together: they haue as much braines some of them, in their heads as in their heeles; besides this inbred neglect of liberall Sciences, and all Arts, which should *excolerementem*, polish the minde, they haue most part some gullish humor or other, by which they are led, one is an Epicure, an Atheist, a second a Gamester, a third a Whoremaster, (fit subiects all for a Satyrists to worke vpon.)

— <sup>q</sup> *hic nuptarum insanit amoribus, hic puerorum,*

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

*Insanit vterque statuas, Damasippus emenda,*

*Damasippus* hath a humor of his owne, to bee talkt of: <sup>r</sup> *Heliodorus* the *Carthaginian* another. In a word, as *Scaliger* concludes of them all, they are *Statue erecte stultitie*, the very statues or pillars of folly. Chuse out of all stories him that hath bin most admired, you shall still find, *multa ad laudem, multa ad vituperationem magnifica,* as <sup>s</sup> *Berosus* of *Semiramis*; *omnes mortales militiâ, triumphis, diuitijs &c. tum & luxu, cade, caterisq; vitijs*

<sup>c</sup> *Delirus & A-*  
*mens dicatur*  
*merito. Flor. Se-*  
*neca.*

<sup>d</sup> *Ouid. Met.*

<sup>e</sup> *Plutarchus A-*  
*matoria est amor*  
*insanus.*

<sup>f</sup> *Epist. 39.*

<sup>g</sup> *Sylvæ nuptia-*  
*lis lib. 1. num. 11*  
*Omnes mulieres*

*ut plurimum*  
*stulte.*

<sup>h</sup> *Aristotle.*

<sup>i</sup> *Dulere se dixit*  
*quod tum vitâ*  
*egredietur.*

<sup>k</sup> *Lib. 1. num. 11*  
*sapientia & di-*  
*vitia vix simul*

*possideri possunt.*  
<sup>l</sup> They get  
their wisdom  
by eating pye-  
crust some.

<sup>m</sup> *Xenophon*  
*de vitâ*  
*lib. 1. cap. 1.*

<sup>n</sup> *Opes qui em-*  
*mentis sunt*  
*amentia. Theo-*  
*gonia.*

<sup>o</sup> *Fortuna nimis*  
*quem fouet, stul-*  
*tum facit.*

<sup>p</sup> *Iob 28.*

<sup>q</sup> *Mag. moral.*  
*lib. 2. & lib. 1.*  
*metaph.*

<sup>r</sup> *Hor. ser. 1.*

*sat. 4.*

<sup>s</sup> *Infana gula,*  
*insane obliu-*  
*iones, insani*  
*venandi, studium*  
*discordia de-*  
*mens. Virg. Æn.*

<sup>t</sup> *Heliodorus*  
*Carthaginensis*  
*ad extremum*  
*orbis sarcophagi*  
*testamento me*

*hic in si cendier,*  
*& ut vidrem*  
*an quis insani-*  
*or ad me visendum*

*usq; ad hac loca*  
*penetraret. Orte-*  
*lius in Gæd.*

<sup>u</sup> If it bee his  
worke, which  
Gosper *Veneris*  
suspects.



*vitij anteceffit*, as shee had some good, so had shee many bad parts.

*Alexander* a worthy man, but furious in his anger, ouer-taken in drinke; *Cæsar* and *Scipio* valiant and wise, but vaine-glorious, ambitious: *Vespasian* a worthy Prince, but couetous. <sup>a</sup> *Hanniball* as he had mighty vertues, so had hee many vices, *vnā virtutem mille vitia comitantur*, as *Machianel* of *Cosmus Medices*, hee had two distinct persons in him, I will determine of all, they are like these double or turning pictures; stand before which you see a faire mayde, on the one side an ape, on the other an owle, looke vpon them at the first sight all is well, but farther examine, you shall finde them wise on the one side, and fooles on the other; in some few things praise worthy, in the rest incomparably faultie. I will say nothing of their diseases, emulations, discontents, wants, and such miseries; let pouerty plead the rest in *Aristophanes Plutus*.

Couetous men amongst others, are most madde, <sup>x</sup> they haue all the Symptomes of Melancholly, feare, sadnesse, suspition, &c. as shall bee proued in his proper place.

*Danda est Hellebori multo pars maxima avaris.*

And yet me thinkes prodigalls are much madder then they, be of what condition they will, that beare a publike or priuate purse; as a <sup>1</sup> *Dutch* Writer censured *Richard* the rich duke of *Cornewall*, suing to be *Emperor*, for his profuse spending, *qui effudit pecuniam ante pedes principum Electorum sicut aquam*, that scattered money like water, I doe censure them, *Stulta Anglia* (saith he) *quæ tot denarijs sponte est priuata, stulti principes Alemannia, qui nobile ius suum pro pecunia vendiderunt*; Spend-thrifts, bribers and bribe-takers are fooles, and so are <sup>2</sup> all they that cannot keepe, disburse, or spend their monies well.

I might say the like of angry, peuisish, enuious, ambitious, <sup>a</sup> *Anticyras melior sorbere meracas*: *Epicures*, *Atheists*, *Schismatickes*, *Heretickes*, *hi omnes habent imaginationem lasam* (saith *Nymannus*) and their madnesse shall be euident, <sup>2</sup> *Tim. 3.9.* <sup>b</sup> *Fabatur an Italian*, holds *Sea-faring* men all mad, the ship is mad, for it neuer stands still: the mariners are mad to expose themselves to such imminent dangers; the waters are raging mad, in perpetuall motion; the winds are as mad as the rest; they know not whence they come, whither they would goe; and those men are maddest of all that goe to Sea, for one foole at home, they finde foure abroad: hee was a mad man that said it, and thou peraduenture as mad to read it.

<sup>d</sup> *Felix Platerus* is of opinion all *Alcumills* are mad, out of their wits, <sup>e</sup> *Athenæus* saith as much of *Fidlers*, & *Musarum lusciniæ*, <sup>f</sup> *Masilians*, *omnes tibicines insaniunt, ubi semel efflant, avolat illico mens*, in comes Musick at one eare, out goes wit at another. Proud and vaine-glorious persons are certainly madde, and so are <sup>g</sup> lasciuious, I can feele their pulses beate hither, horne madde some of them, to let others lye with their wiues, and winke at it.

To insist <sup>h</sup> in all particulars, were an *Herculean* taske, to reckon vp <sup>k</sup> *insanas substructiones, insanos labores, insanum luxum*, madde labours, endeauours, cariages, grosse ignorance, ridiculous actions, absurd gestures,

<sup>\*</sup> *insanans*

<sup>a</sup> *Liuy. Ingentes virtutes iuuentia vitia.*

<sup>x</sup> *Hor. Quisquis ambitiose mala aut argenti pallet amore, Quisquis luxuria tristis, superstitiose.*

<sup>Per.</sup>

<sup>1</sup> *Cronica Stanica ad annum 1257. decuit pecunia iam incredibilia dixerant.*

<sup>2</sup> A foole and his mony are soone parted.

<sup>a</sup> *Orat. de Imag. ambitiosus & aulax nauiget Anticyras.*

<sup>b</sup> *Novis Italia, que continuò novetur, multo stulti qui se periculum exponant, aqua insana que sic fremit, &c. at iactatur, &c. qui maris committit, solidum unum terrâ fugiens, qd mari inuenit. Gasp. Eni Moros.*

<sup>d</sup> *Cap de alien. mentis.*

<sup>e</sup> *Dipnosophist. lib. 8.*

<sup>f</sup> *Tibicines mente capti. Eras. Cbil. 4. cen. 7.*

<sup>g</sup> *Proa. 10. Insana libido, hic vero non furor est, non est hæc mentula demens.*

*Mart. ep. 74. 13*

<sup>h</sup> *Mille puellorum & puerorum mille furores.*

<sup>i</sup> *Pter est insanius horum Hor. Ovid. Virg. Plu.*

<sup>k</sup> *Plu. lib. 35.*



insanam gulam, insaniam villarum, insana iurgia, as Tully tearmes them: madnesse of Villages, hypocrisie, inconstancie, blindnesse, rashnesse, demerentem temeritatem, fraude cosenage, malice, anger, impudence, ingratitude, ambition, grosse superstition, \* tempora infecta est adulatione sordida, as in Tiberius times, such base flattery, stupend, parasiticall fawning and colloging, &c. brawles, conflicts, desires, contentions, it would aske an expert Vesalius to anatomile euery member. Shall I say? Iupiter himselfe, Apollo, Mars, &c. doted, and monster-conquering Hercules that subdued the world, and helped others, could not relieue himselfe in this, but madde hee was at last. And where shall a man walke, converse with whom, in what Prouince, City, and not meet with Segnior Deliro, or Hercules Furens, Manades, and Corybantes? Their speeches say no lesse. \* Esungis nati homines, or else they fetched their pedigree from those that were stroke by Sampson with the Iawbone of an asse: Or from Deucalion and Pyrrha's stones, for Durum genus sumus, b marmorei sumus, we are stony hearted, and saouir too much of the stocke, as if they had all heard that enchanted horne of Astolpho that English Duke in Ariosto, which neuer sounded but all his Auditors were mad, and for feare ready to make away themselves; c or landed in that mad hauein the Euxine Sea of Daphnis insana, which had a secret quality to dementate; they are a company of giddy heads, afternoone men, it is Midsummer Moone still, and the D. g. dayes last all the yeare long, they are all madde. Whom shall I except, Phricus Huttemus d Nemo, nam, Nemo omnibus horis sapit, Nemo nascitur sine vitijs, Crimine Nemo caret, Nemo sorte sua vivit contentus, Nemo in amore sapit, Nemo bonus, Nemo sapiens, Nemo, est ex omni parte beatus, &c. and therfore Nicholas Nemo, or Mounseur No body shall goe free, quid valeat Nemo, Nemo referre potest? But whom shall I except in the second place? such as are silent, vir sapit qui pauca loquitur, e no better way to avoid folly and madnesse, then by taciturnity. Whom in a third? all Senators, Migistrates, and great men, non est bonum ludere cum dijs, they are wise by authority, good by their office and place, his licet impune pessimos esse, some say, we must not speake of them, nether is it fit, per me sint omnia protinus alba, I will not thinke amisse of them. Whom next? Stoicks? Sapiens Stoicus, and hee alone is subiect to no perturbations, as f Plutarch scoffes at him, he is not vexed with torments, or burnt with fire, foyled by his adversary, sold of his enemy: though hee bee wrinkled, sand-blind, toothlesse, and deformed; yet he is most beautifull, and like a God, a King in conceit, though not worth a groat. Hee neuer dotes, neuer madde, neuer sad, drunke, because vertue cannot be taken away, as Zeno holds, by reason of a strong apprehension, but he was madde to say so. h Anticyrae caelo huic est opus aut dolabra, hee had need to bee bored, and so had all his fellowes, as wise as they will seeme to bee. Chrysippus himselfe liberally grants them to be fooles, as well as others, at certaine times, vpon some occasions, Amitti virtutem ait per ebrietatem, aut aribilium morbum; it may be lost by drunkennesse or melancholly, hee may bee sometimes crazed as well as the rest, i ad summum sapiens nisi quum pituita molesta. I should here except that omniscious, onely wise fraternity k of the Rosicrosse, Those great Theologs, politicians, Philosophers, Physitians,

\* Tacitus 3. Annal.

\* Ouid. 7. Met. Esungis nati homines, ut olim Corinthis prime. vi illius loci accole, quia solidi & satus sunt nati dicebantur, idem & alibi dicitur.

b Famian Strade de basulis, de marmorei semisculpti.

c Arianus periplo maris Euxini fortis eius memini, & Gellius l. 3. de Bosph. Thracio & Iuvius insanae quae allata in corvium comitibus omnes insanit afficit. Gellius. Stuckus comit. &c.

d Lepidum poema sic inscriptum.

e Stultitia simulare non potes nisi taciturnitate.

f Extortus non cruciatur, ambustus non leditur, prostratus in lula non vincitur, non fit captivus ab hoste venundatus Esti rugosus, senex, edentulus, infans, deformis, serenosus tamen, & deo similis. felix dicitur rex nullius egeus et si deus non sit dignus.

g Ubi contentum non inauria affici, non inopia non inebriari, quia virtus non exipitur ob constantes Comprehensiones.

h Plutarchi Stoic. lib. 3. diff. 18.

i Tarrus Hebus epig. 102. l. 8.

k Hor.

\* Fratres sancti Rosae crucis.



<sup>1</sup> An sit, quales  
sint, unde nomen  
illud asseruerint.  
<sup>m</sup> Turri Babel.  
<sup>a</sup> Omnium arti-  
um & scientia-  
rum instaurator.  
<sup>p</sup> Divinus ille  
vir author nota-  
rum in epist.  
Rog. Bacon. edit.  
Hamburg, 1608  
<sup>p</sup> Sapientia de-  
spensata.  
<sup>q</sup> Solus hic est  
sapiens alij voli-  
tant velut um-  
bræ.  
<sup>x</sup> In epist. ad  
Balthas. More-  
tum.  
<sup>f</sup> Reiectumculæ  
ad Balarum;  
Felinus cum  
reliquis.

<sup>e</sup> Magnum vi-  
rum sequi est  
sapere. Some  
thinke, others  
despise.  
Catullus.  
<sup>\* Plantus Me-  
ter.  
<sup>\* Ju. Sat. 14.  
<sup>\* Or to send  
for a cooke to  
the Anticyræ  
to make Helle-  
bor pottage  
scutibraine  
pottage.  
<sup>†</sup> Aliquæculum  
tamen indeme  
solabor, quod u-  
nâ cum multis  
& sapientibus  
& celeberrimis  
viris ipse insipi-  
ens sum, quod  
se Menippus Lu-  
ciani in Xeryo-  
mania.  
<sup>\* Petronius in  
catale.</sup></sup></sup></sup>

Philologers, Artists, &c. of whom St. Brigit, Albas Ioachimus, Leicenber-  
gius, and such diuine spirits haue prophesied, and made promise to the  
world, if at least there be any such (Hen. <sup>1</sup> Nembusius makes a doubt of it,  
<sup>m</sup> Valentius Andreas and others) or an Elias artifex their Theophrastian  
master; whom though Libanius and others deride and carpe at, yet some  
will haue to be the <sup>n</sup> renuer of all arts and sciences, reformer of the world,  
and now liuing, for so Iohannes Montanus Strigoniensis that great patron  
of Paracelsus contends and certainly averts, <sup>o</sup> a most diuine man, and the  
quintessence of wisdome wheresoeuer he is; for he, his fraternity, friends,  
&c. are all <sup>p</sup> betrothed to wisdome, if we may beleue their Disciples and fol-  
lowers. I must needs except Lipsius, and the Pope, and expunge their  
name out of the Catalogue of fooles. For besides that parasiticall tes-  
timony of Doufa,

*A Sole exoriente Meotidas vsq; paludes,  
Nemo est qui Iusto se aequiperare queat;*

Lipsius saith of himselfe, that he was <sup>q</sup> humani generis quidam pedagogus  
voce & stylo, a grand Segnior, a Master, a Tutor of vs all, and for 13 yeeres  
he bragges, how he sowed wisdome in the Low Countries, <sup>r</sup> cum huma-  
nitate litteras & sapientiam cum prudentia: hee shall be Sapientum Octa-  
vus. The Pope is more then a man, as <sup>r</sup> his parasites often make him, a  
demi-god, and besides his Holinesse cannot erre in Cathedrâ belike: and  
yet some of them haue bin Magicians, Heretikes, Atheists, children, and  
as Platina saith of Iohn 22. *Etsi vir literatus, multa stoliditatem & leuita-  
tem præ se ferentia egit, stolidi & socordis vir ingenij,* a scholler sufficient, yet  
many things he did foolishly, lightly. I can say no more then in particu-  
lar, but in generall termes to the rest, they are all mad, their wits are eva-  
porated, and as Ariosto faignes lib. 34. kept in iarres about the Moone.

*Some loose their wits with loue, some with ambition,  
Some following <sup>c</sup> Lords, and men of high condition.  
Some in faire iewels rich and costly set,  
Others in Poetry their wits forget.  
Another thinkes to be an Alchemist,  
Till all be spent and that his number's mist.*

Conuict fooles they are, mad men vpon record; and I am afraid past cure  
many of them, <sup>\*</sup> *crepunt inguina*, the Symptomes are manifest, they are  
all of *Gotam* parish:

<sup>u</sup> *Quum furor haud dubius quum sit manifesta phrenesis,*  
what remains then <sup>x</sup> but to send for *Lorarios* officers to cary them all to-  
gether for company to *Bedlam*, and set *Rablais* to be their Physitian.

If any man shall aske in the meane time, who I am, that so boldly cen-  
sure others, *tu nullane habes vicia?* haue I no faults? <sup>y</sup> Yes more then  
thou hast whosoeuer thou art. *Nos numerus sumus*, I confesse it againe, I  
am as foolish, as mad as any one.

<sup>z</sup> *Insanus vobis videor, non deprecor ipse,  
Quo minus insanus, —*

I doe not deny it. My comfort is, I haue more fellowes, and those of ex-  
cellent note.

To



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

And although for the aboue named reasons, I had a iust cause to vnder take this subiect, to point at these particular species of dotage, that so men might acknowledge their imperfections, and seeke to reforme what is amisse; yet I haue a more serious intent at this time, and to omit all impertinent digressions, to say no more of such as are improperly melancholy, or metaphorically mad, lightly mad, or in disposition, as stupid, angry, drunken, silly, fortish, fullen; proud, vainglorious, ridiculous, beastly, peeuish, obstinate, impudent, extravagant, dry, doting, dull, desperate, harebraine &c. mad, phrantike, foolish, heteroclites, which no new <sup>a</sup> *Hospitall* can holde, no physicke helpe: my purpose and endea- uour is, in the following Discourse to anatomise this humour of Melan- choly, through all his parts and species; as it is an habit or an ordinary disease, and that philosophically, medicinally, to shew the causes, symp- tomes, and severall cures of it, that it may be the better avoided. Moued therevnto for the generality of it, and to doe good, it being a disease so frequent; as <sup>b</sup> *Mercurialis* obserues, in these our dayes, so often happening, saith <sup>c</sup> *Laurentius*, in our miserable times, as few there are that feele not the smart of it. Of the same minde is *Alian Montalius*, <sup>d</sup> *Melanethon*, and others, <sup>e</sup> *Iulius Caesar Claudinus*, calls it the fountaine of all other dis- eases, and so common in this crased age of ours, that scarce one of a thousand is free from it: and that Splenetick Hypocondriacall winde especially, which proceeds from the spleen and short ribbes. Being then as it is, a disease so grievous, so common, I know not wherein to doe a more generall seruice, and spend my time better, then to prescribe meanes how to preuent and cure so vniuersall a malady, and Epidemicall disease, that so often, so much crucifies the body and minde.

If I haue ouershot my selfe in this which hath beene hitherto said, or that it is, which I am sure some will obiect, too phantasticall, too light and Comickall for a Divine, too Satyricall for one of my profession, I will pre- sume to answere with <sup>f</sup> *Erasmus*, in like case, 'tis not I, but *Democritus*, *Democritus dixit*: you must consider what it is to speake in ones owne or anothers person, an assumed habit and name; a difference betwixt him that affects or acts a princes, a philosophers, a magistrates, a fooles part, and him that is so indeede; and what liberty those old Satyristls haue had, it is a *Cento* collected from others, not I, but they that say it.

<sup>g</sup> *Dixero si quid forè iocosius, hoc mihi iurū,*  
*Cum veniā dabis*——

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

<sup>a</sup> That I meane  
of *Andr. Valent.*  
*Apolog. manic.*  
*lib. 1. et. 26. Apol.*

<sup>b</sup> *Hoc affectio*  
*nostris temperi-*  
*buz frequentissi-*  
*ma*

<sup>c</sup> *Cap. 15. de*  
*Mel.*

<sup>d</sup> *De anima no-*  
*stro hoc seculo*  
*morbis frequen-*  
*tissimus.*

<sup>e</sup> *Consult. 98.*  
*adeo nostris tem-*  
*peribus frequen-*  
*ter ingruit ut*  
*nullus fere ab*  
*eius labe immu-*  
*nis reperatur.*  
*& omnium fere*  
*morborum occa-*  
*sio existat.*

<sup>f</sup> *Mor. Encim.*  
*si quis columbie-*  
*tur lenius esse*  
*quam decet*  
*Theologum, aut*  
*meretricius quam*  
*decent Christianum*

<sup>g</sup> *Hor. Sat. 4. l. 1.*



— *Licuit, semperq, licebit.  
Parcere personis, dicere de vitijs.*

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

I hate their vices, not their persors. If any be displeased, or take ought vnto himselfe, let him not expostulate or cauill with him that said it (so did <sup>h</sup> Erasmus excuse himselfe to Dorpius, *si parua licet componere magnis*) & so do I, but let him be angry with himselfe that so betrayed and opened his owne faults in applying it to himselfe: If he be guilty and deserue it, let him amend who euer he is, and not be angry. Hee that hateth correction is a foole, *Prov. 12. 1.* If he be not guilty, it concernes him not; it is not my freeness of speech, but a guilty conscience, a gauled backe of his owne that makes him winch.

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

I deny not this which I haue said saunders a little of *Democritus*, <sup>k</sup> *Quamvis ridentem dicere verum quid vetas?* one may speake in iest, & yet speake truth. It is somewhat tart, I grant it, *acriora orexim excitant embammata*, as he said, sharpe sauces increase appetite,

<sup>l</sup> *nec cibus ipse inuat morsu fraudatus aceti.*

Obiect then and cavill what thou wilt, I warde all with <sup>m</sup> *Democritus* buckler, his medicine shall salue it, strike where thou wilt and when: *Democritus dixit, Democritus* will answere it. It was written by an idle fellow, at idle times, about our *Saturnalian* or *Dionysian* feasts, when as he said *nullum libertati periculum est*, servants in old *Rome* had liberty to say and doe what them list. When our countrymen sacrificed to their Goddesse <sup>n</sup> *Vacuna*, and sate tripling by their *Vacunall* fires, I writ this and published this <sup>ims</sup> *id est*, it is *neminis nihil*. The time, place, persons, and all circumstances apologize for mee, and why may I not then be idle with others? speake my minde freely, if you deny me this liberty, vpon these presumptions I will take it: I say againe, I will take it.

<sup>o</sup> *Si quis est qui dictum in se inclementius  
Existimavit esse, sit existimet.*

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

No, I recant, I will nor, I care, I feare, I confesse my fault, acknowledge a great offence, I haue ouershot my selfe, I haue spoken foolishly, rashly, vnadvisedly, absurdly, I haue anatomized mine owne folly. And now mee thinkes vpon a sudden I am awaked as it were out of a dreame,

<sup>h</sup> *Epist. ad Dorpium de Moria si quisquam offendatur & sibi vindicet, non habet quod expostulet cum eo qui scripsit, ipse si vult, secum agat iniuriam, vipere sui proditor, qui declaravit hoc ad se proprie pertinere*  
<sup>i</sup> *Si quis se lesam clamabit, aut conscientiam prodit suam, aut certe metum.*  
<sup>Phaedrus lib. 3.</sup>  
<sup>Æsop. Fab.</sup>  
<sup>l. Hor.</sup>  
<sup>l. Martial. lib. 7.</sup>  
<sup>21.</sup>  
<sup>m</sup> *Vt lubet seriari, absergam hos istius Democriti Pharmac.*  
<sup>n</sup> *Rusticorum dea praeesse vacantiibus & otiosis putabatur, qui post labores agricola sacrificabat. Plin. l. 3. cap. 17. Ouid. lib. 6. Fast. iam quos cum sunt antiques sacra Vacuna. Ante Vacunales stant sedentes facos, Rosinus.*  
<sup>o</sup> *Ter. prol. Eunuch.*



I haue had a rauiing fit, a phantasticall fit, ranged vp and downe, in and out, I haue insulted ouer most kind of men, abused some, offended others, wronged my selfe, and now being recouered, & perceiuing mine errour, cry with *Orlando*, *Soluite me*, pardon that which is past, and I will make you amends in that which is to come; I promise you a more sober discourse in my following Treatise.

If through weaknesse, folly, passion, & discontent, ignorance, I haue said amisse, let it be forgotten and forgiven. I acknowledge that of *q T A* citus to be true, *Aspera facietie ubi nimis ex vero traxere, acrem sui memoriam relinquunt*, a bitter jest leaues a sting behind it: and as an honorable man obserues, *They feare a Satyrists wit, be their memories*. I may iustly suspect the worst; and though I hope I haue wronged no man, yet in *Medea's* words I will craue pardon.

— *Illud iam voce extrema peto,  
Ne si qua noster dubius effudit dolor,  
Maueant in animo verba, sed melior tibi  
Memoria nostri subeat, hac ira data  
Obliterentur* —

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

I earnestly request euery priuate man, as *Scaliger* did *Cardan*, not to take offence. I will conclude in his words, *Si me cognitum haberes, non solum donares nobis has facetias nostras, sed etiam indignum duceres, tam humanum animum, lenem ingenium, vel minimam suspicionem deprecari oportere*. If thou knewest my modesty and simplicity, thou wouldest easily pardon and forgiue what is here amisse, or by thee misconceiued. If hereafter anatomizing this surly humor, my hand slip, as an vnskilfull Prentise, I launce too deep, and cut through skin and all at vnawares, make it smart or cut awry, pardon a rude hand, an vnskilfull knife, tis a most difficult thing to keepe an euen tone, a perpetuall tenor, and not sometimes to lash out; *difficile est Satyram non scribere*, there be so many objects to diuert, inward perturbations to molest, and the very best may sometimes erre, *aliquando bonus dormitat Homerus*, it is impossible not in so much to ouer-shoot:

— *opere in longo fas est obrepere somnum.*

But what needs all this? I hope there will no such cause of offence be giuen; if there be, *Nemo aliquid recognoscat, nos mentimur omnia*. He deny all (my last refuge) recant all, renounce all I haue said, if any man except, and with as much facilitie excuse, as he can accuse; but I presume of thy good fauour and grations acceptance (gentle Reader) out of an assured hope and confidence thereof, I will beginne.

*o Ariosto l. 39.  
staf 38.  
p Ut enim ex  
studii gaudium  
sic studia ex bi-  
litate proue-  
niant. Plinius  
Maximo suo ep.  
lib. 8.  
q Annae, 15.  
r St Francis  
Bacon in his  
Essayes, now  
Viscount G.  
Albanes.*

*\* Quod Probus  
Persu  
Rogatus,  
virginali vere-  
cundia Persu  
fuisse dicit, ego  
etc.  
† Quas aut in-  
curia sudis, aut  
humana parum  
cauit natura.  
Hor.*

*† Prob. quer.  
Plaut.*









*Lectori malè feriato.*

**T**V verò cavesis edico quisquis es, ne temerè sugilles Authorem hujusce operis, aut cavillator irrideas. Imò ne vel ex aliorum censurâ, tacitè obloquaris (vis dicam verbo) nequid nasutulus ineptè improbes, aut falsò fingas. Nam si talis revera sit, qualem præ se fert *Junior. Democritus*, seniori *Democrito* saltem affinis, aut ejus Genium vel tantillum sapiat; actum dete censorem æquè ac delatorem <sup>a</sup> aget econtrà (*petulanti spene cum sit*) sufflabit te in jocos, comminuet in sales, addo etiam, & Deo *Risui* te sacrificabit.

Iterum moneo, ne quid cavillere, ne dum *Democritum Junio*rem conviciis infames, aut ignominiosè vituperes, de te non malè sentientem, tu idem audias ab amico cordato, quod olim vulgus *Abderitanum* ab <sup>b</sup> *Hippocrate*, conciuem benè meritum & popularè suum *Democritum*, pro infano habens. Ne tu *Democrite* sapis, *stulti autem & infani Abderitæ*. <sup>c</sup> *Abderitanæ pectora plebis habes*. Hæc te paucis admonitum volo (male feriate Lector) abi.

<sup>a</sup> Si me commo-  
vit melius non  
tangere clamo  
Hor.

<sup>b</sup> Hippoc. epist.  
Damingio, ac-  
ceratus sum ut  
Democritum  
tandem insa-  
num curarem,  
sed postquam  
contemni non per-  
tineam dispen-  
tatione negotium  
sed rerum om-  
nium receptaculo  
tam deprehendi  
eum, ingenium  
demiratus sum.  
Abderitanos ve-  
ro tanquam non  
satos accusavi  
veratris potione  
ipsum potius egu-  
isse dicemus.  
<sup>c</sup> Mart.







# THE SYNOPSIS OF THE FIRST PARTITION.

In Diseases consider. <i>Sett. 1.</i> <i>Memb. 1.</i>	Their Causes. <i>Subsect. 1.</i>		Impulsive; sinne, concupiscence, &c.	
	or		Instrumentall; intemperance, all second causes, &c.	
	Definition, Member, Division, <i>Subsect. 2.</i>	or	Of the Body 300. which are	Epidemical; as Plague, Plica, &c. Or Particular; as Gout, Dropfie, &c.
			In disposition; as all perturbations, euill affection, &c.	
Melancho- ly, in which consider	<i>Memb. 2.</i> To its ex- plication, a digression of Anatomy, in which obserue parts of <i>Subsect. 1.</i>	or	Of the head or minde. <i>Subsect. 3.</i>	Or Dotage. Phrensie. Madnesse. Extasie. Lycanthropia. Chorus sancti Viti. Hydrophobia. Possession or obsession of Di- uels. Melancholy. See 7.
			Habits, as <i>Subsect. 4.</i>	
			Its Equiuocations, in Disposition, improper, &c. <i>Subsect. 5.</i>	
			Humours, 4. Blood, Fleame, &c.	
Melancho- ly, in which consider	<i>Memb. 3.</i> To its ex- plication, a digression of Anatomy, in which obserue parts of <i>Subsect. 1.</i>	or	Body hath parts <i>Subsect. 1.</i>	Contained as Or Similar; spermatieall, or flesh, bones, nerues, &c. Dissimilar; braine, heart, liuer, &c. <i>Subsect. 4.</i>
			Containing	Vegetall. <i>Subsect. 5.</i> Sensible. <i>Subsect. 6. 7. 8.</i> Rational. <i>Subsect. 9. 10. 11.</i>
			Soule and his faculties, as	
			Species, or kindes which are	Of the head alone, Hypo- with their seue- Proper to condriacall, or windy rall causes, symp- parts, as melancholy. Of the whole tomes, progno- Or Body sticks, cures. Indefinite; as Loue melancholy, the subiect of the third par- tition,
Melancho- ly, in which consider	Its Definition, name, difference, <i>Subsect. 1.</i>			
	The part and parties, affected, affection, &c. <i>Subsect. 2.</i>			
	The matter of melancholy, naturall, vnnaturall, &c. <i>Subsect. 4.</i>			
	Species, or kindes which are			
Melancho- ly, in which consider	Its Causes in generall. <i>Sett. 2. A.</i>			
	Its Symptomes or Signes. <i>Sett. 3. B.</i>			
	Its Prognosticks or Indications. <i>Sett. 4. C.</i>			
	Its Cures, the subiect of the second Partition.			



*Synopsis of the first Partition.*

A Sect. 2. Causes of Melancholy are ei- ther.	General, as Memb. 1.	Super-natural	As from God immediatly, or by second causes, <i>Subsect. 1.</i> Or from the diuell immediatly, with a digression of the Nature of spirits and Diuels, <i>Subs. 2.</i> Or mediately by magicians, Witches, <i>Subsect. 3.</i> Primary as starres, proued by Aphorismes. Signes from Physiognomy, Metoposcopy, Chiromancy, <i>Subs. 4.</i> Congenite } Old age, Temperament, <i>Subs. 5.</i> inward from } Parents, it being an hereditary disease: <i>Subs. 6</i>						
			Or	Necessary, see 8 Nurses, <i>Subs. 1.</i> Education <i>Subs. 2.</i> Terrors, affrights, <i>Subs. 3.</i> Scoffs, calumies, bitter, iests, <i>S. 4</i> Loss of liberty, seruitude, imprisonment. <i>Subsect. 5.</i> Poverty and want. <i>Subs. 6.</i> An heape of other accidents, death of friends, losse, &c. <i>Subs. 7.</i>					
				Secondary, as	or	Euident outward, remote, aduentitious, as	Or necessary, as <i>M. 4. S. 2.</i>		
								Or	Not necessary, as
Natural.	Continée	Inward antecedent, nearest.	Memb. 5. Sect. 2.	Particular to the three Species. See I I					

Particular to the three Species. See *II*

			Inward	Innate humour, or from distemperature aduult. A hot braine, corrupt blood in the braine. Excesse of Venery, or defect. Agues or some precedent disease. Fumes arising from the stomacke, &c.
	Of head			
	Melancholy are <i>Sub. 3.</i>	Or		Heat of the Sunne immoderate. A blow on the head. Ouermuch vse of hot wines, spices, garlicke, onyons, hot bathes, ouermuch waking, &c. Idlenesse, solitarinesse, or ouermuch study, vehement labour, &c. Passions, perturbations, &c.
			Outward	
II				
Particular causes.				
Sect. 2.	Of hypo-		Inward	Default of spleene, belly, bowels, stomack, mesenterie, mesenterie veines, liuer, &c.
Mem. 5	condriacall, or windy melancholy are	Or		Moneths, or hemrods stoppt, or any other ordinary Evacuation.
			Outward	Those six non-naturall things abused.
	ouer all the body are		Inward	Liuer distempered, stopped, ouerhot, apt to ingender melancholy, Temperature innate.
	<i>Subs. 5.</i>	Or		Bad diet, suppression of Hemroids, &c. and such evacuations, passions, cares, &c. those six non-naturall things abused.
			Outward	

Neces-



*Synopsis of the first Partition.*

Necessa- ry causes as those fix non- naturall things which are Sect. 2. Mem. 2	Diet of- fending in Sub. 3	Substance	Bread, course and blacke, &c.	
			Drinke; thicke, thinne, sowre, &c.	
			Water vncleane, milke, oyle, vinegar, wine, spices, &c.	
			Flesh	Parts; heads, feet, entralls, fat, bacon, blood, &c.
				Beefe, Porke, Venison, Hares, Goates, Pigeons,
			Hearbs,	Peacocks, Fensoule, &c.
				Of fish; all shell fish, hard and slimy fish, &c.
			Fish,	Of hearbs; pulse, cabage, mellons, garlick, onyons, &c.
				All roots, raw fruits, hard and windy meats.
			Quality	Preparing, dressing, sharpe sauces, salt meates, in durate,
B. Symp- tomes of melan- choly are ei- ther. Sect. 3.	as in	Quantity	Disorder in eating, immoderate eating, or at vnseasona- ble times, &c. Sub. 2.	
			Custom delight, appetite altered, &c. Sub. 3.	
			Retention & E- vacuation. Sub. 4.	
			Costiuenes, hot bathes, sweating, issues stopped, Venus in ex- cesse, or in defect, Phlebotomy, purging, &c.	
			Ayre; hot, cold, tempestuous, dark, thicke, foggy, moorish, &c. Sub. 5.	
			Exercise Vnseasonable, excessive, or defectiue of body or minde, solitarinesse- Sub. 6.	
			Idleness, a life out of action, &c.	
			Sleep and waking, vnseasonable, inordinate, ouermuch, ouerlittle &c. Sub. 7.	
			Sorrow cause and symptome. Sub. 4.	
			Feare cause and symptome. Sub. 5.	
B. Symp- tomes of melan- choly are ei- ther. Sect. 3.	Mem. 3. Sect. 2.	Passions & per- turbations of the minde. Sub. 2.	Ira- cible	Shame, repulse, disgrace, &c. Sub. 6.
				Envy and malice Sub. 7. Emulation, hatred, faction, de- fire of reuenge, Sub. 8. Anger a cause. Sub. 9. Discon- tents, cares, miseries, &c. Sub. 10.
			or	Vehement desires, ambition. Sub. 11. Couetousnesse, επιθυμια. Sub. 12. Loue of pleasures gaming in ex- cesse, &c. Sub. 13. Desire of praise, pride, vainglory, &c.
				Sub. 14. Loue of learning, study in excesse, with a di- gression of the misery of Schollers, and why the Muses are Melancholy. Sub. 15.
			con- cupis- cible	Body, as ill digestio, crudity, wind, dry brains, hard belly, thick blood, much waking, heauines & palpitation of heart, leaping in many places, &c. Sub. 1.
				Feare and sorrow without a iust cause, suspition iealousie, discontent solitarinesse, irksomnesse, continuall cogitations, restlesse thoughts, vaine imaginations &c. Sub. 2.
			or	Celestiall influences, as of J. L. J. &c. parts of the body, heart braine, liuer, spleene, stomacke, &c.
				Sanguine are merry still, laughing, pleasant, meditating on playes, women, musicke, &c.
			Hamours	Phlegmaticke, slothfull, dull, heauy, &c.
				Cholericke, furious, impatient, subiect to heare and see strange apparitions &c.
B. Symp- tomes of melan- choly are ei- ther. Sect. 3.	General as of Mem. 1.	minde	or	Black, solitary, sad, they think they are bewitched, dead &c.
				Or mixt of these 4 humors adust or not adust, infinitely varied.
			Partic- ular	Their feuerall Ambitious thinks himselfe a king, a lord, co- customs, con-uctous runnes on his money; lasciuious on his
				ditions, incl- mistris, Religious hath revelations, visions, is a
			to pri- uate	Prophet or troubled in minde: A scholler on
				per-pline, &c. his booke, &c.
			accor- ding	Pleasant at first, hardly discerned, afterwards
				harsh, and intollerable, if inueterate.
			to Su. 3. & 4	Hence some 1. Falsa cogitatio.
				make three 2. Cogitata loqui.
B. Symp- tomes of melan- choly are ei- ther. Sect. 3.	3. & 4	intended or remitted, &c	degrees	3. Exequi loquuta.
				By fits or continuat, as the object varies, pleasing or displeasing.
			Simple, or as it is mixt with other diseases, Apoplexies, gout, Caninus appetitus, &c. so the symptoms are various.	
			¶ 2 Sea 2 Mem. 2. Part 2	



*Symptomes of the first Partition.*

Particular symptomes to the three distinct spe- cies. <i>Sect. 3.</i> <i>Memb. 2.</i>	Head me- lancholy. <i>Sub. 1.</i>	In Body	Headach, binding, heauinesse, vertigo, lightnesse, sing- ing of the eares, much waking, fixed eyes, high color, red eyes, hard belly, dry body, no great signe of me- lancholy in the other parts.
		or In minde	Continuall feare, sorrow suspection, discontent, superflu- ous cares, solicitude, anxiety, perpetuall cogitatio of such toyes they are possessed with, thoughts like dreames &c.
	Hypocō- driacal or windy melan- choly. <i>Sub. 2.</i>	In Body	Winde, rumbling in the guts, belly ake, heate in the bowels, convulsions, crudities, short winde, sowre and sharpe belchings, cold sweate, paine in the left side, sus- pitation, palpitation, heauinesse of the heart, singing in the eares, much spittle and moist &c.
		or In minde	Fearefull, sad, suspicious, discontent, anxiety &c. Laf- cious by reason of much wind, troublesome dreames, affected by fits &c.
	ouer all the body <i>Sub. 3.</i>	In Body	Blacke, most part leane, broad veines, grosse, thicke blood, their hemrods commonly stopped, &c.
A reason of these symp- tomes; <i>Memb. 3.</i>		or In minde	Fearefull, sad, solitary, hate light, auerse from company, fearefull dreames &c.
		Symptomes of Nunnes maides and widdowes melancholy, in body and minde &c.	
		Why they are so fearefull, sad, suspicious without a cause, why solitary, why melancholy men are witty, why they suppose they heare and see strange voices, visions, apparitions. Why they prophetic, and speake strange languages, whence comes their crudity, rumbling, convulsions, cold sweate, heau- inesse of heart, palpitation, cardiaca, fearefull dreames, much wa- king, prodigious phantasies.	
Prognos- ticks of me- lancholy. <i>Sect. 4.</i>	Tending to good as	Morphew, Scabbes, Itch, Breaking out, &c. Blacke Iandise. If the Hemrods voluntarily open. If varices appeare.	
		Leanenesse, drinessse, hollow-eyed, &c. Inueterate melancholy is incurable.	
		If cold, it degenerats often into Epilepsie, Apoplexie, Dotage, or into Blindnesse. If hot, into madnesse, Despaire and violent death.	
Corollaries and questions		The griuoufnesse of this aboue all other diseases. The diseases of the minde are more griuous then those of the body.	
		Whether it be lawfull in this case of melancholy, for a man to offer violence to himselfe, <i>Neg.</i> How a melancholy or mad man offering violence to himselfe, is to be censured.	





# THE FIRST PARTITION.

SECTION.  
THE FIRST MEMBER.  
SUBSECTION.

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



A N, the most excellent, and noble creature of the World, the principall and mighty worke of God, <sup>a</sup> wonder of Nature, as Zoroastes calls him; the <sup>a</sup> marvail of marvails, as Plato; the <sup>b</sup> Abridgment and Epitome of the World, as Pliny *Microcosmus*, a little world, a modell of the World, <sup>c</sup> Sovereigne Lord of the Earth, sole Commander and Gouvernour of all the Creatures in it: to whose Empire they are subject in particular, and yeeld obedience, farre surpassing all the rest, not in body only, but in soule; <sup>d</sup> *Imaginis Imago*, <sup>e</sup> created to Gods owne <sup>f</sup> Image, to that immortall and incorporeall substance, with all the faculties and powers belonging vnto it; was at first pure, divine, perfect, happy; <sup>g</sup> Created after God in true holinesse and righteousness; <sup>h</sup> *Deo congruens*, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorifie him, to doe his will,  
*Vt dijs consimiles parturiat deos;*  
(as an old Poet saith) to propagate the Church. But this most noble Creature, *Heu tristis, & lachrymosa commutatio* (<sup>i</sup> one exclaimes) O pittifull change! is fallen from that he was, and forfeited his estate, become *miserabilis homuncio*, a cast-away, a catiffe, one of the most miserable creatures of the World, if he be considered in his owne nature, an vnregenerate man, and so much obscured by his fall (that some few reliques excepted) he is inferiour to a beast. <sup>j</sup> *Man in honour that understandeth not, is like vnto beasts that perishe*, so David esteemes him: a monster by a stupend Metamorphosis, <sup>k</sup> a fox, a dogge, an hogge, what not? *Quantum mutatus ab illo?* How much altered

A

from

Mans Excellency.  
<sup>a</sup> *Magnum miraculum.*  
<sup>b</sup> *Mundi Epitome, nature delictie.*  
<sup>c</sup> *Finis rerum omnium cui sub-lunaria seruiunt.*  
<sup>d</sup> *Scalig. exercit. 365. sic 3. Vales de sac. Phil. 5. d. Vt in numismate Cesaris Imago, sic in homine Dei.*  
<sup>e</sup> *Gen. 1. Imago mundi in corpore, Dei in anima.*  
<sup>f</sup> *Exemplum dei quia est in imagine parva.*  
<sup>g</sup> *Ephel. 4. 24. h Palanterius. i Psal. 49. 20.*  
<sup>j</sup> *Mans fall and misery.*  
<sup>k</sup> *Laservio superat Equum, impudencia canis, asta Vulpem, sic 100. Leonem, clous. 23. Gen.*



2

Gen. 3. 17.  
in Eccles. 40. 1A description  
of Melancholy.Impulsive  
cause of mans  
misery and infirmities.

n Gen. 3. 17.

o Jila cadens

tegmen mani-

bus decussit.

vna Pernitium

immisit miseris

mortalibus atq.

Hesiod. 1. oper.

p Hom. 5. ad

pop Antioch.

p Psal. 107. 17.

v Prov. 1. 27.

f Quod autem

crebris bella

educant, quod

sterilitas &amp; sa-

nus sollicitudi-

nem cumulent,

quod seculi

bus morbis va-

letudo frangi-

tur, quod huma-

num genus lui

populatioe va-

statur ob pecca-

tum emittit. Cyp.

v Si raro dis-

per pluvia dis-

secundat, si terra

siccitate pulvis

squalleat, si vix

ieiunias &amp; palli-

das herbas, se-

ribus gleba pro-

ducatur, si in vo-

vineam debili-

ter &amp;c. Cyp.

u Mat. 14. 3.

x Philostratus

lib. 8. vii. Apol-

lonii iniustitiam

eius, &amp; scelera-

tas nuptias, &amp;c.

cetera que pre-

ter rationem fe-

cerat morborum

causas dixit.

from that he was, before blessed and happy, now miserable and accursed; <sup>1</sup> He must eat his meat in sorrow, subiect to death and all manner of infirmities, all kinde of calamities. <sup>m</sup> Great travell is created for all men, and an heavy Toke on the sonnes of Adam, from the day that they goe out of their mothers wombe, unto that day they returne to the mother of all things. Namely their thoughts, and feare of their hearts, and their imagination of things they wait for, and the day of death from him that sitteth in the glorious Throne, to him that sitteth beneath in the earth and ashes, from him that is cloathed in blew silke, and weareth a Crowne, to him that is cloathed in simple linnen. Wrath, envy, trouble, and unquietnesse, and feare of death, and rigor, and strife, and such things come to both Man and Beast, but sevenfold to the vngodly. All this befalls him in this life, and peradventure eternall misery in the life to come.

The impulsive cause of these miseries in man, this privation or destruction of Gods image, the cause of death and diseases, of all temporall and eternall punishments, was the sinne of our first parent Adam, <sup>n</sup> in eating of the forbidden fruit, by the Divells instigation and allurement. His disobedience, pride, ambition, intemperance, incredulity, curiosity, from whence proceeded originall sinne, and that generall corruption of mankind, as from a fountaine flowed all bad inclinations, and actual transgressions, which cause our severall calamities, inflicted vpon vs for our finnes. And this belike is that which our fabulous Poets haue shadowed vnto vs in the tale of <sup>o</sup> Pandoras box, which being opened through her curiositie, filled the world full of all manner of diseases. It is not curiosity alone, but those other crying finnes of ours, which pull these severall plagues and miseries vpon our heads. For <sup>vbi</sup> peccatum, <sup>ibi</sup> procella, as <sup>p</sup> Chrysostome well obserues. <sup>q</sup> Fooles by reason of their transgressions, and because of their iniquities are afflicted. <sup>r</sup> Feare cometh like sudden desolation, and destruction like a whirlwind, affliction and anguish, because they did not feare God. <sup>s</sup> Are you shaken with warres, as Cyprian well vrgeth to Demetrius, are you molested with dearth and famine, is your health crushed with raging diseases? Is mankind generally tormented with Epidemicall maladies; <sup>tis</sup> all for your finnes, Haggai the 1. 9. 10. Amos, the 1. Jer. 7. God is angry, punisheth, and threatneth, because of their obstinacy and stubbornesse, they will not turne vnto him. <sup>u</sup> If the earth be barren then for want of raine, if dry and squallid, it yeeld no fruit, if your fountaines be dried up, your wine, corne, and oyle blasted, if the ayre be corrupted, and men troubled with diseases, <sup>tis</sup> by reason of your finnes. Which like the blood of Abel cry lowd to heaven for vengeance, Lament. Jer. cap. 5. 15. that wee haue sinned, therefore our hearts are heavy, Isay 59. 11. 12. We roare like Beares, and mourne like Doves, and want health, &c. for our finnes and trespasses. But this we cannot endure to heare, or to take notice of. Jer. 2. 30. We are smitten in vaine, and receaue no correction, & cap. 5. 3. Thou hast stricken them, but they haue not sorrowed, they haue refused to receaue correction, they haue not returned. Pestilence he hath sent, but they haue not turned to him. Amos 4. <sup>v</sup> Herod could not abide Iohn Baptist, nor <sup>x</sup> Domitian endure Apollonius to tell the causes of the plague at Ephesus, his iustice, incest, adultery, and the like. To punish therefore this blindness and obstinacy of ours, as a concomitant cause, and principall agent, is Gods iust iudgement, in bringing these calamities



lamities vpon vs, to chastise vs, I say, for our finnes, and to satisfie Gods wrath. For the law requires obedience or punishment, as you may read at large, *Deut. 28. 15. If they will not obey the Lord, and keep his Commandments and Ordinances, then all these curses shall come vpon them. 1 Cursed in the towne and in the field, &c. 2 Cursed in the fruit of the body, &c. 3 The Lord shall send thee trouble and shame, because of thy wickednesse. And a little after, 4 The Lord shall smite thee with the botch of Egypt, and with Emrods, and Scab, and Itch, and thou canst not be healed. 5 With madnesse, blindnesse, and astonishing of heart. This Paul seconds, Rom. 2. 9. Tribulation and anguish on the soule of every man that doth euill. Or else these chastilements are inflicted vpon vs for our humiliation, to exercise and try our patience here in this life to bring vs home, to make vs knowe God and our selues, to informe, & teach vs wisdom. 6 Therefore is my people gone into captivity, because they had no knowledge, therefore is the wrath of the Lord kindled against this people, and he hath stretched out his hand vpon them. Hee is desirous of our salvation, 7 Nostra salutis avidus, saith Lemnius, and for that cause pulls vs by the eare many times, to put vs in minde of our duties: That they which erred, might haue vnderstanding (as Isay speaks 29. 21.) and so be reformed. I am afflicted, & at the point of death, so David cōfesseth of himselfe, Ps. 88. 15. v. 9. mine eies are sorrowfull through mine affliction: And that made him turne vnto God. Great Alexander in the midst of all his prosperity, by a company of Parasites deified, and now made a God, when he saw one of his wounds bleed, remembered that he was but a man, and remitted of his pride. In morbo recolligit se animus, as Pliny well perceaued, In sicknesse, the minde reflects vpon it selfe, with indgement suruaies it selfe, and abhorres it former courses, insomuch that he concludes to his friend Marius, 8 that it were the period of all Philosophy, if we could so continue sound, or performe but a part of that which wee promised to doe, being sicke. Who so is wise then, will consider these things, as David did (Ps. 144. verse last,) And whatsoever fortune befall him, make vse of it. If he be in sorrow, need, sicknesse, or any other aduersity, seriously to recount with himselfe, why this or that malady, misery, this or that incurable disease is inflicted vpon him; it may be for his good, 9 sic expedit, as Peter saith of his daughters ague. Bodily sicknesse is for his soules health, 10 nisi perisset, had he not beene visited, he had vtterly perished, for the Lord correcteth him whom he loueth, even as a father doth his childe in whom hee delighteth. If he be safe and sound on the other side, and free from all manner of infirmitie, 11 & cui*

*Gratia, forma, valetudo contingat abunde,  
Et mundus victus non deficiente crumena.*

And that he haue grace, beauty, fauour, health,  
A cleanly diet, and abound in wealth.

Yet in the midst of his prosperity, let him remember that caveat of Moyses, 12 Beware that he doe not forget the Lord his God, that he be not puffed vp, but acknowledge them to be his good gifts and benefits, and \* the more he hath to be more thankfull, (as Agapetianus advieth) and vse them aright.

Now the instrumentall causes of these our infirmities, are as diuerse, as the infirmities themselues, starres, heavens, elements, &c. and all those creatures which God hath made, are armed against sinners. They were indeed once

3

y 16.

z 18.

a 20.

b Vers. 17.

c 23.

Deus quos diti-

gis castigat.

Isa. 5. 13.

Vet. 15.

c Nostra salutis

avidus, conti-

nenter curis

vellicat, ac cala-

mitate subinde

nos exercet. Le-

vinus Lemn. l. 2.

c. 29. de oculis:

nat. mir.

¶ Vexatio dat

intellectum.

Isay. 28. 19.

¶ Lib. 7. Cum

iudicio, mores

sallare cognoscit

et se inuicetur.

Dum sero lan-

guorem sero re-

ligionis amonē:

Experi linguo-

ris non sum me-

mor huius amo-

ris.

¶ Summum esse

totius Philoso-

phiae, ut tales esse

perseueremus;

quales nos futu-

ros esse infirmi

proficiunt.

h Petrarch.

i Prov. 3. 13.

k Hor. Epist.

lib. 1. 4.

l Deut. 8. 11.

Quis fiat videat

nec dat.

¶ Quanto ma-

ioribus benefi-

ciis d deo cumu-

latur, tanto obli-

uiscitorem se de-

bitorem facit.

Instrumentall

cause of our

Infirmities.



4 good in themselves, and that they are now many of them pernicious vnto vs, is not in their nature, but our corruption, which hath caused it. For from the fall of our first parent *Adam*, they haue beene changed, the earth accursed, the influence of starres altered, the foure Elements, Beasts, Birds, Plants, are now ready to offend vs. *The principall things for the vse of man are Water, Fire, Iron, Salt, Meale, wheat, Hony, Milke, Oile, Wine, Cloathing, good to the Godly, to the sinners turned to euill, Eccclus. 39. 26. Fire, and Haile, and Famine, and Dearth, all these are created for vengeance, Eccclus. 39. 29.* The Heavens threaten vs with their Comets, Starres, Planets, with their great coniunctions, Eccipses, Oppositions, Quartiles, and such vnfriendly Aspects. The Aire with his Meteors, Thunder and Lightning, intemperate heat and cold, mighty windes, tempests, vnseasonable weather; from which proceed dearth, famine, plague, and all sorts of Epidemicall diseases; consuming infinite myriads of men. At *Cayro* in *Egypt*, every third year, (as it is related by *m Bote- rrus*, and others, 300000 dye of the plague, and 200000. in *Constantinople*, every fift or seauenth) at the vtmost. How doth the Earth terrifie and oppress vs with terrible Earthquakes, which are most frequent in *China*, *Iapan*, and those Easterne Climes, swallowing vp sometimes six Citties at once? How doth the water rage with his inundations, irruptions, flinging downe Townes, Citties, Villages, Bridges, &c. besides shipwracks, whole lands are sometimes suddenly over-whelmed with all their inhabitants, in *Zeland*, *Holland*, and many parts of the Continent drowned, as the *P Lake Erno* in *Ireland*? *¶ Nihil, prater arcium cadauera Patenti cernimus freto.* In the fennes of *Freeoland* 1230, by reason of tempests, \* the Sea drowned *multa hominum millia, & iumenta sine numero*, all the country almost, men and cattle in it. How doth the Fire rage, that mercilesse Element, consuming in an instant whole Citties? What towne of any antiquitie or note, hath not beene once, againe and againe, by the fury of this mercilesse element, defaced, vtterly ruinated, and left desolate? In a word,

*m Bote-  
rus: orbium.*

*n Lege hist. re-  
lationem Lad.  
Frois de rebus  
Iaponicis ad an-  
num 1596.*

*o Guiciard de-  
script. Belg. anno  
1421.*

*p Giraldus  
Cambrensi.*

*q Ianus Doula  
ep. lib. 1. cap. 10.*

*\* Munster l. 3.  
cap. 462.*

*† Buchanan.  
Epi. 1.*

*† Ignis pepercit, vnda mergit, aeris  
Vis pestilentis aequori creptum necat,  
Bello superstes, tabidus morbo perit.*

Whom Fire spares, Sea doth drowne; whom Sea,  
Pestilent ayre doth send to clay,

Whom warre scapes, sicknesse takes away.

To descend to more particulars, how many creatures are at deadly feud with men? Lions, Wolues, Beares, &c. Some with hooves, hornes, tuskes, teeth, tailes: How many noxious Serpents and venomous creatures, ready to offend vs with stings, breath, sight, or quite kill vs? How many pernicious fishes, plants, gunmes, fruits, seeds, flowres, &c. could I reckon vp on a suddaine, which by their very smell many of them, touch, tast, cause some grievous malady, if not death it selfe? Some make mention of a thousand severall poisons: but these are but trifles in respect. The greatest enimie to man, is man, who by the Divels instigation, is still ready to doe mischief, his owne executioner, a Wolfe, a Divell to himselfe, and others. We are all brethren in Christ, or at least should be, members of one body, servants of one Lord, and yet no feind can so torment, insult over, tyrannize, vex, as one man doth another. Let me not fall therefore, (saith *David*, when warres, plague, famine

*Homo homini  
lupa, homo ho-  
mini demon.*



famine were offered) into the hands of men, mercilesse and wicked men:

*\* Vix sunt homines hoc nomine digni,*

*Quamvis lupi, seu plus feritatis habent.*

5  
\* Ovid, de Trist.  
l. 5. Eleg. 7.

Sometimes by the Devils helpe, as Magicians, \* Witches: sometimes by *† Miscent accu-  
sita nouerca.* impostures, mixtures, poysons, stratagemes, single combats, warres, Wee hacke and hewe, as if we were *ad internecionem nati*, like *Cadmus* souldiers, borne to consume one another. 'Tis an ordinary thing to read of an 100000, and two hundred thousand men slaine in a battle. Besides all manner of tortures, brassen bulls, rackes, wheeles, strappadoes, gunnes, engines, &c. *† Ad lib. 2. apud. 2.  
ad D. natum.* *unum corpus humanum supplicia plura, quam membra:* Wee haue invented more torturing instruments, then there be seuerall members in a mans body, as *Cyprian* well obserues. To come neerer yet, our owne parents by their offences, indiscretion, and intemperance are our mortall enimies. *† The fathers  
Ezech. 18. 2.* *haue eaten sower grapes, and the childrens teeth are set on edge.* They cause our grieve many times, and put vpon vs hereditary diseases, ineuitable infirmities: They torment vs, and we are as ready to iniure our posterity;

*u Hor. l. 3. Od. 6*

*---u mox daturi progeniem vitiosiore*, and the latter end of the world, as *\* Paul* foretold, is still like to be worst. We are thus bad by nature, bad by *† 2. Tim. 3. 2.* kinde, but farre worse by art, euery man the greatest enemy vnto himselfe. We study many times to vndoe our selues, abusing those good gifts which God hath bestowed vpon vs, Health, Wealth, Strength, Wit, learning, Art, Memory, to our owne destruction, *† Perditio tua ex te.* As *\* Indas Maccabe-* *† Ezech. 18. 31  
† Macc. 3. 12.* *us* killed *Apollonius*' friends with his owne weapons, we arme our selues to our owne ouerthrowes, and vse Reason, Art, Iudgement, all that should helpe vs, as so many instruments to vndoe vs. *Hector* gaue *Ajax* a sword, which so long as he fought against enimies, serued for his helpe and defence, but after he began to hurt harmlesse creatures with it, turned to his owne hurtlesse bowels. Those excellent meanes, God hath bestowed on vs well imployed, cannot but much auail vs, but if otherwise perverted, they ruine and confound vs: and so by reason of our indiscretion and weaknesse, they commonly doe; we haue too many instances. This *S. Austin* acknowledgeth of himselfe in his humble confessions, *promptnesse of Wit, Memory, Eloquence, they were Gods good gifts, but he did not vse them to his glory.* If you will particularly knowe how, and by what meanes, consult Phyticians, and they will tell you, that it is in offending in some of those six non-naturall things, of which I shall after *† dilate* more at large; they are the causes of our infirmities, *† Part. i. Sect. 2.  
† Memb. 2.* our surfetting, and drunkennesse, our immoderate insatiable lust, and prodigious riot, *Plures crapula, quam gladius*, is a true saying, the board consumes more then the sword. Our intemperance it is, that pulls so many seuerall incurable diseases vpon our heads, that hastens *† b* old age, perverts our temperature, and brings vpon vs sudden death. And last of all, that which crucifies vs most, is our owne folly, madnesse, (*quos Iupiter perat, dementat* by sub- *† b Nequitia est  
que se non finit  
esse senem.* straction of his assisting grace God permits it) weaknesse, want of government, our facilitie and pronenesse in yeelding to seuerall lusts, in giuing way to every passion and perturbation of the minde: by which meanes we metamorphize our selues, and degenerate into beasts. All which that Prince of *† c* *Poets* obserued of *Agamemnon*, that when he was well pleased, and could *† c* *Homer, Iliad.* moderate his passion, hee was *---os oculosq. Iovi par:* like *Iupiter* in feature;



6 Mars in valour, Pallas in wisdom, another God; but when he became angry, he was a Lyon, a Tiger, a Dogge, &c. there appeared no signe or likenesse of *Iupiter* in him; so we, as long as we are ruled by reason, correct our inordinate appetite, and conforme our selues to gods word, are as so many living Saints: but if wee giue reines to Lust, Anger, Ambition, Pride, and follow our owne waies, wee degenerate into beasts, transforme our selues, ouerthrowe our constitutions, d provoke God to Anger, and heap vpon vs this of *Melancholy*, and all kindes of incurable diseases, as a iust and deserued punishment of our sinnes.

d Intemperantia, luxus, Inglutitio, & infinita huiusmodi flagitia, que diuinas penas merentur. Crato.

SVESEC. 2.

MEMB. 1.

Definition  
The Number of Diseases.  
Division.

e Fern. Path. 1.

1. cap. 1. morbus

est affectus con-

tra naturam

corpori insidens.

f Fuch. Insistunt.

lib. 3. Sect. 1.

e p. 3. a quo pri-

mum vitatur

affectio.

g Dissolutio for-

deris in corpore,

ut sanitas est

consummatio.

h Lib. 4. cap. 2.

morbus est habi-

tus contra natu-

ram, qui vsum

eius &amp;c.

Number of

Diseases.

i Cap. 11. lib. 7.

† Horat.

No man free

from some

Disease or o-

ther

l Cap. 50 lib. 7.

Centum et quing.

vixit annos sine

ullo incommodo.

m Intus melle,

foras oleo.

n Exemplis ge-

nitur, prefixis

Ephemer cap. de

infirmis.

o Quinquag.

pueris vlti-

mam uiciorum

recordari potest,

euer he was sicke.

p Paracelsus may bragge,

that he could make a man liue

400 yeares or more,

if he might bring him vp from his infancy,

and diet him

as he list; and some Phisitians hold,

that there is no certaine period of mans

life; but it may still by temperance and Physick be prolonged. Wee finde in

the



What a Disease is, almost euery Physitian defines. e *Fernelius* calleth it an Affection of the body, contrary to Nature. f *Fuschius* and *Crato* an hinderance, hurt, or alteration of any action of the Body, or part of it. g *Tholosanus*, a dissolution of that league which is betweene Body and Soule, and a perturbation of it: as health the perfection, and makes to the perseruatiō of it, h *Labeo* in *Agellius*, an ill habit of the body, opposite to nature, hindering the use of it. Others otherwise, all to this effect.

How many diseases there are, is a question not yet determined. i *Pliny* reckones vp 300, from the crowne of the Head, to the sole of the Foot: else-where he saith *morborum infinita multitudo* their number is infinite: Howsoeuer it was in those old times, it bootis not; in our daies I am sure the number is much augmented: -- † *macies & noua febrium.*

*Terris incubuit cohors.* For besides many Epidemicall diseases vnheard of, and altogether vnknowne to *Galen* and *Hippocrates*, as *Scorbutum*, *Small pox*, *Plica*, *Sweating sicknesse*, *Morbus Gallicus*, &c. we haue many proper and peculiar almost to every part. No man amongst vs so sound, of so good a constitution, that hath not some impediment of Body or Minde. k *Quisq. suos patimur manes*, we haue all our infirmities, first or last, more or lesse. There will be peraduenture in an age, or one of a thousand, like *Zenophilus* the Musitian in i *Pliny*, that may happily liue 105 yeares, without any manner of impediment; A *Pollio Romulus*, that can preserue himselfe m with wine & oile; A man as fortunate as *Q. Metellus*, of whom *Valerius* so much bragges; A man as healthfull as *Otto Herwardus*, a Senator of *Ausburrow* in *Germanie*, whom n *Leouitius* the Astrologer brings in for an example & instance of certainty in his art, who because he had the significators in his geniture fortunate, and free from the hostile aspects of *Saturne* & *Mars* being a very old man, o could not remember that euer he was sicke. p *Paracelsus* may bragge, that he could make a man liue 400 yeares or more, if he might bring him vp from his infancy, and diet him as he list; and some Phisitians hold, that there is no certaine period of mans life; but it may still by temperance and Physick be prolonged. Wee finde in the



the meantime, by common experience, that no man can escape, but that of 7  
r Oper. & diet.  
 Hesiod is true:

Πλὴν μὲν γὰρ καὶ αὐτὰ κακὰ, πλὴν δὲ θάλασσαν,  
 Νῆσοι δ' αἰθρουποῖν ἐφ' ἑμίσῃ, καὶ σὺν γυλῇ  
 Ἄνθρωποι ποτίζονται. ---

Th' earth's full of maladies, and full the Sea,  
 Which set vpon vs both by night and day.

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

## SVBSEC. 3.

## Diuision of the Diseases of the Head.

**H**ese Diseases of the Minde, forasmuch as they haue their chiefe seat and Organs in the head, are commonly repeated amongst the diseases of the head, which are diuers, and vary much according to their sit. For in the head, as there be seuerall parts, so there be diuers grieuances, which according to that diuision of *Heurnius*, (which he takes out of *Arculanus*) are inward or outward (to omit all others which belong to Eyes and Eares, Nostrills, Gummies, Teeth, Mouth, Palat, Tongue, Wesel, Chops, Face, &c.) belonging properly to the Braine, as baldnesse, falling of haire, surfaire, lice, &c. <sup>u</sup> Inward belonging to the skinnies next to the Braine, called *dura* and *pia mater*, as all head-aches, &c. or to the Ventricles, Caules, Kells, Tunicles, Creekes, and parts of it, and their passions, as *Caro, Vertigo, Incubus, Apoplexie, Falling sicknesse*. The diseases of the *Nerves*, *Crampes, Stupor, Convulsion, Tremor, Palsie*: or belonging to the excrements of the Brain, *Catarrhes, Sneezing, Rumes, Distillations*: or else those that pertain to the substance of the Braine it selfe, in which are conceiued, *Frensie, Lethargie, Melancholie, madnesse, weake memory, Sopor, or Coma, Vigilia & vigil Coma*. Out of these againe I will single such as properly belong to the *Phantasie, or Imagination, or Reason* it selfe, which *Laurentius* calls the diseases of the minde; and *Hildisheim*, *morbos Imaginationis, aut Rationis lesa*, which are three or foure in number, *Frensie, Madnesse, Melancholy, Dotage*, and their kindes: as *Hydrophobia, Lycanthropia, Chorus sancti Viti, morbi demoniaci*: which I will briefly touch and point at, insisting especially in this of *Melancholy*, as more eminent then the rest, and that through all his kindes, causes,

*Presat. de morbis capitis. In capite ut varie habitant partes, ita varie querela ibi eorum.*

*u Of which read Heurnius, Montanus, Hildesheim, Quercetanus Praetorius, &c.*

*x Cap. 2. de Melanchol.*



- 8 causes, symptoms, prognosticks, cures: As *Lonicerus* hath done de *Apo-plexia*, and many others of such particular diseases. Not that I finde fault with those which haue written of this subiect before, as *Iason Pratensis*, *Laurentius*, *Montanus*, *T. Bright*, &c. they haue done very well in their seuerall kinds and methods, yet that which one omits, another may happily see, that which one contracts, another may enlarge. To conclude with *Scribanus*, *that which they had neglected, or persunctorily handled, we may more throughly examine, that which is obscurely deliuered in them, may be perspicu-ously dilated and amplified by vs;* & so made more familiar and easie for euery mans capacity, and the common good, which is the chiefe end of my Dis-course.

y Cap. 2. de Phi-  
sologia sagari,  
quod alij minus  
recte fortasse  
dixerint, non ex-  
aminare, melius  
diligenter, et cor-  
rigere studea-  
mus.

## SVBSEC. 4.

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

Delirium Do-

tage.

z Cap. 4. de Mel.

a Art. Med. c. 7.

**D**otage; Fatuity, or Folly, is a common name to all the following Species, as some will haue it. *Laurentius* and *Altomarus* com-prehend *Madnesse*, *Melancholy*, and the rest vnder this name, and call it the *summum genus* of them all. If it be distinguished from them, it is, *naturall* or *ingenite*, which comes by some defect of the Organs, and ouer-moist Braine, as wee see in our common fooles; and is for the most part intended or remitted in particular men, and therevpon some are wiser then other: or else it is *acquisite*, an Appendix or Symptome of some other disease, which comes or goes; or if it continue, a signe of *Melancholy* it selfe.

Phrensie.

*Phrenitis*, which the Greekes deriue from the word *φρεν*, is a Disease of the Mind, with a continuall *Madnesse* or *Dotage*, which hath an acute seauer annexed, or else an inflammation of the Braine, or the Membranes or Kells of it, with an acute seuer, which causeth *Madnesse*, and *Dotage*. It differs from *Melancholy* and *Madnesse*, because their *dotage* is without an ague: this continuall, with waking, or Memory decayed &c. *Melancoly* is most part silent; this clamorous, and many such like differences are assigned by Physitians.

Madnesse.

b Pierig. medici

uno complexu

perstringunt hos

duos morbos,

quod ex eadem

causa oriatur,

quodq; magni-  
tudine & modo so-

lum distent, &

alter gradus ad

alterum existat.

*Iason Pratensis.*

c Lib. Med.

d Pars manie

mibi videtur.

*Madnesse*, *Phrensie*, and *Melancholy* are confounded by *Celsus*, and many Writers, others leaue out *Phrensie*, and make *Madnesse* and *Melancholy* but one Disease, which *Iason Pratensis* especially labours, and that they differ onely *secundum maius* or *minus*, in quantity alone, the one being a degree to the other, and both proceeding from one cause. They differ *intenso & remisso gradu*, saith *Gordonius*, as the humor is intended or remitted. Of the same minde is *Aretius*, *Alexander Trallianus*, *Guianerius*, *Sauanarola*, *Hernius*, and *Galen* himselfe writes promiscuously of them both, by reason of their af-finity, but most of our neotericks doe handle them apart, whom I will fol-low in this treatise. *Madnesse* is therefore defined to bee a vehement *Do-tage*, or raving without a seuer, farre more violent then *Melancholy*, full of anger and clamor, horrible lookes, actions, gestures, troubling the Patients with farre greater vehemency both of Body and Minde, without all feare & sorrow, with such impetuous force and boldnesse, that sometimes three or foure men cannot hold them. Differing onely in this from *Phrensie*, that it is without



without a Feuer, and their memory is most part better. It hath the same causes as the other, as Choler adust, and Blood incensed, Braines inflamed &c.

° *Fracaſtorius* addes a due time, and full age to this definition, to distinguish it from children, and will haue it a confirmed Impotency, to separate it from such as accidentally come & goe againe, as by taking Henbane, Nightshade, wine, &c.

Of this fury there be diuerſe kindes, *Extasie*, which is familiar with some persons, as *Cardan* saith of himselfe, he could be in one when he list, in which the *Indian* priests deliuer their Oracles, and the witches in *Lapland*, as *Olaus Magnus* writeth lib. 3. cap. 18. *Extasi omnia predicere*, answere all questions in an Extasis you will aske, as what your friendes doe, where they are, how they fare, &c. The other species of this Fury are *Enthusiasmes*, *Revelations*, & *Visions*, so often mentioned by *Gregory* and *Beda* in their workes; *Obsession* or *Possession* of diuels, *Sybilline Prophets*, and Poeticall *Furies*, such as come by eating noxious Herbes, *Tarantulas* stinging, &c. which some reduce to this. The most knowne are these, *Lycanthropia*, *Hydrophobia*, *Chorus san-*  
*cti Viti*.

*Lycanthropia*, which *Avicenna* calls *Cucubuth*, others *Lupinam insaniam*, or Wolfe madnesse, when men runne howling about graues and fields in the night, and will not be perswaded but that they are Woules or some such beasts. s *Aetius* and h *Paulus* call it a kinde of *Melancholy*, but I should rather referre it to *Madnesse*, as most doe. Some make a doubt of it, whether there be any such Disease. i *Donat ab Altomari* saith, that he saw two of them in his time: k *Wierus* tels a story of such a one at *Padua* 1541, that would not beleue to the contrary, but that he was a wolfe. He hath another instance of a Spaniard, who thought himselfe a Beare. l *Forestus* confirms as much by many examples, one amongst the rest of which he was an eye-witnesse, at *Alemar* in *Holland*, a pore Husband-man that still haunted about graues, and kept in Churchyards, of a pale, blacke, vgly, and fearefull looke. Such be-like or little better, were King *Pratus* m Daughters, that thought themselves Kine. And *Nebuchadnezzar* in *Daniel*, as some interpreters hold, was onely troubled with this kinde of Madnesse. This disease perhaps gaue occasion to that bold assertion of n *Pliny*, some men were turned into woules in his time, and from woules to men againe: and to that fable of *Pausanias*, of a man that was tenne yeares a Wolfe, and afterwards turned to his former shape: to o *Ovids* tale of *Lycaon* &c. He that is desirous to heare of this Disease, or more examples, let him reade *Austin* in his 18 booke de *Civitate Dei*. cap. 5. *Mizaldus* cent. 5. 77. *Sckenkius* lib. 1. *Hildesheim* spicel. 2. de *Mania*. *Forestus* lib. 10. de morbis cerebri. *Olius Magnus*. *Vincentius Bellavicensis*, spec. met. lib. 3. cap. 122. &c. This malady, saith *Avicenna*, troubleth men most in February, and is now a daies frequent in *Bohemia* and *Hungary*, according to p *Heurnius-Schernitzius* will haue it common in *Livonia*. They lye hid most part all day, and goe abroad in the night, barking, howling, at graues and deserts they haue vsually hollow eyes, scabbed legges and thighes, very dry and pale, saith q *Altomarus*: he giues a reason there of all the symptoms, and sets downe a brieſe cure of them.

*Hydrophobia*, is a kinde of madnesse, well knowne in euery Village, which comes by the biting of a mad dogge, or scratching, saith r *Aarelianus*, touching or smelling alone sometimes, as s *Sckenkius* proues, and is incident to

c Insanus est, qui  
etate debita, et  
tempore debito  
per se non mo-  
ueri ualeat. Et  
fugacem, ut vi-  
ni, solani, Hyos-  
cyami, sed con-  
firmatam habet  
impotentiā be-  
ne operandi cir-  
ca intellectum.  
lib. 2. de intell.  
ctione.  
Of which  
reade Felix  
Plater ca. 3. de  
mentis aliena-  
tione.  
*Lycanthropia*.

g Lib. 6. cap. 11  
h Lib. 3. Cap. 16  
i Cap. 9. Art.  
med.  
k De praestig.  
Damonum, l. 3.  
Cap. 21.  
l Obseruat. lib.  
10. de morbis  
Cerebri. Cap. 25.  
m Hippocrates  
lib. de insania.  
n Lib. 8. cap. 22.  
homines inter-  
dum lupi fieri  
& contra.  
o Met. lib. 1.

p Cap. de Man-  
ia. Vicerata cru-  
ra, suis ipsis ad-  
est iommodica,  
pallidi, lingua  
sicca.  
q Cap. 9. art.  
Hydrophobia.  
r Lib. 3. cap. 9.  
s Lib. 7. de Ve-  
neri.



10 many other creatures as well as men: so called, because the parties affected, cannot endure the sight of water: or any liquor, supposing still they see a mad dogge in it. And which is more wonderfull, though they be very dry, (as in this malady they are) they will rather dye then drinke.<sup>1</sup> *Calius Aurelianus*, an ancient Writer, makes a doubt whether this *Hydrophobia* be a passion of the Body, or the Minde. The part affected is the Braine: the cause poyson that comes from the mad dogge, which is so hot and dry that it consumes all the moisture in the Body. <sup>u</sup> *Hildesheim* relats of some that died so mad, and being cut vp, had no water, scarce blood, or any moisture left in them. To such as are so affected, the feare of water begins at 14 daies after they are bitten, to some againe, not till 40 or 60. daies after: commonly saith *Heurnius*, they begin to raue; flye water, and glasses, to looke red and swell in the face, about 20 daies after (if some remedy be not taken in the meane time) to lye awake, to be pensive sad, to see strange Visions, to bark and howle, to fall into a fowne, and oftentimes fittes of the Falling sicknesse.

<sup>x</sup> *Skenkius* 7.  
*lib. de Venenis.*

<sup>y</sup> *lib. de Hydrophobia.*

<sup>z</sup> *Observat. lib. 10. 25.*

<sup>x</sup> Some say little things like whelpes will bee seene in their vrines. If any of these signes appeare, they are past recovery. Many times these Symptomes will not appeare, till six or seauen moneths after, saith *Codronchus*; and sometimes not till 7 or 8 yeares as *Guiantrius*, 12 as *Albertus*, 6 or 8 moneths after as *Galen* holdes. *Baldus* the great lawyer dyed of it; an *Austin Frier*, and a woman in *Delphe*, that were <sup>z</sup> *Forrestus* Patients, were miserably consumed with it. The common cure in the Countrey (for such at least as dwell neere the Sea side) is to ducke them ouer head and eares in Sea water; some vse charmes, euery good wise can prescribe Medicines. But the best cure to be had in such cases, is from the most approved Physitians, they that will reade of them may consult with *Diocorides* l. 6. cap. 37. *Heurnius*, *Hildesheim*, *Capivaccius*, *Forrestus*, *Skenkius*, & before all others *Codronchus* an Italian, who hath lately written two exquisite books of this Subiect.

*Chorus sancti Viti.*  
<sup>a</sup> *Lasciuam choream*, To. 4. de morbis amentium. Tract. 1.  
<sup>b</sup> *Eventu ut plurimum rem ipsam comprobante.*

<sup>c</sup> *Lib. 1. cap. de Mania.*

*Chorus sancti Viti*, or Saint *Vitus* dance, the lasciuious dance, <sup>a</sup> *Paracelsus* calls it, because they that are taken with it, can doe nothing but dance till they be dead, or cured. It is so called, for that the parties so troubled, were wont to goe to Saint *Vitus* for helpe, & after they had danced there a while, they were <sup>b</sup> certainly freed. 'Tis strange to heare how long they will dance, and in what manner, ouer stooles, formes, tables, even greatbellyed women sometimes (and yet neuer hurt their childe) will dance so long that they can stirre neither hand nor foot, but seeme to be quite dead. One in red clothes they cannot abide. Musicke aboue all things they loue, & therefore the Magistrates in *Germany* will hire Musicians to play to them, and some lusty sturdy companions to dance with them. This disease hath beene very common in *Germany*, as appeares by those relations of <sup>c</sup> *Skenkius*, & *Paracelsus* in his Book of Madnes, who braggs how many seuerall persons he hath cured of it. *Felix Platerus de mentis alienat.* cap. 3. reports of a woman in *Basil* whom he saw, that danced a whole moneth together. The *Arabians* called it a kinde of *Palsy*. *Bodine* in his 5 Booke de *Repub.* cap. 1. speakes of this infirmity, *Monauius* in his last Epistle to *ScoltiZius*, and in another to *Dudithus*, where you may reade more of it.

The last kinde of madnesse or melancoly is if demonickall (if I may so call it) obsession or preSSION of diuells which *Platerus* and others would haue to be



be præternaturall: stupend things are said of them their actions, gestures, contortions, fasting, prophecying, speaking languages they were neuer taught &c. many strange stories are related of them which I voluntarily omit.

<sup>d</sup> *Fuschi* institut lib. 3. sect. 1. cap. 11. *Felix Plater*, & *Laurentius* adde to these another *Fury* that proceeds from *Loue*, and another from *study*, another *Divine* or *religious Fury*; but these more properly belong to *Melancholy*; of all which, I will speake apart, intending to write a whole booke of them.

## SVBSEC. 5.

*Melancholy in disposition, improperly so called, Equivocations.*

**M**elancholy, the subiect of our present Discourse, is either in Disposition, or Habite. In Disposition, is that transitory *Melancholy*, which goes and comes vpon euery small occasion of sorrow, need, sicknesse, trouble, feare, grieve, passion, or perturbation of the Minde, any manner of care, discontent, or thought, which causeth anguish and vexation of the spirits, any waies opposite to pleasure, mirth, ioy, delight, causing frowardnesse in vs, or a dislike. In which *Equivocall* and improper sense, we call him *Melancholy* that is dull, sad, fowre, lumpish, ill disposed, solitary, any way moued, or displeased. And from these *Melancholy* Dispositions, no man liuing is free, no *Stoicke*, none so wise, none so happy, none so patient, so generous, so godly, so diuine, that can vindicate himselfe, so well composed, but more or lesse some time or other, he feelles the smart of it. *Man that is borne of a woman, is of short continuance, and full of trouble.* *Zeno*, *Cato*, *Socrates* himselfe, whom *Ælian* so highly commends for a moderate temper, that nothing could disturbe him but going out, and coming in, still *Socrates* kept the same continuance, what misery so euer befell him, (if we may beleue *Plato* his Discipline) was much tormented with it. *Q. Metellus*, in whom *Valerius* giues instance of all happinesse, the most fortunate man then liuing, borne in that most flourishing City of *Rome*, of noble parentage, a proper man of person, well qualified, healthfull, rich, honourable, a Senator, a consul, happy in his wife, happy in his children, &c. yet this man was not void of *Melancholy*, he had his share of sorrow. *Polycrates Samius*, that flung his ring into the Sea, because he would participate of discontent with others, and had it miraculously restored to him againe shortly after, by a fish taken as he angled, was not free from *Melancholy* disposition. No man can secure himselfe; the very gods had bitter pangs, and frequent passions, as their owne Poets put vpon them. In generall, as the beauen, so is our life, sometimes faire, sometimes overcast, tempestuous, and serene; as in a rose, flowres vnder prickles, in the yeare it selfe, a temperate sommer sometimes, a hard winter, a drouth, and then againe pleasant showres: so is our life intermixt with ioyes, hopes, feares, sorrowes, calumnies: Inuicem eadunt dolor & voluptas, there is a succession of pleasure and paine.

----- in medio de fonte lepōrum,

<sup>3</sup> *Ælian*, k *Homer*, *Iliad*, l *Lipius* cent. 3. ep. 45. ut culum sic nos homines sumus: illud ex intervallo nubibus obducitur & obsecratur. In solario flores spūm intermixti. Vita similis aeri vām modo, sūdūm tempestas, ser cū ita vices rerum sunt præmia gaudiis, & sequaces curæ. m *Lucretius* lib. 4. l 124.



*Surgit amari aliquid quod in ipsis floribus angat.*

*Euen in the midst of laughing there is sorrow,* (as<sup>n</sup> Solomon holdes:) *euen in the midst of all our feasting and Iollity:* as<sup>o</sup> *Austin* inferrs in his *Com. on the 41 psalme*, there is griefe and discontent. *Inter delicias semper aliquid sa-*

n Prou. 14. 3.

Extremū gaudii

luctus ac cupat.

o Natalitia in-

quit celebra-

tur, nuptie hic

sunt, at ibi quid

celebratur quid

non dolet, quid

non transi?

p Apuleius 4.

florid, vobis quic-

quam hominū in

prospere, divi-

nitas datum,

quin ei admix-

tum sit aliquid

difficultatis, ut

etiam amplissi-

ma quaquā

letitia, subit

quæpiam vel

parva querimo-

nia coniugatione

quadam mellis,

& fellis.

q Caducei nūmi-

rum & fragilia,

& puerilibus

consentanea cre-

pandis sunt ista

que vires & o-

per humane vo-

canur, affluunt

subito, repente

delabuntur, nul-

lo in loco, nulla

in persona, stabi-

litas mixta radi-

cibus consistunt,

sed incertissimo

statu fortune,

quos in sublime

extulerunt im-

provisio recursum

desinunt, in

profundo miseri-

arum valle mi-

serabiliter im-

mergunt, Vale-

rius lib. 6. cap.

11.

x Huic seculo

parum aptus es

aut potius omni-

um nostrorum

conditionem ig-

norat, quibus re-

cipro eo quodam

nexu &c. Lorchanus Gallobelgicus lib. 3. ad annum 1598.

† 2 Tim. 4. Epist. 96. lib. 10.

afflictus frequentes contempit, morbum facium

Diffusio una nec adhuc in morem adducta,

passion facit, assidua & violenta pibulum. x Calidum ad ossa: frigidum ad pila. Vna hirundo non facit aestatem.

to looke for a perpetuall tenor of happinesse in this life. Nothing so prospe-  
rous and pleasant, but it hath p some gall in it, some complaining, some grud-  
ging, 'tis all a *γλυκύπικρον*, a mixt passion. We are not here as those Angels, ce-  
lestiall powers and Bodies, Sunne and Moone, to finish our course without  
all offence, with such constancy, to continue for so many ages: but subiect to  
infirmities, miseries, interrupt, tossed and tumbled vp and downe, carried a-  
bout with euery small blast, often molested & disquieted vpon each slender  
occasion, & vncertaine, brittle, and so is all that wee trust vnto. *And he that*  
*knowes not this, and is not armed to endure it, is not fit to line in this world*  
(as one condoles our time) *he knowes not the condition of it, where with a*  
*reciprocaltie, pleasure and paine are still united, and succeed one another in a*  
*ring. Exi'e mundo*, get thee gone hence, if thou canst not brooke it, there is no  
way to avoid it, but to arme thy selfe with patience, with magnanimitie, to  
oppose thy selfe vnto it, so suffer affliction as a good Souldier of *Christ*; (as  
† *Paul* adviseth) constantly to beare it. But forasmuch as so few can imbrace  
this good counsell of his, or vse it aright, but rather as so many brute beastes,  
giue way to their passions, voluntarily subiect and precipitate themselves into  
a Labyrinth of cares, woes, miseries; and suffer their soules to be ouercome by  
them, cannot arme themselves with that patience as they ought to doe, it fal-  
leth out oftentimes that these *Disposition's* become *Habits*, and many *Affects*  
contemned, (as<sup>n</sup> *Seneca* notes) *make a Disease. Euen as one Distillation, not*  
*yet growne to custome, makes a cough; but continuall and inveterate, cau-*  
*seth a consumption of the lungs:* so doe these our Melancholy provocations:  
and according as the humour it selfe is intended, or remitted in men, as  
their temperature of Body, or Rationall soule is better able to make resi-  
stance; so are they more or lesse affected. For that which is but a flea-biting  
to one, causeth vn sufferable torment to another, and that which one by his  
singular moderation, and well composed carriage can happily ouercome, a  
second is no whit able to sustaine but vpon every small occasion of abuse, in-  
iurie, griefe, disgrace, losse, crosse, rumor, &c. (if solitary, or idle) yeelds so far  
to passion, that his complexion is altered, his digestion hindered, his sleepe  
gone, his spirits obscured, and his heart heavy, his Hypochondries misaffected,  
winde, crudity, on a sudden ouertake him, & he himselfe ouercome with *Me-*  
*lancholy*. So that as the Philosophers make<sup>x</sup> eight degrees of heat and cold:  
we may make 88 of *Melancholy*, as the parties affected are diuersly seized  
with it, or haue beene plunged more or lesse into this Infernall gulfe, or wa-  
ded deeper into it. But all these *Melancholy* fits, howsoeuer pleasing at first,  
or displeasing, violent, and tyrannizing ouer those whom they seize on for  
the time, yet these men are but improperly so called, because they continue  
not; but come and goe, as by some objects they are moued. This *Melancholy*  
of which we are to treat, is an Habit, *morbus santicus* or *Chronicus*, a *Chro-*

nicke



nicke or continuat disease, a settled humor, as *Aurelianus*, and *z* others call it, not errant but fixed, and as it was long encreasing, so now being (pleasant, or painefull) growne to an habit, it will hardly be removed.

13  
Lib. 1. cap. 6.  
Fuschius lib. 3.  
sec. 1. cap. 7.  
Hildisheim fol.  
130.

SECT. 1.

MEMB. 2.

SVESECT. 4.

## Digression of Anatomy.

**B**Efore I proceed to define the Disease of *Melancholy*, what it is, or to discourse farther of it, I hold it not impertinent to make a brief Digression of the Anatomy of the body, and faculties of the soule, for the better understanding of that which is to follow; because many hard words will often occur, as *Myrache*, *Hypocondries*, *Hemroids*, &c. *Imagination*, *Reason*, *Humours*, *Spirits*, *Vital*, *Natural*, *Animal*, *Nerves*, *Veines*, *Arteries*, *Chilus*, *Pituita*; which of the vulgar will not so easily be perceived, what they are, how fixed, and to what end they serve. And besides, it may peradventure give occasion to some men, to examine more accurately, search farther into this most excellent subject, and thereupon with that Royal Prophet to praise God, (*for a man is fearefully & wonderfully made, and curiously wrought*) that have time and leisure enough, and are sufficiently informed in all other worldly businesses, as to make a good bargain, buy, and sell, to keepe and make choice of a faire Hauke, Hound, Horse, &c. But for such matters as concerne the knowledge of themselves, they are wholly ignorant and carelesse, they knowe not what this Body and Soule are, how combined, of what parts and faculties they consist, or how a Man differs from a Dogge. And what can be more ignominious and filthy (as *a Melanchthon* well inveighes) *then for a man not to knowe the structure and composition of his owne body, especially since the knowledge of it, tends so much to the preservation of his health, and information of his manners.* To stirre them up therefore to this study, to peruse those elaborate workes of *Galen*, *Bauhinus*, *Plater*, *Vesalius*, *Falopius*, *Laurentius*, *Remelinus*, &c. Which have written copiously in Latine; or that which some of our industrious Countymen have done in our mother tongue, not long since, as that translation of *c Columbus*, and *d Microcosmographia*, in 13 bookes, I have made this briefe Digression. Also because *e Wecker*, *f Melanchthon*, & *Fernelius*, *h Fuschius*; and those tedious Tracts de *Animâ* (which have more compendiously handled, and written of this matter) are not at all times ready to be had, to give them some small taste, or notice of the rest, let this Epitome suffice.

\* Pf. 139. 13.

a De Animâ.  
Turpe enim est  
homini ignorare  
sui corporis (ut  
ita dicam) adifi-  
cium, præsertim  
cum ad valetu-  
dinem & mores  
hæc cognitio plu-  
rimum condu-  
cat.  
b De usu parti-  
um.  
c History of  
man.  
d D. Crooke.  
e In Syntaxi.  
f De Anima.  
g Institut. lib. 1.  
h Physiol. lib. 1.  
et 2.



## Division of the Body. Humours, Spirits.

i Anat. l. 1. c. 18



F the parts of the Body, there be many divisions: The most approved is that of <sup>i</sup> *Laurentius*, out of *Hippocrates*: which is, into parts Contained, or Containing. Contained, are either Humours, or Spirits.

Humours.

A *Humour* is a liquid or fluent part of the Body, comprehended in it, for the preservation of it, and is either innate and borne with vs, or adventitious and acquiste. The Radicall or innate, is daily supplied by nourishment, which some call *Cambium*, and make those secondary humours of *Ros* and *Gluten* to maintaine it: or acquiste, to maintaine these foure first primary Humours, comming and proceeding from the first concoction in the Liver, by which meanes *Chylus* is excluded. Some divide them into profitable, and excrementitious humours: *Pituita*, and *Blood* profitable; the other two excrementitious. But <sup>k</sup> *Crasso* out of *Hippocrates* will haue all foure to be iuyce, and not

k In Micro:  
succos sine qui-  
bus animal sus-  
tentari non po-  
test.  
l Morbosus hu-  
mores.  
Blood.

excrements, without which no liuing creature can be sustained: which foure though they be comprehended in the Masse of *Blood*, yet they haue their seuerall affections, by which they are distinguished from one another, and from those adventitious, peccant, or <sup>i</sup> diseased humours, as *Melancthon* calls them.

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

Fleagme.

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

Choler.

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

Melancholy.

*Melancholy*, cold and drie, thick, blacke, and sowe, begotten of the more faeculent part of nourishment, and purged from the Spleene, is a bridle to the other two hot humors, *Blood* and *Choler*,<sup>\*</sup> preserving them in the Blood, and nourishing the bones: These foure humors haue some analogie with the foure Elements, and to the foure ages in Man.

Serum, Sweat, Teares.

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

Spirits.

*Spirit*, is a most subtile vapour, which is expressed from the *Blood*, & the instrument of the Soule, to performe all his actions; a common tie or *medium*, betwixt the body and the soule, as some will haue it; or as <sup>\*</sup> *Paracelsus*, a fourth soule of it selfe. *Melancthon* holds the Fountaine of these Spirits to be the Heart, begotten there, and after ward conuaied to the Braine, they take another nature to them. Of these *Spirits* there be three kindes, according to the

\* *Spiritalis ani-  
ma.*



the three principall parts, *Braine, Heart, Liver*; *Naturall, Vitall, Animall*. The *Naturall* are begotten in the *Liver*, and thence dispersed through the *Veines*, to performe those naturall actions. The *Vitall Spirits* are made in the *Heart* of the *Naturall*, which by the *Arteries*, are transported to all the other parts: if these *Spirits* cease, then life ceaseth, as in a *Syncope* or *Swouning*. The *Animal Spirits* formed of the *Vitall*, brought vp to the *Braine*, and diffused by the *Nerves*, to the subordinate *Members*, giue sense and motion to them all.

15

## SUBSECT. 3.

## Similar parts.

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

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

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

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

*Nerves* or *Sinewes*, are *Membranes* without, and full of *Marrow* within, they proceed from the *Braine*, and carry the *Animall Spirits* for sense and motion. Of these some be harder, some softer; the softer serue the senses, and there be seauen paire of them. The first be the *Opticke Nerves*, by which we see; the second moue the *Eyes*; the third paire serue for the *Tongue* to tast; the fourth paire for the taste in the *Palate*; the fift belong to the *Eares*; the sixt paire is most ample, & runnes almost ouer all the *Bowels*; the seauenth paire moues the *Tongue*. The harder *Sinewes* serue for the motion of the inner parts, proceeding from the *Marrow* in the backe, of whom there be thirtie Combinations, seauen of the *Necke*, twelue of the *Brest*, &c.

*Arteries* are long and hollow, with a double skinn to conuay the *vital spirits*; to discerne which the better, they say that *Vesalius* the *Anatomist* was wont to cut vp men aliue. They arise in the left side of the heart, and are principally two, from which the rest are deriued, *Aorta*, and *Venosa*. *Aorta* is the root of all the other, which serue the whole body; the other goes to the *Lungs*, to fetch ayre to refrigerate the *Heart*. *n In these they obserue the beating of the Pulse.*

*Veines*, are hollow and round like pipes, arising from the *Liver*, carrying blood and naturall spirits, they feed all the parts. Of these there be two chiefe, *Vana porta*, and *Vena Cava*, from which the rest are corrivated. That *Vena*



16 *Vena porta* is a Veine, comming from the concaue of the Liver, and receaving those meſeraicall veines, by whom hee takes the *Chylus* from the ſtomacke and guts, and conuaies it to the Liver. The other deriues blood from the liver to nourish all the other diſperſed members. The branches of that *Vena porta* are the *Meſeraicall* and *Hæmorrhoides*. The branches of the *Cava* are *inward* or *outward*. *Inward*, *ſeminall* or *emulgent*. *Outward*, in the head, armes, feet, &c. and haue ſeverall names.

Fibre, Fat,  
Fleſh.  
o *Cubus eſt pars  
ſimilis à vi  
cutifica, ut inte-  
riora muniat.*  
*Capiuace. Anat.*  
*pag. 252.*

*Fibre* are ſtrings, white and ſolide diſperſed through the whole member, and are right, oblique, tranſuerſe, all which haue their ſeverall uſes. *Fat*, is a ſimilar part moiſt without blood, compoſed of the moſt thicke and vñtuous matter of the blood. The ſkinne couers the reſt, and hath *Cuticulam* or a little ſkinne vnder it. *Fleſh* is ſoft and ruddy, compoſed of the congealing of blood, &c.

## SUBSECT. 4.

## Diſſimilar parts.



*Diſſimilar parts*, are thoſe which we call *Organicall*, or *Inſtrumentall*, and they be *Inward*, or *Outward*. The chiefeſt outward parts are ſituate forward or backward. *Inward*, the crowne and foretop of the head, ſkull, face, forehead, temples, chinne, eies, eares, noſe, &c. necke, breſt, cheſt, vpper and lower part of the belly, hypocondries, navell, groynne, flanks, &c. *Backward*, the hinder part of the head, back, ſhoulders, ſides, loynes, hipbones, *os ſacrum*, buttocks, &c. Or ioints, armes, hands, feet, legges, thighes, knees, &c. Or common to both, which becauſe they are obuiouſe and well knowne, I haue careleſſly repeated, *eaq; præcipua & grandiora tantum: quod reliquum, ex libris de animâ, qui volet, accipiat.*

p *Anat. lib. 1. c.*  
19. *Celebris eſt  
& peruulgata  
partium diuiſio  
in principes &  
ignobiles partes.*

*Inward Organicall* parts which cannot be ſcene, are diuerſe in number, and haue ſeverall names, functions, and diuiſions; but that of *P. Laurentius* is moſt notable, into *Noble*, or *Ignoble* parts. Of the noble there be three principall parts to which all the reſt belong, and whom they ſerue, *Braine*, *Heart*, *Liver*. According to whoſe ſite, three Regions, or a threefold diuiſion is made of the whole body. As firſt of the *Head* in which the Animal Organes are contained, and Braine it ſelfe, which by his Nerues giues ſenſe and motion to the reſt, and is (as it were) a priuy Councellour, and Chancellour to the *Heart*. The ſecond Region is the Cheſt, or middle *Belly*, in which the heart as king keepes his court, and by his Arteries communicates life to the whole body. The third Region is the lower *Belly*, in which the liver reſides as a *Legat à latere*, with the reſt of thoſe naturall Organes, ſerving for concoction, nourishment, expelling of excrements. This lower Region is diſtinguiſhed from the vpper by the *Midriff*, or *Diaphragma*, and is ſubdiuided againe by ſome into three concavities, or regions, vpper, middle, and lower. The vpper of the Hypocondries, in whoſe right ſide is the *Liver*, the left the *Spleene*. From which is denominated *Hypocondriacall Melancholy*. The ſecond of the Navell and Flankes, diuided from the firſt by the *Rimme*. The laſt of the watercourſe, which is againe ſubdiuided into three other parts. The *Arabians* make two parts of this Region, *Epigaſtrium*, and *Hypogaſtrium*; Vpper or lower

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



lower. *Epigastrium* they call *Mirach*, from whence comes *Mirachialis Melancholia*, sometimes mentioned of them. Of these severall Regions I will treat in brieft, apart: And first of the third Region, in which the naturall Organs are contained.

But you that are Readers in the meane time, Suppose you were now brought into some sacred Temple, or Maestricall Pallace (as *Melancthon* saith) to behold not the matter only, but the singular Art, workmanship, and counsell of this our great Creator. And tis a pleasant and profitable speculation, if it be considered aright. The parts of this Region, which present themselves to your consideration and view, are such as serue to *nutrition* or *generation*. Those of *Nutrition* serue to the first or second concoction: as the *oesophagus* or Gullet, which brings meat and drinke into the *Stomacke*. The *Ventricle* or stomache, which is seated in the midst of that part of the belly beneath the *Midriff*, the kitchen (as it were) of the first concoction, and which turns our meat into *Chilus*: It hath two mouthes, one aboue, another beneath. The upper is sometimes taken for the stomache it selfe; the lower and neather dore (as *Wecker* calls it) is named *Pylorus*. This stomache is sustained by a large Kell or Kaull, called *Omentum*: which some will haue the same with *Peritoneum*, or rime of the belly. From the *Stomacke* to the very *Fundament*, are produced the *Guts* or *Intestina*, which serue a little to alter and distribute the *Chilus*, and convey away the excrements. They are divided into small and great, by reason of their site and substance, slender or thicker. The slender is *Duodenum* or whole gut, which is next to the stomache, some twelue inches long (saith *Fuschius*.) *Ieiunum* or empty gut, continuat to the other, which hath many *Meseraicke Veines* annexed to it, which take part of the *Chilus* to the *Liuver* from it. *Ilion* the third, which consists of many crinkles, which serues with the rest to receaue, keepe, and distribute the *Chilus* from the *Stomacke*. The thicke guts are three, the *Blind gut*, *Colon*, and *Right gut*. The *Blinde* is a thick and short gut, hauing one mouth, in which the *Ilion* and *Colon* meet: it receaues the excrements, and conuaies them to the *Colon*. This *Colon* hath many windings, that the excrements passe not away too fast. The *Right gut* is straight, and conuaies the excrements to the *Fundament*, whose lower part is bound vp with certaine *Muscles*, called *Sphincteres*, that the excrements may be the better contained, vntill such time a man bee willing to goe to the stoole. In the midst of these guts is situated the *Mesenterium* or *Midriff*, composed of many *Veines*, *Arteries*, and much fat, seruing chiefly to sustaine the guts. All these parts serue the first concoction. To the second, which is busied either in refining the good nourishment, or expelling the bad, is chiefly belonging the *Liver*, like in colour to congealed blood, the shop of blood, situate in the right *Hypocondrie*, in figure like to an halfe Moone, *Generosum membrum*, *Melancthon* stiles it, a generous part; it serues to turne the *Chilus* to blood, for the nourishment of the Body. The excrements of it are either *Cholericke* or *Watery*, which the other subordinate parts convey. The *Gall* placed in the concaue of the *Liver*, extracts *Choler* to it: the *Spleene*, *Melancholy*, which is situate on the left side, ouer against the *Liver*, a spungie matter, that drawes this blacke choler to it by a secret vertue, and feeds vpon it, conveying the rest to the bottome of the stomache, to stirre vp appetite, or else to the guts as an excrement. That watery matter the two

De animis.  
Vbi vero re-  
lucit in templum  
ac sacrarium  
quoddam nos  
duci patet, &c.  
Suavis est viliis  
cognitio.  
The lower Re-  
gion Naturall  
Organs.

[Lib. cap. 12.  
Sect. 5.]



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Kidnies expurgate, by those emulgent veines, and *Vreteres*: The emulgent drawe this superfluous moisture from the blood; the two *Vreteres* convey it to the *Bladder*, which by reason of his site in the lower belly, is apt to receaue it, hauing two parts, necke and bottome: the bottome holds the water, the necke is constringed with a muscle, which as a Porter, keepes the water from running out against our will.

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

Middle Region.

Next in order is the *middle Region*, or chest which comprehends the vitall faculties and parts: which (as I haue said) is separated from the lower belly, by the *Diaphragma* or *Midriff*, which is a skinne consisting of many nerues, membranes, and amongst other vses it hath, is the instrument of laughing. There is also a certaine thinne membrane, full of Sinewes, which covereth the whole chest within, and is called *Pleura*, the seat of the disease called *Pleurisie*, when it is inflamed; some adde a third skinne, which is tearmed *Mediaſtinus*, which divides the chest into two parts, right and left. Of this Region the principall part is the *Heart*, which is the seat and fountaine of life, of heat, of spirits, of pulse and respiration, the Sunne of our Body, the king and sole commander of it: The seat and Organe of all passions and affections. *Primum vivens, ultimum moriens*, it liues first, and dies last in all creatures: Of a pyramidicall forme, and not much vnlike to a Pine apple; a part worthy of

Haec res est  
precipue digna  
admiratione,  
quod tanta af-  
fectuum varie-  
tate cietur cor,  
quod omnes res  
tristes & lete  
statim corda se-  
riunt & mouet.

admiration, that can yeeld such variety of affections, by whose motion it is dilated or contracted, to stirre and command the humours in the body: As in sorrow, melancholy; in anger, choler; in ioy, to send the blood outwardly; in sorrow, to call it in; mouing the Humors, as Horses doe a Chariot. This *Heart*, though it be one sole member, yet it may be divided into two creeks, *Right* and *Left*. The *Right* is like the Moone increasing, bigger then the other part, & receaues blood from *Vena Cava*, distributing some of it to the *Lungs* to nourish them, the rest to the left side, to ingender spirits. The *left Creeke* hath the forme of a *Cone*, and is the seat of life: which as a Torch doth Oyle, drawes blood vnto it, begetting of it spirits and fire; and as fire in a torch, so are spirits in the blood, and by that great *Artery* called *Aorta*, it sends vitall spirits ouer the Body, and takes aire from the *Lungs*, by that *Artery* which is called *Venosa*; So that both Creekes haue their Vessells; the *Right* two Veines; the *Left* two Arteries, besides those two common anfractuious eares, which serue them both, the one to hold blood, the other aire, for seuerall vses.

oPhysiol. l. 1. c. 8.  
x Vtorator Re-  
gis sic pulmo vo-  
cis instrumentū  
annectitur cor-  
di, &c. Melanc-  
thos.

The *Lungs* is a thinne spongy part, like an Oxe hoofe, (saith *Fernelius*) the *Towne-Clarke*, or *Cryer* (\* one tearmes it ) the instrument of voice, as an *Orator* to a King, annexed to the *Heart*, to expresse his thoughts by voice. That it is the instrument of voice, is manifest, in that no creature can speake, or vtter any voice, which wanteth these Lights. It is besides the instrument of respiration, or breathing: and its office is to coole the *Heart*, by sending ayre vnto it, by the *Venosall Artery*, which veine comes to the lungs by that *aspera arteria*, which consists of many gristles, membranes, nerues, taking in ayre at the nose and mouth, and by it likewise exhales the fumes of the *Heart*.

In the vpper Region seruing the animall faculties, the chiefe Organ is the *Braine*, which is a soft, marrowish, and white substance, ingendred of the purest part of seed and spirits, included by many skinner, and seated within the skull



skull or braine pan, and it is the most noble Organ vnder Heauen, the dwelling house and seat of the Soule, the habitation of wisdom, memory, iudgement, reason, and in which man is most like vnto God: and therefore nature hath couered it with a skull of hard bone, and two skinned or membranes, whereof the one is called *dura mater*, or *meninx*, the other *pia mater*. The *dura mater* is next to the skull, about the other, which includes and protects the braine. When this is taken away, the *pia mater* is to be seene, a thinn membrane, the next and immediate couer of the braine, and not couering onely, but entering into it. The *Braine* it selfe is divided into two parts, the *fore* and *hinder part*; the *fore-part* is much bigger then the other, which is called the *little braine* in respect of it. This *fore-part* hath many concavities, distinguished by certaine ventricles, which are the Receptacles of the Spirits, brought thither by the Arteries from the Heart, and are there refined to a more heavenly nature, to performe the actions of the Soule. Of these Ventricles there be three, *Right*, *Left*, and *Middle*. The *Right* and *Left* answer to their site, & beget animal Spirits; if they bee any way hurt, sense and motion cealeth. These ventricles moreouer, are held to be the seat of the common sense. The *Middle ventricle*, is a common concourse and cavities of them both; and hath two passages; the one to receaue *Pituita*, the other extends it selfe to the fourth creeke: in this they place *Imagination*, and *Cogitation*, and so the three ventricles of the forepart of the *Braine* are vsed. The fourth Creeke behinde the head is common to the *Cerebell* or little braine, and marrow of the back-bone, the least and most solid of all the rest, which receaues the Animal Spirits from the other ventricles, and conuaies them to the marrow in the backe, and is the place where they say the memory is seated.

## SUBSECT. 5.

## Of the Soule and his Faculties.

**A**Ccording to *Aristotle*, the Soule is defined to be *ψυλαχία*, *per y De anima. c. 2* *sectio & actus primus corporis Organici, vitam habentis in potentia*: the perfection or first Act of an Organical body, hauing power of life, which most <sup>2</sup> Philosophers approue. But many doubts arise about the *Essence*, *Subiect*, *Seat*, *Distinction*, and subordinate faculties of it. For the *Essence* and particular knowledge, of all other things it is most hard (be it of Man or Beast) to discern, as <sup>a</sup> *Aristotle* himselfe, <sup>b</sup> *Tully*, <sup>c</sup> *Picus Mirandula*, <sup>d</sup> *Tolet*, and other Neotericke Philosophers confesse. Wee can vnderstand all things by her, but what shee is we cannot apprehend. Some therefore make one Soule, divided into three principall faculties; others, three distinct Soules. Which question of late hath bene much controverted by *Picolomineus*, and *Zabarel*. <sup>e</sup> *Paracelsus* will haue foure Soules, adding to the three granted faculties, a *Spirituall Soule*: which opinion of his *Campanella* in his booke de *\* Sensu rerum*, much labours to demonstrate and proue, because Carcasses bleed at the sight of the murderer, with many such arguments: And <sup>8</sup> some againe, one soule of all Creatures whatsoever, dif-

*eadem in inberentem post mortem per aliquos menses.* <sup>a</sup> *Lib. 3. cap. 32.* <sup>8</sup> *Calins lib. 2. cap. 31.* *Plutarch in Grillo, Lix. Cent. 1.* *epist. 50.* *Iossius de Rifu & Fleu.* *Auerroes, Campanella, &c.*



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fering only in Organs: And that Beasts haue reason as well as Men, though for some defect of Organs, not in such measure. Others make a doubt, whether it be all in all, and all in every part, which is amply discussed in *Zabarel* amongst the rest. The<sup>h</sup> common diuision of the Soule, is into three principall faculties; *Vegetall*, *Sensitiue*, and *Rationall*, which make three distinct kinde of liuing Creatures: *Vegetall* Plants; *Sensible* Beasts; *Rationall* Men.

<sup>h</sup> Philip. de Anima cap. 1. Celsus 20 antiq. cap. 3. Plutarch. de placit. Philos. i De vit. & mort. part. 2. & 3. Prop. 1. de vit. & mort. 2. & 22. Vegetal soule. Subf. 2.

How these three principall faculties are distinguished and connected *Humano ingenio inaccessum videtur*; is beyond humane capacitie, as <sup>i</sup> *Tauvellus*, *Philip*, *Flavius*, and others suppose. The inferiour may be alone, but the superiour cannot subsist without the other; so *Sensible* includes *Vegetall*, *Rationall* both, which are contained in it (saith *Aristotle*) *ut Trigonus in tetragono*, as a Triangle in a Quadrangle.

*Vegetall*, the first of the three distinct faculties, is defined to be a *substantiall Act of an Organicall body, by which it is nourished, augmented, and begets another like vnto it selfe*. In which definition, three severall operations are specified, *Altrix*, *Auctrix*, *Procreatrix*, the first is <sup>k</sup> *Nutrition*, whose obiect is nourishment, meat, drinke, and the like; his Organ the Liver in sensible creatures; in Plants, the root or sap. His office is, to turne the nutriment into the substance of the body nourished, which he performes by naturall heat. This nutritiue operation hath foure other subordinate functions, or powers belonging to it, *Attraction*, *Retention*, *Digestion*, *Expulsion*. <sup>l</sup> *Attraction* is a ministering facultie, which as a Loadstone doth Iron, drawes meat into the stomacke, or as a lampe doth oyle, and this attractive power is very necessary in Plants which sucke vp moisture by the root, as another mouth, into the sap, as

<sup>k</sup> *Nutritio est alimenti transmutatio, viro naturalis, Scal. exerc. 101. Sec. 17.*

<sup>l</sup> See more of Attraction in Scal. exerc. 343.

Retention.

Digestion.

Maturation.

Elixation.

Order of concoction foure fold.

Expulsion.

alike stomacke. *Retention* keepes it being attracted vnto the stomacke, vntill such time it be concocted, for if it should passe away straight, the body could not be nourished. *Digestion*, is performed by naturall heat; for as the flame of a Torch consumes oyle, wax, tallowe: so doth it alter and digest the nutritiue matter. Indigestion is opposite vnto it, for want of naturall heat. Of this *Digestion* there be three differences, *Maturation*, *Elixation*, *Affation*. *Maturation*, is especially obserued in the fruits of trees: which are then said to be ripe, when the seeds are fit to be sowne againe. *Cruditie* is opposed to it, which Gluttons, Epicures, and idle persons are most subiect vnto, that vse no exercise to stirre vp naturall heat, or else choake it, as too much wood puts out a fire. *Elixation*, is the seething of meat in the stomacke, by the said naturall heat, as meat is boyled in a pot; to which corruption or putrefaction is opposite. *Affation*, is a concoction of the inward moisture by heat, his opposite is *Semiinsulation*. Besides these three severall operations of *Digestion*, there is a fourefold order of concoction; *Mastication*, or chewing in the mouth; *Chylification* of this so chewed meat in the stomacke. The third is in the Liver to turne this *Chylus* into blood, called *Sanguification*; The last is *Assimilation*, which is in every part. *Expulsion* is a power of *Nutrition*, by which it expells all superfluous excrements, and reliques of meat and drinke by the guts, bladder, pores; as by purging, vomiting, spitting, sweating, vrine, haire, nailes, &c.

As this *Nutritiue facultie* serues to nourish the body, so doth the *Augmenting facultie* (the second operation or power of the *Vegetall facultie*) to the increasing of it in quantity, according to all Dimensions, long, broad, thicke, & to



to make it growe, till it come to his due proportion & perfect shape: which hath his period of augmentation, as of consumption: and that most certaine, as the Poet obserues:

*Stat sua cuiq; dies breue & irreparabile tempus  
Omnibus est vita,*

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

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

Necessary concomitants or affections of this *Vegetall facultie* are life, & his privation, death. To the preservation of life the naturall heat is most requisite, though siccidity and humidity, and those first qualities, bee not excluded. This heat is likewise in Plants, as appeares by their increasing, fructifying, &c. though not so easily perceaued; In all bodies it must haue radicall moisture to preserue it, that it bee not consumed, to which preservation our climate, countrey, temperature, and the good or bad vse of those six non-naturall things auail much. For as this naturall heat and moisture decaies, so doth our life it selfe: and if not prevented before by some violent accident, or interrupted through our owne default, is in the end dried vp by old age, and extinguished by death for want of matter, as a Lampe for defect of oyle to maintaine it.

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Life and death  
concomitants  
of the Vegetal  
faculties.in Vita consistit  
in ossido & hu-  
mido.

## SUBSECT. 6.

## Of the sensible Soule.

**N**Ext in order is the *Sensible Facultie*, which is as farre beyond the other in dignitie, as a Beast is preferred to a Plant, hauing those *Vegetall powers* included in it. 'Tis defined an *Act of an organicall body, by which it liues, hath sense, appetite, iudgement, breath, and motion*. His object in generall is a sensible or passible qualitie, because the sense is affected with it. The generall Organe is the Braine, from whom principally the sensible operations are deriued. This *Sensible Soule* is divided into two parts, *Apprehending* or *Moving*. By the *Apprehensiu* power we perceauie the *Species* of *Sensible things* present, or absent, and re- taine them as waxe doth the print of a Seale. By the *Moving*, the Body is outwardly carried from one place to another: or inwardly moued by Spi- rits and Pulse. The *Apprehensiu* Facultie is subdivided into two parts, *Inward*, or *Outward*. *Outward*, as the five Senses, of *Touching*, *Hearing*, *Seeing*, *Smelling*, *Tasting*; to which you may adde *Scaligers* sixth Sense of *Titillation*, if you please, or that of *Speech*, which is the sixth externall sense, according to *Lullius*. *Inward* are three; *Common sense*, *Phantasie*, *Memory*. Those five outward senses haue their object in outward things only, & such as are present, as the eye sees no colour except it be at hand, the eare sound. Three of these Senses are of commodity, *Hearing*, *Sight*, and *Smell*: Two of necessity, *Touch*, and *Tast*, without which wee cannot liue. Besides the *Sensi-*



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Sight,

n Lumen est ac-  
tus perspicui.  
Lumen à luce  
provenit, lux est  
in corpore lucido.

o Sator. 7. c. 14.

p In phædon.

q Lac. c. 8. de

epif. Dei 1.

r De pract. Phi-

los. 4.

Hearing.

the power is *Active* or *Passive*. *Active* in sight, the eye sees the colour; *Passive* when it is hurt by his object; as the eye by the sunne beames: According to that Axiom, *Visibile forte destruit sensum*. Or if the object be not pleasing, as a bad sound to the eare, a stinking smell to the nose, &c. Of these five senses, *Sight* is held to be most pretious, and the best, and that by reason of his object, it sees the whole body at once, by it we learne, and discern all things, a sense most excellent for use. To the *Sight* three things are required, the *Object*, the *Organ*, & the *Medium*. The *Object* in generall is *Visible*, or that which is to be seene, as colours and all shining bodies. The *Medium* is the illumination of the ayre, which comes from <sup>a</sup> light, commonly called *Diaphanum*, for in darke wee cannot see: the *Organ* is the Eye, and chiefly the appple of it; which by those Opticke Nerves, concurring both in one, conveys the sight to the common sense. Betwixt the Organ and Object a true distance is required, that it be not too neare, or to farre off. Many excellent questions appertaine to this sense, discussed by philosophers: as whether this sight be caused *Intra mittendo*, vel *extra mittendo* &c. By receiuing in the visible Species; or sending of them out, with <sup>a</sup> Plato, <sup>p</sup> Plutarch, <sup>q</sup> Macrobius, <sup>r</sup> Lactantius, and others dispute. And besides it is the subiect of the *Perspectives*, of which *Alhazen* the Arabian, *Vitellio*, Roger Bacon, *Baptista Porta*, *Guidus Vbaldus*, *Aquilonius* &c. haue written whole volumes.

*Hearing*, a most excellent outward sense, by which we learne & get knowledge. His object is sound or that which is heard; the *Medium*, ayre, *Organ* the eare. To the sound, which is a collision of the ayre, three things are required; a body to strike, as the hand of a musitian; the body strokē, which must be solid and able to resist; as a bell, lute-string, not wooll, or sponge: the *Medium*, the ayre, which is *Inward*, or *Outward*; the *outward* being stricke or collided by a solid body, still strikes the next ayre, vntill it come to that inward naturall ayre, which as an exquisit Organ is contained in a little skinn formed like a drumme head, and stricke vpon by certaine small instruments like drumme sticks, conveys the sound by a paire of Nerves, appropriated to that use, to the *common sense*, as to a iudge of sounds. There is great variety and much delight in them, for the knowledge of which consult with *Boethius*, and other Musitians.

Smelling.

*Smelling*, is an outward sense which apprehends by the *Nostrills* drawing in ayre; And of all the rest it is the weakest sense in men. The Organ is the nose or two small hollow peeces of flesh a little about it: the *Medium* the ayre to men, as water to fish: The *Object*, *Smell*, arising from a mixt body resolved, which whether it be a quality, fume, vapor, or exhalation, I will not now dispute, or of their differences, and how they are caused. This sense is an Organ of health, as *Sight* and *Hearing*, saith <sup>f</sup> Agellius, are of discipline, and that by avoiding bad smells, as by choosng good, which doe as much alter and affect the body many times, as *Diet* it selfe.

f Lib. 19. cap. 2.

Tast.

*Tast*, a necessary sense, which perceives all savours by the *Tongue* and *palat*, and that by means of a thinn spittle, or watry iuyce. His Organ is the *Tongue* with his tasting nerves, the *Medium* a watery iuyce, the *Object*, *Tast*, or fauor, which is a quality in the iuyce, arising from the mixture of the things tasted. Some make eight Species or kinds of savours, bitter, sweete, sharpe, salt, &c. all which sicke men (as in an ague) cannot discern, by reason of



of their organs misaffected.

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

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Touching.

## SVBSEC. 7.

## Of the Inward Senses.

**I**nner Senses, are three in number, so called because they be within the braine-panne, as *Common Sense*, *Phantasie*, *Memory*. Their *Objects* are not only things present, but they perceave the sensible Species of things to Come, Past, Absent, such as were before in the Sense. This common sense is the Iudge or Moderator of the rest, by whom wee discern all differences of *Objects*; for by mine eye I doe not know that I see, or by mine eare that I heare, but by my commo Sense, who iudgeth of Sounds, and Colours: they are but the *Organs* to bring the Species to be censured, so that all their *Objects* are his, and all their offices are his: The forepart of the braine is his *Organ* or seat.

Common sense.

*Phantasie*, or *Imagination*, which some call *Æstimate*, or *Cogitative* (confirmed, saith *Fernelius*, by frequent meditation) is an inner sense, which doth more fully examine the Species perceaved by common sense, of things present or absent, and keepes them longer, recalling them to minde againe, or making new of his owne. In time of sleepe this faculty is free, and many times conceaves strange, stupend, absurd shapes, as in sicke men we commonly observe. His *Organ* is the middle sell of the braine; his *Objects* all the Species communicated to him by the *Common sense*, by comparison of which hee faines infinite other vnto himselfe. In *Melancholy* men this faculty is most Powerfull and strong, and often hurts, producing many monstrous and prodigious things, especially if it be stirred vp by some terrible *Object*, presented to it from common sense, or memory. In Poets and Painters *Imagination* forcibly workes, as appeares by their severall fictions, Antickes, Images: As *Ovids* house of sleepe, *Psyches* palace in *Apuleius*, &c. In men it is subiect and governed by *Reason*, or at least should be; but in Brutes it hath no superior, & is *Ratio Brutorum*, all the reason they haue.

Phantasie.

e phis. 1. 5. c. 3.

*Memory*, layes vp all the Species which the Senses haue brought in, and records them as a good Register, that they may be forth-comming when they are called for by *Phantasie* and *Reason*. His *Object* is the same with *Phantasie*, his Seat and *Organ* the backe part of the braine.

Memory.

The affections of these Senses, are *Sleepe* and *Waking*, common to all sensible creatures. *Sleepe* is a rest or binding of the outward Senses, and of the common sense, for the preservation of Body and Soule, (as *Scaliger* defines it.) For when the common sense resteth, the outward senses rest also. The *Phantasie* alone is free, and his Commander, *Reason*; as appeares by those I-

Affections of the senses, Sleep, &amp; waking. u Exercit. 280.

magi-



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imaginary Dreames, which are of diuers kindes, *Naturall, Divine, Demoniacall &c.* which vary according to Humors, Diet, Actions, Obiects &c. of which *Artemidorus, Cardanus, and Sambucus*, with their feuerall Interpretations, haue written great volumes. This ligation of Senses, proceeds from an inhibition of Spirits, the way being stopped by which they should come, this stopping is caused of vapors arising out of the stomacke, filling the Nerves, by which the Spirits should be conveyed. When these vapors are spent, the passage is open, and the Spirits performe their accustomed duties, so that *Waking is the action and motion of the Senses, which the Spirits dispersed ouer all parts, cause.*

## S V B S E C. 8.

## Of the Mouing faculty.

Appetite.



His *Mouing Faculty*, is the other power of the *Sensitiue soule*, which causeth all those *Inward and Outward animal motions in the body*. It is diuided into two Faculties, the power of *Appetite*, and of *mouing from place to place*. This of *appetite* is threecold, as some will haue it, *Naturall*, as it signifies any such inclination, as of a stone to fall downward, and such actions as *Retention, Expulsion*, which depend not of Sense, but are *Vegetall*, as the Appetite of meate, and drinke, hunger and thirst. *Sensitiue* is common to Men and Brutes. *Voluntary*, the third or intellectuall, which commands the other two in men, and is a curbe vnto them, or at least should be: but for the most part is captiuated and ouer-ruled by them: and men are led like beasts by sense, giuing reines to their concupiscence and feuerall lusts. For by this Appetite the soule is led or inclined, to follow that good which the Senses shall approue, or avoid that which they hold euill: his obiect being good or euill, the one he embraceth, the other he reiecteth: according to that Aphorisme, *Omnia appetunt bonum*, all things seeke their owne good, or at least seeming good. This power is inseparable from sense, for where sense is, there is likewise pleasure and paine. His *Organ* is the same with the *Common sense*, and is diuided into two powers, or inclinations, *Concupiscible* or *Irafcible*: or (as <sup>x</sup> one translates it) *Coueting*, or *Anger invading*, Impugning. *Concupiscible* couets alwaies pleasant and delightfome things, and abhorres that which is distastefull, harsh, and vnpleasant. *Irafcible*, <sup>y</sup> *quasi auersans per iram & odium*, as avoiding it with anger and indignation. All affections and perturbations arise out of these two fountaines, which although the *Stoickes* make light of, we hold naturall, and not to be resisted. The good affections are caused by some obiect of the same nature, and if present, they procure ioy, which dilates the Heart, and preserues the body: If absent, they cause Hope, Loue, Desire, Concupiscence. The *Bad* are *Simple* or *mixt*: *Simple* for some bad obiect present, as sorrow which contracts the Heart, macerates the Soule, subverts the good estate of the Body, hindering all the operations of it, causing Melancholy, and many times death it selfe: or future as Feare. Out of these two arise those mixt affections, & passions of Anger, which is a desire of reuenge, Hatred which is inueterate anger, Zeale which is offended with him who hurts that he

<sup>x</sup> T.W. Iesuite  
in his Passions  
of the minde.  
<sup>y</sup> Velcurio.



he loues, and *Immixtio*, a compoūde affection of Ioy and Hate, when we reioyce at other mens mischiefe, and are greiued at their prosperity; Pride, Selfe-loue, Emulation, Envy, Shame, &c. of which elsewhere.

*Moving from place to place*, is a faculty necessarily following the other. For in vaine were it otherwise to desire and to abhorre, if we had not likewise power to prosecute or eschue, by mouing the body from place to place: by this faculty therefore wee locally moue the body, or any part of it, and goe from one place to another. To the better performance of which, three things are requisite: That which moues, By what it moues, That which is moued. That which moues, is either the Efficient cause, or End. The end is the object, which is desired or eschewed; as in a dogge to catch a hare &c. The efficient cause in man is *Reason*, or his subordinate *Phantasie*, which apprehends good or bad object: in Brutes *Imagination* alone, which moues the *Appetite*; the *Appetite* this faculty, which by an admirable league of Nature, and by mediation of the spirits, commands the Organ by which it moues: and that consists of Nerves, Muscles, Cords, dispersed through the whole body, contracted and relaxed as the spirits will, which moue the Muscles, or <sup>2</sup> Nerves in the Midst of them, and draw the cord, & so per consequens the ioynt, to the place intended. That which is moued, is the body, or some member apt to moue. The motion of the Body is diuers, as going, running, leaping, dancing, sitting, and such like, referred to the predicament of *Situs*. Wormes creepe, Birds flie, Fishes swimme, and so of parts, the chiefe of which is *Respiration* or breathing, and is thus performed. The outward Aire is drawne in by the vocall *Artery*, & sent by mediation of the *Midriff* to the Lungs, which dilating themselves as a paire of bellowes, reciprocally fetch it in, and send it out to the heart to coole it: and from thence now being hot, convey it againe, still taking in fresh. Such a like motion is that of the *Pulse*, of which, because many haue written whole Bookes, I will say nothing.

25

<sup>2</sup> Nervi à spiri-  
tu mouentur,  
spiritus ab ani-  
ma. Melanct.

## SUBSECT. 9.

## Of the Rationall Soule.



IN the precedent Subsections, I haue anatomized those inferior Faculties of the Soule; the *Rationall* remaineth, a pleasant, but a doubtfull subject (as a one termes it) and with the like brevity to be discussed. Many erroneous opinions are about the Essence and originall of it, whether it be fire, as *Zeno* held; harmony, as *Aristoxenus*; number, as *Xenocrates*; whether it bee Organicall or Inorganicall; seated in the Braine, Heart, or Blood; mortall or immortall; how it comes into the body. Some hold that it is *extraduce*, as *Phil. l. 1. de Anima*, *Tertullian*, *Avicenna*, and many late writers; that one man begets another, Body and soule: or as a candle from a candle, to be produced from the seed. <sup>c</sup> *Galen* supposeth the soule *Crasin esse*, to bee the Temperature it selfe, *Trismegistus*, *Museus*, *Orpheus*, *Homer*, *Pindarus*, *Pherecides Syrus*, *Epicletus*, with the *Chaldees* and *Aegyptians*, affirmed the soule to be immortall, as did those *Britan* <sup>†</sup> *Druides* of old. The <sup>d</sup> *Pythagorians* defend *Metempsychosis*.

<sup>a</sup> Velutis. Incandum & accipi. subiectum.

<sup>b</sup> Goelenius in  
vixen. pag. 302.  
Bright. in Phys.  
Scio. l. 1. &c.  
<sup>c</sup> Lib. an. m. res  
sequuntur, &c.  
<sup>d</sup> Cesar. 6. Caus.  
d. Read. Aeneas  
Gargat dial. of  
the immorta-  
lity of the soule



26 *tempsychoſis*, and *Palingeneſia*, that Soules goe from one body to another, as men into Wolues, Beares, Dogges, Hogges, as they were inclined in their liues, or participated in conditions.

<sup>a</sup>Ouid. *met.* 15.

—\* *ing. ferinas*

*Possumus ire domus, pecudumq; in corpora condi.*

<sup>e</sup>In Gallo.

<sup>c</sup> *Lucians* Cock was first *Euphorbus* a Captaine:

*Idem.*

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

<sup>f</sup> *Nicephorus*  
*hiſt. lib. 10. c. 35*

a horse, a man, a sponge. <sup>f</sup> *Julian* the Apostata, thought *Alexanders* Soul was descended into his body: *Plato* in *Timæo*, and in his *Phædon* (for ought I can perceiue) differs not much from this opinion, that it was from God at first, & knew all, but being inclosed in the Body, it forgets, and learns anew, which he calls *reminiscentia*, or *recalling*, & that it was put into the body for a punishment, and thence it goes into a beasts, or mans, as appeares by his pleasant fiction *de sortitione animarum lib. 10. de rep.* & after 8 10000 yeares is to returne into the former body againe,

<sup>g</sup> *Phædo.*

<sup>†</sup> *Claudian lib.*  
*1. de rap. Pro-*  
*serp.*

—† *post varios annos, per mille figuras,*

*Rursus ad humana fertur primordia vitæ.*

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

*(Præterea gigni pariter cum corpore, & una*

*Crescere sentimus, pariterq; senescere mentem)*

*Hæc quæſtio*  
*multos per an-*  
*nos variè, ac*  
*mirabiliter im-*  
*pugnata &c.*  
<sup>†</sup> *Colemus ibid.*

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

*Et redit in nihilum, quod fuit ante nihil.*

<sup>\*</sup> *De eccl. dog.*  
*cap. 16.*

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

<sup>†</sup> *Ouid. 4. Met.*

† *Errant exangues sine corpore & ossibus umbra.*

<sup>h</sup> *bonorum Lar-*  
*ves, malorum ve-*  
*ro larvas & Le-*  
*mmes.*  
<sup>i</sup> Some say at  
3. daies, some  
six weekes, o-  
thers other-  
wise.

Others grant the immortality thereof, but they make many fabulous fictions in the meane time of it, after the departure from the Body: like *Plato's Elisian fieldes*, and that *Turkie Paradise*. The Soules of good men they deified; the bad (saith <sup>h</sup> *Austin*) became *devils*, as they supposed; with many such absurd tenets, which he hath confuted. *Hierome, Austin*, and other Fathers of the Church, hold that the Soule is immortall, created of nothing, and so infused into the Child or *Embrio* in his mothers wombe, six moneths after the <sup>i</sup> conception; not as those of Brutes, which are *ex traduce*, and dying with



with them, vanish into nothing. To whose divine Treatises, and to the Scriptures themselves, I rejourne all such Atheisticall spirits, as Tully did *Atticus*, doubting of this point, to *Plato's Phædon*. Or if they desire Philosophicall proofes and demonstrations, I referre them to *Niphus*, *Nic. Faventinus*, tracts of this subiect. To *Fran.* and *John Picus* in digress: sup. 3. de *Animâ*, *Tholosanus*, *Eugubinus*, *To. Soto*, *Canus*, *Thomas*, *Peregrinus*, *Dandinus*, *Colerus*, to that elaborat tract in *Zanchius*, to *Tolets* 60 reasons, and *Lesius* 22 arguments, to proue the immortality of the Soule. *Campanella lib. de Sensu rerum*, is large in the same discourse, *Albertinus* the Schooleman, *Jacob. Naclantus*, *Tom. 2 op.* handleth it in foure questions, *Antony Brunus*, *Aonius Palearius*, *Marinus Marcennus*, with many others. This Reasonable Soule, which *Austin* calls a spirituall substance, mouing it selfe, is defined by Philosophers to bee the first substantiall Act of a Naturall, Human, Organicall Body, by which a man liues, perceiues, and vnderstands, freely doing althings, and with election. Out of which definition wee may gather, that this Rationall Soule includes the powers, and performes the duties of the two other, which are contained in it, and all three Faculties make one Soule, which is inorganicall of it selfe although it be in all parts, and incorporeall, vsing their Organs, and working by them. It is divided into two chiefe parts, differing in office only, not in Essence. The *Vnderstanding* which is the Rational power apprehending, the wil, which is the Rational power mouing, to which two, all the other Rationall powers are subiect and reduced.

SVBSEC. IO.

## Of the Vnderstanding.

**V**nderstanding is a power of the soule, by which wee perceiue, know, remember, and iudge aswell Singulars, as universals: having certaine innate notices or beginnings of arts, a reflecting action, by which it iudgeth of his owne doings, and examines them. Out of this definition (besides his chiefe office, which is to apprehend, iudge all that he performes, without the helpe of any Instruments or Organs) three differences appeare betwixt a Man and a beast. As first, the sense only comprehends Singularities, the Vnderstanding Universalities. Secondly, the sense hath no innate notions: Thirdly, Brutes cannot reflect vpon themselves. Bees indeed make neat and curious workes, and many other creatures besides, but when they haue done, they cannot iudge of them. His object is God, *Ens*, all nature, and whatfoeuer is to be vnderstood: which successiue-ly it apprehends. The object first mouing the vnderstanding, is some sensible thing, after by discoursing, the Minde findes out the corporeall substance, and from thence the spirituall. His actions (some say) are *Apprehension*, *Composition*, *Division*, *Discoursing*, *Reasoning*, *Memory*, which some include in *Inuention*, and *Iudgement*. The common Divisions are of the Vnderstanding, *Agent*, and *Patient*, *Speculative*, and *Practicke*; In *Habite* or in *Act*; *Simple* or *Compound*. The *Agent* is that which is called the *Wit* of Man, *acumen* or subtilty, *sharpnesse* of inuention, when he doth inuent of himselfe without a Teacher, or learns anew, which abstracts those intelligible Species from the Phantasie, and transferres them to the passiue Vnderstanding,



*I Nihil in intellectu, quod non prius fuerat in sensu.*  
*Veluris.*  
*m The pure part of the Conscience.*  
 1 because there is nothing in the Understanding, which was not first in the Sense: that which the Imagination hath taken from the Sense, this Agent iudgeth of, whether it be true or false; and being so iudged he commits it to the Possible to be kept. The Agent is a Doctor or teacher, the Passive a scholar; and his office is to keepe and farther iudge of such things as are committed to his charge: as a bare and rased table at first, capable of all formes and notions. Now these Notions are two-fold, Actions or Habits: Actions, by which wee take Notions of, and perceine things; Habits, which are durable lights and notions, which wee may vse when wee will. Some reckon vp eight kinde of the, Sense, Experience, Intelligence, Faith, Suspition, Error, Opiniō, Science; to which are added Art, Prudency, Wisdome: as also Synteresis, Dictamen rationis, Conscience; so that in all there bee 14 Species of the Understanding, of which some are innate, as the three last mentioned; the other are got by doctrine, learning, & vse. Plato will haue all to be innate: Aristotle reckons vp but five intellectuall Habits: two speculative, as that Intelligence of the principles, and Science of conclusion: Two practick, as Prudency, whose ende is to practise; Art to fabricate; Wisdome to comprehend the vse and experiments of all notions and habits whatsoeuer. Which diuision of Aristotle (if it be considered aright) is all one with the precedent; for three being innate, and five acquiste, the rest are improper, imperfect, and in a more strict examination excluded. Of all these I should more amply dilate, but my subject will not permit. Three of them I will only point at, as more necessary to my following Discourse.

Synteresis, or the purer part of the Conscience, is an innate Habit, and doth signifie a conservation of the knowledge of the Law of God & Nature, to know good or euill: And (as our Diuines hold) it is rather in the Understanding, then in the will. This makes the maior proposition, in a practicke Syllogisme. The Dictamen rationis is that which doth admonish vs to do Good, or Evil, & is the minor in the Syllogisme. The Conscience is that which approoues Good or Evil, iustifying or condēning our Actions, & is the Conclusion of the Syllogisme: as in that familiar example of Regulus the Roman, taken prisoner by the Carthaginians, & suffered to go to Rome, on that condition he should returne againe, or pay so much for his ranfome. The Synteresis proposeth the question, his word, oath, promise, is to be religiously kept, although to his enimie, & that by the law of Nature. *n Quod tibi fieri non vis, alteri ne feceris.* Doe not that to another, which thou wouldst not haue done to thy selfe. Dictamen applies it to him, & dictates this or the like: Regulus, thou wouldst not another man should falsifie his oath, or breake promise with thee: Conscience concludes, therefore Regulus, thou dost well to performe thy promise, and oughtest to keepe thine oath. More of this in Religious Melancholy.

## SUBSECT. II.

## Of the will.

*o Res ab intellectu monstratas recipit vel reiecit, approbat, vel improbat Philosophus. Ignis nulla cupido.*



Will, is the other power of the ratiōall Soule, which covets or avoids such things as haue beene before iudged, and apprehended by the understanding. If good, it approoues; if euill, it abhorres it: so that his obiect is either good or euill. Aristotle calls this our ratiōall,



onall Appetite, for as in the *Sensitive*, we are moved to good or bad by our Appetite, ruled and directed by Sense; so in this wee are carried by Reason. Besides, the *Sensitive Appetite* hath a particular object, good or bad: this an vniverfall, immateriall; That respects only things delectable and pleasant, this Honest. Again, they differ in liberty. The *Sensuall appetite* seeing an object, if it be a convenient good, cannot but desire it; if evil, avoid it: but this is free in his Essence, & much now depraved, obscured, and false from his first perfection; yet in some of his operations still free, as to goe, walke, moue at his pleasure, and to choose whether it will doe, or not doe, steale, or not steale. Otherwise in vaine were Lawes, Deliberations, Exhortations, Counsells, Precepts, Rewards, Promises, Threats, and Punishments: and God should bee the Author of sinne. But in 9 spirituall things we will no good, prone to euill (except we be regenerate, and led by the Spirit) we are egged on by our naturall concupiscence, and there is a mēla, a confusion in our powers, our whole Will is averse from God and his Law, not in naturall things onely, as to eat and drinke, lust, to which we are led headlong by our temperature, and inordinate Appetite,

29

p Melancthon.  
Operationes ple-  
ruum, for, nisi  
libera sit illa in  
essentia sua.

q In ciuilibus  
libera, sed non  
i: spiritualibus,  
Ostendit.  
c Totā voluntas  
aversa à Deo.  
Omnis homo  
mendax.  
17 arg.

Nec nos obniti contra, nec tendere tantum  
Sufficimus.

wee cannot resist, our concupiscence is originally bad, our Heart evil, the seat of our Affections, captiuates and enforceth our will. So that in voluntary things we are averse from God and goodnesse, bad by Nature, by ignorance worse, by Art, Discipline, Custome, we get many bad Habits, suffering them to domineere and tyrannize ouer vs, and the Diuill is still ready at hand with his euill suggestions, to tempt our depraved will to some ill disposed action, to precipitate vs to destruction: except our Will bee not swayed and counterpoised againe, with some diuine precepts, and good motions of the Spirit, which many times restraine, hinder, and checke vs, when we are in the full careere of our dissolute courses, So David corrected himselfe, when hee had Saul at a vantage. Revenge and Malice were as two violent oppugners on the one side; but Honesty, Religion, Feare of God, withheld him on the other.

Vel propter ig-  
norantiam quod  
bonis studiis non  
sit instructa  
mens ut debuit,  
aut diuini pre-  
ceptis exculta.

The Actions of the Will are *Velle*, & *Nolle*, to will & nill: which two words comprehend all, and they are Good or Bad, accordingly as they are directed: and some of them freely performed by himselfe, although the *Stoicks* absolutely deny it, and will haue all things ineuitably done by *Destiny*, imposing a fatall necessity vpon vs, which we may not resist; yet we say that our will is free in respect of vs, and things contingent, howsoeuer in respect of Gods determinate counsell, they are ineuitable and necessary. Some other actions of the Will are performed by the inferiour powers, which obey him as the *Sensitive* and *Mouing Appetite*, as to open our eyes, to goe hither and thither, not to touch a booke, to speake faire or foule: but this Appetite is many times rebellious in vs. It was (as I said) once well agreeing with reason, and there was an excellent concert and harmony betwixt them, but that is now dissolued, they often iarre, Reason is ouerborne by *Passion*:

Fertur equis auriga, nec audit currus habenas,

as so many wild horses runne away with a chariot, and will not be curbed. Wee know many times what is good, but will not doe it, as shee said,



30  
u Medea Ovid.

u *Trahit invitam nova vis, aliudq; cupido;  
Mens aliud suadet.*

Luste counsels one thing, reason another, there is a new reluctancy in men.

† Ovid.

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

x Seneca Hipp.

We cannot resist, but as *Phedra* confessed to her Nurse, *x que loqueris, vera sunt, sed furor suggerit sequi peiora*: Shee said well and true, she did acknowledge it, but head-strong passion and fury, made her to doe that which was opposite. So *David* knew the filthinesse of his fact, what a loathsome, foule, crying sinne Adultery was, yet notwithstanding he would commit murder, and take away another mans wife, enforced against Reason, Religion, to follow his Appetite.

Those *Naturall* and *Vegetall* powers, are not commanded by *will* at all; for *who can adde one cubite to his stature*? These other may, but are not: and thence come all those head-strong Passions, violent perturbations of the Minde; And many times vicious Habits, customes, ferall Diseases, because we giue so much way to our *Appetite*, and follow our inclination, like so many beasts. The principall *Habits* are two in number, *Vertue* and *Vice*, whose peculiar Definitions, Descriptions, Differences, and kindes, are handled at large in the *Ethicks*, and are indeed the subiect of *Morall Philosophie*.

MEME. 3.

SUBSECT. I.

Definition of Melancholy, Name, Difference.



Having thus briefly Anatomized the Body and Soule of Man, as a preparatiue to the rest; I may now freely proceed to treat of my intended subiect, to most mens capacity, and after many ambages, perspicuously define what this *Melancholy* is, shew his *Name*, and

*Difference*. The *Name* is imposed from the matter, and the Disease denominated from the materiall cause: as *Brueel* obserues, *Melancholia, quasi Mela-cholia*, from black Choler. And whether it be a cause or an effect, a Disease, or Symptome, let *Donatus Altomarus*, and *Salvianus* decide; I will not contende about it. It hath severall Descriptions, Notations, and Definitions,

*Y Fracastorius* in his second booke of Intellect, calls those *Melancholy*, whom abundance of that same depraved humor of blacke Choler hath so misaffected, that they become mad thence, and dote in most things, or in all, belonging to election, will, or other manifest operations of the Understanding. *2 Melanclius* out of *Galen*, *Ruffus*, *Ætius* describe it to be a bad and peeuish Disease, which makes men degenerate into beasts: *Galen*, a privation or infection of the middle cell of the Head, &c. defining it from the part affected, which *a Hercules* de

*Saxonia* approues, lib. 1. cap. 16. calling it a depravation of the principall function: *Fuchsius* lib. 1. cap. 23. *Arnoldus Breviar.* lib. 1. cap. 18. *Guianerius*, and others: By reason of blacke Choler, *Paulus* addes. *Halyabbas* simply calls it a commotion of the minde. *Arctæus*, *b* a perpetuall anguish of the soule, fastned on one thing, without an ague: which Definition of this, *Mercurialis* de affect.

cap. lib. 1. cap. 10. taxeth; but *Abianus Montaltus* defends, lib. de morb. cap. c. 1. de Melan. for sufficient and good. The common sort define it to bee a

kinde

y Melancholicos vocamus, quos exuperantia vel pravitas melan- cholicæ iua malè habet, ut inde insaniant, vel in omnibus, vel in pluribus iisq; manifestis, siue ad rellum ratione, voluntatem, per- tinentem, vel in- tellectionem opera- tionem.  
z Pessimam & pertinacissimam morbum, quibus mines in bruta degenerare cogit a Parth. Med- b Angor animi in una contenti- one defixus, absq; fbre.



kinde of dotage without a feaver, having for his ordinary companions, feare, and sadnesse, without any apparant occasion. So doth *Laurentius* cap. 4. *Piso*, lib. 1. cap. 43. *Donatus Altomarus* cap. 7. art. medic. *Iacchius* in com. in lib. 9. *Rhasis* ad *Almansor* cap. 15. *Valesius* exerc. 17. *Fuschi* institut. 3. sec. 1. cap. 11 &c. Which common definition, howsoever approued by most, *Hercules de Saxonia* will not allow of, nor *David Crusius*, *Theat. morb. Herm. lib. 2. cap. 6.* he holds it vn sufficient: as <sup>d</sup> rather shewing what it is not, then what it is: as <sup>d</sup> omitting the specificall difference, the phantasie and Braine: but I descend to particulars. The *summum genus* is Dotage, or Anguish of the minde, saith *Aretius*, of a principall part, *Hercules de Saxonia* addes, to distinguish it from Cramp and Palsie, and such diseases as belong to the outward Sense and motions (depraved) <sup>†</sup> to distinguish it from Folly and Madnesse (which *Montaltus* makes *angor animi* to seperate) in which, those functions are not depraved, but rather abolished (without an ague) is added by all, to sever it from Phrensie, and that Melancholy, which is in a pestilent Feauer. (Feare and Sorrow) make it differ from Madnesse (without a cause) is lastly inserted to specific it from all other ordinary passions of Feare and Sorrow. Wee properly call that Dotage, as <sup>e</sup> *Laurentius* interprets it, when some one principall facultie of the minde, as Imagination, or reason is corrupted, as all Melancholy persons haue. It is without a Feauer, because the humour is most part cold & dry, contrary to putrefaction. Feare and Sorrow are the true Characters, and inseparable companions of most Melancholy, not all, as *Her. de Saxonia*, *Tract. posthumo de Melancholia*, cap. 2. well excepts, for to some it is most pleasant, as to such as laugh most part; some are bold againe, and free from all manner of feare and griefe, as hereafter shall be declared.

31

c Cap. 16. lib. 1.

d Eorum definitio morbus quid non sit potius, quam quid sit explicat.

† Anima functiones immutatur in facultate, tolluntur in mania, depravantur solum in melancholia. *Her. de Sax. cap. 1. tract. de Melan. c Cap. 4. de Mel.*

## SUBSECT. 2.

Of the part affected. Affection. Parties affected.

**S**ome difference I finde amongst Writers, about the principall part affected in this disease, whether it be the Braine, or Heart, or some other Member. Most are of opinion, that it is the Braine: for being a kinde of Dotage, it cannot otherwise bee, but that the Braine must be affected, as a Similar part, be it by <sup>†</sup> consent or Essence, not in his Ventricles, or any obstructions in them, for then it would be an Apoplexie, or Epilepsie, as <sup>f</sup> *Laurentius* well obserues; but in a cold dry distemperature of it in his substance, which is corrupt and become too cold, or too dry, or else too hot, as in mad-men, and such as are inclined to it: and this <sup>g</sup> *Hippocrates* confirms, *Galen*, *Arabians*, and most of our new writers. *Marcellus de Oddis* (in a consultation of his, quoted by <sup>h</sup> *Hildisheim*) and five others there cited, are of the contrary part, because Feare and Sorrow, which are passions, be seated in the Heart. But this obiection is sufficiently answered by <sup>i</sup> *Montaltus*, who doth not deny that the Heart is affected (as <sup>k</sup> *Melanelius* proues out of *Galen*) by reason of his vicinity; and so is the Midriffe, & many other parts. They doe *compati*, and haue a fellow feeling by the Law of Nature: but for as much as this malady is caused by precedent Imagination, with the Appetite, to whom Spirits obey, and are subiect to those principall

† Per consensum sive per Essentiam c Cap. 4. de Mel. g Sec. 7. de mor. vulgar. lib. 6. h Succi de Melancholia.

i Cap. 3. de Mel. pars affecta cerebrum, sive per consensum, sive per cerebrum contingat, &amp; procerum aulicorum &amp; ratione stabilitur.

k Lib. de Melancholia. cor verb vicinarius ratione una afficitur. ac septum transversum ac stomachus cum dorsali pino.

part



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1 Lib. 1. cap. 10.  
Subiectum est  
cerebrum inte-  
rius.

m Raro quisquis  
tumorem effugit  
Genii, qui hoc  
morbo afficitur,  
Piso.

Quis affectus.

n See Hyman  
ab Aliomar.

o Fozultas Ima-  
ginandi, non co-  
gilandi, nec me-  
morandi leja  
bis.

p Lib. 3. Fen. 1.  
Tract. 4. cap. 8.

q Lib. 3. cap. 5.

r Lib. Med. cap.

39. part. 2. Trac.

15. cap. 2.

f Hildebrand

spicet. 2. de Me-

lanchol. fol. 207.

& fol. 127.

Quandoq; etiam

Rationalis si of-

fessus invetera-

tur sit.

\* Lib. posthuma

de Melanch.

edit. 1620. De-

pravatur, fides,

discurfus, opinio.

&c. per vitium

Imaginationis,

ex Accidenti,

Parties affe-

cted.

t Qui pa-uum

caput habent, in-

ferari pleriq;

sunt Arist. in

physiognomia

u Areteus lib. 3.

cap. 5.

x Qui prope sta-

tum sunt. Aret.

Medicis convenit

etatibus, Piso.

y De quartano.

z Præus ad

Melancholiam

non tam maculatus

sed & hilaris,

isocosi, cachyma-

tes, uriores, & qui plerumq; præuri sunt.

1. 1. cent. Tract. 9.

parts: the Braine must needs primarily be misaffected, as the seat of Reason, and then the Heart, as the seat of Affection, <sup>1</sup> Capivaccius, and Mercurialis, have copiously discussed this question, and both conclude the subiect is the Inner Braine, and from thence it is communicated to the Heart, and other inferior parts, which sympathize and are much troubled, especially when it comes by consent, and is caused by reason of the Stomacke, or myrache, as the Arabians tearme it, whole Body, Liver, or <sup>m</sup> Spleen, which are seldome free, Pytorus, Meseriacke Veines, &c. For our Body is like a Clocke, if one wheele be amisse, all the rest are disordered, the whole Fabrick suffers: with such admirable Art and Harmony is a man composed, such excellent proportion; as Lodovicus Vives in his Fable of man hath elegantly declared.

As many doubts almost arise about the <sup>n</sup> Affection: whether it be Imagination or Reason alone, or both. Hercules de Saxonia proves it out of Galen, Aetius, and Altomarus, that the sole fault is in <sup>o</sup> Imagination. Bruel is of the same minde: Montaltus in his second Chapter of Melancholy, confutes this Tenet of theirs, and illustrates the contrary, by many examples: as of him, that thought himselfe a shel-fish; of a Nunne, and of a desperate Monke, that would not be perswaded, but that he was damned. Reason was in fault as well as Imagination, which did not correct this error; they make away themselves oftentimes, and suppose many absurd and ridiculous things. Why doth not Reason detect the Fallacy, settle & perswade, if she be free? <sup>p</sup> Avicenna therefore holds both corrupt, to whom most Arabians subscribe. The same is maintained by <sup>q</sup> Areteus, Gordonius, Guianerius, &c. To end the controversy, no man doubts of Imagination, but that it is hurt and misaffected here; for the other I determine with <sup>r</sup> Albertinus Bottonus a Doctor of Padua, that it is first in Imagination, and afterwards in Reason; if the Disease be inveterate, or as it is more or lesse of continuance: but by accident, as <sup>\*</sup> Herc. de Saxonia addes; faith, opinion, discourse, ratiocination, are all accidentally depraved by the default of Imagination.

To the part affected, I may here adde the parties, which shall be more opportunely spoken of elsewhere, now only signified. Such as have the Moone, Saturne, Mercury misaffected in their genitures, such as live in over-cold, or over-hot Climes: Such as are borne of Melancholy parents: as offend in those six non-naturall things, are black, or of an high sanguine complexion, that have little heads, that have a hot Heart, moist Braine; hot Liver, & cold stomacke, have been long sicke: such as are solitary by nature, great Students, given to much contemplation, idle, lead a life out of action, are most subiect to Melancholy. Of Sexes both, but men more often; yet <sup>u</sup> women misaffected, are farre more violent, and grievously troubled. Of seasons of the yeare, the Autumne is most melancholy. Of peculiar times, old age, from which naturall Melancholy is almost an inseparable accident; but this artificiall Melancholy is more frequent in such as are of a <sup>x</sup> middle age. Some assigne 40 yeares, Gariopontus 30, Iubertus excepts neither young nor old from this adventitious. Aetius and Areteus ascribe into the number not onely <sup>z</sup> discontented, passionate, and miserable persons, swartthy, black; but such as are most merry and pleasant scoffers, and high coloured. Generally, saith Rhafis, <sup>a</sup> the fi-

ne st







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*lancthon* in his booke *de Anima*, and Chapter of humours; he calls it *Asiniam*, dull, swinish Melancholy, and saith that he was an eye-witnesse of it: so is *q Wecker*. From melancholy adust ariseth one kinde, from *Choler* another, which is most brutish; another from *Fleagme*, which is dull; and the last from *Blood*, which is best. Of these some are cold and dry, others hot and dry, <sup>r</sup> varying according to their mixtures, as they are intended and remitted. If the humour be cold, it is, saith <sup>r</sup> *Faventinus*, a cause of dotage, and produceth milder symptoms: if hot, they are rash, yaving mad, or inclining to it. If the brain be hot, the animal spirits are hot, much madnesse followes with violent actions: if cold, fatuity and sottishnesse; <sup>r</sup> *Capivaccius*. <sup>u</sup> The colour of this mixture varies likewise according to the mixture, be it hot or cold; <sup>r</sup> it is sometimes blacke, sometimes not, *Altomarus*. The same <sup>r</sup> *Melanelius* proues out of *Galen*: and *Hippocrates* in his booke of melancholy (if at least it be his) giuing instance in a burning coale, which when it is hot, shines, when it is cold, looks blacke, and so doth the humour. This diversitie of Melancholy matter, produceth diversity of effects. If it be within the body, and not putrified, it causeth blacke Jaundise: if putrified, a Quartan Ague; if it breake out to the skinne, Leprosie; if to parts, severall Maladies, as Scurvy, &c. If it trouble the minde, as it is diversly mixt, it produceth severall kindes of Madnesse and Dotage, of which in their place,

## SVESECT. 5.

## Of the species or kindes of Melancholy.

**W**hen the matter is divers and confused, how should it otherwise be, but that the Species should be divers and confused? Many new and old Writers haue spoken confusedly of it, confounding Melancholy, and Madnesse, as <sup>r</sup> *Heurnius*, *Guianerius*, *Gordonius*, *Salustius Salvanus*, *Iason Pratenfis*, *Savanarola*, that will haue Madnesse no other then Melancholy in Extent, differing (as I haue said) in degrees. Some maketwo distinct Species, as *Ruffus Ephesus* an old Writer, *Arctus*, <sup>r</sup> *Aurelianus*, *Paulus Aegineta*: others acknowledge a multitude of kindes, & leaue them indefinite, as <sup>r</sup> *Etius* in his *Tetrabiblos*, <sup>r</sup> *Avicenna lib. 3. Fen. 1. Tract 4. cap. 18.* *Arculanus cap. 16. in 9.* *Rafis. Montanus med. part. 1.* <sup>d</sup> If naturall Melancholy be adust, it maketh one kinde; if blood, another; if choler, a third, differing from the first; and so many severall opinions there are about the kindes, as there be men themselves. <sup>r</sup> *Hercules de Saxonia* sets downe two kindes, materiall and immateriall; one from spirits alone, the other from humours and spirits. *Savanarola Rub. 11. Tract. 6. cap. 1. de agriud. cap. vii* haue the kindes to be infinite, one from the myrach, called mirachialis of the Arabians; another stomachalis, from the stomach; another from the liver, heart, wombe, hemrods: one beginning, another consummate. *Melancthon* seconds him, <sup>r</sup> as the humour is diversly adust and mixt, so are the species diverse: but what these men speake of species, I thinke ought to be vnderstood of Symptoms, and so doth <sup>r</sup> *Arculanus* interpret himselfe: infinite species, idest, Symptoms: and in that sense, as <sup>r</sup> *Gorrheus* acknowledgeth in his medicine

nall



small definitions, the species are infinite, but they may bee reduced to three 35  
 kindes, by reason of their seat, *Head, Body, and Hypochondries*. This threefold  
 division is appoyed by *Hippocrates* in his booke of Melancholy, (if it bee his,  
 which some suspect) by *Galen, lib. 3. de loc. affectis cap. 6. by Alexander lib. 1.  
 cap. 16. Rufis lib. 1. Continent. Tract. 9 lib. 1. cap. 16. Avicenna*, and most of our  
 new Writers. *Th. Erasmus* makes two kindes, one perpetuall, which is *Head  
 melancholy*: the other interrupt, which comes and goes by fits, which hee sub-  
 divides into the other two kindes, so that all comes to the same passe: Some  
 againe make foure or five kindes. *Rodericus à Castro de morbis mulier.  
 lib. 2. cap. 3. and Lod. Mercatus*, who in his second booke *de mulier. affect. cap.  
 4.* will haue that melancholy of Nunnes, Widdowes, and more ancient  
 Maids, to be a peculiar species of Melancholy differing from the rest: some  
 will reduce Enthusiastes, Extraticall and daëmoniacall persons to this ranck,  
 adding *Loue melancholy* to the first, and *Lycanthropia*. The most receaued  
 division is into three kindes. The first proceeds from the sole fault of the  
*Brain*, and is called *Head melancholy*: the second, sympathetically proceeds  
 from the *whole body*, when the whole temperature is Melancholy: The third  
 ariseth from the Bowels, Liver, Spleene, or Membrane, called *Mesenterium*,  
 named *Hypochondriacall*, or *windie melancholy*, which *Laurentius* subdivides  
 into three parts, from those three Members, *Hepaticke, Spleneticke, Meseri-  
 acke, Loue melancholy*, which *Avicenna* calls *Ilisbi*: and *Lycanthropia*, which  
 he calls *Cuculuthes*, are commonly included in head Melancholy: but of this  
 last, which *Gerardus de Soto* calls *Amoreas*, and most *Knight melancholy*, with  
 that of *Religious melancholy, Virginum & Viduarum*, maintained by *Rod. à  
 Castro* and *Mercatus*, and all the other kindes, of *Loue melancholy*, I will speak  
 apart by themselves in my third Partition. The three precedent species are  
 the subiect of my present discourse, which I will anatomize, and treat of,  
 through all their causes, symptomes, cures, together, and apart; that euery  
 man that is in any measure affected with this malady, may knowe how to ex-  
 amine it in himselfe, and apply remedies vnto it.

It is a hard matter, I confesse, to distinguish these three Species, one from  
 the other, to expresse their severall causes, symptomes, cures, being that they  
 are so often confounded amongst themselves, hauing such affinitie, that they  
 can scarce be discerned by the most accurate Physitians, and so often inter-  
 mixt with other diseases, that the best experienced haue been plunged. *Mon-  
 tanus consil. 26.* names a patient that had this disease of Melancholy, and *Ca-  
 ninus Appetitus* both together. And *consil. 23.* with *Vertigo*. *Julius Caesar* 1480. & 1116.  
*Claudianus* with Stone, Gout, Iandice. *Trincavellius* with an Ague, Iandice, *consil. consil. 12.*  
*Caninus Appetitus, &c.* *Paulus Regoline*, a great Doctor in his time, consul- *in Hildesheim.*  
 ted in this case, was so confounded with a confusion of Symptomes, that he *specul. 2. fol. 166.*  
 knewe not to what kinde of Melancholy to referre it. *Trincavellius, Fallo-  
 pius, and Francanzani*, famous Doctors in Italy, all three conferred with a- *in Trincavellius  
 Tom. 2. consil. 17  
 & 16.*  
 bout one party, at the same time, gaue three different opinions. And in ano-  
 ther place, *Trincavellius* being demanded what he thought of a melancholy  
 young man, to whom he was sent for, ingeniously confessed, that hee was in-  
 deed melancholy, but he knewe not to what kinde to reduce it. In his 17 con-  
 sultation, there is the like disagreement about a melancholy Monke. Those  
 Symptomes, which others ascribe to misaffected parts and humours, *† Herc. † Cap. 13. tract.*  
*de Saxonia* attributes wholly to disordered spirits, and those immateriall, as *postb. de mel.*



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I haue said. Sometimes they cannot well discern this Disease from others. In *Reinerus Solenanders* counsels, *Sect. 3. consil. 5.* He and *D<sup>r</sup> Brande* both agreed, that the Patients disease was Hypochondriacall melancholy. *D<sup>r</sup> Mattholdus* said it was *Asthma*, and nothing else. *Solinander* and *Guayonius*, lately sent for to the melancholy Duke of *Clene*, with others, could not define what Species it was, or agree amongst themselves. The Species are so confounded, as in *Cesar Claudinus* his 44 consultation for a *Polonian* Count, in his iudgement *P* he laboured of *Head melancholy*, and that which proceeds from the whole temperature both at once. I could giue instance of some that haue had all three kinds, *semel & simul*, and some successiately. So that I conclude of our melancholy Species, as *†* many politicians doe of their pure Formes of Commonwealths, Monarchies, Aristocracies, Democracies, are most famous in contemplation, but in practise they are temperate and vsually mixt, as the *Lacedemonian*, the *Roman* of old, *German* now and many others. What Physicians say of distinct Species in their bookes, it much matters not, since that in their Patients bodies they are commonly mixt. In such obscurity therefore, varietie and confused mixture, of Symptomes, causes: how difficult a thing is it to treat of seuerall kinds apart; to make any certainty or distinction amongst so many casualties, distractions, when seldome two men shall be like affected *per omnia*? 'Tis hard, I confesse, yet neuerthelesse I will aduenture through the midst of these perplexities, and led by the clue or thread of the best Writers, extricate my selfe out of a Labyrinth of doubts and errors, and so proceed to the Causes.

o *Guayonius*, *consil. med. 2.*

p *Labruvius* per *essentiam*, & a  *toto corpore.*

† *Machiauel*, & *c* *Smithus* de *rep* *Angl.* cap. 8. l. 1. *Bucoldus* discursus *polit.* discursus 5. cap. 2. *Arist.* l. 3. *polit.* cap. 2. *Recher.* *alg.* & *c.*

## SECT. 2.

## MEMB. I. SUBSEC. I.

Causes of Melancholy.  
GOD a cause.

p *Primo artis* *curatio.*

r *Nostri* *primu*  *sit* *propositi* *affe-* *ctuum* *causas* *indagare*, *resip-* *sa* *hortari* *vide-* *tur*, *nam* *alioqui*  *earum* *curatio*, *manca* *&* *inuti-* *lis* *esset.*

† *Path.* *lib. x.* *cap. 11.* *Rerum* *cognoscere* *cau-* *sas*, *medicis* *im-* *primis* *necessa-* *rium*, *sic* *qua* *nec* *morbum* *cu-* *rare*, *nec* *pecca-* *re* *licet.*

† *Tama* *enim*  *morbi* *varietas*  *ac* *differentia*  *ut*  *non*  *facile*  *digascatur*,  *unde*  *initium*  *morbus*  *sumferit*,  *Melametius*  *Galeno.*

u *Felix*  *qui*  *potius*  *rerum*  *cognoscere*  *causas.*



*I*t is in vaine to speake of Cures, or thinke of remedies, untill such time as we haue considered of the Causes, so *Galen* prescribes *Glauco*: and the common experience of others confirms, that those cures must be vnperfect, lame, and to no purpose, wherein the causes haue not first beene searched, as *Prosper Calenius* well obserues, in his Tract *de Atrabile* to *Cardinal Cesarius*. Infomuch that *Fernelius* puts a kinde of necessity in the knowledge of the Causes, and without which it is impossible to cure or preuent any manner of disease. Emperickes may ease, and sometimes helpe, but not thoroughly root out: *sublat a causa tollitur effectus* as the saying is, if the cause be removed, the effect is likewise vanquished. It is a most difficult thing (I confesse) to be able to discern these causes whence they are, and in such variety to say what the beginning was. <sup>u</sup> He is happy that can performe it aright. I will aduenture to guesse as neere as I can, and rip them all vp, from the first to the

last,



last, *Generall* and *particular* to euery *Species*, that so they may the better bee deliered. 37

*Generall* causes, are either *supernaturall*, or *naturall*. *Supernaturall* are from God and his *Angells*, or by Gods permission from the *Diuell*, and his *Ministers*. That God himselfe is a cause for the punishment of sinne, and satisfaction of his Iustice, many examples and testimonies of holy Scriptures make euident vnto vs, *Psalm*. 107. 17. *Foolish men are plagued for their offence and by reason of their wickednesse*. *Gehazi* was stroken with Leprosie, 2. *Reg*. 5. 27. *Iehoram* with disenterie and flux, and great diseases of the bowels, 2. *Chron*. cap. 21. 15. *Dauid* plagued for numbring his people, 1. *Par*. 21. *Sodom* and *Gomorah* swallowed vp. And this disease is peculiarly specified. *Psalm*. 127. 12. *He brought downe their heart through heauinesse*. *Deut*. 28. 28. *He stroke them with madnesse, blindnesse, and astonishment of heart*. 2. *An euill spirit was sent by the Lord vpon Saul, to vex him*. *Nabuchadnezzar* did eate grasse like an Oxe, and his heart was made like the beasts of the field. Heathen stories are full of such punishments. *Lycurgus*, because he cut downe the Vines in the Country, was by *Bacchus* driuen into madnesse: so was *Pentheus* and his mother *Agave* for neglecting their sacrifice. 2. *Censor Fulvius* ran mad for vntiling *Iuno's* Temple, to couer a new one of his owne, which he had dedicated to *Fortune*, and was confounded to death, with grieve and sorrow of heart. When *Xerxes* would haue spoiled *Apollo's* Temple at *Delphos*, of those infinite riches it possessed, a terrible thunder came from Heauen, and stroke 4000 men dead, the rest ran mad. A little after, the like happened to *Brennus*, lightning, thunder, earth-quakes, vpon such a sacrilegious occasion. If wee may beleue our Pontificall Writers, they will relate vnto vs many strange and prodigious punishments in this kinde, inflicted by their Saints. How *Clodoveus* sometime king of *France*, the son of *Dogeber*, lost his wits for vncouering the body of *S. Denis*: and how a sacrilegious *Frenchman*, that would haue stolne away a siluer Image of *S. Iohn*, at *Birburge*, became franticke on a suddaine, raging, and tyrannizing ouer his owne flesh: Of a Lord of *Rhadnor*, that coming from hunting late at night, put his Dogges into *S. Avans* Church, (*Llan Avon* they called it) and rising betimes next morning, as hunters vse to doe, found all his dogges mad, himselfe being suddenly stroken blind. Of *Tyridates* an *Armenian* King, for violating some holy Nunnes, that was punished in like sort, with losse of his wits. But Poets and Papists may goe together for fabulous tales; let them free their owne credits: Howsoeuer they faine of their *Nemesis*, and of their *Saints*, or by the *Diuels* meanes may be deluded; we finde it true, that *Vltor à tergo Deus*, He is God the *Avenger*, as *Dauid* stiles him; and that it is our crying finnes that pull this and many other maladies on our owne heads. That he can by his *Angells*, which are his *Ministers* strike and heale (saith *S. Dionysius*) whom he will; that he can plague vs by his Creatures, *Sunne*, *Moone*, and *Starres*, which he vseth as his instruments, as a Husbandman (saith *Zanchius*) doth an Hatcher: Haile, Snow, Windes &c.

*Et coniurati veniunt in classica venti:*

as in *Iosuahs* time, as in *Pharaos* raigne in *Egypt*; they are but as so many Executioners of his iustice. He can make the proudest spirits stoope, and cry out with *Julian* the *Apostate*, *Vicisti Galilae*: or with *Apollo's* Priest in *Chryso-*

11. *Sam*. 16. 14

7. *Dan*. 5. 21.

2. *Lament*. 1. 10. 11.

lib. 2. cap. 8.

2. *Abene* cap. 10.

6. *Summa* an-

ni. *max* in e. *con-*

*sumpt*.

1. *Aluaster*, *cas-*

*moz* lib. 4. cap.

41. de *caelo* sub.

*flern* *ban* *tur*.

*tanquam* *insani*

de *sex* *praci-*

*pitati* &c.

\* *Linus* lib. 38.

b. *Gargarius* lib.

3. cap. 4. quod

*Dionysius* *apocry-*

*phus* *discreperuerat*.

in *insania* *incidit*.

c. *Idem* lib. 9.

sub. *corol*. 6. fa.

*croci* *contemp-*

*tor* *templi* *forti-*

*bus* *effra* *lis*, &c.

d. *Iohannis* *ar-*

*gentium* *simula-*

*crum* *rapere*

*contendit*, *simu-*

*lacrums* *auersa*

*facie* *dosum* *ei*

*versat*, *nec* *no-*

*ra*, *sacri* *egus*

*mentis* *inop*, *atq;*

*in* *semet* *insani-*

*ens* *in* *propris*

*artus* *deseruit*.

d. *Giraldus* *Ca-*

*lrensis* lib. 1.

cap. 1. *Itinerar*.

*Cambrie*.

e. *Delio* *Tom* 3.

l. 6. *scil* 3. *que* 3

f. *Pla*. 44. 1.

g. *Lib*. 8. cap. de

*Hierar*.

h. *Claudian*.

i. *De* *Abili*

*Martyre*.



38 *stom, Oculum! o terra! unde hostis hic?* What an enemy is this? And pray with David, acknowledging his power, *I am weakned and sore broken, I roare for the griefe of mine heart, mine heart panteth, &c. Psal. 38, 8. O Lord rebuke me not in thine anger, nether chastise me in thy wrath. Psal. 78, 1. make me to heare ioy and gladnesse, that the bones which thou hast broken, may reioyce, Psal. 51, 8. & verse 12. Restore to me the ioy of thy saluation, and stablish me with thy free spirit.* For these causes belike<sup>k</sup> Hippocrates would haue a Physitian take special notice whether the disease come not from a diuine supernaturall cause, or whether it follow the course of Nature. But this is farther discussed by *Fran. Valefius de sacr. philos. cap. 8.* <sup>l</sup> *Fernelius*, and <sup>m</sup> *I. Caesar Claudinus*, to whom I referre you, how this place of Hippocrates is to be vnderstood. *Paracelsus* is of opinion, that such spirituall Diseases (for so he calls them) are spirittually to be cured, and not otherwise. Ordinary meanes in such cases will not auail: *Non est reluctandum cum Deo.* When that monster-taming *Hercules* ouercame all in the *Olympicks*, *Iupiter* at last in an vnknown shape wrestled with him; the victory was vncertaine, till at length *Iupiter* descryed himselfe, and *Hercules* yeelded, No struiuing with supream powers. *Nil inuat immensos Cratere promittere montes.* Physitians and Physick can doe no good, † we must submit our selues vnder the mighty hand of God, acknowledge our offences, call to him for mercy. If he strike vs, *vnacademq. manus vulnus opemq. feret*, as it is with them that are wounded with the speare of *Achilles*, hee alone must helpe; otherwise our diseases are incurable, and wee not to be relieued.

<sup>k</sup> Lib. 1. cap. 5. *prog.*

<sup>l</sup> Lib. 1. de *Abditis rerum causis.*  
<sup>m</sup> *Respons. med. 12. resp.*

<sup>†</sup> 1. Pet. 5. 6.

#### SVRSIC. 2.

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



<sup>n</sup> Lib. 1. c. 7.

*de orbis concordia. In nulla re maior fuit altercatio, minor obscuritas, minor opinio, quam de demonibus & substantiis separatis.*

<sup>†</sup> Lib. 3. de *Trinitate*, cap. 1.

Ow farre the power of Spirits and Diuels doth extend, and whether they can cause this or any other Disease, is a serious question and worthy to be considered, for the better vnderstanding of which, I will make a brieue digression of the nature of Spirits. And although the question be very obscure, according to <sup>n</sup> *Po- stellus*, full of controverſie and ambiguity: beyond the reach of humane capacitie, *fateor excedere vires intentionis meae*, saith † *Auſtin*, I confesse I am not able to vnderstand it, *ſinitum de infinito non poteſt ſtatuer*, and all our quickest wits, as an Owles eies at the ſunnes light, waxe dull, and are not ſufficient to apprehend it, yet as in the reſt, I will adventure to ſay ſomething to this point. In former times, as we read, *Acts 23.* The *Sadducees* denied that there were any ſuch Spirits, Diuels or Angels. So did *Galen* the Physitian, the *Peripateticks*, even *Ariſtote* himſelfe, as *Pomponatius* ſtoutly maintaines, and *Sealiger* in ſome ſort grants. Though *Dandinus* the Ieſuit, *com. in lib. 2. de anima*, ſtiſly denies it; *ſubſtantie ſeparate* & *Intelligences*, are the ſame which Chriſtians call Angels, and *Platonists*, Diuels, for they name all Spirits *demon*-*es*, be they good or bad Angels, as *Iulius Pollux Onomaſticon*, lib. 1. ca. 1. obſerues. *Epicures* and *Atheiſts* are of the ſame minde in generall, becauſe they never ſaw them, *Plato*, *Plotinus*, *Porphyrus*, *Iamblicus*, *Proclus*, inſiſting in the ſteps



steps of *Trismegistus* and *Socrates*, make no doubt of it: Nor *Stoicks*, but that there are such spirits, though much erring from the truth. Concerning the first beginning of them, the *Thalmudists* say that *Adam* had a wife called *Lilis*, before hee married *Eve*, and of her hee begat nothing but Diuells. The *Turkes* & *Alcaron* is altogether as absurd and ridiculous in this point: but the Scripture informes vs *Christians*, how *Lucifer* the chiefe of them with his associats, fell from heauen for his pride, and ambition; created of God, placed in heauen, and sometimes an Angell of light, now cast downe into the lower aeriall sublunary parts, or into Hell, and deliuered into Chaynes of darknesse (2. Pet. 2. 4.) to be kept vnto damnation. There is a foolish opinion on which some hold, that they are the soules of men departed, good and more noble were deified, the baser groueled on the ground, or in the lower partes and were diuells, the which with *Tertullian*, *M. Tyrius* ser. 27. maintaines. These spirits, he saith, which wee call Angels and Diuells, are nought but soules of men departed, which either through loue & pittie of their friends yet liuing, help and assist them, or else persecute their enemies, whom they hated, as *Dido* threatened to persecute *Aeneas*.

*Omnibus umbra locis adero, dabis improbe penas:*

They are (as others suppose) appointed by those higher powers to keep men from their natiuity and to protect, or punish them as they see cause; and are called *boni* and *maligni* by the Romans. *Socrates* had his *Dæmonium*, *Saturninum* & *igneum*, which of all spirits is best, ad sublimes cogitationes animi erigentem, as the *Platonists* supposed; *Plotinus* his; and wee *Christians* our assisting Angels, as *Zanchius* and some *Diuines* thinke. But this absurd Tenent of *Tyrius*, *Proclus* confutes at large in his booke de Anima & demone.

*Pfellus* a Christian, and sometimes Tutor (saith *Cuspinian*) to *Michael Parapinatus*, Emperour of Greece, a great obseruer of the nature of Diuells, holds they are corporeall, and haue aeriall bodies, that they are mortall, liue and dye (which our Christian philosophers explode) that they are nourished and haue excrements, that they feele paine if they be hurt (which *Cardan* confirms, and *Scaliger* iustly laughs him to scorne for; si pascantur aere, cur non pugnant ob puriorem aerem &c.) or stroken: and if their bodies be cut, with admirable celerity they come together againe. *Austin* in Gen. lib. 3. lib. arbit. approues as much, mutata casu corpora in deteriore qualitate aeris spissioris, so doth *Hierome*, Comment. in epist. ad Ephes. cap. 3. *Origen*. *Tertullian*, *Lactantius*, and many ancient fathers of the Church: That in their fall their bodies were changed into a more aeriall and grosse substance. That they can assume aeriall bodies, all manner of shapes at their pleasures, appeare in what likenesse they will themselves, that they are most swift in motion, can passe many miles in an instant, and so likewise transforme bodies of others into what shape they please, & with admirable celeritie remoue them from place to place; that they can represent castles in the ayre, pallaces, armies, spectrums, prodigies, and such strange objects to mortall mens eyes, cause smells, favours, &c. deceiue all the senses, most writers of this subiect credibly beleue; & that they can foretell future euents, and doe many strange

39

o Petrus in  
Genesin lib. 4. in  
cap. 3. v. 23.

p See Strabon  
Cicogna emmi-  
sarie. Mag. lib.  
2. ca. 15. la. Au-  
benus, Bredem-  
bachius.

q Angelus per  
superbiam sepa-  
ratus a deo, qui  
in uertute non  
stetit. Iustia.  
Nature of Di-  
uells.

† Nihil aliud  
sunt Dæmones  
quæ in nuda ani-  
me quæ corpore  
deposito priorem  
miserati uitam,  
cognatis succur-  
rant commoti  
misericordis &c.  
He liued 500  
yeares since.

† Apulcius spi-  
ritus animalia  
sunt animo pas-  
sibilia, mente ra-  
tionalia, corpore  
aeria, tempore  
sempiterna.  
Nutriantur,  
& excrementa  
habent, quod  
pulsata dolent  
solido, percussa  
corpore.

u Cyprianus in  
Epist. mones e-  
tiam & anima-  
lia transferri  
possunt: ac the  
diuelli did  
Christ to the  
top of the pi-  
nacle: & Wit-  
ches are often  
translated. See  
more in Siro-  
gius Cicogna:  
lib. 3. cap. 4. et  
in mag. Per de-

va subducere & in sublimi corpora ferre possunt, Diæmones. Percussi dolent, & trantur in conspectu cineres, Agrippa, lib. 3. cap. 18.  
de ocul. Philof. Agrippa. de occult. Philof. lib. 3. cap. 18.

miracles



40 miracles. *Iunos* image spake to *Camillus*, and *Fortunes* statue to the *Romane* matrons, with many such, *Zanchius*, *Bodine*, *Spondanus* and others are of opinion that they cause a true Metamorphosis, as *Nabuchadnezzar* was really translated into a beast, *Lots* wife into a pillar of salt, *Vlysses* companions into Hogges and Dogs by *Circes* charmes: Turne themselves and others, as they doe Witches into Cats, Dogges, hares, Crowes &c. *Strozzius Sicogna* hath many examples, lib. 3. *omnis. mag. cap. 4. & 5.* which he there confutes, as *Austin* likewise doth *de ciuit. Dei lib. 18.* That they can be seene when and in what shape, and to whom they will, saith *Pfellus*, *Tametsi nil tale viderim, nec optem videre*, though he himselfe neuer saw them nor desired it; and vse sometimes carnall copulation (as elsewhere I shall \* proue more at large) with women and men. Many will not beleue they can be seene, *Martus* of his credit told *Pfellus* that he had often seene them. *Paracelsus* confesseth that he saw them diuers times, and conferred with them, and so doth *Alexander ab Alexandro*, that he so found it by experience, when as before he doubted of it. Many deny it, saith *Lauater de spectris*, part. 1. c. 2. & part. 2. c. 11. because they neuer saw the themselves, But as he reports at large all ouer his booke, especially cap. 19. part. 1. they are often seene and heard, and familiarly conuerse with men, as *Eod. Vives* assureth vs, and all travellers besides; in the West Indies and our Northern climes, *nihil familiarius quam in agris & urbibus spiritus videre, audire, qui verent, iubeant &c.* *Cardan lib. 19. de subtil:* relates of his father *Facius Cardan*, that after the accustomed solemnities, An: 1491: 13: August, hee coniured vp seauen Diuells in Greeke apparell, about 40 yeares of age, some ruddy of complexion, and some pale, as he thought: he asked them many questions and they made ready answer, that they were aeriall Diuells, that they liued and died as men did, saue that they were farre longer liued, (7 or 8 hundred<sup>2</sup> yeares) they did as much excell men in dignitie, as we doe iumentes, and were as farre excelled againe of those that were about them: our \* gouernours & keepers they are moreouer, which † *Plato* in *Critias* deliuered of old, and subordinate to one another, *ut epim homo homini, sic demon demoni dominatur*, they rule themselves as well as vs, and the spirits of the meaner sort had commonly such offices, as wee make horsekeepers, neat-herds, and the basest of vs, ouersers of our cattle; and that wee can no more apprehend their natures and functions, then an horse a mans. They knew all things, but might not reueale them to men; and ruled and dominated ouer vs, as wee doe ouer our horses: the best Kings amongst vs, and the most generous spirits, were not comparable to the basest of them. Sometimes they did instruct men: and communicate their skill, reward and cherish, & sometimes againe terrifie and punish, to keepe them in awe, as they thought fit. The same author *Cardan* in his *Hyperchen*, out of the doctrine of *Stoicks*, will haue some of these *Genij* (for so he calls them) to be<sup>a</sup> desirous of mens company, very affable, and familiar with them as Dogges are; others againe to abhorre as serpents, and care not for them, <sup>b</sup> Generally they farre excell men in worth, as a man the meanest worme, though some of them are inferiour to those of their owne ranke in worth, as the black guard in a Princes Court, and to men againe, as some degenerate base, rationall creatures, are excelled of brute beasts.

That they are mortall, besides these testimonies of *Cardan*, many other Diuines

\* Part. 3. sect. 2.  
Memb. 1. Subl. 1.  
Loue Melancholy.

y Genial. diuelli.  
Ita sibi vsum  
& compertum  
quum prius an  
esset ambigere.  
Fidem suam li.  
bere i.

† Lib. 1. de verit.  
Fidei, verit.  
&c.

z Sic. Hestodus  
de Nymphis vi-  
dere dicit 10.  
etates phantasi-  
vel 9. 7. 20.

\* Custodes ho-  
minum & pro-  
vinciarum, &c.  
tanto meliores  
hominibus, quan-  
to hi brutissimi  
mentibus.

† Praefides, pa-  
stores, gubernato-  
res hominum,  
& illi animalium.

a Natura fami-  
lires ut canes  
hominibus, uni-  
tates sunt &  
abhorrent.

b Ab homine  
plus distant qui  
homo ab ignobili-  
ssimo verum, et  
tamen quidam  
ex his ab homi-  
nibus superan-  
tur ut homines a  
seris, &c.



Divines and Philosophers hold. The <sup>c</sup> Platonists and some Rabbines, *Prophyrus* and *Plutarch*, as appears by that relation of *Thamus*: <sup>d</sup> The great God *Pan* is dead: *Apollo Pythius* ceased; & so the rest. *S. Hierome* in the life of *Paule* the Ermitte tells a story, how one of them appeared to *S<sup>t</sup> Antony* in the wilderness, and told him as much. <sup>e</sup> *Paracelsus* of our late writers stiffly maintains that they are mortall, liue and die, as other creatures doe. *Zozimus*, l. 2. farther adds, that religion and policy dies and alters with them. The <sup>f</sup> Gentiles Gods, he saith, were expelled by *Constantine*, and together with them, *c* *Cibo & potu* *Imperij Romani maiestas, & fortuna, interijt, & profugata est*, The fortune & maiestie of the Roman Empire, decayed and vanished, as that Heathen in *† Minutius* formerly bragged, when the *Iewes* were overcome by the *Romans*, the *Iewes* God was likewise captiuated by that of *Rome*, and <sup>\*</sup> *Rals-* *de Plutarch, de* *keth* to the *Israelites*, no God should deliuer them out of the hands of the *Affyrians*. But these paradoxes of their power, corporeity, mortality, taking of shapies, transposing bodies, and carnall copulations, are sufficiently confuted by *Zanch*, cap. 10. lib. 4. *Pererius* in his Comment, & *Tostatus* questions on the 6. of *Gen. Th. Aquin. S. Austin, Hieron, Th. Erasmus, Delrio, To. 2. lib. 2. quest. 29. Sebastian Michaelis, cap. 2. de spiritibus*, *D<sup>r</sup> Reynolds Lect. 47.* They may deceaue the eyes of men, yet not take true bodies, or make a reall metamorphosis: but as *Cicogna* proues at large: they are *g* *Illusoria & prestigiatrixes transformationes, omnis. mag. lib. 4. cap. 4.* mere illusions and cosenings, like that tale of *Autolyces*, *Mercuries* sonne that dwelt in *Pernassus*, who got so much treasure by cosenage and stealth. His father *Mercury* because he could leaue him no wealth, taught him many fine trickes to get meanes; <sup>†</sup> for hee could driue away mens cattle, and if any persued him, turne them into what shapies he would, and so did mightily enrich himselfe, *hoc astu maximam pradam est adsequutus*. This no doubt is as true as the rest; yet thus much in generall, *Thomas, Durand*, and others grant that they haue vnderstanding farre beyond men, can probably coniecture, and <sup>h</sup> foretell many things; they can cause and cure most diseases, deceaue our senses, they haue excellent skill in all Arts & Sciences: & that the most illiterate Diuell is *Quoniam homine scientior*, as *Cicogna* maintains out of others. They know the vertues of Hearbs, Plants, Stones, Minerals, &c. Of all Creatures, Birds Beasts, the foure Elements, Starrs, Planets can aptly apply and make vse of them as they see good, perceauing the causes of all Meteors, and the like. <sup>k</sup> They can produce miraculous alterations in the ayre, and most wonderfull effects, conquer armies, giue victories, helpe, further, hurt, crosse, and alter humane attempts and projects (dei permissu) as they see good themselves. <sup>†</sup> When *Charles* the great intended to make a channell betwixt the *Rhene* & *Danube*, look what his workmē did in the day, these spirits flung down in the night, *ut conatu rex desisteret, peruicere*. Such feates can they doe. But that which *Bodine* lib. 4. *Theat.* thinkes, (following *Tyrinus* belike and the Platonists) they can tell the secrets of a mans heart, *aut cogitationes hominum*, is most false: His reasons are weake, and sufficiently confuted by *Zanch*, lib. 4. cap. 9. *Hieron*, lib. 2. comm. in

<sup>k</sup> Quam tanta & tam profunda spirituum scientia, mirum non est tot tantasq; res vasa admodum ab ipsis patari, & quidem rerum naturalium ope quas multo melius intelligunt, multoq; peritus suis locis & temporibus applicare norunt, quam homo, *Cicogna*, *Ordens*. Auentius quicquid interdum exornabatur, nollu explebatur. Iude patescilli curatores &c. h. De Deo Socrati, adeo mihi diuina sorte Demonium quoddam a prima pueritia me sequutum, saepe dissuadet, impellit nunquam instar vocis, *Plato*.



42 *Math. ad cap. 15 Athanasius quest. 27. ad Anthiochum principem*, and others.

As for those orders of good and bad Diuels, which the Platonists hold, is altogether erroneous, and those Ethnicks *boni* and *mali Genij*, are to be exploded: these heathen writers agree not in this point amongst themselves, as *Dandinus* notes, *an sint* † *mali non conueniunt*, some will haue all spirits good, or bad to vs by a mistake, as if an ox or horse could discourse, hee would say the butcher was his enemy because he killed him, the graier his friend because he fed him, an hunter preserues and yet kills his game, &c. but *Iamblicus*, *Pfellus*, *Plutarch*, and most Platonists acknowledge bad, & ab eorum maleficijs cauendum, for they are enemies of mankind, and this *Plato* learned in *Egypt*, that they quarrelled with *Iupiter*, and were driuen by him downe to hell. That which *Apuleius*, *Xenophon* and *Plato* contend of *Socrates Daemonium*, is most absurd: That which *Plotinus* of his, that he had likewise *Deum pro Damonio*; and that which *Porphyrus* concludes of them all in generall, if they be neglected in their sacrifice they are angry, and send many plagues amongst vs; but if pleased, then they doe much good; is as vaine as the rest, and confuted by *Austin lib. 9. cap. 8. de Ciuit. Dei*. *Euseb. lib. 4. preparat. Euangel. cap. 6.* and others. Yet thus much I finde, that our Schoolemen and iother Diuines make nine kinde of bad Spirits, as *Dionysius* hath done of Angels. In the first ranke are those false gods of the Gentiles, which were adored heretofore in seuerall Idols, and gaue Oracles at *Delphos*, and elsewhere, whose Prince is *Beelzebub*. The second ranke is of Liers, and Æquivocateurs, as *Apollo Pythius*, and the like. The third are those vessels of anger, inventers of all mischief, as that *Theutus* in *Plato*; *Esay* calls them vessels of fury; their Prince is *Beliall*. The fourth are malicious revenging Diuels, and their prince is *Asmodeus*. The fift kinde are coseners, such as belong to Magicians and Witches; their prince is *Satan*. The sixt are those aeriall Diuells that corrupt the aire & cause plagues, thunders, fiers, &c. spoken of in the *Apocalyps*, and *Paule* to the *Ephesians* names them the princes of the ayre: *Meresin* is their prince. The seauenth is a destroyer, Captaine of the Furies, causing warres, tumults, combustions, vproares, mentioned in the *Apocalyps*, and called *Abaddon*. The eight is that accusing or calumniating Diuel, whom the Greekes call *Διδόλος*, That driues men to despaire. The ninth are those tempters in seuerall kindes, and their prince is *Mammon*. *Pfellus* makes 6 kindes, yet none about the Moone: but *Gazenus* cited by *Lipsius* will haue all places full of Angells, spirits, and Diuels, about and beneath the Moone, ætheriall and aeriall; which *Austin* cites out of *Varro lib. 7. de Ciuit. Dei cap. 6. The celestiall diuells above, and aeriall beneath*, or as some will, Gods about, *Semidei*, or halfe Gods beneath, *Lares*, *Herões*, *Genij*, which clime higher, if they liued well, as the *Stoicks* held; but grouell on the ground as they were baser in their liues, neerer to the earth: and are *Manes*, *Leinu.*

† In lib. 2 de  
Anims.  
text. 29.  
Homerus discrimi-  
nation omnes  
spiritus demones  
vocat.  
† A Joue ad  
Inferos pulsi &c.

i Agrippa lib. 3.  
de occult. ph. c.  
1.º. 2.º. 3.º. 4.º. 5.º.  
Cicero qua. 1. 3. c. 1.  
¶ Vasa 4. 13.

Quibus datum  
est nocere terra  
& mari, &c.  
m Physiol. Stui-  
corum e Senec.  
lib. 1. cap. 28.  
n Vñ, ad lūm  
animas esse æ-  
thereas vocari,  
heroes, lares, ge-  
niet.

o Mart Capella.  
p Nihil vacuum  
ab his ubi vel  
capillum in ære  
vel aqua jacet

q Lib. de Zilph.

res &c.º They will haue no place void but all full of Spirits, Diuels, or some other inhabitants; *Plenum calum, aer, aqua, terra, & omnia sub terrâ*, saith *Gazenus*; Not so much as a haire breadth empty in heauen, earth, or waters, about or vnder the earth. The aire is not so full of flies in summer, as it is at all times of invisible Diuels: this ¶ *Paracelsus* stiffely maintaines, and that they haue euery one their seuerall *Chaos*. *Gregorius*, *Tholosanus* makes seauen kinds of ætheriall Spirits or Angels, according to the number of the seauen Planets,



nets, Saturne, Iouial, Martial, of which *Cardan* discourseth *lib. 20. de subtil.* he calls them *substantias primas*, and will haue them to be good. Angels a-  
boue, Diuells beneath the moone, their seuerall names and offices, he there  
sets downe, and with *Dionysius* of Angels, will haue seuerall spirits for seue-  
rall countries, men, offices: &c. which liue about them, and so many assisting  
powers cause their operations and will haue in a word, innumerable, as many  
of them as there be starres in the Skies. *Marcilius Ficinus* seemes to second  
this opinion, out of *Plato*, or from himselfe, I know not, (still ruling their in-  
feriors, as they doe those vnder them againe, all subordinate, & the nearest to  
the earth rule vs, whom wee subdiuide into good and bad angels, call Gods  
or Diuells, as they helpe or hurt vs, and so adore loue or hate) but it is most  
likely from *Plato*, for he relying wholly on *Socrates*, *quem mori potius quam*  
*mentiri voluisse scribit*, out of *Socrates* authority alone, made nine kinds of  
them: first God, secondly Ideas, 3 Intelligences, 4 Archangels, 5 Angels,  
6 Diuells, 7 Heroes, 8 Principalities, 9 Princes: of which some were absolute.  
ly good, as Gods, some bad, some indifferent *inter deos & homines*, as heroes  
& demones, which ruled men, and were called *genij*, principalities and princes,  
which commanded and swayed kings and countries; and had seuerall places  
in the Sphaeres perhaps, for as euery Spheare is higher, so hath it more ex-  
cellent inhabitant: which belike is that *Galileus à Galileo*, and *Kepler* aime  
at in his *nuncio Syderio*, when hee will haue *Saturnine* and *Iouial* inhabi-  
tants: And which *Tycho Brahe* doth in some sort touch or insinuate in one of  
his Epistles: but these things *Zanchius* iustly explods, *cap. 3. lib. 4. P. martyr.*  
*in 4. Sam. 28.*

So that according to these men, the number of aetheriall Spirits must  
needs be infinite. For if that be true that some of our Mathematicians say: if a  
stone could fall from the starry heauen, or eight Spheare, and should passe  
euery houre an hundred miles, it would bee 65 yeares, or more, before it  
would come to ground, by reason of the great distance of heauen from  
earth, which containes, as some say 170 Millions 803 miles, besides those  
other heauens whether they be Christalline or watery which *Maginus* ads,  
which peradventure holds as much more, how many such Spirits may it con-  
taine? And yet for all this *Thomas*, *Albertus*, and most hold that there  
be farre more Angels then Diuells.

But be they more or lesse, *Quod supra nos nihil ad nos*. Wee are onely to  
speake in brieft of these sublunary Spirits or Diuells: for the rest, our Diuines  
determine that the Diuell had no power ouer starres, or heauens, *Carmini-*  
*bis caelo possunt deducere lunam, &c.* Those are poeticall fictions, & that they  
can *sistere aquam fluminis, & vertere sydera retro, &c.* as *Canidia* in *Horace*,  
'tis all false. They are confined vntill the day of iudgement, to this sublu-  
nary world, and can worke no farther then the foure Elements, and as God  
permits them. Wherefore of these sublunary Diuells, *Psellus* makes sixe kinds,  
fiery, aeriall, terrestriall, watery, and subterranean diuells, besides those Fai-  
ries, Satyres, Nymphes, &c.

Fiery spirits or diuells are such as commonly worke by blazing starres, fire-  
drakes, and counterfeit Sunnes and Moones, starres ostentines, and sit on  
ship Masts, which neuer appeare, saith *Cardan*, but they signifie some mis-  
chiefe or other to come vnto men: Our stories are full of such apparitions.



44 Some thinke they keepe their residence in that *Hecla*, a mountaine in *Ifland*, *Aetna* in *sicily*, *Lypera*, *Vesuvius* &c. These diuels were worshipped heretofore by that superstitious *Populus*, and the like.

d *Domus diru-*  
*unt, muros dei-*  
*ciunt, immiscen-*  
*se turbinibus*  
*procellis, & pal-*  
*verem inflat co-*  
*lumnæ evolvunt,*  
*Cicogna, l. 5. c. 5.*  
† *Ante mutatio-*  
*nes imperiorum*  
*seditiones por-*  
*tae, &c.*  
b *Quest. in Lin*

Aëriall Spirits or Diuels, are such as keep quarter most part in the<sup>a</sup> aire, cause many tempests, thunder, and lightnings, teare Oakes, fire Steeples, Houses, strike men & Beasts, make it raine stones, as in *Livies* time, Wooll, Frogges, &c. Counterfeit armies in the ayre, strange noises, swords, &c. as at *Vienna*, before the comming of the *Turkes*, & many times in *Rome*, as *Schevetz* lib. de spect. cap. 1. part. 1. *Lavater* de spect. part. 1. cap. 17. *Julius Obsequens*, an old *Roman*, in his booke of prodigies, ab urb. cond. 505. b *Machiavell* hath illustrated by many examples, and *Iosephus* in his booke de bello *Iudaico*, before the destruction of *Ierusalem*. They cause whirlwindes on a sudden, and tempestuous stormes, as when a desperate man makes away himselfe, which by hanging or drowning they frequently doe, as *Kornmannus* observeth, de mirac. mort. part. 7. cap. 76. tripudium agentes, dancing & reioycing at the death of a sinner. These can corrupt the Aire, and cause plagues, sicknesse, stormes, shipwracks, fires, inundations. At *Mons Draconis* in *Italy*, there is a most memorable example in c *Iovianus Pontanus*: And nothing so familiar (if wee may beleue those relations of *Saxo Grammaticus*, *Olaus Magnus*, *Damianus A. Goes*) as for Witches and Sorcerers, in *Lapland*, *Lituania*, and all ouer *Scandia*, to sell windes to Marriners, & cause tempests, which *Marcus Paulus* the Venetian relates likewise of the *Tatars*. These kinde of Diuels are much delighted in Sacrifice (saith *Porphyry*) held all the world in awe, and had severall names, Idols, Sacrifices in *Rome*, *Greece*, *Egypt*, and at this day tyrannize ouer, and deceaue those Ethnicks, & Indians, being adored and worshipped for e Gods. For the Gentiles Gods were Diuels (as t *Trismegistus* confesseth in his *Asclepius*) and hee himselfe could make them come to their Images, by Magicke spells: And are now as much respected by our Papiests (saith f *Pictorius*) vnder the name of Saints. These are they which *Cardan* thinkes, desire so much carnall copulation with witches, (Incubi and Succubi) transforme bodies, & are so very cold, if they be touched; & that serue Magitians. His father had one of them (as he is not ashamed to g relate) an aëriall Diuell, bound to him for twenty and eight yeares. As *Agrippa's* dogge had a diuell tyed to his collar; some thinke that *Paracelsus* (or else *Erastus* belies him) had one confined to his sword pummell: others weare them in rings, &c. Iannes & Iambres did many things of old by their helpe: *Simon Magus*, *Cinops*, and *Tritemius* of late, that shewed *Maximilian* the Emperour his wife, after shee was dead, & verrucam in collo eius (saith h *Godelman*) so much as the wart in her neck. *Delrio* lib. 2. hath diuerse examples of their feats: *Cicogna* lib. 3. cap. 3. and *Wierus* in his booke de præstigiis demonum.

c De bello Neo-  
politano, lib. 5.  
d Sufficitibus gau-  
dent. Idem Iust.  
Mart. Apol. pro  
Christianis.

e In Dei imita-  
tionem, saith  
Eusebius.  
† Dii gentium  
Demonia, &c.  
ego in eorum sta-  
tus pellexi.  
f Et nunc sub di-  
vorum nomine  
coluntur à Pon-  
tificiis.  
g Lib. 18. de re-  
turn var.

h Lib. 3. cap. 3.  
de magis & ve-  
nificis, &c. Ne-  
reides.

Water Diuels, are those *Naiades* or water Nymphes, which haue beene heretofore conversant about Waters and Rivers. The water (as *Paracelsus* thinkes) is their Chaos, wherein they liue: some call them *Fairies*, & say that *Habundia* is their Queene: these cause Inundations, many times shipwracks, and deceaue men diuerse waies, as *Succubæ*, or otherwise. i *Paracelsus* hath severall stories of them that haue liued and beene married to mortall men, and so continued for certaine yeares with them, and after, vpon some dislike, haue forsaken

i Lib. de Zilphis.



forſaken them. Such a one was *Ageria*, with whom *Numa* was ſo familiar, 45  
*Diana, Ceres, &c.* <sup>k</sup> *Olaus Magnus* hath a long narration of one *Hotherus* a <sup>k</sup> *Lib. 3.*  
 King of *Sweden*, that hauing loſt his company, as he was hunting one day,  
 met with theſe water Nymphes or Fairies, and was feaſted by them. And  
*Hector Boethius*, of *Mackbeth*, and *Banco*, two Scottiſh Lords, that as they  
 were wandering in the Woods, had their Fortunes told them, by three  
 ſtrange Women. To theſe heretofore they did uſe to ſacrifice, by that  
*ſpouariu*, or diuination by Waters.

Terreſtriall Diuels, are thoſe <sup>1</sup> *Lares, Genij, Faunes, Satyrs, † Wood-*  
 nymphes, *Foliots, Fairies, Robin goodfellowes, Trulli, &c.* Which as they are  
 moſt conuerſant with men, ſo they doe them moſt harme. Some thinke it  
 was they alone that kept the Heathen people in awe of old, and had ſo many  
 Idols and Temples erected to them. Of this range was *Dagon* amongſt the  
 Philiftims, *Bell* amongſt the Babylonians, *Aſtartes* amongſt the Sydonians,  
*Baal* amongſt the Samaritans, *Iſis* and *Oſyris* amongſt the Egyptians, &c.  
 Some put our Fairies into this ranke, which haue beene in former times a-  
 dored with much ſuperſtition, with ſweeping their houſes, and ſetting of a  
 payle of cleane water, good victuals, and the like, and then they ſhould not be  
 pinched, but finde mony in their ſhooes, and be fortunate in their enterpriſes.  
 Theſe are they that dance on heaths and greens, as <sup>m</sup> *Lavater* thinkes; and  
 as <sup>n</sup> *Olaus Magnus* addes, leaue that greene circle, which we commonly finde  
 in plaine fields, which others hold to proceed from a Meteor falling, or ſome  
 accidentall rankneſſe of the ground, ſo Nature ſports her ſelfe: they are ſome-  
 times ſcene by old women and children. *Hieron. Pauli*, in his deſcription to  
 the City of *Bercina* in *Spaine*, relates how they haue beene familiarly ſcene  
 neere that towne, about fountaines and hills. <sup>o</sup> *Paracellus* reckons vp many  
 places in *Germany*, where they doe vſually walke in little coats, ſome two foot  
 long. A bigger kinde there is of them, called with vs *Hobgoblins*, and *Robin*  
*Goodfellowes*, that would in thoſe ſuperſtitious times, grinde corne for a meſſe  
 of milke, cut wood, or doe any manner of drudgery worke. They would  
 mend old Irons in thoſe *Aeolian* Iles of *Lypara*, in former ages, and haue  
 beene often ſcene and heard. <sup>p</sup> *Tholoſanus* calls them *Trullus* and *Getulos*, &  
 faith, that in his daies they were common in many places of *France*. *Dithma-*  
*rus Bleskenius* in his deſcription of *Iſland*, reports for a certainty, that almoſt  
 in every family they haue yet ſome ſuch familiar ſpirits; And *Felix Malleo-*  
*lus* in his booke de *crudel. demon.* affirms as much, that theſe *Trolli*, or *Tel-*  
*chines*, are very common in *Norwey*, and <sup>q</sup> ſcene to doe drudgery worke: To  
 drawe water, ſaith *Wierus lib. 1. cap. 22.* dreſſe meat, or any ſuch thing. Ano-  
 ther ſort of theſe there are, which frequent forlorne houſes, which the Itali-  
 ans call *Foliots*, moſt part innoxious, <sup>\*</sup> *Cardan* holds: They will make ſtrange  
 noiſes in the night, howle ſometimes pittifully, and then laugh againe, cauſe  
 great flame and ſudden lights, ſling ſtones, rattle chaines, ſhaue men, open dores,  
 and ſhut them, ſling downe platters, ſtooles, cheſts, ſometime appeare in the like-  
 neſſe of *Hares, Crows, black Dogges, &c.* of which read <sup>†</sup> *Pet. Thyraus* the le-  
 ſuite in his *Traet. de locis infeſtis, part. 1. cap. 1. & cap. 4.* who will haue them to  
 be Diuels, or the ſoules of damned men that ſeek revenge, or elſe ſoules out  
 of Purgatory that ſeek caſe, for ſuch examples peruſe <sup>†</sup> *Sigismundus Scheret.*

*not, & quidam voces emittunt, ciulant, riſum emittunt, &c. ut canis nigri ſeies, variis formis, &c.*



46  
[Epist. lib. 7.]

zins lib. de spectris. part. 1. cap. 1. which he saith, he tooke out of *Luther*, most part, there be many instances. *Plinius Secundus* remembers such a house at *Athens*, which *Athenodorus* the Philosopher hired, which no man durst inhabit for feare of Divels. *Austin. de civit. dei* lib. 22. cap. 8. relates as much of *Hesperius* the Tribunes house of *Zubeda* neere their city of *Hippos*, vexed with evill spirits to his great hinderance, cum afflictione animalium & servorum suorum. Many such instances are to be read in *Niderius Formicar. l. 5. c. 12. 3.* &c. Whether I may call these *Zim* and *Ophim*, which *Isay* cap. 13. 21. speaks of, I make a doubt: see more of these in the said *Scheretz. lib. 1. de spect. cap. 4.* he is full of examples. These kinde of Divells many times appeare to men, & affright them out of their wits, sometimes walking at noone day, sometimes at nights, counterfeiting dead mens Ghosts, as that of *Caligula*, which (saith *Suetonius*) was seene to walke in *Lavinia's* garden, where his body was buried, spirits haunted, & the house where he died, \* nulla nox sine terrore transacta, donec incendio consumpta; every night this happened, there was no quietnesse, till the house was burned. About *Hecla* in *Island*, Ghosts commonly walke, animas mortuorum simulantes, saith *Ioh. Anan. lib. 3. de nat. dem. Olaus lib. 2. cap. 2. Natal. Tallopid. lib. de apparit. spir. Kornmannus de mirac. mort. part. 1. cap. 44.* such sights are frequently seene circa sepulchra & Monasteria, saith *Lavater. lib. 1. cap. 19.* in Monasteries and about Church-yards, loca paludinosa, ampla edificia, solitaria, & cede hominum notata, &c. *Thyreus* addes, ubi gravius peccatum est commissum, impij, pauperum oppressores, & nequiter insignes habitant. These spirits often foretell mens deaths, by severall signes, as knocking, gronings, &c. † Neere *Rupes nova* in *Finland*, in the kingdom of *Sweden*, there is a Lake, in which, before the Gouvernour of the Castle dies, a spectrum in the habit of *Arion* with his Harpe appeares, and makes excellent musicke, like those blocks in *Cheshire*, which (they say) presage death to the Master of the family: or that \* Oke in *Lanhadran Parke* in *Cornwall*, which foreshewes as much. Many families in *Europe*, are so put in minde of their last, by such predictions, and many men are forewarned (if we may beleue *Paracelsus*) by familiar spirits, in diverse shapes, as Cocks, Crowes, Owles, which often houer about sicke mens chambers, vel quia morientium seditatem sentiunt, as † *Baracellus* coniectures, & ideo super teclum infirmorum crocitant, because they smell a corse; or for that (as *Bernardinus de Bussis* thinketh) God permits the Divell to appeare in the forme of Crowes, and such like creatures, to scarre such as live wickedly here on earth. A little before *Tullies* death (saith *Plutarch*) the Crowes made a mighty noise about him, tumultuose perstreptentes, they pulled the pillow from vnder his head. Such prodigies are very frequent in Authors. See more of these in the said *Lavater, Thyreus de locis infectis, part. 3. cap. 58. Piclorius, Delrio, Cicogna. l. 3. cap. 9.* Negromancers take vpon them, to raise & lay them at their pleasures. And so likewise those which *Mizaldus* calls *Ambulones*, that walke about midnight on great Heaths and desart places, which (saith \* *Lavater*) drawe men out of the way, and lead them all night a byway, or quite barre them of their way: these haue severall names in severall places; wee commonly call them *Pucks*. In the desarts of *Lop* in *Asia*, such illusions of walking spirits are often perceaued, as you may read in *M. Paulus the Venetian* his travels: If one loose his company by chance, these Divells will call him by his name, and coun-

† Meridionales  
Demones Cicog-  
nae cals them,  
or Alastores l. 3  
c. 9.

\* Sueton. cap. 69  
in Caligula.

† Stronius Ci-  
cogna lib. 3.  
mag. cap. 5.

\* M. Cary. Sur-  
way of Cornw.  
lib. 2. fol. 142.

† Hatto Geri-  
als fol. 137.  
x Part. 1. c. 19.  
Abducant eos a  
restituenda, & vi-  
am iter facien-  
tibus interclu-  
dunt.

\* Lib. 1. cap. 44.  
Damonum cer-  
nuntur & au-  
diuntur ibi fre-  
quentes illuso-  
nes, unde vato-  
ribus cautendum  
ne se dissolvent,  
aut a tergo ma-  
neant, vocis e-  
nim fingunt so-  
cietatem, ut a re-  
lo utmore ab-  
ducant, &c.



counterfeit voices of his companions to seduce him. Hieronym. Pauli in his booke of the hills of Spaine, relates of a great y mount in Cantabria, where such *spettrums* are to be seene, Lavater and Cicogna have variety of examples, of spirits, and walking Diuels in this kinde. Sometimes they sit by the high way side, to giue men falls, and make their horses stumble and start as they ride, (if you will beleue the relation of that holy man Ketellus in *Nubrigensis*, that had an especiall grace to see Diuels, *gratiam diuinitus collatam*, & talke with them, & *impauisus cum spiritibus sermonem miscere*, without offence) and if a man curse or spurre his horse for stumbling, they doe heartely reioice at it: with many such pretty feats.

Subterranean Diuels are as common as the rest, and doe as much harme. Olaus Magnus, lib. 6. cap. 19. makes six kindes of them, some bigger, some lesse. These (saith *Munster*) are commonly seene about mines of mettals, and are some of them noxious, some againe doe no harme. The mettall men in many places account it good lucke, a signe of treasure, and rich Ore when they see them. Georgius Agricola, in his booke *de subterraneis animantibus*, cap. 37. reckons two more notable kindes of them, which he calls *Getuli* and *Cobali*, both are cloathed after the manner of mettall-men, & will many times imitate their workes. Their office, as *Pictorius* and *Paracelsus* thinke, is to keepe treasure in the earth, that it be not all at once revealed: and besides, *Cicogna* averres, that they are the frequent causes of those horrible Earth-quakes, which often swallow up, not only houses, but whole Islands and Citties: in his 3. booke cap. 11. he giues many instances.

Thus the Diuell raignes, and in a thousand severall shapes, As a roaring Lion still seekes whom he may deuoure, 1. Pet. 5. by Earth, Sea, Land, Ayre, as yet vnconfined, though † some will haue his proper place the ayre, all that space betwixt vs and the Moone, for them that transgressed least, & hell for the wickedest of them, *hic velut in carcere ad finem mundi, tunc in locum suum nestiorem trudendi*, as *Austin* holdes *de ciuit. Dei* cap. 22. lib. 14. cap. 3. & 23. but be where he will, he rageth while he may to comfort himselfe, as *Lactantius* thinkes, with other mens falls, he labours all he can to bring them in to the same pit of perdition with him. For *mens miseries, calamities & ruines*, are the Diuels banquetting dishes. By many temptations and severall engines, he seekes to captivate our soules. The Lord of lies, saith *Austin*, as he was deceaued himselfe, hee seekes to deceaue others, the ring-leader to all naughtinesse, as he did by *Eue* and *Cain*, *Sodome*, and *Gomorrah*, so would he doe by all the world. Sometimes he tempts by couetousnesse, drunkennesse, pleasure, pride, &c. He studies our ouerthrowe, and seekes our destruction. And although he pretend many times humane good, and venditate himselfe for a God, by curing of severall diseases, *agri sanitatem*, & *cæcis luminis visum restituendo*, as *Austin* declares, lib. 10. *de Civ. Dei* cap. 6. as *Apollo*, *Æsculapius*, *Isis*, of old haue done, diuert plagues, assist them in wars, pretend their happinesse, yet *nihil his impurius, scelestius, nihil humano generi infestius*, no-

*c* Dominus uol datus a seipso deceptus alios decipere cupit, aduersarius humani generis, fauente mortis, superbie, inuitator, radix malitiae, scelerum caput, princeps omnium uitiorum, fuit inde in dei contumeliam, hominum perniciem, de horum cunctibus & operationibus lege Epiphanius 2. Tom. lib. 2. Dionysius cap. 4. Ambros. Epistol. lib. 10. ep. 8. & 24. August. de ciu. dei lib. 5. cap. 9. lib. 8. & 22. lib. 9. 13. lib. 10. 21. Theophil. in 12. Mat. Basil. ep. 141. Leonem Scr. 60. Theodoret. in 11. Cor. sp. 2. Chrysostom. 57. in 22. Genes. Greg. in 1. cap. Joh. Barthol. de prop. 1.2 c. 20. Zamb. 1.4. de malis angelis. Perer. in Gen. lib. 8. in cap. 6. 2. Origin. saepe uelut inter- sunt, itinera & negotia nostra quæcumq; dirigunt clandestinis subsidij optatos saepe praebent successus, Pet. Mart. in Sina. &c.



48 thing so impure, nothing so pernicious, as may well appeare by their tyrannicall, and bloody sacrifices of men to *Moloch*, which are still in vse amongst those Barbarous *Indians*, their seuerall deceits and couenings to keepe men in obedience, their false oracles, sacrifices, their superstitious impositions of fasts, penury, &c. heresies, superstitions, observations of meats, times, &c. by which they crucifie the soules of mortall men, as shall bee shewed in our Treatise of Religious Melancholy. *Modico adhuc tempore finitur malignari*, as, *Bernard* expresseth it, by Gods permissiō he rageth a while, hereafter to be confined to hell and darknesse, which is prepared for him and his Angels, *Mat. 25.*

How farre their power doth extend, it is hard to determine, what the Ancients held of their effects, force and operations, I will briefly shew you: *Plato in Critias*, and after him his followers, gaue out that these spirits or Diuells, were mens governours and keepers, our Lords and Masters as wee are of our cattle. \* They governe Provinces and Kingdomes by oracles, auguries, dreames, rewards, and punishments, prophesies, inspirations, sacrifices, and religious superstitions, varied in as many formes, as there be diuersity of spirits, they send warres, plagues, peace, sicknesse, health, dearth, plenty, &c. as appears by those histories of *Thucydides*, *Livius*, *Dionysius Halicarnassensis*, with many others, that are full of their stratagems, & were therefore by those Roman and Greeke commonwealths adored and worshipped for Gods, with prayers, and sacrifices, &c. *Tritemius* in his booke *de septem secundis*, assignes names to such Angels, as are governours of particular Provinces, by what authority I knowe not, and giues them seuerall iurisdicitions. *Aesclepiades a Grecian*, *Rabbi Achiba* the Iew, *Abraham Auen Ezra*, and *Rabbi Azariell*, Arabians, (as I finde them cited by *Cicogna*) farther adde, that they are not our governours only, *sed eorum concordia & discordia, boni & mali affectus promanant*, but as they agree, so doe we & our Princes, or disagree, stand or fall, *Iuno* was a bitter enemy to *Troy*, *Apollo* a good friend, *Iupiter* indifferent, *Aequa Venus Tencris*, *Pallas iniqua fuit*: some are for vs still, some against vs, *Premente Deo fert Deus alter opem*. Religion, pollicy, publike and priuate quarrels, warres, plagues, dearths, depend on them, our bene and male esse, and almost all our other peculiar actions, preferments, losses, weddings, deaths, rewards and punishments, &c. when the *Arcades* in that battle at *Cheronea*, which was fought against king *Philip* for the liberty of *Greece*, had deceitfully carried themselves, long after, in the very same place, *dixi Graeciae ultoribus* (saith mine author) they were miserably slaine by *Metellus* the Roman. So likewise in smaller matters they will haue things fall out, as these *boni* and *mali Genij* favour or dislike vs: *Saturnini non conveniunt Iovialibus*, &c. he that is *Saturninus*, shall neuer likely be preferred. \* That base fellows are often aduanced, vnderferuing *Gnatō's*, and vicious parasites, when as discreet, wise, vertuous, and worthy men are neglected and vnrewarded, they referre to these domineering spirits, or subordinate *Genij*, as they are inclined, or fauour men, so they thrive. All particular events almost they referre to these private spirits: and (as *Paracelsus* addes) they, direct, teach, inspire, and instruct men: Neuer was any man extraordinary famous in any Art, or great commander, that had not *familiarē demonem* to informe him, as *Nutius*, *Socrates*, and many such. But these are most erroneous paradoxes, inept &

f Et vult man-  
cipia circumfert  
Psellus.

g Lib. de transf-  
mut. Malac. ep.

\* Custodes sunt  
hominum & e-  
orum ut nec a-  
nimatum, tum  
& provincias  
praepositi regunt  
auguria, somnia  
oracula, penes,  
& praenuntia, &c.  
† Omnis. in reg.  
lib. 2. cap. 23.

\* Quoties sit  
ut principes no-  
vitiū aulicū  
diuinitis & dig-  
nitatibus pene  
obruant, & mul-  
torum annorum  
ministrum, qui  
non semel pro  
liero periculum  
subiit, ne terro-  
ris donec, &c.  
Idem. Quod  
Philosophi non  
remunerentur,  
eum scurræ &  
ineptus ob insul-  
sum iocum saepe  
premium repor-  
tet inde sit, &c.



& fabulose nuga, reiected by our Divines, and Christian Churches. 'Tis true they haue, by Gods permission, power ouer vs, and we finde by experience, that they can hurt not our fields only, cattell, goods, but our bodies & minds. At Hammel in Saxony, An. 1484. 20 Iunij, The Diuell in likenesse of a pied piper, carried away 130 children, that were neuer after seene. Many times men are affrighted out of their wits, carried away quite, as *Sheretzius* illustrates, lib. 1. cap. 4. and severally molested by his meanes. *Plotinus* the *Platonist* lib. 14. *advers. Gnost.* laughs them to scorne, that hold the Diuell or Spirits can cause any such diseases. Many thinke hee can worke vpon the body, but not vpon the minde. But experience pronounceth otherwise, that he can worke both vpon body and minde. *Tertullian* is of this opinion, c. 27. *that he can cause both sicknesse and health*, and that secretly. *Taurellus* addes, by clancular poisons he can infect the bodies, and hinder the operations of the bowels, though we perceauie it not, closely creeping into them, saith *Lipsius*, and so crucifie our Soules: † *Et nociva melancholia furiosos efficiunt*. For being a spirituall body, he struggles with our spirits, saith *Rogers*, and suggests (according to *Cardan*, *verba sine voce, species sine visu*, envy, lust, anger, &c.) as he sees men inclined.

The manner how he performes it, *Biarmannus* in his Oration against *Godine* sufficiently declares, He begins first with the phantasie, & moues that so strongly, that no reason is able to resist. Now the Phantasie he moues by mediation of humours: Although many Physicians are of opinion, that the Diuell can alter the minde, and produce this disease of himselfe. *Quibusdam medicorum visum*, saith *P. Avicenna*, *quod Melancholia contingat à demonio*. Of the same minde is *Psellus* and *Rhasis* the *Arab* lib. 1. *Tract. 9. Cont. 9* That this disease proceeds especially from the Diuell, and from him alone. *Arculannus* cap. 6. in 9. *Rhasis*, *Alanus Montaltus* in his 9. cap. confirme as much, that the Diuell can cause this disease; by reason many times that the parties affected prophecy, speake strange language, but *non sine interuentu humoris*, not without the humour, as he interprets himselfe: no more doth *Avicenna*, *si contingat à demonio, sufficit nobis vt convertat complexionem ad choleram nigram*, & sit causa eius propinqua cholera nigra, the immediate cause is cholera adust: and therevpon belike this humour of Melancholy, is called *Bathem Diaboli*, the Diuels bath: the Diuell spying his opportunity of such humours, driues them many times to despaire, fury, rage, &c, mingling himselfe amongst those humours. This is that which *Lemnius* goes about to proue, *Immiscet se mali genij prauis humoribus, atq; atrabili &c.* And *Iason Pratensis*, that the Diuell being a slender incomprehensible spirit, can easily insinuate and winde himselfe into humane bodies, and cunningly couched in our bowels, vitiate our healths, terrifie our soules with fearefull dreames, & shake our minde with furies. And in another place, These vncleane spirits settled in our bodies, and now mixt with our melancholy humours, doe triumph, as it were, and sport themselves as in another heauen. Thus he argues, and that they goe in and out of our bodies, as Bees doe in a Hiue, and so provoke & temper

*h. God. instant*  
cap. 3. lib. 1. de  
Magis, Idem  
Zanchinus lib. 4.  
cap. 10. & 11.  
de malis angelis.  
1. Nociva Me-  
lancholia furio-  
sos efficiunt. &  
quoadq; pen-  
tus interficiunt.  
G. Piccolomineus  
Idemq; Zanch.  
cap. 10 lib. 4. si  
Deus permittat,  
corpora nostra  
mouere possunt,  
alterare, quouis  
morbore &  
malorum genere  
efficiunt. imo &  
in ipsa penetra-  
re & seruire.  
h. Inducere po-  
test morbos &  
sanitates.  
1. Viscerum ac-  
tiones potest in-  
hibere latenter,  
& venenis morbi  
ignotis corpus  
inficere.  
m. Irrepentes  
corporibus occul-  
te morbos fin-  
gunt, mentes ter-  
rent, membra  
disloquant. Lips.  
Phil. Stoic. lib. 1.  
c. 19.  
n. De rerum var.  
l. 1. c. 93.  
o. Quam mens  
immediate deci-  
pi nequit, primū  
mouet phanta-  
siam, & ita ob-  
firmat vanā cō-  
ceptibus vt ne  
quem facultati  
estimatiue, ra-  
tione locum re-  
linquat, Spiritus  
malus invadit  
animam, turbat  
sensum, in furorē  
conducit. August.  
de vit. Beat.

p. Lib. 3. Fleu. 1. Tract. 4. cap. 18. q. A Demone maxime proficisci, & saepe solo. r. Cap. de mania lib. de morbis Cerebri, Demones, quum sint tenues & incompi ebensibiles spiritus, se insinuare corporibus humanis possunt, & occulte in videribus operi valeant inveni-  
turiare, formis animarū terrere & mentes in videribus quare. Insinuant se melancholicorum penetrabilius, in ipsa confidat & deli-  
stantur, tanquam in regione clarissimorum solerum, cogunt, animam furere,



Lib. 1. cap. 6.  
occult. Philos.  
Part. 1. cap. 1. de  
spectris.  
et sine cruce  
sanctificatione  
sic à demone  
obsessa. dial.  
Greg. pag. cap. 9.

vs as they perceauē our temperature inclined of it selfe, and most apt to bee deluded. <sup>†</sup> *Agrippa* and <sup>†</sup> *Lavater* are perswaded that this humour invites the Diuell to it, wherefoeuer it is in extremity, and of all other, melancholy persons are most subiect to diabolicall temptations, and illusions, and most apt to entertaine them, and the Diuell best able to worke vpon them. But whether by obsession, or possession, or otherwise, I will not determine, 'tis a difficult question. *Delrio* the Iesuit, *Tom. 3. lib. 6. Springer* and his Colleague, *mall. malef. Pet. Thyreus*, the Iesuit, *lib. de demoniacis, de locis Infestis, de Terrificationibus nocturnis, Hieronymus Mengus Flagel. dem.* and others of that rancke of pontificiall writers, it seemes, by their exorcismes and coniuurations approue of it, hauing forged many stories to that purpose. A Nunne did eat a lettice <sup>†</sup> *without grace, or signing it with the signe of the crosse*, and was instantly possessed, *Durand. lib. 6. Rational. cap. 86. num. 8.* relates that hee saw a wench possessed in *Bononia* with two Diuells, by eating an vnhalloved Pomegranet, as she did afterward confesse, when she was cured by exorcismes. And therefore our Papists doe signe themselues so often with the signe of the Crosse, *ne demon ingredi ausat*, and exorcise all manner of meats, as being vncleane or accursed otherwise, as *Bellarmino* defends. Many such stories I finde amongst Pontificiall writers, to proue their assertions, let them free their own credits: some few I will recite in this kinde out of most approved Physitians. *Cornelius Gemma lib. 2. de nat. mirac. cap. 4.* relates of a young maid, called *Katherine Gualter* a *Coupers* daughter, *A<sup>o</sup> 1571.* that had such strange passions and convulsions, three men could not sometimes hold her: she purged a liue Eele, which he saw a foot and a halfe long, and touched himselfe: but the Eele afterward vanished, she vomited some 24 pounds of fulsome stufte of all colours, twice a day for foureteene daies: and after that, she voided great bals of haire, peeces of wood, pigeons dung, parchment, Goose dung, coles; and after them two pound of pure blood, and then againe coles, and stones, of which some had inscriptions, bigger then a walnut, some of them peeces of glasse, brasse, &c. Besides strange paroxismes of laughing, weeping, and extasies, &c. *Et hoc (inquit) cum horrore vidi*, this I saw with horror. They could doe no good on her by Physicke, but left her to the Clergie. *Marcellus Donatus lib. 2. cap. 1. de med. mirab.* hath such another story of a country fellow, that had foure kniues in his belly, *Instar ferre dentatos*, indented like a saw, every one a spanne long, and a wreath of haire like a globe, with much baggage of like sort, wonderfull to behold. How it should come into his gutts, he concludes, *Certè non alio quam demonis astutiâ & dolo.* *Langius epist. med. lib. 1. epist. 38.* hath many relations to this effect, & so hath *Christophorus à Vega: Wierus, Skenkius, Scribanius*, all agree that they are done by the subtilty and illusion of the Diuell. If you shall aske a reason of this, 'tis to exercise our patience, for as <sup>†</sup> *Tertullian* holds, *virtus non est virtus, nisi comparem habet aliquem, in quo superando vim suam ostendat*, 'tis to try vs and our faith, 'tis for our offences, and for the punishment of our sinns, by Gods permission they doe it, *Carnifices vindictæ iustæ Dei*, as <sup>†</sup> *Tolosanus* stiles them, Executioners of his will: or rather as *David*, *Psal. 78. vers. 49.* He cast vpon them the fiercenesse of his anger, indignation, wrath, and vexation, by sending out of euill angells: So did he afflict *Iob*, *Saul*, the lunatickes and dæmoniacall persons whom Christ cured, *Mat. 4. 8. Luc. 4. 11. Luc. 13. Marc. 9 Tobit.*

† Penult. de opific. Dei.

u Lib. 28. cap. 26. Tom. 2.



*Tobit. 8. 3. &c.* This, I say happeneth for a punishment of sinne, for their want of faith, incredulity, weaknesse, distrust, &c.

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## SUBSECT. 3.

*Of Witches and Magitians, how they cause Melancholy.*

**Y**OU haue heard what the Diuell can doe of himselfe, now you shall heare what he can performe by his instruments, who are many times worse (if it be possible) then he himselfe, and to satisfie their revenge and lust, cause more mischief, *multa enim mala non consistet demon, nisi provocatus a sagis*, as *Erastus* thinks; much harme had neuer beene done, had he not beene prouoked by Witches to it. He had not appeared in *Samuels* shape, if the Witch of *Endor* had let him alone; or represented those serpents in *Pharao's* presence, had not the Magitians vrged him vnto it: *nec morbos vel hominibus, vel brutis infligeret* (*Erastus* maintaines) *si sagae quiescerent*; men and cattle might goe free, if the Witches would let him alone. Many deny Witches at all, or if there bee any, they can doe no harme: of this opinion is *Wierus lib. 3. cap. 53. de praestig. dam.* *Austin Lerchemer* a Dutch writer, *Biarmanus*, *Ewichius*, *Euwaldus*, our countyman *Scot*: but on the contrary are most Lawyers, Divines, Phisitions, Philosophers, *Austin*, *Hemingius*, *Dancus*, *Chytrens*, *Zanchius*, *Arctius*, &c. *Delrio*, *Springer*, *Niderius lib. 5. Fornicar. Cuiatius*, *Bartolus, consil. 6. tom. 1.* *Bodine de momant lib. 2. cap. 8.* *Godelman*, *Damboderius*, &c. *Paracelsus*, *Erastus*, *Scribaninus*, *Camerarius*, &c. The parties by whom the Diuell deales, may be reduced to these two, such as command him in shew at least, as Coniurers, or such as are commanded, as witches that deale *ex parte implicite*, or *explicite*, as the *King* hath well defined; many subdiuisions there are, and many severall species of Sorcerers, Witches, Inchanters, Charmers, &c. They haue beene tolerated heretofore some of them; and Magicke hath beene publicly professed in former times, in *Salamanca*, *Craconia*, & other places; though after censured by severall *Vniuersities*, and now generally contradicted. That which they can doe, is as much almost as the Diuell himselfe, who is still ready to satisfie their desires, to oblige them the more vnto him. They can cause tempests, stormes, which is familiarly practised by Witches in *Norway*, *Island*, as I haue proued. They can make friends enemies, and enemies friends, by philters, *turpes amores conciliare*, enforce loue, tell any man where his friends are, about what employed, though in the most remote places. And if they will, *bring their sweet hearts to them by night*, upon a Goats backe flying in the ayre, *Sigismund Sheretzius, part. 1. cap. 9. de spect.* reports confidently, that he confetred with sundry such, that had beene so carried many miles, and that he heard witches themselves confesse as much: hurt and infect men and beasts, vines, corne, cattle, plants; make women abortiue, not to conceive, barren, men and women vnapt and vnable, married and vnmarried, so severall waies, saith *Bodine*: flye in the ayre, meet when and where they will; as *Cicogna* proues, and *Lauat. de spect. part. 2. cap. 17.* steal young children out of their cradles, ministerio daemonum, & put deformed in their roomes, which wee call Changelings, saith *Scheretzius, part. 1. cap. 6.* make

x De Lamiis.

† Et quomodo venefici fiant cauant.

y Rex Jacobus Daemonol. l. 1. cap. 3.

z An Vniuersity in Spaine in old Castile. a Oxford and Paris, see finē. P. Lombardi.

b Erastus.

† Ministerio birici nocturni

† Steriles nuptes &amp; inhabiles.

\* Infantes matribus suffocantur, alius suppositiuis in locum verorum comit.



*c* Milles.  
*d* D. Luther in  
 primis precep-  
 tum, & Leon.  
*f* Varius lib. 1. de  
 Falsino.  
*e* Luater, Cicog.  
*f* Erasius.  
*g* Adolphus  
 Scribanius.  
*g* Virg. *Æneid.*  
*4* incantationem  
 describent:  
*Hec se carmini-  
 bus promittit  
 solvere mentes:  
 Quas vellet, est  
 alia duras im-  
 mittere curas.*  
*h* Godefridus  
 cap. 7. lib. 1. nu-  
 trici mamma  
 praefecit, solo  
 tactu podagra,  
 Apoplexiam,  
 Paralyfin & a-  
 lios morbos quos  
 medicina curare  
 non poterat.  
*i* Papius inde  
*Mauius, spic.*  
*2. fol. 147.*  
*4* Omnia Philtra  
 et si inter se dif-  
 ferant hoc ha-  
 bent commune,  
 quod hominem  
 efficiunt melan-  
 cholicum epist.  
 231. Schol. 221.

men victorious, fortunate, eloquent. And therefore in those ancient Mono-  
 machies and combats they were searched of old, they had no Magicall  
 charmes; they can make <sup>d</sup> stick frees, such as shall endure a rapiers point, or  
 musket shot, and neuer bee wounded, <sup>e</sup> represent dead mens shapes, alter  
 and turne themselves and others into severall formes, at their pleasures: Last  
 of all, cure and cause most diseases, to such as they hate, and this of *Melan-*  
*choly* amongst the rest. *Paracelsus* To. 4. de morbis amentium, Tract. 1. in ex-  
 presse words affirms, *Multi fascinantur in melancholiam*: many are bewit-  
 ched into Melancholy, out of his experience. The same, saith *Daneus* l. 3: de  
*fortiarijs. Vtdi, inquit, qui melancholicos morbos gravissimos induxerunt*:  
 I have seen those that have caused Melancholy in the most grievous manner,  
<sup>b</sup> *dried up womens pappes, cured gout, palsie, this and Apoplexie, Falling Sick-*  
*nesse, which no physicke could helpe, solo tactu*, by touch alone. *Ruland* in his  
 3. Cent, Cura, 91. giues an instance of one *David Helde* a young man, who by  
 eating cakes which a Witch gaue him, *mox delirare cepit*; began to dote on  
 a suddaine, and was instantly mad: *F: H: D: in* *Hildesheim*, consulted about a  
 Melancholy man, thought his disease was partly Magicall, and partly natu-  
 rall, because he vomited peeces of iron and lead, and spoake such Languages  
 as he had neuer beene taught: but such examples are common in *Scribanius*,  
*Here. de Saxonia* and others. The meanes by which they worke, are vsually  
 Charms, Images, as that in *Hector Boethius* of king *Duffe*: characters stam-  
 ped of sundry metalls, and at such and such constellations, knots, amulets,  
 words, Philters, &c. which generally make the parties affected, melancholy;  
 as <sup>k</sup> *Monanius* discourseth at large in an Epistle of his to *Acolsius*, giuing in-  
 stance in a *Bohemian* Baron that was so troubled, by a Philter taken. Not  
 that there is any power at all in those spels, charmes, characters, and barba-  
 rous words: but that the diuell doth vse such meanes to delude them.

## SVBSEC. 4.

*Starres a cause. Signes from Physiognomy, Metro-*  
*poscopy, Chiromancy.*



*N*aturall causes, are either *Primary* and *Vniuersall*, or *Secondary*,  
 and more *Particular*. *Primary* causes are the Heauens, Planets,  
 Starres, &c. by their influence (as our astrologers hold) produ-  
 cing this and such like effects. I will not here stand to discusse *obi-*  
*ter*, whether starres be causes, or Signes; or to apologize for Iudiciall Astro-  
 logy. If either *Sextus Empericus*, *Picus Mirandula*, *Sextus ab Heminga*, *Pe-*  
*rerius*, *Erastus*, *Chambers*, &c. haue so farre preuailed with any man, that he  
 will attribute no vertue at all to the Heauens, or to Sunne and Moone, more  
 then he doth to their signes, at an In-keepers post, or tradesmans shop, or  
 generally condemne all such Astrologicall Aphorismes approved by expe-  
 rience: I referre him to *Bellantius*, *Pirovanus*, *Marascallerus*, *Goelenius*, *St*  
*Christopher Heydon* &c. If thou shalt aske me what I thinke, I must answer,  
*nam & doctis hisce erroribus versatus sum*, they doe incline, but not com-  
 pell; no necessity at all: <sup>m</sup> *agunt non cogunt*: and so gently incline, that a  
 wise man may resist them; *sapiens dominabitur astris*: they rule vs, but God  
 rules

*m* *Astra regunt  
 homines, & re-  
 gunt astra deus.*



rules them. All this (me thinks) <sup>n</sup> *Ioh. de Indagine* hath comprised in brieffe  
*Queris a me quantum in nobis operantur astra? &c. Wilt thou know how farre*  
*the Starres worke upon vs? I say, they doe but incline, and that so gently,*  
*that if wee will be ruled by reason, they haue no power over vs; but if wee fol-*  
*low our owne nature and be led by sense, they doe as much in vs, as in brute*  
*beasts, and wee are no better.* So that, I hope, I may iustly conclude with *Ca-*  
*ietan, Culum is vehiculum diuinae virtutis &c.* that the heauen is Gods in-  
 strument, by mediation of which, he gouernes and disposeth these elemen-  
 tary bodies; or a great booke, whose letters are the starres, (as one calls it)  
 wherein are written many strange things for such as can reade, *P* or an excel-  
 lent harpe, made by an eminent workman, on which, hee that can but play,  
 will make most admirable musike. But to the purpose.

*¶* *Paracelsus* is of opinion, that a phisitian without the knowledge of  
 starres, can neither vnderstand the cause or cure of any disease, either of this,  
 or go ut, not so much as tooth-ache: except he see the peculiar geniture and  
 Scheme of the party affected. And for this proper malady, hee will haue the  
 principall and primary cause of it proceed from the Heauen, ascribing more  
 to Starres then humors, and that the constellation alone many times, produ-  
 ceth melancholy, all other causes set apart. He giues instance in Lunatick per-  
 sons, that are depraued of their wits by the Moones motion; and in ano-  
 ther place, refers all to the Ascendent, and will haue the true and chiefe  
 cause of it to be sought from the Starres. Neither is it his opinion only, but  
 of many *Galenists* and Philosophers, though they not so stiffly and peremp-  
 torily maintaine as much. This variety of melancholy-symptomes, proceedes  
 from the Starres, saith *¶ Melancthon*: The most generous melancholy, as that  
 of *Augustus*, comes from the coniunction of *Saturne* and *Iupiter*. in *Libra*:  
 the bad, as that of *Catelines* from the meeting of *Saturne* and the *Moone* in  
*Scorpio*. *Iovianus Pontanus* in his 10 booke, and 13. Chap. *de rebus celesti-*  
*bus*, discourseth to this purpose at large. *Ex atrabile varij generantur mor-*  
*bi &c.* many diseases proceeded from black choler, as it shall be hot or cold: &  
 though it be cold in its owne nature, yet it is apt to be heated, as water may  
 be made to boyle, and burne as bad as fire: or made cold as Ice: & thence pro-  
 ceed such variety of symptomes, some mad, some solitary, some laugh, some  
 rage &c. The cause of all which intemperance, he will haue chiefly and pri-  
 marily proceede from the Heauens, from the position of *Mars*, *Saturne*, &  
*Mercury*. His Aphorismes be these: *Mercury* in any geniture, if he shall be  
 found in *Virgo* or *Pisces* his opposite signe, and that in the *Horoscope*, irradia-  
 ted by those quartile aspects of *Saturne* or *Mars*, the child shall be mad or me-  
 lancholy. Again, *¶* He that shall haue *Saturne* or *Mars*, the one culminating,  
 the other in the 4. house, when he shall be borne, shall be melancholy, of which he  
 shall be cured in time, if *Mercury* behold them. *¶* If the *Moone* be in coniunction  
 or opposition at the birth time with the *Sun*, *Saturne*, or *Mars*, or in a quar-  
 tile aspect with the, (e ma lo celi loco, *Leonitius* addes) many diseases are signi-

n *Chiron*, lib. 5.

*Queris a me quantum ope-  
 rantur astra? di-  
 co in nos nihil a-  
 fra argere, sed  
 animos preli-  
 ves trahere: qui  
 sic tamen liberi  
 sunt, ut si ducem  
 sequantur ratio-  
 nem, nihil effici-  
 ant, sin vero na-  
 turam id agere  
 quod in brutis  
 fieri.*

*o Culum vehi-  
 culum diuinae  
 virtutis, cuius  
 mediante magis,  
 lumine, & influ-  
 entia, Deus ele-  
 mentaria corpo-  
 ra ordinat &  
 disponit* *Th. de  
 Pto. Caietanus*  
*in Psal. 104.*

*p. Mundus iste  
 quasi lyra ab ex-  
 cellentissimo  
 quodam artifice  
 concinnata, quae  
 qui morit mirabi-  
 les elicit harmoni-  
 as.* *I. De A-  
 phorismo. 11.*

*Medicus sine  
 celi peritia nihil  
 est &c. nisi gen-  
 esim scriuerit, ne  
 tantulum pote-  
 rit* *Lib. de poda-  
 gra.*

*¶* *Constellatio in  
 causa est: & in  
 fluencia celi  
 morbum hunc  
 mouet, inter-  
 dum omnibus  
 alijs amotis. Et  
 alibi. Origo eius  
 a celi petenda  
 est.* *Tr. de mor-  
 bis amentium.*

*¶* *Li. de anima ca. de humorib.* Ea varietas in Melancholia habet caelestes causas. *¶* *J. & U. in 2. J. & C. in 11. Ex atrabile*  
*vari generantur morbi, perinde ut ipse multum calidi aut frigidi in se habuerit, quum utriusq; suscipiendo quam aptissima sit, tamen-*  
*si suapte natura frigida sit. An non aqua sic afficitur a calore ut ardeat & a frigore, ut in glacem concrecet at, & hec varietas di-*  
*functionum, alijs sicut vident &c.* *¶* *Hanc ad intemperantiam gignendam plurimum confert J. & J. solitus &c.* *¶* *Quoties*  
*alienius genitura in 11. & 4. aduerso signo positus, horoscopus partiliter tenuerit, atq; etiam a J. vel U. radio percussus fuerit,*  
*natus ab infamia vexabitur. ¶* *Qui J. & J. habet, alterum in culmine alterum inno celi, cum in lucem venerit melancholicus*  
*erit, a quo sanabitur, si J. illi irradiarit. 2. Hac configuratione natus, Aut Lunaticus, aut manie captus,*



54 *fied, especially the Head and Braine is like to be misaffected with pernicious humors, to be melancholy, lunatick, or mad. Cardan addes, quartâ lunâ natos, Eclipses, Earth-quakes. Garceus and Leovitiuſ will haue the chiefe Iudgement to be taken from the Lord of the geniture or when there is no aspect betwixt the Moon and Mercury, and neither behold the Horoscope: or Saturne and Mars shall be Lord of the precedent coniunction or opposition in Sagittary or Pisces, of the Sonne or Moone, such persons are commonly Epilepticke, dote, Dæmoniacall, Melancholy: but see more of these Aphorismes in the aboue named Pontanus. Garceus cap. 23. de Iud. genitur. Schoner. lib. 1. cap. 8. which he hath gathered out of<sup>a</sup> Ptolomy, Albubater, and some other Arabians, Iunctine, Rançouius, Lindhout, Origan &c. but these men you will reiect peraduenture, as Astrologers, and therefore partiall Iudges; Then heare the testimony of Physitians, Galenists themselves. <sup>b</sup> Crato confesseth the influence of starres to haue a great hand to this peculiar Disease, so doth Iason Pratensis, Lonicerus præfat. de Apoplexiâ, Ficinus, Ferneli-  
us &c.<sup>c</sup> P. Cnemander acknowledgeth the starres an vniuersall cause, the particular from parents, and the vse of the six nonnaturall things. Baptista. Porta mag. lib. I. Cap. 10. 11. 15: will haue them causes to euery particular in-  
diuiduum. Instances and examples, to evince the truth of these Aphorismes, are common amongst those Astrologian Treatises, Cardan in his 37 geniture, giues instance in Math. Bolognius. Camerar. hor. natalit. centur. 7. genit. 6. & 7. of Daniel Gare, and others: but see Garceus cap. 33. Luc. Gauricus Tract. 6. de Azemenus, &c. The time of this Melancholy is, when the significators of any geniture are directed according to Art, as the Hor: moone, Hylech &c: to the hostile beames or tearmes of ♀ and ♂ especially, or any fixed star of their nature, or if ♀ by his revolution, or transitus, shall offend any of those radicall promissors in the geniture.*

Other signes there are taken from Physiognomy, Metoposcopy, Chiromancy, which because Ioh. de Indagine, and Rotman the Landgrau of Hesse his Mathematician, not long since in his Chiromancy; Baptista Porta in his celestially Physiognomy, haue proued to hold great affinity with Astrology to satisfie the curious, I am the more willing to insert.

<sup>a</sup> Ioh. de Indag. c. 9. Montaltus c. 22. <sup>c</sup> Caput parvū qui habent, cerebrū & spiritus ple- rumq; angustos, faciliè incidunt in Melancholiā rubicundā. Acri- us. Idem Montaltus cap. 21. & Galeo. f. Saturnina d. Rascetta per me- dium manus decurrens, usq; ad radicē mon- tis Saturni, & parvū lineis in- terfecta, arguit Melancholicos. Aphorif. 72. The generall notions<sup>d</sup> Physiognomists giue, be these: Blacke colour, argues naturall melancholy: so doth leanness, hirsutenesse, broad veines, much haire on the browes, saith<sup>e</sup> Gratanarolus cap. 7: and a little Head, out of Aristotle, high sanguine, red colour shewes head melancholy; they that stutler and are bald will be soonest melancholy (as Avicenna supposeth) by reason of the drynesse of their braines: but he that will know more of the severall signes of humors and wits out of Physiognomy, let him consult with old Adaman-  
tius and Polemus, that comment, or rather paraphrase vpon Aristotles Phy- siognomy, Baptista Porta's foure pleasant bookes, Michael Scot de secretis na-  
ture, Ioh. de Indagine, Montaltus, Antony Zara, anat. ingeniorum, sect. 1. memb. 13. & lib. 4.

Chiromancy hath these Aphorismes to foretell melancholy. Tafneir lib. 5. cap. 2: who hath comprehended the summe of Ioh. de Indagine: Tricassus, Coruinus, & others, in his booke, thus hath it: The Saturnine line going from the Rascetta through the hand, to Saturnes mount, and there intersected by certaine little lines, argues melancholy: so if the Vitall and Naturall make an acute



acute angle; Aphorisme 100. The Saturnine, Epaticke, and naturall lines, making a grosse triangle in the hand, argue as much; which Goelenius cap. 5. Chir. repeats verbatim out of him. In generall they conclude all, that if Saturnes mount be full of many small lines & interfections, such men are most part melancholy, miserable, & full of disquietnesse, care, & trouble, continually vexed with anxious & bitter thoughts, alway sorrowfull, fearefull, suspicious; they delight in husbandry, buildings, pooles, Marshes, springs, woods, walkes &c. Thaddæus Hagesius in his *Metoposcopia*, hath certaine Aphorismes deriued from Saturnes lines in the fore-head, by which he collects a melancholy disposition: and <sup>h</sup> Baptista Porta makes obseruations from those other parts of the body, as if a spot be ouer the spleene; <sup>i</sup> or in the nailes, if it appeare blacke, it signifieth much care, griefe, contention, and melancholy: The reason he refers to the humors, and giues instance in himselfe, that for seauen yeares space, had such black spots in his nailes, & all that while, was in perpetuall Law-sutes, controuerfies for his inheritance, feare, losse of honour, banishment, griefe, care &c. and when his miseries ended, the blacke spots vanished. Cardan in his booke *de libris proprijs*, tells such a story of his owne person, that a little before his sonnes death, he had a blacke spot, which appeared in one of his nailes; and dilated it selfe, as hee came neerer to his end. But I am ouer tedious in these toyes, which howsoeuer, in some mens too seuerer censures, they may be held absurd and ridiculous, I am the bolder to insert, as not borrowed from circumforanean Rogues and Gipsies, but out of the writings of worthy Philosophers, and Physitians, yet liuing some of them, and Religious Professors in famous Vniuersities, who are able to patronize that which they haue said, and vindicate themselves from all cauilers and ignorant persons.

g. Agitantur in-  
sensu, continuis;  
inquietudinibus;  
neq. unquam a  
solitudine liberi  
sunt, anxie affi-  
guntur amarissi-  
mis intra cogita-  
tionibus, semper  
tristes, suspitiosi,  
meticulosi: cogi-  
tationes sunt,  
velle agrum co-  
lere, stagna a-  
mant & solu-  
des &c. Io. de-  
Indagine lib. 1.  
h. Celestius byss-  
ognom lib. 10.  
i. Cap. 14. lib. 5.  
Idem, macule in  
ungulis nigrae,  
lites, rixae, me-  
lancholiam sig-  
nificant, ab hu-  
more in corde  
tali.

## SUBJECT. 5.

## Old age a cause.

**S**Ecundary, peculiar causes, efficient, so called, in respect of the other precedent, are either *congenita*, *interna*, *innata* as they terme them, inward, innate, and inbred: or els outward and adventitious which happen to vs after we are borne: congenite or borne with vs, are either naturall, as old age; or *præter naturam* (as <sup>b</sup> Fernelius calls it) <sup>b</sup> Lib. 1. Paul. cap. 11. that distemperature, which we haue from our Parents seede, it being an hereditary disease. The first of these which is naturall to all, and which no man liuing can auoide, is <sup>c</sup> olde age, which being cold and dry, and of the same quality as melancholy is, must needs cause it, by diminution of spirits and substance, and increasing of adust humors; Therefore <sup>d</sup> Melancthon auerres out of Aristotle, as an vndoubted truth, *senes plerumq. delirasse in senectâ*, that old men familiarly dote, *ob atram bilem*, for blacke choler, which is then superabundant in them. And Rhasis that Arabian Physitian in his *Cont. lib. 1. cap. 9.* calls it <sup>e</sup> a necessary and inseparable accident, to all old and decrepit persons. After <sup>f</sup> 70 yeares (as the Psalmist saith) all is trouble and sorrow, and common experience confirms the trueth of it in weake old persons, especially in such as haue liued in action all their liues, had great employ-  
<sup>c</sup> Venit enim  
properata malis  
inopina senectus  
et dolor etatem  
iussit inesse medi-  
Boetius met. 1.  
de consol. Philos-  
d. Cap. de humo-  
ribus lib. de Ani-  
ma.  
<sup>e</sup> Necessarium  
accidens decre-  
pitatis, & insepa-  
rabile.  
<sup>f</sup> Psal. 90. 10.



employment, much businesse, much command, and many seruants to ouer-  
 fee, and leaue off *ex abrupto*: as *Charles* the fift did to King *Philip*, resigne  
 vp all on a sudden: they are ouercome with melancholy in an instant. Or if  
 they doe continue in such courses, they dote at last: (*senex bis puer*) and are  
 not able to manage their estates, through common infirmities incident to  
 their age: full of ache, sorrow, and grieve, children againe, dizardes, they  
 Carle many times as they sit, and talke to themselues, they are angry, was-  
 pish, displeased with euery thing, *suspicious of all, wayward, conetous, hard,*  
 (*saith Tully*) *selfe willed, superstitious, selfe-conceited, braggers and admirers*  
*of themselves*, as *Balthasar Castalia* hath truely noted of them. This naturall  
 infirmity is most eminent in old women, and such as are poore, solitary, liue  
 in most base esteeme and beggery, or such as are witches, in so much that  
*Wierus Baptista, Porta, Vlricus Molitor, Edwicus*, doe referre all that witches  
 are said to doe, to Imagination alone, and this humor of melancholy. And  
 whereas it is controverted, whether they can bewitch cattle to death, ride in  
 the Ayre vpon a coultstaffe, out of a chimney top- transforme themselues into  
 Cattes, Doggs, &c, translate bodies from place to place, meete in compa-  
 nies, and dance, as they doe, or haue carnall copulation with the Diuell,  
 they ascribe all to this redundant melancholy, which domineeres in them, to  
 somniferous potions, and naturall causes, the Diuels policy. *Non ledunt om-*  
*nino* (*saith Wierus*) *aut quid mirum faciunt* (*de Lamijs lib. 3. cap. 36*) *ut puta-*  
*tur, solam vitiatam habent phantasiam*: they doe no such wonders at all, on-  
 ly their Braines are crazed. *They thinke they are Witches, and can doe*  
*hurt, but doe not.* But this opinion *Bodine, Erasius, Danews, Scribanus, Seba-*  
*stian, Micaelis, Campanella de Sensu rerum lib. 4. cap. 9.* *Dandinus* the Ie-  
 suite, *lib. 2. de Anima* explode: *Cicogna* confutes at large. That witches  
 are melancholy, they deny not, but not out of a corrupt phantasie alone, so  
 to delude themselues and others, or to produce such effects.

## SVBSEC. 6.

## Parents a cause by propagation.



That other inward inbred cause of Melancholy, is our tempera-  
 ture, in whole, or part, which we receiue from our parents, which  
*† Fernellius* calls *Præter naturam*, or vnnaturall, it being an here-  
 ditary disease: for as he iustifies, *quale parentum maxime patris se-*  
*men obtigerit, tales evadunt similes, spermaticæq. partes quocunq. etiam*  
*morbo pater quum generat tenetur, cum semine transfert in Prolem*: such as  
 the temperature of the father is, such is the sonnes; and looke what disease  
 the father had when he begot him, such his sonne will haue after him, *P* and  
 is as well inheritor of his infirmities, as of his lands. And where the complex-  
 ion and constitution of the father is corrupt, there (*saith Roger Bacon*) the  
 complexion and constitution of the son must needes be corrupt, and so the cor-  
 ruption is deriued from the father to the sonne. Now this doth not so much  
 appeare in the composition of the Body, according to that of *Hippocrates*,

injabit,

*Metecran Belg.*  
*lib. 1. lib. 1.*

*g. Saut morosi,*  
*auxii, & inocon-*  
*di, & difficiles*  
*senes, si queri-*  
*mus etiam aua-*  
*ri Tull. de sece-*  
*stute.*

*h. Lib. 2. de Au-*  
*lico, Senes aua-*  
*ri, morosi, balla-*  
*bundi, philanti,*  
*deliri, supersti-*  
*tiosi, suspitiosi,*  
*&c.*

*Lib. 3. de La-*  
*mijs, cap. 17. &*  
*18.*

*k. Solanum, opii,*  
*lupi adeps, lac a-*  
*siæ &c. sanguis*  
*infantum &c.*

*l. Corrupta est*  
*is ad humore*  
*Melancholico*  
*phantasia. Nj-*  
*marut.*

*m. Putant se le-*  
*dere quando non*  
*ledunt.*

*† Qui hæc in*  
*Imaginationis*  
*vim referre, co-*  
*nati sunt, aut*  
*atre bilis, ina-*  
*nces prorsus la-*  
*borem suscep-*  
*runt.*

*n. Lib. 3. cap. 4.*  
*omnijs mag.*

*† Lib. 1. cap. 11.*  
*path.*

*o. Vt arthritici*  
*Epilep. &c.*

*p. Vt filii non*  
*iam possesio-*  
*num quam mor-*  
*borum heredes*  
*sunt.*

*q. Upi. de sece-*  
*ris artis & na-*  
*tura cap. 7. nam*  
*in hoc quod pa-*  
*tres corrupti*

*sunt, generant filios corruptæ complexionis, & compositionis, & filii eorum eadem de causa se corrumpunt, & sic derivatur corrup-*  
*tio à patribus ad filios.*



in habit, proportion, scarres, and other lineaments; but in manners and conditions of the Minde:

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*Et patrum in natos abeunt cum semine mores.*

*Seleucus* had an anchor on his thigh, so had his posterity, as *Trogus* records *lib. 15.* *Lepidus* in *Pliny lib. 7. cap. 17.* was purblind, so was his sonne. That famous family of *Enobarbi*, were knowne of old, and so surnamed from their red bearded, the *Austrian* lip, and those *Indians* flat noses are propagated, the *Bavarian* chinne, and goggle eyes amongst the *Jewes* as *Buxedorfius* obserues: their voyce, pace, gesture, lookes, is likewise deriued with all the rest of their conditions and infirmities; such a mother, such a daughter; their very affections *Lemnius* contends to follow their seede, and the malice and bad conditions of children are many times wholly to be imputed to their Parents, I neede not therefore make any doubt of Melancholy, but that it is an hereditary disease. *Paracelsus* in expresse words affirms it *lib. de morb. amentium To. 4. Tr. 1.* so doth *Crato* in an Epistle of his to *Monavius*. So doth *Bruno Seidelius* in his booke *de morbo, incurab.* *Montaltus* prooues *cap. 11.* out of *Hippocrates* and *Plutarch*, that such hereditary dispositions are frequent, & hanc (inquit) fieri reor ob participatam melancholicam intemperantiam (speaking of a patient) I thinke he became so by participation of Melancholy. *Forseus* in his medicinall obseruations, illustrats this point, with an example of a Marchant his Patient, that had this infirmity by inheritance, so doth *Rodericus à Forseca, Tom. 1. Consult. 69.* by an instance of a young man that was so affected *ex matre melancholica*, had a melancholy mother, & victu melancholico, and bad diet together. *Lodouicus Mercatus*, a Spanish Physician, in that excellent Treatise, which he hath lately written of hereditary diseases *Tom. 2. oper. lib. 5.* reckons vp Leprosie, as those *Galbots* in *Gascony*, hereditary Lepers, Pox, Stone, Gout, Epilepsie &c. Amongst the rest, this and Madnesse after a set time comes to many, which he calls a miraculous thing in Nature, and sticks for euer to them as an incurable habite. And that which is more to be wondred at, it skippes in some families the father, and goes to the sonne, or takes euery other, and sometimes euery third in a lineall descent, and doth not alwaies produce the same, but some like, & as symbolizing disease. These secundary causes hence deriued, are commonly so powerfull, that (as *Wolfius* holdes) *sepe mutant decreta syderum*, they doe often alter the primary causes, and decrees of the heauens. For these reasons belike the Church and common-wealth, humane and diuine lawes, haue conspired to auoide hereditary diseases, forbidding such marriages as are any whit allied; and as *Mercatus* aduiseeth all Families, to take such, *si fieri possit que maxime distant natura*, & to make choice of those that are most differing in complexion from them: if they loue their owne, and respect the common good. And sure, I thinke, that it hath beene orderd by Gods especiall prouidence, that in all ages there should be (as vually there is) once in 600 yeares, a transmigration of Nations, to amend and purifie their brood, as we alter seed vpon our Land, and that there should be, as it were an inundation of those Northerne *Goths* and *Vandales*, *Scythians*, and many such like people which came out of that Continent of *Scandia* and *Sarmatia* (as some suppose) and ouer-ranne as a deluge; most parts of *Europe* and *Africke*, to alter for our good, our complexions, which were much defaced with hereditary

H

infirm.

Non tam (inquit Hippocrates) gibba & cicatrice oris & corporis habitum agnosca ex iis, sed verum incessum, gestus, mores, morbos &c.

† Synagog. Iud.

u Affectus parentum in seius transiunt & puerorum malitia parentibus imputanda li. 4. cap. 3. de oculis, moras.

x Ex pueris pueris, ex biliosis, biliosis & liosis & melancholicis, melancholicis.

y Epist. 174 in

Scotiz nascitur nobiscum illa aliturq; & una cum parentibus habemus matrem hunc assem. 10. Palesius lib. 2. de curâ humanarum affectionum.

z Lib. 10. obseruat. 15.

a Magnus Geog.

b Sepe non eadem, sed similem producit effectum, & ille so parente, transit in nepotem.

c Dial. prefix. genitura Levi-  
tini.

d Bodine de rep. cap. de periodicis resp.



e Claudius A-  
baville Capu-  
chian, in his  
voyage to Ma-  
ragnan 1614.  
cap. 45. Nemo  
fere egrotat, ja-  
no omnes & ro-  
bullo corpore,  
vivunt annos  
120. 140. si e  
Medicinis.  
Idem Helior  
Baethius de In-  
sulis Orchad. &  
Damianus à  
Goes de Scamila.  
f. Lib. 4. cap. 3. de  
occult. nat. mir.  
Tetricos plerumq;  
filios senis pro-  
generant, & tri-  
stes rarius exhi-  
laratos.  
g Coitus super  
repletionem pes-  
simum, & filii qui  
tum gignuntur,  
aut morbosissimi,  
aut stolidi.  
h Diet. prefix.  
Levitiis.  
i Lule ed. liberii.  
k De occult. nat.  
mir. temulentia.  
l Stolidi muli-  
eres, liberos ple-  
rumq; produunt  
sibi similes.  
l Lib. 2. c. 8. de  
occult. nat. mir.  
Good Master  
Schoolmaster  
doe not Eng-  
lish this.  
m De mat. mul.  
lib. 3. cap. 4.  
n Buxdorphius  
c. 31. Spang. Iud.  
Ezek. 18.  
o Drusus obseru.  
lib. 3. cap. 20.  
p Onda ecci hist.  
lib. 1. cap. 27.  
q Resp. 10.  
r Nam spiritus  
cerebri si tum-  
male affician-  
tur, tales procre-  
ant, & quia his  
fuerint affectus,  
tales filiorum.  
ex tristibus tri-  
stes, ex incandis  
incendi n. scun-  
tur, &c.

infirmities, which by our lust and intemperance we had contracted. A sound generation of strong & able men were sent amongst vs, as those Northerne me vsually are, innocuous, free from riot, and free from diseases: to qualifie and make vs as those poore naked Indians are generally at this day; and those about *Brasile* (as a late *e* Writer obserues) in the Isle of *Maragnan*, free from all hereditary diseases, or other contagion, whereas without help of Physicke they liue commonly 120 yeares or more; as in the *Orchades* and many other places. Such are the common effects of temperance, and intemperance; but I will descend to particulars, and shew by what meanes, and by whom especially this infirmity is deriued vnto vs.

*Fili ex senibus nati, raro sunt firmi temperamenti*, old mens children are seldome of a good temperament, as *Scoltzius* supposeth, consult 177, and therefore molt apt to this disease: and as *e* *Levinus Lemnius* farther addes, olde men beget most part wayward, peeuish, sad, melancholy sonnes, and seldome merry. He that begets a child on a full stomacke, will either haue a sicke child or a crazed sonne (as *g* *Cardan* thinkes) *Contradiet. med. lib. 1. com. tradiet. 18.* or if the parents be sicke, or haue any great paine of the head, as megrim, headache (*Hieronimus* *h* *Wolfius* doth instance in a child of *Sebastian Castalio's*) or if a drunken man get a childe, it will never likely haue a good braine, as *Gellius* argues *l. 12. cap. 1. Ebrj gignunt ebrios*, one drunkard begets another (saith *i* *Plutarch symp. lib. 1. quest. 5.*) whose sentence *k* *Lemnius* approoues *l. 1. c. 4. Alfarins Crutius Gen. de quisit. med. cent. 3. fol. 182. Macrobius lib. 1. Avicenna lib. 3. Fem. 21. Tract. 1. cap. 8.* and *Aristotle* himselfe *sect. 3. prob. 4.* foolish, drunken, or haire-braine women, most part bring forth children like vnto themselues, *morosos & languidos*, and so likewise, he that lies with a menstruous woman. Intemperantia Veneris, quam in nautis præsertim infectatur *l* *Lemnius*, qui vxores ineunt, nullâ menstrui decursus ratione habitâ, nec obseruato interlunio, præcipua causa est, noxia, perniciofa, concubitus hunc exitiale idèd, & pestiferum vocat, *† Rodericus à Castro Lusitanus*, detestantur ad vnum omnes medici, tum & quartâ lunâ concepti, infelices plerumq; & amentes, deliri, stolidi, morbofi, impuri, inualidi, tetra lue sordidi, minimè uitales, omnibus bonis corporis atque animi destituti: *ad laborem nati*, si saniores, inquit *Enstathius*, vt *Hercules*, & alij. *m* *Iudei* maximè infectantur foedum hunc, & immundum apud *Christianos* concubitus, vt illicitum abhorrent, & apud suos prohibent: & quod *Christiani* toties leprofi, amentes, tot morbilli, impetigines, alphi, pforæ, cutis & faciei decolorationes, tam multi morbi Epidemici, acerbis, & venenosi sint, in hunc immundum concubitus reiiciunt, & crudeles in pignora vocant, qui quartâ lunâ profluente hâc mensium illuie concubitus hunc non perhorrescunt. Damnavit olim diuina Lex, & morte mulctavit huiusmodi homines, *Lev. 18. 20.* & inde nati, si qui deformes aut mutili, pater dilapidatus, quod non contineret ab *n* immundâ muliere. *Gregorius Magnus*, petenti *Augustino* nunquid apud *Britannos* huiusmodi concubitus toleraret, seuerè prohibuit, viris suis tum misceri fæminas in consuetis suis mensuris & I spare to English this which I haue said. Another cause some giue, inordinat Diet, as if a man eate garlicke, onions, fast ouer much, stooody to hard, be ouer-sorrowfull, dull, heauy, deiected in minde, perplexed in his thoughts, fearefull, &c. *their children* (saith *p* *Cardan subtil. lib. 18.*) *will be much subiect to madnes*



madnes and melancholy: for if the spirits of the braine be fussed, or mis-affected by such meanes, at such a time, their children will be fussed in the braine: they will be dull, heavy, timorous, discontented all their liues. Some are of opinion on and maintaine that paradoxe or probleme, that wise men beget commonly fooles; and which *Erasmus* vrgeth in his *Moria*, fooles beget wise men. *Cardan* sub: lib. 12, giues this cause, *quoniam spiritus sapientum ob studium resolvuntur, & in cerebrum feruntur à corde*: because their naturall spirits are resolved by study, and turned into animall, drawne from the Heart, & those other parts to the braine. *Lemnius* subscribes to that of *Cardan*, and assignes this reason, *quod persoluant debitum languide, & oscitantèr, unde factus à parentum generositate desciscit*: they pay their debt (as *Paul* calls it) to their wiues remissely, by which meanes their children are weaklings, and many times idiots and fooles.

Some other causes are giuen, which properly pertaine to, and proceed from the mother: If she be ouer-dull, heavy, angry, peeuish, discontented & melancholy, not only at the time of conception, but euen all the while shee carries the childe in her wombe, (saith *Fernelius* path. lib. 1. 11.) her sonne will be so likewise affected, and worse, as *Lemnius* addes, lib. 4. cap. 7. if shee grieue ouer much, be disquieted, or by any casualty, be affrighted and terrified by some fearefull obiect, heard or seene, shee endangers her child, and spoiles the temperature of it: for the strange Imagination of a woman, works effectually vpon her Infant, that as *Baptista Porta* proues *Physiog: celestis*, lib. 5. cap. 2. shee leaues a marke vpon it, which is most especially seene in such as prodigiously long for such and such meates, the child will loue those meates, saith *Fernelius*, and be addicted to like humours: If a great bellied woman see a hare, her child will often haue a hare lip, as wee call it. *Garceus de Iudiciis geniturarum* cap. 33. hath a memorable example of one *Thomas Nickell* borne in the city of *Brandeburge*, A<sup>o</sup> 1551. that went reeling and staggering all the daies of his life, as if he would fall to the ground, because his mother being great with child saw a drunken man reeling in the street. Such another I finde in *Martin Wenrichius* com: de ortu monstrorum cap. 17. I saw (saith he) at *Wittenberge* in *Germany*, a Cittizen that looked like a carkasse, I asked him the cause, he replied, his mother when she bore him in her wombe, saw a carkasse by chance: and was so sore affrighted with it, that Ex eo foetus ei assimilatus, from a gaitly impression the child was like it.

So many seuerall waies are wee plagued and punished for our fathers defaults: inso much, that as *Fernelius* truly saith, \* it is the greatest part of our felicity to be well borne, & it were well for humane kinde, if onely such parents as are sound of body and minde, should be suffered to marry. An husband-man will sowe none but the best and choicest seed vpon his land, hee will not reare a Bull or an Horse, except he be right shapen in all parts, or permit him to couer a Mare, except he be well assured of his breed: wee make choice of the best Rammes for our sheepe, reare the neatest kine, and keepe the best doggs, quanto id diligentius in procreandis liberis obseruandum? And how carful then should we be in begetting of our children? In former times some 7 Countries haue beene so chary in this behalfe, so sterne, that if a child were crooked or deformed in body or minde, they made him away: so did the *Indians* of old by the relation of *Curtius*, and many other well go-



verned cōmonwealths, according to the discipline of those times. Heretofore in Scotland, saith *2 Heft: Boethius*, if any were visited with the falling sicknes, madnesse, gout, leprosie, or any such dangerous disease, which was likely to bee propagated from the father to the sonne, he was instantly gelded: a woman kept from all company of men; & if by chance hauing some such disease, shee were found to be with child, she with her brood were buried alive: and this was done for the common good, least the whole nation should be iniured or corrupted. A fevere doome you will say, and not to be vsed amongst Christians, yet more to be looked into then it is. For now by our too much facility in this kinde, in giuing way for all to marry that will, too much liberty and indulgence in tolerating all sorts, there is a vast confusion of hereditary diseases, no family secure, no man almost free from some grieuous infirmity or other, when no choice is had, but still the eldest must marry, as so many stallions of the Race, or if rich, be they fooles or dizzards, lame or maimed, vnable, intemperate, dissolute, exhaust through riot, as he said, *in iure hereditario sapere iubentur*; they must be wise and able by inheritance; it comes to passe that our generation is corrupt, we haue many weake persons both in body & minde, many ferall diseases raging amongst vs, crased families, *parentes, peremptores*; our fathers bad, and we are like to be worse.

MEMB. 2.

SUBSECT. I.

Bad diet a cause. Substance. Quality of meats.



According to my proposed method, hauing opened hitherto these secundary causes, which are inbred with vs; I must now proceed to the outward and adventitious, which happen vnto vs after we are borne. And those are either Evident, Remote, or inward, Antecedent, and the nearest: Continent causes some call them. These outward, remote, precedent causes are subdiuided againe, into *necessary* and *not necessary*. *Necessary* (because we cannot avoid them, but they will alter vs, as they are vsed, or abused) are those six non-naturall things, so much spoken of amongst Physitians, which are principall causes of this disease. For almost in every consultation, whereas they shall come to speake of the causes, the fault is found, and this most part objected to the patient, *peccauit circa res sex non naturales*: he hath still offended in one of those six. *Montanus consil. 22.* consulted about a Melancholy Iew, giues that sentence, so did *Frisemelica* in the same place: and in his 244 counsell, censuring a melancholy souldier, assignes that reason of his malady, *hee offended in all those six non-naturall things, which were the outward causes, from which came those inward obstructions*; and so in the rest.

b Fecit omnia delicta quae fieri possunt circa res sex non-naturales, & ea fuerunt cause extrinsecae, ex quibus postea orta sunt obstructions.

These six non-naturall things, are Diet, Retention and Evacuation, which are more materiall then the other, because they make new matter, or else are conversant in keeping or expelling of it. The other foure are, Aire, Exercise, Sleeping, Waking, and perturbations of the mind, which only alter the matter. The first of these is Diet, which consists in meat and drinke, and causeth Melancholy, as it offends in Substance or Accidents, that is, quantity, quality,

OR



or the like. And well it may be called a materiall cause, since that as <sup>c</sup> Ferne-  
*lius* holds: *It hath such a power in begetting of diseases, and yeelds the matter*  
*and sustenance of them: for neither aire, nor perturbations, nor any of those*  
*other evident causes take place, or worke this effect, except the constitution of*  
*body, and preparation of humours doe concur.* That a man may say, this Diet  
 is the mother of diseases, let the father be what he will, and from this alone  
 Melancholy, and frequent other maladies arise. Many Physitians, I confesse,  
 haue written copious volumes of this one subiect, of the nature and qualities  
 of all manner of meats; as namely *Galen*, *Isaac the Jew*, *Halyabbas*, *Avicenna*,  
*Mesue*, all foure *Arabians*: *Gordonius*, *Villanovanus*, *Wecker*, *Iohannes Bru-*  
*erinus* *sitologia de Esculentis & Poculentis*, *Michael Savanarola*, *Tract. 2. c. 8.*  
*Anthony Fumanellus*, *lib. de regimine senum*, *Curio* in his Comment on Scho-  
 la *Salerna*, *Godefridus Stekius arte med.* *Marsilius Cagnatus*, *Ficinus*, *Ranzo-*  
*nius*, *Fonseca*, *Le sius*, *Magninus*, *regim. sanitatis*, *Frietiagius*, *Hugo Friedeval-*  
*dius*, &c. besides many other in <sup>d</sup> English, and almost every peculiar Physiti-  
 an, discourseth at large of all peculiar meats in his Chapter of Melancholy:  
 yet because these bookes are not at hand to euery man, I will briefly touch  
 what kinde of meats ingender this humour, through their seuerall species, &  
 which are to be avoided. How they alter and change the matter, spirits first,  
 and after humours, by which we are preserued, and the constitution of our  
 body, *Fernelius* and others will shew you. I hasten to the thing it selfe: And  
 first of such Diet as offends in substance.

Beefe, a strong and hearty meat (cold in the first degree, dry in the second,  
 saith *Galen lib. 3. cap. 1. de alim. fac.*) is condemned by him, and all succeeding  
 Authors, to breed grosse melancholy blood: Good for such as are sound, and  
 of a strong constitution, for labouring men, if ordered aright, corned, young,  
 of an Oxe (for all gelded meats in every species are held best) or if old, <sup>c</sup> such  
 as haue beene tired out with labour, are preferred. *Aubanus* and *Sabellius*  
 commend *Portingall* Beefe to be the most sauory, best, and easiest of digesti-  
 on; we commend ours: but all is reiected, and vnfit for such as lead a resty  
 life, any waies inclined to Melancholy, or dry of complexion: *Tales* (*Galen*  
 thinks) *de facili melancholicis agritudinibus capiuntur.*

*Porke*, of all meats is most nutritiue in his owne nature, but altogether vnfit  
 for such as liue at ease, are any waies vnfound of body or minde: Too moist  
 full of humours, and therefore *noxia delicatis*, saith *Savanarola*, *ex earum v-*  
*su vt dubitetur, an febris quartana generetur*: naught for queasie stomachs, in  
 so much, that frequent vse of it may breed a quartan ague.

*Savanarola* discommends Goats flesh, and so doth <sup>f</sup> *Bruerinus*, *lib. 13.*  
*cap. 19.* calling it a filthy beast, and rammish, and therefore supposeth it will  
 breed ranke and filthy substance: yet Kid, such as are young, and tender, *Isaac*  
 accepts, *Bruerinus* and *Galen lib. 1. cap. 1. de alimentorum facultatibus.*

*Hart*, and *Redde Deere* hath an euill name, it yeeldes grosse nutriment; a  
 strong and great grained meat, next vnto a Horse. Which although some  
 countries eat, as *Tartars*, and they of *China*: yet <sup>h</sup> *Galen* condemnes. Young  
 Foales are as commonly eaten in *Spaine* as red Deere, and to furnish their  
 Nauies, about *Malaga* especially, often vsed; but such meats aske long ba-  
 king, or seething, to qualifie them, and yet all will not serue.

All *Venison* is melancholy, and begets bad blood; a pleasant meat in great  
 esseeme



62 esteeme with vs, (for we haue more Parkes in England, then there are in all Europe besides) in our solemne feasts. 'Tis somewhat better hunted, then otherwise, and well prepared by cookery; but generally bad, and seldome to be vsed.

Hare.

Hare, a black meat, melancholy, and hard of digestion, it breeds *Incubus* often eaten, and causeth fearefull Dreames, so doth all *Venison*, and is condemned by a Iury of Philistines. *Mizaldus* and some others, say, that Hare is a merry meat, and that it will make one faire, as *Martials* Epigram testifies to *Gellia*, but this is *per accidens*, because of the good sport it makes, merry company, and good discourse that is commonly at the eating of it, & not otherwise to be vnderstood.

Conies.

*Pavum absumit à natura Leporum.* *Brucius lib. 1. cap. 25. pul- lorum tenera & optima.* *h. illa dabilis succi nauseam provocant.*

<sup>i</sup> Conies are of the nature of Hares. *Maghinus* compares them to Beefe, Pig, and Goat, *Reg. sanit. part. 3. cap. 17.* yet young Rabbits, by all men are approved to be good.

Generally, all such meats as are hard of Digestion, breed melancholy, *A- reteus lib. 7. cap. 5.* reckons vp heads and feet, <sup>k</sup> bowels, braines, entrails, marrow, fat, blood, skinnies, and those inward parts, as Heart, lungs, liuer, spleen, &c. They are reiected by *Isaac. lib. 2. part. 3. Magninus part. 3. cap. 17. Brucius lib. 12. Savanarola Rub. 32. Tract. 2.*

Milke,

*l. Pifo. Almonar.*

Milke, and all that comes of milke, as Butter and Cheefe, Curds, &c. increase melancholy (Whey only excepted, which is most wholsome:) <sup>l</sup> some except Asses milke. The rest, to such as are found, is nutritiue and good, especially for young children, but because soone turned to corruption, <sup>m</sup> not good for those that haue vncleane stomacks, are subiect to head-ach, or haue greene wounds, Stone, &c. Of all Cheeses, I take that kinde which wee call *Banbury* Cheefe to be the best, *ex vetustis pessimus*, the older, stronger, and harder, the worst, as *Langius* discourseth in his epistle to *Melancthon*, cited by *Mizaldus, Isaac part. 5. Galen lib. 3. de cibis boni succi, &c.*

*m Curia. Frieta- giur. Magninus. part. 3. cap. 17. Mercurialis de Banbury Cheefe to be the best, ex vetustis pessimus, the older, stronger, and harder, the worst, as Langius discourseth in his epistle to Melancthon, cited by Mizaldus, Isaac part. 5. Galen lib. 3. de cibis boni succi, &c.*

Amongst Fowle, <sup>n</sup> Peacocks and Pigeons, all fenny Fowle are forbidden, as Ducks, Geese, Swannes, Hearnies, Cranes, Coots, Didappers, Waterhens, with all those Teales, Curres, Sheldrakes, and peckled Fowles, that come hither in winter out of *Scandia*, *Muscovy*, *Greenland*, *Freisland*, which halfe the yeare are couered all ouer with snow, and frozen vp. Though these bee faire in feathers, pleasant in taste, and haue a good outside, like Hypocrites, white in plumes, and soft, their flesh is hard, blacke, vnwholsome, dangerous, melancholy meat, *gravant & patrefaciunt stomachum*, saith *Isaac part. 5. de vol.* their young ones are more tolerable, but young Pigeons hee quite disproues.

Fishes

*o Cap. 18. par. 3*

*Rhasis*, and <sup>o</sup> *Maghinus* discommend all Fish, and say they breed *Visco- sities*, slimy nutriment, little and humourous nourishment, *Savanarola* addes cold: moist, and phlegmaticke, *Isaac*: and therefore vnwholsome for all cold and melancholy complexions. Others make a difference, reiecting onely amongst fresh-water fish, Eeele, Tench, Lampray, Crawfish (which *Bright* ap- proues *cap. 6.*) and such as are bred in muddy and standing waters, and haue a tast of mud, as *Franciscus Bonfuetus* poetically defines, *lib. de aquatilibus.*

*Nam pisces omnes, qui stagna, lacusq. frequentant,*

*Semper plus succi deterioris habent.*

All Fish, that standing pooles and lakes frequent,  
Doe ever yeeld bad iuyce and nourishment.

Lam:



Lampreyes, *Paulus Iovius cap. 34. de piscibus fluvial.* highly magnifies, and  
faith, none speake against them but *inepti* and *scrupulosi*, some scrupulous  
persons; but *P. Eccles. cap. 33. he abhorreth in all places, at all times, all Physitians*  
*detest them, especially about the Solstice. Gomefius lib. 1. cap. 22. de sale* doth im-  
moderately extoll Sea fish, which others as much vilifie, and about the rest,  
dried, fowced, indurate fish, as Ling, Fumados, Red herrings, Sprats, Stock-  
fish, Habberdine, poore Iohn, all shellfish. *9 Tim. Bright* excepts Lobstar and  
Crab. *Messarius* commends Salmon, which *Bruerinus* contradicts *lib. 22.*  
*cap. 17. Magninus* reiects Congre, Sturgeon, Turbet, Mackerell, Skate.

63

*p. Omni loco &  
omni tempore  
medici detestan-  
tar anguillas  
praesertim circa  
solstitium. Dam-  
nantur tum sa-  
nis tum aegris.  
q. Cap. 6. in his  
Tract. of Me-  
lancholy.*

Carpe, is a fish, of which I knowe not what to determine. *Franciscus Bon-*  
*suetus* accompts it a muddy fish, *Hippolitus Salviatus* in his booke *de Pisci-*  
*um natura & preparatione*, which was printed at Rome in fol. 1554. with most  
elegant pictures, esteemes Carp no better then a slimy watery meat. *P. Iovi-*  
*us* on the other side, disallowing Tench, approues of it: So doth *Dubravius*  
in his bookes of Fish ponds. *Freitagius* extols it for an excellent wholsome  
meat, and puts it amongst the Fishes of the best ranke: and so doe most of  
our Countrey Gentlemen, that store their Ponds almost with no other Fish.  
But this controuersie is easily decided, in my iudgement, by *Bruerinus lib. 22.*  
*cap. 13.* The difference riseth from the site and nature of Pooles, sometimes  
muddy, sometimes sweet: they are in taste as the place is from whence they  
be taken. In like manner almost we may conclude of other fresh-fish. But see  
more in *Rondoleius, Bellonius, Oribasius lib. 7. cap. 22. Isaac. lib. 1.* especially  
*Hippolitus Salviatus*, who is *instar omnium solus, &c.* Howsoever they may  
be wholsome and approued, much vse of them is not good; *P. Forestus* in his  
Medicinall obseruations, relates that *Carthusian* Friers, whose liuing is most  
part Fish, are more subiect to melancholy then any other order, and that hee  
found by experience, being sometimes their Physitian ordinary at Delph in  
*Holland.* He exemplifies it with an instance of one *Buscodnese* a *Carthusian* of  
a ruddy colour, and well likeing, that by solitary liuing and fish eating became  
so misaffected.

*r. Optime nutrit  
omnium iudicio  
inter prima not  
piscis gustu gra-  
uant.  
(Non est dubi-  
um, quin pro  
variorum situ,  
ac natura, mag-  
nas alimentoru  
sortiantur diffe-  
rentias, alibi  
suauiores alibi  
lutescentes.  
r. Observat. 16.  
lib. 10.)*

Amongst hearbes to be eaten, I finde Gourds, Cowcumbers, Coleworts,  
Mellons disallowed, but especially cabbage. It causeth troublesome dreames,  
and sends vp blacke vapours to the braine. *Galen. loc. affect. lib. 3. cap. 6.* of all  
hearbes condemnes Cabbage, And *Isaac lib. 2. cap. 1. animae gravitatem facit,*  
it brings heauinesse to the Soule. Some are of opinion, that all raw hearbes  
and sallets breed melancholy blood, except Buglosse and Lettice. *Crato con-*  
*fil. 2. lib. 2.* speakes against all herbs and worts, except Borrage, Buglosse,  
Fennell, Parsly, Dill, Bawme, Succory. *Magninus regim. sanitatis 3. part. cap.*  
*31. omnes herbe simpliciter male, via cibi,* All hearbes are simply euill to feed  
on (as he thinks.) So did that scoffing Cooke in *Plantus* hold,

Hearbes.

*Non ego canam condio ut alij coqui solent.*

*Qui mihi condita prata in patinis proferunt,*

*Boves qui convivas faciunt, herbasq. aggerunt.*

Like other Cookes I doe not supper dresse,

That put whole meddowes into a platter,

And make no better of theit Guests then Beeves,

With hearbes and grasse to feed them fatter.

Our *Italians* and *Spaniards* doe make a whole dinner of hearbes and sallets,  
(which

*upseudolus, act  
3 scen. 2.*



64 (which our said *Plantus* calls *carnas Terrestres*, *Horace*, *carnis sine sanguine*) by which meanes as he followes it,

*x Plantus ibid.*

*x Hic homines tam brevem vitam colunt,  
Qui herbas huiusmodi in alvum suum congerunt,  
Formidolosum dictu, non esum modo,  
Quas herbas pecudes non edunt, homines edunt.*

Their lives that eat such hearbs, must needs be short,  
And 'tis a fearefull thing for to report,  
That men should feed on such a kinde of meat,  
Which very iuments would refuse to eat.

*y Quare velli-  
us valerudini  
sue quisq. con-  
sulet, qui lapsus  
priorum paren-  
tum memor, eas  
plane vel omise-  
rit vel parce de-  
gustarit* *Kerflei-  
us cap. 4. de ve-  
ro usu med.*  
*z In Miraculo  
de Horto P.  
Crescent. Herba-  
stica &c.  
Rootes.*

*a Cap. 13. part. 3  
Bright in his  
Tract. of Mel.  
c Intellectum  
turbant, produ-  
cunt insaniam.*  
*b Audiui (in-  
quit Magnin.)  
quod si quis ex  
ys per annum  
continuè com-  
dat, in insaniam  
caderet cap. 13.  
Fruits.*

*Improbisucci  
sunt. Cap. 12.  
d Verum va-  
rietat.*

*In Fessa pleriq.  
morbosi, quod  
fructus come-  
dant ter in die.*  
*e Cap. de Mel.  
f Lib. 11. cap. 3.  
Pulse.*

Spices.

*g Bright cap. 6  
excepts hony.*  
*h Hor. apud  
Scolozium con-  
fil. 186.*

*y* They are windie, and not fit therefore to bee eaten of all men raw, though qualified with oyle, but in brothes or otherwise. See more of these in every Husbandman and Herbalist. Rootes, *Et si quorundam gentium opes sint*, saith *Bruerinus*, the wealth of some countries, and sole food, are windy and bad, or troublesome to the head; as Onions, Garlick, Scallions, Turneps, Carrets, Radishes, Parsnips; *Crato lib. 2. consil. 11.* disallows all Roots, though a some approue of Parsnips, and Potatoes. *b Magninus* is of *Crato's* opinion, *c they trouble the minde, sending grosse fumes to the braine, make men madde,* especially Garlick, Onions, if a man liberally feed on them a yeare together. *Guianerius Tract. 15. cap. 2.* complains of all manner of Rootes, and so doth *Bruerinus*, euen Parsnips themselves, which are the best, *l. 9. c. 14. pastinacarum usus succos gignit improbos. Crato consil. 21. lib. 1.* vterly forbids all manner of fruits, as Peares, Apples, Plums, Cherries, Strawberries, Nuts, Medlers, Serues, &c. *Sanguinem inficiunt*, saith *Villanovanus*, they infect the blood, & putrifie it, *Magninus* holds, and must not therefore be taken, *via cibi, aut quantitate magna*, not to make a meale of, or in any great quantite. *d Cardan* makes that a cause of their continuall sicknesse at *Fessa* in *Africke*, because *they live so much on fruits, eating them thrice a day.* *Laurentius* approues of many fruits, in his Tract of Melancholy, which others disallow, and amongst the rest Apples, which some likewise commend, Sweetings, Paimaines, Pippins, as good against Melancholy. But to him that is any way inclined to, or touched with this malady, *e Nicholas Piso* in his Practicks, forbids all fruits, as windie, or to be sparingly eaten at least, and not raw. Amongst other fruits *f Bruerinus* out of *Galen*, excepts Grapes and Figges, but I finde them likewise reiected. All Pulse are naught, Beanes, Pease, Fitches, &c. They fill the Braine (saith *Isaack*) with grosse fumes, breed blacke thicke blood, and cause troublesome dreames. And therefore that which *Pythagoras* said to his Schollers of old, may be for ever applied to Melancholy men, *a fabis abstine-te*, Eat no Pease, nor Beanes: yet to such as will needs eat them, I would giue this counsell to prepare them according to those rules that *Arnoldus Villanovanus*, and *Erietagius* prescribe, for eating and dressing Fruits, Hearbs, Rootes, Pulse, &c.

Spices cause hot and head melancholy, and are for that cause forbidden by our Physitians, to such men as are inclined to this malady, as Pepper, Ginger, Cinnamon, Cloues, Mace, Dates, &c; Hony and Sugar. *g* Some except Hony, to those that are cold it may be tolerable, but *h Dulcia se in bilem vertunt*, they are obstructiue. *Crato* therefore forbids all Spice, in a consultation of his, for a Melancholy Schoolemaster, *Omnia aromatica, & quicquid sanguinem*



*guinem adurit*: so doth *Fernelius consil. 45. Guianerius tract. 15. cap. 2. Mercurialis consil. 189.* To these I may adde all sharpe and sowre things, luscious and ouer sweet; or Fat, as Oyle; Vineger, Veriuce, Mustard, Salt, as sweet things are obstructiue, so these are corrosiue. *Gomesius* in his bookes *de Sale lib. 1. cap. 21.* highly commends Salt; so doth *Codronchus* in his *Tract de sale Absynthij. Lemn. 1. 3. cap. 9. de occult. nat. mir.* yet common experience finds Salt, and salt meats, to be great procurers of this disease. And for that cause belike those *Egyptian* Priests abstained from Salt, euen so much as in their Bread, *ut sine perturbatione animae esset*, saith mine Author, that their soules might be free from perturbations.

Bread that is made of baser graine, as Pease, Beanes, Oates, Rye or<sup>k</sup> ouer hard baked, crusty & black, is often spoke against, as causing melancholy iuice and winde. *Ioh. Maior* in the first booke of his History of *Scotland*, contends much for the wholsomenesse of Oaten Bread; It was objected to him then living at *Paris* in *France*, that his Countrymen fed on Oates and base graine, as a disgrace: but he doth ingeniously confesse, *Scotland, Wales*, and a third part of *England*, did most part vse that kinde of Bread, that it was as wholesome as any graine, and yeilded as good nourishment. And yet *Wecker* out of *Galen*, calls it horse meat, and fitter for iuments, then men to feed on. But read *Galen* himselfe *lib. 1. de cibis boni & mali succi*, more largely discoursing of Corne and Bread.

All black Vvines, ouer hot, compound, strong thick drinkes, as Muscadine, Malmesie, Allegant, Rumny, Brownebastard, Metheglen, and the like, of which they haue 30 seuerall kinds in *Muscovy*, all such made drinkes are hurtfull in this case, to such as are hot, or of a sanguine cholerick complexion, young, or inclined to head melancholy. For many times the drinking of wine alone causeth it. *Arculanus cap. 16. in 9. Rhafis*, puts in Wine for a great cause, especially, if it be immoderately vsed. *Guianerius Tract. 15. cap. 2.* tells a story of two Dutchmen, to whom he gaue entertainment in his house, that in one months space were both melancholy by drinking of wine, one did nought but sing, the other sighe. *Galen lib. de causis morb. cap. 3. Mathiolus* on *Dioscorides*, and aboue all other *Andreas Bachius lib. 3. cap. 18. 19. 20.* haue reckoned vp those inconueniences that come by Vvine. Yet notwithstanding all this, to such as are cold, or sluggish melancholy, a cuppe of Wine is good Physicke, and so doth *Mercurialis* grant, *consil. 25.* in that case, if the temperature be cold, as to most melancholy men it is, Wine is much commended, if it be moderately vsed. Cider and Perry are both cold and windy drinkes, and for that cause to be neglected, and so are all those hot spiced strong drinkes.

Beere, if it be ouer-new or ouer-stale, ouer-strong, or not sod, smell of the caske, sharpe or sowre is most vnwholsome, frets and gaules, &c. *Henricus Ayrcerus* in a consultation of his, for one that laboured of Hypochondriacall melancholy discommends Beere. So doth *Crato* in that excellent counsell of his *lib. 2. consil. 21.* as two windie because of the Hop. But hee meanes belike that thicke blacke *Bohemian* Beere vsed in some other parts of *Germany*, many,

*nil spissius illa  
Dum bibitur, nil clarius est dum mingitur, unde  
Constat quod multas faces in corpore linquat.*

I

Nothing

Bread.  
b Ne comedas  
crassam, chole-  
ram quia gignit  
adustam. Sebel,  
Sal.

Wine.  
1 Vvini turbi-  
dam.

m Ex vini par-  
tentis bibitione,  
duo Alemanni in  
vno mense me-  
lancholici facti  
sunt.

Cider, Perry.

Beere.  
n Hildesheim  
spicel. fol. 273  
o Crassum gene-  
rat sanguinem.

p About Dan-  
rick in Spruce,  
Hamburg, Lip-  
sike.



Nothing comes in so thick  
Nothing goes out so thinne,  
It must needs follow then  
The dregges are left within.

q Hemicus A-  
brincensis.

r Potus tum sa-  
lubritum in-  
curiosus lib. 1.

Waters.

s Galen l. 1. de

san tuend. Ca-

rende sunt aque

que ex stagnis

hauriuntur, &

que turbide &

male olentes,

&c.

x Imoxium red-

dit & bene o-

lente m.

u Cantendis hec

vitia colligunt

non emendari.

x Lib. de bonita-

te aque, hydro-

pè augeat, febres

putridas, pleurè,

tussis, nocet ocu-

lis, malum habi-

tum corporis &

colorem.

\* Magnus: ni-

gritatem indu-

cit si pecora bi-

berint.

y Aque ex mi-

ribus coactæ

strumofor faciunt

† Cosmog. lib. 3.

cap. 36.

z Method. hist.

cap. 5. balbuti-

unt Labdoni in

Aquitania ob a-

quas a q. hi mor-

bi ab aquis in

corpora deri-

vantur.

a Edulia ex san-

guinat & suffo-

cato parva, Hil-

desheim.

b Capedia vero,

placenta, bella-

ria, comminatio

alia curiosa pi-

storum & coquo-

rum, gustui ser-

vientium conci-

liant morbos

tum corpori tum

animo insaniabi-

les. Philo Iudeus

lib. de victimis.

P. 700. vita

eius.

As that old q Poet scoffed, calling it *Stygia monstrum conforme paludi*, a mon-  
strous drinke, like the river *Styx*. But let them say as they list, to such as are  
accustomed vnto it, *it is a most wholesome* (so *Polidor Virgil* calleth it) and a  
*pleasant drinke*, it is more subtil and better for the hop that rarifies it, hath  
an especial vertue against melancholy, as our Herbalists confesse, *Fuchsius*  
approoves, *lib. 2. sect. 2. Instit. cap. 11.* and many others.

Standing Waters, thicke and ill coloured, such as come forth of Pooles,  
and Motes, where hemp hath beene steeped, or slimy fishes liue, are most vn-  
wholsome, putrified and full of mites, creepers, slimy, muddy, vncleane, cor-  
rupt, impure, by reason of the Sunnes heat, and still standing: they cause foule  
distemperatures in the body and minde of man, are vsit to make drinke of,  
to dresse meat with, or to be vfed about men inwardly or outwardly. They  
are good for many domestically vses, to wash horses, water Cattle, &c. or in  
time of necessity, but not otherwise. Some are of opinion, that such fat stan-  
ding waters make the best Beere, and that seething doth defecate it, as *Car-*  
*dan* holds *lib. 12. subtil. It mends the substance and sanour of it*, but it is a para-  
doxe. Such beere may be stronger, but not so wholesome as the other, as *Jo-*  
*bertus* truly iustifieth out of *Galen*, *Paradox. dec. 1. Paradox. 5.* that the see-  
thing of such impure waters doth not purge or purifie them. *Pliny lib. 31. c. 3.*  
is of the same Tenent, and *P. Crescentius agricult. lib. 1. & lib. 4. cap. 11. & c. 45*  
*Pamphilus Herilacus, lib. 4. de nat. aquarum*, such waters are naught, not to  
be vfed, and by the testimony of *x Galen*, *Breed Agues, Dropsies, Pleuresies,*  
*Spleneticke and melancholy passions, hurt the eyes, cause a bad temperature, and*  
*ill disposition of the whole body, with bad colour.* This *Ioertus* stiffly main-  
taines, *Paradox. lib. 1. part. 5.* that it causeth bleare eyes, bad colour, and many

loathsome diseases to such as vse it: This which they say stands with good  
reason: for as Geographers relate, the water of *Astracan* breeds wormes in  
such as drinke it. *\* Axius*, or as now called *Verduri*, the fairest riuer in *Ma-*  
*cedonia*, makes all Cattle blacke that taste of it. *Aleacman* now *Peleca*, ano-  
ther streame in *Thessaly*, turnes Cattle most part white, *si potui ducas. 1. Au-*  
*banus Bohemus* referres that *y Struma*, or poke of the *Bavarians* and *Styrians*  
to the nature of their waters, as *Munster* doth that of the *Valesians* in the  
*Alpes*, and *z Bodine* supposeth the stutting of some families in *Aquitania* a-  
bout *Labden*, to proceed from the same cause, and that the filth is deriued  
from the water to their bodies. So that they that vse filthie, standing, ill co-  
loured, thicke, muddy water, must needs haue muddy, ill coloured, impure, and  
infirme bodies. And because the body workes vpon the mind, they shall haue  
grosser vnderstandings, duill, foggy, melancholy spirits, and bee really subiect  
to all manner of infirmities.

To these noxious simples, wee may reduce an infinite number of com-  
pound, artificiall made dishes, of which our Cookes afford vs a great varie-  
ty, as Taylers doe fashions in our apparell. Such are *a* Puddings stuffed with  
bloud, or otherwise composed, Baked meats, fowced, indurate meats, fried,  
and broyled, buttered meats, condite, powdred, and ouer-dried, *b* all Cakes,  
Simmels,



Simmels, Bunnes, Cracknels made of butter, spice, &c. Fritters, Pancakes, 67  
 Pies, Sallages, and those severall sauces, sharp or over sweet, of which *Sciencia popine*, as *Seneca* calls it, hath served those *Apician* trickes, and perfumed  
 dishes, which *Adrian* the 6. Pope, so much admired in the accounts of his  
 predecessour *Leo Decimus*: And which prodigious riot and prodigality have  
 invented in this age. These doe generally ingender grosse humours, fill the  
 stomacke with crudities, and all those inward parts with obstructions. *Mon-*  
*tanus consil. 22.* gives instance in a melancholy Jew, that by eating such tart  
 sauces, made dishes, and salt meats, with which he was overmuch delighted,  
 became melancholy, and was evill affected. Such examples are familiar and  
 common.

*e As Lettice  
 steeped in  
 Wine, Bird  
 sed with Fen-  
 nell & Sugar,  
 as a Popes  
 Concubine ve-  
 sed in Avigni-  
 on, Stephan.  
 d Anima nego-  
 tium illa facit,  
 & de templo dei  
 immundum sta-  
 bulum facit. Pe-  
 letius, 10. cap.*

## SUBSECT. 2.

## Quantity of Diet a cause.

**H**ere is not so much harme proceeding from the substance it selfe  
 of meat, and quality of it, in ill dressing and preparing, as there is  
 from the quantitie, disorder of time and place, vnseasonable vse of  
 it, *d* intemperance, over much, or over little taking of it. A true  
 saying it is, *Plures crapula quam gladius*, this gluttony kills more then the  
 sword, this *omnivora*, & *homicida gula*, this al-devouring and murdering  
 gut. And that of *Pliny* is truer, *Simple diet is the best, heaping up of severall*  
*meats is pernicious, and sauces worse, many dishes bring many diseases.* *e Avi-*  
*cen* cries out, that nothing is worse then to feed on many dishes, or to protract  
 the time of meats longer then ordinary, from thence proceed our infirmities,  
 and 'tis the fountaine of all diseases, which arise out of the repugnancy of grosse  
 humours. Thence, saith *Fernelius*, come crudities, winde, oppilations, *caco-*  
*chymia*, *plethora*, *Cachexia*, *Bradiopepsia*, *\* Hinc subita mortes, atq; intestina*  
*senectus*, sudden death, &c. and what not.

*e Lib. 11. cap.  
 52. Homini ci-  
 bus vilissimus  
 simplex, acerva-  
 tio ciborum pe-  
 nifera, & condi-  
 menta pernicio-  
 sa, multos mor-  
 bos multa fereu-  
 la ferunt.  
 f 3. 1. dec. 2. cap.  
 Nihil deterius  
 quam si tempus  
 iusto longius co-  
 medendo proba-  
 batur, & varia  
 ciborum genera  
 coniungantur:  
 inde morborum  
 scaturigo, que ex  
 repugnancia hu-  
 morum oritur.*

As a Lampe is choaked with a multitude of oyle, or a little fire with over-  
 much wood quite extinguished: so is the naturall heat with immoderate ea-  
 ting strangled in the body. *Pernitiosa sentina est abdomen insaturabile*; one  
 saith, an insatiable paunch is a pernicious sinke, and the fountaine of all disea-  
 ses both of body and minde. *h Mercurialis* will have it a peculiar cause of  
 this priuate disease. *Solenander consil. 5. sect. 3.* illustrates this of *Mercurialis*,  
 with an example of one so melancholy, *ab intempestivis commestationibus*,  
 vnseasonable feasting. *i Crato* confirms as much, in that often cited coun-  
 sell, *21. lib. 2.* putting superfluous eating for a maine cause. But what need I  
 seeke farther for proofes? Heare *Hippocrates* himselfe, *lib. 2. Aphorif. 10.* *Im-*  
*pure bodies the more they are nourished, the more they are hurt, for the nou-*  
*rishment is putrified with vitious humours.*

*g Path. 1. c. 14  
 Juv. Sat. 5.  
 h Nimia reple-  
 tio ciborum fa-  
 cit melancholi-  
 cum.  
 i Camellio su-  
 persua cibi, &  
 potus quantitas  
 nimia.  
 k Impura corpo-  
 ra quanto magis  
 nutris tanto ma-  
 gis ledit: putre-  
 facit enim ali-  
 mentum visio-  
 sus humor.  
 l Vid. Goelen.  
 de portentosa  
 canis, &c.  
 m Amb. lib. de  
 Ieiun. cap. 14.  
 \* Lucretius.*

And yet for all this harme, which apparently followes surfetting & drun-  
 kennesse, see how we luxuriate and rage in this kinde, *quam portentosa cane,*  
 prodigious suppers, *† qui dum invitant ad cenam, efferunt ad sepulchrum,*  
 what *Fagos*, *Epicures*, *Apitios*, *Heliozables* our times afford? *Lucullus* Ghost  
 walkes still, and every man desires to sup in *Apollo*: *Aesops* costly dish is ordi-  
 narily served vp, *\* Magis illi iuvant, que pluri emuntur.*



The dearest cates are best, and 'tis an ordinary thing to bestow 20 or 30<sup>l</sup> on a dish, some thousand Crownes vpon a dinner: *Mully-Hamet* King of *Fez* and *Morocco* spent three pound on the sauce of a Capon: 'tis nothing in our times, we scorne all that is cheape. *we loath the very light* (some of vs, as *Seneca* notes, because it comes free, and we are offended with the Sunnes heat, & those coole blasts, because we buy them not. This aire we breath is so common, we care not for it, nothing pleaseth but what is deare. And if we bee<sup>m</sup> witty in any thing, it is *ad gulam*: If we study at all, it is *crudito luxu*, to please the pallat, and to satisfie the gut, *A Cooke of old was a base knave* (as *Livy* complaines) but now a great man in request: *Cookery is become an art, a noble science, Cookes are Gentlemen; Venter Deus*; They weare their braines in their bellies, and their guts in their heads, as *n* *Agrippa* taxed some Parasites of his time, rushing on their owne destruction, as if a man should runne vpon the point of a sword, *ut q. dum rumpantur comedunt*, o all day, all night, let the Physitian say what he will, imminent danger, and serall diseases are now ready to seize vpon them, they wil eat till they vomit, *Edunt ut vomant, vomunt ut edant*, saith *Seneca*; which *Dion* relates of *Vitellius*, *solo transitu ciborum nutrir iudicatus*, his meat did passe through, and away: or till they burst againe. *Strage animantium ventrem onerant*, and rake ouer all the world, as so many<sup>r</sup> slaues, belly-gods, and landserpents, & *totus orbis ventri nimis angustus*, the whole world cannot satisfie their appetite. \* *Sea, land, rivers, lakes, &c.* may not giue content to their raging guts. To make vp the messe, what immoderate drinking in euery place? *Senem potum pota trahebat anus*, how they flocke to the Taverne: as if they were *fruges consumere nati*, borne to no other end but to eat and drinke, like *Offellius Bibulus*, that famous Roman parasite, *qui dum vixit, aut bibit aut minxit*; as so many Caskes to hold wine, yea worse then a Cask that marres wine, and it selfe is not marred by it, yet these are braue men, *Silenus Ebrius* was no brauer. *Et que fuerunt vitia mores sunt*: 'tis now the fashion of our times, an honour: *Nunc verò res ista eò redijt* (as *Chrysostome* ser. 30. in 5. *Ephes.* comments) *ut effeminata ridendaq. ignavia loco habeatur*, *nolle inebriari*, 'tis now come to that passe that he is no Gentleman, a very milkesop, a clowne, of no bringing vp, that will not drinke, fit for no company: he is your only gallant, that plaies it off finest, no disparagement now to stagger in the streets, reele, raue, &c. but much to his fame and renowne: as in like case *Epideicus* told *Thesprio* his fellow seruant, in the † *Poet.* *Adipol facinus improbum*, one vrged, the other replied: *at iam alij fecere idem, erit illi illa res honori*, 'tis now no fault, there be so many braue examples to beare one out: 'tis a credit to haue a strong braine, and carry his liquor well: the sole contention who can drinke most and fox his fellow soonest. 'Tis the *summum bonum* of our *Tradescmen*, their felicity, *tant à dulcedine affectant*, saith *Pliny*, lib. 14. cap. 12. *ut magna pars non aliud vitæ premium intelligat*, they will labour hard all day long to be drunk at night, and convert day into night, as *Seneca* taxeth some in his times, *pervertunt officia noctis & lucis*, when we rise, they commonly goe to bed, like our *Antipodes*, *Nosq. ubi primus equis oriens afflavit anhelis, illis sera rubens accendit lumina vesper.*

So did *Petronius* in *Tacitus*, *Heliogabalus* in *Lampridius*,

\* *Noctes vigilabat ad ipsum*

\* *Hor.*

*Mane*



*Mane, diem totum stertebat.*---- *Verres*, against whom 69

*Tully* so much inueighs, in winter he neuer was *extra tectum, vix extra lectum*, neuer almost out of bed, † still wenching, and drinking; so did he spend his time, and so doe *Myriads* in our daies. They haue *gymnasia bibonum*, schooles and randeuouz, these *Centaures* and *Lapithae*, toisse pots, and boles, as so many bals, invent new tricks, as *Saufages*, *Anchoues*, *Tobacco*, *Caveare*, pickled Oysters, Herrings, *Fumados*, &c. innumerable salt meats to increase their appetite, and study how to hurt themselves by taking *Antidotes*, † to carry their drinke the better: † And when naught else serues, they will goe forth, or be conueighed out to empty their gorge, that they may return to drinke afresh. They make lawes *insanas leges, contra bibendi fallacias*, and † bragge of it when they haue done, crowning that man that is soonest gone, as their drunken predecessours haue done, --- † *quid ego video?* *Ps: Cum coronā Pseudolum ebrium tuum.*---- And when they are dead, will haue a Can of wine with \* *Marons* old woman to bee engrauen on their tombes. So they triumph in villany, and iustifie their wickednesse, with *Rabla's* that *French Lucian*, drunkenesse is better for the body then physicke, because there bee more old drunkards then old Phisitians. Many such frothy arguments they haue, \* inviting and incouraging others to doe as they doe, and loue them dearly for it (no glew like to that of good fellowship) So did *Alcibiades* in *Greece*, *Nero*, *Bonofus*, *Heliogabalus* in *Rome*, or *Alegabalus* rather, as hee was steeled of old, (as † *Ignatius* proues out of some old coynes.) So doe many great men still, as \* *Heresbachius* obserues. When a Prince drinke till his eyes stare, like *Bitias* in the Poet, --- (\* *Ille impiger hausit*

*Spumantem vino pateram*)---- and comes off cleere, found *Trumpets*, *Fife* and *Drummes*, the spectators will applaud him, the \* *Bishop himselfe* (if he bely them not) with his *Chaplain* will stand by and doe as much, O *dignum principe haustum*, 'twas done like a Prince. Our *Dutchmen* invite all commers with a payle and a dish, *velut infundibula integras obbas exhauriunt, & in monstrosis poculis, ipsi monstrosius monstrosius epotant, making barrells of their bellies. Incredible dictu*, as † one of their owne countrimen com-plaines: *Quantum liquoris immodestissima gens capiat, &c.* How they loue a man that will be drunke, crowne him and honour him for it, hate him that will not pledge him, stab him, kill him, a most intolerable offence, and not to bee forgiuen. \* *He is a mortall enemy that will not drinke with him*, as *Munster* relates of the Saxons. So in *Poland*, hee is the best seruator, and the honestest fellow, saith *Alexander Gaguinus*, \* *that drinketh most bealthe to the honour of his master*, he shall be rewarded as a good seruant, accounted a most valiant man, for † *Tam inter epulas fortis vir esse potest ac in bello*, as much valor is to be found in feasting as in fighting, and some of our Citty Captaines, & Carpet Knights will make this good, and proue it. Thus they many times wilfully pervert the good temperature of their bodies, stifle their wits, strange nature, and degenerate into beasts.

Some againe are in the other extreame, and drawe this mischief on their heads by too ceremonious and strict diet, being ouerprecise, Cockney-like, and curious in their obseruation of meats, times, as that *Medicina statica*

*vult & cede & sustinens expiant.* \* *Qui potare recusat, hostis habetur, & cede nonnunquam res expiatur.* \* *Qui melius bibis pro salute domini melior habetur minister.* † *Græc. Poeta apud Stobæum, ser. 18.*

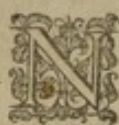


70 prescribes, iust so many ounces at dinner, which † *Lesius* enioynes, so much at supper, not a little more, nor a little lesse, of such meat, and at such houres, a diet drinke in the morning, Cock-broth, China-broth at dinner, Plumbe-broth, a Chicken, a Rabbet, ribbe of a Racke of mutton, winge of a capon, the merry thought of a hen, &c. to sounder bodies this is to nice & most absurde. Others offend in ouermuch fasting: Pining adaies, saith <sup>b</sup> *Guianerius*, and wa-king a nights, as many *Moore*s & *Turkes* in these our times doe: *Ancho-rites*, *Monks*, and the rest of that superstitious ranke (as the same *Guianerius* witnesseth that he hath often seene to haue happened in his time) through im-moderate fasting, haue beene frequently mad. Of such men belike *Hippo-crates* speaks, 1. *Aphor.* 5. when as he saith <sup>b</sup> *They more offend in too sparing diet, and are worse damnified, then they that feed liberally, and are ready to surfet.*

<sup>b</sup> Qui de die ieiunant & nocte vigilant facile cadunt in melancholiam; & qui naturae modum excedunt. s. s. tract. 15. cap. 2. Longa famis toleran-tia, ut in sepe accidit qui tanto cum seruire Deo feruore cupiunt, per ieiunium, quod maius efficiantur, ipse videri sepe. c In tenui victu agri delinquant, ex quo fit: ut maiori afficiantur detrimento, maiorq; sit error tenui quam pleniore victu.

## SVBSEC. 3.

Custom of diet, Delight, Appetite, Necessity,  
how they cause or hinder.



<sup>d</sup> Quae longo ti-pore consue-ta sunt, etiam si de-teriora, minus in-essuetis molesta-re solent.

<sup>e</sup> Qui medicu-viniuit, misere vi-vit.

<sup>f</sup> Consuetudo altera natura.

<sup>g</sup> Hereford-shire, Gloce-ster-shire, Wor-ces-ter-shire.

<sup>h</sup> Leo Afer, l. 1.

<sup>i</sup> Solo cancorum lasse contenti.

<sup>j</sup> Nil preterea d-litiam ambi-unt.

<sup>k</sup> Delectantur Graeci pisibus magis quam carnis.

<sup>l</sup> Flandri vinum butiro dilutum bibunt (nauteo referens) ubi butrum inter omnia seculi re-belliora locum obtinet. Steph.

<sup>m</sup> prefat. Herod. k Lib. 1. hist. Ang. l P. Ionius descrip. Britonum, they sit, eat & drinke all day at dinner, in Island, Ma-ga-co-ny and those northerne parts.

O rule is so generall which admits not some exception: to this therefore which hath beene hitherto said, (for I shall otherwise put most men out of commons) and those inconueniences which proceed from the substance of meates, a intemperate or vnseasonable vfe of them, custome somewhat detracts, and qualifies according to that of *Hippocrates*, 2. *Aphorif.* 50. <sup>a</sup> Such things as wee haue beene long accustomed to, though they be euill in their owne nature: yet they are lesse offensive. Otherwise it might well be obiected, that it were a meere <sup>e</sup> tyranny to liue after those strict rules of Physicke. For <sup>f</sup> custome doth alter nature it selfe, and to such as are vsed to them it makes bad meates wholsome, and vnseasonable times to cause no disorder. Cider and Perry are windie drinke, so are all fruits windy in themselues, cold most part, yet in some shires of <sup>g</sup> *England*, *Normandy* in *France*, *Guipuscoa* in *Spaine*, 'tis their common drinke, and they are no whit offended with it. In *Spaine*, *Italy*, and *Affricke*, they liue most on roots, raw hearbes, <sup>h</sup> Camels milke, and it agrees well with them, which to a stranger will cause much grieuance. In *Wales*, *laeticinijs* vefcuntur, as *Humfry Llyud* confesseth, a *Cambro-Brittain* himselfe in his elegant Epistle to *Abraham Ortelius*. They liue most on whit-meates, in *Holland* on Fish, Roots, Butter: and so at this day in *Greece*, as <sup>\*</sup> *Bellonius* obserues they had much rather feed on Fish then Flesh. With vs *Maxima pars victus in carne consistit*, we feed on Flesh most part, saith <sup>k</sup> *Polydor Virgil*, as all northerne countries doe; and it would be very offensive to vs, to liue after their diet, or they to liue after ours. Wee drinke beere, they wine; they vse oyle, we butter: wee in the north are <sup>l</sup> great eaters, they most sparing in those hotter countries: and yet they and wee following our owne customes, are well

pleased



pleased. In *China* the common people live in a manner altogether on roots and hearbes, and to the wealthiest, Horse, Ass, Mule, Doggs, Catts-flesh is as delightfome as the rest, so *Mat. Riccius* the Iesuite relates, who lived many yeares amongst them. The *Tartars* cate raw meate, and most commonly horse-flesh, drinke milke and bloud as the *Nomades* of old.

*Et lac concretum cum sanguine potat equino,*

They scoffe at our *Europeans* for eating bread, which they call tops of weeds, and horse meat, not fit for men. And yet *Scaliger* accounts them a sound & witty nation, living an hundred yeares; euen in the ciuilest country of them they doe thus, as *Benedict* the Iesuit obserued in his travells from the great *Mogors* Court by land to *Paquin*, which *Riccius* contendes to be the same with *Cambalu* in *Cataia*. In *Scandia* their bread is vsually dried fish, & so like wife in the *Shetland* Iles: And their other fare, as in *Island* saith *Dithmarus Bleskenius*, Butter, Cheese, and Fish; their drinke water, their lodging on the ground. In *America* in many places their bread is roots, their meat *Palmitos*, *Pinas*, *Potatos*, &c. and such fruits. With some, Fish, Serpents, Spiders; and in diuers places they eat mans flesh raw, and roasted, euen the Emperour *Metazuma* himselfe. In some coasts againe, one tree yeelds them *Coquernuts*, meate and drinke, fire, fuell, apparell, with his leaues, oyle, vineger, couer for houses, &c. and yet these men going naked, feeding course, live commonly 100 yeares, are seldome or neuer sicke; all which diet our Physitians forbid. In *Westphaling* they feede most part on fatte meats and wourts, knuckle deepe, and call it *cerebrum Iouis*: in the Low countries with roots. In *Italy* Frogges and Snails are vsed. The *Turkes*, saith *Busbecquius*, delight most in fried meats. In *Muscovy* Garlicke and Onions, are ordinary meat & sauce, which would be pernicious to such as are vnaccustomed vnto them, delightfome to others; and all is because they haue bin brought vp vnto it. Husbandmen and such as labour, can eat fat bacon, salt grosse meat, hard cheefe, &c. *o dura mefforum ilia*, course bread at all times, goe to bed and labour vpon a full stomacke, which to some idle persons would be present death, and is against the rules of Physicke; so that custome is all in all. Our travellers finde this by common experience when they come into farre countries, and vse their diet, they are suddenly offended, as our *Hollanders* and *English-men* when they touch vpon the coasts of *Africke*, those *Indian Capes* and *Islands*, are commonly molested with Calentures, Fluxes, and much distempered by reason of their fruits. *\* Peregrina, et si suauia, solent rescentibus perturbationes insignes adferre*, strange meats though pleasant, cause notable alterations and distempers. On the other side vse and custome mitigates or makes all good againe. *Atithridates* by often vse, which *Pliny* wonders at, was able to drinke poyson; & a maid as *Curtius* records sent to *Alexander* from King *Porus*, was brought vp with poyson from her infancy. The *Turkes*, saith *Bellonius lib. 3. cap. 15.* cate *Opium* familiarly, a dramme at once, which wee dare not take in graines. *Garcus ab Horto* writes of one whom he saw at *Goa* in the *East Indies*, that tooke tenne drammes of *Opium* in three daies; and yet *Consulto loquebatur*, spake vnderstandingly, so much can custome doe. *Theophrastus* speakes of a Shepheard that could cate *Hel-lebor* in substance. And therefore *Cardan* concludes out of *Galen*, *consuetudo nem utcumq. ferendam, nisi valde malam*, Custome is howsoever to be kept,

except

71.

*m. Expeditio Sinas lib. 1. cap. 3. bortenium berbarum & olerum, apud Sinas quidem opud nos longe frequentior vsus, complures quippe de vulgo reperias nulla alia re vel tenuitatis vel religionis causa viscentes. Equus mulus, asellus, &c. aqua sepe vescunturac pabula omnia. Mar. Riccius, l. 5. cap. 12. n. Tartari mulis, equis, vescuntur & crudis caribus, & fruges contemnunt, dicentes, hoc iumentum pabulum & bouum, non hominum, o Islandia descriptione, villis eorum buiro lacte, caseo, conficit piscis loco panis habent, potus aqua, aut ferum, sic vivunt sine medicina multi ad annos 200. p. Patagones, q. Deuot. & Per. Cortesius lib. 19. v. orbis inscrip. t. Lincolnen cap. 56. p. l. meinslar, totius orbis arboribus longe prestantior. t. Lips. Epist. t. Ternerit assuescere multum. u. Repertine mutationes nocum parum. Hippocret. Athorism. 21 Ep. 6. sect. 3. x. Brucius lib. 1. cap. 23. Simplicius med. cap. 4. lib. 1. z. Hecunius l. 3. cap. 19. prax. med.*



72 except it be extreame bad: he aduifeth all men to keepe their old customes, and therefore to <sup>a</sup> continue as they began, be it diet, bath, exercise, &c. or whatsoeuer else.

Another exception is Delight, or Appetite, to such and such meats. Though they be hard of digestion, melancholy: yet as *Fuchsius* excepts *cap. 6. lib. 2. Instit. sect. 2.* <sup>b</sup> The stomacke doth readily digest, and willingly enter-  
taine such meates wee loue most, and are pleasing to vs, abhorres on the other  
side such as we distast. Which *Hippocrates* confirms *Aphorif. 6. 38.* Some  
cannot endure cheese, out of a secret Antipathy, or to see a roasted Ducke,  
which to others is a <sup>c</sup> delightful meat.

<sup>a</sup> In dubijs con-  
suetudinem se-  
quatur adolef-  
cent, & in capis  
perseueret.  
<sup>b</sup> Qui cum vo-  
luptate assumi-  
tur cibi, ventri-  
culus auidius co-  
plebitur, expedi-  
tiusq; concoquit,  
& quæ dispici-  
unt auersatur.  
<sup>c</sup> Nothing a-  
gainst a good  
stomacke, as  
the saying is,  
*d Lib. 7. hist.*  
*Scot.*

The last exception is necessity, pouerty, want, hunger, which driues men many times to doe that which otherwise they are loath, cannot endure, and thankfully to accept of it: As Beuerage in ships, and in seiges of great Citties, to feed on Doggs, Cats, Rats, and Men themselues. Three out-  
lawes in <sup>d</sup> *Hector Boethius* being driven to their shifts, did eate raw fish, and  
flesh of such fowle as they could catch, in one of the *Hebrides* for some fewe  
months. These things doe mitigate or disanull that which hath beene said of  
Melancholy meats, and make it more tolerable: but to such as are wealthy,  
liue plenteously, at ease, may take their choice, and refraine if they will, these  
viandes are to be forborne, if they bee inclined to, or suspect melancholy, as  
they tender their healths: Otherwise if they be intemperate, or disordered in  
their diet, at their perill be it. *Qui monet amat, Ave & cave.*

## SVBSECT. 4.

*Retention and Evacuation a cause, and how.*



<sup>e</sup> 30 artis.  
<sup>f</sup> Quæ excer-  
muntur aut sub-  
sistunt.  
Costiuenesse.  
<sup>g</sup> Ex ventre  
suppresso, infla-  
mationes, capi-  
tis dolores, cali-  
gines, crescunt.  
<sup>h</sup> excrementa  
retenta, mentis  
agitationem pa-  
vere solent.  
<sup>i</sup> Cap. de Mel.  
<sup>k</sup> Tam delirius,  
ut vix se homi-  
nem agnosceret.  
<sup>l</sup> Alvus astri-  
ctus causa.

<sup>†</sup> Per octo dies  
alvum siccum  
habet & nihil  
reddidit.

**O**F Retention and Evacuation, there be diuerse kindes, which are either concomitant, assisting, or sole causes many times of melan-  
choly. <sup>e</sup> *Galen* reduceth defect and abondance to this head; o-  
thers, <sup>f</sup> all that is separated or remaines. In the first ranke of these I  
may well reckon vp Costiuenesse, & keeping in of our ordinary excrements,  
which as it often causeth other diseases, so this of melancholy in particular.  
<sup>g</sup> *Celsus lib. 1. cap. 3.* saith it produceth inflammation of the head, dulnesse, clou-  
dinesse, headache &c. *Prosper Calenus lib. de atrâ bile*, will haue it distemper  
not the Organ onely, <sup>h</sup> but the minde it selfe by troubling of it: And some-  
times it is a sole cause of Madnesse, as you may read in the first booke of <sup>i</sup>  
*Skenkius* his medicinall obseruations. A young Merchant going to *Norde-*  
*ling Faire* in *Germany*, for ten dayes space neuer went to stoole, at his returne  
he was <sup>k</sup> grievously melancholy, thinking that he was robbed, and would  
not be perswaded but that all his mony was gone: His friends thought he  
had some *Philtrum* giuen him, but *Cnelinus* a Physitian being sent for, found  
his <sup>l</sup> Costiuenes alone to be the cause, and thereupon gaue him a Clister, by  
which he was speedily recouered. *Trincavellius consult. 35 lib. 1.* saith as  
much of a melancholy Lawyer, to whom he administred Physicke, and *Ro-*  
*dericus à Fonseca consult. 85. Tom. 2.* <sup>†</sup> of a patient of his, that for 8 daies was  
bound, and therefore melancholy affected. Other Retentions and Evacuati-  
ons there are, not simply necessary, but at sometimes, as *Fernelius* accompts  
them



them. *Path. lib. 1. cap. 15.* as suppression of Hemroids, monthly issues in women, bleeding at nose, immoderate, no use at all of *Venus*: or any other ordinary issues.

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<sup>m</sup> Detention of hemroids, or monthly issues, *Villanovianus Breviar lib. 1. cap. 18.* *Arculanus cap. 16. in 9. Rasis, Vittorius Faentinus pract. mag. Tract. 2. cap. 15.* *Brucel &c.* put for ordinary causes. *Fuchsius lib. 2. sect. 5. cap. 30.* goes farther, and saith, that <sup>n</sup> many men vnseasonably cured of the hemroids, haue beene corrupted with Melancholy seeking to avoid Scylla, they fall into Charybdis. *Galen lib. de hum. commen. 3. ad text. 26.* illustrates this by an example of *Lucius Martius*, whom he cured of madnesse, contracted by this meanes: And <sup>p</sup> *Skenkius* hath two other instances of two Melancholy and mad women, so caused from the suppression of their monthis. The same may be said of bleeding at the nose, if it be suddainly stoppt, and haue beene formerly vsed, as <sup>p</sup> *Villanovianus* vrgeth; And <sup>q</sup> *Fuchsius lib. 2. sect. 5. cap. 33.* stiffly maintaines, that without great danger, such an issue may not be stayed. *Venus* omitted, produceth like effects. *Mathiolus epist. 5. lib. penult.* <sup>r</sup> avoucheth of his knowledge, that some through bashfullnesse abstained from *Veneris*, and thereupon became very heavy and dull, and some others that were very timorous, melancholy, and beyond all measure sad. *Oribasius med. collect. lib. 6. cap. 37.* speaks of some, that if they doe not use carnall copulation, are continually troubled with heavinesse and headach; and some in the same case by intermission of it. Not use of it hurts many, *Arculanus cap. 6. in 9. Rasis*, & *Magninus part. 3. cap. 5.* thinke, because it sends vp poisoned vapours to the Braine and Heart. And so doth *Galen* himselfe hold, that if this naturall seede be ouerlong kept (in some parties) it turnes to payson. *Hieronimus Mercurialis* in his chapter of Melancholy, cites it for an especiall cause of this malady, <sup>a</sup> *Priapismus, Satyriasis &c. Haliabbas 5. Theor. cap. 36.* reckons vp this and many other diseases. *Villanovianus Breviar lib. 1. cap. 18.* saith, he knew <sup>x</sup> many monks, and widdowes grievously troubled with melancholy, and that from this sole cause. *Lodovicus Mercatus lib. 2. de mulierum, affect. cap. 4.* & *Ro. dericus a Castro de morbis mulier. lib. 2. cap. 3.* treat largely of this subiect, and will haue it produce a peculiar kinde of melancholy, in stale maides, nunnnes, and widdowes, ob suppressionem mensium & venerem omiffam, timida, maesta, anxie, verecuande, suspitiose, languentes, consilij inopes, cum summa vite & rerum meliorum desperatione, &c. they are melancholy in the highest degree, and all for want of husbands. *Ælianus Montaltus cap. 37. de melanchol. con-* firmes as much out of *Galen*: so doth *Wierus, Christopherus à Vega de art. med. lib. 3. cap. 14:* relates many such examples of men, & women, that he had seene so melancholy. *Felix Platter* in the first booke of his obseruations, <sup>z</sup> tells a story of an ancient Gentleman in *Assatia*, that married a yong wife, and was not able to pay his debts in that kinde for a long time together, by reason of his seuerall infirmities: but she because of this inhibition of *Venus*, fell into a horrible fury, and desired euery one that came to see her, by words, lookes, and gestures to haue to doe with her, &c. <sup>a</sup> *Bernardus Paternus* a Physitian, saith, he knew a good honest godly Priest, that because he would neither willingly

K

marry,



74 marry, nor make use of the Stewes, fell into grievous melancholy fits. *Hildebrand* in *spicell. 2.* hath such another example of an *Italian* melancholy Priest, in a consultation had A. 1580. *Iason Pratenfis* giues instance in a married man, that frō his wiues death abstaining, <sup>b</sup>after marriage, became exceeding melancholy, *Rodericus a Fonseca* in a young man so misaffected, *Tom. 2. consult. 85.* To these you may adde, if you please, that conceited tale of a Jew, so visited in like sort, and so cured, out of *Poggius Florentinus*.

<sup>b</sup> Ob abstinentiam & concubitu incidit in melancholiam.

<sup>c</sup> Que à coitu exacerbantur.  
<sup>d</sup> Superfluum coitum causam ponunt.

<sup>e</sup> Exsiccat corpus spiritus consumit &c. caveant ab hoc sicci, velut inimici mortali.

<sup>f</sup> Ita exsiccat ut ē melancholico statim fuit insanus, ab his mētibz curatur.

<sup>g</sup> Ex cancrio & ulcere exsiccat.

<sup>h</sup> Gord cap. 10. lib. 1. dilectum mēdis colide bathis noxious.

<sup>i</sup> Siccum red. dunt corpus.

<sup>k</sup> Si quis longius morietur in his, aut nimis frequentē, aut importune utatur, humores putrefacit.

<sup>l</sup> Ego anno superiore, quandam guttalem vidi adustam, qui ut liberaretur de gutta, ad balneum accessit. & de gutta liberatus, maniacus factus ē.

<sup>m</sup> Phlebotomy in On Schola Salernitana.

Intemperate *Venus* is all out as bad in the other extreame, *Galen. lib. 6. de morbis popular. sect. 5. tert. 26.* reckons vp melancholy amongst those diseases which are <sup>c</sup>exasperated by *Veneris*: so doth *Avicenna. 2. 3. cap. 11.* *Oribasius loc. citat. Ficinus lib. 2. de sanitate tuenda, Marsilius Cognatus, Montaltus cap. 27. Guianerius Tract. 3. cap. 2. Magninus cap. 5. part. 3.* <sup>d</sup> giues the reason, because <sup>e</sup>it in frigidates and dries up the body, consumes the spirits; and would therefor haue all such as are cold and dry, to take heed of, and to avoide it as a mortal enemy. *Iacchinus in 9. Rasis cap. 15.* ascribes the same cause, and in flanceth in a Patient of his, that married a young wife in a hot summer, <sup>f</sup> and so dried himselfe with chamber worke, that he became in short space from melancholy, mad: he cured him by moistning remedies. The like example I finde in *Lelius à Fonte Eugubinus consult. 129.* of a Gentleman of *Venice*, that vpon the same occasion, was first melancholy, afterwards mad: Read in him the story at large.

Any other Evacuation stopped, will cause it, as well as these about named, be it bile, & vicer, issue, &c. *Hercules de Saxoniā lib. 1. cap. 16. & Gordanius*, verifie this out of their experience. They saw one wounded in the head, who as long as the fore was open, *lucida habuit mentis intervalla*, was well: but when it was stopped, *redijt melancholia*, his melancholy fit seized on him againe.

Artificiall Evacuations are much like in effect, as hot houses, bathes, blood-letting, purging, vnseasonably and immoderately vsed. <sup>h</sup> Bathes dry too much, if vsed in excesse, bee they naturall or artificiall, and offend extreame hot, or cold; one dries, the other refrigerates ouer much. *Montanus consil. 137.* saith, they overheate the Liuer. *Ioh. Struthius, Stigmat. artis, lib. 4. cap. 9.* contends, <sup>i</sup> that if one stay longer then ordinary at the Bathe, goe in too oft, or at vnseasonable times, he putrefies the humors in his body, To this purpose writes *Magninus lib. 3. cap. 5. Guianerius Tract. 15. cap. 21.* vterly disallows all hot baths in melancholy adust. <sup>l</sup> I saw (saith he) a man that laboured of the gout, who to be freed of his malady, came to the Bathe, and was instantly cured of his disease, but got another worse, and that was Madnesse. But this iudgement varies as the humor doth, in hote or colde: Bathes may be good for one Melancholy man, bad for another: that which will cure it in this party, may cause it in a second.

*Phlebotomy*, many times neglected, may doe much harme to the body, when there is a manifest redundance of bad humors, and melancholy blood; and when these humors heate and boyle, if this be not vsed in time, the parties affected, so inflamed, are in great danger to be mad; but if it be vnadvisedly, importunely, immoderately vsed, it doth as much harme by refrigerating the body, dulling the spirits, and consuming them: as *Ioh. Curio in his 10. chap.* well reprehends, such kinde of letting blood doth more hurt then good



good: the humors rage much more then they did before, and is so farre from  
avoiding melancholy, that it increaseth it, and weakneth the sight. Prosper  
Calenius obserues as much of all Phlebotomy, except they keepe a very good  
diet after it: Yea and as P. Leonartus Tacchinus speaks out of his owne expe-  
rience, that the blood is much blacker to many men after their letting of blood,  
then it was at first. For this cause belike Salust. Salvinianus lib. 2. cap. 1. will  
admit or heare of no blood-letting at all in this Disease, except it be manifest  
it proceede from blood: he was it appeares by his owne words in that place,  
Master of an Hospitall of mad men, and found by long experience, that this  
kinde of euacuation either in head, arme, or any other part did more harme  
then good. To this opinion of his Felix Plater is quite opposite, though some  
winke at, disallow and quite contradict all Phlebotomy in Melancholy, yet by  
long experience I haue found innumerable so saued, after they had bene 20 nay  
60 times let blood, and to liue happily after it. It was an ordinary thing  
old in Galens time, to take at once from such men 6 pound of blood, which  
now we dare scarce take in ounces, sed viderint medici, great bookes are  
written of this subiect.

Purging vpward and downeward, in abundance of bad humors omitted,  
may be for the worst; so likewise as in the precedent, if ouer-much, too fre-  
quent, or violent, it weakeneth their strength, saith Fuchsius lib. 2. sect. 2.  
cap. 17. or if they be strong or able to endure Physick, yet it brings them  
to an ill habit, they make their bodies no better then Apothecaries shops,  
this, and such like infirmities must needs follow.

dam esse venam frontis, quia spiritus debilitatur inde, & ego longa experientia obseruavi in proprio Xenodochio, quod desipientes  
ex Phlebotomia magis leduntur & magis delirant, & melancholici saepe sunt inde priores. De mentis alienat cap. 3. elsi multos  
hoc improbasse sciam, innumeros h. e. ratione sanatos longa obseruatione cognoui, qui vegeres, sexages vinas iunendo & c. Pres  
debilitat.

## SVBSEC. 5.

## Bad Aire a cause of Melancholy.

**A**ire is a cause of great moment, in producing this, or any other  
Disease, being that it is still taken into our bodies by respiration,  
and our more inner parts. If it be impure and foggy, it deiects the  
spirits, and causeth Diseases by infection of the heart, as Paulus hath  
it lib. 1. cap. 49. Avicenna lib. 1. Gal. de san. tuenda. Mercurialis, Montaltus & c.  
Fernelius saith a thicke aire thickneth the blood and humors. \* Lemnius  
reckons vp two maine things most profitable, and most pernicious to our  
bodies; Aire, and Diet: and this peculiar Disease, nothing sooner causeth  
bertus holds) then the Aire wherein wee breath and liue. Such as is the Aire,  
such be our spirits: & as our spirits, such are our humors. It offends commonly  
if it be too hot & dry, or too cold & dry, thicke, fuliginous, cloudy, blustering,  
or a tempestuous Aire. Bodine in his 5 booke de repub. cap. 1 and 5. of his me-  
thod of history, proues that hot Countreies are most troubled with melan-  
choly, and that there are therefore in Spaine, Africke, and Asia minor, great  
numbers of mad men, in so much that they are compelled in all Cities of  
note to build peculiar hospitals for them: Leo Afer lib. 3. de Fessa vrbe

a Melancholic in Xenodochio sanatorum millia que stritissime carentia seruantur



76 *Ortelius* and *Zuinger*, confirme as much: they are ordinary so cholericke in their speeches, that scarce two words passe without railing or chiding, in common talke, and often quarreling in their streetes. <sup>b</sup> *Gordonius* will haue euery man take notice of it: *Note this* (saith he) *that in hot countries it is farre more familiar then in cold.* Although this we haue now said bee not continually so, for as <sup>c</sup> *Acosta* truly saith, vnder the *Æquator* it selfe, is a most temperate habitation, wholsome aire, a Paradise of pleasure: the leaues euer greene, cooling showres. But it holds in such as are intemperately hot, as <sup>d</sup> *Johannes à Meggen*, found in *Cyprus*, others in *Malta*, *Apulia*, and the <sup>e</sup> *Holy Land*, where at some seasons of the yeare is nothing but dust, their riuers dried vp, the aire scorching hot, and Earth inflamed; in so much, that many Pilgrims going bare foot, for Devotion sake, from *Ioppa* to *Ierusalem* vpon the hot sands, often run mad; or else quite ouerwhelmed with lande, *profundis arenis*, as in many parts of *Africke*, *Arabia Deserta*, *Bactriana*, now *Charassan*, when the west winde blowes *† involuti arenis transeuntes necantur.* <sup>e</sup> *Hercules de Saxonia* a Proffessor in *Venice*, giues this cause, why so many *Venetian* women are melancholy, *quod diu sub sole degant*, they tarry too long in the Sunne. *Montanus consil.* 21. amongst other causes assignes this; why that *Jew* his Patient was mad, *quod tam multum exposuit se calori & frigori*, he exposed himselfe so much to heat and cold. And for that reason in *Venice*, there is little stirring in those brick paved streetes in Summer about noone, they are most part then a sleepe: As they are likewise in the great *Mogors* Countries, and all ouer the *East Indies*. At *Aden* in *Arabia*, as <sup>f</sup> *Lodovicus Vertomannus* relates in his trauels, they keepe their markets in the night, to avoide extremity of heat: and in *Ormuz*, like cattle in a Pasture, people of all sorts lye vp to the chinne in water all day long. At *Braga* in *Portugall*; *Burgos* in *Castile*; *Messina* in *Sicily*; all ouer *Spaine* and *Italy*, their streets are most part narrow, to avoide the sunne beames. The *Turkes* weare great Turbants *ad fugandos solis radios*, to refract the Sunne beames; & much inconvenience, that hot aire of *Bantam* in *Iaua*, yeelds to our men, that sojourne there for traffick: where it is so hot, <sup>g</sup> *that they that are sicke of the Pox*, lye commonly bleaching in the Sunne, to dry vp their sores. Such a complaint I read of those Isles of *Cape Verde* 14. degrees from the *Æquator*, they doe *male audire*: <sup>†</sup> one calls them the vnhealthiest Clime of the World, for fluxes, feauers, frenzies, Cautures, which commonly seaze on Sea-faring men that touch at them, and all by reason of an hot distemperature of the Aire. The hardiest men are offended with this heat, and stiffest Clownes cannot resist it, as *Constantine* affirms *agricult lib. 2. cap. 45.* They that are naturally borne in such Aire may not <sup>h</sup> endure it, as *Niger* records of some parts of *Mesopotamia* now called *Diarbecha*: *quibusdam in locis sauieni aëstui adeo subiecta est, vt pleraq. animalia feruore solis & calis extinguantur*, 'tis so hot there in some places, that men of the Country and cattle are killed with it; and <sup>†</sup> *Adricomius* of *Arabia felix*, by reason of mirrhe, francincence, and hot spices there growing, the aire is so noxious to their braines, that the very inhabitants at some times can non abide it, much lesse weaklings and strangers. *Amatus Lusitanus cent. 1. curat. 45.* reports of a young maide, that was one *Vincent* a Curriers daughter, some 13 yeares of age, that would wash her haire in the heat of the day (in *Iuly*) and so let it dry in the sunne, <sup>i</sup> *to make it yellow, but by that meanes*

tarrying

<sup>b</sup> Lib. med. parte 2. cap. 19.

<sup>c</sup> Intellige, quod in calidis regionibus frequenter accidit mania, in frigidis autem tarde. c. Lib. 2. d. *Hodopericon* cap. 7.

<sup>e</sup> *Apulia* affligitur calore maxime seruet, ita ut ante finem May pene exusta sit.

<sup>f</sup> *Magnum Pers. c. Pantheos seu Pract. Med. lib. 1. cap. 16. Vene te mulieres, que diu sub sole viuunt, aliquando melancholicæ evadunt.*

<sup>g</sup> *Navig. lib. 2. cap. 4. commercia nocte, hora secunda, ob nimios, qui servant interdum, et suis exercent.*

<sup>h</sup> *Morbo Gallico laborantes, exponunt ad solem, vt morbos excutiant.* <sup>†</sup> *St Richard Hawkins* in his observations, sect. 13.

<sup>i</sup> *Hippocrates 3. Aphorismorum idem ait.*

<sup>†</sup> *Idem Magius in Persia.*

<sup>†</sup> *Descrip. Ter. sancte.*

<sup>i</sup> *Quum ad solis radios in leone longam moram traheret, ut capillos flavos redderet, in vaniam incidit.*



carrying to long in the heat, she inflamed her head, and made her selfe mad.

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Cold Aire in the other extreame, is almost as bad as hote, and so doth *Montaltus* esteeme of it *cap. 11.* if it be dry withall. In those Northern Countries, the people are therefore generally dull, heaue, & many witches, which (as I haue before quoted) *Saxo Grammaticus*, *Olaus*, *Baptista Porta* ascribe to melancholy. But these cold Climes are more subiect to naturall melancholy (not this artificiall) which is cold and dry: For which cause *Mercurius Br-* *tannicus* belike, puts melancholy men to inhabit iust vnder the Pole. The worst of the three is a<sup>1</sup> thicke, cloudy, misty, foggy Ayre, or such as comes from fennes, moorish grounds, lakes, muckhills, draughts, sinkes, where any filthy carcasses or carrion lies, or from whence any stinking fulsome smell comes: *Galen*, *Avicenna*, *Mercurialis*, new and old Physitians, hold that such Aire is vnholsome, and ingenders melancholy, plagues, and what not? *Alexander* *dreta* an haueu towne in the Mediterranean Sea, is much condemned for a bad ayre, so is *Durazzo* in *Albania*, *Lituania*, *Ditmarsh*, *Pomptine paludes* in *Italy*, the territories about *Pisa*, *Ferrara*, &c. *Rumny* marsh with vs; the *Hundredths* in *Essex*, the *Fennes* in *Lincolneshire*. *Cardan de rerum varietate*, lib. 17. *cap. 96.* findes fault with the site of those rich, and most populous Citties in the Low-Countries, as *Bruges*, *Gant*, *Amsterdam*, *Leyden*, *Virect*, &c. the Aire is bad; and so at *Stockholme* in *Sweden*; *Regium* in *Italy*, *Salisbury* with vs, *Hull* and *Linne*: They may bee commodious for navigation, this new kinde of fortification, and many other good necessary vses; but are they so wholsome? Old *Rome* hath descended from the hills, to the Valley, 'tis the site of most of our new Citties, and held best to build in plaines, to take the opportunity of Riuer. *Leander Albertus* pleads hard for the Aire and site of *Venice*, though the blacke moorish sands appeare at every low water, the sea, Fire, and Smoake (as he thinks) qualifie the Aire: and some suppose, that a thicke foggy Aire helps the memory, as in them of *Pisa* in *Italy*; & our *Camden* out of *Plato*, commends the site of *Cambridge*, because it is so neere the Fennes. But let the site of such places be as it may, how can they be excused that haue a delicious seat, a pleasant aire, and all that nature can afford, and yet through their owne nastinesse and sluttishnesse, immund, and sordid manner of life, suffer their ayre to putrifie, and themselves to be choaked vp? Many Citties in *Turkie* doe male audire in this kinde: *Constantinople* it selfe, where commonly carrion lies in the street. Some find the same fault in *Spainne* euen in *Madrid* the Kings seat, a most excellent ayre, a pleasant site; but the inhabitants are slouens, and the streets vncleanly kept.

*k Mundus alter  
& idem, seu  
Terra Australis  
incognita.  
Icrassus & tur-  
bidus aer, tri-  
stis sicut ani-  
mam.  
m Commonly  
called Scanda-  
ruae in Asia  
minor.*

*n Atlas Geo-  
graphicus me-  
moriam valens  
Pisani, quod  
crassiore fruan-  
tur aere.  
o Lib. 1. Hist.  
Lib. 2. cap. 41.  
Aura densa oc-  
caliginosa, tetri-  
ci homines exi-  
stant, & subtri-  
stes, & cap. 3.  
stante sub solano  
& Zephyro, ma-  
xima in menti-  
bus hominum a-  
lacrinitas existit.  
mentisq, erectio  
ubi solum solis  
splendore nitescit.  
Maxima de-  
iectio, mororq, si  
quando aura ca-  
lignosa est.  
p Georg.*

A troublesome tempestuous ayre is as bad as impure, rough and foule weather, impetuous windes, cloudy darke daies, as it is commonly with vs, *calum visu sedum*, *Polidore* calls it, a filthy sky, & in quo facile generantur nubes: as *Tullies* brother *Quintus* wrot to him in *Rome*, being then *Questor* in *Brittaine*. In a thicke and cloudy ayre (saith *Lemnius*) men are tetrick, sad, and peevish: and if the westerne windes blowe; and that there be a calme, or a faire sunshine day, there is a kinde of alacrity in mens minds, it cheares vp men and beasts: but if it be a turbulent, rough, cloudy, stormy weather, men are sad, lumpish, and much dejected, angry, waspish, dull, and melancholy. This was *Virgils* experiment of old:



*Verum ubi tempestas, & cæli mobilis humor,  
Mutavere vices, & Iupiter humidus Austro,  
Vertuntur species animorum, & pectore motus  
Concipiunt alios*——

But when the face of heauen changed is  
To tempests, raine, from season faire:  
Our mindes are altered, and in our breasts,  
Forthwith some new concepts appeare.

And who is not weather-wise against such and such coniunctions of Planets, moued in foule weather, dull and heauy in such tempestuous seasons? *q* *Geliū* contristat *Aquarius* annum: the time requires, and the *Autumne* breeds it; winter is like vnto it, vgly, foule, squalid, the Aire works on all men, more or lesse, but especially on such as are melancholy, or inclined to it, as *Lemnius* holds: they are most moued with it, and those which are already mad, rane downe right, either in, or against a tempest. Besides the diuell many times takes his opportunity of such stormes, and when the humours by the Aire bee stirred, he goes in with them, exagitates our spirits, and vexeth our Soules: as the sea waues, so are the spirits and humours in our bodies, tossed with tempestuous windes and stormes. To such as are melancholy therefore, *Montanus* consil. 24. will haue tempestuous and rough Aire to be avoided: and consil. 27. all night aire, and would not haue them to walke abroad, but in a pleasant day. *Lemnius* lib. 3. cap. 3. discommends the South & Easterne windes; commends the North. *Montanus* consil. 31. will not any windowes to be opened in the night. Consil. 229. & consil. 230. he discommends especially the South winde, and nocturnall Aire: So doth *Phutarch*, The night and darknesse makes men sad, the like doe all subterranean vaults, darke houses in caues and rocks, desert places cause melancholy in an instant, especially such as haue not bene vsed to it, or otherwise accustomed. Read more of aire in *Hippocrates*, *Ætius* lib. 3. à capit. 171. ad 175. *Oribasius* à cap. 1. ad 22. *Avicen* lib. 1. can. Fen. 2. doc. 2. Fen. 1. cap. 123. to the 12 & c.

*q* Hor.

*1* Meus quibus  
vacillat ab ære  
cū offenditur  
& multi infanti  
agud Belgas an-  
te tempestates  
se uiuant aliter  
quieti. Spiritus  
quoq; æris &  
mali genii ali-  
quando se tem-  
pestatibus inge-  
runt, & menti  
humane se la-  
tenter, insinu-  
ant, eamq; vex-  
ant, exagitant,  
& ut fluctus  
marini, huma-  
num corpus ven-  
tis agitur.  
1 Aer noctu  
densatur, & co-  
git molitiam.  
1 Lib. de Iride  
& Osyride.

SVESEC. 6.

*Immoderate Exercise a cause, and how.  
Solitarinesse, Idlenesse.*



*u* Multa defai-  
gatio spiritus,  
vitiatioq; sub-  
stantiam exhaui-  
rit, & corpus  
refrigerat. Hu-  
mores corruptos  
qui aliter à na-  
tura concoqui &  
domari possunt  
& demum blan-  
de excludi, irri-  
tat, & quasi in  
furorem agit,  
qui postea mota cancrina, tetra vapore corpus varie laessunt, animamq;.

Nothing so good, but it may be abused: nothing better then Exercise (if opportunely vsed) for the preservation of the Body: nothing so bad, if it be vnseasonable, violent, or overmuch. *Fernelius* out of *Galen*, *Path. lib. 1. cap. 16.* saith, *u* that much exercise and wearinesse, consumes the spirits and substance, refrigerates the body; and such humors which Nature would haue otherwise concocted & expelled, it stirres vp, and makes them rage: which being so enraged, diuerslie affect, and trouble the body and minde. So doth it, if it be vnseasonably vsed, vpon a full stomacke or when the body is full of crudities, which *Fuchsius* so much inueighes against, lib. 2. instit. sec. 2. cap. 4. giving that for a cause, why schoole boyes in Germany are so often scabbed, because they vse exercise presently after meates. *Bayerus* qui postea mota cancrina, tetra vapore corpus varie laessunt, animamq;.

puts



puts in a caveat against such exercise, because it *corrupts the meat in the stomacke, and carries the same iuyce raw, and as yet undigested, into the veines* (saith Lemnius) which there putrifies, and confounds the animall spirits. Crato *consil. 21. lib. 2.* <sup>2</sup> exclaims against all such exercise after meat, as being the greatest enemy to concoction that may be, and cause of corruption of humors, which produce this, and many other diseases. Not without good reason then, doth *Salust. Salvanus lib. 2. ca. 1.* and *Leonartus Iacchinus in 9. Rhaps. Mercurialis, Arculanus*, and many other, set downe <sup>2</sup> immoderate exercise, as a most forcible cause of melancholy.

Opposite to Exercise is Idlenesse, or want of Exercise, the bane of body and minde, the nurse of naughtinesse, stepmother of discipline, the chiefe author of all mischief, one of the seaven deadly sins, & a sole cause of this and many other maladies, the Devils cushion, as <sup>b</sup> Gualter calls it, his pillow, and chiefe repofall. For the minde can never rest, but still meditates on one thing or other, except it be occupied about some honest businesse, of his owne accord it rusheth into melancholy. <sup>c</sup> As too much and violent exercise offends on the one side, so doth an idle life on the other (saith Crato) it fills the body full of steame, grosse humors, and all manner of obstructions, rhumes, catarres, &c. *Rhaphis cont. lib. 1. tract. 9.* accounts of it as the greatest cause of Melancholy: <sup>d</sup> I haue often seene (saith he) that Idlenesse begets this humour more then any thing else. *Montaltus cap. 1.* seconds him out of his experience, they that are idle are farre more subiect to melancholy, then such as are conuersant or employed about any office or businesse. <sup>e</sup> Plutarch reckons vp Idlenesse for a sole cause of the sicknesse of the Soule: There are they (saith he) troubled in mind, that haue no other cause but this. *Homer. Iliad. 1.* brings in Achilles eating of his owne heart in his Idlenesse, because he might not fight. *Mercurialis consil. 86.* for a melancholy young man vrgeth <sup>2</sup> it as a chiefe cause; why was he melancholy? because idle. Nothing begets it sooner, encreaseth and continueth it oftner then idlenesse. A disease familiar to all idle persons, an inseparable companion to such as liue at ease, *pingui ocio desidioso agentes*, a life out of action, and haue no calling or ordinary employment to busie themselves about, that haue small occasions; and though they haue, such is their lazinesse, dulnesse; they will not compose themselves to doe it, though it be necessary, easie, as to dresse themselves, write a letter or the like. Especially if they haue beene formerly brought vp to businesse, or to keepe much company, and vpon a sudden come to leade a sedentary life, it crucifies their soules, and seazeth on them in an instant, for whilst they are anie waies employed, in action, discourse, about any businesse, sport, or recreation to their liking, they are very well, but if alone, or idle, tormented instantly againe, one dayes solitarinesse, one howres sometimes, doth them more harme, then a weekes labour and company can doe good. Melancholy seazeth on them forthwith being alone, and is such a torture, that as wise *Seneca* well saith, *malo mihi male quam molliter esse*, I had rather be sicke then idle. This Idlenesse is either of body or minde. That of body is nothing but a kinde of benumbing lazinesse, intermitting Exercise, which if wee may belecue <sup>i</sup> *Per-*

*y Infit. ad vit. Christi cap. 44. cibos crudos in venatropit, qui putrescentes illic, spiritus animales inficiunt.*

*2 Crudi hec humoris copia per venas aggregatur, unde morbi multiplices.*

*a Immodicum exercitium.*

*b Hom. 31. in 1. Cor. 6. Nam quilibet*

*mens hominis quiescere non*

*possit, sed continuo circa varias cogitationes*

*discutitur, nisi bene sit aliquo negotio occupatus, ad Melancholiam sponte delabitur.*

*c Crato consil. 21. Vt immodica corporis excitatio, nec corporibus, ita vitiis desit, & otiosa: otium, animal pituitosum reddit, viscerum obstructions, & crebras fluxiones, & morbos conestat.*

*d Et vidi quod una de rebus que magis generet Melancholiam, est otiositas.*

*e Reponitur otium ab aliis causa & hoc a nobis obseruatum est: cum eos huic malo magis obnoxiosos, qui plane otiosi sunt, quam eos qui aliquo munere versantur exequendo.*

*f De tranquillitate anime. Sunt quos ipsum otium in animi comitatu agitandem. g Nihil est quod augeat Melancholiam aliat ac augeat, ac otium & abstinencia a corporis & animi exercitationibus. h Nihil magis exacerbat intellectum, quam otium. Gordianus de obseruat. vit. hum. lib. 1. i Path. lib. 1. cap. 17. exercitationis intermissio, periculi calorem, languidus spiritus, & igneus, & ad omnes actiones, segetiores reddit: cruditates, obstructions, & excrementorum prouentus facit.*

*nelius*



78 *melius: causeth crudities, obstructions, excrementall humors, quencheth the naturall heat, dulls the spirits, and makes them vnapt to doe any thing what-*

*k Her. Ser. 1. soener.*  
*5at. 3.*

*k Neglectis vrenda filix innascitur agris,*

*l Seneca.*  
*m Metoym*  
*anini, & ma-*  
*ciem, Plutarch*  
*calls it.*  
*n Sicut in stagno*  
*generantur ver-*  
*mes, sic & otioso*  
*male cogitatio-*  
*net. Seneca.*

*† now this*  
*legge now that*  
*arme, now their*  
*head, heart, &c.*

*† Exod. 5.*

*† (For they c. en-*  
*not well tell*  
*what asleth*  
*them, or what*  
*they would haue*  
*themselves) my*  
*hart my head*  
*my husband my*  
*saue, &c.*  
*p Prou. 18. Pi-*  
*grum delictet ti-*  
*mor.*  
*Hecurautimo-*  
*yument.*  
*p Lib. 19. c. 10.*  
*† Plautus pro-*  
*log. mostellar.*

As Ferne growes in vtill'd grounds, and all manner of weeds, so doe grosse humors in an idle body, *Ignarium corrumpunt otia corpus*. A horse in a stable that neuer traueles, a hawke in a mew that seldome flies, are both subiect to diseases, which left vnto themselves ere most free from any such incumbrances. An idle dogge will be mangie, and how shall an idle person thinke to escape? Idleness of the minde is much worse then this of the body: witte without imployment is a disease, *† Erugo animi, rubigo ingenij*: the rust of the Soule, *m* a plague, a hell it selfe, *maximum animi nocumentum*, Galen calls it: *u* As in a standing poole, wormes and filthy creepers increase, (*& vitium capiunt ne moueantur aque*, the water it selfe putrifies,) so doe euill and corrupt thoughts in an idle person, The Soule is contaminated. In a Commonwealth, where is no publike enemie, there is likely ciuill warres, and they rage vpon themselves: this body of ours when it is idle, and knowes not how to bestow it selfe, macerates and vexeth it selfe with cares, griefes, false-seares, discontents, and suspitions, it tortures and preyes vpon his owne bowels, & is neuer at rest. Thus much I dare boldly say, he or shee that is idle, be they of what condition they will, neuer so rich, so well allied, fortunate, happy, let them haue all things in abundance, and felicity that heart can wish & desire: all contentment, so long as he or shee, or they are idle, they shall neuer be pleased, neuer well in body and minde, but weary still, vexed still, loathing still, &c. And this is the true cause that so many great men, Ladies and gentlewomen, labour of this disease in country and city, they see de liberally, fare well, want exercise, action, employment, and company to their desires, and thence their bodies become full of grosse humors, winde, crudities, their mindes disquieted, dul, heauy, &c. care, ielousie, feare of some diseases, lease to familiarly on them; for what will not feare and phantasie worke in an idle body? what distempers will they not cause? when the children of *† Israel* murmured against *Pharoh* in *Egypt* he commanded his officers to dubble their taske, and let them get straw themselves, and yet make their full number of bricke, for the sole cause why they mutinie, and are euell at ease, is *they are idle*. When you shall heare & see so many melancholy discontented persons, in all places where you come, so many seuerall greiuances, vnecessary complaints, suspitions *†* the best meanes to redresse it, is too set them a worke, so to busie their minds, for the truth is, they are idle. Well they may build castles in the ayre for a time, and sooth vp themselves with phantastically, & pleasant humors, but in the end they will proue as bitter as gall, they shall be still I say discontent, suspicious, *p* fearefull, ielous, sad, fretting, and vexing of themselves: so long as they be idle, it is vnpossible to please them. *Otio qui nescit vti, plus habet negotij, quam qui negotium in negotio*: as that *q* *Agellius* could obserue; He that knowes not how to spend his time, hath more busines, care, griefe, anguish of minde, then he that is most busie in the midst of all his businesse. *Otiosus animus nescit quid volet*, An idle person (as he followes it) knowes not when he is well, what he would haue, or whether he would goe, *quum illuc ventum est, illinc lubet*, he is tired out with euery thing, displeased withall, weary of his life: *nec bene domi, nec militia*, neither at home, nor abroad



abroad, errat, & *præter vitam vivitur*, he wanders, and liues besides himselfe. In a word, what the mischieuous effects of Laziness and Idleness are, I doe not finde any where more accurately expressed, then in these Verses of *Philolaches* in the † Comickall Poet, which for their elegancy, I will in part insert. 79

*Nonarum adiam esse arbitror similem ego hominem,  
Quando hic natus est: ei rei argumenta dicam.  
Ædes quando sunt ad amussim expolite,  
Quisq; laudat fabrum, atq; exemplum expetit. &c.  
At ubi illo migrat nequam homo indiligensq; &c.  
Tempestas venit, confringit tegulas, imbricesq;  
Putrefacit aer operam fabri, &c.  
Dicam ut homines similes esse adiam arbitremini,  
Fabri parentes fundamentum substruunt liberorum,  
Expoliunt, docent literas, nec parcunt sumptui,  
Ego autem sub fabrorum potestate frugi fui,  
Postquam autem migraui in ingenium meum,  
Perdidi operam fabrorum illico, oppido,  
Venit ignavia, ea mihi tempestas fuit,  
Aduentuq; suo grandinem & imbrem attulit,  
Illa mihi virtutem deturbanit, &c.*

A young man is like a faire new house, the Carpenter leaues it well built, in good repaire, of solid stuffe; but a bad tenant lets it raine in, and for want of reparation fall to decay, &c. Our Parents, Tutors, Friends, spare no cost to bring vs vp in our youth, in all manner of vertuous education; but when wee are left to our selues, Idleness as a Tempest driues all vertuous motions out of our mindes, & *nihili sumus*, on a sudden, by sloath and such bad waies we come to naught.

Cosen German to Idleness, & a concomitating cause, which goes hand in hand with it, is *nimia solitudo*, too much solitariness, by the testimony of all Physitians, Cause & Symptome both: but as it is here put for a cause, it is either coact, enforced, or else voluntary. Enforced solitariness is commonly seene in Students, Monks, Friars, Anchorites, that by their order & course of life, must abandon all company, society of other men, and betake themselves to a priuate cell, *Otio superstitioso seclusi*, as *Bale* and *Hospinian* well tearme it, such as are the *Carthusians* of our time, that eate no flesh (by their order) keepe perpetuall silence, neuer goe abroad. Such as liue in prison, or in some desert place, and cannot haue company, as many of our countrey Gentlemen doe in solitary houses, they must either be alone without companions, or liue beyond their meanes, and entertaine all commers as so many hostes, or else conuerse with their seruants and hindes, such as are vnequall, inferior to them, and of a contrary disposition; or else as some doe, to avoid solitariness, spend their time with lewd fellows in Taverns, and in Ale-houses, and thence addiect themselves to some vnlawfull disports, or dissolute courses. Diuerse againe are cast vpon this rock of solitariness for want of meanes, or out of a strong apprehension of some infirmity, disgrace, or through bashfulness, rudeness, simplicity, they cannot apply themselves toothers company. *Nullum solum infelici gratius solitudine, ubi nullus sit*



80 *qui miseriam exprobrat*, this enforced solitarinesse takes place, and produceth his effect soonest in such, as haue spent their time Iouially peradventure in all honest recreations, in good company, in some great family, or populous city, & are vpon a sudden confined to a desert country cottage farre off, restrained of their liberty, and barred from their ordinary associates: solitarinesse is very irksome to such, most tedious, and a sudden cause of great inconuenience.

Voluntary solitarinesse is that which is familiar with Melancholy, and gently brings on like a Siren, a shooing-horne, or some Sphinx. to this irrevocable gulf, a primary cause *Piso* calls it: most Pleasant it is at first, to such as are Melancholy giuen, to lye in bed whole dayes, and keepe their chambers, to walke alone in some solitary groue, betwixt woode and water, by a brooke side, to meditate vpon some delightfome and pleasant subiect, which shall affect them most; *amabilis insania*: and *mentis gratissimus error*; A most incomparable delight, it is so to melancholize, to build castles in the ayre, to goe smiling to themselves, acting an infinite variety of parts, which they suppose, and strongly imagine they represent, or that they see acted or done; *Blande quidem ab initio*, saith *Lemnius*, to conceaue and meditate of such pleasant things, sometimes, *present, past, or to come*, as *Rafis* speakes. So delightfome these toyes are at first, they could spend whole dayes and nights without sleepe, euen whole yeares alone in such contemplations, and phantasticall meditations, which are like vnto dreames, and they will hardly be drawne from them, or willingly interrupt, winding and vwindeing themselves as so many clocks, & still pleasing their humors, vntill at last the Sceane is turned vpon a sudden, by some bad obiect, and they being now habituated to such vaine meditations and solitary places, can endure no company, can ruminat of nothing but harsh and distastfull subiects. Feare, sorrow, suspicion, *subrusicus pudor*, discontent, cares, and wearinesse of life, surpriseth them in a moment, and they can thinke of nothing else, continually suspecting, no sooner are their eyes open, but this infernall plague of Melancholy seazeth on them, and terrifies their soules, representing some dismall obiect to their mindes, which now by no meanes, no labour, no perswasions they can avoid, *haeret lateri lethalis arundo*, they may not be rid of it, they cannot resist. I may not deny but that there is some profitable Meditation, Contemplation, and kinde of solitarinesse to bee embraced, which the Fathers so highly commend, x *Hierome*, *Chrysostome*, *Cyprian*, *Austin*, in whole Tracts, which *Petrarch*, *Erasmus*, *Stella*, and others so much magnifie in their books; a Paradise, a Heauen on earth, if it be vsed aright, good for the body, and better for the Soule: As many of those old monkes vsed it, to diuine contemplations, as *Simulus* a Courtier in *Adrians* time, *Dioclesian* the Emperour retired themselves &c. in that fence, *Vatia solus scit viuere*, *Vatia* liues alone, which the *Romans* were wont to say, when they commended a Country life. Or to the bettering of their knowledge, as *Democritus*, *Cleanthes*, and those excellent Philosophers haue euer done, to sequester themselves from the tumultuous world, or as in *Plinies villa Laurentana*, *Tullies Tusculane*, *Iovius* study, that they might better *vacare studijs & Deo*, serue God, and follow their studies. These men are neither solitary nor idle, as the Poet

f. A quibus malum, velut a primaria causa, occasione non est.

Incunda rerum presentium, praeitarum, et futurarum meditatio.

Facilis descensus Avernus: Sed revocare gradi, superasq; evadere ad auras, hic labor, hoc opus est. Virg. x Hieronymus epist. 72. dixit oppida & urbes videri sibi tetras carceres, solitudo Paradysus: solum scorpionibus infestum, sacco amictus, humi cubans, aqua & herbis victans, Romanis praestitit delitius.



Poet made answer to the husbandman in *Æsop*, that objected idlenesse to him: he was neuer so idle, as in his company: or that *Scipio Africanus* in *Tully*, *Nunquam minus solus, quam quum solus; nunquam minus otiosus, quam quum esset otiosus*: never lesse solitary then when he was alone, neuer more busie then when he seemed to be most idle. But this is *otiosum otium*, it is far otherwise with these men, according to *Seneca*, *omnia nobis mala solitudo persuadet*, this solitude vndoeth vs, *pugnat cum vitâ sociali*, 'tis a distructive solitarinesse. These men are Diuels alone, as the saying is, *homo solus aut Deus, aut Demon*: a man alone is either a Saint, or a Diuell, *mens eius aut languescit, aut tumescit*, and \* *u. e. soli* in this sense, woe be to him that is so alone. \* *Ecl. 4.* These Witches doe frequently degenerate from men, and of sociable creatures, become, beasts, monsters, inhumane, vgly to behold, *Misanthropi*: they doe even loath themselves, & hate the company of men, as so many *Timons*, *Nabuchadnezzars*; by too much indulging to these pleasing humours, and through their owne default. So that which *Mercurialis consil. 11.* sometimes expostulated with his melancholy patient, may be iustly applied to every solitary and idle person in particular. *Natura de te videtur conqueri posse, &c.* Nature may iustly complaine of thee, that whereas shee gaue thee a good wholesome temperature, a sound body, and God hath given thee so diuine and excellent a Soule, so many good parts, and profitable gifts, thou hast not onely condemned and reiectea, but hast corrupted them, polluted them, overthrowne thy temperature, and perverted those gifts with riot, idlenesse, solitarinesse, and many other waies, thou art a traitour to God and Nature, an enemy to thy selfe and to the world. *Perditio tua ex te: thou thy selfe art the efficient cause of thine owne misery, by not resisting such vaine cogitations, but giving way vnto them.*

81

y Offic. 3.

*Natura de te videtur conqueri posse, quod cum ab ea temperatissimum corpus adeptus sis, tam præclarum à Deo ac vitale donum non contempsisti modo, vtrum corruptisti, sedulisti, prodidisti, optimam temperatam ois, et aliis vitæ varibus, &c.*

## S V E S E C T. 7.

## Sleeping and Waking causes.



Hat I haue formerly said of Exercise, I may now repeat of Sleep. Nothing better then moderate sleepe, nothing worse then it, if it be in extreames, or vnseasonably vsed. It is a receaued opinion, that a melancholy man cannot sleepe ouermuch, *Somnus supra*

*modum prodest*, as an only Antidote, and nothing offends them more, or causeth this malady sooner, then waking, yet in some cases Sleep may doe more harme then good, in that flegmaticke, swinish, cold, and sluggish melancholy which *Melancthon* speakes of, that thinkes of waters, sighing most part, &c.

*It dulls the Spirits, if ouermuch, and senses, fills the head full of grosse humours, causeth distillations, rheumes, great store of excrements in the braine, and all the other parts, as Fuchsius speakes of them, that sleepe like so many Dormice. Or if it be vsed in the day time, vpon a full stomacke, the body ill composd to rest, or after hard meates it increaseth feareful dreames, Incubus, night walking, crying out, and much vnquietnesse: such sleepe prepares the body, as one obserues, to many perillous diseases. But as I haue said, waking ouermuch, is both a symptome, and an ordinary cause. It causeth driness of the braine, frensie, dotage, and makes the body dry, leane, hard, and vgly to be-*

*a Patb. lib. 1. cap. 17. Fernel. corpus infriigidat omnes sensus, mentisq. vires torpore debilitat b Lib. 2. sect. 2. cap. 4. Magnam excrementorum vim cerebro & alijs partibus conseruat. c 19. Nat. hist. de rebus 6. non naturalibus. preparat corpus talis somnus ad multas periculosas agitudines*



82 hold, as <sup>d</sup> Lemnius hath it. The temperature of the Braine is corrupted by it, the humours adust, the eyes made to sinke into the head, choller increased, and the whole body inflamed: and, as may be added out of Galen 3. de sanitate tuenda, Avicenna 3. 1. <sup>e</sup> it overthrowes the naturall heat, it causeth crudities, hurts concoction, and what not? Not without good cause therefore Crato consil. 2. 1. lib. 2. Hildisheim spicel. 2. de delir. & Mania, Iacchius, Arculanus on Rhafis, Guianerius and Mercurialis, reckon vp this ouermuch waking, as a principall cause.

mentum cerebri corrumpit, maciem inducit: exsecat corpus, bilem accendit, profundas reddit oculos, calorem auget. e Natura-tem calorem dissipat. Lesa concoctione cruditates facit. Attenuant iuuenum vigilata corpora nocet.

## MEMB. 3.

## SUBSECT. I.

Passions and perturbations of the minde,  
how they cause Melancholy.

<sup>f</sup> Vita Alexan. **A**S that Gymnosophist in <sup>f</sup> Plutarch, made answer to Alexander (demanding which spake best) Every one of his fellows did speak better then the other: so may I say of these causes; to him that shall require which is the greatest, euery one is more grieuous the other, and this of Passion the greatest of all. A most frequent and ordinary cause of Melancholy, <sup>g</sup> fulmen perturbationum (Piccolomineus calls it) this thunder and lightning of perturbation, which causeth such violent and speedy alterations in this our Microcosme, and many times subverts the good estate and temperature of it. For as the Body workes vpon the minde, by his bad humours, troubling the Spirits, sending grosse fumes into the Braine; & so per consequens disturbing the Soule, and all the faculties of it, with feare, sorrow, &c. which are ordinary symptomes of this Disease: so on the other side, the minde most effectually workes vpon the Body, producing by his passions and perturbations, miraculous alterations; as Melancholy, despaire, cruell diseases, and sometimes death it selfe. Insomuch, that it is most true which Plato saith in his Charmides: omnia corporis mala ab anima procedere; all the <sup>h</sup> mischiefs of the Body, proceed from the Soule: and Democritus in <sup>i</sup> Plutarch vrgeth, Damnatam iri animam a corpore, if the body should in this behalfe, bring an action against the Soule, surely the Soule would be cast and convicted; that by her supine negligence, had caused such inconueniences, ha-ving authority ouer the Body, and vsing it for an instrument, as a Smith doth his hammer (saith <sup>k</sup> Cyprian) imputing all those vices and maladies to the Minde. Even so doth <sup>l</sup> Philostratus, non coinquinatur corpus, nisi consensu anime; the Body is not corrupted, but by the Soule. <sup>m</sup> Lodov. Vives will haue such turbulent commotions proceed from Ignorance, and Indiscretion. All Philosophers impute the miseries of the Body to the Soule, that should haue gouerned it better, by command of reason, and hath not done it. The Stoicks are altogether of opinion (as <sup>n</sup> Lipsius, and <sup>o</sup> Piccolomineus record) that a wise man should be <sup>p</sup> amens, without all manner of passions and perturbations whatsoeuer, as <sup>p</sup> Seneca reports of Cato, the <sup>q</sup> Greekes of Socrates, and <sup>r</sup> To. Anbanus of a nation in Africke, so free from passion, or rather so stupid, that

d Infit, ad vi-  
tam optimam  
cap. 26. cerebro  
ficcitatem ad-  
fert, phreces  
& delirium cor-  
pus aridum facit  
squalidum, stri-  
gsum, humores  
aduria tempera-

mentum cerebri corrumpit, maciem inducit: exsecat corpus, bilem accendit, profundas reddit oculos, calorem auget. e Natura-tem calorem dissipat. Lesa concoctione cruditates facit. Attenuant iuuenum vigilata corpora nocet.

f Vita Alexan.

g Grad. 1. 6. 14.

h Perturbatio-  
nes clavi sunt,  
quibus corpori  
animus seu pa-  
tibus affigitur.  
Iamb. de mist.  
i Lib. de sanitat.  
tuend.

k Prolog. de vir-  
tute Christi.

l Que utitur cor-  
pore, ut faber  
malleo.

m Vita Apollonii  
1. 1.

n Lib. de anim.  
ab inconsidera-  
tia, & ignoran-  
tia omnes animi  
motus.

o De Physicis.  
Stoic.

p Grad. 1. 6. 32.

q Epil. 104.

r Lib. 1. cap. 6.

s quis euse per-  
cussit eos, tam-  
tum respiciunt.







*h Montani consil. 22. He vero quomodo causam melancholicam, clarum; & quod concoctionem impediunt, & membra principalia debilitant.*  
*i Breviar. lib. 1. cap. 18.*  
*† Solent huiusmodi egressiones favorabiliter oblectare, & lectio vera lassum iucunde resouere, stomachumq; nascantem, quodam quasi condimento reficere, & ego libenter excurro*

feth all these distemperatures, alteration and confusion of spirits and humors. By meanes of which, so disturbed, concoction is hindred, and the principall parts are much debilitated; as *h Dr. Navarra* well declared, being consulted by *Montanus* about a melancholy Iew. The spirits so confounded, the nourishment must needs be abated, bad humours increased, crudities and thicke spirits ingendred with melancholy blood. The other parts cannot performe their functions, hauing the spirits drawne from them by vehement passion, but faile in sense and motion; so we looke vpon a thing, and see it not; heare, and obserue not; which otherwise would much affect vs, had wee beene free. I may therefore conclude with *i Arnoldus*, *Maxima vis est phantasia, & huic vni serè, non autem corporis intemperiei, omnis melancholia causa est ascribenda*: great is the force of Imagination, and much more ought the cause of Melancholy to be ascribed to this alone, then to the distemperature of the body. Of which *Imagination*, because it hath so great a stroke in producing this maladie, and is so powerfull of it selfe, it will not bee impertinent to my discourse, to make a brieue Digression, to speake of the force of it, and how it causeth this alteration. Which manner of Digression, howsoeuer some dislike, as frivolous and impertinent, yet I am of *† Beroaldus* his opinion, *Such Digressions doe mightely delight and refresh a weary Reader, they are like sauce to a bad stomacke, and I doe therefore most willingly vse them.*

## SUBJECT. 2.

## Of the force of Imagination.



Hat Imagination is, I haue sufficiently declared in my *Digression of the Anatomie of the Soule*. I will only now point at the wonderful effects and power of it; which, as it is eminent in all, so most especially it rageth in melancholy persons, in keeping the species of obiects so long, mistaking, amplifying them by continuall and strong *k* meditation, vntill at length it produceth in some parties reall effects, causeth this and many other maladies. And although this *Phantasie* of ours, be a subordinate facultie to reason, and should be ruled by it, yet in many men, through inward or outward distemperatures, defect of Organs, which are vnapt or hindered, or otherwise contaminated, it is likewise vnapt, hindred, and hurt. This we see verified in sleepers, which by reason of humours, and concurrence of vapours troubling the *Phantasie*, imagine many times absurd and prodigious things, and in such as are troubled with *Incubus*, or *Witch*-ridden (as we call it) if they lie on their backs, they suppose an old woman rides, & sits so hard vpon them, that they are almost stifled for want of breath; when there is nothing offends, but a concurse of bad humours, which trouble the *Phantasie*. This is likewise euident in such as walke in the night in their sleepe, and doe strange feats: *l* these vapours moue the *Phantasie*, the *Phantasie* the *Appetite*, which mouing the *animall* spirits, causeth the body to walke vp and downe, as if they were awake. *Fracastrorius lib. 3. de intellectu*, referres all *Extasies* to this force of Imagination, such as lye whole daies together in a trance: as that Priest whom *m Celsus* speakes of, that could separate himselfe from his senses when he list, and lye like a dead man, void of life & sense. *Cardan* brags of

*k Ab Imaginatioe oriuntur affectiones, quibus anima componitur, aut turbata deturbatur, lo Sorubienf. Metalog. lib. 4. cap. 10.*

*l Sealig. exercit. m Qui quoties volebat, mortuo similis iacebat, auferens se à sensibus, & quā pangeretur, dormiens non sensit.*



of himselfe, that he could doe as much, and that when he list. Many times such men when they come to themselves, tell strange things of Heauen and Hell, what visions they haue seene; as that *S<sup>r</sup> Owen* in *Mathew Paris*, that went into *Saint Patricks* Purgatory, and the Monke of *Euesham* in the same Author. Those common apparitions in *Bede* and *Gregory*, *S<sup>t</sup> Brigets* revelations, *Wier. lib. 3. de Lamys, cap. 11. &c.* reduced, (as I haue formerly said;) with all those tales of Witches progresses, dancing, riding, transformations, operations, &c. to the force of<sup>n</sup> Imagination, and the Diuels illusions. The like effects almost are to be seene in such as are awake: How many Chimæras, Anticks, golden mountaines, and Castles in the Aire doe they build vnto themselves? I appeal to Painters, Mechanicians, Mathematicians. Some ascribe all vices to a false and corrupt Imagination, Anger, Revenge, Lust, Ambition, Couetousnesse, which prefers falsehood, before that which is right and good, deluding the Soule with false shewes and suppositions. *P Bernar- dus Penottus*, will haue heresie and superstition to proceed from this fountaine; as he falsely imagineth, so he beleueth, and as he conceaueth of it, so it must be, and it shall be, *contra gentes*, he will haue it so. But most especially in passiolls and affections, it shewes strange and evident effects: what will not a fearefull man conceaue in the darke; what strange formes of Bugbeares Diuels, Witches, Goblins? *Lavater* imputes the greatest cause of spectrums, and the like apparitions, to feare, which aboue all other passions, begets the strongest Imagination, (saith *Wierus*) and so likewise loue, sorrow, ioy, &c. Some dye suddainely, as she that saw her sonne come from the battle at *Can- na*, &c. *Iacob* the Patriarke, by force of Imagination, made peckled Lambes, laying peckled rodde before them. *Perfina* that *Aethiopian* Queene in *He- dorus*, by seeing the picture of *Perseus* and *Andromeda*, instead of a Black- moore, was brought to bed of a faire white child. In imitation of whom be- like, † an hard fauored fellow in *Greece*, because he and his wife were both de- formed, to get a good brood of children, *elegantissimas Imagines in thalamo collocavit*, &c. hung the fairest pictures he could buy for mony in his cham- ber, that his wife by frequent sight of them, might conceaue and beare such chil- dren. And if we may beleue *Bale*, one of *Pope Nicholas* the thirds Concu- bines, by seeing of a Beare, was brought to bed of a monster. If a woman (saith *Lemnius*) at the time of her conception, thinke of another man present, or absent, the childe will be like him. Great bellied women, when they long, yeeld vs prodigious examples in this kinde, as Moles, Warts, Scarres, Hare- lips, Monsters, especially caused in their children, by force of a depraued phan- tasie in them: *Ipsum speciem quam animo effigiat, fetus inducit*: she imprints that stamp vpon her childe, which she<sup>e</sup> conceaues vnto her selfe. And there- fore *Lodovicus Vives, lib. 2. de Christ. fem.* giues a speciall caution to great bellied women, that they doe not admit such absurd conceits and cogitations, but by all meanes avoid such horrible objects, heard or seene, or filthy specta- cles. Some will laugh, weepe, sigh, groane, blush, tremble, sweat, at such things as are suggested vnto them by their Imagination. *Avicenna* speakes of one that could cast himselfe into a Palsie when he list; and some can imitate the

n-Adm Nym-  
mus ovas, de ima-  
ginat.

o Verbis & vi-  
sibus se co-  
sectant demoni  
pessime muliere

qui in adopus  
suum vitior, &  
earum phant-  
siam regit, du-  
cing ad loca ab  
ipsis desiderata;

corpora vero ea-  
rum sine sensu  
permanet, que  
umbra. cooperit

diabolus, et nul-  
li sint conspicua,  
& post umbra  
sublata, proprii

corporibus eas  
restituunt, l. 3. c.  
11. Wier.

p Denario me-  
dico.

q Sotet timor,  
pre omnibus af-  
fectibus, fortes  
Imaginationes  
gignere post a-

mor, & c. 3. c. 8  
r Ex viso viso,  
tolem peperit.

s Lib. 1. cap. 4.  
de occult. nat.  
mir. si inter am-  
plexus & sua-

via cogitet de  
vno, aut alio ab-  
sente, eius effi-  
gies solet in fetu  
elucere.

t Quid non fe-  
tus adhuc matris  
vnto, subita  
spirituum vibra-

tione, per nervos  
quibus matrix  
cerebro coniun-

cta est, imprimis  
impregnat. f-  
maginatio, ut si

imaginatur malum granatum, illius notas secum proferet fetus: si leporem, infans editur supremo labello bifido, & dissello, videretur  
cogitatio mouet rerum species, Wier. l. 3. c. 8. u Ne dum vtrum gessens, admittant absurdas cogitationes, sed & visu, auditu, &  
& horrenda deuiant.



86 tunes of Birds and Beasts, that they can hardly be discerned. *Dagebertus* and *S<sup>t</sup> Francis* scarres and wounds, like to those of Christs (if at the least any such were) \* *Agrippa* supposeth to haue happened by force of Imagination: that some are turned to Wolves, from Men to Women, and Women againe to Men (which is constantly beleued) to the same Imagination: or from Men to Asses, Dogges, or any other shapes, *y<sup>e</sup> Wierus* ascribes all those famous transformations, to Imagination; that in *Hydrophobia* they seeme to see the picture of a Dog, still in their water; <sup>z</sup> that melancholy men, and sicke men, conceaue so many phantasticall visions, apparitions to themselves, and haue such absurd apparitions, as that they are Kings, Lords, Cocks, Beares, Apes, Owls; that they are heauy, light, transparent, great, and little, senselesse and dead (as shall be shewed more at large, in our <sup>†</sup> Sections of Symptomes) can bee imputed to naught else, but to a corrupt, false, & violent Imagination. It works not in sicke and melancholy men only, but even most forcibly sometimes in such as are sound: it makes them suddainely sicke, and <sup>a</sup> alters their temperature in an instant. And sometimes a strong apprehension, as <sup>b</sup> *Valesius* proues will take away Diseases: in both kindes it will produce reall effects. Men if they see but another man tremble, giddy, or sick of some feareful disease, their apprehension and feare is so strong in this kinde, that they will haue the same Disease. Or if by some South-sayer, wise-man, fortune-teller, or Physitian, they be told they shall haue such a Disease, they will so seriously apprehend it, that they will instantly labour of it. A thing familiar in *China* (saith *Riccius* the Iesuite) <sup>c</sup> *If it be told them they shall be sicke on such a day, when that day comes, they will surely be sicke, and will be so terribly afflicted, that sometimes they dye vpon it.* *D<sup>r</sup> Cotta* in his Discouery of ignorant Practitioners of Physicke cap. 8. hath two strange stories to this purpose, what phansie is able to doe. The one of a Parsons wife in *Northamptonshire*, A<sup>o</sup> 1607, that coming to a Physitian, and told by him that she was troubled with the *Sciatica*, as he coniectured, (a Disease she was free from) the same night after her returne, vpon his words fell into a grievous fit of a *Sciatica*. And such another example he hath of another good wife, that was so troubled with the cramp, after the same manner she came by it, because her Physitian did but name it. Sometimes death it selfe is caused by force of Phantasie. I haue heard of one that comming by chance in company of him that was thought to be sicke of the Plague (which was not so) fell downe suddainely dead. Another was sicke of the Plague with conceit. One seeing his fellow let bloud, falls downe in a fowne. Another (saith <sup>d</sup> *Cardan* out of *Aristotle*) fell downe dead (which is familiar to women at any gasty sight) seeing but a man hanged. A *Jew* in *France* (saith <sup>e</sup> *Lodovicus Vires*) came by chance ouer a dangerous passage, or planke, that lay ouer a Brooke in the darke, without harme, the next day perceauing what danger he was in, fell downe dead. Many will not beleue such stories to be true, but laugh commonly, and deride when they heare of them; but let these men consider with themselves, as <sup>f</sup> *Peter Byarus* illustrates it, If they were set to walke vpon a planke on high, they would be giddie, vpon which they dare securely walke vpon the ground. Many (saith *Agrippa*) <sup>g</sup> *strong hearted men otherwise, tremble at such sights, dazell, and are sicke, if they looke but downe from an high place, and what moues them but conceit?* As some are so molested by Phantasie; so some againe by Fancy alone, and a good

x *Occult. Philos.*  
lib. 1. cap. 64.

y *Lib. 3. de Lamiis*, cap. 10.

z *Agrippa lib. 1. cap. 64.*

† *Se<sup>t</sup> 3. memb. 1. subse<sup>t</sup> 3.*

a *Malleus malefic. fol. 77. corpora mutata in pestem in diuersas aegritudines, ex forti apprehensione.*

b *Pr. Vales. l. 5. con. 6. nonnunquam etiam morbi diuturni consequuntur, quandoq<sup>ue</sup> curantur.*

c *Expedi. in Sinat l. 1. c. 9. tantum porro multis praedictorum bisce tribuunt, ut ipse metus si dum faciat mem si praedictum is fuerit, tali die eos morbo corripiendos, si ubi dies aduenerit, in morbum incidant, et vi metus afflicti, cum aegritudine, aliquando etiam cum morte colluctantur.*

d *Subtil. 18.*

e *Lib. 3. de amma. cap. de mel.*

f *Lib. de Peste.*

g *Lib. 1. cap. 63.*

Ex alto despicientes aliqui pre timore contremiscunt, caligant, infirmantur, sic fugati, sicut morbi committuntur quandoque, sequuntur, quandoq<sup>ue</sup> recedunt.



good conceit, are as easily recovered. Wee see commonly the Tooth-ache, Gout, Falling-sicknesse, biting of a mad Dog, and many such maladies cured by Spels, Words, Characters, and Charms, and many greene wounds magnetically cured, which *Crollius* and *Goclenius* in a booke of late, hath defended. All the world knowes there is no vertue in such Charms, but a strong conceit and opinion alone, as *Pomponatus* holds, which forceth a motion of the humours, spirits and blood, which takes away the cause of the maladie from the parts affected. The like we may say of all our Magicall effects, superstitious cures, and such as are done by Mountebanks and Wizards. As by wicked incredulity many men are hurt (so saith *Wierus* of Charms, Spels, &c.) we finde in our experience by the same meanes many are releined. An Empiricke oftentimes, and a silly Chirurgion, doth more strange cures, then a rationall Physitian. *Nymannus* giues a reason, because the Patient puts his confidence in him, which *Avicenna* preferres before Art, Precepts, and all Remedies whatsoever. Tis' opinion alone (saith *Cardan*) that makes, or marres Physitians, and he doth the best cures, according to *Hippocrates*, in whom most trust. So diversly doth this Phantasie of ours affect, turne and winde, so imperiously command our bodies, which as another *Proteus*, or a *Camelion*, can take all shapes, and is of such force (as *Ficinus* addes) that it can worke upon others as well as our selues. How can otherwise bleare-eyes in one man, cause the like affection in another? Why doth one mans yawning, make another yawne? One mans pissing prouoke a second many times to doe the like? Why doth scraping of trenchers offend a third, or hacking of files? &c. Why doth a Carcasse bleed, when the murtherer is brought before it, some weekes after the murther hath beene done? Why doe Witches and old women, fascinate and bewitch children: but as *Wierus*, *Paracelsus*, *Cardan*, *Mizaldus*, *Valleriola*, *Campanella*, & many Philosophers thinke, the forcible Imaginatio of the one party, moues & alters the spirits of the other. Nay more, they can cause and cure not only diseases, maladies and seuerall infirmities, by this meanes, as *Avicenna* de anim. lib. 4. sect. 4. supposeth, in parties remote; but moue bodies from their places, cause thunder, lightning, tempests, which opinion *Alkindus*, *Paracelsus*, and some others approue of. Read more of this in *Wierus* l. 3. de Lamis cap. 8. 9. 10. *Franciscus Valesius* med. controver. lib. 5. cont. 6. *Marcellus Donatus* lib. 2. cap. 1. de hist. med. mirabil. *Levinus Lemnius* de occult. nat. mir. lib. 1. cap. 12. *Cardan* lib. 18. de rerum var. *Corn. Agrippa* de occult. Philos. cap. 64. 65. *Camerarius* 1. cent. cap. 54. horarum subtilis. *Nymannus* in orat. de Imag. *Laurentius*, and him that is inslar omnium, *Ficinus*, a famous Physitian of *Antwerpe*, that wrot three bookes de viribus Imaginationis. I haue thus farre digressed, because this Imagination is the medium deferens of passions, by whose meanes they worke and produce many times prodigious effects; and as the Phantasie is more or lesse intended or remitted, and their humours disposed, so doe perturbations moue more or lesse, and take deeper impression.



## Division of Perturbations.

**P**erturbations and passions, which trouble the Phantasie, though they dwell betweene the confines of Sense and Reason, yet they rather follow Sense then Reason, because they are drowned in corporeall organs of Sense. They are commonly<sup>n</sup> reduced into two inclinations, *Iraſcible*, and *Concuſcible*. The *Thomiſts* ſubdivide them into eleuen, ſix in the *Coueting*, and five in the *Inuading*. *Ariſtotele* reduceth all to Pleaſure and Paine, *Plato* to Loue and Hatred, *Vives* to Good and Bad. If good it is preſent, and then we abſolutely ioy and loue: or to come, and then we deſire and hope for it: If euill, we abſolutely hate it; if preſent, it is Sorrow; if to come, Feare. Theſe foure paſſions *P Bernard* compares to the wheels of a Chariot, by which we are carried in this world. All other paſſions are ſubordinate vnto theſe foure, or ſix, as ſome will: Loue, Ioy, Deſire, Hatred, Sorrow, Feare: The reſt, as Anger, Envy, Emulation, Pride, Iealouſie, Anxiety, Mercy, Shame, Diſcontent, Deſpaire, Ambition, Avarice, &c. are reducible vnto the firſt: and if they be immoderate, they<sup>q</sup> conſume the ſpirits, and melancholy is eſpecially cauſed by them. Some few diſcreet men there are, that can gouerne themſelues, and curb in theſe inordinate Affections, by Religion, Philoſophy, and ſuch diuine Precepts, of meekneſſe, patience and the like: but moſt part for want of gouernment, out of indiſcretion, ignorance, they ſuffer themſelues wholly to be led by ſenſe; and are ſo farre from reſſing rebellious inclinations, that they giue all encouragement vnto them, leauing the raynes, and vſing all provocations to further them: bad by Nature, worſe by Art, Discipline, & Cuſtome, Education, and a peruerſe will of their owne, they follow on, whereſoeuer their vnbridled Affections will transport them, and doe more out of cuſtome, ſelfe-will, then out of Reaſon. *Contumax voluntas*, as *Melancthon* calls it, *malum facit*: this ſtubborne will of ours perverts iudgement, which ſees and knowes what ſhould and ought to be done, and yet will not doe it. *Mancipia gula*, Slaues to their ſeuerall luſts, and appetite, they precipitate and plunge<sup>t</sup> themſelues into a Labyrinth of cares, blinded with luſt, blinded with ambition; *They ſeeke that at Gods hands, which they may giue vnto themſelues, if they could but refrain* from thoſe cares, and perturbations, *wherewith they continually macerate their mindes*. But giuing way to theſe violent paſſions of feare, griefe, ſhame, revenge, hatred, malice, &c. They are tome in peeces, as *Acteon* was with his dogges, and<sup>u</sup> crucifie their owne ſoules.

n T.W. Ieſuit.

o 3. de Anima.

p Ser. 35. He quatuor paſſiones ſunt tanquam rote in curru, quibus vehimur hoc mundo.

q Harum quippe immoderatione, ſpiritus marceſcunt. Ferncl. lib. 1. Path. c. 18.

r Mala conſuetudine deprauatur ingenium ne bene faciat. Pro. pper Caluini, lib. de attr. bile. Plura faciunt homines e conſuetudine, quam e ratione. A teneris aſſueſcere multum eſt. Video meliora probog, deterioro ſequor. Ouid. I Nemo laeditur niſi a ſeipſo. r Multi ſe in inquietudinem precipitant ambitione &amp; cupiditatibus excecati, non intelligunt ſe illud a diis petere, quod ſibi ipsis ſi uelint preſtare poſſunt, ſi a curis &amp; perturbacionibus, quibus aſſidue ſe macerant, imperare uellent. u Tanto ſtudio miſeriarum cauſas, &amp; alimenta dolorum querimus, uitamque ſecus ſeliſſimam, triſtem &amp; miſerabilem efficiamus. Petrarca. preſat. de Remedii, &amp;c.



## SUBSECT. 4.

## Sorrow a cause of Melancholy

**I**N this Catalogue of Passions, which so much torment the Soule of man, and cause this malady (for I will briefly speak of them all, and in their order) the first place in this Inscible Appetite, may iustly be challenged by Sorrow. An inseparable companion, \* The mother and daughter of melancholy, her Epitome, Symptome, and chiefe cause: as \* Hippocrates hath it: They beget one another and tread in a ring, for Sorrow is both Cause and Symptome of this disease. How it is a Symptome shall be shewed in his place. That it is a cause all the world acknowledgeth, Dolor nonnullis infantie causafuit, & aliorum morborum insanabilium, saith Plutarch to Apollonius; a cause of madnesse, a cause of many other diseases, a sole cause of this mischief, y Lemnius call's it. So doth Rhafis cont. l. 1. tract. 9. Guianerius Tract. 15. cap. 5. And if it take root once it ends in dispaire, as 2 Felix Platter obserues, and as in a Cebes table, may well bee coupled with it. b Chrysostome in his seauenteenth Epistle to Olympia, describes it to be, a cruell torture of the soule, a most inexplicable griefe, a poysoned worme, consuming body and soule, and gnawing the very heart, a perpetuall executioner, continuing all night, profound darknesse, a whirlewind, a tempest, an ague not appearing, heating worse then any fire, and a battle that hath no end: It crucifies worse then any Tyrant, no torture, no strappado, no bodily punishment is like vnto it. \* Tis the Eagle without question, which the Poets fained to gnawe c Promethus heart, and no heavinesse is like vnto the heavinesse of the heart, Ecclesi. 25. 15. 16. \* Every perturbation is a misery, but griefe a cruell torment, a domineering passion: as in old Rome, when the Dictator was created, all inferiour magistracies ceased; when griefe appeares all other passions vanish. It dries up the bones, saith Solomon cap. 17. Pro. makes them hollow-eyed, pale, and leane, furrow-faced, to haue dead locks, wrinkled browes, riuelled cheeks, dry bodies, and quite perverts their temperature that are misaffected with it. As Elenora that exil'd mournfull Dutches (in our † English Ouid) laments to her noble husband Humphry Duke of Gloucester,

Sawest thou those eyes in whose sweet cheerefull looke,  
Duke Humphry once such ioy and pleasure tooke,  
Sorrow hath so dispos'd me of all grace,  
Thou couldst not say this was my Elnors face,  
Like a fowle Gorgon, &c.

d It hinders concoction, refrigerates the heart, takes away stomacke, colour, and sleepe; thickens the blood (Fernelius l. 1. c. 18. de morb. causis) contaminates the spirits (Piso) Overthrowes the naturall heat, peruerbs the good estate of body and minde, and makes them weary of their liues, cry out, howle and roare for very anguish of their soules. David confessed as much, Psalm. 38. 8. I haue roared for the very disquietnesse of my heart. And Psal. 119. 4. part. 4. v. emq; omni iracundo crudeliorum praesert. c Naz. Comus Mythol. l. 4. c. 6. \* Tully 3. Tusc. omnis perturbatio miseria in & carnisfina est dolor. † M. Drayton in his Herop. d Crato consil. 2. l. 1. lib. 2. mollitia vniuersum infrigidat corpus, calorem iunaturum excipit, appetitum destruit. d Cor refrigerat tristitia, spiritus exsiccat. innatuum calorem obruit, vigilias inducit, concoctionem labefactat, sanguinem intrassat, exaggerato melancholicum succum. e Spiritus & sanguis hoc contaminant. Piso.

Sorrow.  
Infans dolor.  
x Timor & metus  
sitia si diu perseverent, causa  
e suboles atri  
humoris sunt, et  
in circulum se  
procreant, Hipp.  
Aphor. 13. l. 6.  
Idem Montal-  
tus cap. 19. Vic-  
torius Faveni-  
nus. procl. mag.  
y Multi ex me-  
rore & metu  
huc delapsi sunt.  
Lemn. l. 1. c. 16.  
z Multa cura  
& tristitia faci-  
unt accedere me-  
lancholicum cap.  
3. de mentis ali-  
enat. (si altas  
radices egat in  
veram fixamq;  
degenerat me-  
lancholicum, &  
in desperationē  
desinit.  
a Ille incutus, e-  
ius vero seror  
desperatio simul  
ponitur.  
b Animum  
crudele tormen-  
tum, dolor inex-  
plicabilis, timea  
non solum ossa,  
sed corda per-  
tingent, perpe-  
tuus carnisfex,  
vires animae cō-  
sumens, iugis  
nox, & tenebrae  
profunda, tem-  
pestas & turbo,  
& febris non-  
apparent, omni  
igne validius in-  
censens, longior,  
& pugna finem  
non habens. -  
Crucem circum-  
fusi d. l. d. faci-



90 My soule melteth away for very heauinesse, vers. 38. I am like a bottle in the smoake. <sup>f</sup> Antiochus complained that he could not sleepe, and that his heart fainted for griefe, *Christ* himselfe, *Vir dolorum*, out of an apprehension of griefe, did sweat blood, *Marke* 14. His soule was heauy to the death, and no sorrow was like vnto his. *Crato consil.* 21. lib. 2. giues instance in one that was so melancholy by reason of griefe: and *Montanus consil.* 30. in a noble matrone, <sup>h</sup> that had no other cause of this mischiese. *I. S. D. in Hildesheim* fully cured a patient of his, that was much troubled with melancholy, and for many yeares, <sup>i</sup> but afterwards by a little occasion of sorrow: he fell into his former fits and was tormented as before. Examples are common, how it causeth melancholy, desperation, and sometimes death it selfe, for (*Eccles.* 38. 15.) Of heauinesse comes death. worldly sorrow causeth death, *2. Cor.* 7. 10. *Psal.* 31. 10. My life is wasted with heauinesse, and mine yeares with mourning, Why was *Hecuba* said to be turned to a Dogge? *Niobe* into a stone? but that for griefe she was senselesse and stupid. *Seuerus* the Emperour <sup>l</sup> died for griefe; and how <sup>m</sup> many myriads besides.

*Tanta illi est feritas, tanta est insania luctus.*

*Melancthon* giues a reason of it, <sup>n</sup> the gathering of much melancholy blood about the heart, which collection extinguisheth the good spirits, or at least dalbeth them, sorrow strikes the heart, makes it tremble and pine away, with great paine: And the blacke blood drawne from the Spleene, and diffused vnder the ribbs, on the left side, makes those perillous hypocondriacall convulsions, which happen to them that are troubled with Sorrow.

SVBSEC. 5.

Feare a cause.



Open german to Sorrow is Feare, or rather a sister, *fidus Achates*, and continuall companion, an assistant and a principall agent in procuring of this mischiese; a cause and symptome as the other. In a word as <sup>o</sup> *Virgil* of the *Harpies*, I may iustly say of them both, *Tristius haud illis monstrum, nec seuior vlla Pestis & ira Deum stygiis sese extulit undis.*

A sadder monster, or more cruell plague so fell,

Or vengeance of the Gods, ne're came from Styx or Hell.

This fowle fiend of feare was worshipped heretofore as a God by the *Lacedaemonians*, and most of those other torturing *P* affections, and so was sorrow amongst the rest, vnder the name of *Angerona Dea*, they stood in such awe of them, as *Austin* de ciuitat. *Dei* lib. 4. cap. 8. noteth out of *Varro*, Feare was commonly <sup>q</sup> adored and painted in their Temples with a Lions head; and as *Macrobius* records *1. 10. Saturnalium*; <sup>r</sup> in the Calends of *Ianuary* *Angerona* had her holiday, to whom in the Temple of *Volupia*, or Goddesse of pleasure, their *Augures* and *Bishops* did yearly sacrifice; that being propitious to them; she might expell all cares, anguish, and vexation of the minde for

<sup>o</sup> Lib. 3. *Æn.* 4.  
<sup>p</sup> Et metum i-  
deo deam sacra-  
ruot ut bonam  
mentem conser-  
deret *Varro*, *La-*  
*clanius*, *Auguf.*  
<sup>q</sup> *Lilius Giral.*  
*Syntag.* 1. de diis  
miscellaneis.  
<sup>r</sup> *Calendis Ian.*  
ferie sunt diue  
*Angerane*, cui  
pontifices in sa-  
cello *Volupie*  
sacra faciunt,  
quod nigras &  
animo sollicitu-  
dines propitiata  
propellat.



for that yeare following. Many lamentable effects this Feare causeth in men, 91  
 as to be red, pale, tremble, sweat, it makes sudden cold and heat to come  
 ouer all the body, palpitation of the heart, Syncope, &c. It amazeth many  
 men that are to speake, or shew themselves in publike assemblies, or before  
 some great Personages, as *Tully* confesseth of himselfe that he trembled still  
 at the beginning of his speech; and *Demosthenes* that great Orator of *Greece*  
 before *Philippus*; It confounds voice and memory, as *Lucian* wittily brings  
 in *Iupiter Tragedus*, so much afraid of his auditory, when he was to make  
 a speech to the rest of the Gods, that he could not vter a ready word, but  
 was compelled to vse *Mercuries* helpe in prompting. Many men are so ama-  
 zed and astonished with feare, they knowe not where they are, what they say,  
 what they doe, and that which is worst, it tortures them many daies before  
 with continuall affrightes and suspition. It hinders most honorable attempts,  
 and makes their hearts ake, sad and heauy. They that liue in feare are neuer  
 free, n. resolute, secure, neuer merry, but in continuall paine: that, as *Vines*  
 truly said, *Nulla est miseria maior quam metus*, no greater misery, no racke,  
 nor torture like vnto it, euer suspicious, anxious, sollicitous, they are childishly  
 drouping, without reason, without iudgement, especially if some terrible  
 object be offered, as *Plutarch* hath it. It causeth oftentimes sudden madnesse,  
 and almost all manner of diseases, as I haue sufficiently illustrated in my *a* *Di-*  
 gression of the force of Imagination, and shall doe more at large in my se-  
 ction of *b* Terrors, Feare makes our imagination conceaue what it list, invites  
 the Diuell to come to vs, as *c* *Agrippa* and *Cardan* avouch, and tyrannizeth  
 ouer our Phantasie more then all other affections, especially in the darke.  
 We see this verified in most men as *e* *Lanater* saith, *Que metunt fingunt*,  
 what they feare they conceiue and faigne vnto themselves, they thinke they  
 see Goblins, Hagges, Diuels, and many times become melancholy thereby.  
*Cardan subtil. lib. 18.* hath an example of such a one, so caused to be melan-  
 choly (by sight of a bugbeare) all his life after. *Augustus Caesar* durst not sit  
 in the darke, *nisi aliquo assidente*, saith *f* *Suetonius*, *Nunquam tenebris eugit-*  
*lauit*. And 'tis strange what women and children will conceiue vnto them-  
 selves, if they goe ouer a Church-yard in the night, lye, or be alone in a  
 darke roome, how they sweat and tremble on a sudden. Many men are trou-  
 bled with future euent, fore-knowledge of their fortunes, destinies, as *Seuerus*  
 the Emperour, *Adrian* and *Domitian*, *Quod sciret ultimum vite diem*, saith *g* *Sell. 2. Mem.*  
*Suetonius*, *valde sollicitus*, much tortured in minde because he foreknew his  
 end; with many such, of which I shall speake more opportunely in another  
 place. Anxiety, mercy, pitty, indignation, &c. and such fearefull branches de-  
 riuied from these two stemmes of feare and sorrow, I voluntarily omit; read  
 more of them in *\* Carolus Pascalius*, *† Dandinus*. &c.

*Timor inducit  
frigus, cordis  
palpitationem,  
vocis defectum  
atq; pallorem.*  
*Agrippa, lib. 1.  
cap. 63. Timidi  
semper spiritus  
habent frigidos.*  
*Mont.*

*Effusus cernens  
ingentes a mine  
curmas, quis mi-  
nime inflat cor-  
nua Faunus ait?*  
*Alciat.*

*Metus non so-  
lum memoriam  
conseruat sed et  
institutum ani-  
mi omne & lau-  
dabilem cona-  
tum impedit.*  
*Thucydides.*

*Lib de forti-  
tudine & virtu-  
te Alexandri. v-  
bi prepe res ad-  
fuit terribilis.*

*a Sell. 2. Mem.*

*3. Subl. 2.*

*b Sell. 2. Mem.*

*4. Subl. 3.*

*c Subtil. 18. lib.*

*timor attrahit  
ad se Demones,  
timor & error  
multum in ho-*

*minibus possunt.*

*e Lib. de spre-  
tris cap. 3. fortes  
raro spectra vi-  
dent, quia minus  
timent.*

*f Vita eius.*

*g Sell. 2. Mem.*

*4. Subl. 7.*

*\* De virt. &  
vitiis.*

*† Com. in A-  
ris. de Anima.*



## Shame and Disgrace causes.

**S**HAME and Disgrace cause most violent passions, & bitter pangs. Ob pudorem & dedecus publicum, ob errorem commissum sepe mouentur generosi animi (Felix Plater lib. 3. de alienat. mentis) Generous minde's are often moued with shame, to despaire for some publike disgrace. And he, saith Philo lib. de provid. Dei, <sup>h</sup> That subiects himselfe to feare, desire, grieve, ambition, shame, is not happy, but altogether miserable, tortured with continuall labour, care, and misery. It is as forcible a batterer as any of the rest: Many men neglect the tumults of the world, and care not for glory, and yet they are affraid of infamy, repulse, disgrace, (Tul. offic. lib. 1.) they can seuerely contemne pleasure, beare grieve indifferently, but they are quite battered and broken with reproach and obloquy: (siquidem vita & fama pari passu ambulant) and are so deiected many times for some publike iniury, disgrace, as a box on the eare by their inferiour, to be overcome of their aduersary, foiled in the field, to be out in a speech, some fowle fact committed or disclosed, &c. that they dare not come abroad all their liues after, but melancholise in corners, and keepe in holes. The most generous spirits are most subiect to it: Spiritus altos frangit & generosos: Hieronymus. Aristotle because he could not vnderstand the motion of Euripus, for griefe and shame drowned himselfe: Calius Rodiginus antiquar. sec. li. 29. cap. 8. Homerus pudore consumptus, was swallowed vp with this passion of shame, because he could not vnsolve the fishermans riddle. Sophocles killed himselfe, <sup>m</sup> for that a Tragedie of his was hissed off the stage: Valer. Max. lib. 9. cap. 12. Lucretia stabbed herselfe, and so did <sup>n</sup> Cleopatra, when she saw that she was reserved for a triumph, to avoid the infamy. Antonius the Roman, <sup>o</sup> after he was overcome of his enemy, for three daies space sat solitary in the fore part of the shippe abstaining from all company, euen of Cleopatra herselfe, & afterwards for very shame, butchered himselfe, Plutarch vita eius. Apollonius Rhodius <sup>p</sup> willfully banished himselfe, forsaking his country, & all his deare friends, because he was out in reciting his Poems, Plinius lib. 7. cap. 23. Ajax ran madde because his armes were adiudged to Vlysses. In China 'tis an ordinary thing for such as are excluded in those famous trialls of theirs, or should take degrees, for shame and griefe to loose their wits, <sup>q</sup> Mat. Riccius. expedit. ad Sinas lib. 3. cap. 9. Hostrius the Frier, tooke that booke which Reuelin had writ against him, vnder the name of Epist. obscurorum virorum, so to heart, that for shame and griefe he made away himselfe, <sup>r</sup> Iovius in elogijs. A graue & learned Minister, and an ordinary Preacher at Alcmarr in Holland, was one day (as hee walked in the fields for his recreation) suddenly taken with a laske or loosenesse, and therevpon compelled to retire to the next ditch; but being surpris'd at vnawares, by some Gentlewomen of his Parish wandering that way, <sup>s</sup> was so abashed, that hee did neuer after shew his head in publike, or

come

<sup>h</sup> Qui mentem subiectis timoris dominationi, cupiditatis, doloris, ambitionis, pudoris, felix non est sed omnino miser, assiduus laboribus torquetur & miseria.  
<sup>i</sup> Multi centum sunt mundi spirituum, reputant: pro nihilo gloriam, sed inueniunt infamiam, offensionem, repulsum.  
<sup>k</sup> Voluptatem secessantem contemnant, in dolore sunt molles, gloriam negligunt, frangitur infamia.  
<sup>l</sup> Grauius contumeliam ferimus, quam de trimentum, nihil est nimis animo sumus.  
<sup>m</sup> Plut. in Timol.  
<sup>n</sup> Quod piscatoris enigma solvere non posset.  
<sup>o</sup> Ob Tragediam expositam mortem sibi gladio conuenit.  
<sup>p</sup> Cum vidit in triumphum se feruari, causa eius ignominie et: unde, morte sibi conuenit.  
<sup>q</sup> Plut.  
<sup>r</sup> Bello victus, per tres dies sedet in prora navis, abstinet ab omni consortio, etiam Cleopatra, postea se interfecit.  
<sup>s</sup> Cum male recitasset Argonautica, ob pudorem exaluit.  
<sup>t</sup> Quidam pro vertutibus similes dolore in infamiam incidunt, eo quod a literatorum gradu in examine excludantur, Hostrius cucullatus adeo grauius ob Rustici librum, qui inscribitur, Epistole obscurorum virorum, dolore sinuit & pudore sancitatus, ut seipsum interfecit.  
<sup>u</sup> Propter pudorem confusus, statim caput delinquit, &c. ob suspensionem quod vili illum crimine accusarent.



come into the Pulpit, but pined away with Melancholy: (*Per. Forestus med. obseruat. lib. 10. obseruat. 12.*) So shame amongst other passions can play his prize.

I knowe there be many base, impudent, brazen-faced roagues, that will *Nulli pallefcere culpa*, be moued with nothing, take no infamy or disgrace to heart, laugh at all: let them be proued periur'd, stigmatized, conuict roagues, theeuers, traitors, loose their cares, be whipped, branded, carted, pointed at, hissed, reuiled, & derided with *Ballio* the Baud in *Plantus*, they reioice at it, *cantores probos habet* and *Bombax*, what care they? wee haue too many such in our times,

Exclamet *Melicerta perisse.*

Frontem deribus.

Yet a modest man, one that hath grace, a generous spirit, tender of his reputation, will be deeply wounded, and so greuously affected with it, that he had rather giue myriades of crownes, loose his life, then suffer the least defamation of honour, or blot in his good name. And if so be that he cannot avoid it, as a Nightingale, *que cantando victa moritur*, (saith *Mizaldus*) dies for shame if another bird sing better, he languisheth and pineth away in the anguish of his spirit.

*Plauissime. Ps. impure leno cenam. B. cantores probos. Pseudolus. Act. 1. Scen. 3. Cent. 7. e Plinio.*

#### SVBSECT. 7.

##### *Envy, Malice, Hatred, causes.*

**E**Nvy and Malice are two linkes of this chaine, and both as *Guianarius Tract. 15. cap. 2.* proues out of *Galen. 3. Aphorisme. com. 22.* I cause this malady by themselves, especially if their bodies be otherwise disposed to Melancholy. 'Tis *Valescus de Taranta*, and *Felix Platerus* obseruation, *enuy so gnawes many mens hearts, that they become altogether melancholy.* And therefore belike *Solomon, Prov. 14. 13.* calls it, the rotting of the bones, *Cyprian, vulnus occultum;*

*Siculi non inuenere tyranni*

*Maius tormentum*

the *Sicilian* tyrants neuer inuented the like torment. It crucifies their soules, withers their bodies, makes them hollow-ey'd, pale, leane, and gaskly to behold, *Cyprian ser. 2. de zelo & liuore.* As a Moth gnawes a garment, so, saith *Chrysostome*, doth enuy consume a man: to be a liuing Anatomy: a Skeleton, to be a leane and pale carcasse, quickned with a fiend, *Hall in Charact.* For so often as an enuious wretch sees another man prosper, to be enriched, to thrive and be fortunate in the world, to get honours, offices, or the like, hee repines and grieues.

*Intabescitq. videndo*

*Successus hominum, suppliciumq. suum est:*

He tortures himselfe if his equall, friend, neighbour be preferred, commended: doe well: if he vnderstand of it, it gaules him afresh, & no greater paine can come to him, then to heare of another mans well doing, 'tis a dagger at

*enim, qui zelatur, consumit. Pallor in ore sedet, macies in corpore toto. Nusquam recta acies, sunt rabigine dentes. e Diabolus expressa Imago, toxicum charitatis, venenum amicitie, abyssus mentis, non est eo monstrosius monstrum, danatiusus dantatum, trit, torret, discruciat macie & squalore conficit. Auson. Domin. primi. Aduent. Ovid.*

his



his heart euery such obieſt. He looks at him, as they that fell downe in *Lucians* rocke of honour, with an enuious eye, and will damage himſelfe to doe another a miſchiefe: *Atq. cadet subito, dum super hoſte cadat.* As he did in *Alſope*, looſe one eye willingly, that his fellow might looſe both, or that rich man in \* *Quintilian* that poyſoned the flowers in his garden, becauſe his neighbours bees ſhould get no more hony from them. His whole life is ſorrow, and euery word he ſpeaks a *Satyre*, nothing ſaies him but other mens ruines. For to ſpeake in a word, Envy is naught elſe but *Triftitia de bonis alienis*, ſorrow for other mens good be it preſent, paſt, or to come: & *gaudium de aduerſis*, & joy at their harmes, oppoſite to mercy, which grieues at other mens miſchances, and miſaffects the body in another kinde; ſo *Damaſcen* defines it, lib. 2. *de orthod. fid.* *Thomas* 2. *queſt.* 36. *art.* 1. *Ariſtole* lib. 2. *Rhet.* cap. 4. & 10. *Plato* *Philebo.* *Tully* 3. *Tuſc. Greg. Nic. lib. de virt. anime* cap. 12. *Baſil. de Inuidia.* *Pindarus* *Od.* 1. *ſer.* 5. and we finde it true. 'Tis a common diſeaſe and almoſt naturall to vs, as *Tacitus* holds, to envy another mans proſperity. And 'tis in moſt men an incurable diſeaſe. I haue read, ſaith *Marcus Aurelius*, *Greeke, Hebrew, Chalde Authors*, I haue conſulted with many wiſe men, for a remedy for envy, I could finde none, but to renounce all happineſſe, and to be a wretch and miſerable for euer. 'Tis the beginning of hell in this life, and a paſſion not to be excuſed. Every other ſinne hath ſome pleaſure annexed to it, or will admit of an excuſe, envy alone wants both. Other ſinnes laſt but for a while, the gut may be ſatisfied, anger remits, hatred hath an end, envy neuer ceaſeth. *Cardan* lib. 2. *de ſap.* Diuine and humane examples are very familiar, you may runne and read them, as that of *Saul* and *Dauid*, *Cain* and *Abel*, *angebat illum non proprium peccatum, ſed fratris proſperitas*, ſaith *Theodoret*, it was his brothers good fortune gauled him. *Rachel* enuied her ſiſter, being barren, *Gen.* 30. *Iſepts* brethren him, *Gen.* 37. *Dauid* had a touch of this vice, as he confeſſeth *Psalm.* 37. *Jeremy* and *Habbakkuk*, they repined at others good, but in the end they corrected themſelues. *Psalm.* 75. *fret not thy ſelfe*, &c. *Domitian* ſpied *Agricola* for his worth, & that a priuate man ſhould be ſo much glorified, *Cecinna* was enuied of his fellow citizens, becauſe he was more richly adorned. But of all others, women are moſt weake, *ob pulchritudinem inuide ſunt femine* (*Museus*) *aut amat, aut odit, nihil eſt tertium* (*Granatenſis*.) They loue or hate, no medium amongſt them. *implacabiles plerumq. leſe mulieres*, *Agrippa* like, a woman if ſhe ſee her neighbour more neat or elegant, ritcher in tyes, lewels, or apparell, is enraged, and like a *Lionneſſe* ſets vpon her husband, railles at her ſcoffes at her, and cannot abide her: ſo the *Roman Ladies* in *Tacitus* did at *Salonina* *Cecinnas* wife, becauſe ſhe had a better horſe, and better furniture, as if ſhe had hurte them with it: they were much offended: In like fort our gentlewomen doe at their vſuall meetings, one repines or ſcoffes at anothers brauery and happineſſe. *Myrſine* an *Atticke* wench, was murdered of her fellowes, becauſe ſhe did excell the reſt in beauty, *Conſtantine Agricola* lib. 11. cap. 7. Every Village will yeeld ſuch examples.

† Deſcem. 13.

linunt flares

maſſifici ſuccis

in venumm

molli canuiter

g Statuis cereis

Baſil. de eos com.

parat, qui lique-

ſcunt ad preſen-

tiam Solis, qua

alii gaudent &amp;

oriuntur. Ati-

ſcia alii qua &amp; ut-

ceribus gaudent

amena prete-

reant, ſolunt in

ſatidia. n. diſe-

ricordia etiam

que triſtitia que

dam eſt, ſepe

miſerantis cor-

pus male afficit.

Agric. lib. 1. ca.

63. i. ſoſum

mortalibus a na-

tura recentem

aliorum ſaluta-

tem, agri oculis

intueri, hiſt. lib.

2. Tacit.

k Legi Chaldeos,

Graecos, Hebre-

os, conſului ſapi-

entes pro reme-

dio inuidie, hoc

enim inueni, re-

nunciare ſuſci-

tati &amp; perpetuo

miſer eſſe.

l Omne peccatu

aut excuſatione

ſecum habet, aut

voluptatem, ſi la

inuidia vitiaq.

caret, reliqua

vitiis ſinem ha-

bent, in a deſer-

ueſcit, gula ſati-

atur, odium ſi-

nem habet, inui-

dia nunquam

quiſcit.

m. i. rebat me,

emulatio prop-

ter ſtultos.

n. Hiſt. 12. 1.

o Hab. 1.

p. Inuidit priuati

nomen ſupra principis attolli. q. Tacit. hiſt. lib. 2. part. 6. i. Periturus dolore &amp; inuidia, ſi quem viderint orna-

torem: ſe in pub' icon proſuſſe. Platina dila amicum. l. Ant. Guaiuerius lib. 2. cap. 3. tit. M. Aurel. ſemina vicinam elegantius

ſe ſe latron videns leone inſtar in virum inſurgit, &amp;c. i. Quia inſigni equo &amp; oſtro reueretur, quanquam nullus cum iniuria or-

natum illum tanquam leſe gravabantur, u. Quod pulchritudine omnia excelleret, quilla indignate occiderunt.



## SUBSECT. 8.

Emulation, Hatred, Faction, Desire  
of revenge, causes.

**U**t of this root of Envy, \* spring those ferall branches of faction, hatred, liuor, emulation, which cause the like grieuances, and are, *x* *Litè patet in- ferra anime*, the sawes of the soule, \* *consternationis pleni affectus*, *vidis fecundè* affections full of desperate amazement: or as *Cyprian* describes emulation, it is *y* a moth of the soule, a consumption, to make another mans hap- *pinesse his misery, to torture, crucifie, and execute himselfe, to eat his owne heart. Meat and drinke can doe such men no good, they doe alwaies grieue. sigh and groane, day and night without intermission, their breast is torne asunder:* and a little after, *z* *Whosoeuer he is, whom thou dost emulate and envy, he may avoid thee, but thou canst neither avoid him, nor thyselfe: wheresoeuer thou art, he is with thee, thine enimie is ever in thy breast, thy destruction is within y* thee, thou art a captiue, bound hand and foot, as long as thou art malicious, and envious, and canst not be comforted. It was the Diuels overthrowe: & when- soeuer thou art throughly affected with this passion, it will be thine. Yet no perturbation, no passion so common.

*a* *Kai xaxous xaxous xolien z tixlori r'xloy,*  
*Kai xaxous xaxous xolien z tixlori r'xloy.*

A Potter emulates a Potter,

One Smith enuies another:

A begger emulates a begger,

A singing man his brother.

Every society, corporation, and private family is full of it, it takes hold almost of all sorts of men, from the Prince to the Ploughman, euen amongst Gos- sips it is to be seene; scarce three in a company, but there is siding, faction, emulation betwixt two of them, some *simultus*, jarre, private grudge, heart- burning in the midst of them. Scarce two Gentlemen dwell together in the Country, but there is emulation betwixt them and their servants, some quar- rell or some grudge betwixt their wiues or children, friends, and followers, some contention about wealth, gentry, precedency, &c. by meanes of which, like that Frogge in *b* *Aesope*, that would swell till shee was as bigge as an Oxe, but burst herselfe at last: they will stretch beyond their fortunes, callings, and strue so long, that they consume their substance in Law sutes, or other- wise in hospitality, feasting, fine cloathes, to get a few bumbast titles, &c. to outbraue one another, they will tire their bodies, macerate their foules, and beggar themselues. Scarce two great schollers in an age, but with bitter in- vectiues they fall fowle one on the other, and their adherents; *Scotists*, *Tho- mists*, *Reals*, *Nominals*, *Plato* and *Aristotle*, *Galenists* and *Paracelsians*, &c. it holds in all professions.

Honest emulation in studies, in all callings is not to be disliked, 'tis inge- niorum cos, as one calls it, the whetstone of wit, the nurse of wit and valour:

*munt: hinc diabolus inter inuasiat mondi, & perit prima, & perdidit, Cyprian, ser. 2. de zelo & serore, a Hesiod, op. dies. b Rana cupida equandi bouem, se dissendebat, &c. c Emulatio alis ingenia: Paternus poster. vol.*

N

and



and those noble Romans out of this spirit did brave exploits. There is a modest ambition, as *Themistocles* was rowed vp with the glory of *Miltiades*; *Achilles* trophies moued *Alexander*:

\* *Ambire semper stulta confidentia est,*

*Ambire nunquam deses arrogantia est,*

\* *Græcius Epig.*  
lib. 1.

d. Anno 1519.  
betwixt Ardes  
and Quine.  
e *Spanian.*

f *Plutarch.*

g *Iohannes He-*  
*raldus lib. 2. c.*  
12. de bello sac.

h *Nulla dies*  
*tantum poterit*  
*lenire furor.*  
*Æterna bella*  
*pax sublata ge-*  
*ruit.*

*Iurat odium, nec*  
*ante irasum esse*  
*desinit, quam es-*  
*se desit. Pater-*  
*culus vol. 1.*

i *Ita seuit hæc*  
*Bygia ministra*  
*ut urbes subuer-*  
*tat aliquando,*  
*deleat populos,*  
*provincias alio-*  
*qui florentes redi-*  
*gat in solitudines,*  
*mortales vero*  
*miseras in pro-*  
*fuenda miseria-*  
*rum valle mise-*  
*rabili ter inuener-*  
*gat.*

\* *Carthago emu-*  
*la Romani im-*  
*perii funditus*  
*interiit. Sallust.*  
*Catil.*

k *Paul 3. Col.*  
1. Rom. 12.

'tis a sluggish humour not to emulate or to sue at all, to withdrawe himselfe, neglect, refraine from such places, honours, offices, through sloth, niggardliness, feare, bashfulness, or otherwise, to which by his birth, place, fortunes, education he is called apt, fit, and well able to vndergoe, but when it is immoderate, it is a plague and a miserable paine. What a deale of money did *Henry* the 8, & *Francis* the first king of *France*, spend at that famous interview? and how many vaine Courtiers, seeking each to outbrave other, spent themselves, their liuelyhood, and fortunes, and died beggars. *Adrian* the Emperour was so galled with it, that he killed all his equals: so did *Nero*. This passion made *Dionysius* the Tyrant, banish *Plato* and *Philoxenus* the Poet, because they did excell, and eclipse his glory, as he thought; The *Romans* exile *Coriolanus*, confine *Camillus*, murder *Scipio*; The *Greekes* by *Ostracisme* to expell *Aristides*, *Nicias*, *Alcibiades*, imprison *Thesem*, make away *Phocion*, &c. When *Richard* the first, and *Philip* of *France*, were fellow souldiers together, at the siege of *Achon* in the Holy land, and *Richard* had approued himselfe to be the more valiant man, inso much that all mens eyes were vpon him, it so galled *Philip*, *Francum vrebat Regis victoria*, saith mine Author, *tam agre ferre Richardi gloriam, ut carpere dicta, calumniari facta*: that he cauled at all his proceedings, and fell at length to open defiance, he could containe no longer, but halting home, inuaded his territories, and professed open warre. *Hatred stirres vp contention*, *Prov. 10. 12.* and they breake out at last into immortall enmity, into virulency, & more then *Vatinian* hate and rage, they persecute each other, their friends, followers, and all their posterity, with bitter taunts, hostile warres, scurrile inuestiues, libels, calumnies, fire, sword, and the like, and will not be reconciled. Witnesse that *Guelfe* and *Gibelline* faction in *Italy*: that of the *Adurni* and *Fregosi* in *Genoa*: that of *Cneius Papius*, and *Quintus Fabius* in *Rome*: *Cesar* and *Pompey*: *Orleans* & *Burgundy* in *France*: *Torke* and *Lancaster* in *England*: Yea this passion so rageth many times, that it subverts not men only, and families, but euen populous Citties, \* *Carthage* and *Corinth* can witnesse as much, nay flourishing kingdomes are brought into a wilderness by it. This hatred, malice, faction, and desire of revenge, invented first all those racks and wheelles, strapadoes, brasen bulls, ferall engins, prisons, inquisitions, seuerer lawes to mace-rate and torment one another. How happy might we bee, and end our time with blessed daies, and sweet content, if we could containe our selues, and as we ought to doe, put vp iniuries, learne humility, meeknesse, patience, forget and forgiue, as in *k* Gods word we are inioyned, compose such small controversies amongst our selues, moderate our passions in this kinde, and think better of others, as *l* *Paul* would haue vs, *then of our selues: be of like affection one towards another, and not avenge our selues, but haue peace with all men.* But being that we are so peeuish and perverse, insolent and proud, so factious and seditious, so malicious and envious: we doe *invicem angariare*, maule and vex one another, torture, disquiet, and precipitate our selues into that gulfe



of woes and cares, aggravate our misery, and melancholy, heape vpon vs hell  
and eternall damnation.

## SVBSECT. 9.

## Anger a cause.

**A**nger, a perturbation, which carries the spirits outwards, prepa-  
ring the body to melancholy, and madnesse it selfe: *Ira furor bre-*  
*vis est:* and as <sup>m</sup> *Piccolomineus* accounts it one of the three most  
violent passions, <sup>n</sup> *Aretius* sets it downe for an especiall cause (so  
doth *Seneca* ep. 18. lib. 1.) of this malady. <sup>o</sup> *Magninus* giues the reason, *ex*  
*frequenti ira supra modum calefiunt*, it ouer-heats their bodies, and if it bee  
two frequent, it breakes out into manifest madnesse, saith *S. Ambrose*. 'Tis  
a knowne saying, *furor sit lesa sapiens patientia*, the most patient spirit that is,  
if he be often prouoked, will be incensed to madnesse, it will make a Diuell of  
a Saint. And therefore *Basil* belike in his Homily de *Ira*, calls it *tenebras ra-*  
*tionis, morbum animæ, & demonem pessimum*: the darkning of our vnder-  
standing and a bad angell. <sup>p</sup> *Lucian* in *Abdicato*, To. 1. will haue this passion to  
worke his effect, especially in old men and women, *anger and calumny* (saith  
he) *trouble them at first, and after a while breake out into open madnesse: many*  
*things cause fury in women, especially if they loue or hate overmuch, or enuy,*  
*be much griued, or angry: these things by little and little lead them on to this*  
*maladie*. From a disposition they proceed to an habit, for there is no diffe-  
rence betwixt a mad man, and an angry man, in the time of his fit: Anger, as  
*Laërtius* describes it, lib. de *ira Dei ad Donatum*, cap. 5. is *seua animi tem-*  
*pestas, &c.* a cruell tempest of the minde, making his eyes sparke fire & stare,  
his teeth gnash in his head, his tongue flutter, his face pale, or red, and what more  
filthie imitation can be of a mad man.

\* *Ora tument ira, ni rescunt sanguine vena,*  
*Lumina Gorgonio seurius angue micant.*

They are void of reason, inexorable, blinde, like <sup>r</sup> beasts and monsters for the  
time, say and doe they knowe not what, curse, sweare, rayle, fight, and what  
not? How can a mad man doe more? as he said in the Comedy, *Iracundia*  
*non sum apud me*, I am not mine owne man. If these fits be immoderate, con-  
tinue long, or be frequent, without doubt they prouoke madnesse. *Montanus*  
*consil.* 2. 1. had a melancholy *Iew* to his patient, he ascribes this for a principall  
cause, *Irascatur leuibus de causis*, he was easily moued to anger. *Ajax* had  
no other beginning of his madnesse, and *Charles the 6.* that Lunatick French  
King, fel into this misery, out of the extremity of his passion, desire of revenge  
and malice, <sup>t</sup> incensed against the Duke of *Britaine*, hee could neither eat,  
drinke, nor sleepe for some daies together, and in the end about the Calends  
of *Iuly* 1392, he became mad vpon his horse backe, drawing his sword, stri-  
king such as came neere him promiscuously, and so continued all the daies of  
his life, *Æmil.* lib. 10. *Gal. hist.* *Agessippus de excid. vrbis Hieros.* lib. 1. cap. 37.  
hath such a story of *Herod*, that out of an angry fit, became mad, <sup>u</sup> leaping  
out of his bed, he killed *Iosippus*, and plaied many such Bedlam pranks, the

comices occidit, &c.

u. Judignatione nimia furens animi, impotens, exiliis de leſſo, furem non capiebat aula, &c.



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whole Court could not rule him, for a long time after: sometimes he was sorry and repented, much grieved for that he had done, by and by outrageous againe. In hot cholerick bodies, nothing so soone causeth madnesse, as this passion of Anger, besides many other diseases, as *Pelesius* obserues, cap. 21. lib. 1. de hum. affect. causis; sanguinem imminuit, sel auget: and as *Valesius* controuerts, med. controu. lib. 5. contro. 8. many times kills them quite out. If this were the worst of this passion, it were more tolerable, y but it ruines and subverts whole townes, & citties, families and kingdomes; Nulla pestis humano generi pluris fletit, saith *Seneca de Ira* lib. 1. No plague hath done mankinde so much harme. Looke into our histories, and you shall almost meet with no other subiect, but what a <sup>a</sup> company of hare-braines haue done in their rage. Wee may doe well therefore, to put this in our procession amongst the rest: From all blindnesse of heart, from pride, vaine-glory, and hypocrisie, from envy, hatred and malice, anger, and all such pestiferous perturbations, good Lord deliver vs.

<sup>x</sup> An ira possit  
hominem inter-  
imere.  
<sup>y</sup> Abernethy  
<sup>x</sup> As Troy. se-  
ue memorem  
Iunonis ob iram,  
a Sculorum re-  
gum & populo-  
rum continet  
aflus.

## S V E R S U C T. 10.

Discontents, Cares, Miseries, &amp;c. causes.

**D**

Iscontents, cares, crosses, miseries, or whatsoeuer it is, that shall cause any molestation of spirits, griefe, anguish, and perplexity, may well be reduced to this head, (preposterously placed here in some mens iudgements they may seeme) yet in that *Aristotle* in his <sup>h</sup> *Rhetorick* defines these cares, as he doth Envy, Emulation, &c. still by griefe, I thinke I may well ranke them in this Irascible row; being that they are as the rest, both causes and Symptomes of this Disease, producing the like inconueniences, and are most part accompanied with anguish and paine. The common Etymology will evince it, *Cura quasi cor vro, Dementes cura, infomnes cura, damnosa cura, tristes, mordaces, carni fices, &c.* biting, eating, gnawing, cruell, bitter, sick, sad, vnquiet, pale, tetricke, miserable, intollerable cares, as the <sup>c</sup> Poets call them, worldly cares, and are as many in number as the Sea sands. <sup>e</sup> *Galen, Fernelius, Felix Platter, Valesius de Taranta, &c.* reckon, afflictions, miseries, euen all these contentions, & vexations of the minde, as principall causes, in that they take away sleepe, hinder concoction, dry vp the body, and consume the substance of it. They are not so many in number, but their causes be as diuerse, and not one of a thousand free from them, or that can vindicate himselfe, whom that *Ate* dea,

† *Per hominum capita molliter ambulans,  
Plantas pedum teneras habens:*

Over mens heads walking aloft,

With tender feet treading so soft,

*Homers* Goddesse *Ate*, hath not involved into this discontented ranke, or plagued with some misery or other. A generall cause, a continueate cause, an inseparable accident to all men, is discontent, care, misery; were there no other particular affliction (which who is free from?) to molest a man in this life, the very cogitation of that common misery, were enough to macerate, and make him weary of his life: to thinke that he can neuer be secure, but still

b Lib. 2.  
Iuvidia est do-  
lor & ambitio  
est dolor, &c.  
c Infomnes,  
Claudianus,  
Tristes Virg.  
Mordaces, Luc.  
Edaces, Hor.  
mastra, amara,  
Ovid, damnosa,  
inquieta, Mart.  
Frenies, Roden-  
tes, Mant. &c.  
d Galen, lib 3.  
e. 7 de loeis affe-  
ctibus, homines  
sunt maxime  
melancholici,  
quando vigilis  
multis, & solli-  
citudinibus, &  
laboribus, & cu-  
ris fuerint cir-  
cumuecti.  
† Lucian Po-  
dog.  
e Omnia imper.  
fella, consula, et  
perturbatione  
plena, Cardan.



in danger, sorrow, griefe, and persecution. For to beginne at that houre of his birth, as *Pliny* doth elegantly describe it, he is borne naked, and sals & a whining at the very first, he is swaddled and bound up like a prisoner, cannot helpe himselfe, and so he continues to his lines end. To a naked mariner *Lucretius* compares him, cast on shore by shipwracke, cold and comfortlesse in an unknowne land. No estate, age, sexe, can secure himselfe from this common misery. A man that is borne of a woman, is of short continuance, and full of trouble. *Iob. 14. 1. ver. 22.* and while his flesh is upon him, he shall be sorrowfull, and while his soule is in him, it shall mourne. All his dayes are sorrow, and his travels griefes, his heart also taketh not rest in the night, *Eccles. 2. 23.* And cap. 2. 11. all that is in it is sorrow and vexation of spirit. Ingresse, progresse, regresse, egressse, much alike, blindnesse seizeth on vs in the beginning, labour in the middle, griefe in the end, error in all. What day ariseth to vs, without some griefe or care, anguish, or what so secure, and pleasing a morning haue wee seene, that hath not bene overcast before the evening? One is miserable, another is ridiculous, a third odious. One complains of this grievance, another of that. *† Huic census exuberat, sed est pudori degener sanguis &c.* He is rich but bale borne, he is noble but poore, a third hath meanes but he wants health peradventure, or wit to manage his estate, children vex one, wife a second, &c. *nemo facile cum conditione sua concordat*, no man is pleased with his fortune, but i every where danger, contention, anxiety in all places; goe where thou wilt, and thou shalt finde discontents, cares, woes, complaints, sicknesse, diseases, incumbrances, exclamations: If thou looke into the market, there (saith *† Chrysostome*) is brawling and contention; if to the Court, there knauery and flattery, &c. if to a private mans house, there's carke and care, heavinesse, &c. as he said of old, *† Nil homine in terrâ spirat miserum magis alimâ.* No creature so miserable as man, so generally molested. *l in miseries of body, in miseries of minde, miseries of heart, in miseries asleep, in miseries awake, in miseries where soeuer he turnes, as Bernard found, Nunquid tentatio est vita humana super terram?* A meere temptation is our life (*Austin. confess. lib. 10. cap. 28.*) *catena perpetuorum malorum, & quis potest molestias & difficultates pati?* Who can endure the miseries of it? *† In prosperity, we are insolent and intolerable, dejected in aduersity, in all fortunes foolish and miserable. m In aduersitie I wish for prosperity, and in prosperity I am afraid of aduersity, what mediocrity may be found? Where is no temptation? What condition of life is free? n Wisdome hath labour annexed to it; glory envy, riches and cares, children and incumbrances, pleasure and diseases, rest and beggery goe together: as if a man were therefore borne, (as the Platonists hold) to be punished in this life, for some precedent sinnes. Or that, as *Pliny* complains, Nature may bee rather accompted a stepmother, then a mother vnto vs, all things considered: no creatures life so brittle, so full of feare, so mad, so furious; only man is plagued with envy, discontent, griefes, couetousnes, ambition, superstition. Our whole life is an Irish Sea, wherein there is naught to be expected but tempestuous stormes, and troublesome waues, and those infinite,*

*Lib. 7. nat. hist. cap. 1. hominem nudum, & ad vagitum edit natura. Flens ab initio, deuius iacet, &c.*

*† Huic census exuberat, sed est pudori degener sanguis &c.*

*† Nil homine in terrâ spirat miserum magis alimâ.*

*† In prosperity, we are insolent and intolerable, dejected in aduersity, in all fortunes foolish and miserable.*

*† In aduersitie I wish for prosperity, and in prosperity I am afraid of aduersity, what mediocrity may be found? Where is no temptation? What condition of life is free? n Wisdome hath labour annexed to it; glory envy, riches and cares, children and incumbrances, pleasure and diseases, rest and beggery goe together: as if a man were therefore borne, (as the Platonists hold) to be punished in this life, for some precedent sinnes.*

*† Huic census exuberat, sed est pudori degener sanguis &c.*



† *Tantum malorum pelagus aspicio,  
Vt non sit inde enatandi copia.*

† Euripides.  
p De consol. lib.  
2. Nemo facile  
cum condicione  
sua concordat,  
inest singulis  
quod inope-  
ti  
petant, experti  
horreat.

q Esse in honore  
iuvat, max dis-  
plicet.

r Hor.

† Borricus in 6

Job. Vides &

oppida nihil ali-

ud sunt quam

humanarum a-

vamarum da-

micilia, quibus

lustras & me-

ror, & mortali-

um vix insui-

tiq; labores, &

omnis generis

vicia, quasi sep-

tis includuntur.

\* Naz. Chytrius

delit. Europe.

Letus nunc,

max tristis nunc

sperans, paulo

post diffidens; pa-

tians hodie, cras

emulans; nunc

pallem, ridentem,

currens, sedens,

claudicans, tre-

ment, &c.

† Sua cuiq; cala-

mitas precipias.

† Cn. Gracianus.

u Ep. 9. lib. 7.

Miser est qui se

beatissimum

non iudicat, li-

cet imperet mi-

do, non est bea-

tus, qui se non

putat: quid enim

refert qualis sta-

tus tuus sit, si ti-

bi videtur ma-

ius.

x Hor. ep. 1. 1. 4.

y Hor. ser. 1.

Sat. 1.

z Lib. de curat.

grac. affect. 2. p.

6. de provident.

Nilum nihil

placet atq; adeo

& divitiarum

manus, & paupertatem de morbis expostulant, bene valentes graviter ferunt, atq; ut semel dicam, nihil eos delectat, &c.

a Pax vl-

lins gentis, etatis, ordinis hominem inveniet, cuius felicitatem fortune Metelli compares, Vol. 1.

no Halcyonian times, wherein no man can hold himselfe secure, or agree with this present estate: but as Boethius inferres, *there is something in every one of us, which before triall we seeke, and having tryed, abhorre: ¶ Wee earnestly wish, and eagerly covet, and are eftsóones weary of it.* Thus betwixt hope and feare, suspitions, angers, *Inter spemq; metumq; timores inter & iras,* betwixt fallings in, fallings out, &c. we lead a contentious, discontent, tumultuous, melancholy, miserable life.

In a word, the world it selfe is a maze, a labyrinth of errors, a desert, a wilde-nesse, a denne of theeves, cheaters, &c. full of filthy puddles, horrid rocks, precipitiums, an ocean of adversity, an heavy yoke, wherein infirmities and calamities ouertake and follow one another as the Sea waues, and if we scape Scilla we fall fowle on Charibdis, and so in perpetuall feare, labour, angnifh, we runne from one plague, one mischiefe, one burden to another; *duram servientes servitutem.* Our townes and citties are but so many dwellings of humane misery, *In which grieve and sorrow* († as he right well obserues out of Solon) *innamerable troubles, labours of mortall men, and all maner of vices, are included as in so many pennes.* Our villages are like mole-hills, and men as so many Emots, busie, busie still, going to and fro, in and out, and crossing one anothers proiects, as the lines of severall Sea-cards cut each other in a Globe or Map. *Now light and merry,* but (\* as one followes it) *by-and-by sorrowfull and heavy, now hoping, then distrusting; now patient, to morrow crying out; now pale, then red; running, sitting, sweating, trembling, halting, &c.* Some few amongst the rest, or perhaps one of a thousand, may bee Pullus Iovis, in the worlds esteeme, Gallinae filius albae, an happy and fortunate man, *ad invidiám felix,* because, rich, faire, well allied, in honour and office: yet peradventure aske himselfe, and he will say, that of all others † he is most miserable, and vnhappy. A faire shooc, *hic soccus novus, elegans,* as he † said, *sed nescis ubi erat,* but thou knowst not where it pincheth. It is not another mans opinion can make me happy; but as † Seneca well hath it, *He is a miserable wretch, that doth not account himselfe happy, though he be Soueraine Lord of a worlde: hee is not happy, if he thinke himselfe not to be so: for what availeth it what thine estate is, or seeme to others, if thou thy selfe dislike it.* A common humour it is of all men to thinke well of other mens fortunes, and dislike their owne: *cui placet alterius, sua nimirum est odio fors:* but † qui fit Mecenas, &c. how comes it to passe, what's the cause of it? Many men are of such a perverse nature, they are well pleased with nothing (saith † Theodoret) *neither with riches nor poverty, they complaine when they are well, and when they are sicke, grumble at all fortunes, prosperity and adversity, they are troubled in a cheape*

*yeare, in a barren, plenty or not plenty, nothing pleaseth them, warre nor peace, with children, nor without.* This for the most part is the humor of vs all, to be discontent, miserable, and most vnhappy, as we thinke at least; and shew me him that is not so, or that euer was otherwise? Quintus Metellus his felicity is infinitely admired amongst the Romans, inso much, that as † Paterculus mentioneth of him, you can scarce finde of any Nation, order, age, sexe, one

for



for happineſſe to be compared vnto him: he had in a word, *bona animi, corporis & fortune*, goods of minde; body, and fortune: ſo had *P. Mutianus* *Crassus*, *Lampsack* that *Lacedemonian* Lady, was ſuch another in *Plinies* conceit, a *Kings wife*, a *Kings mother*, a *Kings daughter*: and all the world eſteemed as much of *Polycrates* of *Samos*. The *Greekes* bragge of their *Socrates*, *Phocyon*, *Aristides*, the *Pſopbidians* in particular of their *Aglaua*, *omni vitæ felix, ab omni periculo immunis* (which by the way *Pausanias* held impoſſible) the *Romans* of their *Cato*, *Curius*, *Fabricius*, for their compoſed fortunes, and retired eſtates, gouernment of paſſions, and contempt of the world: Yet none of all theſe was happy, or free from diſcontent, neither *Metellus*, *Crassus*, nor *Polycrates*, for hee died a violent death, and ſo did *Cato*: And how much euill doth *Lactantius* and *Theodore* ſpeake of *Socrates*, a weake man, & ſo of the reſt. There is no content in this life; but as he ſaid, *all is vanity and vexation of ſpirit*: lame and imperfect. Haddeſt thou *Sampſons* haire, *Milo's* ſtrength, *Scanderbeggs* arme, *Solomons* wiſdome, *Absolons* beauty, *Craſus* his wealth, *Cæſars* valor, *Alexanders* ſpirit, *Tullies* or *Demofthenes* eloquence, *Gyges* ring, *Pſeus* *Pegasus* and *Gorgons* head, *Neflors* yeares to come, all this would not make thee abſolute, giue thee content, and true happineſſe in this life, or ſo continue it. Even in the miſt of all our mirth iollity and laughter, is ſorrow & grieſe: or if there be true happineſſe amongſt vs, 'tis but for a time, *Definit in piſcem mulier formoſa ſuperne*: a faire morning turnes to a lowring afternoone. *Brutus* and *Caſſius*, once renowned, both eminently happy, yet you ſhall ſcarce finde two (ſaith *Paterculus*) *quos fortuna maturius deſtituerit*, whom fortune ſooner forſooke. *Hannibal* a conquerer all his life, met with his match, and was ſubdued at laſt,

*Occurrit forti, qui magis fortis erat.*

One is brought in in triumph, as *Cæſar* into *Rome*, *Alcibiades* into *Athens*, *coronis aureis donatus*, crown'd, honoured, admired; by-and-by his ſtatues demolished, he hiſſed out, Maſſacred, &c. † *Magnus Gonſalus* that famous *Spaniard*, was of the Prince and people at firſt honoured, approued; forthwith confined and baniſhed. *Admirandas actiones, graves plerumq; ſequuntur inuidie, & acres calumnie*: 'tis *Polybius* his obſeruation, grieuous enmities, and bitter calumnies commonly follow renowned actions. One is borne rich, dies a beggar: ſound to day, ſicke to morrow: now in moſt flourishing eſtate, fortunate and happy, by-and-by deprived of his goods by forraine enemies, robbed by theeves, ſpoiled, captiuated, impouerished, as they of † *Babylah* put under iron ſawes, and under iron harrowes, & under axes of iron, & caſt into the tile kilne; Hee that eſt marched like *Xerxes* with innumerable armies, as rich as *Craſus*, now ſhifts for himſelfe in a poore cock-boat, is bound in iron chaines, with *Baia* & the *Turke*, and a footſtoole with *Aurelian*, for a tyranniſing Conquerour to trample on. So many casualties there are, that as *Seneca* ſaid of a city conſumed with fire, *Vna dies intereſt inter maximam civitatem & nullam*, one day betwixt a great city, and none: ſo many grievances from outward accidents, and from our ſelves, our owne indiſcretion, inordinate appetite, one day betwixt a man, & no man. And which is worſe, as if diſcontents and miſeries would not come faſt enough vpon vs, *homo homini demon*, we maul, perſecute, and ſtudy how to ſting, gaule, and yexe one another with mutuall hatred, abuſes, iniuries, preying vpon, and devouring,







paines are. *Stulti nesciunt, ipsi sentiant*, they feele; fooles perceiue not, as I shall proue elsewhere, and their wealth is brittle, like childrens rattle: they come and goe, there is no certainty in them; those whom they eleuate, they doe as suddenly depreffe, and leaue in a vaile of misery. The middle sort of men are as so many asses to beare burdens; or if they be free, and liue at ease; they spend themselues, and consume their bodies and fortunes which luxury and riot, contention, emulation, &c. The poore I referue for another place, and their discontents,

n Secl. 2. membr.  
4. subiect. 6.

For particular possessions, I hold as of the rest ther's no content or security in any; On what course will you pitch, how resolute? To be a Diuine 'tis contemptible in the worlds esteeme. To be a Lawyer 'tis to be a wrangler, to be a Physitian, \* *pudet lotij*, 'tis loathed: A Philosopher a mad man; an Alchymist, a begger: a Poet, *esurit*, an hungry lacke: A Musitian a player: A Schoolemaster a drudge: An Husband man an Emmet: A Marchant, his gaines are vncertaine: A Mechanitian, base: A Chirurgian, fullsome: A Tradesman, a *†* tier, A Tailor a theefe: A Seruing-man, a slaue: A Souldier, a butcher: A Smyth, or a Mettlemans, the pot's neuer from's nose: A Courtier, a parasite: as he could finde no tree in the wood to hang himselfe: I can shew no state of life to giue content. The like you may say of all ages: children liue in a perpetuall slavery, still vnder that tyrannicall gouernment of Masters: young men, and of riper yeares, subiect to labour, and a thousand cares of the world; to trechery falshood and cosenage,

— *† Incedit per ignes,*

*Suppositos cineri doloso,*

\* old are full of aches in their bones, cramps and conuulsions, *filicernia*, dull of hearing, weake sighted, hory, wrinkled, harsh, so much altered as that they cannot know their owne face in a glasse, a burden to themselves and others, after 70 yeares, *all is sorrow* (as *Dauid* hath it) they doe not liue but linger. If they be found they feare diseases; if sicke, weary of their liues: *Non est viuere sed valere vita*. One complains of want, a second of seruitude, another of a secret or incurable disease: of some deformity of body, of some losse, danger, death of friends, shipwrack, persecution, imprisonment, disgrace, repulse, contumely, calumny, abuse, iniury, contempt, ingratitude, vnkindnesse, scoffes, flouts, vnfortunate marriage, single life, too many children, no children, false seruants, vnhappy children, barrennesse, banishment, oppression, frustrate hopes, and ill succeffe, &c.

¶ *Talia de genere hoc adeo sunt multa, loquacem vt*

*Delasare valent Fabium.* —

Talking *Fabius* will be tired before hee can tell halfe of them; they are the subiect of whole Volumes, and shall some of them be more opportunely dilated elsewhere. In the meane time thus much I may say of them, that generally they crucifie the soule of man, attenuate our bodies, dry them, wither them, riuell them vp like old apples, make them as so many Anatomies, (*† ossa atq; pellis est totius, ita corpus macet*) they canse *tempus saedum & squalidum*, cumbersome dayes, *ingrata tempora*, slow, dull, and heavy times, make vs howle, roare, and teare our haire, as sorrow did in *Cebes* table, and groane for the very anguish of our soules. Our hearts faile vs, as *Dauid* did *Psal. 40. 12.* for innumerable troubles that compassed him; and we are ready to confesse with *Hezekiah*, *Isay 58.*

\* *Stercus & urina, medicamentum seculi prima.*

† *Nihil lucratur, nisi admodum mentiundo.*  
Tull. *Offic.*

† *Hor. 1. 2. od. 1.*

o *Rerum felix idemq; serues.*  
*Seneca in Her. asco.*

p *Omitto agros, exules, captiuos, medicos, quos nemo audet fallere dicere.* *Cardan. lib. 8. c. 46.*  
*de rer. var.*  
q *Spretum inuitia forma.*  
r *Hor.*

c *Attenuant inigiles corpus miserabile cura.*  
† *Plautus.*

t *Hec quae crines excoluit, et rursus.*



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17. behold for felicity I had bitter griefe: to weepe with *Heraclytus*, to curse the day of our birth, with *Jeremy* 20. 14. and our starres with *Iob*: to hold that axiome of *Silennus*,<sup>u</sup> better neuer to haue beene borne, and the best next of all, to die quickly, or if wee must liue, to abandon the world, as *Timon* did, creepe into caues and holes, as our *Anchorites*; cast all into the Sea, as *Crates Thebanus*: or as *Theombrotus Ambrociato's* 400 auditors, precipitate our selues to be rid of these miseries.

u Optimum non nasci, aut cito mori.

## SVSECT. II.

Concupiscible Appetite, as Desires, Ambition, causes.



Hese Concupiscible and Irascible Appetites: are as the two twists of a rope, mutually mixt one with the other, and both twining about the Heart: both good, as *Austin* holds lib. 14. c. 9. de civ. Dei: <sup>x</sup> if they be moderate: both pernicious if they be exorbitant. This

x Bone si rella rationem sequitur, male si exorbitat.

y Tho. Ruysie. Probr. 81.

z Molam asinariam.

† Tract. de Inter. cap. 62.

a Circa quamlibet rem mundi hec passio fieri potest, que superflue diligitur. Tract. 15. cap. 17.

b Ferventius desiderium.

c Imprimis vero Appetitus &c.

3. de alien. ment.

d Conf. l. c. 29.

Per diversa loca vapor, nulli

temporis momento quiesce,

talis & talis esse cupio, illud

atq. illud habere

desidero.

Ambitio.

i Hall.

g Ambros. lib. 3.

super Lucam.

erugo anime.

h Nihil animus cruciat, nihil

molestius inquit,

stat, secretum

virus, pestis occulta &c. epist.

126.

i Ep. 88.

Concupiscible appetite, howsoever it may seeme to carry with it a shew of pleasure and delight, and our concupiscences most part affect vs with content and a pleasing object, yet if they be in extreames, they racke and wring vs on the other side. A true saying it is, *Desire hath no rest*, is infinite in it selfe, endlesse: and as y one calls it, a perpetuall racke, z or horse mill, according to *Austin* still going round as in a ring. They are not so continuall, as diuers, *facilius atomos enumerare possem*, saith *† Bernard*, quam motus cordis, nunc hac, nunc illa cogito: you may as well reckone vp the moles in the Sunne, as them. a It extends it selfe to euery thing, as *Guianerius* will haue it, that is superfluously sought after: or to any b feruent desire, as *Fernelius* interprets it; be it in what kinde focuer, it tortures if immoderate, & is according to c *Plater* & others) an especiall cause of Melancholy. Multuosis concupiscentijs dilaniantur cogitationes mee, d *Austin* confessed, that hee was torne apieces with his manifold desires: and so doth e *Bernard* complaine, that he could not rest for them a minute of an houre: this I would haue, and that, and then I desire to be such and such. T is a hard matter therefore to confine them, being they are so various and many, vnpossible to apprehend all. I will onely insitt vpon some few of the chiefe, and most noxious in their kinde, as that exorbitant Appetite and Desire of Honour, which wee commonly call *Ambition*; Loue of mony, which is *Couetousnesse*, and that greedy desire of gaine; selfeloue, pride and inordinate desire of *Vaine-glory* or applause, *Loue of Study* in excesse: *Loue of women*, (which will require a iust volume of it selfe) of the other I will briefly speake, and in their order.

*Ambition*, a proud couetousnesse, or a dry thirst of Honour, a great torture of the minde, composed of enuy, pride, & couetousnesse, a gallant madnes, one f defines it, a pleasant poison, *Ambrose*, a canker of the soule, an hidden plague: h *Bernard*, a secret poysen, the father of liuor, and mother of hypocrisie, the moth of holinesse, and cause of madnes, crucifying and disquieting all that it takes hold of. i *Seneca* calls it rem sollicitam, timidam, vanam, ventosam, a

windy thing, a vaine, sollicitous, and fearefull thing. For commonly they that

like



like *Sisyphus*, role this restlesse stone of Ambition, are in a perpetuall<sup>k</sup> agony; 105  
 still<sup>l</sup> perplexed, *semper taciti, tristisque, recedunt*, (*Lucretius*) doubtfull, timorous, suspitious, loath to offend in word or deed, still cogging and colloquing, embracing, capping, cringing, applauding, flattering, fleeing, visiting, wayting at mens doores with all affability, counterfeite honesty and humility. If that will not serue, if once this humor (as<sup>m</sup> *Cyprian* describes it) possesse his thirstie soule, *ambitionis salsugo ubi bibulam animam possidet*, by hooke and by crooke he will obtaine it, and from his hole he will clime to all honours and offices, if it be possible for him to get vp, flattering one, bribing another, he will leane no meanes vnassayd to win all. It is a wonder to see how flauishly these kinde of men will subiect themselves, when they are about a fute, to euery inferior person, what paines they will take, runne, ride, cast, plot, countermine, protest and sweare, vow, promise, what labours vndergoe, carely vp, downe late; how obsequious and affable they are, how popular and courteous, how they grinne and flerie vpon euery man they meete; with what feasting and inuiting, how they spend themselves and their fortunes, in seeking that many times, which they had much better be without; as<sup>o</sup> *Cyneas* the Orator told *Pyrrhus* with what waking nights, painfull houres, anxious thoughts, and bitternesse of minde, *inter spemq, metumq,* distracted and tried, they consume the *interim* of their time. There can be no greater plague for the present. If they doe obtaine their fute, which with such cost and solicitude they haue fought, they are not so freed, their anxiety is a new to beginne, for they are neuer satisfied, *nihil aliud nisi imperium spirant*, their thoughts, actions, endeauors are all for Soueraignty and Honour, like<sup>†</sup> *Lues Sforzia* that huffing duke of Millan, a man of singular wisdom, but profound ambition, borne to his owne, and to the destruction of Italy, though it be to their owne ruine, and friends vndoing, they will contende, they may not cease, but as a dogge in a wheele, a bird in a cage, or a squirrel in a chaine, so<sup>q</sup> *Budaeus* compares them; they climbe and climbe still, with much labour, but neuer make an end, neuer at the top. A Knight would be a Baronet, and then a Lord, and then a vicount, and then an Earle, &c. a Doctor, a Deane and then a Bishop: from Tribune to Prætor: from Bailiffe to Maior: first this office, and then that; as *Pyrrhus* in<sup>r</sup> *Plutarch*, they will first haue Greece the *Africk*, & then *Asia*, & swell with *Aesops* frog so long, til in the end they burst, or come downe with *Seianus*, ad *Gemonias scalas*, and breake their owne necks: or as *Euangelus* the piper in *Lucian*, that blew his pipe so long, till he fell downe dead. If hee chance to misse, and haue a canuas, he is in a hell on the other side: so dejected, that he is ready to hang himselfe, turne Hereticke, Turke, or Traitor in an instant. Enraged against his enemies, hee<sup>r</sup> railles, sweares, fights, slanders, detracts, enuies, murders: and for his owne part, *si appetitum explere non potest, furore corripitur*; if he cannot satisfie his desire (as<sup>u</sup> *Bodine* writes) he runnes mad. So that both waies hit or misse, he is distracted so long as his Ambition lasts, hee can looke for no other but anxiety and care, discontent and grieve in the meane time, & madnesse itselfe,

*Nihil infelicitius his, quantum in timore, quanta dubitatione, quantum conatus, quanta sollicitudo, nulla illis molestia vacua hora.*

*Semper attentus, semper pavidus, quid dicat, faciat vel ne displiceat, humilitatem simulat, benevolentiam mentitur*

*m Cyp. prolog ad ser. To. 2. cunctis boueat, universis inclinat, subsequitur, obsequitur, frequenter curas, visitat optimates, amplexatur, applaudit, adulatur per fas & nefas e latebris, in omnem gradum ubi actus patet, se ingerit, aut currit.*

*n Turbe cogit ambitio legem inferre, ut Homerus Agememnonem querentem inducit.*

*o Plutarchus, Quis contrivimus, & in otid nos oblectamus, quoniam in promptu id nobis sit, &c.*

*† Iovius hist. 1. 1. vir singulari prudentia sed profunda ambitione ad exitium fæliciter natus.*  
*p Vi bedera arbori adheret, sic ambitio &c.*

<sup>q</sup> Lib. 3. de contemptu rerum fortuitarum. Magna conatu & impetu morantur, super eodem centro rotati, non proficiunt, nec ad finem perveniunt: Vita Phrybi. t Ambitio in insanium facile delabitur, si excedat. Patricius l. 4. tit 20. de regia instit. u Lib. 5. de sep. cap. 1. x Imprimis vero appetitus, seu concupiscentia nimia rei alicuius, honeste vel inhoneste, phantasticam ledunt, unde multi ambitiosi, Philanthropi, avari, insani, &c. Felix Plater. l. 3. de morbis alien.



106 or violent death in the end. The euent of this is common to be seene in populous citties, or in Princes courts, for a Courtiers life (as *Budeus* describes it) is a y gallimaufry of ambition, lust, fraud, imposture, dissimulation, detraction, envy, pride; the Court a common conuenticle of flatterers, time-servers, politicians, &c. or as *Anthony Perez* will the Suburbs of hell it selfe. If you will see such discontented persons, there you shall likely finde them.† And which he obserued of the markets of old Rome.

y *Aulica vita*  
e. *Clavies ambi-*  
tionis, cupidita-  
tis, simulationis,  
impostura, frau-  
dis, inuidie, su-  
perbia Titaniae,  
diuersorum uila-  
e, & commuae  
conuenticulum  
assentandi arti-  
ficum &c. *Bu-*  
deus de offe.  
lib. 4.  
† In his *Aphor.*  
† *Plautus Cur-*  
cul. Act. 4. Sec. 1.

*Qui periarum conuenire uult hominem, mitto in Comitium;  
Qui mendacem & gloriosum, apud Cluasine sacrum;  
Dites, damnosos maritos, sub basilica querito, &c.*

Perjur'd knaues, Knights of the Post, liars, crackers, bad husbands, &c. keepe their seuerall stations; they doe so still, and alwaies did, in euery common-wealth.

## SVBSEC. 12.

*Philosophia. Conuetuosnesse a cause.*



z. Tom. 2. si ex-  
mines, omnes  
miserie causas,  
vel a furioso con-  
tendendi studio,  
vel ab iniusta  
cupidine, origi-  
nem traxisse sci-  
et. Idem fere  
*Chrysostomus*  
com: in cap. 6. ad  
Romanos, ser. 11.  
\* Cap. 4. 1.  
† *Pe* sa iniquus  
in deum, in pro-  
ximum, in seip-  
sum.  
a Si uero, *Cratena*,  
inter cate-  
ras herbarum  
radices, auaritie  
radicem secare  
posset, amaram,  
ut nulla reli-  
quie esset, pro-  
be scito, &c.  
b Cap. 6. Diete  
salutis: auaritia  
e? amor immo-  
deratus pecunie  
vel acquirende  
vel retinende.  
c *Perum* profe-  
cto dirum, vl-  
eus animi, reme-  
dium non cedens

*Lutarch*, in his 2 booke whether the diseases of the body, be more grievous then those of the soule; is of opinion, if you will examine all the causes of our miseries in this life, you shall finde them most part, to haue had their beginning from stubborne anger, that furious desire of contention, or some iniust or immoderate affection, as *Conuetuosnesse*, &c. From whence are warres & contentions amongst you, \* *S. James* asks: I will adde vsury, fraud, rapine, Simony, oppression, lying, swearing, bearing false witnesse, &c. are they not from this fountaine of couetuousnes, that greedinesse in getting, tenacity in keeping, fordidity in spending; that they are so wicked,† iniust against God, their neighbour, themselves, all comes hence. The desire of mony is the root of all euill, & they that lust after it, peirce themselves through with many sorrowes, 1. Tim. 6. 10. *Hippocrates* therefore in his Epistle to *Cratena* an Herbalist, giues him this good counsell, that if it were possible, a amongst other hearbes, he should cut vp that weede of couetuousnesse by the roots, that there be no remainder left, and then know this for a certainty, that together with their bodies, thou maist quickly cure all the diseases of the minds. For it is indeede the patterne, Image, Epitome of all Melancholy, the fountaine of many miseries, much discontent, care and woe; this inordinate, or immoderate desire of gaine, to get or keepe mony, as *Bona-venture* defines it: or as *Austin* describes it a madnesse of the Soule, *Gregory* a torture, *Chrysostome*, an insatiable drunkennesse; *Cyprian*, blindnesse, *speciosum supplicium*, a plague subuerting kingdomes, families, an d incurable disease; *Budeus*, an ill habit, yeelding to no remedies; neither *Asculapius* nor *Plutus* can cure them: a continuall plague, saith *Solomon*, & vexation of spirit, another Hell. I know there be some of opinion, that couetous men are happy, and worldly wise, that there is more pleasure in getting of wealth then in spending, and no delight in the world like vnto it. Twas \* *Bias* probleme of

in: deinde exasperatur. d Malus est morbus maleq; afficit auaritia siquidem senes, &c. auaritia difficilior curatur quam infania: quoniam hac omnes fere medici laborant. *Hippocr. ep. Abderit.* e Extremos currit mercator ad Indos, Hor. \* Qua re non es laesus? lucrum faciendo: quid maxime delectabile? lucrari.



old, with what art thou not weary? with getting money. what is most delectable to gaine. What is it, trow you, that makes a poore man labour all his life time, carry such great burdens, fare so hardly, macerate himselfe, and endure so much misery, vndergoe such base offices with so great patience, to rise vp early and lye downe late, if there were not an extraordinary delight in getting and keeping of money? What makes a Marchant that hath no neede, *satis superq. domi*, to range all ouer the world, through all those intemperat Zones of heat and cold; voluntarily to venture his life, and be content with such miserable famine, nasty vsage, in a stinking ship; if there were not a pleasure and hope to get money, which doth season the rest, and mitigate his indefatigable paines? What makes the goe into the bowels of the earth, an hundred fathome deepe, endangering their dearest liues, enduring dampes and filthy smells, when they haue enough already, if they could be content, and no such cause to labour, but an extraordinary delight they take in riches? This may seeme plausible at first shew, a popular and strong argument: but let him that so thinkes, consider better of it, and hee shall soone perceauce, that it is farre otherwise then he supposeth: it may be happily pleasing at the first, as most part all melancholy is. For such men likely haue some *lucida intervalla*, pleasant symptomes intermixt, but you must note that of \* *Chrysostome*, 'tis one thing to be rich, another to be covetous, generally they are all fooles, dizards, mad-men, miserable wretches, liuing besides themselves, *sine arte fruendi*, in perpetuall slavery, feare, suspition, sorrow and discontent, *plus aloes quam mellis habent*; and are indeede, rather possessed by their money, then possessors, as \* *Cyprian* hath it, *manipati pecunys*, bound prentise to their goods, as \* *Pliny*; or as *Chrysostome*, *serui diuitiarum*, slaues and drudges to their substance; and wee may conclude of them all, as † *Valerius* doth of *Ptolemeus* king of Cyprus, *hee was in title a king of that Iland, but in his minde, a miserable drudge of money*.

— \* *potiore metallis  
libertate carens* —

wanting his liberty, which is better then gold. *Damasippus* the *Stoicke* in *Hortace*, proues that all mortall men dote by fits, some one way some another, but that covetous men are g madder then the rest: and hee that shall truly looke into their estates, and examine their symptomes, shall finde no better of them, but that they are all h fooles, as *Nabal* was, *Re & nomine* (1. Reg. 15) For what greater folly can there bee, or i madnesse, then to macerate himselfe when he need not; and when as *Cyprian* notes, k *he may be freed from his burden, & eased of his paines, will goe on still, his wealth increasing, when he hath enough to get more, to liue besides himselfe*, to starue his *Genius*, keepe backe from his wife m and children, neither letting them, nor other friends vse or enioy that which is theirs by right, and which they much need perhaps; like a hog, or dog in the manger, he doth only keepe it because it shall doe nobody else good, hurting himselfe and others; and for a little momentary pelfe, damne his owne soule. They are commonly sad and tetricke by nature, as *Achabs* spirit was because hee could not get *Naboths* vineyard, (1. Reg. 22) and if he lay out his money at any time, though it be to necessary vses, to his owne childrens good, he brawles and scolds, his heart is heavy, much disquieted he is, and loth to part from it: *miser abstinet, & timet uti*,

\* *Hom. 2 aliud  
avarus aliud di-*

*uitie ut spi-*  
*na animam ho-*  
*minis timoribus,*  
*sollicitudinibus,*  
*angoribus miri-*  
*fice pungunt,*  
*vexant, eruntiat*  
*Greg in hom.*

\* *Epist. ad Donat*  
*cap. 2.*

\* *Lib. 9. ep. 30.*

† *Lib. 9. cap. 4.*

*Insule rex titu-*  
*lo sed animo pe-*  
*cunie miserabile*  
*mancipium.*

\* *Hor. 10. lib. 1.*

g *Danda est bel-*

*lioni multo*

*pars maxima a-*

*uari.*

h *Luk. 12. 20.*

*Stulte hac nocte*

*eripiam animam*

*tuam.*

i *Opes quidem*

*mortalibus sunt*

*dementia. Throg*

k *Ed. 2. lib. 2.*

*Exonerare cum*

*se possit & rele-*

*uare ponderibus*

*pergit magis for-*

*tunis augenti-*

*bis perimaciter*

*incedere.*

m *Non omicte,*

*non liberis, non*

*ipsi sibi quidquid*

*impertit, possidet*

*ad hoc tam uim;*

*ne possidere al-*

*teri liceat, &c.*

*Hieron. ad Pau-*

*lin. tam deest*

*quod habet quid*

*quod non habet*



*Hor.* He is of a wearish, dry, pale, constitution, and cannot sleepe for cares & worldly businesse, his riches, saith *Solomon*, will not let him sleepe, and vnneccessary businesse which he heapeath on himselfe; or if he doe sleepe, 'tis a very vnquiet, interrupt, vnpleasing sleepe: with his bagges in his armes,

— *congestis vndiq; saccis*

*Indormit inhians, —*

*n Epist. 2. lib. 2.*  
*Suspirat in con-*  
*vivio, bibit licet*  
*geminis & toro*  
*mollire mavei-*  
*dum corpus con-*  
*ducat, vigilat*  
*in pluma.*

*o Angustatur*  
*ex abundantia,*  
*contristatur ex*  
*opulentia infe-*  
*lix praesentibus*  
*bonis, infelicius*  
*in futuris.*

*p Illarum cogi-*  
*tio nunquam*  
*cessat qui pecu-*  
*nias supplere dili-*  
*gunt. Guamer.*  
*tract. 15. cap.*  
*17.*

*q Hor. 3. Od. 24.*  
*Quo plus sunt*  
*peius plus sum-*  
*tur aequae.*

*r Hor. 1.2. Stat. 6*  
*O si amulus ille*  
*Proximus acce-*  
*dat, qui nunc de-*  
*fermat agellum.*

*s Lib. 3. de lib.*  
*arbit. Immoritur*  
*studii & amore*  
*senectutis habendi*  
*t Avarus vir*  
*inferus est simi-*  
*lis, &c. modum*  
*non habet, hoc*  
*egentior quo*  
*plura habet.*

*u Erasmus. Adag.*  
*chil. 3. cent. 7.*  
*pro. 72. Nulli si-*  
*dentis omnium*

*fermiant oper,*  
*ideo pauidum*  
*malum vocat*  
*Euripides: me-*  
*tuunt tempesta-*  
*tes ob frumen-*  
*tum, amicos ne*  
*rogent, inimicos*  
*ne laesantur*  
*n e rapiant, bellu*

*timeant, pacem timeant, summos, medios, infimos. x Hall Charcy Agellius lib. 3. cap. 1. interdum eo sceleris perveniunt ob lucrum*  
*ut vitam propriam contemnant. 2 Lib. 7. cap. 6. 2 Omnes perpetui morbo agitantur, suspicatus amarus timidus, sibi, ob aurum in-*  
*fidiari putat, nunquam quiescent, Plin. Proem. lib. 14. b Cap. 18. In lelligiacus interrogat uxorem an aream probe clausit, an cap-*  
*sula &c. Sileto surgens nudus et ab hinc calecit, accensa lucerna omnia obleni & lustrans, & vix summo indulgens.*

And though he be at a banquet, or at some merry feast, he sighes for griefe of heart (as *n Cyprian* hath it) and cannot sleepe though it be upon a downe bed; his wearish body takes no rest, *o* troubled in his abundance, and sorrowfull in plenty, unhappy for the present, and more unhappy in the life to come. *Basil.* He is a perpetuall drudge, *p* restless in his thoughts, and neuer satisfied, a slave, a wretch, a dust worrne. *semper quod idolo suo immolet sedulus observat,* *Cypr. prolog. ad sermon.* still seeking what sacrifice he may offer to his golden God, *Per fas & nefas*, he cares not how, his trouble is endlesse, *crescunt divitiae, tamen curae nescio quid semper abest rei:* his wealth encrease, and the more he hath, the more *r* he wants: like *Pharaohs* leane kine, which devoured the fat, and were not satisfied. *Austin* therefore defines couetousnesse, *quarumlibet rerum inhonestam & insatiabilem cupiditatem*, an unhonest and unsatiable desire of gaine: and in one of his Epistles compares it to Hell, *which devoures all, and yet never hath enough, a bottomlesse pit*, an endlesse misery; *in quem scopulum avaritia cadaverosi senes ut plurimum impingunt,* and that which is their greatest corsue, they are in continuall suspition, feare, & distrust. He thinks his owne wife and children are so many theeves, & goe about to cofen him, his seruants are all false:

*Rem suam perijisse, seg, eradicarier,*  
*Et diuim atq; hominum clamat continuo fidem,*  
*De suo tigillo si qua exit foras.*

If his doores creeke, then out he cryes anon,  
His goods are gone, and he is quite vndone.

*Timidus Plutus*, an old prouerb, as fearefull as *Plutus*: so doth *Aristophanes*, and *Lucian* bring him in fearefull still, pale, anxious, suspitious, and truffling no man. *u* They are a fraid of tempests for their corne; they are afraid of their friends least they should aske something of them, beg, or borrow, they are afraid of their enemies least they hurt them, theeves least they rob them, they are afraid of warre and afraid of peace, afraid of rich and afraid of poore, afraid of all. Last of all they are afraid of want that they shall die beggars, which makes them lay vp still, and dare not vse that they haue: what if a deare yeare come or dearth, or some losse? & weare it not that they are loath to *x* lay out money on a rope, they would be hanged forthwith, and sometimes dye to saue charges, and make away themselves, if their come and cattle miscarry; though they haue abundance left, as *y Agellius* notes. *2 Valerius* makes mention of one that in a famine, sold a mouse for 200 pence and famished himselfe: Such are their cares, *a* griefes and perpetuall feares. These symptoms are elegantly expressed by *Theophrastus* in his Character of a couetous man, *b lying in bed, he asked his wife whether she shut the trunks, and chests fast,*



the capcase be sealed, and whether the Hall dore be bolted, and though shee say all is well, he riseth out of his bed in his shirt beare-foot and beare-legged, to see whether it be so, with a darke lant horn searching euery corner, scarce sleeping a winke al night. *Lucian* in that pleasant and witty dialogue called *Gallus*, brings in *Mycillus* the Cobler disputing with his Cocke, sometimes *Pythagoras*, where after much speech *Pro* and *Con*, to proue the happinesse of a meane estate, and discontents of a rich man, *Pythagoras* his Cock in the end, to illustrate by examples that which he had said, brings him to *Gnyphon* the *Vsurers* house at mid-night, and after that to *Eucrates*: whom they found both awake, casting vp their accounts, and telling of their mony, <sup>c</sup> leane, dry, pale, & anxious, still suspecting least some body should make a hole through the wall, and so get in, or if a Ratte or Mouse did but stirre, starting vp on a suddaine, and running to the dore to see whether all were fast. *Plautus* in his *Aulularia*, makes old *Eucio*, <sup>d</sup> commanding *Staphyla* his wife to shut the doores fast, and the fire to be put out, least any body should make that an errant to come to his house; where hee washed his hands, <sup>†</sup> he was loath to fling away the foule water, complaining that hee was vndone because the smooke got out of the rooffe. And as he went from home, seeing a Crow scerat vpon the muck hill, returned in all hast, taking it for *malum omen*, an ill signe, his mony was digged vp, with many such. Hee that will but obserue their actions, shall finde these and many such passages not faigned for sport, but really performed, verified indeed by such couetous and miserable wretches, and that it is,

— \*manifesta phrenesis  
Vt locuples moriaris egenti viuere fato,

A meere madnesse, to liue like a wretch, and die rich.

<sup>c</sup> Curis extenuatus, vigilans & secum supputans  
<sup>d</sup> Caue quicquam alienū in ades intramiseris  
Ignem extingui volo ne caue quidquam sit quod te quicquam querit  
Si bona fortuna veniat ne intro miseris. Occlude sisores ambobus pessulis. Discrucior animi quia domo abundauit est mihi. Nimitis hercule inuitus abro, nec quid agam scio.  
<sup>†</sup> Floras aquam profundere, &c.  
perit, dum sumus de regillo exit foras.

<sup>\*</sup> *Inu. Sat. 14.*

### SUBJECT. 13.

*Loue of gaming, &c. and pleasures, immoderate: causes.*



T is a wonder to see, how many poore, distressed, miserable wretches, one shall meete almost in euery path and street, begging for an almes, that haue bin well descended, & sometimes in flourishing estate, now ragged, tottered, and ready to be starued, lingering out a painfull life, in discontent and grieve of body and minde; and all through immoderate lust, gaming, pleasure and riot. 'Tis the common end of all sensuall Epicures and brutish prodigalls, that are stupified and carried away headlong with their seuerall pleasures and lusts. *Cebes* in his table, *S. Ambrose* in his second booke of *Abel* and *Cain*, and amongst the rest *Lucian* in his tract de *Mercede conductis*, hath excellent well deciphered such mens proceedings in his picture of *Opulentia*, whom he faignes to dwell on the top of an high mount, much sought after by many suitors: at their first comming they are generally entertained by *Pleasure* and *Dalliance*, and haue all the content that possible may be giuen, so long as their mony lasts: but when their meanes faile, they are contemptibly thrust out at a backe doore headlong, and there left to *Shame*, *Reproach*, *Despaire*. And he at first that had so many attendants, parasites, and followers, young and lusty, richly arrayed, and all the dainty faire that might be had, with all kinde of welcome

and



and good respect, is now vpon a sudden stript of all, pale, naked, old, diseased, and forsaken, cursing his starres, & ready to strangle himselfe; hauing no other company but *Repentance, Sorrowe, Griefe, Derision, Beggery, & Contempt*, which are his dayly attendants to his liues end. As the prodigall sonne had exquisite musicke, merry company, dainty faire at first; but a forfull reckoning in the end: so haue all such vaine delights and their followers, *Tristes voluptatum exitus, & quisquis voluptatum suarum reminisci volet, intelliget*, as bitter as gall and wormewood is their last: griefe of minde, madnesse it selfe. The ordinary rockes vpon which such men doe impinge & precipitate themselves, are Cardes, Dice, Hawkes, and Hounds, *Insanum venandi studium*, one calls it, *insane substructiones*, their mad structures, disports, playes, &c. when they are vnseasonably vsed, imprudently handled, and beyond their fortunes. Some men are consumed by mad phantasticall buildings, by making Walkes, Orchards, Gardens, Bowers, and such places of pleasure, *Inutiles domos*, *Xenophon* calls them, which howsoeuer they be delightfull things in themselves, and acceptable to all beholders, an ornament, and befitting some great men: yet vnprofitable to others, and the sole ouerthrow of their estates. *Forestus* in his obseruations hath an example of such a one, that became melancholy vpon the like occasion, hauing consumed his substance in an vnprofitable building, which would afterward yeeld him no aduantage. Others, I say, are *k* ouerthrowne by those mad sports of Hauking and Hunting; honest recreations and fit for some great men, but not for euery base inferiour persō; whilst they will maintain their Faukoners, dogges, and hunting Nagges, their wealth laith *Salmutze*, runnes away with hounds, and their fortunes flye away with Hawkes. They persecute beasts so long, till in the end they themselves degenerate into beasts, as *m* *Agrippa* taxeth them, *n* *Alceon* like: for as he was eaten to death by his owne dogges, so doe they deuoure themselves and their patrimonies, in such idle and vnecessary disports, neglecting in the meane time their more necessary businesse, and to follow their vocations. Over mad too sometimes are ouer great men in following, and dooting too much on it. *o* When they driue poore husband men from their tillage, as *Sarisburiensis* objects *polyerat. lib. 1. cap. 4.* fling downe country farmes, and whole townes, to make Parkes, and Forests, starving men to feed beasts, and *q* punishing in the meane time such a man that shall molest their game, more seuerely then him that is otherwise a common haker, or a notorious theefe. But great men are some waies to be excused, the meaner sort haue no euasion why they should not be counted mad. *Poggins* the *Florentine* tells a mery story to this purpose, condemning the folly and impertinent businesse of such kinde of persons. A Phisitian of *Millan*, saith he, that cured mad men, had a pit of water in his house in which he kept his patients, some vp to the knees, some to the girdle, some to the chinne, *pro modo insanie*, as they were more or lesse affected. One of them by chance that was well recouered, stood in the doore, and seeing a gallant ride by with a hawke on his fist, well mounted, with his spaniels after him, would needs know to

f *Ventricosus*,  
nadin, pallidus,  
leua pudorem  
occulans, sex-  
tra (suum) stran-  
gulans, occurrat  
autem excusati  
penitentia his  
miserum consi-  
cient, &c.

Luke. 15.

h *Boethius.*

i *In Oecum.*

quid summe of-  
tendam eos qui  
magna vi argen-  
ti domus inutiles  
edificant, inquit  
Socrates.

k *Sarisburiensis*

*Polerat. lib. 1.*

cap. 4. venatores

omnes ad hunc in-  
stitutionem re-  
doleant centau-  
rum. Rare in-  
venitur quisquā  
eorum modestus  
& graui, raro  
continent, & ut  
credo sobrius vi-  
quum.

i *Alceon* Tit.

23. auolunt opes  
cum accipere.

m *Insignis ve-*

natorum stulti-  
tia, & superua-  
cua cura eui  
qui dum nimis  
venationi infi-  
stunt, ipsi abieci-  
tione humanita-  
te in feras dege-  
nerant ut *Alce-*  
*on*, &c.

n *Sabinus*, in *Ouid*

*Metamor.*

o *Agrippa* de

vaniis, sicut in-  
sanum venandi  
studium, dum a  
nouislibus arcen-  
tur agricole, sub-  
trahuntur pre-  
dia rustici, agri-  
colensis praecluduntur gliae & prata pastoribus, ut augeantur pascua feris. — Maieftatis reus agricola si gustarit. p A no-  
ualibus suis arcuntur agricole dum serui habeant vagandi libertatem ista, ut pascua augeantur, praedia subtrahuntur &c. *Saris-*  
*buriensis*. q Feris quam hominibus equiores, *Cambd. de Gail. Conq. qu. 36. Ecclesiae matrices depopulatus est ad Forestas*  
notum, *Mat. Paris.*

what



what vse all this preparation serued; hee made answer to kill certaine fowle: the patient demanded againe, what his fowle might be worth which he killed in a yeare; he replied 5 or 10 Crownes; and when hee vrged him farther, what his Dogges, Horse, and Hawks stood him in, he told him 400 Crowns: with that the patient bad him be gone as he loued his life and welfare, for if our master come and finde thee here, he will put thee in the pit amongst mad men vp to the chinne: Taxing the madnesse and folly of such vaine men that spend themselves in those idle sports, neglecting their businesse and necessary affaires. *Leo Decimus*, that hunting Pope, is much discommended by *Iovius* in his life, for his immoderate desire of hauking and hunting, in so much, that (as he saith) he would sometimes lue about *Ostia* weekes and months together, leaue suters vnrespected, Bulls and Pardons vnsigned, to his owne preiudice, and many priuate mens losse. And if he had bene by chance crossed in his sport, or his game not so good, hee was so impatient, that he would reuile and miscall many times men of great worth with most bitter taunts, looke so fowre, bee so angrie and waspish, so griued and molested, that it is incredible to relate it. But if hee had good sport, had bene well pleased on the other side, incredible munificence, with vnspokeable bounty and munificence he would reward all his fellowe hunters, and deny nothing to any suter when hee was in that mood. To say truth, tis the common humour of all gamesters, as *Galatens* obserues, if they win no moneye are so iouiall and merry, but if they loose, though it bee but a trifle, two or three games at tables, or a dealing at Cardes for two pence a game, they are so cholericke and tetter that no man may speake with them, & breake many rimes into violent passions, oaths, imprecations, & vnbecoming speeches, little differing from mad men for the time. Generally of all Gamsters & gaming, if it be excessiue, thus much wee may conclude, that whether they win or loose for the present, their winnings are not, *Munera fortuna sed insidia*, as that wise *Seneca* determines, not fortunes gifts but baits, the common Catastrophe is beggery, *ut pestis vitam, sic adimit alea pecuniam*, as the plague takes away life, doth gaming goods, for *omnes nudi, inopes & egeni*; *\* Alea Scylla vorax species certissima furti,*  
*Non contenta bonis animum quicq. per fida mergit,*  
*Fæda furax, insaniis, iners furiosa, ruina,*  
 for a little pleasure they take, and some small gaines and gettings now and then, their wiues and children are wringed in the meane time, and they themselves with losse of body and soule, rue it in the ende. I will say nothing of those prodigious prodigals, *perdunda pecunie genitos*, as he taxed *Anthony*, *Qui patrimonium sine vlla fori calumnia amittunt*, saith *\* Cyprian*, and *\* mad* Sybariticall spendthrifts, *quicq. una comedunt patrimonia cæna*, that eat vp all at a breakfast, at a supper, or amongst Baundes, Parasites, and Players, consume themselves in an instant, as if they had flung it into *\* Tybur*, with great wagers, vaine and idle expences &c. *\* Iratæ pecuniis*, as he saith, angry with their money: *\* What with a wanton eye, a liquorish tongue, and a gamesome hand*, when they haue vndiscreetly impoverished themselves, and entombed their ancestors faire possessions in their bowels, they may lead the rest of their

III

*1. Tom. 2. de tristis illorum, 1. 4. de vit. Leon.*

*1. 10. Perioribus adest perditu debet & auctus.*

*1. Aut infelicitate vultus tam impatiens inde, ut summos seque vultus acerbit.*

*1. 10. contumelias ouerret, & incredibile, quæ quæli vultus animi, habitu dolorem iracundiamq. proferret.*

*1. 10. Pueri, aut hoc à natura insitum est. ut dolent sicubi eruerit aut decipiat sit.*

*1. 10. 1. Sat. 8. Nec enim loculis comitantibus inur Ad casum tabule, posita sed luditur area Lemnius insit.*

*1. 10. 1. mendicium quidem & peritiam, & paupertatis mater est alea, nullam habens patrimonij reuerentiam, quum illud effuderit, sensum in furtis delabitur & rapinas.*

*1. 10. 1. Sati, polierat. lib. 1. c. 5. 1. Damodernus. Dan, Sater.*

*1. 10. 1. Petrarch. dial. 17. 1. Sali. 2.*

*1. 10. 1. Tom 3. Ser. de Alea.*

*1. 10. 1. Plutus in Aristoph. calls all such gamsters mad men, Sibi insani hominem contigere.*

*1. 10. 1. Pascasius 1a.*

*Spontaneum ad se trahunt furorem, & os & nares & oculos rivos faciunt furoris & diuersos, Chrysost. hom. 71. 1. 1. de alea. 2. Seneca. a Hall.*

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P

dayes



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b In Sat. 11.  
Sed deficiente  
erumena: & cre  
scente gulo quis  
te manet exilis.  
— rebus in ven  
trem merfit.  
\* Sparti. n. A  
driano.  
† Al. x. ab Alex.  
lib. 6. cap. 10.  
Idem Gerbelius.  
lib. 5. Græ. dile.  
† Fines Moriſon

daies in prison, as many times they doe, there repent at leasure; and when all is gone beginne to be thrifty: but *Sera est in fundo parsimonia*, 'tis then too late to looke about; their end is misery, sorrow, shame, and discontent. And well they deserve to be infamous and discontent, \* *Catamidiari in Amphitheatro*, as by *Adrian* the Emperours edict they were of old, *decoloris bonorum suorum*, so he calls them, prodigall fooles, to be publicly shamed, & hissed out of all societies, rather then to be pittied, or relieved. † The *Tuscanes* and *Boetians* brought their bankrupts into the market place in a beare with an empty purse carried before them, all the boyes following, where they sate all day *circumstante plebe*, to bee infamous and ridiculous. At \* *Padua* in *Italy* they haue a stone, called the stone of *Turpitude*, nere the Senate house, where spendthrifts, and such as disclaime non-payment of debts, doe sit with their hinder parts bare, that by that note of disgrace, others may be terrified from all such vaine expence, or borrowing more then they can tell how to pay.

I may not here omit those two maine plagues and common dotages of humane kinde, Wine and Women, which haue infatuated & besotted Myriades of people. They goe commonly together.

† *Qui vino indulget, quemq, alea docoquit, ille In venereis putris.*

† *Persius Sat. 5.*

To whom is sorrow, saith *Solomon*, *Prov. 23. 29.* to whom is woe, but to such a one as loues drinke? it causeth torture, and bitterneſſe of minde, *Sirac. 31. 21* *Vinum furoris*, *Jeremy* calls it, 25. cap. wine of madneſſe, as well he may, for in-

c *Poculum quali  
ficus, in quo se  
pe naufragium  
faciunt, iactura  
tum pecunie, li  
mentis, Erafm.  
in Proverb. ca  
pitulum remige  
chil. 4. cent. 7.  
Prov. 41.  
\* Ser. 33. ad  
frat. in Eremo.*

sanire facit sanos, it makes sound men sicke and sad, and wise men mad, To say and doe they knowe not what. *Accidit hodie terribilis casus* (saith \* *S. Austlin*) heare a miserable accident, *Cyrellus* sonne this day in his drinke, *matrem pregnantem nequiter oppressit, sororem violare voluit, patrem occidit fere, & duas alias sorores ad mortem vulneravit*; would haue violated his sister, killed his father, &c. A true saying it was of him, *Vino dari letitiam & dolorem*, drinke causeth mirth, and drinke causeth sorrow, drinke causeth poverty and want ( *Prov. 21.* ) shame and disgrace. *Multi ignobiles evasere ob vini potum*, & ( *Austlin* ) *amissis honoribus profugi aberrarunt*: Many men haue made shipwracke of their fortunes, and goe like rogues and beggars, that otherwise might haue liued in good worship and happy estate, and for a fewe houres pleasure, or free madneſſe, as *Seneca* tearmes it, purchase vnto themselves eternall tediousneſſe and trouble.

d *Libere vnius  
horæ insaniam  
a: etno temporis  
ted o penſant.  
† Menander.*

That other madneſſe is on women, *Apostatare facit cor*: saith the wise man, atq, *homini cerebrum minuit*. Pleasant at first she is, like *Dioscorides Rhododaphne*, that faire plant to the eye, but poyson to the tast, the rest as bitter as wormewood in the end ( *Prov. 5. 4.* ) and sharpe as a two-edged sword ( *7. 21* ) her house is the way to hell, and goes downe to the chambers of death. What more sorrowfully can be said; they are miserable in this life, mad, beasts, led like Oxen to the slaughter: and that which is worſe, whoremaſters & drunkards shall be iudged, *amittunt gratiam*, saith *Austlin*, *perdunt gloriam, incurrun t damnationem eternam*, They loose grace and glory,

\* *Merſa. Coc.*

\* *breviſ illa voluptas* — they gaine Hell and eternall damnation.



## SUBSECT. 14.

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*Philautia, or Selfe-loue, Vaine-glory, Praise, Honour, Immoderate  
applause, Pride, over-much Ioy, &c. causes.*

**S**elfe-loue, Pride, and Vaine-glory, which *Chrysostome* calls one of the Diuels three great nets; *Bernard*, an arrow which pierceth the Soule through, and slayes it; a flye insensible enemy, not perceived, are maine causes. Where neither anger, lust, couetousnesse, feare, sorrow, &c. nor any other perturbation can lay hold; this will flyly and insensibly pervert vs, *Quem non gula vicit, Philautia superavit* (saith *Cyprian*) whom surtetting could not ouertake, Selfe-loue hath ouercome. *Hee that hath scorned all money, bribes, gifts, upright otherwise and sincere, hath inserted himselfe to no fond Imagination, and sustained all those tyrannicall concupiscences of the body, hath lost all his honour, captivated by Vaine-glory.* *Chrysost.* sup. 10. *Tu sola animum, mentemq; peruris gloria.* A great assault, and cause of our present malady, although we doe most part neglect, take no notice of it, yet this is a violent batterer of our Soules, causeth Melancholy and Dottage. This pleasing humour, this soft and whispering popular ayre, *Amabilis infania*; this delectable Frensy, most irrefragable passion, *Mentis gratissimus error*, this acceptable disease, which so sweetly sets vpon vs, ravisheth our senses, lulles our soules asleepe, puffes vp our hearts as so many bladders, and that without all feeling, *that those that are misaffected with it, neuer so much as once perceane it, or thinke of any cure.* We commonly loue him best in this malady, that doth vs most harme, and are very willing to be hurt; *adulationibus nostris libenter favemus* (saith *Hierome*) we loue him, wee loue him for it: *O Bonciari suave, suave fuit a te tali hac tribui*; 'twas sweet to heare it. and as *Pliny* doth ingeniously confesse to his deare friend *Augurinus*, all thy writings are most acceptable, but those especially that speake of vs. Againe, a little after to *Maximus*, *I cannot expresse how pleasing it is to me to heare my selfe commended.* Though we smile to our selues, at least Ironically, when Parasites bedawb vs with false *Encomions*, as many Princes cannot choose but doe, *quum tale quid nihil intra se repperint*, when they knowe they come as farre short, as a Mouse to an Elephant, of any such vertues; yet it doth vs good. Though we seeme many times to be angry, and blush at our owne praises, yet our soules inwardly reioyce, it puffes vs vp, makes vs swell beyond our bounds, and forget our selues. Her two daughters are lightnesse of minde, immoderate ioy and pride, not excluding those other concomitant vices, which *Iodochus Lorichius* reckons vp, Bragging, Hypocrisie, Peeuishnesse, and Curiositie.

Now the common cause of this mischief, ariseth from our selues or others, *n* we are actiue and passiue. It proceeds inwardly from our selues, as we are actiue causes, from an ouer-weening conceit wee haue of our good parts, owne worth, (which indeed is no worth) our bounty, fauour, grace, valour, strength, wealth, patience, meeknesse, hospitality, beauty, temperance, gentry, knowledge, wit, science, art, learning, *o* our excellent gifts & fortunes, for which *Narcissus* like, we admire, flatter, and applaud our selues, and think

*Sagitta que animum penetrat, leuiter penetrat, sed non leue infligit vulnus, sup. cant. g. Qui omnem pecuniarum edtemptum habet, & nulli Imaginationi totius mundi se immiscuerint, & tyrannicas corporis concupiscencias sustinuerint, hi multoties capiti a vana gloria omnia perdiderunt.*  
*Hac corpepi non cogitant de medela.*  
*Dil talem a teris auertite possem.*  
*k Ep. ad Eudochium, de custodia virgin.*  
*l Lys. Epist. ad Bonciarium.*  
*† Epist. lib. 9.*  
*Omnia tua scripta pulcherrima existimo, maxime tamen illa que de nobis.*  
*\* Exprimere non possum quid si iucundum, &c.*  
*m Hieron. & licet nos indigne dicimus, & calidus rubor ora perfundat, atiamen ad laudem suam intrinsecus anime latantur.*  
*† Theaur. Theol. n Nec enim mihi cornea fibra est, Per.*  
*o E manibus illis; Noscitur vultu. Pers. x.*  
*Sat.*



all the world esteemes so of vs; and as deformed women easily beleue those that tell them they be faire, we are too credulous of our owne good parts and praises, too well perswaded of our selues. We brag and venditate our P own workes, and scorne all others in respect of vs; *Inflati scientia* (saith Paul) our wisdom, & our learning; all our geese are swannes, and as basely esteeme and vilifie other mens, as we doe ouer-highly prize and value our owne. We wil not suffer them to be in *secundis*, no not in *tertys*; what? *Mecum confertur* *Ulysses*? they are *Mures*, *Musca*, *culices* & *praese*, nittes and flies compared to his inexorable and supercilious, eminent and arrogant worship. Though indeed they be farre before vs. Only wise, only rich, onely fortunate, valourous, and faire, as that proud *Pharisee*, they are not (as they suppose) like other men, of a purer and more pretious mettle: *Soli rei gerendae sunt efficaces*, which that wise *Periander* held of such: *† meditantur omnem qui prius negotium, &c.* *Novi quendam* (saith *Erasmus*) I knewe one so arrogant that hee thought himselfe inferiour to no man liuing, like \* *Calisthenes* the Philosopher, that neither held *Alexanders* Acts, or any other subiect worthy of his penne, such was his insolency: or *Selencus* king of *Syria*, who thought none fit to contend with him but the *Romans*, *† eos solos dignos ratus quibuscum de imperio certaret*. That which *Tully* writ to *Atticus* long since, is still in force, \* *There was neuer yet true Poet nor Orator, that thought any other better then himselfe*. And such for the most part are your Princes, Potentates, great Philosophers, Historiographers, Authors of Sects or Heresies, and all our great Schollers, as <sup>u</sup> *Hierom* defines; *A naturall Philosopher is glories creature, and a very slave of rumour, fame, and popular opinion*. *Vobis & fama me semper dedi*, saith *Trebellius Pollio*, I haue wholly consecrated my selfe to you & Fame. *† Tis all my desire, night and day, this is all my study, to raise my name*. Proud *† Pliny* seconds him; *Quanquam O! &c.* and that vaine-glorious \* *Oratour*, is not ashamed to confesse in an Epistle of his to *Marcus Licinius*: *† Ardeo incredible cupiditate, &c.* *I burne with an incredible desire, to haue my name registred in thy booke*. Out of this fountaine proceed all those crackes and bragges, — *a speramus carmina fingi posse linenda cedro, & leni servanda cupresso* — *b Non visitata nec tenui ferar penna, — nec in terra morabor longius*. *c Nil paruum aut humili modo, nil mortale loquor*. *d Dicar qua violens obstreperat Ausidius*. — *Exegi monumentum aere perennius. Iamq; opus exegi, quod nec Iovis ira nec ignis, &c.* *Cum venit ille dies, &c.* parte tamen meliore mei super alta perennis astra ferar, nomenq; erit indelebile nostrum. (This of *Ouid* I haue paraphrased in English.)

And when I am dead and gone,  
My corps laid vnder a stone,  
My fame shall yet suruiue,  
And I shall be aliue,  
In these my workes for euer,  
My glory shall perseuer, &c. And that of *Ennius*,

*Nemo me lachrymis decoret neq; funera fletu*

*Faxit, cur? voluto docta per ora virum.*

with many such proud straines and foolish flashes too common with writers.

p Omnia enim  
nostra, supra  
modum placent.  
Feb. 1. 10. cap. 3.  
q Ridentur ma-  
la qui componit  
carmina, verum  
gaudent scribē-  
tes, & se vene-  
rantur, & ultra  
si taceas lau-  
dant quicquid  
scripsit beati.  
Hor. ep. 2. 1. 2.  
r Luc. 18. 10.  
† Auson. sup.  
s De meliore lu-  
to finxit precor-  
dia Titan.  
t Clod. 3. Cent.  
10. pro. 97. Qui  
se crederet me-  
minem vlla in-  
re praestantiorē.  
\* Tanto fastu  
scripsit ut Alex-  
andri gesta in-  
feriora scriptis  
suis exstimeret  
Iq. Vossius lib. 1.  
cap. 9. de hist.  
† Plutarch vit.  
Catois.  
\* Nemo unquē  
Poeta aut Ora-  
tor, qui quinquē  
se meliorem ar-  
bitraretur.  
u Consol. ad  
Pammachium  
Mundi Philoso-  
phus glorie ani-  
mal, & popula-  
ris aures & ru-  
marum venale  
mancipium.  
† Epist. 5. Capi-  
toli suo. Diebus  
ac noctibus, hoc  
solum cogito, si  
qua me possum  
levare humis. Id  
veto meo sufficit  
&c.  
x Tullius.  
y Et nomen me-  
um scriptis tuis  
illustratur.  
z Iniquis ani-  
mus studio ater-  
mitatis, noctes &  
dies agebatur. Hensius erat. funeb. de Scal.  
a Hor. art. Poet. b Od. 1. lib. 3. Jamq; opus exegi. Vade liber  
felix Palingen. lib. 1.



Not so much as *Democharis* on the <sup>c</sup> Topicks, but he will be immortall, and every triviall Poet must be renowned. This puffing humour is it, that hath produced so many great tomes, built such famous monuments, strong Castles, and *Mausolean Tombs*, to haue their acts eternized, — *Digito monstrari & dicier hic est*; to see their names inscribed, as *Phryne* on the walls of *Thebes* *Phryne fecit*; This causeth so many battles, — *Et noctes cogit vigilare senas*; Long iournies, *Magnum iter intendo, sed dat mihi gloria vires*, a little applause, Pride, selfe-loue, Vaine-glory. This is it which makes them take such paines, and breake out into those ridiculous straines, this high conceit of themselves, <sup>f</sup> to scorne all others; *ridiculo fastu & intolerando contemptu*, as <sup>†</sup> *Palamon* the Grammarian contemned *Varro*, *secum & natus & moriturus literas iactans*, and brings them to that height of insolency, that they cannot indure to be contradicted, <sup>g</sup> or heare of any thing but their owne commendation, which *Hierom* notes of such kinde of men. And as <sup>\*</sup> *Austin* well seconds him, 'tis their sole study day and night to bee commended and applauded. When as indeed, in all wise mens iudgements, *quibus cor sapit*, they are <sup>h</sup> mad, empty vessels, fanges, beside themselves, derided, & *ut Camellus in proverbio querens, cornua, etiam quas habebat aures amisit*, their works are toyes, as an Almanake out of date, <sup>†</sup> *authoris pereunt garrulitate sui*, they seeke fame and immortality, but reap dishonour and infamy, they are a common obloquie, *insensati*, and come farre short of that which they suppose or expect. <sup>i</sup> *Opner ut sis vitalis metuo*. It is not as they vainely thinke, as one told *Philip* of *Macedon* insulting after a victory, that his shadow was no longer then before, we may say to them,

*Nos demiramur sed non cum deside vulgo,  
Sed velut Harpyas, Gorgonas, & Furias.*

We marvaile too, not as the vulgar we,

But as we Gorgons, Harpy, or Furies see.

Or if we doe applaud, honour and admire, *quota pars*, how small a part in respect of the whole world, neuer so much as heares our names, how few take notice of vs, *quam brevis hic de nobis sermo*, as <sup>†</sup> hee said, how short a time, how little a while doth this fame of ours continue? Every priuate Province, euery final territory, and city, when we haue all done, will yeeld as generous spirits, as braue examples in all respects, as famous as our selues, *Cadwallader* in *Wales*, *Rollo* in *Normandy*, *Robbin-hood* and *Little Iohn*, are as much renowned in *Sherwood*, as *Cesar* in *Rome*, *Alexander* in *Greece*, or his *Hephestion*. <sup>†</sup> *Omnis atas omnisq; populus in exemplum & admirationem veniet*. Every towne, city, booke is full of braue souldiers, Senatours, Schollers, & though <sup>\*</sup> *Bracydas* was a worthy Captaine, a good man, and as they thought not to be matched in *Lacedemon*, yet as his mother truly said *plures habet Sparta Bracyda meliores*, *Sparta* had many better men then ever he was, and how-soeuer thou admirest thy selfe, thy friend, many an obscure fellowe the world neuer took notice of, had he beene in place or action, would haue done much better, then he or he, or thou thy selfe.

Another kinde of mad men there is opposite to these, that are insensibly mad, and knowe not of it, such as contemne all praise and glory, think themselves most free, when as indeed they are most mad: *calcant sed alio fastu*: a company of *Cynicks*, such as are Monkes, Hermits, Anachorites, that con-

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c In lib. 8.

f De ponte de-  
uere.† Sueton. lib. de  
gram.g Nihil libenter  
audiunt nisi  
laudes suas.\* Epist. 56. Nihil aliud dies  
noctesq; cogitant  
nisi ut in laudi-  
bus suis lauden-  
tur ab homini-  
bus.h Que maior  
dementia aut  
dici, aut excogi-  
tari potest, quam  
sic ob gloriam  
cruciari. Insensi-  
am istam domi-  
ne longe fac a  
me. *Austin. conf.*  
lib. 10. cap. 37.  
† Mart. l. 5. 52.  
i Hor. Sat. 1. 12.

† Tul. som. scip.

† Putean. Cifalp.  
hist lib. 1.\* Plutarch. Lj-  
corgo.



temne the world, contemne themselves, contemne all titles, honours, offices: and yet in that contempt, are more proud then any man living whatsoever. They are proud in humility; proud in that they are not proud, *sepe homo de vane gloria contemptu, vanius gloriatur*, as *Austin* hath it, *confess. lib. 10. cap. 38.* like *Diogenes*, *intus gloriatur*, they brag inwardly, and feed themselves fat with a selfe conceit of sanctity, which is no better then Hypocrisie. They goe in sheepes russet, many great men, that might maintaine themselves in cloath of gold, and seeme to be dejected, humble by their outward carriage, when as inwardly they are swolne full of pride, arrogancy, and selfe-conceit.

*Epist. 13. Illud te admodum ne eorum more facias, qui non proficere, sed conspici cupiunt, quae in habitu tuo, aut genere vitæ notabilia sunt. Asperum cultum & viti- osum caput, pug- lentiorem barbam, indidit argento odium, cubile humi po- situm, & quic- quid ad laudem peruersa via sequitur, evita.*  
1 Per.

*Quis vero tam bene modu- lo suo metiri se novit, ut eum of- ficiæ & immo- dice laudationes non moveant.*  
Hen. Steph.  
1 Mart.  
2 Stron.

And therefore *Seneca* adviseh his friend *Lucilius*,<sup>k</sup> in his attire and gesture, outward actions, especially to avoid all such things as are more notable in them selves: as a rugged attire, bristled head, horrid beard, contempt of money, course lodging, and whatsoever leads to fame that opposite way.

All this madnesse yet proceeds from our selves, the maine engine which batters vs, is from others, we are meere passie in this businesse: from a company of Parasites and flatterers, that with immoderate praise, and bumbast Epithites, glosing titles, false elogiums, so bedawbe and applaud, guild over many a silly and vndererving man, that they clap him quite out of his wits. *Res imprimis violenta est*, as *Hierom*: notes, this common applause is a most violent thing, *laudum placenta*, that fattens men, creates and deiects them in an instant. <sup>1</sup> *Palma negata macrum, donata reducit opimum.*

It makes them fat and leane, as frost doth Conies.<sup>m</sup> And who is that mortall man that can so containe himselfe, that if he be immoderately commended, and applauded will not be moued. Let him be what he will, those Parasites will o- verturne him. If he be a King, he is one of the Nine Worthies, more then a man, a God forthwith. ---† *edictum Domini Dei, nostri*: and they will sacri- fice vnto him ---\* *divinos si tu patiaris honores,*

*Vltro ipsi dabimus merita, & sacrificabimus aras.*

If he be a souldier, then *Themistocles*, *Epaminondas*, *Hector*, *Achilles*, duo ful- mina belli, triumphum viri terrarum, &c. and the valour of both *Scipios* is too little for him, he is invictissimus, serenissimus, multis trophæis ornatus, al- though he neuer durst looke his enimie in the face. If he be a big man, then is he a *Sampson*, another *Hercules*: if hee pronounce a speech, another *Tully* or *Demosthenes*: as of *Herod* in the *Acts*, the voice of God, and not of man: If

he can make a verse, *Homer*, *Virgil*, &c. And then my silly weake Patient, takes all these elogiums to himselfe; if he bee a Scholler so commended for his much reading, excellent style, method, &c. he will eviscerate himselfe as a spider, study to death,

*Laudatas ostendit avis Iunonia pennas,*

Peacocke-like he will display all his feathers. If he bee a Souldier, and so ap- plauded, his valour extol'd, though it be *impar congressus*, as that of *Troilus*, and *Achilles*, *Infelix puer*, he will combat with a Giant, As another *Philip- pus*, he will ride into the thickest of his enimies: Commend his house-keeping and he will beggar himselfe, commend his temperance, hee will starue him- selfe.

*—laudatq; virtus*

*Crescit & immensum gloria calcar habet.*

he is mad, mad, mad, no whoe with him, he will over the *Alpes* to be talked of, or to maintaine his credit. Commend an ambitious man, some proud Prince or Potentate, *Si plus equo laudetur* (saith *P. Erasmus*) *cristas erigit, ex-*

*nis*

*n Livius, Gloria tantum elatus, non ira, in medi- os hostes irru- re, quod comple- tis muris conspi- ci se pugnantem, à maro spectan- tibus, egregium ducebat.*  
o J demens, & seuas curre per Alpes. Aude ali- quid, &c. ut pu- eris placeas. & declamatio fias.  
Juv. Sat. 10.  
p In morie En- com.



uit hominem, deum se putat: he sets vp his crest, and will be no longer a man  
but a God. ———† *nihil est quod credere de se,*

*Non audet quum laudatur dys aequa potestas.*

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† *Inuocat. Sat. 4.*\* *Sueton. cap. 12.*in *Domitiano.*† *Brisanius.*q. *Antonius ab*

assentatoribus e-

uocatus, Liberum

se patrem appel-

lari iussit, et pro

deo se vendita-

vit credentibus

bedera, et coro-

na velatus cu-

rea, &amp; thy sum-

tens, contuer-

niq. succellus,

curru velut lib-

piter uellus est

Alexandria.

Pater. vol. 40.

† *Minerva nup-*

tius ambit, ian-

tissure perci-

tus, ut succellus

mitteret ad vi-

derum num-

d. a in thalamu

uisset, &amp;c.

† *Helian. lib. 12.*† *De mentis alie*

enat. cap. 3.

† *Sequitur. su-*

perbia formam.

Livius lib. 11.

Oraculum est,

vrida sepe in-

genia, luxuriare

hoc &amp; evanes-

cere, multosq.

sensum penitus

amisse. Homi-

nes intuentur, ac

si ipsi non essent

homines.

u. *Galeus de Ru-*

beis, Civis noster

faber ferrarius,

ob inventionem

instrumenti Co-

clea olim Ar-

chimedis disti-

pra letitia infa-

stavit.

x. *Infamia post-*

modum correpi-

tus, ob nimiam

inde arroganti-

am.

y. *Bene ferro*

How did this worke with *Alexander*, that would needs be *Jupiters* sonne, &  
goe like *Hercules* in a Lions skin & *Domitiana* God, (\* *Domitus Deus noster*  
*fic fieri iubet*) like the † *Persian* Kings, whose Image was adored by all that  
came into the city of *Babylon*. *Commodus* the Emperour was so gulled by  
his flattering Parasites, that he must be called *Hercules*. & *Antonius* the Roman  
would be crowned with Ivy, carried in a Chariot, and adored for *Bacchus*.  
*Cotys* King of *Thrace*, was married to † *Minerva*, and sent three severall  
messengers one after another, to see if shee were come to his bed-chamber.  
Such a one was † *Jupiter Menebrates*, *Maximinus Iovianus*, *Diolestanus*,  
*Hercules*, *Sapor* the *Persian* King, brother of the Sunne and Moone, and our  
Kings of *China* and *Tartaria* in this present age. Such a one was *Xerxes*, that  
would whip the Sea, and send a challenge to mount *Athas*: and such are  
many sottish Princes, brought into a fooles Paradise by their Parasites. 'Tis  
a common humour, incident to all men, when they are in great places, haue  
done, or deseru'd well, to applaud and flatter themselves. *Stultitiam suam*  
*produnt*, &c (saith † *Platerus*) your very tradesmen if they bee excellent, will  
crack and bragge, and shew their folly in excessse. They haue good parts, and  
they know it, you need not tell them of it; out of a conceit of their worth, they  
goe smiling to themselves, a perpetual meditation of their Trophies & plan-  
dites, they runne at the last quite mad, and loose their wits. *Petrarch. lib. 1.*  
*de contemptu mundi*, confessed as much of himselfe, and *Cardan* in his 5 book  
of wisdom, giues an instance in a Smith of *Millan*, a fellow Citizen of his,  
u. one *Galeus de Rubeis*, that being commended for refinding of an instrument  
of *Archimedes*, for ioy ranne mad. *Plutarch* in the life of *Artaxerxes*, hath  
such a like story of one *Chamus* a souldier, that wounded King *Cyrus* in battle  
and grew thereupon so<sup>x</sup> arrogant, that in a short space after hee lost his wits.  
So many men, if any new honour, office, preferment, booty, treasure, posses-  
sion, or patrimony, ex insperato fall vnto them, for immoderate ioy, and con-  
tinuall meditation of it, cannot sleepe, y or tell what they say or doe, they are  
so ravisht on a suddaine; and with vaine conceits transported, there is no  
rule with them. *Epaminondas* therefore, the next day after his *Leuctrian* vi-  
ctory, z came abroad all squallid and submisst, and gaue no other reason to his  
friends of his so doing, then that he perceaued himselfe the day before, by rea-  
son of his good fortune, to be too insolent, ouermuch ioyed. That wise and  
vertuous Lady, a *Queene Catherine*, Dowager of *England*, in priuate talke, vp-  
on like occasion, said, that b shee would not willingly endure the extremity of  
either fortune; but if it were, so that of necessity she must undergoe the one, she  
would be in aduersity, because comfort was never wanting in it, but still coun-  
sell, moderation and government, were defectiue in the other: They could not  
moderate themselves.

*magnam disce fortunam. Hor. Fortunam reuerenter habe, quicumq. repente Dives ab exili progrediare loco. Anianus. z Pre-*  
*cessit squalidus & submissus, ut besterni dici gaudium intemperans bodie castigaret.* a. *Vxor. Henrici 8.* b. *Neutrius se fortunae*  
*extremum libenter experturam dixit: sed si necessitas alterius subinde imponeretur, optare se difficilem & aduersam: quod in hac*  
*nulli unquam defuit solatium, in altera multis consilium &c. Eod. Virg.*

SVES. 5.



Loue of Learning, or over much study. With a Digression of the misery of Schollers, and why the Muses are Melancholy.

**E**onartus Fuchsius Instit. lib. 3. sect. 1. cap. 1. Felix Plater, lib. 3. de mentis alienat. Herc. de Saxonia Tract. post. de melanch. cap. 3. speak of a peculiar *Fury*, which comes by ouermuch study. Fernelius lib. 1. cap. 18. d. puts Study, contemplation, and continuall meditation, as an especiall cause of madnesse: and in his 86. consul. cites the same words. 10. Arculanus in lib. 9. Rhasis ad Almarforem cap. 16. amongst other causes, reckons vp *studium vehemens*: so doth Levinus Lemnius, lib. de occult. nat. mirac. lib. 1. cap. 16. Many men (saith he) come to this malady by continuall study, and night-waking, and of all other men, Schollers are most subiect to it: and such Rhasis addes, *that haue commonly the finest wits*, Cont. lib. 1. Tract. 9. Marfilus Ficinus de sanit. tuenda, lib. 1. cap. 7. puts Melancholy amongst one of those five principall plagues of Students, 'tis a common maile vnto them all, and almost in some measure an inseparable companion. Varro belike for that cause calls *Tristes Philosophos & seueros*, seuer, sad, dry, tetricke, are common Epithites to Schollers: And Patritius therefore in the institution of Princes, would not haue them to be great students. For (as Machiavel holds) study weakens their bodies, dulls the spirits, abates their strength and courage; and good schollers, are neuer good souldiers; which a certaine Gothe well perceiued, for when his country men came into Greece, & would haue burned all their bookes, hee cryed out against it, by all meanes they should not doe it, *leaueth them that plague, which in time will consume all their vigour, and martiall spirits*. The Turkes abdicated Cornutus the next heire, from the Empire, because he was so much giuen to his book: and 'tis the common Tenent of the world, that Learning dulls and diminisheth the spirits, and so *per consequens* produceth melancholy.

Two maine reasons may be giuen of it, why students should be more subiect to this malady then others. The one is, they liue a sedentary, solitary life, *sibi & musis*, free from bodily exercise, & those ordinary disports which other men vse: & many times if discontent & idlenesse concurre with it, which is two frequent, they are precipitated into this gulfe on a sudden: but the common cause is ouermuch study; too much learning (as *Festus* told *Paul*) hath made thee madde; 'tis that other extreame which effects it. So did *Trincavellus* lib. 1. consul. 12. & 13. find by his experience, in two of his Patients, a yong Baron, and another, that contracted this malady by too vehement study. So *Forestus* obseruat. lib. 10. observ. 13. in a yong Divine in *Lovain*, that was mad, and said, *he had a Bible in his head*: *Marfilus Ficinus* de sanit. tuenda. lib. 1. cap. 1. 3. 4. & lib. 2. cap. 16. giues many reasons, *why students dote more often then others*: The first is their negligence: *other worke men look to their*

*Nimius studium melancolicus evasit, dicens se Bibliam in capite habere.* m Cur melancolia assidua, crebrisq; deliramentis vexetur eorum animi, ut desipere cogantur. n Solers quilibet artifex, instrumenta sua diligentissime curat, penicillos pictoris, malleos, incudis, fidei ferrarius, moles equis, armoz: venator, aucups, piscis, canes, Cytharam cytharodus &c. soli musarum nymphe tam negligenter sunt, ut instrumentum illud quo musam universum metiri solent, spiritum scilicet, penitus negligere videantur.

tools,



tooles; a Painter will wash his pencils, a Smith will looke to his hammer, anvil, 119  
 forge: an husbandman will mend his plough, irons, and grinde his hatchet if it  
 be dull, a faultner or huntsman will haue an especial care of his haukes, hounds,  
 horses, dogges &c. a Musitian will string and vnstring his Lute &c. only Schol-  
 lers neglect that instrument, their braine and spirits (I meane) which they  
 daily use, and by which they range ouer all the world, which by much study is  
 consumed. Vide (saith Lucian) *ne funiculum nimis intendas, aliquando ab-  
 rumas*: See thou twist not the rope so hard, till at length it breake. *Picinus*  
 in his 4. c. giues some other reasons; *Saturne* and *Mercury*, the patrons of  
 Learning, are both dry Plants: and *Organus* assignes that same cause, why  
*Mercurialis* are so poore, and most part beggers; for that their President  
*Mercury* had no better fortune himselfe. The Destinies of old, put pouerty  
 vpon him as a punishment; since when, Poetry and Beggery, are *Gemelli*,  
 twin-borne brattes, inseparable companions:

† And to this day is euery Scholler poore,

Grosse gold from them runnes headlong to the boore:

*Mercury*, can helpe them to knowledge but not to money. The second is  
 contemplation, which dryes the braine, and extinguisheth naturall heat; for  
 whilst the spirits are intent to meditation aboue in the head, the stomacke &  
 liuer are left destitute, and thence come blacke blood and crudities, for want of  
 concoction; and for want of exercise, the superfluous vapours cannot exhale  
 &c. The same reasons are repeated by *Gomesius lib. 4. cap. 1. de sale*, *Nyman-  
 nus orat. de imag. 10. Vofchius lib. 2. cap. 5. de peste*: and something more they  
 adde, that hard students are commonly troubled with goutes, catarrhes,  
 rhumes, *cacexia*, *bradipepsia*, bad eyes, stone & colick, crudities, oppilations,  
 vertigo, windes, consumptions, and all such diseases as come by ouermuch  
 sitting; they are most part leane, dry, ill coloured, spend their fortunes, loose  
 their wits, and many times their liues, and all through immoderate paines,  
 and extraordinary studies. If you will not beleue the truth of this, looke  
 vpon great *Tostatus* and *Thomas Aquinas* workes, and tell me whether those  
 men tooke paines? peruse *Austin*, *Hierom*, &c. and many thousands besides.

*Qui cupit optatam cursu contingere metam,*

*Multa tulit fecitq; puer, sudauit & alfit.*

He that desires this wished goale to gaine,

Must sweat and freeze, before he can attaine,

and labour hard for it. So did *Seneca*, by his owne confession *ep. 8.* Not a day  
 that I spend idle part of the night I keepe mine eyes open tired with waking,  
 and now slumbring to their continuall taske. Heare *Tully pro Archia Poeta*:  
 whilst others loytered, and tooke their pleasures, hee was continually at his  
 booke: so they doe that will be Schollers, and that to the hazard (I say) of their  
 healths, fortunes, wits, and liues. How much did *Aristotle* and *Prology*  
 spende *unius regni precium* they say, more then a kings ranfome, how many  
 crownes per annum, to perfect arts, the one about his History of Creatures,  
 the other on his *Almagest*? how much time did *Thebet Benchorat* employ, to  
 finde out the motion of the eight spheare, 40 yeares and more, some write,  
 how many poore schollers haue lost their wits, or become dizards, neglecting  
 all worldly affaires, and their owne health, wealth, esse and bene esse, to gaine  
 knowledge for which, after all their paines in the worlds esteeme they are  
 accompted

o Arcus & ar-  
 ma tibi am suat  
 imitand. Dia-  
 na.

Si nunquam ef-  
 ses tenueris,  
 molis erit. Ouid  
 p. Epheuer.

q. Contemplatio  
 cerebrum exsic-  
 cat & extinguit  
 calorem naturae  
 lem, unde cere-  
 brum frigidum  
 & siccat. eua-  
 dit, quod est me-  
 laucholicum, de-  
 cedit ad hec,

quod natura in  
 contemplatione  
 cerebro profus  
 cordis, intentus  
 stomachum be-  
 parq; de quatuor,  
 unde ex alimen-  
 tis male coctis,  
 sanguis crassus  
 & niger efficitur,  
 dum nimio  
 otio membrum  
 superflui vapores  
 non exhalant.

1. Cerebrum ex-  
 siccat, corpus  
 sensum grauef-  
 ciuat.

2. Studiosi sunt  
 caecitici & ali-  
 quam bene colo-  
 rati, propter de-  
 bilisatem dige-  
 stioe facultatis,  
 multiplicatur  
 in his superflui-  
 tates. Io. Vofchi-  
 us parte 2. cap. 5  
 de peste.

3. Nullus munda-  
 per otium dies  
 exit, partem no-  
 ellis studijs de-  
 co, non vero san-  
 no sed oculos vi-  
 gilia fatigatos,  
 cadentesq; in o-  
 peram deuocet.

4. Studiosi sunt  
 caecitici & ali-  
 quam bene colo-  
 rati, propter de-  
 bilisatem dige-  
 stioe facultatis,  
 multiplicatur  
 in his superflui-  
 tates. Io. Vofchi-  
 us parte 2. cap. 5  
 de peste.

5. Nullus munda-  
 per otium dies  
 exit, partem no-  
 ellis studijs de-  
 co, non vero san-  
 no sed oculos vi-  
 gilia fatigatos,  
 cadentesq; in o-  
 peram deuocet.

6. Studiosi sunt  
 caecitici & ali-  
 quam bene colo-  
 rati, propter de-  
 bilisatem dige-  
 stioe facultatis,  
 multiplicatur  
 in his superflui-  
 tates. Io. Vofchi-  
 us parte 2. cap. 5  
 de peste.

7. Studiosi sunt  
 caecitici & ali-  
 quam bene colo-  
 rati, propter de-  
 bilisatem dige-  
 stioe facultatis,  
 multiplicatur  
 in his superflui-  
 tates. Io. Vofchi-  
 us parte 2. cap. 5  
 de peste.

8. Studiosi sunt  
 caecitici & ali-  
 quam bene colo-  
 rati, propter de-  
 bilisatem dige-  
 stioe facultatis,  
 multiplicatur  
 in his superflui-  
 tates. Io. Vofchi-  
 us parte 2. cap. 5  
 de peste.

9. Studiosi sunt  
 caecitici & ali-  
 quam bene colo-  
 rati, propter de-  
 bilisatem dige-  
 stioe facultatis,  
 multiplicatur  
 in his superflui-  
 tates. Io. Vofchi-  
 us parte 2. cap. 5  
 de peste.

10. Studiosi sunt  
 caecitici & ali-  
 quam bene colo-  
 rati, propter de-  
 bilisatem dige-  
 stioe facultatis,  
 multiplicatur  
 in his superflui-  
 tates. Io. Vofchi-  
 us parte 2. cap. 5  
 de peste.

11. Studiosi sunt  
 caecitici & ali-  
 quam bene colo-  
 rati, propter de-  
 bilisatem dige-  
 stioe facultatis,  
 multiplicatur  
 in his superflui-  
 tates. Io. Vofchi-  
 us parte 2. cap. 5  
 de peste.



accompted ridiculous and silly fooles, Idiots, Affes, and (as oft they are) reiected, contemned, derided, doting, and mad. Look for examples in *Hil. disheim spicel. 2. de mania & delirio: read Trincanellius l. 3. consil. 36. & c. 17. Montanus consil. 233. u. Garceus de Iudic. genit. cap. 33. Mercurialis consil. 86. c. 25. Prosper & Calenius in his book de atrabile: Goe to Bedlā & aske. Or if they keepe their wits, yet they are esteemed scrubbs and fooles by reason of their carriage, after seauentyeares study — *Statua taciturnus exit,**

*Plerumq; & risum populi quatit.* —

because they cannot ride an horse, which euery Clowne can doe; salute and court a Gentlewoman, carue at table, cringe and make congies, which euery common swasher can doe, *Y hos populus ridet & c.* they are laughed to scorn, and <sup>2</sup>accompted silly fooles by our Gallants. Yea many times, such is their misery, they deserue it: <sup>2</sup>a meere Scholler, a meere Affe.

*b Obstipo capite, & figentes lumine terram,  
Murmura cum secum, & rabiosa silentia rodunt,  
Atque ex perrecto trutinantur verba labello,  
Ægroti veteris meditantur somnia, gigni  
De nihilo nihilum: in nihilum nil posse reverti.*

—— who doe leane awry

*c Their heads piercing the earth with a fixt eye:  
When by themselves they gnaw their murmuring,  
And furious silence, as 'twere ballancing,  
Each word vpon their out stretcht lip, and when  
They meditate the dreames of old sicke men,  
As, Out of nothing, nothing can be brought,  
And that which is, can ne're be turn'd to nought.*

Thus they goe commonly meditating vnto themselves, thus they sit, such is their action and gesture, *Fulgosus, lib. 8. cap. 7.* makes mention how *Th. Aquinas* supping with King *Lewis* of France, vpon a sudden knocked his fist vpon the table, and cried, *conclusum est contra Manicheos*, his wits were a woolgathering, as they say, and his head busied about other matters; when hee perceiued his error, he was much <sup>d</sup>abashed. Such a story there is of *Archimedes* in *Vitruvius*, that hauing found out the meanes to know how much gold was mingled with the siluer in King *Hierons* crowne, ran naked forth of the bath and cried *vates*, I haue found: *e and was commonly so intent to his studies, that he neuer perceaued what was done about him, when the City was taken, and the souldiers now ready to rife his house, hee tooke no notice of it.* *S. Bernard* rod all day long by the *Lemman* lake, and asked at last where hee was, *Marullus lib. 2. cap. 4.* It was *Democritus* carriage alone that made the *Abderites* suppose him to be mad, and send for *Hippocrates* to cure him: if he had beene in any solemne company, hee would vpon all occasions fall a laughing. *Theophrastus* saith as much of *Heraclitus*, for that he continually wept, & *Laertius* of *Menedemus Lampfacus*, because he ran about like a mad man, *8 saying hee came from hell as a spy, to tell the diuels what mortall men did.* Your greatest students are commonly no better, silly, soft fellowes in their outward behauiour, absurd ridiculous to others, and no whit experienced in worldly businesse, and how should they be otherwise? *but as so many fottes*

*u Iamnes Harnusctus Balenmus, nat. 1516 eiuditus vir, nimis studiis in Phrenesi iacit.*

Montanus instances in a Frenchman of Tolosa.

*x Cardinalis Cæcius, ob laborem, vigiliam, & diuturna studia falsus Melancholicus.*

*y Pers. Sat. 3. They cannot fiddle: but as Themistocles said, he could make a small town become a great city.*

*a Pers. Sat. 3.*

*b Ingenium sibi quod vates desumpsit Athenas & septem studis annos dedit, insequitur.*

*Libri & curis statua taciturnus exit,*

*Plerumq; & risu populum quatit.*

*Hor. Ep. 1. lib. 2.*

*c Translated by Mr B. Holaday.*

*d Thomas rubore confusus dixit se de argumento cogitasse.*

*e Plutarch. vita*

*Marcelli, Nec*

*sensit urbem ca-*

*ptam, nec milites*

*in domum irru-*

*entes adeo inten-*

*tus studii, &c.*

*f Lib. 2. cap. 18.*

*g Sub Furie larua circumvixit urbem, discitans se exploratorem ob inferia venisse delatum, demonibus mortalium peccata,*



in schooles, when (as he well obserued) they neither heare nor see such things as are commonly practised abroad, how shoulde they get experience, by what meanes? <sup>h</sup> I knew in my time many Schollers, saith Aeneas Sylvius, (in an Epistle of his to Gasper Scitike, Chancelour to the Emperour) excellent well learned, but so rude, so silly, that they had no common civility, nor knewe how to manage their domestike or publike affaires. Paglarenfis was amazed, and said his farmer haas surely cosened him, when he heard him tell that his Some had eleuen pigges, and his Ass had but one foale. To say the best of this profession, I can giue no other testimony of them in generall, then that of Pliny of Ifaus; He is yet a scholler, then which kinde of men there is nothing so simple, so sincere none better; they are most part harmelesse, honest, upright, innocent, plaine dealing men.

Now because they are commonly subiect to such hazards and inconveniences, as dotage, madnesse, simplicity, &c. <sup>io</sup>. Voschius would haue good Schollers to be highly rewarded, and had in some extraordinary respect aboue other men, to haue greater priuiledges then the rest, that aduenture themselves and abbreuiate their liues for the publike good. But our patrons of learning are so farre now adaiies, from respecting the Muses, and giuing that honour to Schollers, or reward which they deserue, and are allowed by those indulgent priuiledges of many noble Princes, that after all their paines taken in the Vniuersities, cost and charge, expences, irksome houres, laborious tasks, wearisome daies, dangers, hazards (barred interim from all pleasures which other men haue, mewed vp like hawkes all their liues) if they chance to wade through them, they shall in the end be reiected, contemned, and which is their greatest misery, driven to their shifts, exposed to want, povertie and beggery. Their familiar attendants are,

† Pallentes morbi, luctus, cura, labor,  
Et metus, & maleuada fames, & turpis egestas,  
Terribiles visu formae

Greife, labour, care, pale sicknesse, miseries,  
Feare, filthy povertie, hunger that cries,  
Terrible monsters to be seene with eyes.

If there were nothing else to trouble them, the concept of this alone were enough to make them all melancholy. Most other trades and professions after some seauen years prentiship, are enabled by their craft to liue of themselves. A marchant aduentures his goods at sea, and though his hazard be great, yet if one ship returne off foure, he likely makes a sauing voyage. An husbandmans gaines are almost certaine; quibus ipse Iupiter nocere non potest (tis † Catos Hyperbole, a great husband himselfe) onely Schollers, mee thinkes are most vncertaine, vnrespected, subiect to all casualties, & hazards. For first, not one of a many prooues to be a Scholler, all are not capable and docile, <sup>k</sup> ex omni ligno non fit Mercurius; we can make Maiors and officers every yeare, but not Schollers: Kings can inuest Knights and Barons, as Sigismond the Emperour confessed; Vniuersities can giue degrees; but hee nor they, nor all the world can giue learning, make Philosophers, Artists, Orators, Poets: Though they may be willing to take paines, to that end sufficiently informed and liberally maintained by their patrons and parents. Or if they be docile, yet all mens wills are not answerable to their wits, they can apprehend

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† Petronius. Ego a bitron in scholis stultissimos fieri, quia nihil eorum quae in vna habemus aut audiunt aut vident. h. No- vi meis diebus, plerisque studiis literarum deditos, qui discipulis admodum abum- dabant, sed hi nihil ciuitatis habent, nec rempubl. nec do- mesticam regere norant. Stupuit Paglarenfis & furis villicum ac- cusauit, qui suam setam undecim porcellis, asinum unum duxerat: pullum cuiusdam retulerat.

† lib. 1. epist. 3. Adhuc scholasticus tantum est: quo genere hominum, nihil aut est simplicius, aut sincerius aut melius.

† Iure privilegiandi, qui ob commune bonum abbreuiant suam vitam.

† virg. & Aen.

† Plutarch. vita eius. Certum agri- colationis lu- crum &c.

† Quotannis sunt consules & proconsules. Rex & Poeta quotannis non nascuntur.



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hend, but will not take paines; they are either seduced by bad companions, *vel in puellam impingunt, vel in poculum*, and so spend their time to their friends griefe and their owne vndoings. Or put case they be studious, industrious, of ripe wits, and perhaps good capacities, then how many diseases of body and minde must they endure? No labour in the world like vnto study. It may be, their temperature will not endure it, but struiuing to be excellent to know all, they loose health, wealth, wit, life and all. Let him yet happily escape all these hazards, *enclis intestinis*, with a body of brasse, and is now consummate and ripe, he hath profited in his studies, and proceeded with all applause: after many expences, he is fit for preferment, where shall he haue it? he is as farre to seeke as he was (after twenty yeares standing) at the first day of his comming to the *Vniuersity*. For what course shall he take, being now capable and ready? The most parable and easie, and about which many are employed is to teach a Schoole, turne Lecturer or Curat, and for that he shall haue Faulkners wages, 10<sup>l</sup> *per annum*, and his diet, or some small stipend, so long as he can please his Patron or the parish; if they approue him not (for vlually they doe but a yeare or two) as inconstant, as \* they that cryed *Hosanna* one day, and *crucifie* him the other; seruuing-man like, he must goe looke a new master: if they doe what is his reward?

\* Mat. 21.

1 Hor. ep. 20. l. 1

*Hoc quoq; te manet ut pueros elementa docentem**Occupet extremis in vicis alba senectus.*

† Lib. 1. de contempt. amor.

m Satyricon.

Like an Ass, he weares out his time for prouender, and can shew a stumpe rod, *togam tritam & laceram*, saith † *Hedus*, an old torne gowne, an ensigne of his infelicity, he hath his labour for his paine, a modicum to keepe him till he be decrepit, and that is all. *Grammaticus non est salix &c.* If he be a trencher Chaplaine in a Gentlemans house, as it befell *m Enphormio*, after some seauen yeares seruice, hee may perchance haue a liuing to the halles, or some small *rectory* with a craft chamber-maid, to haue and to hold during the time of his life. But if he offend his good Patron, or displease his Lady Mistris in the meane time,

\* Iuven. Sat. 5.

\* *Ducetur plantâ velut ietus ab Hercule Cacus,**Poneturq; foras, si quid tentauerit vnquam**Hiscere*as Hercules did by *Cacus*, he shall bee

o As colit astra

dragged forth of doores by the heeles, away with him. If he bend his forces to some other studies, with an intent to be à *secretis* to some Nobleman, or in such a place with an Embassador, he shall finde that these persons rise like Prentises one vnder another, as in so many tradesmens shops, when the master is dead, the fore-man of the shop commonly steps in his place. Now for Poets, Rhetoritians, Historians, Philosophers, ° Mathematitians, Sophisters, &c. they are like Grasshoppers, sing they must in Summer, and pine in the Winter, for there is no preferment for them. Euen so they were at first, if you will beleue that pleasant tale of *Socrates*, which he told faire *Phadrus* vnder a Plane-tree, at the bankes of the riuer *Isens*; about noone when it was hot, and the Grasshoppers made a noise, hee tooke that sweete occasion to tell him a tale, how Grasshoppers were once Schollers, Musitians, Poets, &c. before the *Muses* were borne, and liued without meat and drinke, & for that cause were turned by *Iupiter* into Grasshoppers. And may be turned againe, *In Tythoni Cicadas, aut Lyciorum ranas*, for any reward I see they are like to haue



haue: or else in the meane time, I would they could liue as they did without 123  
any viaticum, like so many *Manucodiate* those *Indian* birds of *Paradise*, as

we commonly call them, those I meane that liue with the ayre, and dew of *Aldeuandus*  
heauen and need no other food: for being as they are, their *Rhetoricke only* *Gefner. &c.*  
serues them, to curse their bad fortunes, and many of them for want of *Literas habent*  
meanes are driuen to hard shifts, from *Grashoppers* they turne *Humblebees* *quis sibi &*  
and *Wasps*, plaine *Parasites*, and make the *Muses*, *Mules*, to satisfie their *fortune sua ma-*  
hungerstarued panches, and get a meales meat. To say truth, 'tis the common *le dicant. Sat.*  
fortune of most *Schollers*, to be seruile and poore, to complaine pittifully, *Menip.*

and lay open their wants to their respectlesse patrons, as *† Cardan* doth, as *† Lib. de libris*  
*\* Xilander*, and many others: And which is too common in those dedicato- *propriis fol. 24.*  
ry Epistles, for hope of gaine, to lye, flatter, and with hyperbolicall eulogiums *\* Prafat. tran-*  
and commendations, to magnifie and extoll an illiterate vnworthy idiot, for *stat. Plutarch.*  
his excellent vertues, whom they should rather as *† Machiavel* obserues, vi- *\* Polit. disput.*  
lifie, and raile at downe right for his most notorious villanies and vices. *laudibus extollit*  
So they prostitute themselves as *Fidlers*, or mercenary *Tradefmen*, to serue *cos ac si vertuti-*  
great mens turnes for a small reward. They are like *9 Indians*, they haue *bus polleant, quos*  
store of gold; but know not the worth of it, for I am of *Synesius* opinion, *ob infinita sce-*  
*† King Hieron* got more by *Simonides* acquaintance, then *Simonides* did by his: *lera potius vitupe-*  
they haue their best education, good institution, sole qualification from vs, *rare oportere*  
and when they haue done well, their honour and immortality from vs, wee *q. Or as hostes*  
are the liuing tombes, registers, and as so many trumpeters of their fames, *knowe not*  
what was *Achilles* without *Homer*; *Alexander* without *Arian* and *Cur-* *their strength,*  
*tius*, who had knowne the *Casars*, but for *Suetonius* and *Dion*; *they consider*  
*† Vixerunt fortes ante Agamemnona* *not their own*  
*Multi: sed omnes illachrimabiles* *worth.*  
*Vrgentur, ignotiq. longa* *† Plura. ex Si-*  
*Ngte, carent quia vate sacro-* *monidis famili-*

they are more beholden to *Schollers*, then *Schollers* to them, but they vn-  
der-value themselves, and so by those great men are kept downe. Let them  
haue that *Encyclopadian*, all the learning in the world, they must keepe it to  
themselves, *lie in base esteeme, and starue, except they will submit, as Bu-*  
daus well hath it, so many good parts, so many enignes of *Arts, vertues, be*  
flauihly obnoxious to some illiterate potentate, & lie vnder his insolent  
worship, or honour, like *Parasites*, *Qui tanquam mures alienum panem come-*  
dunt. For to say truth, *artes ha non sunt Lucrativae*, as *Guido Bonat* that *Astro-*  
loger could fore-see, they be not gainefull artes these, *sed esurientes & fame-*  
*lice*, but poore and hungry.

*Dat Galenus opes, dat Iustinianus honores,*

*Sed genus & species cogitur ire pedes:*

The rich *Physitian*, honour'd *Lawyers* ride,

Whilſt the poore *Scholler* foots it by their side.

Pouerty is the *Muses* Patrimony, and as that Poeticall diuinity teacheth vs,  
when *Impeters* daughters were each of them married to the Gods, the *Muses*  
alone were left solitary, *Helicon* forsaken of all suters, and I belecue it was;  
because they had no portion.

*† Calliope longum calebs cur vixit in ævum?*

*Nempe nihil dotis, quod numeraret, erat.*

*† Buchanan,*  
*eleg. lib.*



Why did Calliope liue so long a maid?

Because she had no dowry to be paid.

Euer since all their followers are poore, forsaken, and left vnto themselves. In so much, that as <sup>1</sup> Petronius argues, you shall likely know them by their cloathes. *There came*, saith he, *by chance into my company, a fellow not very spruce to locke on, that I could perceiue by that note alone he was a Scholler, whom commonly rich men hate: I asked him what he was, he answered, a Poet; I demanded againe why hee was so ragged, hee told mee this kinde of learning neuer made any man rich.*

*Qui Pelago credit, magno se senore tollit,*

*Qui pagnas & rostra petit, praeingitur auro:*

*Vilis adulator picto iacet ebrinus oistro,*

*Sola pruinosis horret facundia pannis.*

A Merchants gaine is great that goes to Sea,

A Souldier embossed all in a gold:

A Flatterer lies fox'd in braue array,

A Scholler only ragged to behold.

<sup>1</sup> In Satyricon.

Intra sexages,

cultu non ita se-

ctiosus, ut facile

appareret cum

haec nota litera-

tum esset, quos

diuites oculi so-

lent. Ego in-

quit Poeta sum?

Quare ergo tam

male vestitus es?

Propter hoc ipse,

amor ingenii ne-

minem ut quam

diuitum fecit.

<sup>1</sup> Petronius Sa-

tir.

Oppressus pri-

uere animus

nihil ex animo

aut libere cogi-

tare potest, amice-

nitates literarum,

aut elegantiarum,

quoniam nihil

praesidia in his

ad uitae commo-

dum videt, pri-

mo negligere,

mox adesse in-

diuit.

Honf.

<sup>1</sup> Epistol. quest.

lib. 4. Ep. 21.

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lib. 4. Ep. 21.

All which our ordinary students, right well perceiuing in the *Vniuersities*, how vnprofitable these Poeticall, Mathematicall, and Philosophicall studies are, how little respected, how few Patrons; apply themselves in all hast to those three commodious professions of Law, Physicke, and Diuinity, sharring themselves between them, reiecting these Arts in the meane time, History, Philosophy, Philology, or lightly passing them ouer, as pleasant toyes, fitting only table talke, and to furnish them with discourse. They are not so behouefull: he that can tell his mony hath Arithmeticke enough: He is a true Geometrician, can measure out a good fortune to himselfe; A perfect Astrologer, that can cast the rise and fall of others, and marke their Errant motions to his owne vse. The best Opticks are, to reflect the beames of some great mens fauour and grace to shine vpon him. He is a good Engineer that alone can make an instrument to get preferment. This was the common Tenent and practise of Poland, as Cromerus obserued not long since, in the first booke of his history, their *Vniuersities* were generally base, not a Philosopher, a Mathematician, an Antiquary, &c. to be found of any note amongst them, because they had no set reward or stipend, but euery man betook himselfe to Diuinity, *hoc solum in votis habens, opimum sacerdotium*, a good Personage was their aime. This was the practise of some of our neare neighbours, as Lipsius inueighes, *they thrust their children to the study of Law and Diuinity, before they be informed aright, or capable of such studies. Scilicet omnibus artibus antistat spes lucri, & formosior est cumulus auri, quam quicquid Graeci Latiniq. delirantes scripserunt. Ex hoc numero deinde veniunt ad gubernacula reipub. interfunt & praesunt consiliis regum. o pater & patria?* so he complained, & so may others. For euen so wee finde, to serue a great man, to get an office in some Bishops Court (to practise in some good Towne) or compassse a Benifice, is the marke wee shoot at, as being so advantagious, the high way to preferment.

Although many times, for ought I can see, these men faile as often as the rest in their proiects, and are as usually frustrate of their hopes. For let him be a Doctor of the Law, an excellent Ciuilian of good worth, where shall he



he practise and expatiate? Their fields are so scant, the Ciuill Law with vs  
so contractad with Prohibitions, so few causes, by reason of those all deuou-  
ring municipall Lawes, *quibus nihil illiteratus*, saith \* *Erasmus*, an illiterate \* *Cicero*, dial.  
and a barbarous study, (for though they be neuer so well learned in it, I can  
hardly vouchsafe them the name of Schollers, except they be otherwise qua-  
lified) and so few Courts are left to that profession, such slender offices, and  
those commonly to be compassed at such deare rates, that I know not how  
an ingenuous man should thrue amongst them. Now for Physitians, there  
are in euery Village so many Mountebankes, Empiricks, Quacksalvers, Paracel-  
sians, as they call themselues, *Causifici & sanicide*, so \* *Clenard* tearmes them, \* *Epist. lib. 2.*  
Wizards, Alchemists, poore Vicars, cast Apothecaries, Physitians men, Bar-  
bers, and Good wiues, professing great skill, that I make great doubt how  
they shall be maintained, or who shall be their Patients. Besides, there are so  
many of both sorts, and some of them such Harpyes, so couetous, so clamo-  
rous, so impudent; and as y<sup>e</sup> he said, litigious, Idiots,

y *Ia. Douſa* *Epo-*  
*don*, lib. 2. car. 2.

*Quibus loquacis affatim arrogantia est,*

*Peritia parum aut nihil,*

*Nec vlla mica literarum salis,*

*Crumeni mulga natio:*

*Loquenteleia turba, litium strophe,*

*Maligna litigantium cohors, rogati vultures,*

*Laverne alumni, Agyrtæ, &c.*

Which haue no skill but prating arrogance,

No learning, such a purse-milking nation:

Gown'd vultures, theecues, and a litigious rout

Of coseners, that haunt this occupation,

that they cannot well tell how to liue one by another, but as he iested in the  
Comedy of clocks, they were so many, *maior pars populi arida reptant fame:* z *Plautus.*  
they are almost starued a great part of them, and ready to deuoure their fel-  
lowes, \* *Et noxia calliditate se corripere*; such a multitude of pettifoggers &  
Empericks; such impostors, that an honest man knowes not in what sort to  
compose and behaue himselfe in their society, to carry himselfe with credit  
in so vile a rout. *scientie nomen, tot sumptibus partum & vigiliis profiteri*  
*dispudeat, postquam &c.*

\* *Barc. Argutus*  
lib. 3.

Last of all to come to our Diuines, the most noble profession and worthy  
of double honour, but of all others the most distressed and miserable. If  
you will not belecue me, heare a brieft of it, as it was not many yeares since,  
publicly preached at *Pauls* crosse, a by a graue Minister then, and now a  
reuerend Bishop of this lande. *We that are bred up in learning, and destina-*  
*ted by our Parents to this end, we suffer our childhood in the Grammer schoole,*  
*which Austin calls magnam tyrannidem, & graue malum, and compares it to*  
*the torments of martyrdom, when we come to the Vniuersity, if we liue of the*  
*Colledge allowance, as Phalaris obiected to the Leontines* *μῆλον ἰσθμίου ἁλῆος ἀμύδ*  
*&c.*, needy of all things but hunger and seare; or if wee be maintained but  
partly by our Parents cost, doe expend in vnnecessary maintenance, booke and  
degrees, before we come to any perfection, five hundred pounds, or a thousand  
markes. If by this price of the expence of time, our bodies and spirits, our sub-  
stance & patrimonies, we cannot purchase those small rewards, which are ours

a *Ioh. Howson*  
4. Novembris  
1597. the Ser-  
mon was prin-  
ted by Arnold  
Hartfield.



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by law, and the right of inheritance, a poore Personage, or a Vicarige of 50<sup>l</sup> per annū but we must pay to the Patron for the lease of a life (aspent and out worne life) either in annuall pension, or aboue the rate of a copy hold, and that with the hazarde and losse of our soules, by Simony and periury, and the forfeiture of all our spirituall preferments, in esse and posse, both present and to come. What futher after a while will be so impronident, to bring vp his sonne to his great charge, to this necessary begger? What Christian will be so irreligious, to bring vp his sonne in that course of life, which by all probability and necessity, cogit ad turpia, enforcing to sinne, will entangle him in simony and periury, when as the Poet saith, *Invitatus ad hæc aliquis de ponte negabit: a beggers brat taken from the bridge where he sits a begging, if he knew the inconuenience, had cause to refuse it.* This being thus, haue not we fished faire all this while, that

b *Perf. Sat. 3.* are initiate Diuines, to finde no better fruits of our labours, *hoc est cur palles, cur quis non prandeat hoc est?* doe wee macerate our selues for this? Is it for this we rise so early all the yeare long? *Leaping* (as he saith) *out of our beds, when we heare the bell ring, as if we had heard a thunder clap.* If this be all the respect, reward and honour we shall haue, *c frange leues calamos, & scinde Thalia libellos:* let vs giue ouer our bookes, and betake our selues to some other course of life? to what end should wee study? *d Quid melitterulas stulti docuere parentes,* what did our parents meane to make vs schollers, to be as farre to seeke of preferment after twenty yeares study, as wee were at first: why doe wee take such paines? *Quid tantum insanis iuvat impallescere chartis?* If there be no more hope of reward, no better encouragement. I say againe, *Frangite leues calamos, & scinde Thalia libellos;* let's turne souldiers, sell our bookes, and buy Swords, Gunnes and Pikes, leaue all, and rather betake our selues to any other course of life, then to continue longer in this misery. *† Præstat dentiscalpia radere, quàm literarum monumentis magnatum favorem emendicare.*

*Tea,* but me thinkes I heare some man except at these words, that though this be true which I haue said of the estate of Schollers, and especially of Diuines, that it is miserable and distressed at this time, that the Church suffers shipwracke of her goods, and that they haue iust cause to complaine, there is a fault, but whence proceeds it? If the cause were iustly examined, it would be retorted vpon our selues, if wee were cited at that Tribunall of truth, we should be found guilty, and not able to excuse it. That there is a fault among vs, I confesse, and were there not a buyer, there would not be a seller: but to him that will consider better of it, it will more then manifestly appeare, that the fountaine of these miseries proceeds from these griping Patrons. In accusing them, I doe not altogether excuse vs; both are faulty, they and wee: yet in my iudgement, theirs is the greater fault, more apparant causes, and more to be condemned. For my part, if it be not with mee as I would, or as it should, I doe ascribe the cause, as *c Cardan* did in the like case, *meo infortunio potius quam illorum scelere,* to *†* mine owne infelicity, rather then their naughtinesse: Although I haue beene baffled in my time by some of them, and haue as iust cause to complaine as another. For the rest, tis on both sides *facinus detestandum,* to buy and sell liuings, to detaine from the Church, that which Gods and mens Lawes haue bestowed on it; but in them most, and that from the couetousnesse and ignorance, of such as are interested

*c Lib. 3. de can.*  
*† I had no money, I wanted impudence, I could not scamble, temporize, dissemble, nor prande.*  
*ret abas, &c.*  
*visuam, ad palandum & adulandum peccatis insulsi, recudi non possum, iam senior ut sum talis, & fieri nolo, ut cum male cedat in rem meam & obsecrus inde deliriam.*



sted in this businesse; I name couetousnesse in the first place, as the root of all these mischiefs, which *Achan*-like, compels them to commit sacriledge, and to make Simoniacall compacts, (and what not) to their owne ends, <sup>f</sup> that kindles Gods wrath, brings a plague, vengeance, and an heavy visitation vpon themselves and others. Some out of that insatiable desire of filthy lucre, to be enriched, care not how they come by it, *per fas & nefas*, hooke or crooke, so they haue it. And some when they haue with riot and prodigality, embezzled their estates, to recouer themselves, make a prey of the Church, robbing it, as *Julian* the Apostate did, spoile Persons of their reuenues (in keeping halfe backe, <sup>h</sup> as a great man amongst vs obserues: ) and that maintenance on which they should liue: by meanes whereof, Barbarisme is increased, and a great decay of Christian Professors, for who will apply himselfe to these diuine studies, his sonne, or friend, when after great paines taken, they shall haue nothing wherevpon to liue? But with what euent doe they these things?

† *O pesq; totis viribus venamini,*

*At inde messis accidit miserrima.*

They toyle and moyle, but

what reap they? They are commonly vnfortunate families that vse it, accursed in their progenie, and as common experience evinceth, accursed themselves in all their proceedings. With what face (as <sup>i</sup> he quotes out of *Austin*) can they expect a blessing or inheritance from Christ in Heauen, that defraude Christ of his inheritance here on earth? I would all our Symoniacall Patrons, and such as detaine Tithes, would read those iudicious Tracts of *Sr Henry Spelman*, and *Sr James Sempill* Knights; those late elaborate and learned Treatises of *D<sup>r</sup> Tillye*, and *M<sup>r</sup> Montague*, which they haue written of that subiect. But though they should read, it would be to small purpose, *clames licet & mare caelo Confundis*; thunder, lighten, preach hell and damnation, tell them 'tis a sinne, they will not beleue it; denounce and terrifie, they haue cauterized consciences, they doe not attend, as the enchanted Adder, they stop their eares. Call them base, irreligious, prophane, barbarous, Pagans, Atheists, Epicures, (as some of them surely are) with the Bawd in *Plautus*, *Euge, optime*, they cry and applaud themselves, with that Miser, *simulac nummos contemplor in arcâ*: say what you will, *quocunq; modo rem*: as a dogge barks at the Moone, to no purpose are your sayings: Take you Heauen, let them haue mony. A base, prophane, Epicurean, Hypocriticall rout, for my part, let them pretend what zeale they will, counterfeit Religion, bleare the worlds eyes, bumbast themselves, and stuffe out their greatnesse with Church spoiles, shine like so many Peacocks; so cold is my charity, so defectiue in this behalfe, that I shall neuer thinke better of them, then that they are rotten at core, their bones are full of Epicurean hypocrisie, and Atheisticall marrow, that they are worse then Heathens. For as *Dionysius Halicarnassensis* obserues *antig. Rom. lib. 7.* <sup>m</sup> *Primum locum &c.* Greekes and Barbarians obserue all religious rites, and dare not breake them for feare of offending their Gods; but our Simoniacall contractors, our senselesse *Achans*, our stupified Patrons, feare neither God nor diuell, they haue euasions for it, it is no sinne, or not due iure diuino, or if a sinne, no great sinne, &c. And though they bee daily punished for it, yet as <sup>n</sup> *Chrysostome* followes it, *Nulla ex panâ sit correctio, & quasi aduersis malitia hminum provocetur, crescit quotidie quod puniatur*: they are rather worse then better, --- *iram atq; animos à crimine sumunt*, and the

R

more

*Deum habens iratum, sibiq; mortem æternâ acquirunt aliis miserabilem ruinam* *Severus in Iosua, 7.*  
*Euripides.*  
*g Rinceporus l. 10. cap. 5.*  
*h Lord Cook in his Reports second part fol. 44.*

† *Euripides.*

*i Sr Henry Spelman, de nou temerandis ecclesijs.*

*k 1. Tim. 4.*

*l Hor.*

*m Primum locum apud omnes gentes habet patritius deorum cultus, & geniorum, nam hanc diuissime custodiunt, tam Graeci quam Barbari &c.*  
*n Tom. 1. de sterilit. trium annorum sub Elia sermone.*



o Ouid. Fast.

p De male qua-

fais vix gaudet

tertius haer.

q Strabo lib. 4.

Geog.

r Nihil facilius

opes evertet, quā

avaritia & frau-

de parva. Et sic

nimiscum ad-

da tali arte &

exteriore iuua-

& velle eam

communias, in-

tus tamen frau-

dem & avariti-

am, &c. In 5,

Corinth.

f Acad. cap. 7.

r Ars neminem

babet inimicam

præter ignoran-

tiam.

u He that can-

not dissemble

cannot live.

f Epistol. quæst.

lib. 4. epist. 21.

x Dr King, in

his last Le-

cture on Iones,

sometimes

right reverēd

L. Bishop of

London.

y Quibus opes

& otium, hi

barbari salu-

literas contem-

nunt,

z Dr King, in

his last Le-

cture on Iones,

sometimes

right reverēd

L. Bishop of

London.

y Quibus opes

& otium, hi

barbari salu-

literas contem-

nunt,

more they are corrected, the more they offend: but let them take their course, *o Rode caper vites*, goe on still as they begin, 'tis no sinne, let them reioyce secure, Gods vengeance will ouertake them in the end, & these ill gotten goods as an Eagles feathers, p will consume the rest of their substance: It is *aurum Tholosanum*, and will produce no better effects. *q Let them lay it up safe, and make their conveyances never so close, locke and shut doore*, saith Chrysostome, yet fraud and covetousnesse, two most violent theeves, are still included, and a little gaine evill gotten, will subvert the rest of their goods. The Eagle in *Esopo*, seeing a peece of flesh, now ready to be sacrificed, swept it away with her claws, and carried it to her nest; but there was a burning coale stuck to it by chance, which vnawares consumed her, young ones, nest and all together. Let our Symoniacall Church-chopping Patrons, and sacrilegious Harpies, looke for no better successe.

A second cause is Ignorance, and from thence contempt, *saccessit odium in literas ab ignorantia vulgi*; which *Iunius* well perceiued: this hatred & contempt of learning, proceeds out of Ignorance, as they are themselves barbarous, idiots, dull, illiterate, and proud, so they esteeme of others.

*Sint Mecenate, non deerunt Flacce Marones:*

Let there be bountifull Patrons, and there will bee painefull Schollers in all Sciences. But when they contemne Learning, and thinke themselves sufficiently qualified, if they can write and read, scamble at a peece of Evidence, or haue so much Latine as that Emperour had, *u qui nescit dissimulare, nescit vivere*, they are vnfit to doe their country seruice, to performe or vndertake any action or employment, which may tend to the good of a Commonwealth, except it be to fight, or to doe country Iustice, with common sense, which every Ycoman can likewise doe. And so they bring vp their children, rude as they are themselves, vnqualified, vntaught, vnciuill most part. *† Quis è nostrâ iuventute legitime instituitur literis? Quis oratores aut Philosophos tangit? quis historiam legit, illam rerum agendarum quasi animam? præcipientes parentes vota sua, &c.* 'twas *Lipsius* complaint to his illiterate countrymen, it may be ours. Now shall these men iudge of a Schollers worth, that haue no worth, that know not what belongs to a students labours, that cānot distinguish betwixt a true Scholler, and a drone? or him that by reason of a voluble tongue, a strong voice, a pleasing tone, and some trivantly *Polyanthean* helps, steales and gleanes a few notes from other mens Haruests, and so makes a faire shew, and him that is truly learned indeed: that thinks it no more to preach, then to speake, *x or to runne away with an empty cart*, as a graue man said; and therevpon vilifie vs, and our paines; scorne vs, and all learning. y Because they are rich, and haue other meanes to liue, they think it concerns them not to knowe, or to trouble themselves with it; a fitter taske for younger brothers, or poore mens sonnes, to be pen and Inkhorne men, and no whit befeeming the calling of a Gentleman: as *Frenchmen* and *Germans* commonly doe, negle& therefore all humane learning, what haue they to doe with it? Let Marriners learne Astronomy; Marchants Factors study Arithmetick; Surveiers get them Geometry; Spectacle-makers Opticks; Land-leapers Geography; Towne-Clarks Rhetoricke; what should hee doe with a spade, that hath no ground to digge; or they with Learning, that haue no vse of it? Thus they reason, and are not ashamed to let Marriners, Prentises, and

he



the basest servants bee better qualified then themselves. In former times, 129  
Kings, Princes, and Emperours were the only Schollers, excellent in all fa-  
culties. *Julius Caesar* mended the yeare, and writ his owne Commentaries,  
2 *Antonius, Adrian, Nero, Severus, Julian, &c.* 3 *Michael* the Emperour, and  
*Isacius*, were so much giuen to their studies, that no base fellow would take so  
much paines: *Orion, Persus, Alphonsus, Ptolomeus*, famous Astronomers: *Sa-*  
*bor, Mithridates, Lyfimachus*, admired Physitians: *Plato's* kings all: *Evax*  
that *Arabian* Prince, a most expert Iueller, and an exquisite Philosopher;  
The Kings of *Egypt* were Priests of old, and chosen from thence, — *Idem*  
*rex hominum, Phæbig, sacerdos*: but those heroicall times are past; the *Muses*  
are now banished in this bastard age, *ad fordida tuguriola*, to meaner persons  
and confined alone to *Vniuersities*. In those daies, Schollers were highly be-  
loued, & honoured, esteemed; as old *Ennius* by *Scipio Africanus*, *Virgil* by *An-*  
*gustus*, *Horace* by *Mecænas*: Princes companions; deare to them as *Anacre-*  
*on* to *Polycrates*; *Philoxenus* to *Dionysius*, and highly rewarded. *Alexander*  
sent *Xenocrates* the Philosopher 50 talents, because he was poore, *usu rerum*  
ant eruditione præstantes viri, mensis olim regum adhibiti, as *Philostatus* re-  
lates of *Adrian*, and *Lampridius* of *Alexander Severus*, famous *Clarkes*,  
came to these Princes Courts, *velut in Lyceum*, as to an *Vniuersity*, & were  
admitted to their Tables, *quasi diuûm epulis accumbentes*; *Archilaus* that  
*Macedonian* king would not willingly sup without *Euripides*, *delectatus poe-*  
*te suauis sermone*, and it was fit it should be so, *d quoniam illis nihil deest*, &  
*minimè egere solent, & disciplinas quas profitentur soli à contemptu vindica-*  
*re possunt*, they needed not to beg so basely, as they compell schollers in  
our times to complaine of pouerty, or crouch to a rich chuffe for a meales  
meat, but could vindicate themselves, and those Arts which they professed.  
Now they would, and cannot: for it is held by some of them, as an axiome,  
that to keepe them poore, will make them study; they must be dieted, as hor-  
ses to a race, not pampered, *† Alendos volunt, non saginandos, ne melioris*  
*mentis flammula extingatur*; a fat bird will not sing, a fat dog cannot hunt; &  
so by this depression of theirs, some want meanes, others will, all want in-  
couragement, as being forsaken almost, and generally contemned. How be-  
loued of old, and how much respected was *Plato* of *Dionysius*? How deare to  
*Alexander* was *Aristotle*? *Anexarchus* and *Trebatius* to *Augustus*, *Cassius* to  
to *Vespasian* *Plutarch* to *Traian*? *Seneca* to *Nero*? *Simonides* to *Hieron*? how  
honoured? *h Sed hæc prius fuisse, nunc recondita*

*Senent quiete,* those times are gone: "

*Et spes, & ratio studiorum in Casare tantum:*

as he said of old, we may truly say now, he is our *Amulet*, our *i Sunne*, our  
sole comfort and refuge, our *Ptolomy*, our common *Mecænas*, *Iacobus munifi-*  
*cus*, *Iacobus pacificus*, *mystra Musarum*, *Rex Platonius*: *Grande decus, columenq;*  
*nostrum*: A famous Scholler himselfe, and the sole Patron, Pillar, and sustai-  
ner of Learning: but his worth in this kinde is so well knowne, that as *Pater-*  
*culus* of *Cato*, *Iam ipsum laudare nefas sit*: and which \* *Pliny* to *Traian*. *Seria*  
*te carmina, honorq; eternus annalium, non hæc brevis & pudenda prædicatio*  
*colet*. But he is now gone, this Sunne of ours set, and yet no night followes,  
---- *Sol occubuit, nox nulla sequuta est*. We haue such an another  
in his roome---- *† aureus alter*



*Avulsus, simili frondefcit virga metallo*, and long may he raighe and flourish amongst vs.

Let me not be malicious, and lie against my *Genius*; I may not denie, but that we haue a sprinkling of our Gentry, heere and there one, excellently well learned, like those *Fuggeri* in Germany, *Du Bartas*, *Du Plessis*, *Sadaet* in France, *Picus Mirandula*, *Schottus*, *Barotius* in Italy:

*Apparent rari nantes in gurgite vasto*:

but they are but few in respect of the multitude, the maior part (and some againe excepted, that are indifferent) are wholly bent for Hawkes and Hounds, and carryed away many times with intemperate lust, gaming, and drinking. If they read a booke at any time, (*si quid est interim otij a venatu, poculis, alea, scortis*) tis an English Chronicle, *S<sup>t</sup> Huon of Burdeaux*, *Amadis de Gaule*, &c. a play-booke, or some pamphlet of Newes, and that at such seasons onely, when they cannot stirre abroad, to driue away time, <sup>k</sup> their sole discourse is dogs, hawkes, horses, and what newes? If some one haue beene a trauller in Italy, or as farre as the Emperours Court, wintered in *Orleanse*, & can court his Mistris in broken French, weare his cloathes neatly in the newest fashion, sing some choice out-landish tunes, discourse of Lords, Ladies, Townes, Palaces, and Cities, he is compleat, and to be admired: <sup>l</sup> Otherwise he and they are much at one; no difference betwixt the Master and the Man, but worshipfull titles: winke and choose betwixt him that sits downe (cloathes excepted) and him that holds the Trencher behinde him: yet these men must be our Patrons, our gouernours too sometimes, statesmen, magistrates, noble, great, & wise by inheritance.

Mistake me not (I say againe) *Vos o Patritius sanguis*, you that are worthy Senatours, Gentlemen, I honour your names and persons, and with all submisseness, prostrate my selfe to your censure and seruice. There are amongst you, I doe ingeniously confesse, many well-deseruing Patrons, and true patriots, of my knowledge, besides many hundreths which I neuer saw, no doubt, or heard of, pillars of our common-wealth, <sup>m</sup> whose worth, bountie, learning, forwardness, true zeale in Religion, and good esteeme of all Schollers, ought to be consecrated to all posterity: but of your ranke there are a deboshed, corrupt, couetous, illiterate crew againe, no better then stockes, *merum pecus* (testor Deum, non mihi videri dignos ingenui hominis appellatione) barbarous *Thracians*, & *quis ille Thrax qui hoc neget?* a fordid, prophane, pernicious company, irreligious, impudent and stupid, I knowe not what Epithets to giue them, enmities to learning, confounders of the Church, and the ruine of a common-wealth: Patrons they are by right of inheritance, & put in trust freely to dispose of such Liuiings to the Churches good; but (hard taske-masters they proue) they take away their straw, and compell them to make their number of bricke: they commonly respect their owne ends, commodity is the steere of all their actions, and him they present in conclusion, as a man of greatest gifts, that will giue most; no penny, <sup>o</sup> no *Pater noster*, as the saying is: *Nisi preces auro sulcius amplius irritas: ut Cerberus ossa*, their attendants and officers must be bribed, feed and made, as *Cerberus* is with a sop by him that goes to hell. It was an old saying, *Omnia Roma venalia*, tis a rag of Popery, which will neuer be rooted out, there's no hope, no good to be done without mony. A Clarke may offer himselfe, approue his <sup>p</sup> worth, learning

<sup>k</sup> *Rarus enim ferme sensus communis in illa Fortuna. Iuven. Sat. 8.*

<sup>l</sup> *Quis enim generosum dixerit hunc qui indignus genere, & preclaro nomine tantum insignis. Iuven. Sat. 8.*

<sup>m</sup> I haue often met with my selfe, and conferred with diuers worthy Gentlemen in the Country, no whit inferior, if not to be preferred for diuers kind of learning, to many of our Academicks. *o* *Ipse licet Musis venias comitatus Homere, Nil tamen attuleris ibis Homere foras.* *p* *Et legat historiarum auctores noverit omnes Tanquam ungues digitosq. suos.* *Iuven. Sat. 7.*



ning, honesty, religion, zeale, they will commend him for it; but —† *probitas* 131  
*laudatur & alget*. If he be a man of extraordinary parts, they will flocke a far † *Juvenal*,  
 off to heare him, as they did in *Apuleius*, to see *Psyche*: *multi mortales conflu-*  
*ebant ad videndum saculi decus, speculum gloriosum: laudatur ab omnibus,*  
*spectatur ab omnibus, nec quisquam non rex, non regius, cupidus eius nuptia-*  
*rum petitor accedit, mirantur quidem divinam formam omnes, sed ut simu-*  
*lachrum fabre politum mirantur;* many mortall men came to see faire *Psyche*,  
 the glory of her age, they did admire her, commend, desire her for her divine  
 beauty, and gaze vpon her; but as on a picture, none would marry her, *quod*  
*indotata*, faire *Psyche* had no money. ¶ So they doe by learning;

—† *didicit iam dives avarus*

*Tantum admirari, tantum laudare disertos,*

*Vt pueri Iunonis avem.* —

Your rich men haue now learn'd of later daies

T' admire, commend, and come together

To heare and see a worthy Scholler speake,

As children doe a Peacocks feather.

He shall haue all the good words that may be giuen, † a proper man, and 'tis  
 pitty he hath no preferment, all good wishes; but inexorable, indurate as hee  
 is, he will not preferre him, though it be in his power, because he is *indotatus*,  
 he hath no money. Or if he doe giue him entertainment, let him be neuer so  
 well qualified, plead affinity, consanguinity, sufficiency, he shall serue 7 yeares,  
 as *Iacob* did for *Rachel*, before he shall haue it. ¶ If hee will enter at first, hee  
 must get in at that *Simoniacall* gate, come off soundly, and put in good secu-  
 rity to performe all couenants, else he will not deale with, or admit him. But  
 if some poore seholler, some parson chaffe will offer himselfe; some Trencher  
 Chaplaine, that will take it to the halves, thirds, or accept of what he will giue  
 he is welcome, be conformable, preach as he will haue him, he likes him before  
 a million of others; for the best is alwaies best cheap: and then as *Hierom* said  
 to *Cromatius*, *patella dignum operculum*, such a Patron, such a Clarke; the cure  
 is supplied, and all parties pleased. So that is still verified in our age, which  
 ¶ *Chrysostome* complained of in his time, *Qui opulentiore sunt in ordinem pa-*  
*rafitorum cogunt eos, & ipsos tanquam canes ad mensas suas enutrient, co-*  
*rumq; impudentes Ventres iniquarum canarum reliquis differunt, iisdem*  
*pro arbitrio abutentes:* Rich men keepe these Lecturers, and fawning Para-  
 sites, like so many Dogges at their tables, and filling their hungry guts with  
 the offals of their meat, they abuse them at their pleasure, and make them say  
 what they propose. ¶ As children doe by a bird or a butterflye in a string, pull in  
 and let him out as they list, doe they by their trencher Chaplaines, prescribe,  
 command their wits, let in and out as to them it seemes best. If the Patron bee  
 precise, so must his Chaplaine be; if he be Papisticall, his Clark must be so too,  
 or else be turned out. These are those Clarkes which serue the turne, whom  
 they commonly entertaine, and present to Church liuings, whilst in the mean  
 time we that are Vniuersity men, like so many hide-bound Calues in a Pasture  
 tarry out our time, wither away as a flowre vngathered, in a garden, and are  
 never vsed: or as so many candles, illuminate our selues alone, obscuring one  
 anothers light, and are not discerned here at all; the least of which, translated  
 to a darke roome, or to some Country Benefice, where it might shine apart,

¶ Tu vero licet  
*Orpheus* sis, saxa  
 sono testudinis  
 emolliens, nisi  
 plumbea eorum  
 corda, auri vel  
 argenti malleo  
 emollias &c.  
*Salisburyensis*  
*Polyerat. lib. 5.*  
 c. 10.

¶ *Juven. Sat. 7.*  
 † *Euge bene, no*  
 need. *Dona*  
*epod. lib. 2.*  
 ¶ *des ipsa sci-*  
*entia, sibiq; con-*  
*gariunt est.*  
 ¶ *Quatuor ad*  
*portas Ecclesi-*  
*as itur ad om-*  
*nes; sanguinis,*  
*aut Simonis,*  
*praesulatusq; Dei*  
*Holcor.*

¶ *Lib. contra*  
*Geniles de Ba-*  
*bila martyre.*

¶ *Prescribunt*  
*imperant, in or-*  
*dinem cogunt,*  
*ingenium nostrum*  
*prout ipso vide-*  
*bitur, astringunt*  
 & relaxant, vt  
*popilionem pue-*  
*ri aut bruchum*  
*silo demittunt,*  
 aut attrahunt,  
 nos a libidine  
 sua pendere  
 aequum censent  
 tes. *Reinsius,*



132  
† Ioh. 5.† Epist. lib. 2.  
Iam suffellus in  
locum demortui  
proximus exortus  
est aduersarius,  
etc. post multos  
labores, sumptus,  
et c.

would giue a faire light, and be seene over all. Whilst we lye waiting here as those sicke men did at the poole of † *Bethesda*, till the Angell stirred the water, expecting a good houre, they step betweene, and beguile vs of our preferment. I haue not yet said, if after long expectation, much expence, trauell, earnest suit of our selues and friends, we obtaine a small Benefice at last: our misery beginnes a-fresh, we are suddenly encountered with the flesh, world, and Diuell, with a new onset, we change a quiet life for an Ocean of troubles, we come to a ruinous house, which before it be habitable, must be necessarily to our great damage repaired, we are compelled to sue for dilapidations, or else sued our selues, and scarce yet settled, we are called vpon for our Predecessors arrearages; first fruits, tenthes, subsidies, are instantly to be paid, benevolence, procurations, &c. and which is most to be feared, wee light vpon a crackt title, as it befell *Clenard of Brabant*, for his Rectory and charge of his *Begine*, he was no sooner inducted, but instantly sued, *cepimusq;* († faith he) *srenue litigare, & implacabili bello configere*: at length after ten yeares sute, as long as *Troyes* siege, when he had tired himselfe, and spent his mony, hee was faine to leaue all for quietnesse sake, and giue it vp to his aduersary. Or else we are insulted ouer, and trampled on by domineering officers, fleiced by those greedy *Harpies* to get more fees, wee stand in feare of some precedent Lapse; we fall amongst refractory, seditious Sectaries, peeuish Puritans, perverse Papists, a lasciuious rout of Atheisticall *Epicures*, that will not be reformed, or some litigious people, (*those wild beasts of Ephesus*, must be fought with) that will not pay their dues without much repining, or compelled by long suit; for *Laici clericis oppido infesti*, an old axiome, all they thinke well gotten that is had from the Church, and by such vnciuill, harsh dealings, they make their poore Minister weary of his place, if not his life: and put case they be quiet, honest men, make the best of it, as often it falls out, from a polite and terse Academicke, he must turne rusticke, rude, melancholife alone, learne to forget, or else, as many doe become Maulsters, Grasiers, Chapmen, &c. (now banished from the Academy, all commerce of the Muses, and confined to a country village, as *Ouid* was from *Rome* to *Pontus*,) and daily converse with a company of Idiots and Clownes.

Nos interim quod attinet (nec enim immunes ab hac noxa sumus) idem reatus manet, idem nobis, & si non multò grauius, crimen obijci potest: nostrâ enim culpâ fit, nostrâ incuriâ, nostrâ avaritiâ, quòd tam frequentes, foedæq; fiant in Ecclesiâ nundinationes, († *templum est vanale, densq;*) tot sordes inuehantur, tanta grassetur impietas, tanta nequitia, tam infanus miseriarum Euripus, & turbarum æstuarium, nostro inquam, omnium (Academicorum imprimis) vitio fit. Quod tot Respub. malis afficiatur, à nobis seminarium, vltro malum hoc accersimus, & quâvis contumeliâ, quâvis intermiseria digni, qui pro virili non occurrimus. Quid enim fieri posse speramus, quum tot indiês sine delectu pauperes alumni, terræ filij, & cuiuscunq; ordinis homunciones ad gradus certatim admittantur? qui si definitionem, distinctionemque vnam aut alteram memoriter edidicerint, & pro more tot annos in dialecticâ posuerint, non refert quo profectu, quales demum sint, Idiota, nugatores, otiatores, aleatores, compotores, indigni, libidinis voluptatumq; administri,

*Sponsi Penelopes, nebulones, Alcinoi,*  
modò tot annos in Academia insumpserint, & se pro togatis venditârint, lucri



cri causa, & amicorum intercessu præsentantur: Addo etiam & magnificis  
nonnunquam elogijs morum & scientiæ, & jam valedicturi testimonialibus  
hisce literis, amplissime conscriptis in eorum gratiam honorantur, ab ijs, qui  
fidei suæ & existimationis jacturam proculdubio faciunt. *Doctores enim &*  
*Professores* (quod ait ille) *id unum curant, ut ex professionibus frequentibus,*  
*& tumultuarijs potius quàm legitimis, commoda sua promoveant, & ex dispen-*  
*dio publico suum faciant incrementum.* Id solum in votis habent annui ple-  
rumq; magistratus, ut ab incipientium numero & pecunias emungant, nec  
multum interest qui sint, literatores an literati, modò pingues, nitidi, ad aspe-  
ctum speciosi, & quòd verbo dicam, pecuniosi sint. <sup>a</sup> Philosophastri licentian-  
tur in artibus, artem qui non habent, <sup>†</sup> *Eosq; sapientes esse iubent, qui nulli*  
*præditi sunt sapientia, Et nihil ad gradum, præterquam velle adserunt.* The-  
ologastri (solvant modò) satis superq; docti, per omnes honorum gradus eve-  
hantur & ascendunt. Atq; hinc fit quòd tam viles scurræ, tot passim Idiotæ,  
literarum crepusculo positi, larvæ pastorum, circumforanei, vagi, barbi, fungi,  
crassi, asini, merum pecus, in sacrosanctos Theologiæ aditus, illotis pedibus  
irrum pant, præter inverecundum frontem adferentes nihil, vulgares quasdam  
quisquilijs, & scholarium quasdam nugamenta, indigna quæ vel recipiantur  
in trivijs. Hoc illud indignum genus hominum & famelicum, indigum, vagū,  
ventris mancipium, ad stivam potius relegandum, ad haras aptius, quàm ad  
aras, quòd divinas hasce literas turpiter prostituit; hi sunt qui pulpita com-  
plent, in ædes nobilium irrepunt, & quum reliquis vitæ destituantur subsidijs,  
ob corporis & animi egestatem, aliarum in Repub: partium minimè capaces  
sint, ad sacram hanc anchoram confugiunt, sacerdotium quovismodò captan-  
tes, non ex sinceritate, quòd <sup>b</sup> *Paulus ait, sed cauponantes verbum Dei.* Ne  
quis interim viris bonis detractum quid putet, quos habet Ecclesia Anglicana  
quam plurimos, egregie doctos, illustres, intactæ famæ homines, & plures for-  
san quam quævis Europæ provinciæ; ne quis à florentissimis Academij, quæ  
viros vndiquaq; doctissimos, omni virtutum genere suscipiendos abunde pro-  
ducunt. Et multò plures utraq; habitura, multò splendidior futura, si non hæ-  
fordes, splendidum lumen eius obscurarent, obstaret corruptio, & cauponan-  
tes quasdam Harpyæ, proletarij; bonum hoc nobis non inviderent. Nemo  
enim tam cæcâ mente, qui non hoc ipsum videat: nemo tam stolido ingenio,  
qui non intelligat, tam pertinaci judicio, qui non agnoscat, ab his Idiotis cir-  
cumforaneis, sacram pollui Theologiam, ac coelestes Musas quasi prophæ-  
tium quiddam constitui. *Viles anime & effrontes* (sic enim *Lutherus* <sup>c</sup> *alicubi*  
*vocat*) *lucelli causa ut muscæ ad multa, ad nobilium & heroicæ mensas aduo-*  
*lant, in spem sacerdotij, cuiuslibet honoris, officij, in quamvis aulam, urbem se*  
*ingerunt, ad quodvis se ministerium componunt.*

<sup>y</sup> *lan. Acad. 6.*<sup>z</sup> *Accipiamus**pecuniam, de-**mittamus asini,**ut apud Pata-**vinos, Italos,**a Hos non ita**pridem perstrin-**xi, in Philoso-**phastro come-**dia latina, in**Æde Christi**Oxon. publice**habita, Anno**1617. Feb. 16.**Sat. Menip.*<sup>b</sup> *2. Cor. 7. 17.*<sup>c</sup> *Comment. in**Gall.*<sup>d</sup> *Heinsius.*<sup>e</sup> *Ecclesiast.*<sup>f</sup> *Luth. in Gall.*

— *Ut nervis alienis mobile lignum — Ducitur —*

à offam sequentes, psittacorum more, in prædæ spem quidvis effutiunt: obsecun-  
dantes Parasiti (¶ *Erasmus ait*) quidvis docent, dicunt, scribunt, suadent, &  
contra conscientiam probant, non ut salutarem reddant grægem, sed ut magni-  
ficam sibi parent fortunam. Opiniones quasvis & decreta contra verbum Dei  
astruunt, ne non offendant patronum, sed ut retineant favorem procerum, &  
populi plausum, sibiq; ipsis opes accumulent. Eo etenim plerumq; animo ad  
Theologiam accedunt, non ut rem divinam; sed ut suam faciant; non ad Ec-  
clesiæ bonum promovendum, sed expilandum; quærentes quod *Paulus ait,*  
*Non*



*Non quæ Iesu Christi, sed quæ suæ, non domini thesaurum, sed ut sibi, suisque thesaurizent. Nec tantum ijs, qui vilioris fortunæ, & abjectæ sortis sunt, hoc in usu est: sed & medios, summos, elatos, ne dicam Episcopos, hoc malum invadit.*

g. Pers. Sat. 4.  
h. Salost.

*g. Dicite Pontifices, in sacris quid facit aurum?*

*h. summos sæpe viros transversos agit avaritia, & qui reliquis morum probitate prælucent, hi faciem præferunt ad Simoniam, & in corruptionis hunc scopulum impingentes, non tondent pecus, sed deglubunt, & quocumque se conferunt, expilant, exhauriunt, abradunt, magnum famæ suæ, si non animæ naufragium facientes: ut non ab infimis ad summos, sed à summis ad infimos malum promanasse videatur, & illud verum sit quod ille olim lusi, Emerat ille prius, vendere iure potest. Simoniacus enim (quod cum Leone dicam) gratiam non accepit, si non accipit, non habet, & si non habet, nec gratus potest esse, Tantum enim absunt istorum nonnulli, qui ad clavum sedent à promovendo reliquos, ut penitus impediunt, probe sibi conscij, quibus artibus illuc pervenerint. † Nam qui ob literas emeruisse illos credit, desipit: qui verò ingenij, eruditionis, experientia, probitatis, pietatis, & Musarum id esse pretium putat (quod olim revera fuit, hodie promittitur) planissime insanit. Vt cumque vel undecumque malum hoc originem ducat, non vltro quæram, ex his primordiis cepit vitiorum colluvies, omnis calamitas, omne miseriarum agmen in Ecclesiam invehitur. Hinc tam frequens simonia, hinc ortæ querelæ, fraudes, imposturæ, ab hoc fonte se derivarunt omnes nequitia. Ne quid obiter dicam de ambitione, Adulatione plusquam aulicâ, ne tristi domicænio laborent, de luxu, de fædo nonnunquam vitæ exemplo, quo nonnullos offendunt, de cōpotatione Sybaritica, &c. Hinc ille squalor Academicus, tristes hac tempestate Camena, quum quivis homunculus artium ignarus, his artibus assurgat, hunc in modum promoveatur & ditescat, ambitiosis appellationibus insignis, & multis dignitatibus augustus vulgi oculos perstringat, benè se habeat, & grandia gradiens maiestatem quandam, ac amplitudinem præ se ferens, miramque sollicitudinem, barbâ reverendus, togâ nitidus, purpurâ coruscus, suppellectilis splendore, & famulorum numero maximè conspicuus. Quales statua (quod ait ille) quæ sacris in adibus columnis imponuntur, velut oneri cedentes videntur, ac si insudarent, quum revera sensu sint carentes, & nihil faxeæ adiuvens firmitatem: Atlantes videri volunt, quum sint statua lapidæ, umbratiles revera homunciones, fungi forsan & barbi, nihil à saxo differentes. Quum interim docti viri, & vitæ sanctioris ornamentis præditi, qui æstus diei sustinent, his iniquâ sorte servant, minimo forsan salario contenti, puris nominibus nuncupati, humiles, obscuri, multoque digniores licet, egentes, inhonorati vitam privam privatam agant, tenuique sepulti sacerdotio, vel in collegijs suis in æternum incarcerati, ingloriè delitescant. Sed nolo diutius hanc movere sentinam, hinc illæ lachrymæ, lugubris musarum habitus, † hinc ipsa religio (quod cum Sescellio dicam) in ludibrium & contemptum adducitur, abiectum sacerdotium (atque hæc ubi sunt, ausim dicere, & putidum & putidi disterium de clero usurpare) Putidum vulgus, inops, rude, sordidum, melancholicum, miserum, despicabile, contemnendum.*

† Sat. Menip.

‡ Eudæus de  
Affe lib. 5.

† Lib. 1. de rep.

Gallorum.

h. Campian.

h. Salost.



## MEMB. 4.

## SUBSECT. I.

*Non-necessary, remote, outward, aduentitious, or accidentall causes: as first from the Nurse.*

**I**F those remote, outward, ambient, *Necessary* causes, I haue sufficiently discoursed in the precedent member, the *Non-necessary* follow of which, saith <sup>1</sup> *Fuchsius*, no art can be made, by reason of their vncertainety, casuaky, and multitude; so called *not necessary*, because according to <sup>m</sup> *Fernelius* they may be avoided, and used without necessity. Many of these accidentall causes, which I shall entreat of here, might haue well beene reduced to the former, because they cannot be auoided, but fatally happen to vs, though accidentally, and vnawares, at some time or other: the rest are contingent and ineuitable, and more properly inserted in this ranke of causes. To reckon vp all is a thing vnpossible, of some therefore most remarkable, of these contingent causes which produce Melancholy, I will briefly speake and in their order.

From a child's Natiuity, the first ill accident that can likely befall him, in this kinde is a bad Nurse, by whose meanes alone hee may bee tainted with this<sup>n</sup> malady from his cradle. *Aulus Gellius lib. 12. cap. 1.* brings in *Phauorinus* that eloquent Philosopher, prouing this at large, <sup>o</sup> *that there is the same vertue and property in the milke as in the seed, and not in men alone, but in all other creatures: he giues instance in a Kid and Lambe, if either of them sucke of the others milke, the Lambe of the Goats, or the Kid of the Ewes, the wooll of the one will be hard, the haire of the other soft.* *Giraldus Cambrensis Itinerar. Cambriae. lib. 1. cap. 2.* confirms this by a notable example which happened in his time. A sow pigge by chance sucked a Brach, & when she was growne, <sup>p</sup> *would miraculously hunt all manner of Deere, and that as well, or rather better then any ordinary hound.* His conclusion is, <sup>q</sup> *that Men and beasts participate of her nature and conditions, by whose milke they are fed.* *Phauorinus* vrgeth it farther, and demonstrates it more euidently, that if a Nurse bee misshapen, vnchast, vn honest, impudent, drunke, <sup>r</sup> *cruell*, or the like, the childe that sucks vpon her brest will bee so too; all other affections of the minde, & diseases are almost ingrafted, as it were, and imprinted into the temperature of the Infant, by the Nurser's milke; as Pox, Leprosie, Melancholy, &c. *Cato* for some such reason would make his seruants children sucke vpon his wiues brest, because by that meanes they would loue him and his the better, and in all likelyhood agree with them. A more euident example that the mindes are altered by milke, cannot be giuen then that of *Dion* which he relates of *Caligula's* cruelty, it could neither be imputed to father nor mother, but to his cruel nurse alone, that anointed her paps with blood still when he sucked, which made him such a murderer, and to expresse her cruelty to an haire: And that of *Tiberius*, who was a common drunkard, because his nurse was such a one, *Et si delira fuerit* (<sup>u</sup> *one obserues*) *infantulum delirum faciet*, if she be a foole or dolt, the childe shee nurseth will take after her, or otherwise be misaffected; Which *Franciscus Barbarus lib. 2. cap. ult. de re uxoria*,

S

proues

<sup>1</sup> *Proem. lib. 2.*  
*nulla ars consti-*  
*tui potest.*

<sup>m</sup> *Lib. 1. cap. 19.*  
*de morborum*

*causis. Quas de-*  
*clinare licet aut*  
*nulla necessitate*  
*vitatur.*

<sup>n</sup> *Quo semel*  
*imbuta recens*  
*seruabit odorem*  
*Testa diu. Hor.*

<sup>o</sup> *Sicut valet ad*  
*fringendas corpo-*  
*ris atq; animi si-*  
*militudines vis*

*& natura semi-*  
*nis, sic quoq; la-*  
*ctis proprietat.*  
*Nec ad in homi-*

*nibus solum, sed*  
*in pecudibus a-*  
*nimalibus sum.*

*Nam si uiuum*  
*lacte bedi aut*  
*caprarum agni*  
*aleretur, con-*

*stat fieri in his*  
*lanam duriorum,*  
*in illis capillum*  
*gigni seueriorem*

<sup>p</sup> *Adulta in se-*  
*rarum persequen-*  
*tione ad mira-*  
*culu vsq; sagax.*

<sup>q</sup> *Tam animal*  
*quodlibet quam*  
*homo, ab illa cu-*  
*ius lacte nutri-*

*tur, naturam co-*  
*trahit.*

<sup>r</sup> *Improba in-*  
*formis, impudica*  
*temulenta na-*  
*trix &c. quoni-*

*am in moribus*  
*efformandis*  
*magnam sepe*  
*partem ingenii*

*altriciis & natu-*  
*rae lactis tenet.*  
<sup>s</sup> *Hirci namq; ad-*  
*morant ubera*

*Tigres, Virg.*  
<sup>t</sup> *Lib. 2. de Ca-*  
*laribus.*

<sup>u</sup> *Beda cap. 27*  
*lib. 1. Eccles. b. 1.*



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proues at full, and *Ant. Guinarr* lib. 2. de *Marco Aurelio*: The child will surely participate. For bodily sicknesse there is no doubt to be made. *Titus*, *Vespasianus* sonne was therefore sickly because the nurse was so, *Lampridius*. And if we may beleue Physitians, many times children catch the pox from a good nurse, *Botaldus* cap. 61. de *lue vener.* Besides euill attendance, negligence, and many grosse inconueniencies, which are incident to nurses, much danger may so come to the child. \* For these causes *Aristotle* *Polit. lib. 7. cap. 17.* *Phauorinus*, and *Marcus Aurelius* would not haue a child put to nurse at all, but euery mother to bring vp her owne, of what condition so euer she be, for a sound and able mother to put out her childe to nurse, is *natura intemperies*, so † *Guatso* calls it, tis fit therefore shee should be nurse her selfe the mother will be more carefull, louing and attendant, then any seruile woman, or such hired creatures, this all the world acknowledgeth, *conuenientissimum est* (as *Rod. a Castro* de *nat. mulierum* l. 4. c. 12. in many words confesseth) *matrem ipsum lactare infantem*, who denies that it should be so? and which some women most curiously obserue; amongst the rest, y that *Queene of France*, a *Spaniard* by birth, that was so precise and zealous in this behalfe, that when in her absence, a strange nurse had suckled her childe, shee was neuer quiet till shee had made the infant vomit it vp againe. But shee was too icalous: if it be so, as many times it is, they must be put forth, the mother be not fit or well able to be a nurse, I would then aduise such mothers as <sup>z</sup> *Plutarch* doth in his booke de *liberis educandis*, and <sup>a</sup> *2 S. Hierome* lib. 2. *epist. 27. Lete. de institut. fil. Magninus* part. 2. *Reg. sanit. cap. 7.* and the said *Rodericus* that they make choice of a sound woman, of a good complexion, honest, free from bodily diseases, if it be possible, all passions and perturbations of the minde, as sorrow, feare, griefe, <sup>b</sup> folly, melancholy. For such passions corrupt the milke and alter the temperature of the childe, which now being *¶ Vdum & molle lutum*, is easily seasoned and peruerted. And if such a nurse may be found out, that will be diligent and carefull withall, let *Phauorinus* and *M. Aurelius* plead how they can against it, I had rather accept of her in some causes then the mother herselfe, and which *Bonacius* the Physitian, *Nic. Biesius* the politition, lib. 4. de *repub. cap. 8.* approues, † some nurses are much to bee preferred to some mothers. For why may not the mother be naught, a peeuish drunken flurt, a waspish cholerick flut, a crazed peece, a foole (as many mothers are) vnfound as soone as the nurse? There is more choice of Nurses then Mothers; and therefore except the mother be most vertuous, staid, a woman of excellent good parts, and of a sound complexion, I would haue all children in such cases committed to discrete strangers. And 'tis the only way; as by marriage they are engrafted to other families to alter the breed, or if any thing be amisse in the mother, as *Lodovicus Mercatus* contends, *Tom. 2. lib. de morb. hered.* to preuent diseases and future maladies, to correct and qualifie the child's ill disposed temperature, which he had from his parents. This is an excellent remedy, if good choice be made of such a Nurse.

x Ne in infans la-  
elis alimento de-  
generet corpus  
et animus cor-  
rumpatur.

y lib. 3. de  
ciuil. conuers.

y Stephanus.

z To. 2. Nutri-  
ces non quascun-  
que, sed maxime pro-  
bas diligamus.  
a Nutrix non  
sit lasciuia aut  
temulenta, Hier.  
b Prohibendum  
ne solida lactet.  
c Pers.

† nutrices in-  
terdum maltri-  
bus sunt melio-  
res.



## Education a cause of Melancholy.

**E**ducation, of these accidentall causes of Melancholy, may iustly challenge the next place, for if a man escape a bad nurse he may be vndone by euill bringing vp.<sup>d</sup> *Iason Pratensis*, puts this of Education for a principall cause, bad parents; step-mothers, Tutors, Masters, Teachers, too rigorous, too seuer, too remisse or indulgent on the other side, are often fountaines and furtherers of this disease. Parents and such as haue the tuition and ouersight of children, offend many times in that they are too sterne, alway threatening, chiding, brawling, whipping or striking; by meanes of which, their poore children are so disheartned and cowed, that they neuer after haue any courage, a merry houre in their liues, or take pleasure in any thing. There is a great moderation to be had in such things, as matters of so great moment, to the making or marring of a childe. Some fright their children with beggers, bugbeares, and hobgoblins, if they cry, or be otherwaies unruly: but they are much to blame in it, many times, saith *Lanater de spectris*, part. 1. cap. 5. *ex metu in morbos graues incidunt, & noctu dormientes clamant*, for feare they fall into many diseases, and cry out in their sleepe, and are much the worse for it all their liues: these things ought not at all, or to be sparingly done, and vpon iust occasion. Tyrannicall, impatient, harebraine Schoolemasters, *Aiaces flagelliferi*, are in this kinde as bad as hangmen and executioners, they make many children endure a martyrdom all the while they are at Schoole, with bad diet, if they boord in their houses, too much severity and ill vsage, they quite peruert their temperature of body and minde: still chiding, rayling, frowning, lashing, tasking, keeping, that they are *fracti animis*, moped many times, weary of their liues, and thinke no flauery in the world (as once I did my selfe) like to that of a grammer Scholler. *Preceptorum ineptijs discruciantur ingenia puerorum*, saith *Erasmus*, they tremble at his voice, looks, comming in. *S. Austin* in his first booke of his *confess.* and 4. cap. calls this schooling *meticulosam necessitatem*, & elsewhere a martyrdom, and confesseth of himselfe, how cruelly he was tortured in minde for learning Greeke, *nulla verba noueram, & sevis terroribus & pennis, vt nossem, instabatur mihi vehementer*, I knew nothing and with cruell terrors and punishments I was daily compell'd. <sup>c</sup> *Beza* complaines in like case of a rigorous Schoolemaster in *Paris*, that made him by his continuall thundering and threats, once in a minde to drowne himselfe, had he not met by the way with an vnkle of his that vindicated him from that misery for the time, by taking him to his house. *Trincavellius lib. 1. consil. 16.* had a patient 19 yeares of age, extreamly Melancholy, *ob nimium studium Tarviti* & *preceptoris minas*, by reason of ouermuch study, and his \* Tutors threats. Many Masters are heard hearted and bitter to their servants, and by that meanes doe so deiect, with terrible speeches and heard vsage so crucifie them, that they become desperate, and can neuer be recalled.

Others againe in that opposite extreame, doe as great harme by their too much remissnesse, they giue them no bringing vp, no calling to busie them-

*d Lib. de morbis  
capitis. cap. de  
mania, hanc po-  
strema causa  
supputatur edu-  
catio, inter hanc  
mentis abaliena-  
tionis causas.  
Iniusta uerba.*

*c Prefat. ad  
Testam.*

*\* Plus mentis  
pedagogico su-  
percilio abstinere,  
quam unquam  
preceptis suis  
sapientie instil-  
lauit.*



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felues about, or to liue in, teach the no trade, or set them in any good course, by meanes of which their seruants, children, Schollers, are carried away with that streame of drunkenesse, idlenesse, gaming, and many such irregular courses, that in the end they rue it, curse their parents, and mischiefe them. felues. Too much indulgence causeth the like, † *inepta patris lenitas et facilitas praua*, when as *Mitio* like, they feed their childrens humors, let them reuel, riot, and doe what they will themselves,

† *Idem de.*  
1. sc. 2.

\* *Obsonet, potet, olet vnguenta de meo,*  
*Amas? dabitur a me argentum ubi erit commodum.*  
*Fores effregit? restituentur: descendit*  
*Vestem? resarcietur. — faciat quod lubet,*  
*Sumat, consumat, perdat, decretum est pati.*

but as *Demea* told him, *tu illum corrumpi finis*, your lenity will be his vndoing, *prævidere videor iam diem illum, quum hic egens profugiet aliquo militatum*, I foresee his ruine: so parents often erre, many fond mothers especially, dote so much vpon their children like † *Æsops Ape*, till in the end they crush them to death. *Corporum nutrices, animarum noverce*, pampering vp their bodies to the vndoing of their soules. they will not let them be corrected or controled, but still soothed vp in euery thing they doe, that in conclusion, they bring sorrow, shame, heauinesse to their parents (*Ecclus. cap. 30. 8. 9.*) become wanton, stubborne, wilfull, and disobedient; rude, vntaught, headstrong, incorrigible, and gracelesse; They loue them so foolishly, saith *Cardan*, that they rather seeme to hate them, bringing them vp not to vertue but in iury, not to learning but riot, not to sober life and conuersation, but to all pleasure and licentious behaviour. Who is he of so little experience that knowes not this of *Fabius* to be true? *Education is another nature altering the minde and will, and I would to God (saith he) wee our selues did not spoile our childrens manners by our ouermuch cockering and nice education, and weaken the strength of their bodies and minds; that causeth custome, custome nature, &c.* For these causes *Plutarch* in his booke *de lib. educ.* and *Hierom. epist. lib. 1. epist. 17. to Leta de institut. filie*, giues a most especiall charge to all parents, and many good cautions about bringing vp of children, that they be not committed to vndiscreet, passionare, bedlam Tutors, light, giddy headed, or couetous persons, and spare for no cost, that they may bee well nurtured and taught, it being a matter of so great consequence. For such parents as doe otherwise, *Plutarch* esteemes like them, *that are more carefull of their shooes then of their feet*, that rate their wealth about their children. And he, saith *Cardan*, that leaues his sonne to a couetous Schoolemaster to be informed, or to a close Abby to fast and learne wisdom together, doth no other, then that he be a learned foole, or a sickly wise man.

† *Camertius.*  
emb. 77 cent. 12.  
hath elegantly  
expressed it in  
an Embleme  
*perdit amando,*  
*&c.*  
† *Prov. 13. 24.*  
Hee that spa-  
reth the rod  
hates his son.  
† *Lib. 2. de con-*  
*sol. Tam stulte*  
*pueras diligimus*  
*ut odisse potius*  
*videamur, illos*  
*non ad virtutem*  
*sed ad iniuriam*  
*non ad erudi-*  
*tionem sed ad lux-*  
*um, non ad vir-*  
*tutem sed volup-*  
*tatem educantes*  
*h. Lib. 1. cap. 3.*  
*educatio altera*  
*natura, alterat*  
*animos & vo-*  
*luntatem, atq;*  
*vitiam (inquit)*  
*liberorum nostrorum*  
*more non*  
*ipsi perderemus,*  
*quum infantiam*  
*statim delitius*  
*solumus, mollior*  
*ista educatio,*  
*quam indulgentiam*  
*vocamus, ne non omnes, & mentis & corporis frangit, sit ex his consuetudo, inde natura.*  
*i Perinde agit*  
*ac si quis de calceis sit salsicinus, pedem nihil curat, lauen. Nil patri minus est quam filius. & Lib. 3. de sapientia qui avaris pe-*  
*dagogis pueros alienos dant, vel clauis in castris inuare simul & sapere, nihil aliud agunt nisi, ut sint vel non sint stultitia*  
*eruditi, vel non integra vita sapientes.*



## Terrors and Affrights causes of Melancholy.

**I**n the 4 of his *Tusculans*, distinguisheth these terrors which arise from the apprehension of some terrible object heard or seen, from other feares, and so doth *Patritius lib. 5. Tit. 4. de regis institut.* Of all feares they are most pernicious and violent, and so suddainely alter the whole temperature of the body, moue the soule and spirits, strike such a deepe impression, that the parties can neuer be recovered, causing more grieuous and fiercer Melancholy, as *Felix Plater, cap. 3. de mentis alienat.* I speaks out of his experience, then any inward cause whatsoever: and imprints it selfe so forcibly in the spirits, braine, humors, that if all the masse of blood were let out of the body, it could hardly be extracted. This horrible kind of Melancholy (for so he tearmes it) had beene often brought before him, and troubles and affrights commonly men and women, young and old, of all sorts. *Hercules de Saxonia*, calls this kinde of Melancholy (*ab agitatione spirituum*) by a peculiar name, it comes from the agitation, motion, contraction, dilation of spirits, not frō any distemperature of humors, & produceth strong effects. This terrour is most vsually caused, as *Plutarch* will haue, from some imminent danger, when a terrible object is at hand, heard, seene, or conceiued, truly appearing, or in a dreame: and many times the more sudden the accident, it is the more violent.

† Stat terror animis, & cor attonitum salit,  
Pavidumq; trepidis palpitat venis iecur.

Their soule's affright, their heart amazed quakes,  
The trembling Liuer pants ith' veines and akes.

*Arthemedorus* the Grammarian lost his wits by the vnexpected sight of a Crocodile, *Laurentius cap. 7. de melan.* The P Massacre at *Lions* 1572. in the raigne of *Charles the 9.* was so terrible and fearefull, that many ran mad, some died, great-bellied women were brought to bed before their time, generally all affrighted and agast. Many loose their wits by the sudden sight of some spectrum or diuell, a thing very common in all ages, saith *Lauater part. 1. cap. 9.* As *Orestes* did at the sight of the *Furies*, which appeared to him in blacke (as *Pausanias* records) The Greeks call them *μομφολοχα*, which so terrifie their Soules, or if they be but affrighted by some counterfeite diuells in iest.

† ut pueri trepidant, atq; omnia cecis

In tenebris metuunt—

as children in the darke

conceaued Hobgoblins, and are sore afraid, they are the worfe for it all their liues. Some by sudden fires, earthquakes, inundations, or any such dismall objects: *Themison* the Physitian fell into an *Hydrophobia*, by seeing one sicke of that disease: (*Dioscorides lib. 6. cap. 33.*) or by the sight of a monster, a carcase, they are disquieted many months following, and cannot endure the roome where a coarfe hath bin, for a world would not be alone with a dead man, or lye in that bed many yeares after, in which a man hath died. At *Ba-*

*Melancholica consolari noluit* † *Senec. Herc. Oet.* p *Quarta pars comment. de Statu religionis in Gallia sub. Carolo. 9. 1572.*  
et ex cursu demonum aliqui furore corripiuntur, & experientia motum est. \* *Lib. 8. in Arcad.* † *Lucret. Puella extra urbem in prato concurrentes, & c. missa & melancholica demonum redijt per dies aliquot vexata, dum mortua est. Plater.*

† Terror & metus maxime ex improviso accedentes ita animum commouent, ut spiritus nunquam recuperent, grauioremq; melancholicam terro facit, quam quae ab interna causa fit. Impressio talis in spiritibus humoribusq; cerebri, ut extrahenda tota sanguinea massa, egre exprimatur, Et haec horrendae species melancholicae frequenter oblata mihi, annos exerceant, viros, inuenes, senes.

\* *Tract. de melan. cap. 7. & 8.* non ab intemperie, sed agitatione, dilatactione, contractione, motu spirituum, in *Lib. de fort. & virtut. Alex.* praesertim inuente periculo, ubi res prope ad sunt terribiles.

n Fit a visore horrenda, reuera apparente, vel per insomniam.

Platerus.  
o A pairners wife in *Basil.* 1600 *Somnia vit filium bello mortuum, inde*



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fil a many little children in the Spring time, went to gather flowers in a meadow at the townes end, where a malefactor hung in gibbets, all gazing at it, one by chance flung a stone, and made it stirre, by which accident, the children affrighted ran away; one flower then the rest, looking backe, and seeing the stirred carcase wag towards her, cryed out it came after, and was so terribly affrighted, that for many daies shee could not be pacified, but melancholy, died.<sup>f</sup> In the same towne another childe beyond the *Rhine*, saw a graue opened; and vpon the sight of a carcase, was so troubled in minde, that she could not be comforted, but a little after departed, and was buried by it, *Platerus obseruat lib. 1.* A Gentlewoman of the same City saw a fat hogge cut vp, when the intrals were opened, and a noysome sauour offended her nose, she much misliked, and would no longer abide: a Physitian in presence, told her, that as that hogge was, so was shee, full of filthy excrements, and aggravated the matter by some other lothsome instances, in so much, that this nice Gentlewoman apprehended it so deeply, that she fell forthwith a vomiting, was so much distempered in minde and body, that with all his art and perswasions, for some months after, he could not restore her to her selfe againe, shee could not forget it, or remoue the obiect out of her sight, *Idem.* Many cannot endure to see a wound opened, but they are offended; a man executed, or labour of any fearefull disease, as possession, Apoplexies, and bewitched: or if they read by chance of some terrible thing, the symptomes alone of such a disease, or that which they dislike, they are instantly troubled in minde, agast, ready to apply it to themselves, they are as much disquieted, as if they had seene it: or were affected themselves. *Hecatis sibi videntur somnare*, they dreame, and continually thinke of it. As lamentable effects are caused by such terrible obiects heard, read, or seene, *auditus maximos motus in corpore facit*, as <sup>u</sup> *Plutarch* holds, no sense makes greater alteration of body and minde: sudden speech sometimes, vnexpected newes, be they good or bad, *præmissa minus oratio*, will moue as much, *animum obruere, & de sede suâ deicere*, as a <sup>†</sup> *Philosopher* obserues quite ouerturne vs. let them beare witness that haue heard those Tragical alarums, outcries, hidious noises, which are many times suddenly heard in the dead of the night by irruption of enimies and accidentall fires, &c. those <sup>\*</sup> panicke feares, which often driue men out of their wits, bereaue them of sense, vnderstanding, and all, some for a time, some for their whole liues, they neuer recouer it. The <sup>†</sup> *Midianites* were so affrighted by *Gideons* souldiers, they breaking but euery one a pitcher; and <sup>z</sup> *Hannibals* army by such a panicke feare, was discomfited at the walls of *Rome*. *Augusta Livia* hearing a few Tragical verses recited out of *Virgil*, *Tu Marcellus eris*, &c. fell downe dead in a fowne. *Edinius* king of *Denmark*, by a sudden sound which he heard, <sup>a</sup> *was turned into fury with all his men*, *Cranzius lib. 5.* *Dan. hist.* & *Alexander ab Alexandro lib. 3. cap. 5.* *Anatus Lusitanus* had a patient, that by reason of bad tidings became *Epilepticus*, *cent. 2. cura 90.* *Cardan subtil. lib. 18.* saw one that lost his wits by mistaking of an *Eccho*. If one sense alone can cause such violent commotions of the minde, what may wee thinke when hearing, sight, and those other senses are all troubled at once? as by some Earthquakes, thunder, lightning, tempests, &c. At *Bologne* in *Italy* Anno 1504. there was such a fearefull earthquake about 11 a clocke in the night (as <sup>\*</sup> *Beroaldus* in his booke

[ Altera trans-  
Rhena ingressa  
sepulchrum  
recentis apertum,  
vidit cadaver,  
& diuinum sub-  
ito reuersa puta-  
uit eam vocare,  
post paucos dies  
obijt. proximo se-  
pulchro colloca-  
ta. Altera pati-  
bulum seropre-  
teriens, metue-  
bat ne vbe ex-  
clusa illuc perno-  
claret, unde  
melancholica fa-  
cit, per multos  
annos laboravit.  
Platerus.  
x Subitus occur-  
sus, inopinata  
testis.  
u Lib. de audi-  
tione.  
† Theod. Pro-  
dromus lib. 7.  
Amorum.  
x Effusus cer-  
uens fugientes  
armine turmas,  
Quis mea nunc  
instat cornua  
Fauus ait, Al-  
ciat. emb. 122.  
y Iod. 6. 19.  
z Plutarchus  
vita eius.

a In furorem  
cum sociis ver-  
sus.

\* Subitiorius  
terre motus



booke *de terræ motu*, hath commended to posterity) that all the city trembled, the people thought the world was at an end, *actum de mortalibus*, such a fearefull noise, it made such a detestable smell; the inhabitants were infinitely affrighted, and some ran mad. *Audi rem atrocem, & annalibus memorandam* (mine auther addes) heare a strange story and worthy to be chronicled, I had a seruant at the same time called *Fulco Argelanus*, a bold and proper man, so greivously terrified with it, that hee was first melancholy, after doted, at last mad, and made away himselfe. At *b Fuscium in Iapona* there was such an earthquake, & darknesse on a sudden, that many men were offended with headache, many overwhelmed with sorrow and melancholy. At Meacum whole streets & goodly palaces were ouerturned at the same time, and there was such an hideous noyse with all like thunder, and a filthy smell, that their haire started for feare, and there hearts quaked, men and beasts were incredibly terrified. In Sacai another city, the same earthquake was so terrible vnto the, that many were bereft of their senses; & others by that horrible spectacle so much amazed, that they knew not what they did. *Blasius* a Christian the reporter of the newes, was so affrighted for his part, that though it were two months after, he was scarce his owne man, neither could hee driue the remembrance of it out of his minde. Many times some years following, they will tremble a fresh at the remembrance, or conceipt of such a terrible object, euen all their liues long, if mention be made of it. *Cornelius Agrippa* relates out of *Gulielmus Parisiensis*, a story of one, that after a distastfull purge which a Phisitian had prescribed vnto him, was so much moved, that at the very sight of phisicke hee would be distempered, though hee neuer so much as smelled to it, the boxe of Phisick long after would giue him a purge; nay the very remembrance of it did effect it: like trauellers and Sea-men, saith *Plutarch*, that when they haue beene fanded, or dashed on a rocke, for euer after feare not that mischance only, but all such dangers whatsoeuer.

*horrendo spectaculo, &c. c. Quam subito illius tristissima nollis Imago. d. Qui solo aspectu medicum mouebatur ad purgandum. e. Sicut viatores si ad saxum impigerint, aut nauis memores sui casus, non ista modo qua offendunt, sed & similia horrent perpetuo & tremunt.*

## SUBSECT. 4.

*Scoffes, Calumnies, bitter Iests, how they cause melancholy.*

**I**T is an old saying, *A blow with a word strikes deeper then a blow with a sword*: and many men are as much gauled with a calumny, a scurrill and bitter iest, a libell, a pasquill, Satyre, Apologe, Epigramme, Stageplayes, or the like, as with any mis-fortune whatsoeuer. Princes and Potentates, that are otherwise happy, and haue all at command, secure & free, *quibus potentia sceleris impunitatem fecit*, are grieuouly vexed with these pasquilling libels, and Satyrs; they feare a rayling *Are-tine*, more the an enemy in the field: which made most Princes of his time (as some relate) allow him a liberall pension, that he should not taxe them in his Satyres: the Gods had their *Momus*, *Homer* his *Zoilus*, *Achilles* his *Thirsites*, *Phili* his *Demades*. The *Casars* themselves in *Rome* were commonly taunted. There was neuer wanting a *Petronius*, a *Lucian* in those times, nor will be a

*Leuiter voluit, grauius vuluerant. Bernardus. Ensa faciat corpus, mentem seruo.*

*Sciatis eum esse qui a nemine fere arisui maguate, non illustre stipendii habuit, ne mores ipsorum Satyris suis notaret.*

*Gasp. Barthelemy prafat. parnodii Rab.*



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*Rablais*, an *Euphormio*, a *Boccalius* in ours. *Adrian* the sixt Pope, & was so highly offended, and grievously vexed with *Pasquillers* at *Rome*, he gaue command that statue should be demolished and burned, the ashes flung into into the riuer *Tiber*, and had done it forthwith, had not *Lodovicus Sueffanus*, a facete companion, dissuaded him to the contrary, by telling him, that *Pasquills* ashes would turne into frogs in the bottome of the riuer, and croake worfe and lowder then before. — *genus irritabile vatum*, and therefore \* *Socrates* in *Plato* adviseth all his friends, that respect their credits, to stand in awe of Poets, for they are terrible fellows, can praise and dispraise as they see cause. The Prophet *David* complaines *Ps.* 123. 4. that his soule was full of the mocking of the wealthy, and of the dispitifulnesse of the proud, and *Psal.* 55. 4. for the voyce of the wicked &c. and their hate, his heart trembled within him, and the terrors of death came vpon him. Feare and horrible feare &c. and *Psal.* 69. 20. Rebuke hath broken mine heart, and I am full of heauinesse. Who hath not like cause to complaine, and is not so troubled, that shall fall into the mouths of such men? for many are of so<sup>h</sup> petulant a spleene, and haue that figure *Sarcasmus* so often in their mouthes, so bitter, so foolish, as <sup>i</sup> *Baltasar Castilio* notes of them, that they cannot speake, but they must sibi te; they had rather lose a friend then a iest; and what company soeuer they come in, they will be scoffing, humoring, misusing, or putting gulleries on some or other, till they haue made by their humoring or gulling, <sup>k</sup> *ex stulto insanum*: a mope or a noddie, and all to make them selues merry:

—† dummodo risum

*Excutiat sibi, non hic cuiquam parcat amico,*

Friends, neuters, enemies, all are as one, to make a foole a mad-man is their sport, and they haue no greater felicity then to scoffe and deride others; they must sacrifice to the god of laughter, with them in <sup>l</sup> *Apuleius*, once a day, or else they shall be melancholy themselves, they care not how they grinde & misuse others, so they may exhilarate their owne persons. Their wits indeed serue them to that sole purpose, to make sport to breake a scurrie iest, which is *leuissimus ingenij fructus*, the froth of witte as <sup>†</sup> *Tully* holds, and for this they are often applauded, in all other discourse, dry, barren, straminious, dull, and heauy, here lyes their *Genius*, in this they alone excell, please themselves and others. *Leo Decimus*, that scoffing Pope, as *Iovius* hath registred in the 4 booke of his life, tooke an extraordinary delight in humoring of silly fellows, and to put gulleries vpon them, <sup>m</sup> by commending some, perswading others to this or that, he made *ex stolidis stultissimos*, & maxime *ridiculosos*, *ex stultis insanos*; soft fellows, starke noddies; and such as weece foolish, quite mad before hee left them. One memorable example hee recites there, of *Tarascomus* of *Parma* a Musitian that was so humored by *Leo Decimus*, and *Bibienna* his second in this businesse, that hee thought himselfe to bee a man of most excellent skill, (who was indeed a ninny) they <sup>n</sup> made him set foolish songs, and inuent new ridiculous precepts, which they did highly commend, as to tie his arme that playd on the Lute, to make him strike a sweeter stroke, <sup>o</sup> and to pull downe the *Arras* hangings, because the voice would bee clearer, by reason of the reverberation of the wall. In the like manner they perswaded one *Baraballius* of *Caieta*, that hee was as good a Poet as *Petrarch*, would haue him to bee made a Lau-

reat

g *Iovius* in *Virg.*  
*aus*, *graviss.*  
*talit* *fanos*  
*libellis* *nomen*  
*sum* *ad Pas-*  
*quills* *statuam*  
*fuisse* *laceratam*  
*decretum*, *ideo*  
*statuam* *demo-*  
*liri* &c.

\* *Plato* *lib.* 13.  
*de legibus*. *Qui*  
*exstimulationem*  
*curant*, *poetas*  
*verentur*, *quia*  
*magnam* *habe-*  
*rent* *ad laudan-*  
*dum* & *vitupe-*  
*randum*.  
*h* *Petulantis* *sple-*  
*ne* *cachinno*.  
*Curial.* *lib.* 2.

*Ea* *quorundam*  
*est* *infectio*, *ut*  
*quoties* *loqui*, *co-*  
*tes* *mordere* *li-*  
*cere* *sibi* *pueris*.

k *Ter.* *Eunuch.*  
 † *Hor.* *Ser.* *lib.* 2.  
*Sat.* 4.

l *Lib.* 2.

† *De orat.*

m *Laudando*, &  
*mira* *is* *persua-*  
*dendo*.

n *Et* *vana* *in-*  
*flatus* *opinionem*,  
*incredibilia* *ac*  
*ridicula*, *qua-*  
*dam* *Musices*  
*praecepta* *com-*  
*mentaretur* &c.

o *Vt* *voce* *nu-*  
*dis* *parietibus* *il-*  
*lusa*, *suaviter* *ac*  
*acutius* *resili-*  
*rent*.



reat Poet, and inuite all his friends to his instalment; and had so possessed the poore man with a conceipt of his excellent Poetry, that when some of his more discreet friends told him of his folly, he was very angry with them, and said *P they envied his honour and prosperity*: It was strange (saith *Iovius*) to see an old man of 60 yeares, a venerable and graue old man, so gulled. But what cannot such scoffers doe, especially if they finde a lost creature, on who they may worke: nay to say truth, who is so wise, or so discrete, that may not be humored in this kind, especially if some excellent wits shall set vpon him; he that mads others, if he were so humoured, would be as madde himselfe, as much grieued and tormented; he might cry with him in the Comedy, *Proh Iupiter, tu homo me adigas ad insaniam*. For all is in these things as they are taken; if he be a silly soule, and doe not perceauē it, 'tis well, hee may happily make others sport, and be no whit troubled himselfe, but if he bee apprehensiuē of his folly, and take it to heart, then it torments him worse then any lath: a bitter iest, a slander, a calumny, pierceth deeper then any losse, danger, bodily paine, or iniury whatsoeuer; especially if it shall proceed from a virulent tongue, it cuts (saith *David*) like a two edged sword. *They shoot bitter words as arrowes, Ps. 54. 3. And they smote with their tongues, Ier. 18. 18.* and that so hard, that they leaue an incurable wound behinde them. Many men are vndone by this meanes, moped, and so dejected, that they are neuer to be recovered; and of all other men liuing, those which are actually melancholy, or inclined to it, are most sensible (as being suspitious, chollerick, apt to mistake) and impatient of an iniury in that kinde, they aggravate, & so meditate continually of it, that it is a perpetuall course, not to be remoued, till time weare it out. Although they peradventure that so scoffe, doe it alone in mirth and merriment, and hold it, *optimum alienā frui insaniam*, an excellent thing to inioy another mans madnesse; yet they must knowe, that it is a mortall sinne (as *Thomas* holds) and as the Prophet *David* denounceth, *they that vse it, shall never dwell in Gods Tabernacle.*

*p Immortalitatem  
& gloriae suae  
propterea invidentes.*

*q 2. 2. 2. quae  
75. Invisio mortale  
peccatum.  
r Plal. 15. 3.  
s Balthazar Ca.  
stilio lib. 2. de  
aulico.*

Such scurrile iests, flouts, and Sarcasmes therefore, ought not at all to be vsed; especially to our betters, to such as are in misery, or any way distressed: for to such, *arumnarum incrementa sunt*, they multiply griefe, as *he* perceived. *In multis pudor, in multis iracundia, &c.* many are ashamed, many vexed, angred, and there is no greater cause or furtherer of melancholy. *Martin Cromerus* in the sixt booke of his History, hath a pretty story to this purpose, of *Vladislaus* the second King of Poland, and *Peter Dunius* Earle of Shrine, they had beene hunting late, and were enforced to lodge in a poore Cottage. When they went to bed, *Vladislaus* told the Earle in iest, that his wife lay foster with the Abbot of Shrine; he not able to containe replied, *Et tua cum Dabessō*, and yours with *Dabessus*; a gallant young Gentleman in the Court, whom *Christina* the Queene loued. *Tetigit id dictum Principis animum*, these words of his so galled the Prince, that he was long after, *tristis & cogitabundus*, very sad and melancholy for many monthes; but they were the Earles vtter vndoing; for when *Christina* heard of it, shee persecuted him to death. *Sophia* the Empreffe, *Iustinians* wife, broke a bitter iest vpon *Narfetes* the Eunuch, a famous Captaine then disquieted for an ouerthrowe which he had lately had; that he was fitter for a distaffe and to keepe women, then to weild a sword, or to be Generall of an army; but it cost her deare, for hee so



farre distasted it, that he went forthwith to the aduerse part, much troubled in his thoughts, caused the *Lumbards* to rebell, and thence procured many miseries to the Commonwealth. For that reason, all those that otherwise approve of iests in some cases, will by no meanes admit them in their companies, that are any way inclined to this malady; *non iocandum cum ijs qui miseri sunt, & erumnosi*, no iesting with a discontented person. 'Tis *Castilio* caveat, *Io. Pontanus*, and *Galateus*, and every good mans.

*De sermone*  
*lib. 4. cap. 3.*  
*u Fol. 55. Galateus.*

*Play with me, but hurt me not:*

*Iest with me, but shame me not.*

*Tully Tusc.*  
*que 9.*

*Comitas* is a vertue betwixt *Rusticity* and *Scurrility*, two extreames, as *Affability* is betwixt *Flattery* and *Contention*, it must not exceed, but bee still accompanied with that *ἀβλαβεια* or innocency, *qua nemini nocet, omnem iniuriam oblationem abhorrens*, hurts no man, abhors all offer of iniury. Though a man be liable to such a iest, or obloquie, haue beene ouerseene, or committed a foule fact; yet it is no good manners or humanity, to vpbraide, to hit him in the teeth with his offence, or to scoffe at such a one; 'tis an old axiome, *turpis in reum omnis exprobratio*. I speake not of such as generally taxe vice, *Barely, Gentilius, Erasmus, Agrippa, Fishcartus, &c.* the *Varronists & Lucians* of our time, *Satyrists, Epigramatists, Comcedians, Apologists, &c.* but such as personate, rayle, scoffe, calumniate, perstringe by name, or in presence of fend; those iests (as he saith) *are no better then iniuries*, biting iests, *mordentes & aculeati*, they are poysoned iests, leaue a sting behinde them, and ought not to be vsed.

*x Talis ioci ab iniuria non possunt discerni.*  
*Galateus fol. 55*  
*y Pibrac in his Quadraings, 37*

*Set not thy foot to make the blinde to fall,*

*Nor wilfully offend thy weaker brother:*

*Nor wound the dead with thy tongues bitter gall,*

*Neither reioice thou in the fall of other.*

If these rules could be kept, wee should haue much more ease and quietnesse then we haue, lesse melancholy: whereas on the contrary, we study to misuse each other, how to sting and gaule, like two fighting bores, bending all our force and wit, friends, fortunes, to crucifie *†* one anothers soules; by meanes of which, there is little content and charity, much virulency, hatred, malice, & disquietnesse amongst vs.

*† Ego huius miserum fatumate & dementia confessor. Tull. ad Attic. lib. 11.*

#### SUBJECT. 5.

*Losse of liberty, seruitude, imprisonment, how they cause Melancholy.*



*y Miserum est aliena vivere quadra. Iuv.*  
*z Crambe bis coctae.*  
*Vite me realde priori.*

O this Catalogue of causes, I may well annexe losse of liberty, seruitude, or imprisonment, which to some persons is as great a torture as any of the rest. Though they haue all things convenient, sumptuous houses to their vse, faire walkes and gardens, delitious bowres, galleries, good fare and diet, and all things correspondent: yet they are not content, because they are confined, may not come and goe at their pleasure; haue, and doe what they will, but liue *y aliena quadra*, at another mans table and command. As it is in meates, so is it in all other things, places, societies, sports, let them be neuer so pleasant, commodious, wholesome, so good; yet *omnium rerum est satietas*, there is a loathing



loathing satiety of all things. The children of *Israell* were tired with *Manna*; it is irksome to them so to live, as to a bird in a cage, or a dog in his kennell, they are weary of it. They are happy, it is true, and haue all things to another mans iudgement, that heart can wish, or that they themselues can desire *bona si sua norint*: yet they loath it, and are tired with the present: *Est natura hominum novitatis avida*; mans nature is still desirous of newes, variety, delights; and our wandering affections are so irregular in this kinde, that they must change, though it be to the worst. Bachelors must be married, and married men would be Bachelors; they doe not loue their owne wiues, though otherwise faire, wise, vertuous, and well qualified, because they are theirs: our present estate is still the worst, we cannot endure one course of life long, & *quod modo voverat odit*, one calling long, *esse in honore iuvat*, *mox dispiciet*; one place long, <sup>a</sup> *Rome Tybur amo ventosus*, *Tybur Romam*, that which wee earnestly fought, we now contemne. *Hoc quosdam agit ad mortem* (saith <sup>b</sup> *Seneca*) *quod proposita saepe mutando in eadem revolvuntur*, & non relinquunt *novitati locum*, *Fasidio capit esse vita*, & *ipsum mundus*, & *subit illud rapidissimarum deliciarum*. *Quousq; eadem?* This alone kills many a man, that they are tied to the same still, as a horse in a mill, a dogge in a wheele, they run round, without alteration or newes, their life growes odious, the world loathsome, & that which crosseth their furious delights, *What, still the same?* *Marcus Aurelius* and *Solomon*, that had experience of all worldly delights and pleasure, confessed as much of themselves, what they most desired, was tedious at last, and that their lust could never be satisfied, all was vanity and affliction of minde.

<sup>a</sup> Hor.<sup>b</sup> De Tranquil.  
anime.

Now if it be death it selfe, another Hell, to bee glutted with one kinde of sport, dieted with one dish, tied to one place; though they haue all things otherwise as they can desire, and are in Heauen to another mans opinion, what misery and discontent shall they haue, that live in slavery, or in prison it selfe? *Quod tristius morte in servitute vivendum*, as *Hermolaus* told *Alexander* in <sup>c</sup> *Curtius*, worse then death is bondage. <sup>d</sup> *hoc animo scito omnes fortis, ut mortem servituti antepont*, All braue men at armes (*Tully* holds) <sup>e</sup> are so affected. <sup>f</sup> *Equidem ego is sum, qui servitutem extremum omnium malorum esse arbitror*: I am he (saith *Boterus*) that accompt servitude, the extremity of misery. And what calamity doe they endure, that live with those hard task-masters, in gold-mines, tin-mines, lead-mines, stone-quarries, cole-pits, like so many mouldwarps vnder ground, condemned to the gallies, to perpetuall drudgery, hunger, thirst, and stripes, without all hope of deliury? How are those women in *Turkie* affected, that most part of the yeare come not a broad; those *Italian* and *Spanish* Dames, that are mewed vp like Hawkes, & lockt vp by their iealous husbands? how tedious is it to them that live in *Stoues* and *Caves* halfe a yeare together; as in *Island*, *Muscovy*, or vnder the Pole it selfe, where they haue six months perpetuall night. Nay, what misery and discontent doe they endure, that are in prison? They want all those fix non-naturall things at once, good ayre, good diet, exercise, company, sleepe, rest, ease, &c. that are bound in chaines all day long, suffer hunger, and (as *Lucian* describes it) must abide that filthie stinke, and ratling of chaines, howlings, pittifull out-cries, that prisoners vsually make: these things are not only troublesome, but intollerable. They lye nastely amongst todes and frogs

<sup>c</sup> lib. 8.<sup>d</sup> *Tullius Lepido**Fam. 10. 27.*<sup>e</sup> *Boterus lib. 1.**polit. cap. 4.*<sup>f</sup> If there be  
any inhabi-  
tants.<sup>g</sup> *In Toxari.**inuerdium quidā**collum vinctum**est. & manus**constrictae, noctu**verò totum cor-**pus vincitur, ad**has miseras ac-**cedit corporis**facor, prepitius**ciuitotium, sam-**ni breuitas, hac**omnia plane mo-**lestia & intola-**rabilia.*



in a darke dungeon, in their owne dung, in paine of body, in paine of soule, as *Ioseph* did, *Psalm*. 105. 18. *they hurt his feet in the stockes, the iron entred his soule.* They liue solitary, alone, sequestred from all company, but heart eating melancholy; and for want of meat, must eat that bread of affliction, prey vpon themselues. Well might *Arculanus* put long imprisonment for a cause, especially to such as haue liued iouially, in all sensuality and lust, vpon a sudden are estranged and debarred from all manner of pleasures: as were *Hunades*, *Edward*, and *Richard the second*, *Valerian* the Emperour, *Baiazet* the Turke. If it be irksome to misse our ordinary companions & repast for once aday, or an houre, what shall it be to loose them for euer? If it bee so great a delight to liue at liberty, and to enioy that variety of obiects the world affords; what misery and discontent must it needs bring to him, that shall now be cast headlong into that *Spanish* Inquisition, to fall from Heauen to Hell, to be cubbed vp vpon a sudden, how shall he be perplexed, what shall become of him? *Robert* Duke of *Normandy*, being imprisoned by his youngest brother *Henry* the first, *ab illo die in consolabili dolore in carcere contabuit*, saith *Mathew Paris*: from that day forward, pined away with griefe. † *Ingerth* that generous Captaine, brought to Rome in triumph, and after imprisoned, through angust of his soule, and melancholy, died. † *Roger*, Bishop of *Salisbury* the second man from King *Stephen*, (he that built that famous Castle of *Devices* in *Wiltshire*) was so tortured in prison with hunger, and all those calamities accompanying such men, *ut vivere noluerit, mori nescierit*, he would not liue, and could not die, betwixt feare of death, and torments of life. *Francis* King of *France*, was taken prisoner by *Charles* the 5<sup>th</sup>, *ad mortem ferè melancholicus*, saith *Guicciardine*, melancholy almost to death, and that in an instant. But this is as cleere as the Sun, and needs no farther illustration.

*William* the Conquerors eldest sonne.  
† *Salust. Roman* triumpho ductus tandem in carcerem coniectus, animi dolore perit.  
‡ *Camden* in *Wiltsh.* miserum senem ita fame & calamitatibus in carcere fregit inter mortis metum, & vite tormenta, &c.  
k *Vies* badie.  
l *Seneca*.

## SUBSECT. 6.

## Poverty and want, causes of Melancholy.

**P**overty and want, are so violent oppugners, so vnwelcome guests, so much abhorred of all men, that I may not omit to speake of them apart. Poverty although (if considered aright to a wise, vnderstanding, truly regenerate, and contented man) it bee *donum Dei*, a blessed estate, the way to Heauen, as *m Chrysostome* calls it, Gods gift, the mother of modesty, and much to be preferred before riches (as shall bee shewed in his<sup>n</sup> place) yet as it is esteemed in the worlds censure, 'tis a most odious calling, vile and base, a severe torture, *summum scelus*, a most intollerable burthen, we<sup>o</sup> shunne it all, *cane peius & angue*, we abhor the name of it, † *Paupertas fugitur, totoq; arcesitur orbe*, as being the fountaine of all other miseries, cares, woes, labours, and grievances whatsoeuer. To avoid which, we will take any paines, — *extremos currit mercator ad Indos*, we will leaue no Hauens, no coast, no creeke of the world vnsearched, though it be to the hazard of our liues, wee will diue to the bottom of the Sea, to the bowels of the Earth, † *five, six, seauen, eight, nine hundred fathome deepe*, through all *fine Zones*, and both extreames of heat and cold: we will turne Parasites and slaues, prostitute our selues, sweare and lye, damne

m *Com. ad Hebr.*  
n *Pov. 2. Selt. 3*  
Memb. 3.  
o *Quem ut difficilem morbum pauperis tradere formidamus.* *Plutarch.*  
† *Lucan. lib. 1.*  
‡ As in the silver mines at *Friburg* in *Germany*. *Fine* *Mors*.



damne our bodies and soules, forsake God, abjure Religion, steale, rob, murder, rather then endure this vnufferable yoke of Poverty, which doth to tyrannize, crucifie, and generally depresse vs.

For looke into the world, and you shall see men most part, esteemed according to their names; and happy, as they are rich: \* *Vbiq; tanti quisq; quantum habuit fuit.* In the vulgar opinion, if a man be wealthy, no matter how he gets it, of what parentage, how qualified, how vertuously endowed, or villainously inclined; let him be a bawd, a gripe, an vsurer, a villaine, a Pagan, a Barbarian, a wretch, † *Lucians tyrant, on whom you may looke with lesse security, then on the Sunne:* so that he be rich (and liberall with all) he shall be honoured, admired, adored, reverenced, and highly magnified. *The rich is had in reputation because of his goods, Ecc. 10. 3.* He shall be befriended: *for riches gather many friends, Prov. 19. 4.* — *multos numerabit amicos*, all happiness ebbs and flowes with his mony. He shall bee accounted a gracious Lord, a *Mecenas*, a benefactor, a wise, discreet, a proper, a valiant, a fortunate man, of a generous spirit, *Pullus Iouis & galline filius alba*: a hopefull, a good man, a vertuous, honest man. *Quando ego te Iunonium puerum, & matris partum viderè aureum*, as *Tully* said of *Octavianus*, while he was adopted *Cesar*, and an heire apparant off so great a Monarchy, he was a golden child. All honor, offices, applause, grand titles, and turgent Epithets are put vpon him, *omnes omnia bona dicere*; all mens eyes are vpon him, God blesse his good worship, his honor; <sup>u</sup> every man speaks well of him, euery man presents him, seeks & sues to him for his loue, fauour and protection, to serue him, belong vnto him every man riseth to him, as to *Themistocles* in the *Olympicks*, if hee speake, as of *Herod*, *Vox Dei, non hominis*, the voice of God not of man. All the graces, Veneres, pleasures, elegances attend him; <sup>x</sup> golden Fortune accompanies and lodgeth with him; and as to those *Roman* Emperours, is placed in his chamber.

— *Securâ nauiget aurâ,*

*Fortunamq; suo temperet arbitrio:*

he may sayle as he will himselfe, and temper his estate at his pleasure, Ioviall dayes, splendor & magnificence, sweet Musick, dainty fare, the good things, and fat of the land, fine clothes, rich attires, soft bedds, downe pillowes are at his command, all the World labours for him, thousands of Artificers are his slaues, to drudge for him, runne, ride, and poast for him: † *Diuines*, Lawyers, Physitians, Philosophers, Schollers are his; wholly deuote to his seruice. Euery man seekes his <sup>z</sup> acquaintance, his kinred, to match with him, though he be an ause, a ninny, a monster, a gooscap, *uxorem ducat Danaën*, when, & who he will, *hunc optant generum Rex & Regina*, — he is an excellent <sup>a</sup> match for my sonne, my daughter, my neece, &c. *Quicquid calcaverit hic, Rosa fiet*, let him goe whether he will, Trumpets sound, Bells ring, &c. all happines attends him, every man is willing to entertaine him, he sups in <sup>b</sup> *Apollo* where soeuer he comes; what preparation is made for his <sup>c</sup> entertainment? fish & fowle, spices and perfumes, all that sea and land affords. What cookery, masking, mirth to exhilarate his person?

— *d Da Trebio, pone ad Trebium, vis frater ab illis*

*ilibus* — What dish will your good worship eat of?

*numerosi, liberalibus artifices, &c.* <sup>z</sup> *Multis illum iuvenes, mulæ petiere pacille.* <sup>a</sup> *Dummodo sit diues barbarus, ille placet,* <sup>b</sup> *Plus, in Lucullo, a rich chamber so called.* <sup>c</sup> *Panis pane melior.* <sup>d</sup> *Iuven. Sat. 5.*

\* *Euripides.*  
† *Tom. 4. dial.*  
*minore periculo Solem quam hunc defixis oculis licet intueri.*

p *Omnis enim res, virtus, fama decus, diuina, humanaq; pulchritudo Divitis parent.* *Hor. Ser. lib. 2. Sat. 3.*  
*Clarus enim fortis, iustus, sapiens etiam rex.*  
*Et quicquid valet.* *Hor.*

q *Et genus, & formam, regionem pecunia donat.*  
*Mony addes spiritus, courage, &c.*

r *Epist. ult. ad Atticum.*

s *Our yongng Master, a fine rowardly gentleman, God blesse him, & hopefull, why?*

he is heire apparant to the right worshipfull, to the right honorable, &c.

z *O nummi, nummi vobis hunc præstat honorem.*

u *Exinde sapere eum omnes dicimus, ac quisq; fortunam habet.*

*Plaut. Pseud.*

x *Aurea fortuna, principum cubiculis reposita.*

*Iulius Capitolinus vita Antonini.*

y *Petronius.*

† *Theologi opulenti adherent, Iurisperiti pecuniosi, literati*



—† *dulcia poma,*

*Et quoscunq; feret cultus tibi fundus honores,  
Ante Larem guset, venerabilior Lare dives.*  
Sweet apples, and what e're thy fields afford,  
Before thy Gods be seru'd, let serue thy Lord.

e *Bohemus de Turcis & Breidenbach,*  
f *Euphormio,*  
g *Qui pecuniam habent, elati sunt animis* loſtyſpirits, braue men at armes, all rich men are generous, couragious, &c.  
† *Nummis ait prome iubat Cornubia Rome,*  
h *Non fuit apud mortales vllum excellentius certamen, non inter celeres celerissimo, non inter robustos robustissimo, &c.*

i *Quicquid libet licet,*

\* *Hor. Sat. 5. l. 2*

k *Cum moritur dives conuerſit vndiq; ciues*  
l *Pauperis ad finem vix eſt ex millibus vni.*  
m *Et modo quid fuit, ignoſcat mihi genitrix tua,*  
n *uoluiſſes de maru eius nummos accipere.*  
o *Hee that weares ſilke, ſatin, velvet, and gold lace, muſt needs be a Gentleman.*

† *Kingdomes, Provinces, Armies, Hearts, Hands, and Affections; thou ſhalt haue Popes, Patriarkes to be thy Chaplin and Paraſites; thou ſhalt haue (Tamberlin-like) Kings to draw thy Coach, Queenes to be thy Landreſſes, Emperours thy foot-ſtooles, build more Townes and Citties then great Alexander, Babel Towres, Pyramides and Maſolean Tombes, &c. com-*

mand heauen and earth, and tell the World 'tis thy vaſſall, auro emitur diadema, argento coelum panditur, denarius Philoſophum conducit, nummos ius cogit, obulus literatum paſcit, metallum ſanitatē conciliat, aēs amicos conglutinat. It is not with vs, as amongſt thoſe *Athenian* Senators of *Licurgus* in *Plutarch*, he preferred that deſerued beſt, was moſt vertuous & worthy of the place, <sup>h</sup> not ſwiftneſſe, or ſtrength, or wealth, or friends carried it in thoſe daies; but *inter optimos optimus, inter temperantes temperatiſſimus*, the moſt temperate and beſt. We haue no *Ariſtocrasies* but in contemplation, all *Oligarchies*, wherein a few rich men domineere, doe what they liſt, & are priuiledged by their greatneſſe. <sup>i</sup> They may freely treſpaſſe, and doe as they pleaſe, no man dare accuſe them, no not ſo much as mutter againſt the, there is no notice taken of it, they may ſecurely doe it, liue after their owne lawes, and for their mony get pardons, Indulgences, redeeme their ſoules from Purgatory and Hell it ſelfe, *clauſum poſidet arca Iovem*. Let them bee *Epicures*, or *Atheiſts*, *Libertines*, *Machiauilians*, (as often they are)

\* *Et quamvis periurus erit, ſine gente, cruentus,* they may goe to heauen through the eye of a needle, if they will themſelues, they may bee canonized for Saints, they ſhall be <sup>k</sup> honorably interred in *Maſolean* tombs, commended by Poets, regiſtred in Hiſtories, haue Temples, and ſtatues erected to their names, — *è manibus illis naſcentur violæ* —. If he bee bountifull in his life, and liberall at his death, he ſhall haue one to ſweare, as hee did by *Claudius* the Emperour in *Tacitus*, he ſaw his ſoule goe to to Heauen, and be miſerably lamented at his funerall. *Ambubaiaſum collegia, &c. Trimalcionis* *Topanta* in *Petronius* *reſta in cælum abiit*, went right to Heauen: a baſe queane, <sup>l</sup> thou wouldſt haue ſcorned once in thy miſery to haue a penny from her, and why? *modio nummos metijt*, ſhe meaſured her mony by the buſhell. Theſe prerogatiues doe not vſually belong to rich men, but to ſuch as are moſt part ſeeming rich, let him haue but a good <sup>m</sup> outside, he carries it, and ſhall



shall be adored for a God, as *† Cyrus* was amongst the *Persians*, ob splendide apparatum, for his gay tyres; now most men are esteemed according to their cloathes. In our gullish times, him, whom you peradventure in modesty would giue place to, as being deceaued by his habit, & presuming him some great worshipfull man, beleue it, if you shall examine his estate, he will likely be proued a seruing man of no great note, my Ladies Taylor, his Lordships Barber, or some such gull, a *Fastidius Briske*, *St Petronell Flash*, a meere out-fide. Only this respect is giuen him, that wherefoeuer he comes, hee may call for what he will, and take place, by reason of his outward habit.

But on the contrary, if he be poore, *Prov. 13. 15. all his daies are miserable*, he is vnder hatches, deiected, reiected and forsaken, poore in purse, poore in spirit, \* *prout res nobis fluit, ita & animus se habet*, *†* Money giues life & soule. Though he be honest, wise, learned, well deseruing, noble by birth, and of excellent good parts: yet in that he is poore, he is contemned, neglected, *Frustra sapit, inter literas esurit, amicus molestus*. *ⁿ* If hee speake, what babler is this? *Eccles. his nobility without wealth, is ⁰ proiecta vilior algā*, and hee not esteemed: *Nos viles pulli nati infelicibus oris*, if once poore, wee are metamorphosed in an instant, base slaues and vile drudges, *†* for to be poore is to be a knaue, a foole, a wretch, a wicked, an odious fellow, a common eye-sore, say poore and say all: they are borne to labour, to misery, to carry burdens like iuments, *pistum sterius comedere* with *Vlysses* companions, and as *Chremilus* objected in *Aristophanes*, *† salem lingere*, lick salt, to empty iakes, say channels, *ⁿ* carry out dirt and dunghills, sweepe chimnies, rubbe horse heeles, &c. they are vgly to behold, and though earst spruce, now rusty and squalid, becaule poore, \* *immundas fortunas equum est squalorem sequi*, tis ordinarily so. *⁹* Others eat to liue, but they liue to drudge, *† seruilis & misera gens nihil recusare audet*, a servile generation that dare refuse no task:

— \* *Hec tu Dromo cape hoc flabellum, ventulum hinc facito dum lavamus*, Sirrah blowe winde vpon vs whilst wee wash, and bid your fellow get him vp betimes in the morning, be it faire or fowle, he shall runne 50 miles a foot to morrow, to carry me a letter to my mistris, *Socia ad pistriam*, *Socia* shall tarry at home and grinde mault all day long, *Tristan* thresh. Thus are they commanded, being indeed some of them as so many foot-stooles for rich men to tread on, blocks for them to get on horse backe, or as walls for them to pisse on. They are commonly such people, rude, silly, superstitious Idiots, nasty, vncleane, lowly, poore, deiected, slavishly humble: & as *Leo Afer* obserues of the commonalty of *Africke*, *natura viliores sunt, nec apud suos duces maiore in precio quam si canes essent*: base by nature, & no more esteemed then dogges, *miseram, laboriosam, calamitosam vitam agunt, & inopem, infelicem, rudiores asinis*, vt è brutis plane natos dicas: no learning, no knowledge, no civility, scarce common sense, naught but barbarisme amongst them, *belluino more vivunt, neq. calceos gestant, neq. vestes*, like roagues, and vagabonds they goe bare-footed and bare-legged, leading a laborious, miserable, wretched, vnhappy life, like beasts and iuments, if not worse: their discourse is scurrility, their summum bonum, a pot of Ale. There is not any slavery which they will not vndergoe, *Inter illos pleriq. latrinas evacuant, alij culinariam curant, alij stabularios agunt, & id genus similia exercent*, &c. like those people that dwell in the \* *Alps*, chimney sweepers, Iakes-fermers, &c.



† I write not this any waies to vpbraid or scoffe at, or misale poore men, but rather to con-  
dole and pity them by ex-  
pressing, &c.  
y *Chremylus*  
*All. 4. Plaut.*  
2 *Paupertas du-  
rum omnis mis-  
ris mortalibus.*  
a *Vexat consue-  
ra columbas.*  
b *Deus ac non  
possunt & sic  
cuique solvere  
noluit: Omni-  
bus est notum  
quater tres solu-  
re totum.*  
c *Scandia, affri-  
ca, Litania,*  
d *Montagne* in  
his *Esaias*  
speaks of cer-  
taine Indians  
in France, that  
being asked  
how they li-  
ked the coun-  
try, wondred  
how a few rich  
men could  
keep so many  
poore men in  
subiectio, that  
they did not  
cut their  
throats.

c *Angustas ani-  
mas angusto in  
pectore versant.*

† *Donatus* vit.  
etius.

*fermers, durt daubers, vagrant rogues*, they labour hard some, and yet can-  
not get clothes to put on, or bread to eat. For what can pouerty giue else,  
but † beggery, fulsome nastinesse, squalor, contempt, drudgery, labour, vgli-  
nesse, hunger and thirst: *pediculorum & pulicum numerum?* as he well fol-  
lowed it in *Aristophanes*, fleas and lice, *pro pallio vestem luceram, & pro pul-  
vinari lapidem bene magnum ad caput*, ragges for his rayment, and a stone  
for his pillow, *pro cathedra rupta caput vrne*, he sits in a broken pitcher, or on  
a blocke for a chaire, & *malueramos pro panibus comedit*, hee drinks water,  
and liues on wort leaues, pulse, like a hogge, or scrapes like a dogge; *ut nunc  
nobis vita afficitur, quis non putabit insaniam esse, infelicitatemq.* as *Cremu-  
lus* concludes his speech, as we poore men liue now adaies, who will not take  
our life to be <sup>z</sup> infelicity, misery, and madnesse. If they be of little better con-  
dition then those hungar-starued beggars, wandering rogues, those ordina-  
ry slaues, and day labouring drudges; yet they are commonly so preyed vpon  
by poling officers for breaking lawes, by their tyrannizing land-lords, so  
flead and fleeced by perpetuall<sup>b</sup> exactions, that though they doe drudge,  
fare hard, and starue their *Genius*, they cannot liue in some<sup>c</sup> countries; but  
what they haue is instantly taken from them, the very care they take to liue,  
to be drudges, to mainetaine their poore families, their trouble and anxiety  
*takes away their sleep*, *Sirac. 3. 1. 1.* it makes them weary of their liues: when  
they haue taken all paines, and doe their vtmost and honest indeauours, if  
they be cast behinde by sicknesse, or ouertaken with yeares, no man pitties  
them, hard hearted and mercilesse, <sup>f</sup> vncharitable as they are, they leaue them  
so distressed, to begge, steale, murmure and <sup>d</sup> rebell, or else starue. The feeling  
and feare of this misery compelled those old *Romans*, whom *Menenius A-  
grippa* pacified, to resist their gouernours: out-lawes, and rebels in most pla-  
ces, to take vp seditious armes, and in all ages hath caused vproares, murmur-  
ings, seditions, rebellions, thefts, murders, mutinies, jarres and contentions  
in euery common-wealth: grudging, repining, complaining, discontent in  
each priuate family, because they want meanes, to liue according to their  
callings, bring vp their children, it breakes their hearts, they cannot doe as  
they would. No greater misery then for a Lord to haue a knights liuing, a  
Gentleman a Yeomans, not to be able to liue as his birth and place requires.  
Pouerty and want are generally corruies to all kind of men, especially to such  
as haue beene in good and flourishing estate, are suddenly distressed, <sup>e</sup> nobly  
borne, liberally brought vp, and by some distaster and casualty, miserably de-  
iected. For the rest, as they haue base fortunes, so haue they base mindes cor-  
respondent, like Beetles *è stercore orti, è stercore victus, in stercore delictum*,  
as they were obscurely borne and bred, so they delight and liue in obscenity.  
they are not so thoroughly touched with it.

*Angustas animas angusto in pectore versant.*

Yea that which is no small cause of their torments, if once they come to bee  
poore, they are forsaken of their friends, most part neglected, and left vnto  
themselues; as poore † *Terence* in *Rome* was by *Scipio*, *Lelius*, and *Furius*,  
his gteat and noble friendes.

*Nil Publius Scipio profuit, nil ei Lelius, nil Furius,  
Tres per idem tempus qui agatabant nobiles facillime,  
Horum ille operâ ne domum quidē habuit conductitiam.*



Tis' generally so, *Tempora si fuerint nubila solus eris*, hee is left cold and comfortlesse, *nullus ad amissas ibit amicus opes*, all flye from him as from a rotten wall, now ready to fall on their heads. *Prov. 19. 4. Poverty separates them from their neighbours.*

† *Dum fortuna fauet, vultum servatus amici,*

*Cum cecidit, turpi vertitis ora fuga.*

Whil' it fortune fauour'd, friends; you smil'd on mee,  
But when she fled, a friend I could not see.

Which is worse yet, if hee be poore & euery man contemnes him, insults o-  
ver him, oppresseth him, aggrauates his misery.

† *Quum capit quassata domus subsidere, partes  
In proclinas omne recumbit onus.*

When once the tottering house begins to shrinke,  
Thither comes all the waight by an instinct.

Nay they are odious to their owne bretheren, and dearest friends, *Prov. 19. 7.*  
*his brethren hate him if he be poore, omnes vicini oderunt, his neighbours hate*

*him, Prov. 14. 20. omnes me noti ac ignoti deserunt*, as he complained in the

Comcedy, friends and strangers all forsake me. Which is most grievous, po-  
uerty makes men ridiculous, *nil habet infelix paupertas durius in se, quam*

*quod ridiculos homines facit*, they must endure iests, taunts, flouts, blowes  
of their betters, and take all in good part to get a meales meat: *magnam*

*pauperies opprobrium, inbet quidvis & facere & pati*. He must turne Para-  
site, iester, toole, slaue, drudge to get a poore living, apply himselfe to all mens

humors, to winne and please, &c. and be buffeted when hee hath all done, as  
*Vlysses* was by *Melanthius* in *Homer*, be reuiled, and must not so much as

mutter against it. He must turne rogue, villaine; for as the saying is, *Necessi-  
tas cogit ad turpia*, pouerty alone makes men theeuers, rebels, murderers, trai-  
tors, assassins, because of pouerty wee haue sinned, *Eccles. 27. 1.* sweare, and

forswear, beare false witness, lye, dissemble, any thing, as I say, to aduan-  
tage themselues, and to relieue their necessities: *Culpa scelerisq, magistra est*, o

when a man is driuen to his shifts, what will hee not doe? betray his father,  
Prince, and country, turne Turke, forsake Religion, abjure God and all,

*nulla tam horrenda proditio, quam illi lucri causa*, (saith *P. Leo Afer*) *perpe-  
trare nolint*. \* *Plato* therefore calls pouerty, theeuish, sacrilegious, filthy, wic-  
ked and mischieuous; and well he might. For it makes many an vpright man

otherwise, had he not beene in want, to take bribes, to be corrupt, to doe a-  
gainst his conscience, to sell his tongue, heart, hand, &c. to vse indirect

means to helpe his present estate. It makes Princes to exact vpon their sub-  
iects, Great men tyrannize, Landlords oppresse, Iustice mercenary, Lawyers

vulters, Physitians Harpyes, friends importunate, tradesmen lyers, honest  
men theeuers, deuout assassins, great men to prostitute their wiues, daugh-  
ters & themselues, middle sort to repine, commons to mutiny, all to grudge,  
murmur and complaine. A great temptation to all mischiefe; it compells

some miserable wretches to counterfeit seuerall diseases, to dismember, make  
themselues blinde, lame, to haue a more plausible cause to beg, and loose

their limbs to recouer their present wants, *Sodocus Damhoderius* a Lawyer of  
*Bruges*, *praxi rerum criminal. cap. 112.* hath some notable examples of such

counterfeit Crancks, and euery village almost will yeeld abundant testimo-  
nies

¶ *Non est qui do-  
leat vicem, ut  
Petruus Ch. illam  
iurant se homi-  
nem non nauisse  
h Ouid. in Trist.*

¶ *Hor.  
Ter. Eucubitus  
act. 2. sc.  
Quid quod  
materiam pre-  
bet causam, io-  
candi. Sitoga  
son dida sit.  
Iuuen. Sat 3.  
m Hor.  
n Odyss. 17.*

¶ *Dè Africa lib.  
1. cap. ult.  
\* 4. de legibus.  
suauissima pau-  
pertas, sacrilega,  
turpis, flagitiosa,  
omnium malo-  
rum opifex.*



nies amongst vs, we haue Dummerers, Abraham men &c. and that which is the extent of misery, it enforceth them through anguish and wearisomnesse of their liues to make away themselves: They had rather be hanged, drowned, &c. then to liue without meanes.

<sup>a</sup> Theognis.

<sup>b</sup> Diogenes.

lib. 12. Miles

potius mori

rum (si quis sibi

mente conlaret)

quam tam vili

& eruminoſo vi-

tis communi-

tem.

<sup>c</sup> Gaius Pileus

in Sparta, et

testis eſt. La-

pon. lib.

<sup>d</sup> Mat. Riccius

expedit. in Sinas

lib. 1. cap. 3.

<sup>e</sup> Vos Romani

procreator filios

feris & canibus

exponitis, nunc

ſtrigulatis vel

in ſaxum clidi-

tiſ, &c.

<sup>f</sup> Coſmog. 4. lib.

cap. 22. vendunt

liberos vilia ca-

rentes tanquam

pecora interdum

& ſeipſos ut

apud ditiores ſa-

turentur cibis.

<sup>g</sup> Vel honorum

deſperatione, vel

malorum perſe-

ſione fracti &

fatigati, plures

violenter manus

sibi inferunt.

<sup>h</sup> Hor.

<sup>i</sup> Ingenio pote-

ram ſuperas vo-

luntate per arces,

Vt magna le-

uat, ſic graue

mergit omni.

<sup>k</sup> Al-

ciat.

<sup>l</sup> Terent.

<sup>m</sup> Hor. Sat. 3. l. 1.

<sup>n</sup> Paſchalus.

<sup>a</sup> In mare catiferum; ne te premat aspera egeſtas,

De ſili & a celſis corruet Cerne iugis.

Much better 'tis to breake thy necke,

or drowne thy ſelfe i' th' Sea,

Then ſuffer i'th' ſome pouerty,

Goe make thy ſelfe away.

A Sybarite of old, as I finde it regiſtred in \* *Athenaus*, ſupping in *Phiditjs* in *Sparta*, and obſeruing their hard faire, ſaid it was no maruell if the *Lacedemonians* were valiant men: for his part he would rather runne vpon a ſword point (and ſo would any man in his wits) then liue with ſuch baſe diet, or lead ſo wretched a life. <sup>e</sup> In *Iaponia* 'tis a common thing to ſtifle their children if they be poore, or to make an abort, which *Ariſtotele* commendeth. In that ciuill commonwealth of *China*, the mother ſtrangles her childe, if he bee not able to bring it vp, and had rather looſe, then ſell it, or haue it endure ſuch miſery as poore men doe. *Arnobius* lib. 7. *adverſus gentes*, \* *Laſtantius* lib. 5. cap. 9. obiect as much to thoſe ancient *Greeks* and *Romanes*, they did expoſe their Children to wilde beaſts, ſtrangle, or knocke out their braines againſt a ſtone, in ſuch caſes. If wee may giue credit to <sup>f</sup> *Munſter*, amongst vs *Chriſtians* in *Lituania*, they voluntarily mancipate, and ſell themſelves, their wiues and children to rich men, to avoid hunger and beggery; many make away themſelves in this extremity. *Apicius* the *Roman*, when hee caſt vp his accounts, and found but 100000 Crownes left, murdered himſelfe for feare he ſhould bee ſatiſfied to death. *P. Foreſtus* in his medicinall obſervations, bath a memorable example, of two brothers of *Lovain*, that being deſtitute of meanes, became both melancholy, and in a diſcontented humor maſſacred themſelves. Another of a merchant, learned, wiſe otherwiſe and diſcreet, that out of a deepe apprehenſion he had of a loſſe at Seas, would not be perſwaded, but as <sup>g</sup> *Ventidius* in the Poet, he ſhould die a begger. In a word this much I may conclude of poore men, that though they haue good \* parts, they cannot ſhew, or make uſe of them: <sup>h</sup> *ab inopia ad virtutem obſepta eſt via*, 'tis hard for a poore man to riſe, *haud facile emergunt, quorum virtutibus obſtat res anguſta domi*: the wiſdome of the poore is deſpiſed and his words are not heard. *Eccleſ. 6. 19.* his workes are reiected contemned, for the baſeneſſe and obſcurity of the author, though laudable and good in themſelves, they will not likely take.

*Nulli placere diu neq; viuere carmina poſſunt*

*Que ſcribuntur aque potioribus.*

Poore men

cannot pleaſe, their actions, counſels, conſultations, proiects, are vilified in the worlds eſteeme, *amittunt conſilium in re*, which *Gnatho* long ſince obſerued, <sup>i</sup> *Sapiens crepidas ſibi nunquam nec ſoleas fecit*, a wiſe man neuer cobled ſhooes, as he ſaid of old, but how doth he prooue it? I am ſure we finde it otherwiſe in our dayes, <sup>j</sup> *pruinofis horret ſacundia pannis*. *Homer* himſelfe muſt begge if he want meanes, and as by report ſometimes he did, *goe from dore to dore and ſing ballads, with a company of boyes about him*. This com-

mon

<sup>a</sup> Petronius.



mon misery of theirs must needs distract, make them discontent and melan-  
choly, as ordinarily they are, wayward, peuisht,

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*Fames & mora bilem in naves concunt,* *Ob inopiam morosi sunt, quibus est male,* as *Plu-*  
*tarch* quotes out of *Euripides*, and that comickall Poet well seconds.

*Omnes quibus res sunt minus secunde, nescio quomodo,* *Suspitiosi, ad contumeliam omnia accipiunt magis,*

*Propter suam impotentiam se credunt negligiam,* *If they bee in adversity, they are more suspicious and apt to mistake, they*  
thinke themselves scorned by reason of their misery: And therefore many  
generous spirits in such cases, withdraw themselves from all company, as  
that Comedian *Terence* is said to haue done, when he perceaued himselfe to  
be forsaken and poore, he voluntarily banished himselfe to *Stymphalus* a base  
towne in *Arcadia*, and there miserably died.

*ad summam inopiam reductus,* *Itaq; de conspectu omnium abiit. Gracia in terram ultimam.*

Neither is it without cause, for wee see men commonly respected according  
to their meanes, *an diues sit omnes querunt, nemo an bonus* and vilified if  
they be in bad cloaths, *Philopemen* the orator was fecto cut wood, because  
he was so homely attyred: *Terentius* was placed at lower end of *Cecilius*  
table, because of his homely outside, *Dantes* that famous Italian Poet, by  
reason his cloaths were but meane, could not be admitted to sit downe at a  
feast. *Gnatho* scorned his old familiar friend because of his apparell, *Homi-*  
*nem videro pannis, annisq; obstitum, hic ego illum contempsit p. a me.* King *Perseus*  
overcome, sent a letter to *Paulus Aemilius* the Roman generall, *Perseus P.*  
*consuli.* S. but he scorned him any answer, *tacite exprobrans fortunam suam*  
(saith mine author) vpbraiding him with his present fortune. *Carolus Pug-*  
*max*, that great Duke of Burgundy, made *H. Holland*, late Duke of Exeter  
exil'd runne after his horse like a lackey, and would take no notice of him:  
h'tis the common fashion of the world. So that such men as are poore may  
iustly be discontent, melancholy, and complaine of their present misery, and  
all may pray with *Solomon*, *Giue me O Lord, neither riches nor pouerty, feed*  
*mee with food conuenient for me.*

*Plautus Amph.*  
*b Herodotus vi-*  
*ta eius, Scaliger*  
*in Poet. potenti-*  
*or non ad suffici-*  
*tim adiens, ali-*  
*quid accipiat,*  
*cancer canina*  
*sua, concomitan-*  
*te cura pueri*  
*eboro.*  
*c Ter. All. 4.*  
*Scen. 3. Adelp.*  
*Hejio.*  
*† Donat. vit. e-*  
*iui.*

*Euripides.*  
*d Plutarch. vita*  
*eius,*  
*c Vita Ter.*  
*f Gomefius lib.*  
*3. cap. 21. de sale*  
*g Ter. Eunucl.*  
*All. 2. Scen. 1.*  
*\* Liv. dec. 9. 1. 2*  
*† Cominius.*  
*h He that hath*  
*51 per annum*  
*comming in*  
*more then o-*  
*thers, scornes*  
*him that hath*  
*lesse, and is a*  
*better man.*  
*Pro. 30. 8.*

*SVBSCRIP. 7.* *An heape of other Accidents causing melancholy.*  
*Death of friends, losses, &c.*



IN this Labyrinth of accidentall causes, the farther I wander, the  
more intricate I finde the passage, *multæ ambages*, and new causes,  
so many bypaths, offer themselves to be discussed: To search out  
all, were an *Herculean worke*, and fitter for *Theseus*: I will fol-  
low mine intended thred; and point only at some few of the chiefest. A-  
mongst which, losse and death of friends may challenge a first place, *multi*  
*tristantur*, as *Vines* well obserues, *post delicias, convivias, diès festos*, many  
are melan:choly after a feast, holiday, merry meeting, or some pleasing sport,  
if they bee solitary by chance, left alone, to them selues, without employ-

*Death of*  
*friends.*  
*† 3. de Anim.*  
*cap. de morte.*



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ment, sport, or want their ordinary companions, some at the departure of friends only, whom they shall shortly see againe, weep & howle, and looke after them as a cowe lowes after her calfe, or a childe takes on that goes to schoole after holidiaies. *Ut me lenar at tuus aduentus, sic discessus affluxit,* (which \* Tully writ to *Atticus*) thy comming was not so welcome to mee, as thy departre was harsh. *Montanus consil* 132. makes mention of a country woman that parting with her friends and native place, became grievously melancholy for many yeares; and *Trallianus* of another, so caused for the absence of her husband. Which is an ordinary passion amongst our good-wiues, if their husbände, tarry out a day longer then his appointed time, or breake his houre, they take on presently with sighes and teares, hee is either robbed or dead, some mischance or other is surely befallne him, they cannot eate, drinke, sleepe, or bee quiet in minde, till they see him againe. If parting of friends, absence alone can worke such violent effects, what shall death doe, when they must eternally be seperated, neuer in this world to meet againe? This is so grievous a torment for the time, that it takes away their appetite, desire of life, extinguisheth all delights, it causeth deepe sighes and groanes, teares, exclamations,

*O dulce germen matris, o sanguis meus,*

*Eheu tepentes &c. ——— o flos tener.*

howling, roaring, many bitter pangs; (\* *lamentis gemituq. & famineo ululatu Tecla fremunt*) and by frequent meditation extends so farre sometimes, they thinke they see their dead friends continually in their eyes, *observantes imagines*, as *Conciliator* confesseth he saw his mothers ghost presenting her selfe still before him. *Quod nimis miseri volunt, hoc facile credunt*, still, still, still, that good father, that good sonne, that good wife, that deare friend, runnes in their mindes. *Totus animus hac una cogitatione defixus est*, all the yeare

long, as \* *Pliny* complains to *Romanus*, *me thinks I see Virginius, I heare Virginius, I talke with Virginius &c.*

† *Te sine, ve misero mihi, lilia nigra videntur,*

*Pallentesq. rose, nec dulce rubens hyacinthus,*

*Nullos nec myrtus, nec laurus spirat odores.*

They that are most staid and patient, are so furiously carried headlong by the passion of sorrow in this case, that braue discret men, otherwise oftentimes forget themselves, and weepe like children many months together, as † *if that they to water would*, and will no bee comforted. They are gone, they are gone.

*Abstulit atra dies & funere mersit acerbo,*

What shall I doe?

*Quis dabit in lachrymas fontem mihi, quis satis altis*

*Accendat gemitus, & acerbo verba doloris?*

*Exhaurit pietas oculos, & hiantia frangit*

*Pectora, nec plenos avido finit edere questus,*

*Magna adeo iactura premit, &c.*

Fountaines of teares who giues, who lends me groanes,

Deepe sighes sufficient to expresse my moanes?

Mine eyes are dry, my breasts in peeces torne,

My losse so great, I cannot enough mourne.

So *Stroza Filius* that elegant *Italian* Poet in his *Epicedium*, bewailes his fathers

\* *Lib. 12. epist.*

\* *Virg. 4. Aen.*

\* *Patres mortuorum assan-*

\* *et filii &c.*

\* *Marcellus Da-*

\* *natus.*

\* *Epist. lib. 2.*

\* *Virginius vi-*

\* *deo, audio, de-*

\* *functum cogito,*

\* *allogor.*

\* *Calphurnius*

\* *graeus.*

\* *Chaucer.*



thers death; hee could moderate his passions in other matters (as he confes-  
seth) but not in this, he yeelds wholly to sorrow,

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*Nunc fateor do terna malis, mens illa fatiscit,*

*Indomitus quondam vigor & constantia mentis.*

How doth <sup>1</sup> *Quintilian* complaine for the losse of his sonne, to despaire al-  
most: *Cardan* lament his only childe, in his booke *de libris proprijs*, and else-  
where in many other of his tracts, <sup>†</sup> *S. Ambrose* his brothers death: *an ego pos-*  
*sum non cogitare de te, aut sine lachrymis cogitare, O amari dies, o flebiles*  
*noctes, &c.* *Gregory Nazianzen* that noble *Pulcheria*? *o decorem, &c. flos re-*  
*cens pullulans, &c.* *Alexander*, a man of a most invincible courage, after  
*Ephesions* death, as *Curtius* relates, *triduum iacuit ad moriendum obstina-*  
*tus*, lay three daies together vpon the ground, obstinate to dye with him. &  
would neither eate, drinke, nor sleepe. The woman that communed with *Es-*  
*dras*, (*liber. 2. cap. 10*) when her sonne fell downe dead fled into the field, and  
would not returne into the city, but there resolved to remaine nether to eate,  
nor drinke, but mourne and fast vntill she died. *Rachel* wept for her children,  
and would not be comforted, because they were not, *Mat. 2. 18*. So did *Adrian*  
the Emperour bewaile his *Antinous*, *Hercules*, *Hylas*, *Orpheus*, *Euridice*,  
*Danid*, *Abolon*; (O my deare sonne *Abolon*) *Austin* his mother *Monti-*  
*ca*; *Niobe* her children, inso much, that the <sup>m</sup> Poets faigned her to bee turned  
into a stone, as being stupified through the extremity of griefe. <sup>n</sup> *Agæus*,  
*signo lugubri filij consternatus, in mare se precipitem dedit*, impatient of sor-  
row for his sonnes death, drowned himselfe. Our late Physicians are full of  
such examples. *Montanus consil. 242. 9* had a patient troubled with this in-  
firmity, by reason of her husbands death many yeares together: *Trincaveli-*  
*us lib. 1. cap. 14* hath such another, almost in despaire, after his mothers depar-  
ture, *ut se ferme precipitem daret*; and ready through distraction to make a-  
way himselfe: and in his 15 counsell, tells a story of one, that was 50 yeares  
of age, that grew desperate vpon his mothers death; and cured by *Palopius*,  
fell many yeares after into a relapse, by the sudden death of a daughter which  
he had, and could neuer after be recovered. The fury of this passion is so vi-  
olent sometimes, that it daunts whole kingdomes & citties. *Vespasian's* death  
was pittifully lamented all ouer the Roman Empire, *totus orbis lugebat*, saith  
*Aurelius Victor*. *Alexander* commanded the battlements of houses to bee  
pulled downe, Mules and Horses to haue their manes shorne off, and many  
common souldiers to be slaine, to accompany his deare *Ephesions* death.  
Which is now practised amongst the *Tartars*, when a great *Cham* di-  
eth, 10 or 12 thousand must bee slaine, men and horses all they meete, and a-  
mong those <sup>r</sup> Pagan *Indians*, their wiues and seruants voluntarily dye with  
thē. *Leo Decimus* was so much bewailed in *Rome*, after his departure, that as *Io-*  
*uius* giues out, *compunctis salus publica hilaritas*, the common safety, all good-  
fellowship, peace, mirth, and plenty died with him, *tantum eodem sepulchro*  
*cum Leone condita lugebantur*; for it was a golden age whilst he liued, but af-  
ter his decease an iron season succeeded, warres, plagues, vassity, discontent.  
When *Augustus Caesar* died, saith *Paterculus*, *orbis ruinam timebamus*, wee  
were all afraid, as if heauen had fallen vpon our heads. *Badens* records, how  
that at *Lewes* the 12<sup>th</sup> death, *tā subita mutatio, ut qui prius digito calū attin-*  
*gere videbantur, nunc humi de repente serpere, sideratos esse diceres*, they that

<sup>1</sup> *Præfat. lib. 6.*

<sup>†</sup> *Lib. de obitu*  
*Sapientia.*

<sup>m</sup> *Ouid. Met.*

<sup>n</sup> *P. int. vita eius*

<sup>o</sup> *Nobilis ma-*

*trona melanch-*

*lica ob mariam*

*marii.*

<sup>p</sup> *Ex matris o-*

*ritu in deserta*

*anem iacuit.*

<sup>q</sup> *Matthias à*

*Michen. Ester.*

*Amphitheat.*

<sup>r</sup> *La. Vertoman-*

*us M. Polus.*

*Venerus lib. 1.*

<sup>c</sup> *34. portuunt*

*cos quis in via*

*obvius habent,*

*dicentes, Ite &*

*domino nostro*

*regi seruite in a-*

*lia vita Nec rā*

*in homines infa-*

*miunt sed in e-*

*quos &c.*

<sup>i</sup> *Vitacius.*

<sup>\* Lib. 4. vit. 2.</sup>

*ius aureampata-*

*tem considerat*

*ad humani gene-*

*ris salutem, quā*

*nos statim ab op-*

*timi principis*

*excessu, verē*

*ferream patere.*

*mur, famem,*

*pestem, &c.*

<sup>e</sup> *Lib. 5. de offe-*



were erst in heauen, vpon a sudden, as if they had beene planet stricken, laye groueling on the ground;

† *Concussis cecidere animis seu frondibus ingens  
Sylva dolet lapsis* ——— they lookt like cropt trees

† *Maph.*

\* *Ortelius liti-  
merario: ob an-  
num integrum  
a cantu tripu-  
dis & saltatio-  
nibus tota ciui-  
tas abstinere iu-  
betur.*

† See Barletius  
de vita et ob.  
Scanderbegi  
lib. 13. hist.  
u Mat. Paris.  
Lofte of goods

\* At Nancy in Loraine, when Claudia Valefia, Henry the second French kings sister, and the Dukes wife deceased, the Temples for forty daies were all shut vp, no Prayers nor Masses, but in that roome where she was. The Senatours all seene in blacke, and for a tweluemonths space throughout the citty, they were forbid to sing or dance. How were wee affected here in England for our Titus, delitie humani generis, Prince Henries immature death, as if all our dearest friends liues had exhaled with his? Scanderbegs death was not so much lamented in Epirus. In a word, as hee saith of Edward the first at the newes of Edward of Caernarvan his sonnes birth, immortaliter gavisus, hee was immortally glad; may we say on the contrary of friends deaths, immortaliter gementes, wee are diuerse of vs as so many turtles, eternally deiected with it.

There is another sorrow, which ariseth from the losse of temporall goods & fortunes, which equally afflicteth, and may goe hand in hand with the precedent; losse of time, losse of honour, office, of good name, of labour, frustrate hopes, will much torment; but in my iudgement, there is no torture like vnto it, or that sooner procureth this malady and mischief:

\* *Ploratur lachrymis, amissa pecunia veris:*

x *Iuvenalis.*

y *Multi quiver  
amatas perdidit  
runt, ut filios, o-  
per, non speran-  
tes recuperare,  
propter assidua  
talium consider-  
rationem, me-  
lancholici fiunt  
ut ipse videt.*

z *Stamhusius  
Hib. Hist.*

it wrings true teares from our eyes, many sighes, much sorrowes from our hearts, and often causeth habituall melancholy it selfe. Guianerius tract. 15. 5. repeates this for an especiall cause: y *Losse of friends, and losse of goods, make many men melancholy, as I haue often seene by continuall meditation of such things.* The same causes Arnoldus Villanovanus inculcates, Breuiar. lib. 1. cap. 18. *ex rerum amissione, damno, amicorum morte, &c.* want alone will make a man mad, to be Sans argent, will cause Melancholy. Many persons are affected like z Irishmen in this behalfe, who if they haue a good scimiter, had rather haue a blow on their arme, then their weapon hurt: they will sooner loose their life, then their goods: and the griefe that commeth hence, continueth long (saith † Plater) and out of many dispositions, procureth an habit.

† *Cap. 3. Melan-*

*cholia sem, ex  
venit ob illu-  
ram pecunie, vi-  
ctorie, repulsa  
morte liberorū,  
quibus longopost  
tempore animus  
torquetur, & a  
dispositione fit  
habitus.*

a *Consil. 26.*

b *Nabrigaus.*

† *Epigr. 22.*

† *Montanus* and *Frisemelica* cured a young man of 22 yeares of age; that so became melancholy, ob *amissam pecuniam*, for a summe of mony which he had unhappily lost. *Skenkins* hath such another story of one melancholy, because he ouershot himselfe, and spent his stocke in vnnecessary building. b *Roger* that rich bishop of *Salisbury*, *exutus opibus & castris à Rege Stephano*, spoiled of his goods by King *Stephen*, *vi doloris absorptus*, atq. in *amentiam versus*, indecentia fecit, through griefe ran mad, spake and did he knew not what. Nothing so familiar, as for men in such cases, through griefe of minde to make away themselves. A poore fellowe went to hang himselfe, (which *Ansonius* hath elegantly expressed in a neat † *Epigramme*) but finding by chance a pot of mony, flung away the rope, and went merrily home, but he that hid the gold, when he missed it, hanged himselfe with that rope which the other man had left, in a discontented humor,

*At qui condiderat, postquam non repperit aurum,  
Aptauit collo quem repperit laqueum.*

such



such ferall accidents can want and penury produce. Bee it by suretyship, 157  
 ship-wrack, fire, spoile & pillage of souldiers, or what losse soeuer, it boots not,  
 it will worke the like effect, the same desolation in Provinces and Citties,  
 as well as private persons. The *Romans* were miserably deiected after the  
 battle of *Cannas*, the men amazed for feare, the stupid women tore their haire  
 and cried. The *Hungarians* when their King *Ladislaus*, and brauest souldiers  
 were slaine by the *Turkes*, *Luctus publicus* &c. The *Venetians*, when their  
 forces were overcome by the french king *Lewis*, the French and Spanish  
 kings, Pope, Emperor, all conspired against them, at *Cambray*, the French  
 Herald denounced open warre in the Senate: *Lauredane Venetorum dux*,  
 &c. and they had lost *Padua*, *Brixia*, *Verona*, *Forum Iulij*, their territories in  
 the continent, and had now nothing left but the citty of *Venice* it selfe, &  
*urbi quoq; ipsi* (saith † *Bembus*) *timendum putarent*, and the losse of that was  
 likewise to be feared, *tantus repente dolor omnes tenuit, ut nunquam alias* &c.  
 they were pittifully plunged, neuer before in such lamentable distresse. Anno  
 1527, when *Rome* was sacked by *Barbanius*, the common souldiers made  
 such spoile that faire † Churches were turned to stables, old monuments and  
 bookes, made horse-litter, or burned like straw; reliques, costly pictures de-  
 faced; altars demolished, rich hangings, carpets, &c. trampled in the dirt.  
 \* Their wiues and loueliest daughters constuprated by euery base cullion, be-  
 fore their fathers and husbands faces. Noblemens children, and of the weal-  
 thiest cittizens, reserved for Princes beds, were prostitute to euery common  
 souldier, and kept for Concubines; Senators & Cardinals themselves, dragd  
 along the streets, and put to exquisite torments, to confesse where their mo-  
 ny was hid; the rest murdered on heapes, lay stinking in the streets; Infants  
 braines dashed out before their mothers eyes. A lamentable sight it was to  
 see so goodly a Citty, so suddenly defaced, rich cittizens sent a begging to  
*Venice*, *Naples*, *Ancona*, &c. that earst liued in all manner of delights. † Those  
 proud palaces, that euen now vaunted their tops to Heauen, were deiected as  
 low as hell in an instant. Who will not such misery make discontent? *Terence*  
 the Poet drowned himselfe for the losse of some of his Comedies, which  
 suffered shipwracke. When a poore man hath made many hungry meales,  
 got together a small summe, which he looseth in an instant; a Scholler spent  
 many an houres study to no purpose, his labours lost &c. how should it other-  
 wise be? I may conculde with *Gregory*, *temporalium amor quantum afficit, cum*  
*heret possessio, tantum quum subtrahitur, vrit dolor*; riches doe not so much  
 exhilarate vs with their possession, as they torment vs with their losse.

Next to Sorrow still I may annexe such accidents as procure Feare;  
 for besides those Terrors which I haue before touched, and many other  
 feares (which are infinite) there is a superstitious Feare, one of the three great  
 causes of feare in *Aristotle*, commonly caused by prodigies and dismall acci-  
 dents, which much troubles many of vs. (*Nescio quid animus mihi praesagit*  
*mali*.) As if a Hare crosse the way at our going forth, or a mouse gnaw our  
 clothes: If they bleed three drops at nose, the salt fall towards them, a black  
 spot appeare in their nailes, &c. with many such, which *Delrio Tom. 2. lib. 3.*  
*sect. 4. Austin. Niphus* in his booke de *Augurijs*. *Polidore virg. lib. 3. de Prodi-*  
*gijs. Sarisburiensis polierat lib. 1. cap. 13.* discusse at large. They are so much af-  
 fected, that with very strength of Imagination, Feare, and the diuels craft, they  
 pull

Lib. 8. vent.  
 hist.

ut nunquam  
 alias patres ma-  
 iorem animo  
 agerentur con-  
 traxisse ciuitas  
 mouerit.

† Tempa cuna-  
 mentis nudata,  
 spoliata, in fla-  
 gula equorum  
 & asinorum  
 versa &c.

Infula lumen ed-  
 culcare, per di-  
 ta, &c.

\* In oculis ma-  
 riorum dile-  
 ctissime coninger  
 ab Hispanorum  
 luxu constupate  
 sunt. Filie mag-  
 natum thoris de-  
 sinata, &c.

† Itassu ante  
 unum me sem  
 turgida ciuitas,  
 & cacumibus  
 celum passare  
 visa, ad inferos  
 usq; paucis die-  
 bus dicta est.

c Sect. 3. Mem.  
 4. Subf. 3.  
 feare from  
 ominous acci-  
 dents, desti-  
 nies fore-told.

d Accersens  
 sibi malum.



pull those misfortunes they suspect, upon their owne heads, and that which they feare, shall come upon them, as Salomon fore-telleth, Pro. 10. 24. and Ifay denounceth, 66. 4. which ife they could neglect and contemne, would not come to passe. Eorum vires nostræ resident opinione, vt morbi gravitas agrotantum cogitatione, they are intended & remitted, as our opinion is fixed, more or lesse. N.N. dat penas, saith Crato of such a one utinam non attraheret: he is punished, and is the cause of it himselfe:

† Dum fata fugimus, fata stulti incurrimus.

e Si non obfer-  
temus, nihil va-  
lent. Polidor.  
f Confil. 26. l. 2.  
g Hurme watch  
harne catch.

† Georg. Eua-  
chanus.

h Iuuenis solli-  
citus de futuris

frustra, fatus  
melancholicus.

† Paulianus in  
Achoicis lib. 7.

Vbi omnium  
morborum evi-

tus dignoscun-  
tur. Speculum

tenus suspensum  
funiculo demit-

tunt: & ad Cy-  
anas petras, ad

Lycie fontes &c.  
i Expedi. in Si-

ras lib. 1. cap. 3.

k Timendo pre-  
occupat, quod

viuat vltro, pro-  
vocat, quod fu-

git, gaudet,  
merens & lu-

bens miser fuit.  
Heinsius Au-

striac.

† Tom. 4. dial.  
Cataplo. Auri

puri mille talen-  
ta, me hodie tibi

datum promi-  
tto &c.

† Ibidem. Hei-  
mibi que relin-

quenda pradia,  
quam fertiles

agri &c.  
† Adrian.

† Industria su-  
persua circa res

inutiles.  
† Flauo secre-

ta Minerva ut  
viderat Aglau-

ros, Ouid Met. 2

As much we may say of them that are troubled with their fortunes, or ill destinies fore-seene, multos angit præscientia malorum: The fore-knowledge of what shall come to passe, crucifies many men, fore-told by Astrologers, or Wisards, iratum ob calum, be it ill accident, or death it selfe: which often falls out by Gods permission; quia demonem timent (saith † Chrysostome) deus ideo permittit accidere. Severus, Adrian, Domitian, can testifie as much, of whose feare and suspicion, Sueton, Herodian and the rest of those Writers, tell strange stories in this behalfe. h Montanus confil. 31. hath one example of a young man, exceeding melancholy vpon this occasion. Such feares haue still tormented mortall men in all ages, by reason of those lying oracles, and jugling Priests; † There was a fontaine in Greece, neere Ceres Temple in Achaia, where the euent of each diseases was to bee knowne; Aglasse was let downe by a thred, &c. Amongst those Cyanean rocks at the springs of Lycia, was the Oracle of Thrixenus Apollo, where all fortunes were fore-told, sicknesse, health, or what they would besides: so common people haue beene alwaies deluded with future euent. At this day, Metus futurorum maxime torquet Sinas, this foolish feare, mightily crucifies them in China: as i Matthew Riccius the Iesuit informeth vs, in his Commentaries of those countries, of all Nations they are most superstitious, and much tormented in this kinde, attributing so much to their Diuinators, vt ipse metus fidem faciat, that feare it selfe and concept, cause it to k fall out: If hee fore-tell sicknesse such a day, that very time they will be sicke, vi metus afflictus in agitudine cadunt; & many times dye as it is foretold. A true saying, Timor mortis, morte peior, the feare of death, is worse then death it selfe; and the memory of that sad houre, to some fortuaate and rich men, is as bitter as gale, Eccel. 41. 1. † Inquietā nobis vitā facit mortis metus, a worse plague cannot happen to a man, then to be so troubled in his minde. O Clotho, Megapetus the tyrant in Lucian exclaimes, let me liue a while longer. † I will giue thee a thousand talents of gold, and two boles be sides, which I tooke from Cleocritus, worth 100 talents a peece. woe's mee, \* saith another, what goodly manners shall I leaue what fertile Fields! what a fine House! what pretty Children! how many seruants! who shall gethe r my grapes my corne? must I now dye so well settled? leaue all, so richly and well prouided? woe's me, what shall I doe? † Animula vagula blandula, que nunc abibis in loca? To these tortures of

Feare and Sorrow, may well bee annexed Curiosity, that irksome that tyrannizing care, nimia sollicitudo \* superfluous industry about vnprofitable things, and their qualities, as Thomus defines it; an itching humor, or a kinde of longing to † see that which is not to bee seene, to doe that which ought not to bee done; to know that secret, which should not be knowne, to eat of the forbidden fruit: Wee commonly molest and tire our selues about things vnfit and vnecessary, as Martha troubled her selfe to little purpose. Be it in Religion huma-



humanity, Magicke, Philosophy, policy, any action or study, 'tis a needlesse trouble, a meere torment. For what else is schoole Divinity, how many doth it puffle? what fruitlesse questions about the Trinity, Resurrection, Election, Predestination, Reprobation, hell fire, &c. how many shall be saved, damned? What else is al superstition; but an endlesse obseruation of idle Ceremonies, Traditions? What is most of our Philosophy, but a Labyrinth of opinions, idle questions, propositions, Metaphysicall tearmes, Astrology, but vaine elections, predictions; all Magicke, but a troublesome error, a pernicious foppery, Phisick, but intricate rules & prescriptions; Philology, but vaine Criticisines; Logicke, needlesse Sophismes; Metaphysicks themselves, but intricate subtilties, and fruitlesse abstractions? Alcumy, but a bundle of errors? To what end are such great Tomes, why doe wee spend so many yeares in their studies? Much better to knowe nothing at all, as those barbarous *Indians* are wholly ignorant, then as some of vs, to bee so fore vexed about vnprofitable toyes: *stultus labor est ineptiarum*, to build an house without pinnes, make a rope of sand, to what end? *cui bono*? Hee studies on, but as the boy told *St Austin*, when I haue laued the Sea dry, thou shalt vnderstand the mystery of the Trinity; He makes obseruations, keepes times and seasons; and as \* *Conradus* the Emperour would not touch his new Bride, till an Astrologer had told him a masculine houre, but with what successe? He trauels into *Europe*, *Africke*, *Asia*, searcheth euery creeke, Sea, Citty, Mountaine, Gulfe, to what end? See one Promontory (said *Socrates* of old) one Mountaine, one Sea, one Riuer, &c. see all. An *Alchymist* spends his fortunes to make gold; *Aristotle* must finde out the motion of *Euripus*; *Pliny* must needs see *Vesuvius*, but how sped they? One loseth goods, another his life. *Pyrrhus* will conquer *Africke* first, and then *Asia*; he will be a sole Monarch, a second immortall, a third rich, a fourth commands. † *Turbine magno spes sollicita in urbibus errant*; we run, † *Seneca* ride, take vndefatigable paines all, vp early, downe late, strining to get that, which we had better be without, (*Ardelion's* busie bodies as we are) it were much fitter for vs to be quiet, sit still, and take our ease. His sole study is for words, that they be ——— *Lepide lexis composita ut tesserae omnes*, not a syllable misplaced, to set out a stramineous subiect: as thine is about apparell, to follow the fashion, to be terse and polite, 'tis thy sole businesse: both with like profit. His only delight is building, he spends himselfe to get curious intricate models and plots, another is wholly ceremonious about titles, degrees, inscriptions: A third is ouer sollicitous about his diet, hee redeemes his appetite with extraordinary charge to his purse, is seldome pleased with any meale, whilst a triviall stomacke vseth all with delight, and is never offended. Busie, nice, curious wits, make that vnsupportable in all vocations, trades, actions, employments, which to duller apprehensions is not offensive, earnestly seeking that which others as scornefully neglect. Thus through our foolish curiosity doe we macerate our selues, tire our soules, and run headlong, through our indiscretion, perverse will, and want of gouernment, into many needlesse cares, and troubles, vaine expences, tedious iournies, painfull houres, and when all is done, *quorsum hac? cui bono?* to what end?

† *Nescire velle, quae magister maximus*  
*Docere non vult, erudita inscitia est.*

† *Ios. Scaliger*  
*in Gnomie.*  
*Vnfortunata*  
*marriage.*

Amongst these passions & irksome Accidents, vnfortunate marriage may



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be ranked, a continuation of life appointed by God himselfe in Paradise, an honourable and happy estate, and as great a felicity as can befall a man in this world, if the parties can agree as they ought, and live as *Seneca* liv'd with his *Paulina*: But if they be vnequally matched, or at discord, a greater misery cannot be expected, to have a scold, a slur, an harlot, a foole, a fury, or a fiend, there can be no such plague. *Eccles. 26. 14. He that hath her, is as if hee held a Scorpion*, & 26. 25. *a wicked wife makes a sorry countenance, an heavy heart, and he had rather dwell with a Lion, then keepe house with such a wife*. Her properties *Torrianus Pontanus* hath described at large, *Ant. dial. Tom. 2.* vnder the name of *Euphorbia*. Or if they be not equall in yeares, the like mischief happens. *Cecilius in Agellius lib. 2. cap. 23.* complains much of an olde wife, *Ann eius morti inbio, egomet mortuus vivo inter vivos*, whilst I gape after her death, I live a dead man amongst the living, or if they dislike vpon any occasion,

† Daniel in Rosamund.

† Chastanus 19 de repub. Angl.

o Elegans virgo invita cuidam e nostratibus nupsi. &c.

pDuxi uxorem, quam mihi miseriam non vidi nati fuisse alia cura. Ter. Ad. 5. Scen. 4. Democ. Adelp.

q Prov.

r De inuicem.

u b. lib. 3. cap. 3.

tanquam diro

mucrone confis-

si, his nulla re-

quies, nulla de-

lectatio solici-

tudo, gemitus,

furor, despera-

tio, timor, tan-

quam ad perpe-

tuum erumnam

infeliciter rapti.

f Hunfredus

Lind. epist. ad

Abrahamum

Orellum, M.

Vauhan in his

golden Fleete

Litibus & con-

trouersus vsq. ad

omnium homo-

rum confusioni-

onem contem-

plent.

t Sprat. in iure

via forme.

† Iudge they who are vnfortunately wed,  
What 'tis to come into a loathed bed.

The same inconvenience befalls women.

† At vos o duri miseram lugete parentes,  
Si ferro aut laqueo leua hac me exsolvere forte  
Sustineo:

Hard hearted parents both lament my fate,  
If selfe I kill or hang, to ease my state.

o A young Gentlewoman in *Basil*, was married, saith *Felix Plater. obseruat. lib. 1.* to an ancient man against her will, whom she could not affect; shee was continually melancholy, and pined away for griefe; and though her husband did all he could possibly to giue her content, in a discontented humour at length she hanged her selfe. Many other stories hee relates in this kinde. Thus men are plagued with women; they againe with men, when they are of diuers humours and conditions, he a spendthrift, she sparing; one honest, the other dishonest &c. Parents many times disquiet their children, and they their parents. q *A foolishsonne is an heauinesse to his mother. Ipsiusta nouerca*: A step-mother often vexeth a whole family, is matter of repentance, exercise of patience, fuel of dissention; which made *Cato's* sonne expostulate with his father, why he should offer to marry his client *Solinus* daughter, a young wench, *Cuius causa nouercam induceret*; what offence had he done, that hee should marry againe? Vnkinde, vnaturall friends, euill neighbours, bad seruants, debts and debets; twas *Chilons* sentence, comes eris alieni & litis est miseria, misery and vsury goe commonly together; suretiship is the bane of many families, *Sponde presso nox a est*, he shall bee sore vexed that is surety for a stranger, *Prou. 11. 15.* and he that hateth suretiship, is sure. Contention, brawling, Law suites, falling out of neighbours and friends. — discordia demens (*Virg. Aen. 6.*) are equall to the first, grieue many a man, and vex his soule. *Nihil sane miserabilius eorum mentibus* (as *Boter* holdes) nothing so miserable as such men full of cares, griefes, anxieties, as if they were stabbed with a sharpe sword, feare, suspicion, desperation, sorrow, are their ordinary companions. Our Welchmen are noted by some of their owne Writers, to consume one another in this kinde; but whosoever they are that vse it, these are their common symptomes, especially if they bee conuict or overcome, cast in a suit. *Arius* put out of a Bishoprick by *Eustathius*, turned Heretick, and



and liued after discontented all his life. <sup>a</sup> Every repulse is of like nature: *heu* 161  
*quanta de spe decidi!* Disgrace, infamy, detraction, will almost effect as much <sup>n</sup> *Quaerit, repul-*  
 and that a long time after. *Hippanax* a Satyricall Poet, so vilified and lashed <sup>a</sup> *grauis.*  
 two painters in his Iambicks, *ut ambo laqueo se suffocarent*, <sup>x</sup> *Pliny* saith, both <sup>x</sup> *Lib. 36. cap. 5.*  
 hanged themselues. All oppositions, dangers, perplexities, discontents, <sup>z</sup> *Nihil aque a-*  
 liue in any suspence, are of the same ranke: *potes hoc sub casu ducere somnos?* <sup>z</sup> *marum, quam*  
 Who can be secure in such cases. Ill bestowed benefits, ingratitude, vnthank- <sup>diu pendere:</sup>  
 full friends much disquiet and molest some: Vnkind speeches trouble as ma- <sup>quidam a quorū</sup>  
 ny: vnciuill carriage or dogged answeres, weak women aboue the rest, if they <sup>animos ferunt</sup>  
 proceed from their surly husbands, are as bitter as gaul, and not to be dige- <sup>precidi spes su-</sup>  
 sted. A Glasse mans wife in *Basil* became melancholy, because her husband <sup>am, quam trahi-</sup>  
 said he would marry againe if she died. *No cut to vnkindnesse*, as the saying <sup>Seneca cap. 3. l.</sup>  
 is, a frowne, an hard speech, ill respect, or bad looke, especially to Courtiers, <sup>2. de Den. Virg.</sup>  
 or such as attend vpon great Persons, is present death. <sup>Plater. obferunt</sup>  
 lib. 1.

*Ingenium vultu statq. caditq. suo*, they ebbe and flow with  
 their masters favours. Some persons are at their wits ends, if by chance they  
 ouer-shoot themselues in their ordinary speeches, or actions, which may al-  
 ter turne to their disaduantage or disgrace, or haue any secret disclosed. *Rom-*  
*seus epist. miscel. 3.* reports of a Gentlewoman 25 yeares old, that falling soule  
 with one of her Gossips, was vpbraided with a secret infirmity, (no matter  
 what) in publike, and so much grieved with it, that she did therevpon *solitu-*  
*dines querere, omnes ab se ablegare*, *ac tandem in gravissimam incidens me-*  
*lancholiam, contabescere*, forsake all company, quite moped, and in a melan-  
 choly humour pine away. Others are as much tortured to see themselues re-  
 iected, contemned, scorned, disabled, diffamed, detracted, vndervalued, or  
 left behinde their fellowes. *Lucian* brings in *Atamacles* a Philosopher in <sup>a</sup> *Turpe relinquit*  
 his *Lapith. convivio*, much discontented that he was not invited amongst the <sup>est. Hor.</sup>  
 rest, expostulating the matter, in a long Epistle with *Aristinetus* their Host.  
*Prætextatus* a robed Gentleman in *Plutarch*, would not sit downe at a Feast,  
 because he might not sit highest, but went his waies all in a chafe. We see the  
 common quarrellings that are ordinary with vs, for taking of the wall, prece-  
 dency, and the like, which though toys in themselues, and things of no mo-  
 ment, yet they cause many distempers, much heart-burning amongst vs. No-  
 thing pierceth deeper then a contempt or disgrace, <sup>b</sup> especially if they be ge-  
 nerous spirits, scarce any thing affects them more, then to be despised or vili-  
 fied. *Crato consil. 26. lib. 2.* exemplifies it, and common experience confirms  
 it. Of the same nature is oppression, *Eccles. 7. 7.* surely oppression makes a man  
 mad, losse of liberty, which made *Brutus* venter his life, *Cato* kill himselfe, and  
 † *Tully* complain, *omnem hilaritatem in perpetuum amisi*, mine heart's bro-  
 ken, I shall neuer looke vp, or be merry againe, <sup>\*</sup> *hæc iactura intolerabilis*, to  
 some parties 'tis a most intolerable losse: Banishment a great misery, as *Tyr-*  
*teus* describes it in an Epigram of his, <sup>b</sup> *Scimus enim*  
*Nam miserum est patriâ amissa, laribusq. vagari*  
*Mendicum, & timida voce rogare cibos:*  
*Omnibus invisus, quocumq. accesserit exul*  
*Semper erit, semper spectus egenusq. iacet, &c.*  
 A miserable thing 'tis so to wander,  
 And like a begger for to whine at dore,



Contemn'd of all the world, an exile is,  
Hated, reiected, needy still, and poore.

*et In Phœniss.* Polynices in his conference with Iocasta in *Euripides*, reckons vp fūe miseries of a banished man, the least of which alone, were enough to deiekt some pusillanimous creatures. Oftentimes a too great feeling of our owne infirmities or imperfections of body or minde, will rivell vs vp; as if we be long sick:

*O beata sanitas, te presente, amicum*

*Ver floret gratijs, absq. te nemo beatus:*

O blessed health! thou art above all gold and treasure, *Ecclus. 30. 15.* without thee there can be no happinesse: Or visited with some loathsome disease, offensive to others, or troublesome to our selues; as a stinking breath, deformity of our limmes, crookednesse, losse of an eye, leg, hand, palenesse, leanness, rednesse, baldnesse, losse or want of haire, &c. *hic ubi fluere capit, diros ictus cordi infert*, saith *d Synesius*, he himselte troubled not a little *ob comae defectum*, the losse of haire alone, strikes a cruell stroke to the heart. *Acco* an old woman, seeing by chance her face in a true glasse, (for she vsed false flattering glasses belike at other times, as most Gentlewomen doe) *animi dolore in insaniam delapsa est*, (*Celius Rhodiginus lib. 17. cap. 2.*) ran mad. *c Brotheus* the sonne of *Vulcan*, because he was ridiculous for his imperfections, flung himselte into the fire. *Lais* of *Corinth* now growne old, gaue vp her glasse to *Venus*, for she could not abide to looke vpon it. † *Qualis sum nolo, qualis eram nequeo*. Generally to faire nice peeces, old age and foule linnen are two most odious things, they may not abide a thought of it.

*\* Hor. 3. Car.  
Ode 37.*

*\* o deorum  
Quisquis hac audis, utinam inter errem  
Nuda leones,  
Antequam turpis macies decentes  
Occupet malas, teneraq. succus  
Desluat prada, speciosa quero  
pascere tygres.*

To be foule, vgly, and deformed, much better be buried aliue. Some are faire but barren, and that gaules them. *Hanna* wept sore, *did not eat, and was troubled in spirit, and all for her barrennesse*. *1. Sam. 1. and Gen. 30.* *Rachel* said, *in the anguish of her soule giue me a child, or I shall dye*: another hath too many, one was neuer married, and that's his hell: another is, and that's his plague. Some are troubled in that they are obscure; others by being traduced, slandered, abused, disgraced, vilified, or any way iniured: *minime miror eos* (as † he said) *qui insanire occipiunt ex iniuria*. I maruaile not at all if offences make men mad. Seuentene particular causes of anger and offence *Aristotle* reckons vp, which for brevitie sake I must omit. No tydings troubles one; ill reports, rumours, bad tydings or newes, hard hap, ill successe, cast in a suit, vaine hopes, or hope differred another: one is too eminent, another too base born, and that alone tortures him as much as the rest: one is out of action, company, imployment; another overcome and tormented with worldly cares, and onerous businesse. But what † tongue can suffice to speake of all?

*† Non mihi si  
centum lingue  
sint, oraq. centis  
Omnia causarū  
percurrere no-  
mina possem.  
† Calius 1. 17.  
cap. 2.*

Many men catch this malady by eating certaine meats, hearbes, rootes, at vnawares, as henbane, nightshade, cicuta, mandrakes, &c. A company of yong mē at *Agirgentum* in *Sicily*, came into a *Tauerne*, where after they had freely

taken



taken their liquor, whether it were the wine it selfe, or something mixt with it 'tis not yet known, † but vpon a sudden they began to be so troubled in their braines, and their phantasie so grafed, that they thought they were in a ship at Sea, and now ready to be cast away by reason of a tempest. Wherefore to avoid shipwrack and present drowning, they flung all the goods in the house out at the windowes into the street, or into the Sea, as they supposed; Thus they continued mad a pretty season, and being brought before the Magistrate to giue an account of this their fact, they told him (not yet recovered of their madnesse) that what was done they did for feare of death, and to avoid eminent danger: the Spectators were all amazed at this their stupidity, and gazed on them still, whilst one of the ancientest of the company, in a graue tone excused himselfe to the Magistrate vpon his knees, *O viri Tritones ego in imo iacui*, I beseech your dieties, &c. for I was in the bottome of the ship all the while: another besought them as so many Sea Gods, to be good vnto them, and if euer he and his fellows came to land againe, † hee would build an Altar to their service: The Magistrate could not sufficiently laugh at this their madnesse, bid them sleep it out, and so went his waies. Many such accidents frequently happen, vpon these vnknowne occasions. Some are so caused by philters, wandring in the Sun, biting of a mad dog, a blow on the head, stinging with that kinde of Spider called *Tarantula*; an ordinary thing, if we may beleue *Skenck. lib. 7. de Venenis*, In *Calabria* and *Apulia* in *Italy*, *Cardan. subtil. lib. 9. Scaliger exercitat. 185.* Their symptoms are merrily described by *Iovianus Pontanus Ant. dial.* how they dance altogether, and are cured by Musick, & *Cardan* speakes of certeine stones, if they bee carried about one, which will cause melancholy and madnesse, he calls them vnhappy, as an *A-damant*, *Selenites*, &c. which dry vp the body, increase cares, diminish sleepe; *Ctesias* in *Persicis*, makes mention of a Well in those parts, of which if any man drink, he is mad for 24 houres. Some loose their wits by terrible obiects (as else where I haue more † copiously dilated) and life it selfe many times, as *Hippolitus* affrighted by *Neptunes* Sea-horses, *Athamas* by *Iuno's* Furies, but these relations are common in all Writers.

*Hic alias poteram, & plures subnectere causas,*

*Sed iumenta vocant, & Sol inclinatus, eundem est,*

Many such causes, much more could I say,

But that for prouender my cattle stay:

The Sun declines, and I must needs away.

These causes, if they be considered, &c. come alone, I doe easily yeeld, can doe little of themselves, seldome, or apart, (an old oke is not felled at a blowe) though many times they are all sufficient every one: yet if they concur, as often they doe, *vis unita fortior*, *Et quæ non obsunt singula, multa nocent*, they may better a strong constitution; as *Austin* said, many graines and small sands sinke a ship, many small drops make a flood, &c. often reiterated; many dispositions produce an habit.

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Ita minute ex-  
agitati sunt ut  
in tritoni se co-  
stitutos putarent  
maris, vadabil-  
do tempestate  
lacertos proinde  
naufragium ve-  
rit, egestis vi-  
diq; rebus vasa  
omnia in viam  
e fenestris seu in  
mare, precipita-  
runt, postmodum  
&c.

\* Arati vobis  
seruatoribus  
diis erigemus.

Lib. de gemmis  
h. Que gellata  
infelicem & tri-  
stem reddunt,  
curas augent,  
corpus siccant,  
somnia minu-  
unt.

i. Ad unum diem  
mente alienatus.  
† Part. 1. Sect. 2.  
Subl. 3.

h. Iuven. Sat. 3.

i. Intus bestia  
minute multe  
necant, numquid  
minutissima

sunt grana are-  
ne; sed si arena  
amplius in na-  
vem mittatur,

mergit illam:  
quam minuta  
gutta pluuie,

& tamen im-  
penti flumina,  
denique eyciaua

timenda ergo  
ruina multitu-  
dinis, si non  
magnum habet



Continent, inward, antecedent, next causes, and how  
the body workes on the minde.



As a Purly hunter, I haue hitherto beaten about the circuit of the Forrest of this Microcosme, and followed onely those outward aduentitious causes; I will now break into the inner roomes, and rip vp the antecedent immediate causes which are there to be found. For as the distraction of the minde, amongst other outward causes and perturbations, alters the temperature of the body, so the distraction and distemper of the Body will cause a distemperature of the Soule, and 'tis hard to decide which of these two doe more harme to the other. *Plato*, *Cyprian*, and some others, as I haue formerly said, lay the greatest fault on the Soule, excusing the Body; others againe accusing the Body, excuse the soule, as a principall agent. Their reasons are, because <sup>m</sup> the manners doe follow the temperature of the body, as *Galen* proues in his booke of that subiect, *Prosper Calenius de Atra bile*, *Iason Pratenfis cap. de Mania*, *Lemnius lib. 4. cap. 16.* & many others. And that which *Gualter* hath commented *hom. 10. in epist. Iohannis* is most true, concupiscence and originall sinne, inclinations, and bad humours are <sup>m</sup> radicall in every one of vs, causing these perturbations, affecti-  
ons, and severall distempers, offering many times violence vnto the Soule. Every man is tempted by his owne concupiscence (*Iames 1. 14.*) the spirit is wil-  
ling, but the flesh is weake, and rebelleth against the spirit, as our <sup>o</sup> Apostle tea-  
cheth vs: that me thinkes the Soule hath the better plea against the body, which so forcibly inclines vs, that we cannot resist, *Nec nos obniti contra, nec tendere tantum Sufficimus.* How the body being materiall, worketh vpon the immateriall soule, by mediation of humours and spirits, which participat  
of both, and ill disposed organs, *Cornelius Agrippa* hath discoursed *lib. 1. de occult. Philos. cap. 63, 64, 65.* *Leuinus Lemnius lib. 1. de occult. nat. mir. cap. 12.*  
& 16. & 21. *insistent. ad op. vit Perkins lib. 1. Cases of Consc. cap. 12.* *T. Bright*  
*cap. 10, 11, 12. in his Treatise of Melancholy.* For as *P* anger, leare, sorrow, ob-  
trextation, emulation, &c. *si mentis intimos recessus occuparint*, saith *q* *Lem-*  
*nius, corpori quoq. infesta sunt, & illi teterimos morbos inferunt*, cause grie-  
uous diseases in the Body, so bodily diseases affect the Soule by consent.  
Now the chiefeest causes proceed from the <sup>r</sup> Heart, humours, spirits: as they  
are purer, or impurer, so is the Minde, and equally suffers, as a Lute out of  
tune, if one string, or one organ be distempered, all the rest miscarry, *Corpus*  
*onusum Hesternis vitijs, animum quoq. prae-grauat vna.* The Body is *domici-*  
*lium anime*, her house, abode and stay, and as a torch, giues a better light, a  
sweeter smell, according to the matter it is made of: so doth our Soule per-  
forme all her actions, better or worse, as her organs are disposed; or as wine  
sauiours of the caske where it is kept; the Soule receaues a Tincture from the  
Body, through which it workes. We see this in old men, children, *Europe-*  
*ans, Asians*, hot & cold Climes; Sanguine are merry, Melancholy sad, Phleg-  
maticke dull, by reason of abundance of those humours, and they cannot re-  
sist

in Mores sequi-  
tur temperatu-  
ram corporis.

in Schiilla laet-  
in corporibus.

o Gal. 5.

p Sicut ex ani-  
mi affectionibus  
corpus laqueat-  
ur sic ex corporis  
vitijs, & mor-  
borum pleriq.  
truciatur, ani-  
mam videmus  
bebet. vi. Gale-  
nius.  
q Lib. 1. cap. 16.  
r Corporis itide  
morbi animam  
per consensum, a  
lege consensu af-  
ficiunt, & quan-  
quam obiecta  
multos motus  
turbulentos in  
homine conti-  
nent, tamen  
causa in corde et  
humoribus, spi-  
ritibusq. consi-  
stunt. &c.  
f Hor.



sist such passions which are inflicted by them. For in this infirmity of humane nature, as *Melancthon* declares, the Understanding is so tied to, and captivated by his inferiour senses, that without their helpe hee cannot exercise his functions, and the Will being weakned, hath but a small power to restrain those outward parts, but suffers her selfe to be overruled by them; that I must needs conclude with *Lemnius*, *spiritus & humores maximum nocumentum obtinent*, spirits and humours doe most harme in troubling the Soule. How should a man choose but be cholericke & angry, that hath his body so clogged with abundance of grosse humours? or melancholy, that is so inwardly disposed? That thence comes then this malady, Madnesse, Apoplexies, Lethargies, &c. it may not be denied.

*Humores pra-  
vi mentem ob-  
nubilant.*

Now this Body of ours is most part distempered by some precedent diseases, which molest his inward organs and instruments, and so *per consequens* cause melancholy, according to the consent of the most approved Physicians.

This humour (as *Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18. Arnoldus breviar. l. 1. cap. 18. Iacchinius comment. in 9. Rhafis cap. 15. Montanus cap. 10. Nicholas Piso cap. de Melan &c. suppo-*) is begotten by the distemperature of some inward part, innate, or left after some inflammation, or else included in the blood after an ague, or some other malignant disease. This opinion of theirs concurreth with that of *Galen lib. 3. cap. 6. de locis affect.* *Guianerius* gives an instance in one so caused by a quartan ague, & *Montanus consil. 32.* in a yong man of 28 years of age, so distempered after a quartan, which had molested him five yeares together. *Hildesheim spicel. 2. de Mania*, relates of a Dutch Baron, grievously tormented with melancholy after a long ague, *Galen lib. de atrabile cap. 4.* puts the plague a cause. *Botaldus* in his booke *de lue vener.* cap. 2. the Frenchpox for a cause: others, Phrensie, Epilepsie, Apoplexie, because those diseases doe often degenerate into this. Of suppression of Hæmorrhoids, Hæmorrhagia, or bleeding at nose, menstruous retentions, (although they deserue a larger explication, as being the sole cause of a proper kinde of melancholy, in more ancient Maids, Nunnies and Widdowes, handled apart by *Rodericus a Castro*, and *Mercatus*, as I haue elsewhere signified,) or any other evacuation stopped, I haue already spoken. Onely this I will adde, that this Melancholy which shall be caused by such infirmities, deserues to be pitied of all men, and to be respected with a more tender compassion, according to *Laurentius*, as comming from a more ineuitable cause.

*Hic humor vel  
a partu intem-  
perie generatur,  
vel relinquitur  
post inflamma-  
tionem, vel crassior  
in venis coagula-  
tus, vel torpidus  
natiue nam qua-  
litate contra-  
hit.*

*Sæpe constat  
in febre benigna  
Melancholicum,  
vel post febrem  
reddi, aut aliis  
morbum.*

*Calida intempe-  
ries innata, vel a  
febre contracta.  
x Raro quis diu-  
turno morbo la-  
borat, qui non sit  
melancholicus.  
Mercurialis de  
affect. capitis l.  
1. c. 10. de Mel.*

## SUBJECT. 2.

## Distemperature of particular parts, causes.



Here is almost no part of the Body, which being distempered, doth not cause this malady, as the Braine and his parts, Heart, Liver, Spleene, Stomacke, Matrix or Wombe, Pylorus, Mirachie, Mesentery, Hypochondries, Meseraick veines, and in a word, saith

*Arculanus*, there is no part which causeth not melancholy, either because it is adust, or doth not expell the superfluity of the nutriment. *Sauanarola Pract. maior rubric. 11. Tract. 6. cap. 1.* is of the same opinion, that melancholy is ingendred in each particular part; and *Crato in consil. 17. lib. 2. Gordonius*,

*Ad nonum  
lib. Rhafis ad Al-  
manfor cap. 16.  
Vniuersaliter a  
quocumq; parte  
potest fieri me-  
lancholicus.  
Vel quia astar-  
tur, vel quia  
non expellit su-  
perfluitatem ex-  
crementi.*

*2. A Liene, jecti-  
nore, uere, &c.  
aliis partibus  
ritur,*

who



who is *instar omnium*, lib. med. partic. 2. cap. 19. confirms as much, putting the *a* matter of Melancholy sometimes in the Stomacke, Liver, Heart, Brain, Splene, Mirach, Hypochondries, when as the melancholy humour resides there, or the Liver is not well cleansed from Melancholy blood.

The Braine is a familiar and frequent cause, too hot, or too cold, *b* through adust blood so caused, as Mercurialis will have it, within or without the head, the braine it selfe being distempered. Those are most apt to this disease, *c* that have a hot Heart and moist Braine, which Montaltus cap. 11. de Melanc. approues out of Halyabbas, Rhafis, and Avicenna. Mercurialis consil. 11. assigns the coldnesse of the Braine a cause, and Salustius Salvianus med. lect. lib. 2. cap. 1. will have it *d* arise from a cold & dry distemperature of the braine. Pifo, Benedictus Victorius Faventinus, will have it proceed from a *e* hot distemperature of the Braine, and *f* Montaltus cap. 10. from the Braines heat, scorching the blood. The Braine is still distempered by himselfe, or by consent: by himselfe or his proper affection, as Faventinus calls it, *g* or by vapours which arise from the other parts, and fume up into the head, altering the animal faculties.

Hildeheim spicel. 2. de Mania, thinks it may be caused from a *h* distemperature of the heart, sometimes hot, sometimes cold. A hot Liuer, and a cold Stomack, are put for visuall causes of Melancholy: Mercurialis consil. 11. & consil. 6. consil. 86. assigns a hot Liuer, and cold Stomacke for ordinary causes. *i* Monavius in an Epistle of his to Crato in Scoltzius, is of opinion, that Hypochondriacall Melancholy may proceed from a cold Liuer, the question is there discussed. Most agree that a hot Liver is in fault, *k* the Liuer is the shop of humours, and especially causeth melancholy by his hot & dry distemperature. *l* The Stomacke, and Meseraick, veines doe often concur, by reason of their obstructions, and thence their heat cannot be avoided, & many times the matter is so adust, and inflamed in these parts, that it degenerates into Hypochondriacall melancholy. Guianerius cap. 2. Tract. 15. holds the Meseraicke veines to be a sufficient *m* cause alone. The Splene concurs to this malady, by all their consents, and suppression of Hæmrods, dum non expurgat altera causa lien, saith Montaltus, if it be *n* too cold and dry, and doe not purge the other parts as it ought. Consil. 23. Montanus puts the *o* splene stopped for a great cause. *p* Christopherus à Vega reports of his knowledge, that he hath knowne Melancholy caused from putrified blood in those Seed veines and wombe: *q* Arculanus from that menstruous blood turned into melancholy, and seed too long detained (as I have already declared) by putrefaction or adustion.

The Mesenterium, or Midriffe, Diaphragma, is a cause, which the *r* Greekes called *opras*: because by his inflammation, the minde is much troubled with convulsions and dotage. All these, most part, offend by inflammation, corrupting humours and spirits, in this non-naturall melancholy: for from these are ingendred fuliginous and black spirits. And for that reason *s* Montaltus cap. 10. de causis melan. will have the efficient cause of melancholy to be hot and dry, not a cold and dry distemperature, as some hold, from the heat of the braine, *ro*

*n* Lien frigidus & siccus ad. 13. *o* Splen obstruet. *p* De arte med. lib. 3. cap. 24. *q* A sanguinis putredine in vasis seminarii & uterique quædam, à spermate diu retento, vel sanguine menstro in melancholiam verso per putrefactionem, vel adustionem. *r* Majorus. Ergo efficiens causa melancholice est calida & sicca intemperies, non frigida & sicca quod multi opinati sunt, ostenditur enim a calore cerebri, affante sanguinem, &c. non quod ardens sanguinem incendunt, solitudo, vigilia, febris præcedens, meditatio, studium, & hæc omnia calefaciunt, ergo ratum sit, &c.



sting the blood, immoderate heat of the Liver and bowels, and inflammation of the Pylorus. And so much the rather, because that, as Galen holds, all spices inflame the blood, solitarinesse, waking, agues, study, meditation, all which heat: and therefore he concludes that this distemperature causing adventitious Melancholy, is not cold and dry, but hot and dry. But of this I have sufficiently treated in the matter of Melancholy, and hold that this may be true in non-naturall Melancholy, which produceth madnesse, but not in that naturall, which is more cold, and being immoderate, produceth a gentle dotage. Which opinion Geraldus de Solo maintaines in his Comment vpon Rhafis.

Cap. 13. de  
Melanch.

## SUBJECT. 3.

## Causes of head Melancholy.

**A**fter a tedious discourse of the generall causes of Melancholy, I am now returned at last to treat in brieve of the three particular species, and such causes as properly appertain vnto them. Although these causes promiscuously concur to each and every particular kinde; and commonly produce their effects in that part which is most weake, ill disposed, and least able to resist, and so cause all three species, yet many of them are proper to some one kinde, and seldome found in the rest. As for example, head Melancholy is commonly caused by a cold or hot distemperature of the Braine, according to *Laurentius cap. 5. de melan.* but as *Hercules de Saxonia* contends, from that agitation or distemperature of the animal spirits alone. *Salust. Salvianus* before mentioned *lib. 2. cap. 1. de re med.* will haue it proceed from cold: but that I take of naturall melancholy, such as are fooles and dote; for as *Galen* writes *lib. 4. de pult. 8.* and *Avicenna*,<sup>u</sup> a cold and moist Braine is an vnseparable companion of folly. But this adventitious melancholy which is here meant, is caused of an hot and dry distemperature, as *Damasceen the Arabian lib. 3. cap. 22.* thinkes, and most writers. *Altomarius* and *Piso* call it *an innate burning vntemperatnesse, turning blood and choler into melancholy.* Both these opinions may stand good, as *Brueel* maintaines, and *Capivaccius* *si cerebrum sit calidius, et si the braine be hot, the animall spirits will be hot, and thence comes madnesse; if cold, folly.* *David Crusius Theat. morb. Hermet. lib. 2. cap. 6. de atrabile*, grants melancholy to be a disease of an inflamed braine, but cold notwithstanding of it selfe: *calida per accidens, frigida per se*, hot by accident onely: I am of *Capivaccius* minde for my part. Now this humour, according to *Salvianus*, is sometime in the substance of the Braine, sometimes contained in the Membranes, and Tunicles that couer the Braine, sometimes in the passages of the Ventricles of the Braine, or veines of those Ventricles. It followes many times a *Phrensie*, long diseases, agues, long abode in hot places, or vnder the Sunne, a blowe on the head, as *Rhafis* informeth vs: *Piso* addes solitarinesse, waking, inflammations of the head, proceeding most part<sup>h</sup> from much vse of spices, hot wines, hot meats; all which *Montanus* reckons vp *consil. 22.* for a Melancholy Iew; & *Heurnius* repeats *cap. 12. de Mania*, hot bathes, Garlicke, Onions, saith *Guianerius*, bad ayre, corrupt, much waking, &c. retention of seed or abundance, stopping of hemorrhagia, the Midriffe misaffected; and according to *Trallia-*

Lib. 3. Tract.  
positum, de mel.  
u A fatuitate  
inseparabilis ce-  
rebrum frigiditas.  
x Ab interno ca-  
lore assatur.  
y Intemperies  
innata excreuit,  
flavam bilem ac  
sanguinem in  
melancholicam  
conuertens.  
z Si cerebrum  
sit calidius, fiet  
spiritus anima-  
lis calidior, &  
delirium mania-  
cum; si frigidior,  
fiet fatuitas.  
a Melancholia  
capitis accedit  
post phrenesiam  
aut longam mor-  
ram sub sole, aut  
percussionem in  
capite, cap. 23.  
lib. 1.  
b Qui bibiti tota  
na potentia, &  
sepe sunt sub sole  
c Cura valida  
larioris vini et  
aromaticum vsus.



168 *mus l. 1. 16.* immoderate cares, troubles, griefes, discontent, study, meditation, and in a word, the abuse of all those 6 non-naturall things. *Hercules de Saxonia, cap. 16. lib. 1.* will haue it caused from a cautery, or boyle dried vp, or any issue. *Amatus Lusitanus cent. 2. cura 67.* giues instance in a fellow that had a boyle in his arme, *after that was healed, ran mad, and when the wound was open he was cured againe.* *Trincavelius consil. 13. lib. 1.* hath an example of a melancholy man so caused by ouermuch continuance in the Sunne, frequent vse of Venery, and immoderate exercise: And in his *consil. 49. lib. 3.* from an headpeece ouerheated, which caused head-melancholy. *Prosper Calenius* brings in *Cardinall Cesium* for a patterne of such as are so melancholy by long study: but examples are infinite.

## SUBSECT. 4.

## Causes of Hypochondriacall or windie Melancholy.



Repeating of these causes, I must *crambem bis coctam apponere*, say that againe which I haue formerly said, in applying them to their proper Species. *Hypochondriacall* or flatuous Melancholy, is that which the *Aralians* call *Myrachiall*, and is in my iudgement the most grieuous and frequent, though *Brueel* and *Laurentius* make it least dangerous, and not so hard to be knowne or cured. His causes are inward or outward. Inward from diuers parts or organs, as Midriffe, Splene, Stomack, Liver, Pylorus, Wombe, Diaphragma, Meferaick veines, stopping of Issues, &c. *Montanus cap. 15.* out of *Galen* recites a heat and obstruction of those meferaicke veines, as an immediate cause, by which meanes the passage of the Chylus to the Liuer is detained, stopped or corrupted, and turned into rumbling & winde. *Montanus consil. 23.* hath an evident demonstration, *Trincavelius* another, *lib. 1. cap. 12.* and *Plater* a third, *obseruat. lib. 1.* for a Doctour of the Law visited with this infirmity, from the said obstruction and heat of these Meferaick veines, and bowels: *quoniam inter ventriculum & iecur vena effervescent*, the veines are inflamed about the Liver and Stomacke. Sometimes those other parts are together misaffected; and concurre to the production of this malady: A hot liuer and cold stomacke or cold belly: looke for instances in *Hollerius Victor*, *Trincavelius consil. 35. lib. 3.* *Hildeheim Spi-cel. fol. 132.* *Solenander consil. 9. pro ciue Lugdunensi*, *Montanus consil. 229.* for the Earle of *Monfort* in Germany 1549. and *Frisimelica* in the 233 consultation of the said *Montanus*. *I. Casar Claudinus* giues instance of a cold stomacke and ouerhot liuer, almost in euery consultation, *consil. 89.* for a certaine Count: and *consil. 106.* for a *Polonian Baron*, by reason of heat the blood is inflamed, and grosse vapours sent to the Heart and Braine. *Mercurialis* subscribes to them *consil. 86.* the stomacke being misaffected, which hee calls the king of the belly, because if he be distempered, all the rest suffer with him, as being deprived of their nutriment, or fed with bad nourishment, by meanes of which, come crudities, obstructions, winde, rumbling, griping, &c. *Hercules de Saxonia* besides heat, will haue the weaknesse of the liuer and his obstruction a cause. *facultatem debilem iecinoris*, which he calls the minerall of melancholy. *Laurentius* assignes this reason, because the liuer ouer-hot drawes

*d. A Cauterio & vlcere excrucato.*

*e. Ab vlcere curato incidit in insaniam, aperio vultu e curatur & a galea nimis caefata.*

*g. Exurit sanguis & vena obstruuntur, quibus obstruuntur Chyli adiecur, corrumpitur & in rugitus & flatus vertitur.*

*h. Stomacho leso robur corporis imminuitur, & reliqua membra alimento orbata &c.*



drawes the meat vndigested out of the stomacke, and burneth the humours. 169  
*Montanus* *consil.* 244. proues that sometimes a cold liuer may be a cause. *Laurentius* *cap.* 12. *Trincavelius* *lib.* 12. *consil.* and *Gualter Bruel* seemes to lay the greatest fault vpon the Splene, that doth not his duty in purging the Liver as he ought, being too great or too little, in drawing too much blood sometimes to it, and not expelling it, as *P. Cnemianus* in a <sup>k</sup> consultation of <sup>k</sup> *Hildebrand*, his noted, *tumorem lienis*, he names it, and the fountaine of melancholy. *Dio- cles* supposed the ground of this kinde of Melancholy, to proceed from the inflammation of the *Pylorus*, which is the neather mouth of the *Ventricle*. Others assigne the Mesenterium or Midriffe distempered by heat, the wombe misaffected; stopping of Hemrods, with many such. All which *Laurentius* *cap.* 12. reduceth to three, Mesentery, Liuer, and Splene, from whence he denominates Hepaticke, Spleniticke, and Meseriacke Melancholy.

Outward causes, are bad diet, care, griefes, discontents, and in a word all those six non-naturall things, as *Montanus* found by his experience, *consil.* 244. *Solenander* *consil.* 9. for a Citizen of Lyons in France giues his reader to vnderstand, that he knewe this mischief procured by a medicine of *Cantharides*, which an vnskillfull Physitian ministred his patient to drinke *ad venerem excitandam*. But most commonly feare, griefe, and some sudden commotion, or perturbation of the minde beginne it, in such bodies especially as are ill disposed. *Melancthon* *tract.* 14. *cap.* 2. *de anima*, will haue it as commo to men, as the mother to women, vpon some grieuous trouble, dislike, passion, or discontent. For as *Camerarius* records in his life, *Melancthon* himselfe was much troubled with it, & therefore could speake out of experience. *Montanus* *consil.* 22. *pro delirante Iudeo*, confirms it, <sup>1</sup> grieuous symptomes of minde brought him to it. *Randoletus* relates of himselfe, that being one day very intent to write out a Physitians notes, molested by an odde occasion, he fell into an hypocondriacall fit, to avoid which hee dranke the decoction of wormewood, and was freed. <sup>m</sup> *Melancthon* (being the disease is so troublesome and frequent) holds it almost necessary and profitable study for every man to knowe the accidents of it, and a dangerous thing to be ignorant, and would therefore haue all men, in some sort to vnderstand the causes, symptomes, and cures of it.

<sup>1</sup> Habuit seua animi sympto- mata que impe- diunt concellio- nem, &c.  
<sup>m</sup> Vltatissimus morbus cum sit, vtile est buius visceris acciden- tia considerare, nec leue pericu- lum buius cau- sas morbi igno- rantibus.

## S V B S E C T. 5.

## Causes of Melancholy from the whole Body.



Before, the cause of this kind of Melancholy is inward, or out- ward. Inward, <sup>n</sup> when the liver is apt to ingender such an hu- mour, or the splene weake by nature and not able to discharge his office. A melancholy temperature, retention of Hæmrods, monthly issues, bleeding at nose, long diseases, agues, and all those six non-naturall things increale it. But especially <sup>o</sup> badde diet, as *Piso* thinks, pulse, salt meat, shell-fish, cheefe, blacke wine, &c. *Mercurialis* out of *Auerroes* and *Avicenna* condemnes all hearbs: *Galen* *l.* 3. *de loc. affect.* *cap.* 7. especially Cabbage. So likewise feare, sorrow, discontents, &c. but of these before. And thus in brieve you haue had the generall and particular cau- ses of Melancholy.

<sup>n</sup> Iteur aptum ad generandum talem humorem, splen natura im- becillior *Piso*, *Alomarus* *Gua- nerius*.  
<sup>o</sup> Melancholi- am que fit a re- dundantia hu- moris in tota corpore, vicius imprimis gene- rat qui cum hu- morem parit.



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Now goe and bragge of thy present happinesse, whosoever thou art, brag of thy temperature, of thy good parts, insult, triumph, and boast; thou seest in what a brittle state thou art, how soone thou maist be deiected, how many severall waies, by bad diet, bad ayre, a small losse, a little sorrow or discontent, an ague, &c. how many sudden accidents may procure thy ruine, what a small tenure of happinesse thou hast in this life, how weake and silly a creature thou art. *Humble thy selfe therefore under the mighty hand of God.* 1. Pet. 5. 6. knowe thy selfe, acknowledge thy present misery, and make right vse of it. *Qui stat videat ne cadat.* Thou dost now flourish, & hast *bona animi, corporis, & fortune*, goods of body, minde, and fortune, *nescis quid serus secum vesper ferat*, thou knowst not what stormes and tempests the late evening may bring with it. Be not secure then, *besober and watch*, *P fortunam reuenter habe*, if fortunate and rich: if sicke and poore, moderate thy selfe. I haue said.

p Ausonius.

## SECT. 3.

## MEMBR. I. SUBSEC. I.

## Symptomes, or signes of Melancholy in the Body

q Quædam vniuersalia, particularia, quedam manifesta, quedam in corpore, quedam in cogitatione & animo, quedam à stellis, quedam ab humoribus que ut vitium corpus variè disponit, &c. Diversa phantasmata pro varietate cause externe interne

r Lib. 1. de visu. Fol. 17.

Ad eius esum alii sudant, alii vomunt, sicut, bibunt, saltant, alii ridet, tremunt, dormiunt, &c.

l T. Bright. c. 20

t Nigrescit hic

humor aliquan-

do super calefa-

ctus, aliquando

super fregi fra-

ctus Melancl.

Gal.

u Interprete F.

Caluo.

x Oculi huius excavantur, venti gignuntur circum precordia &amp; acidi rufus, fuci ferè ventres Verigo, tinnitus aurium, somni pusilli, somnia terribilia &amp; interrupta.

**S**ymptomes are either vniuersall or particu'lar, saith *Gordonius*, lib. med. cap. 19. part. 2. to persons, to species, some signes are secret, some manifest, some in the Body, some in the minde, and diuersly vary, according to the inward or outward causes, *Capivaccius*: or from starres according to *Iovianus Pontanus*, de reb. celest. lib. 10. cap. 13. and celestiall influences or from the humours diuersly mixt, *Ficinus* lib. 1. cap. 4. de sanit. tuenda: as they are hot, cold, naturall, vnnaturall, intended or remitted, so will *Aetius* haue *melancholica deliria multiformia*, diversity of melancholy signes. *Laurentius* ascribes them to their seuerall temperatures, delights, natures, inclinations, continuance of time, as they are simple or mixt with other diseases, as the causes are diuerse, so must the signes be, almost infinite, *Altomarus* cap. 7. art. med. And as wine produceth diuerse effects, or that hearbe *Tortocolla* in *Laurentius*, which makes some laugh, some weepe, some sleepe, some dance, some sing, some howle, some drinke, &c. So doth this our melancholy humour, worke seuerall signes in seuerall parties.

But to confine them, these generall Symptomes may bee reduced to those of the Body or of the Minde. Those vsuall signes appearing in the Bodies of such as are melancholy be these, cold and dry, or they are hot and dry, as the humour is more or lesse adust. From these first qualities arise many other second, as that of colour, blacke, swarty, pale, ruddy, &c. some are *impense rubri*, as *Montaltus* cap. 16. obserues out of *Galen* lib. 3. de locis affectis, very red and high coloured. *Hippocrates* in his booke de Insania & melan. reckons vp these signes, that they are *leane, withered, hollow-eyed, looke olde,*

wrinkled



wrinkled, harsh, much troubled with winde, and a griping in their bellies, or belly-ake, belch often, dry bellies and hard, dejected lookes, flaggy beards, sing-  
ing of the eares, vertigo, light headed, little or no sleepe, & that interrupt, ter-  
rible and fearefull dreames. † Anna soror, que me suspensam insomnia terrent?  
The same Symptomes are repeated by Melanelius in his booke of Melan-  
choly, collected out of Galen, Ruffus, Aetius, by Rhasis, Gordonius, & all the  
Iunior, & continuall, sharpe, and stinking belshings, as if their meat in their sto-  
macke were putrified, or that they had eaten fish, dry bellies, absurd and inter-  
rupt dreames, and many phantastickall visions about their eyes, vertiginous, apt  
to tremble, and prone to Venery, & Some adde palpitation of the heart, cold  
sweat, as usuall Symptomes, and a leaping in many parts of the body, saltum  
in multis corporis partibus, a kinde of itching, saith Laurentius on the super-  
ficies of the skin, like a flea-biting sometimes. † Montaltus cap. 21. puts fixed  
eyes and much twinkling of their eyes for a signe, and so doth Avicenna,  
oculos habentes palpitantes, trauli vehementer rubicundi, &c. lib. 3. Fen. 1.  
Traet. 4. cap. 18. They flutte most part, which hee tooke out of Hippocrates  
Aphorismes. † Rhasis makes head ach and a binding heavinesse for a principall  
token, much leaping of winde about the skinn, as well as flutting, or tripping  
in speech, &c. hollow eyes, grosse veines, and broad lips. And although they  
be commonly leane, hirlute, vnchearefull in countenance, withered, and not  
so pleasant to behold, by reason of those continuall feares, griefes, and vexa-  
tions; yet their memories are most part good, they haue happy wits, and ex-  
cellent apprehensions. Their hot and dry braines make them they cannot  
sleepe, Ingentes habent & crebras vigilias (Aretius) Mighty & often watch-  
ings, sometimes waking for a month, a yeare together. † Hercules de Saxonia  
faithfully averreth, that he hath heard his mother sweare, she slept not for fe-  
ven months together: Trincavellius Tom. 2. conf. 16. speakes of one that wa-  
ked 50 daies, and Skenkins hath examples of two yeares. In naturall actions  
their appetite is greater then their concoction, multa appetunt, pauca dige-  
runt, as Rhasis hath it, they couet to eat, but cannot digest. And although  
they † doe eat much, yet they are leane, ill liking, saith Aretius, withered and  
hard, much troubled with costinesse, crudities, oppilations, spitting, belch-  
ing, &c. Their pulse is rare and slowe, except it be of the † Carotides which is  
very strong; but that varies according to their intended passions or pertur-  
bations, as Struthius hath proued at large, Spigmatica artis lib. 4. cap. 13. To  
say truth, in such Chronicke diseases the pulse is not much to bee respected,  
there being so much superstition in it, as † Crato notes, and so many diffe-  
rences in Galen, that he dares say they may not bee obserued, or vnderstood  
of any man.

Their vrine is most part pale, and low coloured, Vrina pauca, acris, biliosa,  
(Aretius) Not much in quantity, but this in my iudgement, is all out as vn-  
certaine as the other, varying so often according to severall persons, habits, &  
other occasions, not to be respected in Chronicke diseases. † Their melan-  
choly excrements in some very much, in others little, as the Spleene plaies his  
part, and thence proceeds winde, palpitation of the heart, short breath, plen-  
ty of humidity in the stomacke, heavinesse of heart and heart-ake, and intole-  
rable stupidity and dulnesse of spirits. Their excrements or stoole hard, black  
to some and little. If the heart, braine, liuer, spleene, bee misaffected, as usuall  
they



172 they are, many inconveniences proceed from them, many diseases accom-  
 pany, as Incubus, <sup>h</sup> Apoplexy, Epilepsie, Vertigo, those frequent wakings and  
 terrible dreames, intempestive laughing, weeping, sighing, sobbing, bashful-  
 nesse, blushing, trembling, sweating, swooning, &c. <sup>k</sup> All their senses are trou-  
 bled, they thinke they see, heare, smell, and touch, that which they doe not, as  
 shall be proued in the following discourse.

<sup>h</sup> Pess. 40. et al. <sup>i</sup> Gordonius modo ridet, modo sient, silent, &c. <sup>k</sup> Fernilius consil. 43. & 45. Montanus consil. 23. Galen. de locis affectis lib. 3. cap. 6.

## SUBJECT. 2.

## Symptomes or signes in the Minde.

Feare.  
 1 Aphorism. &  
 lib. de melan.

**A** Reulanus in 9. Rhafis ad Almanfor. cap. 16. will haue these Symp-  
 tomes to be infinite, as indeed they are, varying according to the  
 parties, for scarce is there one of a thousand that does alike, Lau-  
 rentius cap. 16. Some few of greater note I will point at; and a-  
 mongst the rest, Feare and Sorrow, which as they are causes, so if they perse-  
 ver long, according to Hippocrates <sup>m</sup> and Galen's Aphorismes, they are most  
 assured signes, inseparable companions, and characters of melancholy; Of  
 present melancholy, and habituated, saith Montaltus cap. 1. and common to  
 them all, as the said Hippocrates, Galen, Avicenna, and all Neotericks hold.

<sup>m</sup> Lib. 3. cap. 6.  
 de locis affect.  
 timor & magis-  
 tim, si diutius  
 perseverent, &c.  
 1 Tract. posthu-  
 mo de Melanch.  
 edit. Venetis  
 1620. per Bol-  
 gentam Bibliop.  
 Nihil diligentius  
 hanc rem consi-  
 deranti, patet  
 quod a. m. esse,  
 qui non laborant  
 merore & ti-  
 more.

<sup>n</sup> Prob. lib. 3.  
 1 Physic. lib. 1.  
 cap. 8. Quibus  
 multa frigida  
 bilis atra, stolidi  
 & timidi, at qui  
 calidi, ingeniosi,  
 amasi, diuino  
 spiritu insignati  
 &c.  
 o Omnes exci-  
 cent metus &  
 tristitia, & sine  
 causa.  
 p Omnes timent  
 licet non omni-  
 bus idem timendi  
 modus, Atius,  
 Teireb. lib. 2.  
 sect. 2. cap. 9.  
 q Ingeniosi pa-  
 ro trepidant.

<sup>r</sup> Multi mortem timent & tamen subitissimam mortem conficiunt, alii celi ruinam timent. <sup>s</sup> Affligit eos plena scrupulis conscientia, diuine misericordie diffidentes, Orco se destinant, fuda lamentatione deplorantes.

make



make great lamentation, *Iason Pratensis*. Feare of Divels, death, that they shall be so sick, dye themselves forthwith, or that some of their deare friends or neere allies are certainly dead; imminent danger, losse, disgrace still torment others, &c. that they are all glasse, and therefore will suffer no man to come neere them; that they are all corke, as light as feathers; others as heavy as lead; some are afraid their heads will fall off their shoulders, that they haue frogs in their bellies, &c. <sup>1</sup> *Montanus consil. 23.* speaks of one that durst not walke alone from home, for feare he should sowne, or die. A second <sup>2</sup> feares every man he meets will rob him, quarrell with him, or kill him. A third dares not venture to walke alone, for feare he should meet the Divell, a theefe, bee sicke; feares all old women as witches, and every black dog or cat he sees, he suspecteth to be a Diuell, every person comes neere him is maleficated, every creature, all intend to hurt him, seeke his ruine: another dares not goe ouer a bridge, come neere a poole, rock, steep still, lye in a chamber where crosse beames are, for feare he be tempted to hang, drowne, or precipitate himselfe; If he be in a silent auditory, as at a sermon, he is afraid he shall speake aloud at vnawares, something vndeceit, vnfit to be said. If he be locked in a close room he is afraid of being stifled for want of ayre, and still carries bisket, Aquavita, or some strong waters about him, for feare of *deliquiums*, or being sicke, or if he be in a throng, middle of a Church, multitude, where he may not well get out, though he sit at ease, he is so misaffected. Some are <sup>3</sup> afraid to be burned, or that the ground will sinke vnder them, or <sup>4</sup> swallow them quicke, or that the King will call them in question for some fact they never did (*Rhasis cont.*) and that they shall surely be executed. The terrour of such a death troubles them, and they feare as much, and are equally tormented in minde, y as they that haue committed a murder, and are pensive without a cause, as if they were now presently to be put to death. *Plater. cap. 3. de mentis alienat.* They are afraid of some losse, danger, that they shall surely loose their liues, goods, and all they haue, but why they knowe not. *Trincavelius consil. 13. lib. 1.* had a patient that would needs make away himselfe, for feare of being hanged, and could not be perswaded for three yeares together; but that hee had killed a man. *Plater. obseruat. lib. 1.* hath two other examples, of such as feare to bee executed without a cause. If they come in a place where a robbery, or any offence hath beene done, they presently feare they are suspected, and many times betray themselves without a cause. *Lewis the 11.* the French King, suspected every man a traitor that came about him, durst trust no officer. *Alij formidolosi omnium, alij quorundam (Fracastorius lib. 2. de Intellect. )* some feare all alike, some certaine men, and cannot endure their companies, are sick in them, or if they be from home. Some suspect treason still, others are afraid of their dearest and nearest friends. (*Melanelius à Galeno, Ruffo, Abtio,*) and dare not be alone in the darke, for feare of hobgoblins & diuells: he suspects every thing he heares or sees to be a Divell, or enchanted, and imagineth a thousand Chimeras and visions, which to his thinking he certainly sees bug-beares, talkes with black men, Ghosts, goblins &c. Another through bashfulness, suspicion and timorousnesse will not be seene abroad, <sup>5</sup> *loves darknesse as life, and cannot endure the light*, or to sit in lightsome places, his hat still in his eyes, he will neither see, nor be seene by his good will, *Hippocrates lib. de Insania & Melancholia.* He dare not come in company for feare hee should

<sup>1</sup> Non ausus e-  
gredi domo ne  
deficeret.  
<sup>2</sup> Multi demo-  
nes timui: la-  
trones, insidiat.  
Athena.

<sup>3</sup> Alii comburi,  
alii de Rege, Ra-  
si.  
<sup>4</sup> Ne terra ab-  
sorbeatur. Fo-  
restus.  
<sup>5</sup> Ne terra de-  
bisat. Gordon.  
y Alii timore  
mortis timeant  
& mala gratia  
principum pu-  
tant se aliquid  
commisisse, & ad  
supplicium requiri

<sup>2</sup> Alius domesti-  
cos timet, alius  
omnes. <sup>3</sup> Alius,  
a Alii timeant  
insidias. Aurel.  
lib. 1. de morb.  
Cron. cap. 6.  
<sup>4</sup> Ille chrisi.  
moi. hic omnes  
homines citra  
discrimen timet.  
<sup>5</sup> Hic in lucem  
prodire timet,  
teuebraq. que-  
rit, contra ille  
caliginosa fugit.



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be misused, disgraced, overshoot himselfe in gesture or speeches, or bee sicke, he thinks every man obserues him, aimes at him, derides him, owes him malice. Most part<sup>d</sup> they are afraid, they are bewitched, possessed, or poisoned by their enemies, and sometimes they suspect their neere friends: *hee thinks something speakes or talkes within him, or to him, and he belcheth of the poison.* Christophorus à Vega lib. 2. cap. 1. had a patient so troubled, that by no persuasion or Physicke, he could be reclaimed. Some are afraid that they shall haue every fearefull disease they see others haue, heare of, or read, and dare not therefore heare or read of any such subiect, no not of melancholy it selfe, least by applying to themselves that which they heare or read, they should aggravate and increase it. If they see one possessed, bewitched, an Epilepticke Paroxisme, a man shaking with the palsey, or giddy-headed, reeling or standing in a dangerous place &c. for many daies after it runnes in their minds; they are afraid they shall be so too, they are in like danger, as Perkins cap. 12. sect. 2. well obserues in his Cases of Conscience, and many times by violence of Imagination they produce it. They cannot endure to see any terrible object, as a Monster, a man executed, a carcase, heare the diuell named, or any Tragicall relation scene, but they quake for feare; *Hecatas somniare sibi videntur* (Lucian) they dreame of hobgoblins, and may not get it out of their mindes a long time after: they apply (as I haue said) all they heare, see, read, to themselves; as<sup>e</sup> Felix Plater notes of some young Physicians, that studying to cure diseases, catch them themselves, will be sicke, and appropriate all symptomes they finde related of others, to their owne persons. And therefore (quod iterum moneo) I would advise him, that is actually melancholy, not to read this Tract of Symptomes, lest he disquiet or make himselfe for a time worse. Generally of them all take this, *de inanibus semper conqueruntur & timent*, saith Aretius; they complaine of toyes, and feare<sup>f</sup> without a cause. As really tormented and perplexed for toyes and trifles (such things as they will after laugh at themselves) as if they were most materiall and essentiall matters indeed worthy to be feared, and will not be satisfied. Pacifie them for one, they are instantly troubled with some other feare, alwaies afraid of some thing, which they foolishly imagine or conceiue to themselves, troubled in minde vpon every small occasion, vnquiet, still complaining, grieuing, vexing, suspecting, grudging, discontent, and cannot bee freed so long as melancholy continues. Or if their mindes be more quiet for the present, and they free from forraigne feares, outward accidents, yet their bodies are out of tune, they suspect some part or other to be amisse, now their head akes, heart, stomacke, spleene, &c. is misaffected, they shall surely haue this or that disease; still troubled in body, minde, or both, and through winde, corrupt phantasie, some accidentall distemper continually molested. Yet for all this, as<sup>g</sup> Iacchynus notes, *in all other things they are wise, stayd, discret, and doe nothing vnbecoming their dignity, person, or place, this foolish, ridiculous, and childish feare excepted*; which so much, so continually tortures & crucifies their souls, like a barking dog that alwaies bawles, but seldome bites, this feare cuer molesteth, and so long as Melancholy lasteth, cannot be avoided. Sorrow is that other Character, and inseparable companion, as individuall as Saint Cosmus and Damian, *fidas Achates*, as all Writers witness, a common symptome, a continuall, and still without any evident cause, *h* *marent* *omne* *s*

*à Quidam lar-  
vas, & males  
spiritus ab ini-  
micis veneficiis  
& incantationi-  
bus sibi putant  
obiciari, Hip-  
pocrates potio-  
nem se venefi-  
cae sumpsisse  
putat, & de hac  
rursus sibi cre-  
bro videtur.  
Idem Mental-  
tus cap. 21.  
Aetius lib. 2. &  
alii.  
Traillianus lib.  
1. cap. 16.*

*e Observat. l. 1.  
Quando illi nil  
nocet, nisi quod  
maioribus me-  
lancholicis.*

*f--timeo tamen  
metum, cause  
nescio, causa est  
metus. Hieronymus  
Africano.*

*g Cap. 15. in 9.  
Rhasus, in multis  
vitiis, præter ra-  
tionem semper  
aliquid timent,  
in ceteris tamen  
oprimi se gerunt  
neq. aliquid  
præter dignita-  
tem committunt  
h Alomarus  
cap. 7. Aretius.  
tristes sunt.*



omnes, & si roges eos reddere causam, non possunt, grieving still, but why, they cannot tell: they looke as if they had newly come forth of *Trophonius* denne. 175  
 And though they laugh many times, and seeme to be extraordinary merry (as they will by fits) yet extreame lumpish againe in an instant, dull and heavy *semel & simul*, merry and sad, but most part sad: *Si quæ placent, abeunt*; *inimica tenacius hærent*, sorrow stickes by them still, continually gnawing, as the vulture did *Titius* bowels, and they cannot avoid it. No sooner are their eyes open, but after terrible and troublesome dreames, their heavy harts beginne to sigh: they are still fretting, chafing, sighing, grieving, complaining finding faults, repining, grudging, weeping, *He autem timor umenot*, vexing themselves, *disquieted in minde*, with restless, vnquiet thoughts, discontent, either for their owne, other mens, or publike affaires, such as concerne them not, things past, present, or to come, the remembrance of some disgrace, losse, iniury, abuse, &c. troubles them now being idle afresh, as if it were new done, they are afflicted otherwise for some danger, losse, want, shame, misery, that will certainly come, as they suspect and mistrust. *Lugubris Ate* frownes vpon them, in so much, that *Aretus* well calls it, *angorem animi*, a vexation of the minde. They can hardly be pleased, or eased, though in other mens opinion most happy, goe, tarry, run, ride, ——— *præst equitem sedet atra cura*: they cannot avoid this ferall plague, let them come in what company they will, *heret lateri lethalis arundo*, as to a Deere that is stricke, whether hee run, goe, rest, with the herd, or alone, this grieve remains: irresolution, inconsistency, vanity of minde, their feare, torture, care, ielousie, suspition, &c. continues, and they cannot be relieved. So he complained in the Poet,

*Domum revertor maestas, atq; animo ferè  
 Perturbato, atq; incerto præ agitudine,  
 Adfido, occurrunt servi soccos detrahunt:  
 Video alios festinare, lectos sternere,  
 Canam apparare, pro se quisq; sedulo  
 Faciebant; quo illam lenirent miseriam.*

*o Menæd. He-  
 autont. All. 1.  
 sc. 1.*

He came home sorrowfull, and troubled in his mind, his servants did all they possibly could to please him; one pulled off his socks, another made ready his bed, a third his supper, all did their utmost in deavours to ease his grieve, and exhilarate his person, he was profoundly melancholy, hee had lost his sonne, *illud agebat*, his paine could not bee remoued. Hence it proceeds many times, that they are weary of their liues, and ferall thoughts to offer violence to their owne persons, come into their mindes, *tedium vite* is a common Symptome, *tarda sunt, ingrataq; tempora*, they are soone tired with all things; they will now tarry, now be gone; now pleased, then againe displeased; now they like, by and by dislike all, weary of all, *sequitur nunc vivendi, nunc moriendi cupido*, saith *Aurelianus*, lib. 1. cap. 6. but most part *P vitam* *damnant*, discontent, disquieted, perplexed vpon every light, or no occasion, obiect: often tempted, I say, to make away them selues; *Vivere nolunt, mori nesciunt*; they cannot dye, they will not liue: they complaine, weepe, lament, and thinke they lead a most miserable life, every poore man they see is most fortunate in respect of them, every begger that comes to the doore is happier then they are, they could be contented to change liues with them, especially if they be alone, idle, and parted from their ordinary company, molested, displeased,



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displeased, or provoked: griefe, feare, discontent, wearisomenesse, suspition, or some such passion forcibly seizeth on them. Yet by and by when they come in company againe, which they like, or be pleased, *suam sententiam rursus damnant, & vite solatio delectantur*, as *Octavius Horatianus* obserues *lib. 2. cap. 5.* they condemne their former dislike, and are well pleased to liue. And so they continue, till with some fresh discontent they be molested again, and then they are weary of their liues, weary of all, they will die, and shew rather a necessity to liue, then a desire. *Claudius* the Emperour, as *† Sueton* describes him, had a spice of this disease, for when hee was tormented with the paine of his stomacke, he had a conceit to make away himselfe. *Iul. Caesar Claudinus consil. 84.* had a *Polonian* to his Patient, so affected, that through feare and sorrow, with which he was still disquieted, hated his owne life, wished for death every moment, and to be freed of his misery. *Mercurialis* another, and another, that was often minded to dispatch himselfe, and so continued for many yeares.

† Cap. 31. Quo stomachi dolore correptum se, etiam de conscientia morte cogitasse dixit. r Luget & semper trillatur, solitudinem amat, mortem sibi precatur, vitam propriam odio habet.

Suspition.  
Jealousie.  
Facile in iram incidunt. Aret.  
r Ira sine causa, velocitas iræ.  
Savonarola  
pract. maior.  
Velocitas ira signum. Avicenna lib. 3. Fen. 1.  
Tract. 4. cap. 18.  
Anger sine causa.

u Suspicio, diffidentia, symptomatica. Crato Ep.  
Julio Alexandrino consil. 185.  
Scolozii.

*Suspition*, and *Jealousie*, are generall Symptomes: they are commonly distrustfull, apt to mistake, and amplifie, *facile irascibiles*, *† testy*, pettish, peeuish, and ready to snarle vpon every small occasion, *cum amicis simis*, and without a cause, *datum vel non datum*, it will be *scandalum acceptum*. If they speak in iest, he takes it in good earnest. If they be not saluted, invited, consulted with, called to counsell &c. or that any respect, small complement, or ceremony be omitted, they thinke themselves neglected, and contemned for a time that tortures them. If two talke together, discourse, whisper, iest, or tell a tale in generall, hee thinkes presently they meane him, applies all to himselfe, *de se putat omnia dici*. Or if they talke with him, hee is ready to misconster every word they speake, and interpret it to the worst, hee cannot endure any man to looke stedily on him, speake to him almost, laugh, iest, or bee familiar, or hem, or point, cough, or spit, or make a noyse sometimes &c. *u* Hee thinks they laugh or point at him, or doe it in disgrace of him, circumvent him, contemne him; every man looks at him, he is pale, red, sweats for feare and anger, lest some body should obserue him. He workes vpon it, and long after, this false conceit of an abuse, troubles him. *Montanus consil. 22.* giues instance in a melancholy Iew, that was so waspish and suspicious, *tam facile iratus*, that no man could tell how to carry himselfe in his company.

Inconstancy.

*Inconstant* they are in all their actions, restlesse, vnapt to resolute of any businessse, they will, and will not, perswaded to and fro vpon every small occasion, or word spoken: and yet if once they be resolved, obstinate, hard to bee reconciled. If they abhorre, dislike, or distast, once seiled, though to the better by oddes, by no counsell or perswasion to be removed. Yet in most things wauering, irresolute, vnable to deliberate, through feare, *faciunt*, & *mox facti penitent* (*Aretius*) *auari*, & *paulo post prodigi*. Now prodigall, and then covetous; they doe, & by-and-by repent them of that which they haue done, soone weary, and still seeking change, restlesse, I say, fickle, fugitiue, they may not abide to tarry in one place long,

† Hor.

† *Rome rus optans, absentem rusticus urbem*

\* Pers. Sat. 3.

*Tollit ad astra*, ——— no company long, or to perseuer in any businessse. \* *Et similes regum pueris, pappare minutum*  
*Poscit, & iratus mamma lallare recusat,*

est soones



effsoones pleased, and anon displeased, they haue not patience to read out a booke, to play out a game or two, walke a mile, sit an houre, &c. erected and dejected in an instant; animated to vndertake, & vpon a word spoken againe discouraged.

Extream *Passionate*, *Quicquid volunt, valde volunt*; and what they desire, they doe most furiously seeke: envious, malicious, profuse one while, sparing another, but most part covetous, muttering, repining, discontent, peevish, *iniuriarum tenaces*, prone to revenge, and most violent in all their imaginations, not affable in speech, or apt to vulgar complement, but surly, dull, sad, austere; held therefore by some proud, loft, fottish, or halfe mad, as the *Abderites* esteemed of *Democritus*: and yet of a deepe reach, excellent apprehension, iudicious, wise and witty: for I am of that † Noble mans minde, *Melancholy aduanceth mens conceits, more then any humour whatsoever.* *L. Humors cap. 7. diff.*

They are of profound iudgement in some things, although in others, *non recte iudicant inquieti*, saith *Fracastrorius lib. 2. de Intell.* And as *Arculanus, cap. 16. in 9. Rhasis*, tearmes it, *Iudicium plerumq; perversum, corrupti cum iudicant honesta, inhonesta; & amicitiam habent pro inimicitia*: They count honesty, dishonesty; friends as enimies; they will abuse their best friends, and dare not offend their enimies. Cowards most part, & *ad inferendam iniuriam timidi sumi*, saith *Cardan lib. 8. cap. 40. de rerum varietate*, Loth to offend; and if they chance to ouer-shoot themselves in word, or deed, they are miserably tormented, and frame a thousand dangers and inconveniences to themselves, *ex musca elephantum*, if once they conceit it: ouerjoyed with every good rumour, tale, or prosperous event, transported beyond themselves: with every smal crosse againe, bad newes, misconceaued iniury, losse, danger, afflicted beyond measure, astonished, impatient, viterly vndone. Fearefull, suspicious of all. Yet againe, many of them desperat harbraines, rash, careless, fit to be Assassins, as being void of all feare and sorrow, according to † *Hercules de Saxonia*, Most audacious, and such as dare walke alone in the night, through desarts and dangerous places fearing none. They are prone to loue, and easie to be taken: *Propensi ad amorem & excandescuntiam*, (*Mon. sicut, & lica talus cap. 21.*) quickly inamored, and dote vpon all; loue one dearly, till they see another, and then dote on her, *Et hanc, & hanc, & illam, & omnes*. Yet some againe cannot endure the sight of a woman, abhorre the sexe, as that same melancholy Duke of *Muscovy*, that was instantly sicke, if hee came but in sight of them: and that † Anchorite, that fell into a cold pallie, when a woman was brought before him.

*Humorous* they are beyond all measure, sometimes profusely laughing, extraordinary merry, and then againe weeping without a cause, groaning, sighing, pensive, sad, almost distracted, *multa absurda fingunt, & a ratione aliena* (saith † *Frambesarius*) they faigne many absurdities, vaine, void of reason: one supposeth himselfe to be a Dog, Cock, Beare, Horse, Glasle, Butter, &c. He is a Giant; a Dwarf, as strong as an hundred men, a Lord, Duke, Prince, &c. And if he be told he hath a stinking breath, a great nose, that hee is sicke, or inclined to such or such a disease, he beleeueth it effsoones, and peradventure by force of imagination, will worke it out. Many of them are immoueable, and fixed in their conceits, others vary vpon every object, heard or scene. If they see a Stage-play, they run vpon that a weeke after; if they

*Passionate.*

*L. Humors cap. 7. diff.*

† *Tract. de mel. cap. 2. Noctu ambulanti per*

*siluiis, & lica periculosa, neminem timeant.*

x *Facile amant*

*Alom.*

*Amorous.*

y *Bodine.*

z *Io. Maior. vitis patrum sol.*

202. *Paulus*

*Abbas Eremita,*

*tanta solitudine*

*perseverat, ut*

*nec vultum, nec*

*vultum mulieris*

*ferre possit, &c.*

*Humorous.*

† *Consult. lib. 26*

17. *Conf.*



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<sup>a</sup> Generally  
as they are  
pleased or dis-  
pleased, so are  
their continu-  
all cogitations  
pleasing, or  
displeasing.

<sup>b</sup> Omnes exer-  
cent vane in-  
tellectus, omni  
cogitationes,  
(Nic. Pifo, Bru-  
el.) & affidue.  
<sup>c</sup> Curiosi de re-  
bus minimis.  
Aristeus.

<sup>d</sup> Lib. 1. de In-  
tellectu.

<sup>e</sup> Hoc melan-  
cholicis omnibus  
proprium, ut  
quas semel ima-  
ginationes valde  
repperint, non  
facile reiciant,  
sed hoc etiam vel  
improvisum semper  
occurrit.  
<sup>f</sup> Tullius de Sen-  
tentiis.  
<sup>g</sup> Cap. 5.  
Bashfulness.

<sup>h</sup> Lib. 2. de Fa-  
cultatibus.

heare Musick, or see dancing, they haue nought but bagpipes in their braine; if they see a cumbat, they are all for armes. \* If abused, an abuse troubles the long after; if crossed, that crosse &c. Restlesse in their thoughts, and actions, continually meditating, *Velut agrosomnia, vana finguntur species*; More like dreames, then men awake, they faine a company of Anticke, phantastickall concepts, they haue most frivolous thoughts, impossible to be affected, and sometimes thinke verily they heare and see present before their eyes, such phantasmes or goblins, they feare, suspect or conceaue, they still talke with, and follow them; In fine *cogitationes somniantibus similes, sed vigilant, quod alij somniant cogitabundi*; Still, saith *Avicenna*, they wake, as others dreame, and such for the most part are their Imaginations and concepts, <sup>b</sup> absurd, vaine, foolish toyes, yet they are <sup>c</sup> most curious and follicitous, continuall, & *supra modum, Rhasis cont. lib. 1. cap. 9. premeditantur de aliquâ re*. As serious in a toy, as if it were a most necessary businesse, of great moment, importance, & still, still, still thinking of it: *seviunt in se*, macerating themselves. Though they doe talke with you, and seeme to bee otherwise employed, and to your thinking, very intent and busie, still that toy runnes in their minde, that feare, that suspicion, that abuse, that vexation, that crosse, that castle in the ayre, that fiction, that pleasant waking dreame whatsoeuer it is. *Nec interrogant* (saith <sup>d</sup> *Fracastrorius*) *nec interrogatis rectè respondent*, They doe not much heed what you say, their minde is on another matter; aske what you will, they doe not attend, or much intend that businesse they are about, but forget themselves what they are saying, doing, or should otherwise say or doe, distracted with their owne melancholy thoughts. One laughs vpon a sudden, another smiles to himselfe, a third frownes, calls, his lips goe still, hee acts with his hand, as he walkes, &c. 'Tis proper to all melancholy men, saith <sup>e</sup> *Mercurialis consil. 11. What concept they haue once entertained, to be most intent, violent, and continually about it. Inuitis occurrit*, doe what they may, they cannot be rid of it, against their wills they must thinke of it a thousand times over, *Perpetuò molestantur, nec obliuisci possunt*, they are continually troubled with it, in company, out of company; at meat, at exercise, at all times and places, *non desinunt ea, quæ minimè volunt, cogitare*, if it be offensive especially, they cannot forget it, they may not rest or sleepe for it.

<sup>f</sup> *Crato, g Laurentius*, and *Fernelius*, put bashfulness for an ordinary Symptome, *subrasticus pudor*, or *vitiosus pudor*, is a thing which much haunts and torments them. If they haue beene misused, derided, disgraced, chidden, &c. or by any perturbation of minde misaffected, it so farre troubles them, that they become quite moped many times, & so disheartned, dejected, they dare not come abroad, into strange companies especially, or manage their ordinary affaires, so childish, timorous, and bashfull, they can looke no man in the face; some are more disquieted in this kinde, some lesse, longer some, others shorter, by fits &c. though some on the other side (according to <sup>h</sup> *Fracastrorius*) be *inverecundi & pertinaces*, impudent and peeuish. But most part they are very shamefast: and that makes them with *Pet. Blesensis, Christopher Vrs-wick*, and many such, to refuse honours, offices, and preferments, which sometimes fall into their mouthes, they cannot speake or put forth themselves as others can, *timor hos, pudor impedit illos*, timorousnesse and bashfulness hinder their proceedings, they are contented with their present estate. For that

cause



cause they seldome visit their friends, except some familiars: *pauciloqui*, of few words, and oftentimes wholly silent, † *Frambesarius*, a Frenchman, had two such Patients, *omnino taciturnos*, their friends could not get them to speake: *Rodericus à Fonseca consult. Tom. 2. 85. consil.* gives instance in a yong man, of 27 yeares of age, that was frequently silent, bashfull, moped, solitary, that would not eat his meat or sleepe, and yet againe by fits, apt to be angry, &c. most part they are, as † *Plater* notes, *desides taciturni, agra impulsu, nec nisi coacti procedunt*, &c. they will scarce be compelled to doe that which concerns them, though it be for their good, so diffident, so dull, of small, or no complement, vnsociable, hard to be acquainted with, especially of strangers; they had rather write their mindes, then speake, and about all things loue Solitarinesse. Ob voluptatem, an ob timorem soli sunt? Are they so solitary for pleasure (one askes) or paine? for both: yet I rather thinke for feare and sorrow &c. *Hinc metuunt, cupiuntq; dolent fugiuntq; nec auras*

*Respiciunt clausi tenebris, & carcere caco.*

Hence 'tis they grieue and feare, avoiding light,  
And shut themselues in prison darke from light.

As *Bellerophon* in *Hom.*

*Qui miser in sylvis mærens errabat opacis,  
Ipse suum cor edens hominum vestigia vitans.*

That wandred in the woods sad all alone,  
Forfaking mens society, making great moane.

They delight in woods and waters, desert places, to walke alone in orchards, Gardens, private walkes, back-lanes, averse from company, as *Diogenes* in his tub, or *Timon Misanthropus*, they abhorre all companions at last, euen their neereest acquaintance, and most familiar friends, for they haue a conceipt (I say) every man obserues them, will deride, laugh to scorne, or misuse them. confining themselves therefore wholly to their priuat houses or Chambers, *fugiant homines sine causa* (saith *Rhasis*) & odio habent, *cont. lib. 1. cap. 9.* It was one of the chiefest reasons, why the Citizens of *Abdera* suspected *Democritus* to be melancholy and mad; because that as *Hippocrates* related in his Epistle to *Philopæmenes*, *he forsooke the City, liued in groues and hol- low trees, upon a greene banke by a brooke side, or confluence of waters, all day long, and all night. Que quidem* (saith he) *plurimum atra bile vexatus, & melancholicis eveniunt, deserta frequentant, hominum congressum auersantur*; Which is an ordinary thing with melancholy men. The *Egyptians* therefore in their *Hieroglyphicks*, expressed a melancholy man by an Hare sitting in her forme, as being a most timorous and solitary creature, *Pierius Hieroglyph. lib. 12.* But this, and all precedent symptomes, are more or lesse apparent, as the humour is intended or remitted, hardly perceaued in some, or not at all, most manifest in others. Childish in some, terrible in others, to be derided in one, pittied or admired in another, to him by fits, to a second continue: and howsoeuer these symptomes bee common and incident to all persons, yet they are more remarkable, frequent, furious and violent in melancholy men. To speake in a word, there is nothing so vaine, absurd, ridiculous, extravagant, impossible, incredible, so monstrous a Chymera, so prodigious and strange, as such as Painters and Poets durst not attempt, which they will not really feare, faine, suspect, and imagine vnto themselves: And that which

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† Consult. 15.  
& 16. lib. 1.

Solitarinesse.

i Virg. Æn. 6.

k Il. 3.

l Si malum ex-  
asperatur, homi-  
nes odio habent,  
& solitaria pe-  
tunt.

m Democritus  
soles noctes &  
dies apud se de-  
gere, plerumq;  
autem in spelu-  
cis, sub amenis  
arborum um-  
bris, vel in tene-  
bris, & mollibus  
berbis, vel ad a-  
quarum crebra,  
& quæta fluen-  
tia, &c.

n Gaudet tene-  
bris, aliturq; do-  
lor.  
Ps. 62. Vigilaui  
& factus sum  
velut nycticorax  
in domicilio.  
passer solitarius  
in templo.  
o Et quæ vix  
audet fabula,  
monstra parit.



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In cap. 13. lib.  
10. de Civit. Dei.  
Lunam ab Affi-  
no epotam vi-  
deat.

† *Lod. Vives* said in jest of a silly country fellow, that kil'd his Ass for drink-  
ing vp the Moone; *ut lunam mundo redderet*, you may truly say of them in  
earnest. They will act, conceale all extreames, contrarieties, and contradic-  
tions, and that in infinite varieties. *Melancholici plane incredibilia sibi persua-  
dent, ut vix omnibus seculis duo reperti sint, qui idem imaginati sint* (*Erastus  
de Lamjs*) scarce two of two thousand, that concur in the same symptomes;  
there is in all melancholy *similitudo dissimilis*, like mens faces, a disagreeing  
likenesse still; And as in a River we swimme in the same place, though not in  
the same numericall water: as the same instrument affords severall lessons, so  
the same disease yeelds diversity of symptomes. Which howsoever they be  
diverse, intricate, and hard to be confined, I will adventure yet in such a vast  
confusion and generality, to bring them into some order, and so descend to  
particulars.

## SUBSECT. 3.

Particular Symptomes from the influence of Starres.  
Parts of the Body, and Humours.

p. 14. c. 5.  
r. Sect. 2. memb.  
1. Subl. 4.

De reb. celest.  
lib. 10. cap. 13.

De Indagine.  
Goelenius.

De Indagine.

De Indagine.

De Indagine.

De Indagine.

De Indagine.

De Indagine.

De Indagine.

De Indagine.

De Indagine.

De Indagine.

De Indagine.

De Indagine.

De Indagine.

De Indagine.

De Indagine.

De Indagine.

De Indagine.

De Indagine.

Some men haue peculiar Symptomes, according to their tempera-  
ment and *Crisis*, which they had from the Starres and those cele-  
stiall influences, variety of wits and dispositions, as *Anthony Zara*,  
contends, *Anat. ingen. sect. 1. memb. 11. 12. 13. 14. plurimum irri-  
tant influentie celestes, unde ciuntur animi agilitudines & morbi corporum.*  
One saith, diuerse diseases of the body and minde proceed from their influ-  
ences, as I haue already proued out of *Ptolomey*, *Pontanus*, *Lemnius*, *Cardan*,  
and others, as they are principall signifiers of manners, diseases, mutually  
irradiated, or Lords of the geniture, &c. *Ptolomeus* in his centiloquy, *Hermes*,  
or whosoever else the author of that Tract, attributes all these symptomes,  
which are in melancholy men, to celestiaall influences: which opinion *Mer-  
curialis de affect. lib. 1. cap. 10.* reiects; but as I say, *Iovianus Pontanus*, and o-  
thers stily defend. That some are solitary, dull, heavy, churlish: some againe  
blith, buxome, light, and merry, they ascribe wholly to the starres. As if *Sa-  
turne* be predominant in his nativity, and cause melancholy in his tempera-  
ture, then he shall be very austere, sullen, churlish, black of colour, profound  
in his cogitations, full of cares, miseries, and discontents, sad and fearefull, al-  
waies silent, solitary, still delighting in husbandry, in Woods, Orchards,  
Gardens, Rivers, Ponds, Pooles, darke walkes and close: *Cogitationes sunt  
velle adificare, velle arbores plantare, agros colere, &c.* To catch Birds, Fishes,  
&c. still contriuing and musing of such matters. If *Iupiter* domineers, they are  
more ambitious, still meditating of kingdomes, magistracies, offices, honors,  
or that they are Princes, Potentates, and how they would carry themselves,  
&c. If *Mars*, they are all for warres, braue combats, Monomachies, testy, cho-  
lericke, harebraine, rash, furious, and violent in their actions. They will faine  
themselves Victors, Commanders, are passionate and satyricall in their spee-  
ches, great braggers, ruddy of colour. If the *Sonne* they will be Lords, Empe-  
rours, in conceit at least, and Monarchs, giue Offices, Honours, &c. If *Venus*,  
they are still courting of their mistresses and most apt to loue, amorously gi-  
ven



ven, they seeme to heare musicke, plaies, see fine pictures, dancers, merriments and the like. Euer in loue, and dote on all they see. *Mercurialis* are solitary, much in contemplation, subtile, Poets, Philosophers, & musing most part about such matters. If the *Moone* haue a hand, they are all for peregrinations, sea voyages, much affected with trauels, to discourse, read, meditate of such things; wandering in their thoughts, diuers, much delighted in waters, to fish, fowle, &c.

But the most immediate Symptomes proceed from the Temperature it selfe, and the Organicall parts, as Head, Liuer, Spleene, Meseraicke veines, Heart, Wombe, Stomacke, &c. and most especially from distemperature of Spirits (which as *Herc. de Saxonia* contends, are wholly immateriall) or fro the foure humours in those seats, whether they be hot or cold, naturall, vnnaturall, innate or adventitious, intended or remitted, simple or mixt, their diuerse mixtures, and seuerall adustions, combinations, which may be as diuersly varied, as those <sup>u</sup> foure first qualities in *Clavius*, and produce as many seuerall Symptomes and monstrous fictions as wine doth effects, which as *Andreas Bachius* obserues lib. 3. de vino cap. 20. are infinite. Those of great note be these.

If it be naturall Melancholy, as (*Lod. Mercatus lib. 1. cap. 17. de melan. T. Bright cap. 16.*) hath largely described, either of the Spleene, or of the veines, faulty by excesse of quantity, or thicknesse of substance, it is a cold and dry humour, as *Montanus* affirms *consil. 26.* the parties are sad, timorous, and fearefull. *Prosper Calenus* in his booke de atra bile, will haue them to be more stupid then ordinary, cold, heavy, dull, solitary, sluggish, *Si multam atram bilem & frigidam habent.* *Hercules de Saxonia cap. 16. lib. 7.* holds these that are naturally melancholy, to be of a leaden colour or black, and so doth *Guianerius cap. 3. tract. 15.* and such as thinke themselves dead many times, or that they see talke with blacke men, dead men, spirits and goblins frequently, if it be in excesse. These Symptomes vary according to the mixture of those foure humours adust, which is vnnaturall melancholy. For as *Trallianus* hath written cap. 16. lib. 7. *There is not one cause of this Melancholy, nor one humour which begets it, but diuers diuersly intermixt, from whence proceeds this variety of Symptomes.* And those varying againe as they are hot or cold. <sup>a</sup> Cold melancholy (saith *Benedic. Vittorius Faventinus pract. mag.*) is a cause of dotage, and more mild Symptomes, if hot or more adust, of more violent passions, & furies. *Fracastorius lib. 2. de intellectu.* will haue vs to consider well of it, <sup>b</sup> with what kinde of Melancholy every one is troubled, for it much availes to knowe it, one is enraged by fervent heat, another is possessed by sad and cold, one is fearefull, shamesfast, the other impudent and bold. As *Ajax, Arma rapit superosq; furens in prelia poscit:* quite mad or tending to madnesse: *Nunc hos nunc impetit illos.* *Bellerophon* on the other side, *solus errat male sanus in agris*, wanders alone in the woods, one despaires, weepes, and is weary of his life, another laughs, &c. All which variety is produced from the seuerall degrees of heat and cold, which *Hercules de Saxonia* will haue wholly proceed from the distemperature of spirits alone, animall especially, and those immateriall, the next and immediat causes of Melancholy, as they are hot, cold, dry, moist, and from their agitation proceeds that diversity of Symptomes, which hee reckons vp, in the *13. cap.* of his *Tract of Melancholy*, and that largely through

*Tract. 7. de Melan.*

<sup>u</sup> Humidum, calidum, frigidum, siccum.  
<sup>x</sup> Com in 1. cap. Iohannis de Sacrobosco.

<sup>y</sup> Si refidet melancholia naturalis, tales plumbei coloris aut nigri, stupidi, solitarii.

<sup>z</sup> Non una melancholia causa est, nec unus humor vitii parens sed plures, & alius aliter mutatus, unde non omnes eadem sentiunt symptomata.

<sup>a</sup> Humor frigidus delirij causa humor calidus furoris.

<sup>b</sup> Multum refert qui quibus melancholia renatur, tunc fervens & accensa agitat, illum irasit & frigus occupat, hi timidi, illi innectendi intrepidi &c.

<sup>†</sup> Cap. 7. & 8. *Tract de Mel.*  
<sup>†</sup> Signa melancholice ex interperie & agitatione spirituum sine materia.



181 through every part. Others will haue them come from the diuers aduſtion of the foure humours, which in this vnnaturall melancholy, by corruption of blood, aduſt choler, or melancholy naturall, *c* by exceſſiue diſtemper of heat, turned, in compariſon of the naturall, into a ſharplye by force of aduſtion, cauſe according to the diuerſity of their matter, diuerſe and ſtrange Symptomes, which *T. Brigh* reckons vp in his following chapter. So doth *Ar culanus*, according to the foure principall humours aduſt, and many others.

For example, if it proceed from ſlegme, (which is ſeldome and not ſo frequent as the reſt) *o* it ſtirres vp dull Symptomes, and a kinde of ſtupidity, or unpaſſionate hurt: they are ſleepy, ſaith *Sauanarola*, dull, ſlow, cold, blockiſh, aſſe-like, *Asininam melancholiam*, *g Melancholion* calls it, they are much given to weeping, and delight in waters, ponds, pooles, riuers, fiſhing, fowling, &c. (*Arnoldus breuiar. 1. cap. 18.*) They are *h* pale of colour, ſhoathfull, apt to ſleepe, heavy; much troubled with head-ach, continuall meditation, and muttering to themſelues, they dreame of waters, *k* that they are in danger of drowning, and feare ſuch things, *Rhaſis*. They are fatter then others that are melancholy, paler, of a muddy complexion, apter to ſpit, *l* ſleep, more troubled with rheume then the reſt, and haue their eies ſtill fixed on the ground. Such a patient had *Hercules de Saxonia*, a widdowe in *Venice*, that was fat & very ſleepie ſtill: *Chriſtophorus à Vega* another affected in the ſame ſort. If it be inveterate or violent, the Symptomes are more euidēt, they plainly dote and are ridiculous to others, in all their geſtures, actions, ſpeeches: imagining impoſſibilities, as he in *Chriſtophorus à Vega*, that thought hee was a tunne of wine, *m* and that *Stennois*, that reſolued with himſelfe not to piſſe, for feare he ſhould drowne all the towne.

If it proceed from blood aduſt, or that there be a mixture of blood in it, *n* ſuch are commonly ruddy of complexion, and high coloured, according to *Saluſt. Saluianus*, and *Hercules de Saxonia*. And as *Sauanarola*, *Vittorius Fauentinus Emper.* farther adde, *o* the veines of their eyes be red, as well as their faces. They are much inclined to laughter, wittie and merry, conceipted in diſcourſe, pleaſant, if they be not farre gone, much giuen to muſicke, dancing, & to be in womens company. They meditate wholly on ſuch things, & thinke *p* they ſee or heare plaies, dancing, and ſuch like ſports (free from all feare and ſorrow, as *Hercules de Saxonia* ſuppoſeth.) If they be more ſtrongly poſſeſſed with this kinde of melancholy, *Arnoldus* addes, *Breuiar. lib. 1. cap. 18.* Like him of *Argos* in the *q* Poet, that ſate laughing all day long, as if he had beene at a Theatre. Such another is mentioned by *Aristotle*, living at *Abydos* a towne of *Aſia maior*, that would ſit after the ſame faſhion, as if hee had beene vpon a ſtage, and ſometimes act himſelfe, now elap his hands, and laugh, as if he had beene well pleaſed with the ſight. *Wolfius* relates of a country fellow called *Brunſellius*, ſubiect to this humour, *r* That being by chance at a ſermon, ſaw a woman fall off from a forme halfe aſleepe, at which obiect moſt of the company laughed, but he for his part, was ſo much moued, that for three whole daies after he did nothing but laugh, by which meanes hee was much weakned, and worſe a long time following. Such a one was old *Sophocles*, and *Democritus* himſelfe had hilare delirium, much in this vaine. *Laurentius cap.*

*Cap. 2. Traſſ. de Melan.* *q* Hor. *epiſt. lib. 2. quidam haud ignobilis Argi, &c.* *r* Lib. de reb. mir. *s* Cum inter concionandum mulier dormiens eſſet ſubſellio caderet, & omnes reliqui qui id viderent, riderent, tribus poſt diebus, &c.



3. *de melan.* thinks this kinde of melancholy, which is a little adust with some mixture of blood, to be that which *Aristotle* meant, when hee said melancholy men of all others are most witty, which causeth many times a diuine raiſhment, and a kinde of *Enthusiasmus*, which stirreth them vp to bee excellent Philosophers, Poets, Prophets, &c. *Mercurialis consil.* 110. giues instance in a young man his patient, sanguine melancholy, <sup>u</sup> of a great wit, & excellently learned.

If it arise from choler adust, they are bold and impudent, and of a more hairebraine disposition, apt to quarrell, and thinke of such things, battles, combats, and their manhood, furious, impatient in discourse, stiffe, irrefragable and prodigious in their teners, and if they be moued, most violent, outrageous, ready to disgrace, provoke any, to kill themselves and others, *Arnoldus* addes, starke mad by fits, they sleepe little, their vrine is subtile and fiery. (*Guianerius.*) In their fits you shall heare them speake all manner of languages, Hebrew, Greeke and Latine, that neuer were taught or knew them before. *Apponensis in com. in Pro. sec.* 30. speakes of a mad woman that spake excellent good Latine; and *Rafis* knew another, that could prophecy in her fit, and foretell things truely to come. <sup>2</sup> *Guianerius* had a patient could make Latine verses when the moone was combust, otherwise illiterate. *Avicenna* and some of his adherents will haue these symptomes, when they happen, to proceed from the diuell, and that they are rather *demoniaci*, possessed, then mad or melancholy, or both together, as *Iason Pratensis* thinkes, *Immiscens se mali genij*, &c. but most ascribe it to the humor, which opinion *Montaltus cap.* 21. stilly maintaines, confuting *Avicenna* & the rest, referring it wholly to the quality and disposition of the humour and subiect. *Cardan de rerum var. lib.* 8. *cap.* 10. holds these men of all other fit to be assassins, bold, hardy, fierce, and aduenturous, to vndertake any thing by reason of their choler adust. <sup>a</sup> This humor, saith he, prepares them to endure death it selfe, and all maner of torments with invincible courage, and 'tis a wonder to see with what alacrity they will vndergoe such tortures, vt *supra naturam res videatur*: he ascribes this generosity, fury, or rather stupidity, to this adustion of choler and melancholy: but I take these rather to be mad or desperate, then properly melancholy, for commonly this humor so adust and hot, degenerats into madnesse.

If it come from melancholy it selfe adust, those men, saith *Avicenna* <sup>b</sup> are usually sad and solitary, and that continually, and in excesse, more then ordinary suspicious, more fearefull, and haue long, sore, and most corrupt Imaginations; cold and blacke, bashfull, and so solitary, that as <sup>c</sup> *Arnoldus* writes, They will endure no company, they dreame of graues still, and dead men, and thinke themselves bewitched or dead: if it be extreame, they thinke they heare hideous noyses, see and talke <sup>d</sup> with blacke men, and converse familiarly with diuells, and such strange Chimeras and visions, (*Gordonius*) or that they are possessed by them, that some body talks to them, or within them. *Tales melancholici plerumq. demoniaci*, *Montaltus consil.* 26. ex *Avicenna*. *Valescius de Taranta*, had such a woman in cure, <sup>e</sup> that thought she had to doe with the diuell: and *Gentilis Fulgosus quest.* 55. writes that hee had a melancholy friend, that <sup>f</sup> had a blacke man in the likenesse of a souldier, still following him wherefoeuer hee was. *Laurentius cap.* 7. hath many stories of such as haue

<sup>u</sup> *Iuuenis et non vulgaris cruditionis*

<sup>x</sup> *Si à cholera, furibundi, inter seiont se et alios, putant se videre pugnas y Prima subtile et ignea parum dormiunt.*

<sup>x</sup> *Tract. 15. c. 4*  
<sup>a</sup> *Ad hoc perpetranda furore rapiti ducuntur, cruciatus quousvis tolerant, et mortem, et furore exacerbati audent et ad supplicia plus irritantur, mirum est quantum habeant in tormentis patientiam.*  
<sup>b</sup> *Tales plus ceteris timent, et continue tristantur, valde suspiciosi, solitudinem diligunt, corruptissimas habent imaginationes, &c.*

<sup>c</sup> *Si à melancholia adusta, tristes, de sepulchris somniant, timent ne fascinentur, putant se mortuos, aspici nolunt.*

<sup>d</sup> *Videntur sibi videre montes nigros et demones, et suspensos et mortuos.*

<sup>e</sup> *Qua via nocte se cum demone coire putavit.*  
<sup>f</sup> *Semper sece vidisse militem nigrum praesentem.*



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g Anthony de Verdeur.

h Quidam mugitus boum amulantur, & peccora se patiunt, ut Prati filia. i Baro quidam mugitus boum, & rugitus asinorum, & aliorum animalium vocis effugit.

k Omnia magna putabat, uxorem magnam, grandes equos, abbotum omnia parua, magna pocula, & calceamenta pedibus maiora. l lib. 1. cap. 16. putavit se vno digito posse totum mundum continere. m Sustinet humeris collum cli Atlantae. n Cap. 1. Tract. 15. alius se galum putat, alius lusciniam. o Trallianus. p Anthony Verdeur. q Cap. 7. de mel.

thought themselves bewitched by their enemies; and some that would eate no meat as being dead. Anno 1550 an Advocate of Paris fell into such a melancholy fit, that he beleued verily he was dead, he could not be perswaded otherwise, or to eate or drinke, till a kinsman of his, a Scholler of Bourges did eate before him, dressed like a corse. The story, saith Serres, was acted in a Comcedy before Charles the ninth. Some thinke they are beasts, wolues, hogges, and cry like doggs, foxes, bray like asses, and low like kine, as King Pratus daughters. h Hildesheim spicel. 2. de Mania, hath an example of a dutch Baron so affected, and Trineauellius lib. 1. consil. 11. another of a noble man in his country, i that thought hee was certainly a beast, and would imitate most of their voices, with many such symptomes, which may properly be reduced to this kinde.

If it proceed from the seuerall combinations of these foure humours, or spirits, Herc. de Sax, addes, hot, cold, dry, moist, darke, confused, settled, constringed, as it participates of matter, or is without matter, the symptomes are likewise mixt. One thinkes himselfe a giant, another a dwarfe, one is heavy as lead, another is as light as a feather. Marcellus Donatus lib. 2. cap. 41. makes mention out of Seneca, of one Senecio a rich man, k that thought him-

selfe and every thing else he had, great: great wife, great horses, could not abide little things, but would haue great pots to drinke in, great hose, and great shooes bigger then his feet. Like her in l Trallianus, that supposed shee could shake all the world with her finger, and was afraid to clinch her hand together least shee should crush the world like an apple in peeces: or him in Galen, that thought he was m Atlas and sustained heauen with his shoulders.

Another thinkes himselfe so little, that he can creepe into a mousehole: one feares heauen will fall on his head: a second is a cock, and such a one n Guianerius saith he saw at Padua, that would clap his hands together and crowe.

o Another thinkes he is a Nightingall, and therefore sings all the night long: another he is all glasse, a pitcher, and will therefore let no body come neere him, and such a one t Laurentius giues out vpon his credit, that he knew in France. Christophorus a Vega cap. 3. lib. 14. Sckenkius and Marcellus Donatus

lib. 2. cap. 1. haue many such examples, and one amongst the rest of a Baker in Ferrara, that thought hee was composed of butter, and durst not sit in the sunne, or come neere the fire for feare of being melted: of another that thought hee was a case of leather, stuffed with winde. Some laugh, weepe,

some are mad, some deiected, moped, some by fits, others continueate, &c. Some haue a corrupt eare, they thinke they heare musicke, or some hideous noise as their phantasie coceaues, corrupt eyes, some smelling: some one sense, some another. p Lewis the eleuenth had a conceit euery thing did stinke about him, all the odoriferous perfumes they could get, would not ease him, but still he smelled a filthy stinke. A melancholy French Poet in q Laurentius, being sicke of a feuer, and being troubled with waking, by his physiti-ans was appointed to vse vnguentum populeum to anoint his temples, but he so distasted the smell of it, that for many yeares after, all that came neere him he imagined to sent of it, and would let no man talke with him but aloofe off, or weare any new clothes, because he thought still they smelled of it; in all other things, wise and discreet, would talke sensibly, faue onely in this. A Gentleman in Lymosen, saith Antony Verdeur, was perswaded he had but

one



one legge, affrighted by a wild boare, that by chance stroke him on the legge: 185  
he could not be satisfied his legge was found (in all other things well) vntill  
two *Franciscans* by chance coming that way, fully remoued him from that  
concept. *Sed abunde fabularum audiuimus.*

## SUBSECT. 4.

*Symptomes from Education, custome, continuance of time, our  
condition, mixt with other diseases, by fits,  
inclination, &c.*

**N**other great occasion of the variety of these symptomes, pro-  
ceeds from custome, discipline, education, and seuerall inclinati-  
on, <sup>r</sup> *This humor will imprint in melancholymen the objects* <sup>r</sup> *Lasciuia*  
*most answerable to their condition of life, and ordinary actions, &* <sup>cap. 6.</sup>  
*dispose men according to their seuerall studies and callings.* If any ambitious  
man become melancholy, he forthwith thinkes he is a King, an Emperour, a  
Monarch, and walkes alone, pleasing himselfe with a vaine hope of some fu-  
ture preferments, or present as he supposeth, and with all acts a Lords part,  
takes vpon him to be some statesman or magnifico, makes congies, giues en-  
tertainment, lookes bigge, &c. *Francisco Sansouino* records of a melancholy  
man in *Cremona*, that would not be induced to beleiuie, but that he was *Pope*,  
gaue pardons, made Cardinals, &c. *Christophorus à Vega* makes mention of  
another of his acquaintance, that thought he was a King, driuen from his  
kingdome, and was very anxious to recouer his estate. A couetous person  
is still conuersant about purchasing of lands and tenements, plotting in his  
minde how to compass such and such Manors, as if he were already Lord of,  
and able to goe through with it; all he sees is his, *re* or *spe*, he hath deuotired  
it in hope, or else in concept esteemes it his owne; like him in *Athenais*,  
that thought all the ships in the haven to be his owne. A lasciuious *inamora-*  
*to*, plots all the day long to please his mistresse, acts and struts, and carries  
himselfe as if she were in presence, still dreaming of her, as *Pamphilus* of  
his *Glycerium*, or as some doe in their morning sleepe. <sup>u</sup> *Marcellus Dona-*  
*tus* knew such a Gentlewoman in *Mantua*, called *Elionora Meliorina*, that  
constantly beleiued she was married to a king, and <sup>x</sup> *would kneele downe &*  
*talke with him, as if he had beene there present with his associats, and if shee*  
*had found by chance a peece of glasse in a muck-hill or in the street, she would say*  
*that it was a iewell sent from her lord and husband.* If deuout and religious,  
he is all for fasting, prayer, cerimonies, almes, interpretations, visions, pro-  
phesies, reuelations, yhe is inspired by the holy Ghost, full of the spirit: one  
while he is saued, another while damned, or still troubled in minde for his  
sinnes, the diuell will sorely haue him, &c. more of these in the third Partiti-  
on of loue Melancholy. <sup>z</sup> A Schollers minde is busied about his studies, hee  
applaudes himselfe for that he hath done, or hopes to doe, one while fearing  
to be out in his next exercise, another while contemning all censures, envies  
one, emulates another, or else with indefatigable paines and meditation,  
consumes himselfe. So of the rest, all which vary according to the more re-  
misse, and violent impression of the object, or as the humor it selfe is intended



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a Gordonius.

† Verbo non ex-  
primunt, nec o-  
pere, sed alta  
mente recon-  
dunt, & sunt vi-  
ri prudentissimi,  
quos ego saepe  
novi, cum  
multi sint sine  
timore, ut qui se  
reges & mortu-  
os putant, plura  
signa, quidam  
habent, pauciora  
maiora, minora.

b Trallianus  
lib. 1. 16. alii in  
terualla quedi-  
habent, ut etiam  
consueti admi-  
nistrent, alii in  
continuo delirio  
sunt, &c.

c Prag. mag.  
Vere tantum &  
autumno.

† de mentis alle-  
nat. cap. 3.

d Lib. de humo-  
ribus.

e Guizotius.

or remitted. For some are so gently melancholy, that in all their carriage, & to the outward apprehension of others, it can hardly be discerned, yet to them an intolerable burden, and not to be endured. *Quaedam occulta, quedam manifesta*, some signes are manifest and obvious to all at all times, some to few, or seldome, or hardly perceaued, let them keepe their owne counsell, none will take notice or suspect them. *They doe not expresse in outward shew their depraued imaginations, as* \* Hercules de Saxonia observes, *but conceale them wholly to themselves, and are very wise men, as I haue often seene, some feare, some doe not feare at all, as such as thinke themselves kings or dead, some haue more signes, some fewer, some great some lesse, some vex, fret, still feare, griue, lament, suspect, laugh, sing, weepe, chafe, &c. by fits (as I haue said) or more during and permanent. Some dote in one thing, are most childish, and ridiculous, and to be wondred at in that, and yet for all other matters, most discreet and wise. To some it is in disposition, to another in habit; and as they write of heat and cold, we may say of this humour, one is melancholicus ad oculo, a second two degrees lesse, a third halfe way. 'Tis super particular, sesquialtera, sesquitercia, and superbipartiens tertius, quintus, Melancholiae, &c. all those Geometrical proportions are too little to expresse it. <sup>b</sup> It comes to many by fits, and goes, to others it is continuat, many (saith <sup>c</sup> Fauentinus) in Spring and fall onely are molested, some once a yeare, as that Roman <sup>d</sup> Galen speaks of: <sup>e</sup> one, at the coniunction of the Moone alone, or some vnfortunate aspects, at such and such set houres and times, like the sea tides, to some women when they be with child as <sup>†</sup> Plater notes, neuer otherwise: to others 'tis settled and fixed: to one led about & variable still by that ignis fatuus of phantasie, like an arthritis or running gout, 'tis heere and there, and in euery ioynt, allwaies molesting some part or other; or if the body be free, in a myriade of formes exercising the minde. A second once peradventure in his life, hath a most grivous fit, once in seauen yeares, once in fve yeares, euen to the extremity of madnesse, death, or dotage, & that vpon some sefall accident or perturbation, terrible obiect, and that for a time, neuer perhaps so before, neuer after. A third is moued vpon all such troublesome obiects, crosse fortune, disaster and violent passions, otherwise free, once troubled in three or foure yeares. A fourth, if things be to his minde, or he in action, well pleased, in good company, is most iocund, and of a good complexion: if idle, or alone all amont, or carried away wholly with pleasant dreames and phantasies, but if once crossed and displeased,*

† *Pectore concipiet nil nisi triste suo.*

his countenance is altered on a sudden, his heart heauy, in some thoughts crucifie his soule, and in an instant he is moped or weary of his life, hee will kill himselfe. A fift complaines in his youth, a sixt in his middle age, the last in his old age.

Generally thus much we may conclude of melancholy: That it is <sup>f</sup> most pleasant at first, I say, *mentis gratissimus error*, a most delightful humour, to walke alone, meditate, lye in bed whole dayes, dreaming awake as it were, & frame a thousand phantasticall imitations vnto themselves. They are neuer better pleased then when they are so doing, they are in Paradise for the time, and cannot well endure to be interrupt; with him in the Poet,

<sup>f</sup> *Leuissus Lem-  
nis, Iason Pra-  
teus blanda ab  
initio.*

<sup>g</sup> Hor.

— *pol me occidastis amici, non ser vastis ait!* —

you



you haue vndone him, he complaines, if you trouble him: tell him what inconvenience will follow, what will bee the event, all is one, *canis ad vomitum*, † tis so pleasant, he cannot refraine. Hee may thus continue peradventure many yeares, by reason of a strong temperature, or some mixture of businesse, which may divert his cogitations: but at the last *lasa Imaginatio*, his phantasie is crazed, & now habituated to such toyes, cannot but worke still like a fat, the Sceane alters vpon a sudden, Feare and Sorrow supplant those pleasing thoughts, suspicion, discontent, and perpetuall anxiety succeed in their places, so by little and little, by that shooinghorne of idlenesse, and voluntary solitarinesse, melancholy this ferall fiend is drawn on, & *quantum vertice ad auras Aethereas, tantum radice<sup>h</sup> in Tartara tendit*, it was not so delitious at first, as now it is bitter and harsh: a canker'd soule macerated with cares & discontents, *tedium vite*, impatience, inconstancy, irresolution, precipitate them into vnspcakable miseries. They cannot indure company, light, or life it selfe some, vnfit for action, and the like. † Their bodies are leane and dried vp, withered, vgly, their looks harsh, very dull, and their soules tormented, as they are more or lesse intangled, as the humour hath bene intended, or according to the continuance of time they haue bene troubled.

To discerne all which symptomes the better, <sup>k</sup> *Rhasis* the Arabian makes three degrees of them. The first is, *falsa cogitatio*, false concepts, and idle thoughts: to misconster, & amplify, aggrauating euery thing they conceaue or feare: the second is, *falso cogitata loqui*, to talke to themselves, or to vse inarticulate, incondite voices, speeches, obsolete gestures, and plainely to vter their mindes and concepts of their hearts by their words, and actions, as to laugh, weepe, to be silent, not to sleepe, eate their meat, &c. the third is to put in practise that which they thinke or speake. *Sauanorola Rab. II. tract. 8. cap. 1. de agritud. cap.* confirms as much, <sup>m</sup> when hee begins to expresse that in words, which he conceaues in his heart, or talks idly, or goes from one thing to another, which <sup>n</sup> *Gordonius* calls, *nec caput habentia, nec caudam*, he is in the middle way: <sup>o</sup> but when he begins to act it likewise, and to put his fopperies in execution, he is then in the extent of Melancholy or madnesse it selfe. This progresse of Melancholy you shall easily obserue in them that haue bene so affected, they goe smiling to themselves at first, at length they laugh out, at first solitary, at last they can indure no company: or if they doe, they are now dizards, past sense and shame, quite moped, they care not what they say or doe, all their actions, words, gestures, are furious or ridiculous. At first his minde is troubled, hee doth not attend what is said, if you tell him a tale, he cries at last, what said you? but in the end hee mutters to himselfe, as old women doe many times, or old men when they sit alone, vpon a sudden they laugh, whoop, hollow, or runne away, and sweare they see or heare players, <sup>p</sup> *Diueils*, *Hobgoblins*, *Ghosts*, strike, or stur, &c. grow humorous in the end: Like him in the Poet, *sepe ducentos, sepe decem seruos*, he will dresse himselfe, and vndresse, carelesse at last, growes insensible, stupid or mad. <sup>q</sup> Hee howles like a Wolfe, barks like a Dog, and raues like *Ajax* and *Orestes*, heares Musicke and outcries, which no man else heares. As <sup>r</sup> he did whom *Amatus Lusitanus* mentioneth *cent. 3. cura. 55.* or that woman in *Springer*, that spake many languages, and said she was possessed:

Facilis descensus Aueris.

<sup>h</sup> Virg.

<sup>i</sup> Corpus cada-  
verum.

<sup>p</sup> Sal. 67. cariosa  
est facies mea

<sup>r</sup> Prae agitudine  
anime.

<sup>k</sup> Lib. 9. ad Al-  
manjorem.

<sup>l</sup> Practica ma-  
iore.

<sup>m</sup> Quam ore  
loquitur que

<sup>n</sup> corde concepit,  
quam subito de

<sup>o</sup> unare ad aliud  
transit, negrati-

<sup>p</sup> onem de aliquo  
reddidit, tunc est

<sup>q</sup> in medio, atqui  
incipit operari

<sup>r</sup> que loquitur in  
summo gradu

<sup>s</sup> est

<sup>t</sup> Cap. 19. Pat-  
tic 2.

<sup>u</sup> Loquitur secum  
& ad alios, ac si

<sup>v</sup> vere praesens.

<sup>w</sup> Aug. cap. 11. lib.  
de cura pro mor-

<sup>x</sup> tuis gerenda.

<sup>y</sup> Rhasis.

<sup>z</sup> Quum res ad  
hoc devenit, ut

<sup>aa</sup> ea que cogitare  
ceperit, ore pro-

<sup>bb</sup> met, atq; actus  
permisceat, tum

<sup>cc</sup> perfecta melan-  
cholia est.

<sup>dd</sup> Melancholi-  
cus se videre &

<sup>ee</sup> audire putat de  
mores. Lauater

<sup>ff</sup> de spectris part.  
3 cap. 2.

<sup>gg</sup> Wierus lib. 3.  
cap. 31.

<sup>hh</sup> Michael a mu-  
sician.

<sup>ii</sup> Mallico malof.



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Lib. de atra  
bile.

That Farmer in <sup>†</sup>*Prosper Calenius*, that disputed and discoursed learnedly in Philosophy and Astronomy, with *Alexander Achilles* his master, at *Bologna* in Italy. But of these I have already spoken.

u Part. 1. subf.  
2. memb. 2.  
x De delirio  
melancholia &  
mania.

Who can sufficiently speake of these symptomes, or prescribe rules to comprehend them? as *Eccho* to the painter in <sup>†</sup>*Ansonius*, *vane quid affectas &c.* foolish fellow what wilt? if you must needs paint me, paint a voice, & *similem si vis pingere, pinges sonam*; if you will describe melancholy, describe a phantasticall concept, a corrupt imagination, vaine thoughts and different, which who can doe? The foure and twenty letters make not more variety of words in diuers languages, then melancholy concepts produce diuersity of symptomes in seuerall persons. They are irregular, obscure, various so infinite, *Proteus* himselfe is not so diuers, you may aswell make the *Moone* a new coat, as a true character of a melancholy man; as soone finde the motion of a bird in the aire, as the heart of man, a melancholy man. They are so confused, I say diuers, intermixt with other diseases. As the species bee confounded (which <sup>u</sup> I haue shewed) so are the symptomes, Sometimes with headache, *Cacexia*, dropsie, stone; as you may perceiue by those seuerall examples & illustrations, collected by <sup>x</sup> *Hildefheim speceil. 2. Mercurialis consil. 110. cap. 6. & 11. with headache, Epilepsie, Priapismus. Trincavelius consil. 12. lib. 1. consil. 49. with gout: caninus appetitus. Montanus consil. 26. &c. 23. 234. 249. with Falling sicknesse, headache, Vertigo, Lycanthropia &c. J. Casar Claudinus consult. 4. consult. 89. & 116. with gout, Agues, Hemrods, stone, &c.* who can distinguish these melancholy symptomes so intermixt with others, or apply them to their seuerall kindes, confine them into method? 'Tis hard I confesse, yet I haue disposed of them as I could, and will descend to particularize them according to their species. For hitherto I haue expatiated in more generall lists or termes, speaking promiscuously of such ordinary signes, which occur amongst writers. Not that they are all to be found in one man, for that were to paint a monster or Chimera, not a man; but some in one, some in another, and that successiuelly, or at seuerall times.

Which I haue beene the more curious to expresse and report, not to vpbraid any miserable man, or by way of dirision (I rather pittie them) but the better to discern, to apply remedies vnto them; & to shew, that the best and soundest of vs all, is in great danger, how much we ought to feare our owne fickle estates, remember our miseries and vanities, examine and humiliate our selues, seeke to God, and call to him for mercy: that needs not looke for any rods to scourge our soules, since we carry them in our bowels, and that our soules are in a miserable captiuitie, if the light of grace & heauenly truth, doth not shine continually vpon vs: and by our discretion to moderate our selues, to be more circumspect and weary in the midst of these dangers.

Memb.



## MEMB. 2. SUBSECT. I.

## Symptomes of head Melancholy.

**I**F no Symptomes appeare about the stomacke, nor the blood be mis-affected, and feare and sorrow continue, it is to bee thought the Braine it selfe is troubled, by reason of a melancholy iuyce bred in it, or otherwaies conuayed into it, and that euill iuyce is from the distemperature of the part, or left after some inflammation, Thus far Pifo. But this is not alwaies true, for blood and hypocondries both are often affected euen in head melancholy. † Hercules de Saxonia differs here from the common current of Writers, putting peculiar signes of head melancholy, from the sole distemperature of spirits in the Braine, as they are hot, cold, dry, moist, all without matter, from the motion alone, and tenebrosity of spirits; of melancholy, which proceedes from humors by adustion, he treats a part, with their seuerall symptomes & cures. The common signes, if it be by effluence in the head, are ruddinesse of face, high sanguine complexion, most part rubore saturato, one calls it, a blewish, and sometimes full of pumpels, with red eyes. Avicenna lib. 3. Fen. 2. Tract. 4. cap. 18. Duretus and others out of Galen, de affect. lib. 3. cap. 6. Hercules de Saxonia to this of rednesse of face, addes heauinesse of the head; fixed and hollow eyes. <sup>b</sup> If it proceed from drynesse of the braine, then their heads will be light, vertiginous, and they most apt to wake, and to continue whole months together without sleepe. Few excrements in their eyes and nostrels, and often bald by reason of excesse of drynes. Montaltus addes c. 17. If it proceed from moisture, dulnes, drouines, headache followes; and as Salust Saluianus cap. 1. lib. 2. out of his owne experience found, Epilepticall, with a multitude of humors in the head. They are very bashfull, if ruddy, apt to blush, and to be red vpon all occasions, *presertim si metus accesserit*. But the chiefeft symptome to discern this species, as I haue said, is this, that there be no notable signes in the stomack, Hypocondries, or elsewhere, *digna*, as <sup>c</sup> Montaltus tearmes them, or of greater note, because oftentimes the passions of the stomack concur with them. Wind is common to all three species, and is not excluded, onely that of the Hypocondries is <sup>d</sup> more windy then the rest, saith Hollerius. *Atius tetrabib. l. 2. sect. 2. cap. 9, & 10.* maintaines the same, <sup>e</sup> if there bee more signes, and more evident in the head then elsewhere, the Braine is primarily affected, and prescribes head melancholy to be cured by meats amongst the rest, void of winde, and good iuyce, not excluding winde, or corrupt blood, euen in head melancholy it selfe: but these species are often confounded, and so are their symptomes, as I haue already proued. The symptomes of the minde are superfluous, and continuall cogitations: <sup>f</sup> for when the head is heated, it scorseth the blood, and from thence proceed melancholy fumes, which trouble the minde. Avicenna. They are very cholerick, and soone hote, solitary, sad, often silent, watchfull, discontent, Montaltus cap. 24. If any thing trouble them, they cannot

<sup>a</sup> Si minus molestia circa ventriculum aut ventrem, in iis cerebrum primario afficitur, & curare oportet hunc affectum, per cibos flatu exortes, & bonae concoctionis &c. raro cerebrum afficitur sine ventriculo. <sup>b</sup> Sanguinem adurit caput calidius, & inde sumi melancholici adusti, animum exagitant.







winde. Their eares sing now and then, *Vertigo* and giddinesse come by fits, turbulent dreames, drynesse, leannesse, apt they are to sweate vpon all occasions, of all colours and complexions. Many of them are high coloured especially after meales, which symptome Cardinall *Cacius* was much troubled with, and of which he complained to *Prosper Calenus* his Physitian, he could not eat, or drinke a cup of wine, but he was as red in the face, as if he had been at a Maiors feast. That Symptome alone vexeth many. Some againe are blacke, pale, ruddy, sometime their shoulders, and shoulder blades ake, there is a leaping all ouer their bodies, sudden trembling, a palpitation of the hart, and that *cardiaca passio*, grieffe in the mouth of the stomacke, which maketh the patient thinke his heart it selfe aketh, and sometimes suffocation, *difficultas anhelitus*, short breath, hard winde, strong pulse, fawning. *Montanus consil. 55. Trincavelius lib. 3. consil. 36. & 37. Fernelius consil. 43. & 43. Frambesarius consult. lib. 1. consil. 17. Hildisheim, Claudinus &c.* giue instance of every particular. The peculiar symptomes, which properly belong to each part, be these. If it proceed from the stomacke, saith *Sauanarola*, 'tis full of paine, winde. *Guianerius* addes, *vertigo, nausea*, much spitting, &c. If from the myrache, a swelling and winde in the Hypochondries, a lothing, and appetite to vomit, pulling vpward: If from the heart, aking and trembling of it, much heauinesse. If from the liuer, there is vsually a paine in the right Hypochondry: If from the spleen, hardnesse and grieffe in the left Hypochondry, a rumbling, much appetite and small digestion, *Avicenna*: If from the Meseraicke veines and liuer on the other side, little or no appetite, *Hero. de Saxonia*: If from the Hypochondries, a rumbling, inflation, concoction is hindered, often belching &c. And from these crudities, windy vapors ascend vp to the brain, which trouble the Imagination, and cause feare, sorrow, dulnesse, heauinesse, many terrible conceits and Chimeras, as *Lemnius* well obserues *lib. 1. cap. 16. as if a blacke and thicke cloud couers the Sunne, and intercepts his beames and light, so doth this melancholy vapor obnubilare the mind, inforce it to many absurd thoughts and imaginations, and compell good, wise, honest, discreet men, arising to the Braine from the lower parts, as smoake out of a chimney to dote, speake, & doe that which becomes them not, their persons, callings, wisdomes. One by reason of those ascending vapors and gripings, rumbling beneath, wil not be perswaded but that he hath a serpent in his guts, a viper, another frogs. Trallianus relates a story of a woman, that imagined she had swallowed an Ecle, or a Serpent; and *Felix Platerus obseruat. lib. 1.* hath a most memorable example of a Countrey man of his, that by chance falling into a pit where frogs and frogs-spawn was; and a little of that water swallowed, began to suspect that he had likewise swallowed frogs spawn, and with that conceit and feare, his phantasie wrought so farre, that hee verily thought he had young liue frogs in his belly, *qui vivebant ex alimento suo*, that liued by his nourishment, and was so certainly perswaded of it, that for many yeares following, he could not be rectified in his conceit: He studied Physick seuen yeares together to cure himselfe, trauelled into Italy, France and Germany to conferre with the best Physitians about it, and A<sup>o</sup> 1609, asked his counsell amongst the rest, he told him it was winde, his conceit, &c. but *mordicus contradicere, & ore, & scriptis probare nitebatur*: no saying would serue, it was no winde, but reall frogges: and doe you not heare them*

*n Montaltus c. 13. Wecker-Fischer cap. 13. Altomarus c. 7. Laurentius c. 73. Bruel. Gordon.*

*o Pract. maior: dolor in eo & ventositas, nausea.*

*q<sup>d</sup> v<sup>t</sup> atra densa nubis soli effusa, radios & lumen eius interceptat & offuscet: sic &c. v<sup>t</sup> fumus e camino.*



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*Hypochondriaci  
maximè affe-  
ctant coire, &  
multiplicatur  
coitus in ipsis, eo  
quod ventosita-  
tes multiplican-  
tur in hypocon-  
driis, & coitus  
sepe alleviat has  
ventositas. Et  
Cont. lib. 1.  
cap. 3.*

*croake? Platerius* would have deceived him, by putting live frogs into his ex-  
crements: but he being a Physitian himselfe, would not be deceived. *vir pru-  
dens alias, & doctus*, a wise and learned man otherwise, a Doctor of Physick,  
and after seven yeares dotage in this kinde, a *Phantasia liberatus est*, hee was  
cured. *Laurentius* and *Gonsart* have many such examples, if you be desirous  
to read them. One commodity about the rest which are melancholy, these  
windie flatuous have, *incida intervalla*, their symptomes and paines are not  
usually so continuall as the rest, but come by fits, feare and sorrow, and the  
rest: yet in another they exceed all others, and that is, they are luxurious,  
incontinent, and prone to Venery, by reason of winde, & *facile amant*, &  
*quamlibet sepe amant*. (*Inson & ratensis*) *Rhasis* is of opinion, that *Venus*  
doth many of them much good; the other symptomes of the minde bee  
common with the rest.

## S V B S E C T. 3.

Symptomes of melancholy abounding in the whole body.



Their Bodies that are affected with this uniuersall melancholy, are  
most part blacke, *the melancholy iuice is redundant all ouer*, hir-  
sute they are, and leane; they haue broad veines, their blood is  
grosse and thicke. *Their Spleene is weake*, and a Liuer apt to in-  
gender the humour, they haue kept bad diet, or haue had some evacuation  
stopped, as hæmroids, or moneths in women, which *Trallianus* in the cure,  
would haue carefully to be inquired, and withall to obserue of what complex-  
ion the party is of, black or red, For as *Forrestus* and *Hollerius* contend, if  
they be blacke, it proceeds from abundance of naturall melancholy; if it pro-  
ceed from cares, discontents, diet, exercise, &c. they may be as well of any o-  
ther colour, red, yellow, pale, as blacke, and yet their whole blood corrupt:  
*præ rubra colore sepe sunt tales, sepe flavi* (saith *Montaltus* cap. 22.) The best  
way to discern this species, is to let them bleed, if the blood be corrupt, thick  
and black, and they withall free from those Hypochondriacall Symptomes, &  
not so grievously troubled with them, or those of the head, it argues they are  
melancholy *à toto corpore*. The fumes which arise from this corrupt blood,  
disturbe the minde, and make them fearefull and sorrowfull, heavy hearted, as  
the rest, dejected, discontented, solitary, silent, weary of their liues, dull & hea-  
vie, or merry, &c. and if farre gone, that which *Apuleius* wished to his enemy,  
by way of imprecation, is true in them; *Dead mens bones, hobgoblins, ghosts,*  
*are euer in their mindes, and meet them still in euery turne: all the bugbeares*  
*of the night, and terrors, fairybabes of tombes and graues are before their eyes,*  
*and in their thoughts, as to women and children, if they be in the darke alone.*  
If they heare, or read, or see any tragicall obiect, it sticks by them, they are  
fraid of death, and yet weary of their liues, in their discontented humours  
they quarrell withall the world bitterly, inueigh, taxe satyrically, and because  
they cannot otherwise vent their passions, or redresse what is amisse, as they  
meane, they will by death at last be reuenged on themselves.

*u Wecker. Me-  
lancholicus fac-  
tus toto corpore  
redundans.  
x Splen natura  
imbacillior. Mō-  
taltus, cap. 22.  
y Lib. 1. cap. 16.  
Interrogatō  
venit, an aliqua  
evacuatiōnis re-  
tentio obuenit  
ut, ut in he-  
mor. mulierum  
menstruis, & vi-  
de faciem simili-  
ter an sit rubi-  
cunda.  
z Naturales ni-  
gri acquisiti à  
toto corpore, se-  
pe rubicundi.  
a Montaltus  
cap. 22. Pif. Ex  
colore sanguinis  
si minuas veni-  
si suat niger,  
&c.  
b Apul. lib. 1.  
semper obvia  
species mortuo-  
rum quicquid  
umbrarum est  
visum, quic-  
quid lemurum  
& larvarum oculis  
suis agerunt, sibi  
sanguine omnia  
nocturnum occur-  
sacula, omnia  
boscorum sarmilamina,  
omnia sepulchrorum ter-  
rimenta.*



## SYNSECT. 4.

## Symptomes of Maides, Nunnes, and Widowes melancholy.

**B**Ecause Lodovicus Mercatus in his second booke *de mulier. affect.* cap. 4. and Rodericus à Castro *de morbis mulier: cap. 3. lib. 2.* two famous Physitians in Spaine, haue vouchsafed in their workes not long since published, to write two iust Treatises *de Melancholia Virginum, Monialium & viduarum*, as a peculiar Species of Melancholy (which I haue already specified) distinct from the rest: (a for it much differs from that which commonly befalls men and other women, as hauing one only cause proper to women alone) I may not omit in this generall Suruey of Melancholy Symptomes, to set downe the particular signes of such parties so misaffected.

The causes are assigned out of Hippocrates, Cleopatra, Moschion, and those old *Gyneciorum Scriptores*, of this terall maladie, in more ancient Maides, Widowes, and barren Women, *ob septum transversum violatum*, saith Mercatus, by reason of the midriffe or Diaphragma, heart and braine offended, with those vitious vapours which come from menstruuous blood, *inflammationem arterie circa dorsum*, Rodericus addes, an inflammation of the backe, which with the rest is offended by b that fuliginous exhalation of corrupt feed, troubling the Braine, heart and minde; the braine I say, not in essence, but by consent, *Vniuersa enim huius affectus causa ab utero pendet*, & a sanguinis menstrui malitia, for in a word, the whole maladie proceeds from that inflammation, putredity, black smoakie vapours, &c. from thence comes care, sorrow, & anxiety, obfuscation of spirits, desperation, & the like, which are intended or remitted, *si amatorius acceperit ardor*, or any other violent object or perturbation of minde. This melancholy may happen to widowes, with much care and sorrow, as frequently it doth, by reason of a sudden alteration of their accustomed course of life, &c. To such as lie in child-bed *ob suppressam purgationem*; but to Nunnes and more ancient Maids, and some barren Women for the causes aboue said.

Out of these causes, Rodericus defines it with *Areteus*, to bee *angorem animi*, a vexation of the minde, a sudden sorrow from a small, light, or no occasion, c with a kinde of still dotage and grieve of some part or other, head, heart, breasts, left side, backe, &c. with much solitarinesse, weeping, distraction, &c. from which they are sometimes suddenly deliuered, because it comes and goes by fits, and is not so permanent as other melancholy.

But to leaue this brieue description, the most ordinary symptomes be these *pulsatio iuxta dorsum*, a beating about the backe which is almost perpetuall, the skin is many times rough, squalid, especially as *Areteus* obserues, about the armes, knees, and knuckles. The midriffe and heart-strings doe burne and beat very fearefully, and when this vapour or fume stirred, tyeth vpward, the heart it selfe beats, is sore grieved, and faints, *fauces siccitate praecluduntur, ut difficulter possit ab uteri strangulatione decerni*, like fits of the mother. *Alvus plerisque, nil reddit, alijs exiguum, acre, biliosum, lotium flavum*. They complaine many times, saith Mercatus, of a great paine in their heads, about their



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hearts, and hypocondries, and so likewise in their breasts, which are often fore, sometimes ready to fowne, their faces are inflamed, and red, they are dry, cannot sleep, &c. And from hence proceed *serina deliramenta*, a brutish kinde of dotage, troublesome sleepe, terrible dreames in the night, *subrusticus* *Animi deiectio*, *pudor & verecundia ignava*, a foolish kinde of bashfulness to some, perverse concepts and opinions, deiection of minde, much discontent, preposterous iudgement. They are apt to loath, dislike, disdain, to be weary of every object, &c. each thing almost is tedious to them, they pine away, void of countenance, apt to weep, and tremble, timorous, fearefull, sad, and out of all hope of better fortunes. They take delight in nothing for the time, but loue to bee alone and solitary, though that doe them more harme; And thus they are affected so long as this vapour lasteth; but by and by as pleasant and merry as ever they were in their liues, they sing, discourse and laugh in any good company, vpon all occasions, and so by fits it takes then now and then, except the malady be inuerterate, and then 'tis more frequent, vehement & continue. Many of them cannot tell how to expresse themselves in wordes, or how it holds them, what ailes them, you cannot vnderstand them, or well tell what to make of their sayings; so farre gone sometimes, so stupified and distracted, they thinke themselves bewitched, they are in despaire, *apte ad sletum desperationem, dolores mammis & hypocondrys*, *Mercatus* therefore addes, now their breasts, now their hypocondries, and sides, then their heart & head akes, they are weary of all; and yet will not, cannot againe tell how, where or what offends them, though they be in great paine, and frequently complaine, grieuing, sighing, weeping and discontented still, *sine causa manifesta*, most part, yet I say they will complaine, grudge, lament, and not bee perswaded, but that they are troubled with an euill spirit, which is frequent in *Germany*, saith *Rodericus*, amongst the common sort: they are in despaire, surely fore-spoken or bewitched, and in extremity of their dotage, (weary of their liues) some of them will attempt to make away themselves. Some thinke they see visions, conferre wity spirits and diuels, they shall surely be damned, are afraid of some trechery, imminent danger, and the like, they will not speake, make answer to any question, but are almost distracted, madde, or stupid for the time, and by fits: & thus it holds them, as they are more or lesse affected, & as the inner humour is intended or remitted, or by outward objects and perturbations aggreuated, solitariness, idleness, &c.

Many other maladies there are incident to young women, out of that one and only cause aboue specified, many ferall diseases. I will not so much as mentiō their names, melancholy alone is the subiect of my present discourse from which I will not swarue. The seuerall cures of this infirmitie, concerning Diet, Phlebotomy, Physick, internall, externall remedies, are at large in great variety in *Rodericus à Castro*, and *Mercatus*, which who so will, as occasion serues, may make vse of. But the best and surest remedy of all, is to see them well placed, and married to good husbands in due time, *hinc ille lacrima*, thats the primary cause, & this the ready cure, to giue them content to their desires. I write not this to patronize any wanton, idle flurt, lasciuious or light huswiues, which are too forward many times, vnruely, and apt to cast away themselves on him that comes next, without all care, counsell, circumspection, and iudgement. If religion, good discipline, honest education, wholsome

*perversa rerum  
existimatio, pre-  
posterum iudici-  
um. Fastidiose,  
languentes, tedi-  
ose, concilii ino-  
pes, lacrimose,  
timentes, moeste,  
cum summa rerū  
meliorum despe-  
ratione, nulla re  
delectantur, soli-  
tudinem amant,  
&c.*

*Nolunt aperire  
molestiam quam  
patiuntur, sed  
conqueruntur  
tamen de capite  
corde, mammis,  
&c.*  
*In puteos fere  
marinaci prosi-  
re, ac singularem  
cupiunt, nulla  
orationis suavi-  
tate ad spem sa-  
lutis recuperan-  
dam erigi, &c.*  
*Familiores non  
curant, non lo-  
quantur, non re-  
spondent &c. et  
hæc graviora, si  
&c.*



wholsome exhortation, faire promises, fame and losse of good name, cannot inhibit and deterre such, (which to chaste and sober maids cannot chuse but availle much) labour and exercise, strict diet, rigor and threats may more opportunely be vsed, and are able of themselves to qualifie and diuert an ill disposed temperament. For seldome shall you see an hired seruant, a poore handmaid, though ancient, that is kept hard to her worke and bodily labour, a course country wench troubled in this kinde, but noble virgins, nice gentlewomen, such as are solitary and idle, liue at ease, lead a life out of action and imployment, that fare well in great houses and Iouiall companies, ill disposed peraduenture of themselves, & not willing to make any resistance, discontented otherwise, of weake iudgement, able bodies, and subiect to passions (*grandiores Virgines*, saith *Mercatius*, *steriles & viduae plerumq; melancholica*) such for the most part are misaffected, and prone to this disease. I doe not so much pittie the, that may otherwise be eased, but those alone that out of a strong temperament, innate constitution, are violently carried away with this torrent of inward humours, and though very modest of themselves, sober, religious, vertuous, and well giuen (as many so distressed, maides are) yet cannot make resistance, these grieuances will appeare, this malady will take place, and now manifestly shewes it selfe, and may not otherwise be helped. But where am I? Into what subiect haue I rushed? What haue I to doe with Nunnes, Maids, Virgins, Widowes? I am a bachelor my selfe, & lead a Monasticke life in a College, *ne ego sane ineptus qui hac dixerim*, I confesse 'tis an *indecorum*, and as *Pallas* a Virgin blushed, when *Iupiter* by chance spake of Loue matters in her presence, and turn'd away her face; *me reprimam*, though my subiect necessarily require it, I will say no more.

And yet I must and will say something more, adde a word or two *in gratiam Virginum & Viduarum*, in fauour of all such distressed parties, in commiseration of their present estate. And as I cannot chuse but condole their mishap that labour of this infirmitie, and are destitute of helpe in this case, so must I needs inueigh against them that are in fault, more then manifest causes, and as bitterly taxe those tyrannising Pseudopoliticians, superstitious orders, rash vowes, hard-hearted parents, gardians, vnnaturall friends, allies (call them how you will) those carelesse and stupid ouerseers, that out of worldly respects, couetousnesse, supine negligence, their owne priuate ends, (*cum sibi sit interim bene*) can so seuerely reiect, stubbornly neglect, and impiously contemne, without all remorse and pittie, the teares, sighes, groanes, and grieuous miseries of such poore Soules committed to their charge. How odious and abominable are those superstitious and rash vowes of Popish Monasteries, so to binde and enforce men and women to vowe virginity, to lead a single life against the lawes of nature, opposite to religion, pollicy, and humanity, so to starue, to offer violence, to suppress the vigor of youth, by rigorous statutes, seuerelawes, vaine perswasions, to debarre them of that, to which by their innate temperature they are so furiously inclined, vrgently carried, & sometimes precipitated, euen irresistably led, to the preiudice of their soules health, and good estate of body and minde. And all for base and priuate respects, to maintaine their grosse superstition, to enrich themselves, and their territories as they falsely suppose, by hindering some marriages, that the world bee not full of beggers, and their parishes pestered with Orphanes. Stupid politicians;



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hæcine fieri flagitia? ought these things so to be carried? better marry then burne, saith the Apostle, but they are otherwise perswaded. They will by all meanes quench their neighbours house if it bee a fire, but that fire of lust which breakes out into such lamentable flames, they will not take notice of, their owne bowels often times, flesh and blood shall so rage and burne, and they will not see it: *miserum est*, saith *Austin*, *seipsum non miseresce*, & they are miserable in the meane time, that cannot pittie themselves, the common good of all, and *per consequens* their owne estates. For let them but consider what fearefull maladies, serall diseases, grosse inconveniences come to both sexes by this enforced temperance, it troubles me to thinke of, much more to relate those frequent aborts & murdering of Infants in their Nunneries, read

† *Examen. conf.* † *Kemnitius* and others, their notorious fornications, those *Tribadas*, *Ambu- beias*, &c. those rapes, incests, adulteries, masturbations, Sodomies, buggeries of Monkes and Friars. See *Bales* visitation of Abbies, \* *Mercurialis*, *Rodericus à Castro*, *Peter Forestus*, and diuerse Phisicians; I know their ordinary

Apologies and excuses for these things, sed viderint Politici, Medici, Theologi, I shall more opportunely meet with them † elsewhere.

† Part. 3. Sect. 2.  
Memb. 5. Sub. 5

Illius viduæ, aut patronum Virginis huius,  
Ni me forte putes, verbum non amplius addam.

## MEMB. 3. SUBSECT. I.

Immediate cause of these precedent Symptomes.



O giue some satisfaction to melancholy men, that are troubled with these Symptomes, a better meanes in my iudgement cannot be taken, then to shew them the causes whence they proceed, not from Diuels, as they suppose, or that they are bewitched or forsaken of God, heare or see, &c. as many of them thinke, but from naturall and inward causes, that so knowing them, they may better avoid the effects, or at least endure them with more patience. The most grievous and common symptomes are Feare and Sorrow, and that without a cause, to the wisest & discreetest men, in this malady not to be avoided. The reason why they are so, *Ætius* discusseth at large, *Tetrabib. 2. 2.* in his first probleme out of *Galen. lib. 2. de causis. Sympt. 1.* For *Galen* imputeth all to the cold that is blacke, and thinkes that the spirits being darkned, and the substance of the Braine cloudy and darke, all the obiects thereof appeare terrible, and the *minde* it selfe, by those darke, obscure, grosse fumes, ascending from black humours, is in continuall darknesse, feare and sorrow, divers terrible monstrous fictions in a thousand shapes & apparitions occurre, with violent passions, by which the Braine and Phantasie are troubled and eclipsed. *Fracastrorius lib. 2. de Intellect. will* haue cold to be the cause of Feare and Sorrow; for such as are cold, are ill disposed to mirth, dull and heavy, by nature solitary, silent, and not for any inward darknesse (as Phisicians thinke) for many melancholy men dare boldly be, continue, and walke in the darke, and delight in it: *solum frigidi timidi*: if they be hot, they are merry; and the more hot, the more furious, and void of feare, as we see in mad-men: but this reason holds not, for then no melancholy, proceeding from choler adust, should feare. *Averroes* scoffes at *Galen* for his reasons,

*Vapores Crassi & nigri, à ventriculo in cerebrum exhalant.*  
*Fel. Platerus.*  
*d Calidi bilares,*  
*frigidi indispoti ad letitiam,*  
*& ideo solitarii,*  
*taciturni, non ob tenebras inter- nas, ut medici volunt, sed ob frigore: multi melancholici, nocte ambulant intrepidi.*



reasons, and brings five arguments to reſell them, ſo doth *Her. de Saxonia*: 197  
*Tract. de mel. cap. 3.* aſſigning other cauſes, which are copiouſly cenſured and  
 confuted by *Albanus, Montaltus, cap. 5. & 6. Lod. Mercatus de Inter: morb.*  
*car. lib. 1. cap. 17. Alcomarus cap. 7. de mel. Guianerius tract. 15. cap. 1. Bright*  
*cap. 17. Laurentius cap. 5. Valeſius med. contr. lib. 5. cont. 1.* *Dislempature*  
 they conclude, makes black inice, blackneſſe obſcures the ſpirits, the ſpirits ob-  
 ſcured, cauſe feare and ſorrow. *Laurentius cap. 13.* ſuppoſeth theſe black fumes  
 offend eſpecially the *Diaphragma* or Midriffe, and ſo per conſequens the mind,  
 which is obſcured as the Sun by a cloud. To this opinion of *Galen*, almoſt  
 all the *Greekes* and *Arabians* ſubſcribe, the *Latines* new and old, *interne*  
*tenebrae offuſcant animum, ut externe nocent pueris*, as children are affrighted  
 in the darke, ſo are melancholy men at all times, as hauing the inward cauſe  
 with them, and ſtill carying it about. Which blacke vapors, whether they  
 proceed from the blacke blood about the heart, as *T. W. Ieſ.* thinks in his  
*Treatiſe of the paſſions of the minde, or ſtomacke, ſplene, midriffe, or all the*  
*miſaffected parts together, it boots not, they keep the minde in a perpetuall*  
*duncheon, and oppreſſe it with continuall feares, anxieties, ſorrowes, &c.* It is  
 an ordinary thing for ſuch as are found, to laugh at this deſected puſillanimi-  
 ty, & thoſe other ſymptomes of melancholy, to make themſelues merry with  
 them, and to wonder at ſuch, as toyes and trifles, which may be reſiſted and  
 withſtood, if they will themſelues: but let him that ſo wonders, conſider  
 with himſelfe, that if a man ſhould tell him of a ſudden, that ſome of his eſpe-  
 ciall friends were dead, could he chooſe bur grieue: or ſet him vpon a ſteepe  
 rocke, where he ſhould be in danger to be precipitated, could hee be ſecure?  
 his heart would tremble for feare, and his head would be giddy. *P. Byarius*  
*Tract. de Peſt.* giues inſtance (as I haue ſaid) *h and put caſe* (ſaith he) *in one*  
*that walkes vpon a planke, if it lye on the ground, he can ſafely doe it: but if the*  
*ſame planke be laid ouer ſome deepe water, inſteed of a bridge, he is vehement-*  
*ly moued, and tis nothing but his imagination, forma cadendi impreſſa, to*  
*which his other member: and faculties obey.* Yea, but you inferre, that ſuch  
 men haue a juſt cauſe to feare, a true obiect of feare, ſo haue melancholy men  
 an inward cauſe, a perpetuall fume and darkneſſe, cauſing feare, griefe, ſuſpi-  
 tion, which they carry with them, an obiect which cannot bee remoued; but  
 ſtickes as cloſe, and is as inſeparable as a ſhadow to a body, and who can ex-  
 pell, or ouer-run his ſhadow? remoue heat of the Liuer, a cold ſtomack, weak  
 ſpleene: remoue thoſe aduſt humours and vapours ariſing from them, blacke  
 blood from the heart, all outward perturbations, take away the cauſe, & then  
 bid them not grieue nor feare, or be heavy, dull, lumpiſh, otherwiſe counſell  
 can doe little good; you may as well bid him that is ſicke of an ague, not to  
 be a dry; or him that is wounded, not to feele paine.

Suſpition followes Feare and Sorrow at heeles, ariſing out of the ſame  
 fountaine, ſo thinks *Pracaſtorius*, that Feare is the cauſe of Suſpition, and ſtill  
 they ſuſpect ſome trechery, or ſome ſecret machination to be framed againſt the,  
 ſtill they diſtruſt. Reſtleſneſſe proceeds from the ſame ſpring, variety of fumes  
 makes them like and diſlike. Solitarineſſe, avoiding of light, that they are  
 weary of their liues, hate the world, ariſe from the ſame cauſes, becauſe their  
 ſpirits and humours are oppoſite to light, feare makes them avoid company,  
 and abſent themſelues, leaſt they ſhould be miſuſed, hiſſed at, or ouer-ſhoot  
 themſelues

*Vapores me-  
 lancholici, ſpiri-  
 tibus miſi ſeno-  
 brarum cauſa  
 ſunt, cap. 1.  
 c. Intemperies  
 facit ſuccum vi-  
 grum, nigrities  
 obſcurat ſpiritu,  
 obſcuratio ſpiri-  
 tus, facit metum  
 & triſtitiā.  
 I V. nubescula  
 ſolem offuſcat.  
 Conſtantinus  
 lib. de melan.  
 g. Alcomarus c. 7  
 Cauſam timoris  
 circumfert ater  
 humor paſſionis  
 materia, & atri  
 ſpiritus perpetu-  
 am anime do-  
 micilio effun-  
 dunt mellem.*

*h Ponē exem-  
 plum, quod quia  
 poteſt ambulare  
 ſuper irabem  
 que eſt in via:  
 ſed ſi ſit ſuper a-  
 quam profundā,  
 loco pontis, non  
 ambulabit ſuper  
 eam, eo quod i-  
 maginetur in a-  
 nimo, & timet  
 vehementer,  
 forma cadendi  
 impreſſa, cui o-  
 bediunt membra  
 omnia, & facul-  
 tates reliquæ.*

*Lib. 2. de In-  
 tellectione: Suſ-  
 pitioli ob timorē  
 & obliquum  
 diſcurſum, &  
 ſemper inde po-  
 tant ſibi fieri in-  
 ſidias. Laurent.*



themselves, which still they suspect. They are prone to Venery, by reason of winde. Angry, waspish, and fretting still, out of abundance of choler, which causeth fearefull dreames, and violent perturbations to them, both sleeping and waking: That they suppose they have no heads, flye, sinke, they are pots, glasses, &c. is winde in their heads. † *Herc. de Saxonia* doth ascribe this to the severall motions in the animall spirits, *their dilation, contraction, confusion, alteration, tenebrosity, hot or cold distemperature*, excluding all materiall humors. † *Fracaſtorius* accounts it a thing worthy of inquisition, why they should entertaine such false concepts, as that they have hornes, great noses, that they are Birds, Beasts, &c. Why they should thinke themselves Kings, Lords, Cardinals. For the first, † *Fracaſtorius* giues two reasons: One is the disposition of the body: the other, the occasion of the phantasie, as if their eyes be purblind, their eares sing, &c. To the second, *Laurentius* answeres, the Imagination inwardly or outwardly moued, represents to the vnderstanding, not inticements only; to fauour the passion, or dislike, but a very intensiue pleasure followes the passion, or displeasure, and the will and reason are captivated by delighting in it.

Why Students and Louers are so often Melancholy, and mad, the Philosophers of *m Coimbra* assigne this reason, because by a vehement & continual meditation of that, wherewith they are affected, they fetch vp the spirits into the Braine, and with the heat brought with them, they incend it beyond measure: and the cells of the inner senses, dissolving their temperature, which being dissolved, they cannot performe their offices, as they ought.

Why melancholy men are witty, which *Aristotle* hath long since maintained in his Problems; and that<sup>n</sup> all learned men, famous Philosophers, & Law-giuers, ad vnum ferè omnes *Melancholici*, haue still beene Melancholy; is a Probleme much controverted. *Iason Pratensis* will haue it vnderstood of naturall melancholy, which opinion *Melancthon* inclines to, in his booke de Anima, and *Marsilius Ficinus* de san. tuend. lib. 1. cap. 5. but not simple, for that makes men stupid, heavy, dull, being cold and dry, fearefull, fooles, and solitary, but mixt with the other humours, fleagme only excepted: and they not aduſt,<sup>o</sup> but so mixt, as that blood be halfe, with little or no aduſtion, that they be neither too hot, nor too cold. *Aponensis* cited by *Melancthon*, thinkes it proceeds from melancholy aduſt, excluding all naturall melancholy, as too cold. *Laurentius* condemnes his *Tenent*, because aduſtion of humours makes men mad, as Lime burnes, when water is cast on it. It must be mixt with blood, and somewhat aduſt, and so that old Aphorisme of *Aristotle* may be verified, *Nullum magnum ingenium sine mixtura dementie*, no excellent wit without a mixture of madnesse. *Fracaſtorius* shall decide the controverſie, P *Phlegmaticke* are dull: *Sanguine* liuely, pleasant, acceptable and merry, but not witty: *Cholericke* are too swift in motion, and furious, impatient of contemplation, deceitfull wits: *Melancholy men* haue the most excellent wits, but not all: this humour may be hot or cold, thicke or thinne; if too hot, they are furious and mad: if too cold, dull, stupid, timorous, and sad: if temperate, excellent, rather inclining to that extreame of heat, then cold. This sentence of his will agree with that of *Heraclitus*, a dry light, makes a wise minde, temperate heat and drynesse, are the chiefe causes of a good wit; therefore, saith *Allian* an Elephant is the wisest of all brute beasts, because his braine is dryest, & ob

† *Tract. de mel. cap. 7. Ex dilatione, contractione, confusione, tenebrositate spirituum, calida frigida intemperie, &c.*

† *Illud inquisitione dignum, cur tam falsa recipiant, habere se cornua, esse mortuos, uasantes, esse aves, &c.*

11 *Dispositio corporis. 2 Occasio Imaginationis.*

m 1a pro. lib. de calor. Vehemens & assidua cogitatio rei erga quam afficitur, spiritus in cerebrum euocat.

n *Melancholici Ingeniosi omnes, summi viri in artibus & disciplinis, siue cum imperatorum aut reipublice, siue cum omnes fere melancholici. Aristot. o Adeo miscetur, ut sit duplex sanguinis ad reliqua duo.*

p Lib. 2. de collectione. Pinguis sunt Mince, va phlegmatici: sanguinei amabiles, grati, bilares, at non ingenui, cholericiceleres motu, & ob id contempti: Melancholici solum excellentes, etc.



*atrie bilis copiam*: this reason *Cardan* approves *subtil. lib. 12. 10. Baptista Silvaticus*, a Physitian of *Millan*, in his first controuersie, hath copiously handled this question: *Rulandus* in his problems, *Celius Rodiginus lib. 17. Valleriola 6<sup>to</sup> narrat. med. Herc. de Saxonia, Tract. posth. de mel. cap. 3. Lodovicus Mercatus de inter. morb. cur. lib. 1. cap. 17. Baptista Porta Physiog. lib. 1. cap. 13.* and many others.

Weeping, Sighing, Laughing, Itching, Trembling, Sweating, Blushing, hearing and seeing strange noyses, visions, winde, crudity, are motions of the Body, depending vpon these precedent motions of the minde: Neither are teares, affections, but actions (as *Scaliger* holds) & the voice of such as are afraid, trembles, because the heart is shaken (*Conimb. prob. 6. sec. 3. de som.*) why they stutte or fault in their speech, *Mercurialis* and *Montaltus cap. 17.* giue like reasons out of *Hippocrates*, & drynes, which makes the nerues of the tongue torpid. Fast speaking, (which is a symptome of some few) *Aetius* will haue caused from abundance of winde, and swiftnesse of Imagination: baldnesse comes from excesse of drynesse, hirsutenesse from a dry temperature. The cause of much waking, in a dry braine, continuall meditation, discontent, feares and cares, that suffer not the minde to be at rest. Incontinency is from winde, and an hot Liuer, *Montanus consil. 26.* Rumbling in the gutts, is caused from winde, and winde from ill concoction, weaknesse of naturall heat, or a distempered heate and cold. Palpitation of the heart from vapors, heauinesse, and aking from the same cause. That the belly is hard, winde is a cause, and of that leaping in many parts. Rednesse of the face, and itching, as if they were flea-bitten, or stung with pis-mires, from a sharpe subtile winde. Cold sweat, from vapors arising from the Hypochondries, which pitch vpon the skinne, leanenesse for want of good nourishment. Why their appetite is so great, *Aetius* answers: *Os ventris frigescit*, colde in those inner parts, colde belly, and hote Liuer, causeth crudity, and intention proceeds from perturbations, & our soule for want of spirits, cannot attend exactly to so many intuentie operations, being exhaust, and ouer-sway'd by passion, she cannot consider the reasons, which may dissuade her from such affections.

Bashfulnesse and blushing, is a passion proper to men alone, and is not only caused for some shame and ignominy, or that they are guilty vnto themselves of some fowle fact committed, but as *Pracastorius* well determines, ob defectum proprium, & timorem, from feare, and a conceit of our defects; The face labours and is troubled at his presence that sees our defects, and nature willing to help, sends thither heat, heat drawes the subtilest blood, and so we blush. They that are bold, arrogant and carelesse, seldome or neuer blush, but such as are fearefull. *Anthonijs Lodovicus*, in his booke de pudore, will haue this subtile blood to arise in the face, not so much for the reuerence of our betters in presence, but for ioy and pleasure, or if any thing at vnawares shall passe from vs: a sudden accident, occurse, or meeting: (which *Disarins* in *Macrobius* confirms) any obiekt heard or scene, for blind men neuer blush, as *Dandinus* obserues, the night and darknesse make men impudent. Or that we bee staid before our betters, or in company we like not, or if any thing molest and offend vs, *erubescencia* turnes to rubor, blushing, to a continueate

bitum occursum, aut si quid incautus exciderit. † Com in *Arist. de anima*. caci vs plurimum impudentes, nox facit impudentes.

q Trepidantium  
vox tremula,  
quia cor quat-  
tutur.

i Ob ariditatem  
que reddit ner-  
vos lingua tor-  
pidos.

i Incontinentia  
lingue ex copia  
flatuum, & ve-  
locitate Imagi-  
nationis.

i Calidities, ob  
siccitatem excessi-  
u. Aetius.

x Laurent. c. 13  
y Tetrab. 2. ser.  
2. cap. 10.

x Ant. Ludovicus  
probr. lib. 1.  
sect. 5. de atri-  
bulari.

a Subrussicus  
pudor, cuiusvis  
pudor.

Ob ignominiam  
aut turpitudinem  
facti, &c.

c De simp. &  
Antip. cap. 12.

laborat facies ob  
presentiam eius  
qui defectum  
nostrum videt.

& natura quasi  
opem latuara, ca-  
lorem illuc mit-  
tit, calor sangui-  
nis trahit, vnde  
rubor, audaces  
non rubent.

&c.

d Ob gaudium  
& voluptatem  
foras exit san-  
guis aut ob me-  
lioris reveren-  
tiam, aut ob su-



rednesse. <sup>c</sup> Sometimes the extremity of the eares tingle, and are red, sometimes the whole face, *Et si nihil vitiosum commiseris*, as *Lodovicus* holds: though *Aristotle* is of opinion, *omnis pudor ex vitio commisso*, All shame for some offence. But we finde otherwise, it may as well proceed <sup>f</sup> from feare,

<sup>c</sup> Alexander Aphrodisiensis, makes al bash. fulnesse a vertue, tamq; se refert in seipso ex periti solitum. <sup>f</sup> Si esset admodum senex.

<sup>f</sup> Sape post cibum apud ad roborem ex potu vini, ex iunare sepe & ab hepate calido, cerebro calido, &c.

<sup>e</sup> Com. in Arist. de anim. tam a vi & inexperiencia quam a vitio.

<sup>g</sup> 2. De oratore quid ipse ritus, quo pacto concitetur, ubi sit, &c.

<sup>h</sup> Diaphragma titillant, quia transversum & nervosum, quia titillatione, motu, ensu atq; arteriis distentis spiritus inde latera, venas, & oculos occupant.

<sup>i</sup> Ex calefactione, humidis cerebrum ex sicco lachryme non fluent.

<sup>k</sup> Res mirandae imaginantur: & putant se videre que nec vident, nec audiunt.

<sup>l</sup> Lib. 1. cap. 17. cap. de mel.

<sup>m</sup> Insani, & qui morti vicini sunt, res quas extra se videre putant intra oculos habent.

<sup>n</sup> Seneca.

from force and inexperience, (so <sup>\*</sup> *Dandinus* holds) as vice, a hot Liuer, saith *Duretus*, notis in *Hollerium*, From a hot braine, from winde, the lungs heated, or after drinking of wine, strong drinke perturbations, &c.

Laughter what it is, saith *Tully*, how caused, where, and so suddenly breaks out, that desirous to stay it we cannot, how it comes to possesse and stirre our face, veines, eyes, countenance, mouth, sides, let *Democritus* determine. The

cause that it often affects melancholy men so much, is given by *Gomelius lib. 3. de sale genial. cap. 18.* abundance of pleasant vapours, which in sanguine melancholy especially, breake from the heart; <sup>h</sup> and tickle the midriffe, because it is transverse and full of nerues: by which titillation the sense being

moued, and arteries distended, or pulled, the spirits from thence move and possesse the sides, veines, countenance, eyes, See more in *Iossius de visu & fletu, Virres 3 de Anima*. Teares, as *Scaliger* defines, proceed from griele and pitty, <sup>i</sup> or from the heating of a moist braine, for a dry cannot weepe.

That they see and heare so many phantasies, Chimeræ, noyles, visions, &c. as *Fienus* hath discoursed at large in his booke of Imagination, and <sup>k</sup> *Lavater de spectris part. 1. cap. 2. 3. 4.* their corrupt phantasie makes them see and heare that which indeed is neither heard nor seene. *Qui multum ieiunant aut*

*noctes ducunt insomnes*, they that much fast, or want sleep, as melancholy or sicke men commonly doe, see visions, or such as are weake sighted, very timorous by nature, madde, distracted, or earnestly seeke, *Sabini quod volunt somniant*, as the saying is, they dreame of that they desire. Or as

<sup>l</sup> *Lod. Mercatus* proues, by reason of inward vapors, and humors from blood, choller &c. diuersly mixt, they apprehend and see, outwardly as they suppose diuerse images, which indeed are not. As they that drinke wine thinke all runns round, when it is in their own braine; so is it with these men,

the fault and cause is inward, as *Galen* affirms, <sup>m</sup> mad men and such as are neere death, *quas extra se videre putant Imagines intra oculos habent*, 'tis in their braine, which seems to be before them, the braine as a concaue glasse reflects solid bodies. The Organs corrupt by a corrupt phantasie, as *Lemnius lib. 1. cap. 16.* well quotes, <sup>n</sup> cause a great agitation of spirits, and humors,

which wander to and fro in all the creeks of the braine, and cause such apparitions before their eyes. *Orestes* now mad supposed he saw the furies tormenting him, and his mother still ready to runne vpon him.

*O mater obsecro noli me persequi*

*His furis, aspectu anguineis, horribilibus,*

*Ecce ecce me me inuadunt, in me iam ruunt.*

but *Electra* told him thus rauiing in his mad fit he saw no such sights at all, it was but his crazed imagination.

*Quiesce quiesce miser in linteis tuis,*

*Non cernis etenim que videre te putas.*

So *Pentheus* (in *Bacchis Euripidis*) sawe two sunns, two *Thebes*, his braine alone was troubled. Sicknesse is an ordinary cause of such sights. *Cardanus subtil. lib. 18. Mens agra laboribus & ieiunijs fracta, facit eos videre audire &c.*

And.



And *Osiander* beheld strange visions, and *Alexander ab Alexandro* both in their sicknesse, which he relates, *de rerum varietat. lib. 8. cap. 44.* *Albategnius* that noble *Arabian* on his death bed, saw a ship ascending and descending, which *Fracastorius* records of his friend *Baptista Turrianus*: *Pentheus* in his madnesse two suns and two *Thebes*, euery thing double. Weake sight and a vaine perswasion withall, may effect as much, and second causes concurring, as an oare in water makes a refraction, and seemes bigger, bended double, &c. The thicknesse of the ayre may cause such effects, or any obiect not well discerned in the darke, feare & phantasie will suspect to be a Ghost, a diuell, &c. *Quod nimis miseri timent, hoc facile credunt*, we are apt to beleeue, and mistake in such cases. *Marcellus Donatus lib. 2. cap. 1.* brings in a story out of *Aristotle*, of one *Antepheron* which likely saw wheresoeuer he was, his owne Image in the ayre, as in a glasse. *Vitellio lib. 10. perspect.* hath such another instance of a familiar acquaintance of his, that after the want of three or foure nights sleepe, as hee was riding by a riuers side, saw another riding with him, and vsing all such gestures as hee did, but when more light appeared, it vanished. *Eremites* and *Anachorites* haue frequently such absurd visions, revelations by reason of much fasting, and bad diet, many are deceaued by legerdemaine, as *Scot* hath well shewed in his booke of the discouery of witchcraft, and *Cardan subtil. 18.* suffites, perfumes, suffumigations, mixt candles, perspective glasses, and such naturall causes, as you may perceane in *Baptista Porta*, *Alexis*, *Albertus* and others, Glow-wormes, Fire-drakes, Meteors, *Ignis fatuus* which *Plinius lib. 2. cap. 37.* calls *Castor* and *Pollux*, with many such that appeare in moorish grounds, about Church-yards, wast vallies, or where battailes haue beene fought, the causes of which read in *Goclenius*, *Velcurius*, *Finkius*, &c. such feates are often done, to frighte children with squibs, rotten wood, &c. to make folkes looke as if they were dead, † *solito maiores*, bigger, lesser, fairer, fouler, &c. to see strange vncouth sights by Catoptriks; who knowes not that if in a darke roome, the light be admitted at one onely little hole, and a paper or glasse put vpon it, the sunne shining, will represent on the opposite wall, all such obiects as are illuminated by his rayes, with Concaue and Cylinder glasses we may reflect any shape of men, diuells, anticks, (as magicians most part doe to get a silly spectator in a darke roome) we will our selues, & that hanging in the aire, when t'is nothing but such an horrible image as † *Agrippa* demonstrates, placed in another roome. *Roger Bacon* of old is said to haue represented his owne Image walking in the aire by this art, though no such thing appeare in his perspective. But most part is within the braine that deceiues them, although I may not deny, but that oftentimes the diuell deludes them, takes his opportunity to suggest, and represent vaine obiects to sicke melancholy men, and such as are ill affected.

The hearing is as frequently deluded as the sight, from the same causes almost, as he that beares Bells, will make them sound what hee list. *As the foole thinketh, so the bell clinketh.* *Theophilus* in *Galen*, thought he heard musike, from vapours which made his eares sound, &c. Some are deceaued by *Echo's*, some by roaring of waters, or concaues and reuerberation of aire in the ground and hollow places and walls. † At *Cadurum* in *Aquitany*, words and sentences are repeated by a strange *Echo* to the full, or whatfoe-

n *Enripides*,o *Seneca* *Quid metuant vniuersi, nunquam mori veri possit, nec tolli putant.*† *Sanguis opus peccati melle compositus & emulsaes* &c. *Albertus.*† *Lib. 1. occult. philof. imperiti homines demonum & umbrarum imagines videre se putant quum nihil sint aliud, quā simulacra animæ expertia.*† *iam clare et articulate audiet repetitionem, ut perfectior sit Echo quam ipsa dixerit.*



202 uer you shall play vpon a muscally instrument, more distinctly and louder, then they are spoken at first. *Cardan subtil. lib. 18.* hath wonderfull stories of such as haue bene deluded by these *Ecchos*. At *Barry* an Isle in the *Seuerm* mouth they seeme to heare a smiths forge: so at *Lypara* and thole sulphurous Isles, & many such like which *Olaus* speakes of in the continent of *Scandia*, and those Northerne countries, *Cardan de rerum var. lib. 15. cap. 84.* mentioneth of a woman, that still supposed she heard the diuell call her, and speaking to her, she was a painters wife in *Millan*: and many such illusions and voices, which proceed most part from a corrupt Imagination.

p Blowing of  
Bellows and  
knocking of  
Hammers, if  
they apply  
their eare to  
the cliffe.

q Memb. 1. Sub  
3. of this Par  
tition. cap. 16.  
in 9. Rhafis.

r Signa demoni  
nulla sunt nisi  
quod loquantur  
ea que ante  
nesciebant, ut  
Teutonicum aut  
aliud Idioma,  
&c.

† Cap. 12. tract.  
de melan.

‡ Tract. 15. c. 4.

‡ Cap. 9.

u Mira vis co  
citat humores  
ardore, vehe  
mens mentem  
exagitat, quom  
&c.

Whence it comes to passe, that they prophecy, speake seuerall languages, talke of Astronomy, and other vnkowne sciences to them: (of which they haue bene euer ignorant,) q I haue in brieft touched, onely this I will here adde, that *Arculanus*, *Bodin lib. 3. cap. 6. demon.* and some others hold as a manifest token that such persons are possessed with the Diuell: so doth *Hercules de Saxonia*, and *Apponensis*, and fit only to be cured by a Priest. But *Guianerius*, *Montaltus*, and *Lemnius lib. 2. cap. 2.* referre it wholly to the ill disposition of the humor, and that out of the authority of *Aristotle prob. 30. 1.* because such symptomes are cured by purging, and as by the striking of a flint fire is inforced, so by the vehement motions of spirits, they doe elicit *voces inauditas*, compell strange speeches to bee spoken: another argument he hath from *Plato's remiscencia*, but in this I should rather hold with *Avicenna* and his associats, that such symptomes proceede from euill spirits, which take all opportunities of humors decayed, or otherwise to peruert the soule of man; and besides the humor it selfe, is *Balneum Diaboli*, the Diuels bath, and as *Agrippa* proues, doth intice him to seize vpon the m.

## SECT. 4.

## MEMB. I. SUBSEC. I.

## Prognosticks of Melancholy.



Rognosticks, or signes of things to come, are either good or bad. If this malady be not hereditary, and taken at the beginning there is good hope of cure, *recens curationem non habet difficilem*, saith *Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18.* That which is with laughter, of all others is most secure, gentle, and remisse, *Hercules de Saxonia*. If that evacuation of hemmoids, or varices which they call the water betweene the skinne, shall happen to a melancholy man, his misery is ended, *Hippocrates Aphor. 6. 11. Galen lib. 6. de moribus vulgar. com. 8.* confirms the same, and to this Aphorisme of *Hippocrates* all the Arabians, new and old Latines subscribe; *Montaltus cap. 25. Hercules de Saxonia, Mercurialis, Vittorius Faventinus, &c. Skenkius lib. 1. obseruat. med. cap. de Mania*, illustrates this Aphorisme, with an example of one *Daniel Federer* a Coppersmith, that was long melancholy, and in the end mad about the 27 yeare of his age, these varices or water beganne to arise in his thighes, and hee was freed from his madnesse. *Marius the Roman*

x Si melanco  
licis hamoi  
des superue  
runt varices vel  
ut quibusdam  
placit aqua in  
ter eorum, solui  
tur malum.  
y Cap. 10. de  
quarta.

was



was so cured some say, though with great paine. *Skenkius* hath some other instances of women that haue bene helped by flowing of their monthes; which before were stopped. That the opening of the haemorrhoids, will doe as much for men, all Physicians ioyntly signifie, so they be voluntary some say, and not by compulsion. All melancholy men are better after a quartane *Tou- bertus* saith scarce any man hath that ague twice: But whether it free him from this malady, is a question; for many Physicians ascribe all long Agues for especiall causes, and a quartane Ague amongst the rest. *Rhasis cont. lib. 1. tract. 9.* When melancholy gets out at the superficies of the skinne, or settles breaking out in scabbes, leprosie, morpew, or is purged by stools, or by the urine, or that the spleene is enlarged, and those varices appeare, the disease is dissolved. *Guanerius, cap. 5. tract. 15.* adds Dropsie, Iandise, Dysentery, Leprosy, as good signes, to these Scabbes, Morpewes, and breaking out, and proues it out of the 6. of *Hippocrates Aphorismes*.

Evill Prognosticks on the other part. *In veterat a melancholia incurabilis*, if it be inueterate, it is <sup>a</sup> incurable, a common axiome, *aut difficulter curabilis* as they say that make the best, hardly cured. This *Galen* witnesseth, *lib. 3. de loc. affect. cap. 6.* <sup>b</sup> be it in whom it will, or from what cause soeuer, it is euer long, wayward, tedious, and hard to be cured, if once it be habituated. As *Lucian* said of the gout, she was the <sup>c</sup> *Queene of diseases*, and inexorable, may wee say of melancholy. Yet *Paracelsus* will haue all diseases whatsoever curable, and laughs at them which thinke otherwise, as *T. Erasmus part. 3.* objects to him. Although in another place, hereditary diseases hee accounts incurable, and by no art to be remoued. <sup>d</sup> *Hildegardus spicel. 2. de mel.* holds it lesse dangerous if only <sup>e</sup> *Imagination be hurt*, & not reason, <sup>f</sup> the gentlest is from blood, worse from choler adust, but the worst of all from Melancholy putrified. *3. Brunel* esteemes hypocondriacall least dangerous, and the other two species (opposite to *Galen*) hardest to be cured. <sup>h</sup> The cure is hard in man, but much more difficult in women. And both men and women must take notice of that saying of *Montanus consil. 230. pro Abbate Italo*, <sup>i</sup> This malady doth commonly accompany them to their graue, Physicians may ease, and it may lye hid for a time, but they cannot quite cure it, but it will returne againe more violent and sharpe then at first, and that upon euery small occasion or error: as in *Mercuries* weather-beaten statue, that was once all ouer gilt, the open parts were cleane, yet there was in *fimbriis aurum*, in the chinckes a remnant of gold: there will be some reliques of melancholy left, in the purest bodies (if once tainted) not so easily to be rooted out. <sup>k</sup> Oftentimes it degenerates into Epilepsy, Apoplexy, Convulsions, and blindness: by the authority of *Hippocrates & Galen*, all averre, if once it possesse the ventricles of the braine, *Frambelsarius, & Salust. Saluianus* adde, if it get into the optick nerues, blindness. *Mercurialis consil. 10.* had a woman to his patient, that from Melancholy became Epilepticke and blinde. <sup>m</sup> If it come from a cold cause or so continue cold, or increase, Epilepsy, Convulsions follow, and blindness, or else in the end they are moped, sottish, and in all their actions, speeches, gestures, ridiculous. <sup>n</sup> If it come from an hot cause, they are more furious, and

<sup>a</sup> Cum sanguis exit per superficiem & residet melancholia per scabiem, morpew, vel expurgatur per inferiores partes, vel urina &c. non erit, &c. splen magis sicut & varices apparent.

<sup>b</sup> Quia in conuersa in naturam.

<sup>c</sup> In quocumque sit, a quocumque causa Hypochondriacum, semper est longa, morosa, nec facile curari potest.

<sup>d</sup> Regina morborum & incurabilis.

<sup>e</sup> Omne delirium quod oritur a paucitate cerebri, incurabile.

<sup>f</sup> Hildegardus spicel. 2. de materia.

<sup>g</sup> Si sola imaginationis ledatur, & non ratio.

<sup>h</sup> Mors a sanguine seruente, deterior a bile affata, pessima ab atra bile putrefacta.

<sup>i</sup> Difficilior cura eius quae fit vitio corporis totius & cerebri.

<sup>k</sup> Difficilis curatio in viris, multo difficilior in feminis.

<sup>l</sup> Ad interitum plerumque humores conuertitur, licet medici leuent plerumque, tamen non tollunt unquam.

sed recedit acerbior quam antea, minima occasione, aut errore. <sup>k</sup> Periculum est ne degeneret in Epilepsiam, Apoplexiam, Convulsionem, cecitatem. <sup>l</sup> Montali. c. 25. Laurentius, Nic. Pifo. in Her. de Saxonia, Aristotile, Capivaccus. <sup>m</sup> Faut, humor frigidus sola delirii causa, furoris vero humor calidus.



boisterous, and in conclusion mad. *Calascentem melancholiam (epius sequitur mania,* ° if it heat and increase, that is the common euent, *p per circuitus,* aut *semper insanit,* he is mad by fits, or altogether. If it come from Melancholy naturall aduult, and in excesse, they are often daemoniacall, *Montanus.*

o *Heminius* calascentem melancholiam  
madnes (odo-  
tem melancholiam  
p *Alexander. li.*  
1. cap. 18.  
q *Montani. c.*  
15. *Raromari,*  
aut *nanquam,*  
nisi sibi ipsi in-  
ferant.

r *Lib. de Infa-*  
ria, *Fabio Caluo*  
interprete.

Nonnulli vio-  
lentias manus si-  
bi inferant.

t *Lucret. lib. 3.*

u *Lib. 2. de Lu-*  
tell, *scpe mor-*  
tem sibi conscisc-

e int ob timorem

& tristitiam,

tadio vite affec-

tiob suorem &

desperationem.

Est enim infera

&c. Ergo sic per-

petuo afflicti

viam aduertunt,

se precipitant, his

malis carituri

aut interficiunt

se aut tale quid

committunt.

x *P. 10. v. 107*

y *Iob. 3. 3.*

z *Iob. 6. 8.*

1 *Vi doloris &*

infirmis ad in-

sanum pene re-

ducit.

n *Seneca.*

b 1a *sauiis sue*

desperatione

propinquant sibi

mortis desolati-

um *O. Horat.*

lib. 2. cap. 5.

c *Lib. de Infa-*

ria *Sic sic inuadit*

per umbras.

d *Cap. 3. de men-*

tis alienat. casti-

degunt, dum

tandem mortem

quam timent,

suspensio aut

submersio, aut

aliqua alia

vi, ut multa tri-

stia exempla vi-

ditur.

q Seldome this malady procures death, except (which is the greatest, most grievous calamity; and the misery of all miseries) they make away themselves, which is a frequent thing, and familiar amongst them. 'Tis *Hippocrates* obseruation, *Galens* sentence; *Et si mortem timent, tamen plerumq; sibi ipsis mortem consciscunt, lib. 3. de locis affect. cap. 7.* the doome of all Physicians. 'Tis *Rabbi Moses Aphorisme*, the prognosticon of *Avicenna, Rhasis, Aetius, Gordonius, Valescus, Altomarus, Salust. Salvianns, Capivacius, Mercatus, Hercules de Saxonia, Pifo, Bruel, Fuchsius, all, &c.*

t *Et scpe vsq; adeo mortis formidine vita*

*Percipit infelix odium, luci sq; vidende,*

*Vt sibi consciscat marenti pectore lathum.*

And so farre forth deaths terror doth affright,

He makes away himselfe, and hates the light:

To make an end of feare and greife of heart,

He voluntary dies to ease his smart.

In such sort doth the torture and extremity of his misery torment him, that he can take no pleasure in his life, but is in a manner inforced to offer violence vnto himselfe, to bee freed from his present insufferable paines. So some (saith *Fracastrorius*) in fury, but most in despaire, sorrow, feare, and out of the anguish and vexation of their soules, offer violence to themselves: for their life is vnhappy and miserable. They can take no rest in the night, nor sleepe, or if they doe slumber, fearefull dreames astonish them. In the day time, they are affrighted still by some terrible obiect, and torne in pieces with suspicion, feare, sorrow, discontents, cares, shames, anguish, &c. as so many wild horses, that they cannot be quiet an houre, a minute of time, but euen against their wils they are intent, and still thinking of it, they cannot forget it, it grindes their soules day and night, they are perpetually tormented, a burden to themselves as *Iob* was, they can neither eate, drinke, or sleep. *Psal. 107. 18. their soule abhorreth all meat, and they are brought to deaths doore,* x being bound in misery and iron: they curse their starres with *Iob, 2* and day of their birth, and wish for death: for as *Pineda* and most interpreters hold, *Iob* was euen melancholy to despaire, and almost madnesse it selfe; they murmure many times against the world, friends, allies, all mankind, euen against God himselfe in the bitterness of their passion, a *viuere nolunt, mori nesciunt*, liue they will not, dye they cannot. And in the midst of these squalid, vgly, and such irksome dayes, they seeke at last, finding no comfort, b no remedy in this wretched life, to be eased of all by death. *Omnia appetunt bonum.* All creatures seeke the best, and for their good as they hope, *sub specie* in shew at least, *vel quia mori pulchrum putant* (saith *Hippocrates*) *vel quia putant inde se maioribus malis liberari*, to be freed as they wish. Though many times as *Aesopes* fishes, they leape from the frying-pan into the fire it selfe, yet they hope to be eased by this meanes; and therefore (saith *Felix Platerus*) after many tedious daies at last, either by drowning, hanging, or some such fearefull end, they precipitate or make away themselves: many lamen-



lamentable examples are daily scene amongst vs. Tis a common calamity, & a  
 fatall end to this disease, they are condemned to a violent death, by a Iury of  
 Physitians, furiously disposed, carried headlong by their titannizing wils, in-  
 forced by miseries, and there remains no more to such persons, if that hea-  
 uenly Physitian, by his assisting grace of mercy alone, doe not prevent, (for  
 no humane perswasion, or Art can helpe) to be their owne butchers, and  
 execute themselves. *Socrates* his cicuta, *Lucretia's* dagger, *Timons* halter, are  
 yet to bee had; *Catoes* knife, and *Neroes* sword are left behind them, as so  
 many fatall engines, bequeathed to posterity, and will be vsed to the worlds  
 end, by such distressed foules: so intollerable, vnufferable, grievous and vio-  
 lent is their paine, & so vnspcakable, and continuat. One day of griefe is an  
 hundred yeares, as *Cardan* obsetues: Tis *carnificina hominum, angor animi*,  
 as well saith *Arcteus*, a plague of the foule, an epitome of hell; and if there  
 be an hell vpon earth, it is to be found in a melancholy mans heart.

For that deepe torture may be call'd an hell.

When more is felt, then one hath power to tell.

Yea, that which scoffing *Lucian* said of the gout in iest, I may truely affirme  
 of melancholy in earnest.

O triste nomen! o dys odibile

† *Melancholia lachrymosa, Coeuti filia,*

Tu tartari specubus opacis edita

*Erinnys*, vtero quam *Megera* suo tulit,

Et ab vberibus aluit, cuiq; parvula,

*Amarulentum* in os lac *Alecto* dedit,

Omnes abominabilem te demones

Produxere in lucem, exitio mortalium.

Non *Iupiter* ferit tale telum fulminis,

Non ulla sic procella seuit equoris,

Non impetuosi tanta vis est turbinis.

An asperos sustineo morsus *Cerberi*?

Num virus *Echidnae* membra mea depascitur?

Aut tunica sanie tincta *Nessus* sanguinis?

Illachrymabile & immedicabile malum hoc.

O sad and odious name! a name so fell,

Is this of Melancholy, brat of hell.

There borne in hellish darknesse doth it dwell,

The Furies brought it vp, *Megera's* steate,

*Alecto* gaue it bitter milke to eate.

And all conspir'd a bane to mortall men,

To bring this diuell out of that black den.

*Iupiters* thunderbolt, not storme at Sea;

Nor whirle wind doth our hearts so much dismay:

What? am I bit by that fierce *Cerberus*?

Or stung by † serpent so pestiferous?

Or put on shirt that's dipt in *Nessus* blood?

My pain's past cure, Physick can doe no good.

*Siculi non invenerunt tyranni maius tormentum.* No torture of body like vnto  
 it, no strappado's, hot irons, *Phalaris* bulls:

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*Arctanius in*  
*9 Rhafis cap. 16.*  
*cauendum ne ex*  
*alto se precipi-*  
*tent, aut alias*  
*ledant.*

*g O omnium o-*  
*pinionibus inco-*  
*gitabile ma lum.*  
*Lucian. mortefq;*  
*mille, mille dani*  
*vivut, nece ge-*  
*rit, perit; Hem-*  
*sus Anstiaso.*

*In Regia mor-*  
*borum cuius*  
*malantur omnes*  
*& obediunt.*  
*Cardan.*

Et pauld  
 post

† *Elheu quis in-*  
*tus Scorpionis.*  
*Seneca All. 4.*  
*Here, at.*

Nec



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† *Silius Itali-  
cus.*† *Lib. 29.*† *Hic omnis im-  
bonitas, & in-  
suauitas confi-  
sit, ut Terullianus  
verbis utar,  
arat, ad mar-  
tyres  
Plautus.*† *Quid est mi-  
serius in vita,  
quam velle mori.  
Seneca.*† *Yam. 2.  
Libello an, gra-  
uioribus passionibus  
et c.  
n Ter.*† *Pater exitus,  
si pugnare non  
vultis, licet fu-  
gere, quis vos te-  
net inuitos? De  
provid. cap. 8.  
† Agamus Deo  
gratias, quod ne  
inuitos in  
vita teneri po-  
teſt.*† *Nec ira deum tantum, nec tela, nec hostis,**Quantum sola noceat animis illapsa,**Iones wrath, nor diuels can,**Doe so much harme toth' Soule of man.*

all feares, griefes, suspitions, discontents, imbonities, insauities are swallow-  
ed vp, and drowned in this *Euripus*, this Irish Sea, this Ocean of misery, as so  
many small brookes; 'tis *coagulum omnium erumnarum*: which † *Ammia-  
nus* applyed to his distressed *Palladius*, I say of our Melancholy men, hee is  
the cream of humane aduersity, the quintessence, and vpsheet; all other di-  
seases whatsoeuer, are but flea-bitings to Melancholy in extent: 'Tis the pith  
of them all,

† *Hospitium est calamitatis, quid verbis opus est,**Quamcumq; malam rem queres, illic reperies:**What need more words, 'tis calamities Inne,**Where seeke for any mischief, 'tis within;*

and a melancholy man is that true *Prometheus*, which is bound to *Caucasus*,  
the true *Titius*, whose bowels are still by a vulture, deuoured (as poets faine)  
for so doth † *Lilius Giraldus* interpret it, of anxieties, & those griping cares,  
and so ought it to be vnderstood. In all other maladies, we seeke for helpe, if  
a legge or an arme ake, through any distemperature or wound, or that wee  
haue an ordinary disease, aboue all things whatsoeuer, wee desire help &  
health, a present recovery, if by any meanes possible it may be procured. We  
will freely part with all our other fortunes, substance, endure any misery,  
drinke bitter potions, swallow those distastfull pills, suffer our ioints to be sea-  
red, to bee cut off, any thing for future health; so sweete, so deare, so pretious  
aboue all other things in this world, is life, but to a melancholy man, nothing  
so tedious, nothing so odious; that which they so carefully seeke to preserue,  
he abhorres: he alone, so intollerable are his paines. Some make a question,  
*graviore morbi corporis an animi*, whether the diseases of the body or minde  
be more grieuous; but there is no comparison, no doubt to bee made of it,  
*multo enim seuior, longeq; atrocior est animi, quam corporis cruciatus* (*Lem-  
lib. 1. c. 12*) the diseases of the minde are farre more grieuous,

— *Totum hic pro vulnere corpus,*

body &amp;

soule and all is misaffected here, but the soule especially. So *Cardan* testifies,  
*de rerum var. lib. 8. 40. m* *Maximus Tyrinus* a *Platonist*, and *Plutarch*, haue  
made iust volumes to proue it. † *Dies adimit egritudinem hominibus*, in o-  
ther diseases, there is some hope likely, but these vnhappy men are borne to  
misery, past all hope of recovery, incurably sicke, the longer they liue, the  
worſe they are, and death alone must ease them.

Another doubt is made by some Philosophers, whether it be lawfull for  
a man in such extremity of paine and griefe, to make away himselfe: & how  
these men that so doe, are to be censured. The *Platonists* approue of it, that  
it is lawfull in such cases, and vpon a necessity, *Plotinus lib. de beatitud. cap. 7.*  
and *Socrates* himselfe defends it, in *Plato's Phedon*, if any man labour of an in-  
curable disease, he may dispatch himselfe, if it be to his good. *Epicurus* and his  
followers, The *Stoicks* in generall affirme it, and † *Seneca* amongst the rest,  
*quamcumq; veram esse viam ad libertatem*, any way is allowable, that leads  
to liberty, † *let vs giue God thanks, that no man is compelled to liue against his  
will*



will. † He commends *Cato*, *Dido*, and *Lucretia*, for their generous courage in so doing, and others that voluntarily dye, to avoid a greater mischief, to free themselves from misery, to save their honour, or vindicate their good name, as *Cleopatra* did, as *Iunius Brutus*, as *Vibius Virius*, and those *Campanian* Senators in *Livy* (Dec. 3. lib. 6.) to escape the Roman tyranny, that poisoned themselves. † *Themistocles* dranke Bulls blood, rather then hee would fight against his country, and *Demosthenes* chose rather to drinke poyson, then to fall into his enemies hands. How many myriads besides in all ages, might I remember, *qui sibi lathum insontes peperere manu*, &c. *P. Rhafis* in the *Atachabees* is magnified for it, *Sampsons* death approued. \* *Titus Pomponius Atticus*, that wise, discreet, renowned Roman Senator, *Tullies* deare friend, when he had beene long sick, as he supposed of an incurable disease, *vitamq. produceret, ad augendos dolores, sine spe salutis*, was resolved voluntarily by famine to dispatch himselfe, to be rid of his paine, and when as *Agrippa*, & the rest of his weeping friends, earnestly besought him, *osculantes obsecrarent ne id quod natura cogeret, ipse acceleraret*, not to offer violence to himselfe, with a settled resolution hee desired againe, they would approve of his good intent, and not seeke to dehort him from it: And so constantly died, *precesq. eorum taciturnas sua obstinatione depreffit*. † *Lycurgus* the famous law-maker of *Lacedemon*, after he had settled his common-wealths, made away himselfe, *se interimens diem obiit*. So did *Aristotle*, *Empedocles*, *Zeno*, *Chrysippus*, &c. In warres for a man to run rashly vpon imminent danger, and present death is accounted valour and magnanimity, † to be the cause of his own, & many a thousands ruine besides, to commit wilfull murder in a manner, of himselfe and others, is a glorious thing, and he shall be crowned for it. The 9 *Massegata* in former times, *Barbiccians*, and I knowe not what nation besides, did stifle their old men, after 70 yeares, to free them from those grievances, incident to that age. So did the \* inhabitants of the Iland of *Choa*, because their ayre was pure and good, and the people generally long lined, *antevertabant fatum suum, priusquam manci forent, aut imbecillitas accederet*, *papa vere vel cicuta*, with poppy or hemlock prevented death. *St Thomas Moore* in his *Utopia* commends voluntary death, if he be *sibi aut alijs molestus*, troublesome to himselfe or others, (especially if to live be a torment to him) let him free himselfe with his own hands from this tedious life, as from a prison, or suffer himselfe to be freed by others. It is an ordinary thing in *China* (saith *Mat. Riccius* the Iesuite) if they be in despaire of better fortunes, or tired and tortured with misery, to bereave themselves of life, and many times to spite their enemies the more, to hang at their doore. *Tacitus* the historian, *Plutarch* the Philosopher, much approves a voluntary departure, and *Auslin de civ Dei*, l. 1. cap. 29. defends a violent death, so that it bee undertaken in a good cause, *nemo sic mortuus, qui non fuerat aliquando moriturus, quid autem interest quo mortis genere, vita ista sineatur, quando ille cui finitur, iterum mori non cogitur?* &c. no man so voluntarily dies, but *volens, nolens*, he must dy at last, and our life is subiect to innumerable casualties, who knowes when they may happen, *utrum satius est unam perpeti moriendo, an omnes timere vivendo*, rather suffer one, then feare all. Death is better then a bitter life, *Ecc. 30. 17.* \* And a harder choice to live in feare, then by once dying, to bee freed from all. *Theombrotus Ambraciotes*, perswaded, I knowe not how many hun-

† *Epist. 24. 71.*

32.

† *Mac. 14. 42.*

† As amongst

Turkes and

others.

q *Bohemus de**moribus genti.*\* *Elia lib. 4.*

cap. 1. omnes 70.

annum egressos

interficiunt.

† *De ponte de-**uicere.*† *Lib. 2. Preser-**tim quam tor-**mentum et vici-**sa, bona spe fre-**tus acerba vita**velut a carcere**se eximat, vel ab**aliis eximi sua**voluntate patia-**tur.*† *Expedi: ad**Sinas lib. 1. c. 9.*† *Vel bonorum**desperatione,**vel malorum**perpessione fra-**cti & saigati,**vel manus vio-**lentas sibi infe-**rant, vel ut ini-**miis suis agre-**faciant, &c.*u So did *An-**thoni, Galba,**Vitellius, Otho,**Aristotle him-**selfe, &c. Ajax**in despaire**Cleopatra to**save her ho-**nour.*x *Inertius des-**gitur diu vivere**quam in timore**tot morborum**(semel moriendo,**nullam deinceps**formidare.*



dreths of his Auditors, by a luculent Oration he made of the miseries of this, and happinesse of that other life, to precipitate themselves. And hauing read

† Curtius l. 16.

‡ Laqueus tra-

chus, cont. 1. 1. 5.

quidam naufragio

falso, amissis

tribus liberis, &

uxore, suspendit

se, & cecidit illi

quidam ex pre-

teritiis la-

gum, A libe-

rato reus sit ma-

lescu, Seneca.

Sec D. Kings

14. Lect. on Io-

nau, D. Abbot,

6. Lect. on the

same Prophet.

b As to be bu-

ried out of

Christian bu-

riall with a

stake, Idem, La-

to 9. de legibus,

vult separatim

sepeliri, qui sibi

ipsum mortem co-

liscunt, &c.

loso their

goods, &c.

c Navis desitu-

ta nauclero, in

terribilem ali-

quina scopulam

impingit.

d Observat.

e Seneca tract.

1. 1. 8. c. 4. Lex:

homicida in se

impulsus abii-

ciatur, contradi-

citur. Eo quod

offerre sibi ma-

nus coactus sit

a fidiis malis,

suam in infeli-

ciatatem suam in

hoc remauit,

quod exillima-

bat licere mise-

ro mori.

† Buchanan. E.

leg. lib.

Platoes divine tract de anima, for examples sake led the way first. That neat

Epigram of Calimachus will tell you as much,

*Iamq, vale Soli cum diceret Ambrosiotes,*

*In Stygios fertur de siluisse lacus,*

*Morte nihil dignum passus: sed forte Platonis*

*Divini eximium de nece legit opus.*

Calenus and his Indians, hated of old, to dye a naturall death: the Circumcel-

lians and Donatists, loathing life, compelled others to make them away, with

many such; but these are false and Pagan positions, & vpon a wrong ground.

No euill is to be done, that good may come of it, reclamation Christus, reclamation

Scriptura, God, and all good men are against it. 2 Male meretur, qui dat

mendico quod edat, nam & illud quod dat perit; & illi producit, vitam ad mi-

seriam: he that giues a beggar an almes (as that Comical Poet said) doth ill,

because he doth but a prolong his miseries. But Laelantius lib. 6. c. 7. de vero

cultu, calls it a detestable opinion, and fully confutes it. l. 3. de sap. c. 18. and

St Austine epist. 52. ad Macedonium, c. 61. ad Dulcitium Tribunum: so doth

Hierom to Marcella of Blesillas death, Non recipio tales animas &c. hee calls

such men, martyres stultae philosophiae: so doth Cyprian de duplici martyrio,

Si qui sic moriantur, aut infirmitas, aut ambitio, aut dementia cogit eos. To

this effect writes Arist. 3. Ethic. but it needs no confutation. This only let me

adde, that in some cases, those hard censures of such as offer violence to

their own persons, or in some desperate fit to others, which sometimes they

doe, by stabbing, slashing, &c. are to be mitigated, as in such as are mad, beside

themselves for the time, or knowne to haue beene long melancholy, and that

in extremitie, they knowe not what they doe, depriued of reason, iudgement,

all, e as a ship that is void of a Pilot, must needs impinge vpon the next rocke

or sands, and suffer shipwrack. d P. Forestus hath a story of two melancholy

brethren, that made away themselves, and for so foule a fact, were according-

ly censured, to be infamously buried, as in such cases they vse: to terrifie o-

thers, as it did the Milesian Virgins of old, but vpon farther examination of

their misery and madness, the censure was e revoked and they were solemn-

ly interred, as Saul was by David. 2 Sam. 2. 4. and † Seneca well aduiseeth, Ira-

scere interfectori, sed misere interfecti. Thus of their goods and bodies, we

can dispose, but what shall become of their soules. God alone can tell, his

mercy may come inter pontem & fontem, inter gladium & iugulum. Quod

cuiquam contigit, cuius potest: Who knowes how he may be tempted? It

is his case, it may be thine: † Quae sua sors hodie est, et as fore vestra potest; wee

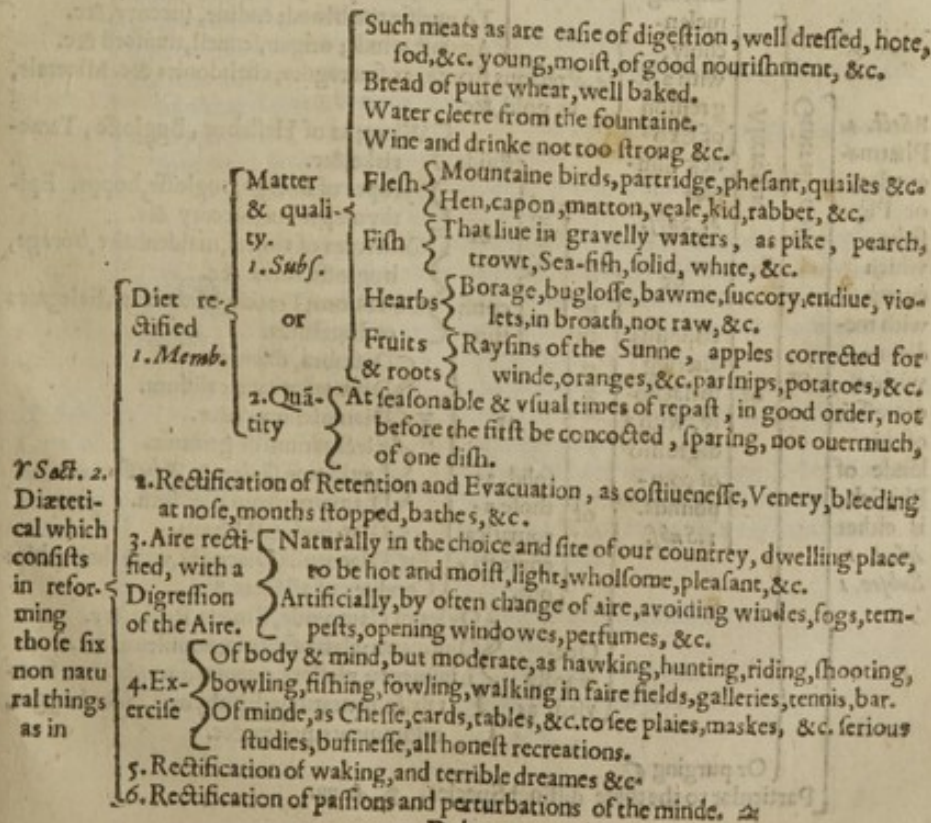
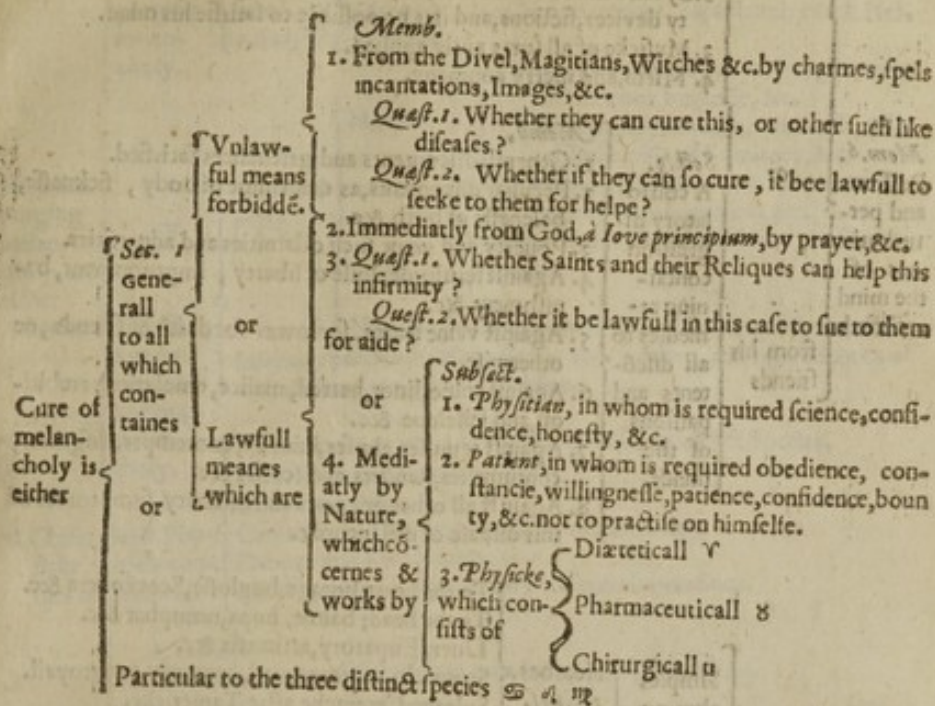
ought not to be so rash and rigorous in our censures, as some are, charity

will iudge and hope the best; God be mercifull to vs all.

FINIS.



# THE SYNOPSIS OF THE SECOND PARTITION.





*Synopsis to the second Partition.*

<p>From himselfe</p>	<p>{</p>	<p><i>Subſelt.</i>          1. By vſing all good meanes of helpe, confeſſing to a friend, &amp;c.          Avoiding all occasions of his infirmities.          Not giuing way to paſſions, but reſiſting to his vtmoſt.          2. By faire and foule meanes, counſell, comfort, good perſwaſion, wit-          ty devices, ſictions, and if it be poſſible to ſatiſfie his mind.          3. Muſicke of all ſorts aptly applied.          4. Mirth, and merry company.</p>
<p><i>Mem. 6.</i>          Paſſions          and per-          turbati-          ons of          the mind          rectified.</p>	<p>or</p>	<p><i>Seſt. 3.</i>          A conſo-          latory di-          greſſion          contain-          ing re-          medies to          all diſco-          tents and          paſſions          of the          minde.</p>
<p>from his friends</p>	<p>{</p>	<p><i>Memb.</i>          1. Generall diſcontentes and grieuances ſatiſfied.          2. Peculiar diſcontentes, as deformities of body, ſickneſſe,          baſeneſſe of birth, &amp;c.          3. Pouerty and want, ſuch calamities and aduerſities.          4. Againſt ſeruitude, loſſe of liberty, imprisonment, ba-          niſhment &amp;c.          5. Againſt vaine feares, ſorrowes for death of friends, or          otherwiſe.          6. Againſt enuie, liuor, hatred, malice, emulation, ambi-          tion, and ſelfeloue &amp;c.          7. Againſt repulſes, abuſes, iniuries, contemptes, diſgraces,          contumelies, ſlanders, and ſcoffes &amp;c.          8. Againſt all other grieuous and ordinary ſymptomes of          this diſeaſe of melancholy.</p>

**§ Sect. 4.**  
Pharmaceutice,  
or Physicke,  
which cureth  
with medicines,  
with a digression  
of this kinde of  
Physick, is either

*Mem. 1.  
Subsec. 1*

General to all

Alterative

2. Subf.

Simple altering melancholy, with a digression of Exotick Simples

or

cōpounds altering melacholy, with a digressio of compounds.

1. Subf.

Hearbes.

3. Subf.

4. Precious stones; as smaragdes, chelidonies &c. Minerals, as gold, &c.

fluides

Liquid

Inwardly taken

or

solid, as those aromatical confections.

Outwardly vsed, as

To the heart; borage, buglosse, Scorzoneria &c.  
To the head; balme, hops, nenuphar &c.  
Liuier; Eupatory, artimesia &c.  
Stomack; wormewood, centaury, penroyall.  
Spleene; Ceterache, ashe, Tameriske.  
To purifie the blood; endiue, succory, &c.  
Against winde; origan, fennell, anniseed &c.

Wines; as of Hellebor, Buglosse, Tameriske, &c.  
Syrupe of borage, buglosse, hopps, Epithyme, endiue, succory &c.  
Conferues of violets, maidenhaire, borage, buglosse, roses. &c.  
Cosections; Treacle, Mithridate, Eclegmes or Linctures.  
Diambra, dianthos.  
Diamargaritum calidum.  
Diamoschum dulce.  
Electuarium de gemmis.  
Lactificans Galeni & Rhasis.  
Diamargeritum frigidum.  
Diarrhodon Abbatis.  
Diacorolli, Diacodiū, with their tables  
Condites of all sorts, &c,  
Oyles of Camomile, Violets, Roses, &c.  
Ointments; alabastrum, populeum &c.  
Liniments; plasters, carotes, cataplasmes, frontals, fomentations, Epithymes, sacks, bagges, odoraments, posies, &c.

Particular to the three distinct Species.  $\frac{1}{2}$  A. n.



*Synopsis of the second Partition.*

Medicines purging melancholy, are either	or	Superior parts	or	Mouth	swallowed or	Liquor, as potions, Iulips, Syrapes, wine of Hellebor, buglosse, &c. Solid, as lapis Armenus, and lazuli, pills of Indie, pills of Fumitory, &c. Electuaries, Dialena, confection of Hamech, Hierologadium, &c. Not swallowed, as gargarismes, masticatories &c.
Memb. 2.	3. Subf.	or	Inferiour parts;	or	Nostrils; sneezing powders, odoraments, perfumes, &c. as Clusters strong and weak, and suppositories of Castilian sope, hony boiled, &c.	
Chirurgicall Physicke, which consists of	Memb. 3.	or	Phlebotomy, to all parts almost, and all the distinct Species. With knife, horseleeches. Cupping-glasses. Cauteries, and searing with hot irons, boiling. Dropax and Synapismus, Issues to severall parts, and vpon severall occasions.			

*1. Subf.*

Moderate diet, meat of good iuyce, moistning, easie of digestion.

Good Ayre.

Sleepe more then ordinary.

Excrements daily to be avoided by Art or Nature.

Exercise of Body and minde not too violent, or too remisse, passions of the minde, and perturbations to be avoided.

*2. Subf.* Blood-letting if there bee need, or that the blood bee corrupt, in the arme, fore-head, &c. or with Cupping-glasses.

Preparatiues; as Syrupe of borage, buglosse, Epithime, hoppes, with their distilled waters, &c.

*3. Preparatiues and purgers* Purgers; as Montanus, and Mathiolus Helleborismus, Quercetanus Syrupe of Hellebor, Extract of Hellebor, Pulvis Hali, Antimony prepared, *Rulandi aqua mirabilis*: which are vsed, if gentler medicines will not take place, with Arnoldus *vinum buglossatum*, Sena, cassia, mirobalaues, *aurum potabile*, or before Hamech, Pil. Inda, Hiera, Pil. de lap. Armeno, lazuli.

Cardans nettles, frictions, clisters, suppositories, sneezings, masticatories, nasals, cupping-glasses.

*4. Averters.* To open the Hæmroids with horseleeches, to apply horseleeches to the forehead without scatification, to the shoulders, thighs.

Issues; boiling, cauteries, hot irons in the suture of the crowne.

A cup of wine, or strong drinke.

Bezars stone, amber, spice.

Conserues of borage, buglosse, Roses, Fumitory.

*5. Cordials,* Confection of Alchermes.

resoluers, *Electuarium latificans Galeni & Rhasis* &c.

hinderers. *Diamargaritum frig. diaboraginatum* &c.



*Synopsis of the second Partition.*

			Odoraments of Roses, Violets.
			Irrigations of the head, with the decoctions of nymphaea, lettuce, mallows, &c.
			Epithemes, oynments, bagges to the heart.
			Fomentations of oyle for the belly.
			Bathes of sweet water, in which were sod mallows, Violets, Roses, Water lillies, Borage flowres, rammes heads, &c.
6. Correctors of accidents, as	To procure sleepe and ate	Inwardly taken	Simpler { Poppy, Nymphaea, lettuce, roses, purslan, henbane, mandrake, nightshade, opiu &c
			or { Liquid, as Syrupes of Poppy, Verbasco, Violets, Roles.
		or	Compounds. { Solid, as requies Nicholai, Philonium Romanum, Laudanum Paracelsi.
			Oyles of Nymphaea, Poppy, Violets, Roles, Mandrake, Nutmegs.
		outwardly vsed, as	Odoraments of vinegar, rosewater, opium.
			Frontals of rose-cake, rose-vineger, nutmeg.
			Ointments, alablastrum, ynguentum populeum, simple, or mixt with opium.
			Irrigations of the head, feet: sponges, Musicke, murmure and noise of waters.
			Frictions of the head, and outward parts, sacculi of Henbane, wormewood at his pillow, &c.
			Against terrible dreames; not to sup late, or eat pease, cabbage, venison, meats heavy of digestion; vsf bawme, hartstongue, &c.
		Against ruddinesse and blushing, inward and outward remedies.	
2. Mem. Cure of melan- choly o- ver the body.		Diet, preparatiues, purgers, averters, cordials, correctors, as before.	
		Phlebotomy in this kinde more necessary and more frequent.	
		To correct and cleanse the blood with Fumitory, Sena, Succory, Dandelion, Endiue &c.	
		Subsect. 1. Phlebotomy if need require.	
17. Cure of Hypo- condria- call or windie melan- choly.	3. Mem.	Diet, preparatiues, averters, cordials, purgers as before, sauing that they must not be so vehement.	
		Vse of pennyroyall, wormewood, centaury sod, which alone hath cured many.	
		To provoke vrine with anniseed, daucus, asarum &c. and stooles if need be by clisters and suppositories.	
		To respect the splene, stomack, liuer, hypocondries.	
	2 To expell wind	To vse Treacle now and then in winter.	
		To vomit after meales sometimes if it be inveterate.	
		Inwardly taken	Roots, Herbs, Spices, Seeds, { Galanga, gentian, Enula, Angelica, calamus Aromaticus, Zedoary, China, condite ginger, &c. Simpler { Peniroyall, rue, calamint, Bay leaues, & Berries, Scordium, Bettany, Lavander, camomile, centaury, wormwood, cumin, broom, orange pills or { Saffron, cynamome, mace, nutmeg, pepper, musk, zedoary with wine, &c. Compounds. { Anniseed, fennell seed, ammi, cary, cumin, nettle, bayes, parslly, grana paradisi.
		Outwardly vsed, as	Cupping-glasses to the Hypocondries without scarification, oyle of camomile, rue, anniseed, their decoctions, &c.





# THE SECOND PARTITION THE CURE OF MELANCHOLIE,

SECTION.  
THE FIRST MEMBER.  
SUBSECTION.

## Unlawfull Cures reiected.



**I**Nveterate Melancholy, howsoever it may seeme to be a continuat, inexorable disease, hard to be cured, accompanying them to their graues most part, as <sup>a</sup> Montanus obserues, yet many times it may be helped, euen that which is most violent, or at least, according to the same <sup>b</sup> Author, *it may be mitigated and much eased. Nil desperandum.* It may bee hard to cure, but not impossible, for him that is most grieuouly affected,

<sup>a</sup> Consl. 235. pro Abbate Ila-  
lo.  
<sup>b</sup> Consl. 23. aut  
cogabitur aut  
cerce minus affi-  
cietur, si vult.

if he be but willing to be helped.

Vpon this good hope I will proceed, vsing the same method in the Cure, which I haue formerly vsed in the rehearsing of the causes; first *Generall*, then *Particular*, and those according to their severall species. Of these Cures some be *Lawfull*, some againe *Unlawfull*, which though frequent, familiar, and often vsed, yet iustly censured, and to bee controverted. As first, whether by these diabolicall meanes, which are commonly practised by the Divell & his Ministers, Sorcerers, Witches, Magitians, &c. by Spells, cabalisticall words, Charmes, Characters, Images, Amulets, Ligatures, Philters, Incantations, &c. this disease and the like may be cured? and if they may, whethet it bee lawfull to make vse of them, those magneticall cures, or for our good to seeke after such meanes in any case? The first whether they can doe any such cures, is questioned amongst many writers, some affirming, some denying. *Valesius cont. med. lib. 5. cap. 6. Malleus Malificar, Heurnius, lib. 3. pract. med. cap. 28.*

*Calius*



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*Celius lib. 16. cap. 16. Delrio Tom. 3. Wierus lib. 2. de prestig. dem. Lavater de spect. part. 2. cap. 7. Holbrenner the Lutheran in Pistorium, Polydor Virg. lib. 1. de prodig. Tandlerus, Lemnius, (Hippocrates, and Avicenna amongst the rest) deny that spirits or diuells haue any power ouer vs, and referre all with Pomponatius of Padua to naturall causes and humours. Of the other opinion are Bodinus Demonomantia, lib. 3. cap. 2. Arnoldus, Marcellus Empyricus, 1. Pistorius, Paracelsus Apodix. Magic. Agrippa lib. 2. de occult. Philos. cap. 36. 69. 71. 72. & lib. 3. cap. 23. & 10. Marsilius Ficinus de vit. calit. compar. cap. 13. 15. 18. 21. & c. Galeottus de promiscua doct. cap. 24. Iovianus Pontanus Tom. 2. Plin. lib. 28. cap. 2. Strabo, lib. 15. Geog. Leo Suavius: Goclenius de vng. armar. Cardan de subtil. brings many prootes out of Solomons decayed workes, old Hermes, Artesius, Costaben Luca, &c. that such cures may be done. They can stanch blood, salve Gours, Epilepsies, biting of mad dogges, toothach, Melancholy, &c. by their spells and charmes. Many doubt, saith Nicholas Taurellus, whether the Diuell can cure such diseases he hath not made, and some flatly deny it, howsoeuer common experience confirms to our astonishment, that Magitians can worke such feats, and that the Diuell without impediment can penetrate through all the parts of our bodies, and cure such maladies by meanes to vs vnknowne. Daneus in his tract de Sortiarijs subscribes to this of Taurellus, Erasmus de lamis, maintaineth as much, and so doe most diuines, that out of their excellent knowledge and long experience they can commit *agentes cum patientibus, colligere semina rerum, easq; materie applicare*, as *Austin inferres de Civ. Dei & de Trinit. lib. 3. cap. 7. & 8.* they can worke stupend and admirable conclusions; we see the effects only, but not the causes of them. Nothing so familiar as to heate of such cures, Sorcerers are too common, Cunning men, Wizards, and white-witches, as they call them, in every Village, which if they be sought vnto, will help almost all infirmities of body & mind, that to doubt of it any longer, or not to beleue, were to runne into that other Scepticall extreame of incredulity, saith Taurellus. Leo Suavius in his Comment vpon Paracelsus, seemes to make it an art, which ought to bee approued: Pistorius and others listly maintaine the vse of charmes, words, characters, &c. *Arts vera est, sed pauci artifices reperiuntur*; The art is true but there be but a few that haue skill in it. Marcellus Donatus lib. 2. de hist. mir. cap. 1. proues out of Iosephus eight bookes of antiquities, that *Solomon so cured all the diseases of the minde by spells, charmes, and drove away Diuells; and that Eleazar did as much before Vespasian*. Langius in his med. epist. holds *Iupiter Meneceates*, that did so many stupend cures in his time, to haue vsed this art, and that he was no other then a Magitian. Many famous cures are daily done in this kinde, the Diuell is an expert Physitian, as *Godelman* calls him, lib. 1. cap. 18. and God permits oftentimes these Witches and Magitians to produce such effects, as *Lavater cap. 3. lib. 8. part. 2. cap. 1. Polid. Virg. lib. 1. de prodigijs, Delrio* and others admit. Such cures may be done, and as *Paracels. Tom. 2. de morbo ment.* listly maintaines, *they cannot otherwise bee cured but by spells, scales, and spirituall physicke*. *Arnoldus lib. de sigillis* sets downe the making of them, to doth *Rulandus* and many others.*

*Hoc posito*, they can effect such cures, the maine question is whether it bee lawfull in a desperate case, to craue their helpe, or aske a Wizards aduice? 'Tis a common practise of some men to goe first to a witch, and then to a

Physiti-

c Alii dubitant an demon possit morbos curare quia non fecit, alii negant sed quotidiana experientia confirmat, magis magno multorum stupore morbos curare, singulas corporis partes citra impedimentum permeare, & medius nobis ignotis curare. d Agentia cum patientibus coniungunt. e Hec alii videtur, sed veretur ne diu notamus esse creduli viciu non effugiamus incredulitatis. f Refert Solomoni mentis morbos curasse, & demones abegisse ipsos carminibus, quod & coram Vespasiano fecit Eleazar. g Spirituales morbi spiritualiter curari debent. h Sigillum ex auro peculiari ad Melancholiam &c.



Physician, if one cannot the other shall, *Flectere si nequeant superos Acheronta monebunt.* It matters not, saith Paracelsus, whether it bee God or the Diuell, Angels or vncleane spirits cure him, so that he be eased. He calls a<sup>k</sup> Magitian Gods Minister and his Vicar, applying that of *vos estis dy* prophane-ly to them, for which he is lashed by T. Erasmus part. 1. fol. 45. And elswhere he encourageth his patients to haue a good faith, <sup>1</sup> a strong imagination, and they shall finde the effects; let Diuines say to the contrary what they will. Hee proues and contends that many diseases cannot otherwise be cured; *Incantatione orti, incantatione curari debent*; if they bee caused by Incantation, <sup>m</sup> they must be cured by incantation. *Constantinus lib. 4.* approues of such remedies: *Bartolus* the Lawyer, *Peter Brodus rerum Indic. lib. 3. tit. 7. Salicetus, Godefridus*, with others of that sect, a flow of them; *modo sint ad sanitatem, que à magis sunt, secus non*, so they be for the parties good, or not at all. But these men are confuted by *Remigius, Bodinus, dem. lib. 3. cap. 2. Godelmannus, lib. 1. cap. 8. Wierus, Delrio, lib. 6. quæst. 2. To. 3. mag. inquis. Erasmus de Lamijs*; all our<sup>n</sup> Diuines, Schoolemen, and such as write cases of conscience, are against it, the Scripture it selfe absolutely forbids it as a mortall sinne, *Leuit. cap. 18. 19. 20. Deut. 18. & c. Rom. 8. 19. Enil is not to be done, that good may come of it.* Much better it were for such patients that are so troubled, to endure a little misery in this life, thē to hazard their soules health for euer, and as *Delrio* counselleth, <sup>o</sup> much better dye, then be so cured. Some take vp- on them to expell Diuels by naturall remedies, and magicall exorcismes, which they seeme to approue out of the practise of the primitive Church, as that aboue cited of *Iosephus, Eleazar, Iraneus, Tertullian, Austin, Eusebius* makes mention of such, and Magicke it selfe hath beene publickly professed in some Vniuersities, as of old in *Salamanca* in *Spaine*, and *Cracovia* in *Poland*: but condemned Anno 1318. by the Chancellor and vniuersity of *Paris*. Our Pontificall Writers retaine many of these adiurations, and forme of exorcismes still in the Church, besides those in Baptisme vsed, they exorcise meats, and such as are possessed, as they hold, in Christs name. Read *Hieron. Mengus cap. 3. Pet. Thyreus part. 3. cap. 8.* what exorcismes they prescribe, besides those ordinary meanes of *qfier*, *suffumigations*, cutting the ayre with swords, *cap. 57.* hearbs, odours: Of which *Tostatus* treats. 2. *Reg. c. 16. quæst. 43.* you shall finde many vaine & frivolous superstitious formes of exorcismes among them, not to be tolerated, or endured.

Lib. 1. de oc-  
culis. Philol ni-  
hil refert au de-  
us an diabolus,  
angelus an imen-  
di spiritus egro-  
pos ferant,  
modo morbus  
curetur.  
k Magus dicitur  
fictus & vicarius  
Dei.  
Mtere fortis i-  
maginatione &  
experientia effe-  
ctum, dicunt in  
adversum quic-  
quid voluit  
Therolog.  
m Idem Plinius  
contendit quod-  
dam esse morbos  
qui incantatio-  
nibus solum cu-  
rentur.  
n Qui talibus  
credunt, aut ad  
eorum domos  
eunt, aut suis  
domibus intro-  
ducunt, aut in-  
terrogant, sciunt  
se fidei Christi-  
anam & baptis-  
mum prauari-  
casse. Appo-  
stat esse Au-  
gu de supersti-  
obseru hoc passo  
à Deo deficit no-  
ad diabolum. P.  
Mart.

o Mori præstat quam superstitiosè sanari. di. quif. mag. lib. 2. cap. 2. sect. 1. quæst. 1. Tom. 3. p P. Lombard. q Sufficitus gla-  
diorum illius, &c.

## MEME. 2.

## Lawfull cures first from God.

**B**eing so clearly evinced, as it is, all vnlawfull cures are to bee refused, it remaines to treat of such as are to bee admitted, and those are commonly such which God hath appointed, <sup>r</sup> by ver- tue of stones, hearbs, plants, mettles &c. and the like, which are prepared and applied to our vse, by art and industry of physicians, who are the dispensers of such treasures for our good, and to be<sup>t</sup> honoured for necessi-

r The Lord  
hath created  
medicines of  
the earth, and  
he that is wise  
will not ab-  
horre them.  
Ecclesi. 38. 4.



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ties sake, Gods intermediate ministers, to whom in our infirmities wee are to seeke for helpe. Yet not so that we rely to much, or wholly vpon them, *A Ioue principium*, we must first beginne with Prayer, and then vse Phisicke, not one without the other, but both together. To pray alone, and reiect ordinary meanes, is to doe like him in *Asope*, that when his cart was stalled, lay flat on his backe, and cryed aloud, helpe *Hercules*, but that was to little purpose, except as his friend advised him, *rotis tute ipse annitaris*, hee whipt his horses withall, and put his shoulder to the wheele. God workes by meanes, as *Christ* cured the blind man with clay and spittle:

*Orandum est ut sit mens sana in corpore sano.*

*My son faile not in thy sickness, but pray vnto the Lord, and hee will make thee whole. Eccles. 38. 9. Huc omne principium huc reuertitur. Hor. 3. c. 1. Od. 6.*

As we must pray for health of body and minde, so we must vse our vtmost in deauours to preserue and continue it. Some kinde of diuels are not cast out, but by fasting and prayer, and both necessarily required, not one without the other. For all the Phisicke we can vse, art, excellent industry, is to no purpose without calling vpon God, *Nil inuat immensos Cratere promittere montes*: It is in vaine to seeke for helpe, runne, ride, except God blesse vs.

*— non Sicula dapes*

*u Dulcem elaborabunt saporem,*

*Non animum cytheree cantus.*

*x Non domus & fundus, non aris acervus & auri*

*Ægroto possunt domino deducere febres.*

*y With house, with land, with mony, and with gold,*

The masters fever will not be controll'd.

*u Musick and fine fare, can doe no good. x Hor. l. 1. ep. 2. y Sint Crassi & Crassi licet, non hoc Pastoribus aureas undas agens eripiet unquam e miseris. z Scientia de Deo debet in modico infixæ esse. Mejer Arabi. sanant omnes languores deus. For you shall pray to your Lord that hee would prosper that which is giuen for ease and then vse physick for the prolonging of life. Ecc. 38. 14. a Omnes optant quædam in medicina felicitatem, sed hanc non est quod expectent, nisi deum vera fide inuocent atq; egros similiter ad ardentem vocationem excitent. b Lemnius e Gregor. exhor. ad vitam opt. in flut. cap. 48. Quicquid meditaris aggredi aut perficere, deum in consilium adhibeto. c Commentar. lib. 7. ob infelicem paginam edri. laus, in æritudinem incidit, ita ut a medicis curari non poterat.*

We must vse prayer and phisicke both together: and so no doubt but our prayers will bee avaiable, and our phisicke take effect. Tis that *Ezechiah* practized. 2. *Kings* 20. *Luke* the Evangelist; and which wee are enioyned *Coloss.* 4. not the Patient only, but the Physitian himselfe. *Hippocrates* an Hea-then, required this in a good Practitioner, and so did *Galen. lib. de Plat. & Hipp. dog. lib. 9. cap. 15.* and in that tract of his, *an mores sequantur temp. cor. cap. 11.* it is a thing which hee doth inculcate, *z* and many others. *Hyperius* in his first booke *de sac. script. lec.* speaking of that happinesse and good successe, which all Physitians desire, and hope for in their cures, *a* tells them, *that it is not to be expected, except with a true faith they call vpon God, and teach their patients to doe the like.* The councell of *Laterane*, *Canone* 22. decreed they should doe so; the Fathers of the Church haue still aduised as much, whatsoeuer thou takest in hand (saith *b Gregory*) let God be of thy counsell, consult with him; That healeth those that are broken in heart (*Psalm.* 147. 3.) and bindeth vp their sores. Otherwise as the Prophet *Jeremy*, *cap. 46. 11.* denounced to *Ægypt*, in vaine shalt thou vse many medicines, for thou shalt haue no health. It is the same counsell which *c Comineus* that politick Historiographer giues to all Christian princes, vpon occasion of that vphappy overthrow of *Charles Duke of Burgundy*, by meanes of which hee was extremely melancholy & sick to death: In so much that neither Physicke, nor perswasion could doe him any good, perceiuing his prepostrous error belike, aduifeth all great men in such cases, *d* to pray first to God, with all submission & penitency, to con-

fesse



esse their finnes; and then to use Physicke. The very same fault it was, which the Prophet reprehends in *Asa* king of *Juda*; that he relied more on Physicke then on God, and by all meanes would haue him to amend it. And it is a fit caution to be obserued of all other sorts of men. The Prophet *Dauid* was so obseruant of this precept, that in his greatest misery and vexation of minde, he put this rule first in practise. *Psalm* 77. 3. *When I am in heauinesse, I will thinke on God*, *Psalm* 86. 4. *Comfort the soule of thy servant, for vnto thee I lift up my soule.* & ver. 7. *In the day of trouble will I call vpon thee, for thou hearest me*, *Psalm* 54. 1. *Save me O God, by thy name* &c. *Psalm* 82. *Psalm* 20. And it is the common practise of all good men *Psalm* 107. 13. *When their heart was humbled with heauinesse, they cryed to the Lord in their trouble, and he deliuered them from their distresse.* And they haue found good successe in so doing as *Dauid* confesseth, *Psalm* 30. 11. *Thou hast turned my ioy into mourning, thou hast loosed my lacke, and girded me with gladnesse.* Therefore hee adviseth all others to doe the like, *Psalm* 31. 24. *All yee that trust in the Lord, be strong, and he shall establishe your heart.* It is reported by *Suidas*; speaking of *Ezechiah*, that there was a great booke of old, King *Solomon*'s writing, which contained medicines for all manner of diseases, and lay open still as they came into the Temple: but *Ezechiah* king of *Ierusalem*, caused it to be taken away, because it made the people secure, to neglect their dutie in calling and relying vpon God, out of a confidence on those remedies. *Minutius* that worthy Consull of *Rome* in an Oration he made to his souldiers, was much offended with them, and taxed their ignorance, that in their misery, called more on him, then vpon God. A generall fault it is all over the world, and *Minutius* his speech concernes vs all, we rely more on Physicke, and seeke oftner to Physitians, then to God himselfe. As much faulty are they that prescribe, as they that aske, respecting wholly their gaine, and trusting more to their ordinary receipts and medicines many times, then to him that made them. I would wish all Patients in this behalfe, in the midst of their melancholy, to remember that of *Siracides*, *Ecclesiasticus* 1. 12. and 12. *The feare of the Lord is glory and gladnesse, and reioycing. The feare of the Lord maketh a merry heart, and giveth gladnesse, and ioy, and long life:* And all such as prescribe Physicke, to beginne in nomine Dei, as *Mesue* did, to imitate *Lelius à Fonte Eugubinus*, that in all his consultations, still concluds with a prayer for the good successe of his businesse; and to remember that of *Crato* one of their predecessors, *fuge avaritiam, & sine oratione, & invocatione Dei nihil facias*, avoide covetousnesse, and doe nothing without invocation vpon God.

## MEMB. 3.

Whether it be lawfull to seeke to Saints for aide in this Disease.

**H**at wee must pray to God, no man doubts, but whether wee should pray to Saints in such cases, or whether they can doe vs any good, it may be lawfully controuerted. Whether their Images, Shrines, Reliques, consecrated things, holy water, benedictions, those diuine amulets, holy exorcismes, and the signe of the Crosse be a-



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vaileable in this disease. The Papists on the one side stily maintaine, how many melancholy, mad, daëmoniack persons are dayly cured at *Saint Anthonies Church in Padua*, at *S<sup>t</sup> Vitus in Germany*, by our Lady of *Loretta in Italy*, our Lady of *Sichem* in the low Countries? <sup>h</sup> *Qua & cæcis lumen, ægris salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi, curat, & in ipsos dæmones imperium exercet*; she cures halt, lame, blind, all diseases of body and minde, and commands the diuell himselfe, saith *Lipsius*.

h *Lipsius*.

i. Cap. 26.

25000 in a day come thither; <sup>i</sup> *quis nisi numen in illum locum sic induxit?* who brought them? *in auribus, in oculis omnium gesta, nova novitia*; New newes lately done, our eyes and eares are full of her cures, and who can relate them all? They haue a proper Saint almost for euery peculiar infirmity, for poyson, gouts, agues, *Petronella*; *S<sup>t</sup> Romanus* for such as are possessed; *Valentine* for the falling sicknesse; *S<sup>t</sup> Vitus* for madmen &c. And as of old <sup>k</sup> *Pliny* reckons vp gods for all diseases, (*Febri sanum dictum est*) *Lilius Giraldus* repeates many of her ceremonies: all affections of the minde were heretofore accounted gods; <sup>l</sup> *Long*, and *Sorrow*, *Vertue*, *Honour*, *Liberty*, *Contumely*, *Impudency*, had their Temples, Tempets, Seasons, *Crepitus Ventrīs*, *dea Vacuna*, *dea Cloacina*, there was a Goddess of idlenesse, a goddesse of the draught, or lakes, *Prema*, *Premiuda*, *Priapus*, bawdy gods, &c gods for all<sup>m</sup> offices. *Varro* reckons vp 30000 gods; *Lucian* makes *Podagra* the gout a goddesse, and assigns her Priests and ministers: and Melancholy comes not behinde, for as *Austin* mentioneth *lib. 4. de Ciuit. Dei*, cap. 9. there was of old *Angerona dea*, and she

k *Lib. 2. cap. 7. de Deo. Morbisque in genera descriptis deus reperimus.*  
l *Selden. proleg. cap. 3. de diis Syrii-Rosinus.*  
m See *Lili Giraldi syntagma de diis &c.*

n 12. Cal. Ian. aru serias celebrant, ut angoret, & animi sollicitudines propitiata depellit. o Hanc diuæ penam confecerat Lipsius.

had her Chappell and Feasts, to whom (saith<sup>n</sup> *Macrobias*) they did offer sacrifice yearely, that she might bee pacified as well as the rest. T'is no new thing, you see; this of Papists; and in my iudgement, that old doting *Lipsius*, might haue fitter dedicated his<sup>o</sup> pen after all his labours, to this our goddesse of Melancholy, then to his *Vergo Hallensis*, and beene her Chaplin, it would haue becamed him better; But he, poore man, thought no harme in that which he did, and will not be perswaded but that he doth well, hee hath so many patrons, and honorable precedents in the like kinde, that iustifie as much, as eagerly, and more then he there faith of his Lady and Mistris: read but superstitious *Cosser* and *Gretsens Tract de Cruce. Laur. Arcturus Fantus de Inuoc. Sanct. Bellarmine, Delrio dis. mag. To. 3. lib. 6. quæst. 2. sect. 3. Greg. Tolosanus Tom. 2. lib. 8. cap. 24. Syntax. strozii Cicogna lib. 4. cap. 9. Tyrens, Hieronymus Menzys*, and you shall finde infinite examples of cures done in this kinde, by holy waters, reliques, crosses, exorcismes, amulets, Images, consecrated beades &c. *Barradius* the Iesuite, boldly giues it out, that *Christs Countenance*, and the Virgin *Maries*, would cure Melancholy, if one had looked steadfastly on them. *P. Morales* the Spaniard in his booke *de pulch. Ies. & Mar.* confirms the same out of *Carthusianus*, and I know not whom, that it was a common proverbe in those dayes, for such as were troubled in minde, to say *Eamus ad videndum filium Marie*, let vs see the sonne of *Mary*, as they doe now poss to *S<sup>t</sup> Anthonies in Padua*, or to *S<sup>t</sup> Hillaries at Poitiers in France*. P. In a closet of that Church, there is at this day *S<sup>t</sup> Hillaries* bed to be seene, to which they bring all the madmen in the Countrey, and after some prayers, and other ceremonies, they lay them downe there to sleepe, and so they recover. It is an ordinary thing in those parts, to send all their mad men to *S. Hillaries Cradle*. They say the like of *S. Tubery* in another place

p *Jodocus Sincerus itin. Gal. lie 1617 Hue mente captos deducunt, & statim orationibus sacrisq; peractis, in illum lectum dormitum ponunt &c.*  
q In *Gallia Narbonensi.*



place, *Giraldus Cambrensis Itin. Camb. cap. 1.* tells strange stories of *S. Cirici-*  
*us* stasse, that would cure this, and all other diseases. Others say as much (as  
 † *Hospinian* observes) of the three Kings of *Colea*, their names written in  
 Parchment, and hung about a Patients necke, with the signe of the Crosse,  
 will produce like effects. Read *Lipomannus*, or that golden Legend of *Iaco-*  
*bus de Voragine*, you shall haue infinite stories, or those new relations of our  
 † *Iesuits* in *Iapona* and *China*, of *Mat. Riccius*, *Acosta*, *Loiola*, *Xaverius* life  
 &c. *Iasper Belga* a Iesuiste, cured a mad woman, by hanging *S. Iohns* Gospell  
 about her neck, and many such. Holy-water did as much in *Iapona* &c. No-  
 thing so familiar in their works, as such examples.

But we on the other side, seeke to God alone. Wee say with *David*, *Psal.*  
 46. 1. *God is our hope and strength, and helpe in trouble, ready to be found.* For  
 their Catalogue of examples, we make no other answer, but that they are  
 false fictions, or Diabolicall illusions, counterfeit miracles. Wee cannot deny  
 but that it is an ordinary thing on *S. Antonies* day in *Padua*, to bring diuers  
 mad men and demoniacall persons to be cured: yet we make a doubt whe-  
 ther such Parties bee so affected indeed, but prepared by their Priests, by  
 certaine oyntments and drammes, to cosen the commonalty, as *Hildebeim*  
 well saith; the like is commonly practised in *Bohemia* as *Mathiolus* giues vs  
 to vnderstand in his preface to his Comment vpon *Dioscorides*, tricks onely  
 to get opinion and mony, meere impostures. *Aesculapius* of old, that coun-  
 terfeit God, did as many famous cures; his Temple (as *Strabo* relates) was  
 dayly full of patients, and as many feuerall tables, inscriptions, pendants, do-  
 naries &c. to be seene in his Church, as at this day at our Lady of *Lorettas*  
 in *Italy*. It was a custome long since

— suspendisse potenti

*Vestiment a maris deo.* (Hor. od. 1. lib. 5. od.)

to doe the like, in former times they were seduced and deluded as they are  
 now. 'Tis the same diuell still, called heretofore *Apollo*, *Mars*, *Neptune*, *Venus*,  
*Aesculapius* &c. as *Lactantius lib. 2. de orig. erroris, cap. 17.* observes. The  
 same *Iupiter*, and those bad Angels, are now worshiped and adored by the  
 name of *S. Sebastian*, *Barbara* &c. *Christopher* and *George* are come in their  
 places. Our Lady succedes *Venus* (as they vse her in many offices) the rest are  
 otherwise supplied, as *Lauster* writes, and so they are deluded. *And God*  
*often winks at these impostures, because they forsake his word, and betake*  
*themselves to the diuell, as they doe that seeke after Holy water, crosses &c.*  
*Wierus lib. 4. cap. 3.* What can these men plead for themselves more then  
 those heathen gods, the same cures done by both, the same spirit that sedu-  
 ceth: or put case they could helpe, why should we rather seeke to them, then  
 to Christ himselfe, since that he so kindly invites vs to him, *come vnto me all*  
*ye that are heavy laden, and I will ease you, Mat. 11.* and we know that there  
 is one God, one Mediator betwixt God and man *Iesus Christ.* (Tim. 2. 5.)  
*who gaue himselfe a ransom for all men. We know that we haue an* *Advo-*  
*cate with the Father, Iesus Christ* (1. Ioh. 2. 1.) that there is no other name un-  
 der Heauen, by which wee can be saued, but by his, who is alwaies ready to  
 heare vs, and sits at the right hand of God, and from <sup>a</sup> whom we can haue no

ter, ubi relicto verbo Dei, ad Satanam curritur, quales hi sunt, qui aquam iustitalem, cruce &c. lubrice fidei hominibus offerunt. 2. Chori est ipse homo quam sibi, Paul. a Bernard.



216 repulse *solus vult, solus potest, curat vniuersos tanquam singulos, & b vnuquemq, nostrum vt solum*, we are all as one to him, hee cares for vs all as one, and why should we then seeke to any other but to him?

b Austin.

## MEMB. 4. SUBJECT. I.

Physitian, Patient, Physicke.



c Eccles 38.  
In the sight of  
great men hee  
shall be in ad-  
miration.

c Eccles 38.  
In the sight of  
great men hee  
shall be in ad-  
miration.

d Tom. 4. Tract.  
1. de morbis a-  
mentium  
Harum mu'ti  
non nisi a Ma-  
gis curandi, &  
Astrologis, quo-  
nam origo eius  
a celis petenda  
est.  
e Lib. de Pola-  
gya.  
f Scell. 4.  
g Langius.  
I. Caesar Claudi-  
nus consult.  
h Prædestinati-  
ad hunc eman-  
dum.  
i Helleborus cu-  
rat, sed quod ab  
omni datus me-  
dico, vanum est.

Of those diuers gifts which our Apostle Paul saith, God hath be-  
stowed on man, this of Physicke is not the least, but most necessa-  
ry, and especially conducing to the good of mankinde. Next  
therefore to God in all our extremities (for of the most high com-  
eth healing, Eccles 38.2.) we must seeke to, and rely vpon the Physitian, e who  
is *Manus Dei*, saith Hierophilus, and to whom hee hath given knowledge,  
that he might be glorified in his wondrous works. *With such doth hee heale  
men, and taketh away their paines, Eccles 38.6.7. when thou hast need of him,  
let him not goe from thee. The houre may come that their enterprises may haue  
good successe, ver. 13.* It is not therefore to be doubted, that if we seeke a Phy-  
sitian as we ought, we may be eased of our infirmities, such a one I meane  
as is sufficient, and worthily so called; for there bee many Mountebanks,  
Quacksaluers, Emperickes, in euery streete almost, and in every village, that  
take vpon them this name, make this noble and profitable Art to be euill spo-  
ken of and contemned, by reason of these base and illiterate Artificers: but  
such a physitian I speake of, as is approved, learned, skilfull, honest, &c. of  
whose duty Wecker *Antid. cap. 2. & Syntax. med. Crato. Iulius Alexandri-  
nus med. Henrinius prax. med. lib. 3. cap. 1. & c.* treat at large. For this particular  
disease, him that shall take vpon him to cure it, d Paracelsus will haue to be a  
Magitian, a Chimist, a Philosopher, an Astrologer; Thurnefferus, Seuerinus  
the Dane, and some other of his followers, require as much: *many of them  
cannot bee cured but by Magicke.* e Paracelsus is so stiff for those Chemicall  
medicines, that in his cures he will admit almost of no other Physicke, deri-  
ding in the meane time Hippocrates, Galen, and all their followers: but Ma-  
gick, and all such remedies I haue already censured, and shall speake of Chi-  
mistery f elsewhere. Astrology is required by many famous Physitians, by  
Ficinus, Crato, Fernelius, g doubted of, & exploded by others: I will not take  
vpon me to decide the Controuersie. Paracelsus goes farther, and will haue  
his Physitian h predestinated to this mans cure, this malady, and time of cure,  
gathering of herbs of administring, Astrologically obserued; in which Thur-  
nefferus, and some Iatromathematicall professors, are two superstitious in my  
iudgement. i Hellebor will helpe, but not alway, not giuen by euery Physitian  
&c. but these men are too peremptory, and selfe-conceited as I thinke. But  
what doe I doe, interposing in that which is beyond my reach? a blinde man  
cannot iudge of colours, nor I peradventure of these things. Only thus much  
I would require, Honesty in euery Physitian, that he be not ouercarelesse or  
couetous, Harpy-like to make a prey of his Patient, as an hungry Chirurgeon  
often produce and wiet-draw his cure, so long as there is any hope of pay,  
*Non missura cutem, nisi plena cruor is hirudo.*

Many of them to get a fee, will giue Physicke to euery one that comes, when  
there



there is no cause, and they doe so *irritare silentem morbum*, ask *Heurnius* complaines, stirre vp a silent disease, as it often falls out; which by good counsell, good advise alone, might haue beene happily composed, or by rectification of those six nonnaturall things, otherwise cured. This is *Natura bellum inferre*, to oppugne nature, and to make a strong body weake. *Arnoldus* in his 8. and 11. Aphorismes giues cautions against, and expressly forbids it.

1. *A wise Physitian will not giue Physicke, but vpon necessity, and first try medicinall diet, before he proceede to medicinall cure.* In another place hee laughs those men to scorn, that thinke *longis syrupis expugnare demones, & animi phantasmata*, they can purge fantastickall Imaginations, and the diuell by physicke. Another caution is, that they proceed vpon good grounds, if so be there be neede of Physick, and not mistake the disease, they are often deceived by the<sup>m</sup> similitude of Symptomes, saith *Heurnius*, and I could giue instance in many Consultations, wherein they haue prescribed opposite Physick. Sometimes they goe too perfunctorily to worke, in not prescribing a iust<sup>o</sup> course of Physicke, to stirre vp the humour and not to purge it, doth often more harme then good. *Montanus consil. 30.* inueighes against such perturbations, *that purge to the halfe, tire Nature, and molest the body to no purpose.* T<sup>r</sup>is a crabbed humor to purge, and as *Laurentius* calls this disease, the reproch of Physitians; *Bessaridus, flagellum medicorum*, their lash; and for that cause, more carefully to be respected. Though the patient be averse, saith *Laurentius*, desire helpe, and refuse it againe, though hee neglect his owne health, it behoues a good Physitian, not to leaue him helpless. But most part they offend in that other extreame, they prescribe to much Physick, and tire out there bodies with continuall potions, to no purpose. *Aetius tetra. bib. 2. ser. 2. cap. 90.* will haue them by all meanes therefore *P to giue some respite to nature*, to leaue off now and then, and *Lelius à Fonte Egnubius* in his consultations, found it (as he there witnesseth) often verified by experience, *q that after a deale of Physick to no purpose, left to themselves, they haue recovered.* T<sup>r</sup>is that which *Nic. Piso, Donatus Altomarus*, still inculcate, *dare requiem Naturæ*, to giue Nature rest.

*h Quod sepe e-*  
*uenit lib 3. cap.*  
*1. cum non sit*  
*necessitas.*

*Frustra fatigant*  
*remediis agros,*  
*qui vicius rati-*  
*one curari pos-*  
*sunt. Heurnius.*

*1. Atodesius &*  
*sapiens medicus,*  
*numquam propo-*  
*nabit ad phar-*  
*macii nisi cogen-*  
*te necessitate.*

*41. Aphor. pru-*  
*dens & pius me-*  
*dici cibus prius*  
*medicinali quàm*  
*medicinis puris*  
*morbum expul-*  
*lere satagit.*

*m Brev l. 2. 18.*  
*n Similitudo*

*sepe bonis me-*  
*dicis imponit.*

*o Qui melan-*  
*cholicis praebe-*  
*re remedi non sa-*  
*tie valida.*

*Longiores morbi*  
*imprimis soler-*  
*tiam medici po-*  
*stulant, & fide-*  
*litatem, qui e-*  
*nim tumultua-*

*rie hos trahant, vix absq. ullo commodo ledunt & frangunt & c. p Natura remissionem dare oportet. q Pleriq. hoc morbo medicina nihil profecisse vixi unt, & sibi demissi inualuerunt.*

## SUBJECT. 2.

## Concerning the Patient.



Hen these precedent cautions are accurately kept, and that wee haue now got a skilfull, an honest Physitian to our minde, if his patient will not be conformable, and content to be ruled by him, all his endeavours will come to no good end. Many things are necessarily to be obserued and continued on the patients behalfe; First that he be not too niggardly miserable of his purse, or thinke it too much he bestows vpon himselfe, and to saue charges, endanger his health. The *Abderites*, when they sent for *Hippocrates*, promised him what reward he would, *the gold they had, if all the citty were gold he should haue it.* *Naaman* the *Syrian*, when he went into *Israel* to *Elisba*, to be cured of his Leprosie, tooke

*Abderitanie-*  
*pij. Hippoc.*

*1. Quicquid au-*  
*ri apud nos est,*  
*libenter persol-*  
*uemus, etiamsi*  
*tota urbs nostra*  
*aureum esset.*

with



f Seneca.  
 t Per 3. Sat.  
 u De anima.  
 Barbara tamen  
 immitate, &  
 deploranda in-  
 scitia, contem-  
 nunt præcepta  
 sanitatis, morbo  
 & morbus ultro  
 accessunt.  
 x Consil. 173.  
 e Scilicet.  
 Melancholicus  
 hoc sere propi-  
 um est, ut gravi-  
 or ad eam esse  
 symptomata,  
 quæ reuera sunt.  
 y Melancholici  
 plerumque, medicis  
 sunt molesti, ut  
 alia aliis adun-  
 gant.  
 z Oportet infer-  
 no imprimere  
 salutem utcumque  
 promittere, et si  
 ipse deservit.  
 Nullum medi-  
 camentum effi-  
 cax, nisi medicus  
 etiam fuerit,  
 fortis Imagina-  
 tionis.  
 a De promissis.  
 doli, cap. 15.  
 Quoniam sani-  
 tatis forma a-  
 nima medici  
 continetur.  
 b Spes & confi-  
 dentia, plus va-  
 lent quam me-  
 dicina.  
 c Felicitas in  
 medicina obfi-  
 dem Ethicorum II.  
 d Aphor. 89.  
 Eger qui pluri-  
 mos consulti me-  
 dici, plerumque  
 in errorem ligu-  
 lum incidit.  
 e Nihil ita sani-  
 tatem impedit,  
 ac venediorum  
 crebra mutatio,  
 nec venit vul-  
 nus ad cicatri-  
 cem in quo di-  
 versa medica-  
 menta tentan-  
 tur.

with him ten talents of siluer, six thousand peices of gold, and ten change of rayments (2. Kings 5. 5.) Another thing is, that out of bashfulness, hee doe not conceale his grieft, if ought trouble his minde, let him freely disclose it,

*Stultorum incurata pudor malus ulcera celat,*

by that meanes, hee procures to himselfe much mischief, and runs into a greater inconuenience: He must be willing to be cured, and earnestly desire it. *Pars sanitatis velle sanari fuit.* (Seneca) T is a part of his cure, to wish his owne health, and not to deferre it too long.

*Qui blandiendo dulce nutrit malum,*

*Sero refusat ferre quod subijt iugum.*

Et

*Helleborum frustra quum iam cutis agra tumebit,*

*Poscentes videas, venienti occurrit morbo.*

He that by cherishing, a mischief doth prouoke

Too late at last refuseth to cast off his yoke,

When the skinne swells, to seeke it to appease,

With Hellebor is vaine; meet your disease.

by this meanes many times, or through their ignorance in not taking notice of their grievance and danger of it, contempt, supine negligence, extenuation, wretchednesse and peeuishnes; they vndoe themselves; and often out of a prejudice, a loathing, and distaste of Physicke, they had rather dye, or doe worse, then take any of it. *Barbarous immanity* (u Melancthon termes it) and *folly to be deplored, so to contemne the precepts of health, good remedies, and voluntarily to pull death, and many maladies vpon their owne heads.* Though many againe are in that other extreame too profuse, suspitious, and icalous of their health, too apt to take Physicke on euery small occasion, to aggravate every slender passion, imperfection, impediment: if their finger doe but ake, runne, ride, send for a Physitian, as many Gendewomen doe, that are sicke without a cause, euen when they will themselves, vpon euery toy or small discontent, and when he comes, they make it worse then it is, by amplifying that which is not. x *Hier. Capivaccius* sets it downe as a common fault of all melancholy persons, to say their symptoms are greater then they are, to helpe themselves. And which y *Mercurialis* notes consil. 53. to be more troublesome to their Physitians, then other ordinary patients, that they may haue change of Physicke.

A third thing to bee required in a Patient, is confidence, to bee of good cheare, and haue sure hope that his Physitian can helpe him. z *Damasen* the Arabian requires likewise in the Physitian himselfe, that he be confident he can cure him, otherwise his Physicke will not be effectually, and promise withall, that he will certainly helpe him, make him beleue so at least. a *Galeotus* giues this reason, because the forme of health is contained in the Physitians minde; and as *Galen* holds, b confidence and hope doe more good then Physicke; he cures most, in whom most are confident. *Paracelsus* assigns it for an only cause, why *Hippocrates* was so fortunate in his cures, not for any extraordinary skill hee had; but because the common people had a most strong concept of his worth. To this of confidence, we may adde per severance, obedience and constancy, not to change his Physitian, or dislike him vpon euery toy, for he that so doth (saith d *Ianus Damascan*) or consults with many, falls into many errors; or that vseth many medicines. It was a chiefe caveat of

Seneca



Seneca to his friend *Lucilius*, that he should not alter his Physician, or prescribed Physicke; *Nothing hinders health more, a wound can never be cured that hath severall plasters.* Crato *consil.* 186 taxeth all melancholy persons of this fault: *'Tis proper to them, if things fall not out to their minde, and that they have not present ease, to seeke another, and another;* (as they doe commonly that have sore eyes) *twenty, one after another, and they still promise all to cure them, try a thousand remedies; and by this meanes they increase their malady, make it most dangerous and difficult to be cured. They try many* (saith *Montanus*) *and profit by none: and for this cause* *consil.* 24. he intoynes his Patient before he take him in hand, *perseverance and sufferance*, for in such a small time, no great matter can be effected, and upon that condition hee will administer Physicke, otherwise all his endeavour and counsell would bee to small purpose. And in his 31. *counsell* for a notable maron, hee tells her *i* if shee will bee cured, shee must bee of a most abiding patience, saith full obedience, and singular perseverance, if shee remit or despaire, shee can expect or hope for no good successe. *Consil.* 230. for an Italian *Abbot*, hee makes it one of the greatest reasons, why this diseale is so incurable, *k* because the parties are so restless, and impatient, and will therefore have him that intends to be eased, to take Physicke, not for a month, a yeare, but to apply himselfe to their prescriptions, all the daies of his life. Last of all, it is required that the Patient bee not too bold to practise vpon himselfe, without an approued Physicians consent, or to try conclusions, if he read a receipt in a booke; for so, many grossely mistake, & doe themselves more harme then good. That which is conducing to one man, in one case, the same time, is opposite to another. † An Asse and a Mule went laden ouer a brooke, the one with salt, the other with wooll: The Mules packe was wet by chance, the salt melted, his burden the lighter, and hee thereby much eased. He told the Asse, who thinking to speed as well, wet his packe likewise at the next water, but it was much the heauier, he quite tired. So one thing may be good, and bad to severall parties, vpon diuers occasions. Many things (saith *m* Penottus) are writt'n in our bookes, which seeme to the Reader to be excellent remedies, but they that make vse of them, are often deceived, and take for Physicke, poison. I remember in *Valleriolus* obseruations, a story of one *John Baptist a Neopolitan*, that finding by chance a pamphlet in Italian, written in praise of *Hellebor*, would needs aduenture on himselfe, & tooke 3 j for ʒj: and had not he beene sent for, the poore fellowe had poisoned himselfe. From whence he concludes out of *Damascenus* 2 & 3. *Aphor.* *n* that without exquisite knowledge, to worke out of bookes is most dangerous: how vnswary a thing it is to belecue Writers, and take vpon trust, as this Patient perceaued by his owne perill. I could recite such another example of mine owne knowledge, of a friend of mine, that finding a receipt in *Brassarola*, would needs take *Hellebor* in substance, and try it on his owne person; but had not some of his familiars come to visite him by chance, he had by his indiscretion hazarded himselfe; many such I haue obserued. These are those ordinary cautions, which I should thinke fit to be noted, and he that shall keep them, as *o* *Montanus* saith, shall surely be much eased, if not throughly cured.

*n* Operari ex libris, absq; cognitione & solerti ingenio periculosum est. Vnde moneatur, quum insipidum scriptis authoribus credere, quod hic suo didici periculo. *o* *Consil.* 23. hac omnia si quis ordine decet egerit, vel curabitur, vel certe minus afficietur.



## Concerning Physicke.

**P**hyicke it selfe in the last place is to be considered; for the Lord hath created medicines of the earth, and he that is wise will not abhorre them, Eccles. 38. 4. ver. 8. of such doth the Apothecary make a confection, &c. Of these medicines there be diuers & infinite kinds Plants, Mettles, Animals, &c. and those of severall natures, some good for one, hurtfull to another: some noxious in themselves, corrected by art, very wholsome and good, simples, mixt, &c. and therefore left to be managed by discret and skillfull Physitians, and thence applied to mans vse. To this purpose they haue invented method, and severall rules of art, to put these remedies in order, for their particular ends. Physicke (as Hippocrates defines it) is naught else but a *addition and subtraction*; and as it is required in all other diseases, so in this of melancholy it ought to be most accurate; it being (as *Mercurialis* acknowledgeth) so common an affection in these our times, and therefore fit to be vnderstood. Seuerall prescripts and methods I finde in severall men, some take vpon them to cure all maladies with one medicine, severally applied, as that *Panacea*, *Aurum potabile*, so much controuerted in these daies, *herba solis*, &c. *Paracelsus* reduceth all diseases to foure principall heads, to whom *Seuerinus*, *Ravelascus*, *Leo Savius*, and others adhere and imitate: those are *Leprosie*, *Gout*, *Dropsie*, *Falling-sicknesse*. To which they reduce the rest, as to *Leprosie*, vlcers, itches, fustures, scabbes, &c. To *Gout*, stone, cholicke, tooth-ache, head-ache &c. To *Dropsie*, Agues, laundies, *Cacexia* &c. To the *Falling-sicknesse*, belong *Palsie*, *Vertigo*, *Cramps*, *Convulsions*, *Incubus*, *Apoplexie*, &c. If any of these foure principall be cured (saith *Ravelascus*) all the inferiour be cured, & the same remedies commonly serue: but this is too geenerall, and by some contradicted: for this peculiar disease of Melancholy, of which I am now to speake, I finde seuerall cures, seuerall methods, and prescripts. They that intende the practicke cure of Melancholy, saith *Duretus* in his notes to *Hollerius*, set downe nine peculiar scopes or ends, *Sauanarola* prescribes seauen especiall Canons. *Alianus Montaltus* cap. 26. *Fauentinus* in his Empiricks, *Hercules de Saxoniâ*, &c. haue their severall iniunctions and rules, all tending to one end. The ordinary is threefold, which I meane to follow. *Diæta*, *Pharmaceutica*, and *Chirurgica*; Diet or Living, Apothecary, Chirurgery, which *Wecker*, *Crato*, *Guianerius*, &c. and most prescribe, of which I will insist, and speake in their order.

SECT. 2.



## SECT. 2.

## MEMB. I. SVRSEC. I.

## Diet rectified in substance.

**D**IET, *Διαίτη*, *Victus* or Living, according to *Fuchsius* and others, comprehend those six non-naturall things, which I have before specified, are especiall causes, and being rectified, a sole or chiefe part of the Cure. <sup>1</sup> *Io. Arculanus cap. 16. in 9.* *Rhasis*, accompts the rectifying of these six, a sufficient cure. *Guianerius Tract. 15. cap. 9.* calls them, *propriam & primam curam*, the principall cure: so doth *Montanus*, *Crato*, *Mercurialis*, *Altomarius*, &c. first to be tried, *Lemnius in sit. cap. 22.* names them the hinges of our health, <sup>u</sup> no hope of recovery without them. *Reinerus Solenander* in his seauenth consultation for a Spanish young Gentlewoman, that was so melancholy, shee abhorred all company, and would not sit at table with her familiar friends, prescribes this Physicke aboue the rest, <sup>x</sup> no good to be done without it. *Y. Aretens l. 1. cap. 7.* an old Physitian, is of opinion, that this is enough of it selfe, if the party bee not too farre gone in sickness. <sup>z</sup> *Crato* in a consultation of his for a noble patient, tells him plainly, that if his Highnesse will keepe but a good diet, hee will warrant him his former health. <sup>a</sup> *Montanus consil. 27.* for a Nobleman of France, admonisheth his Lordship to be most circumspect in his Diet, or else all his other Physicke will be to small purpose. The same iniunction I finde verbatim in *I. Caesar Claudinus, Respon. 34. Scoltzj consil. 183. Trallianus cap. 16. lib. 1. Lelius a Fonte Agubinus* often bragges, that hee hath done more cures in this kind by rectification of Diet, then all other Physicke besides. So that in a word I may say to most melancholy men, as the Foxe said to the Wesell, that could not get out of the garner, *Macra cauum repetes, quem macra subisti*, the six non-naturall things caused it, & they must cure it. Which howsoever I treat of, as proper to the Meridian of melancholy, yet nevertheless, that which is here said, will generally serue <sup>e</sup> most other diseases, & helpe them likewise, if it be obserued.

Of these six non-naturall things, the first is Diet, properly so called, which consists in meat and drinke, in which we must consider Substance, Quantity, Quality, and that, opposite to the precedent. In Substance, such meates are generally commended, which are <sup>d</sup> moist, easie of digestion, and not apt to ingender winde, not fryed, nor roasted, but sod, (saith *Valescus*, *Altomarius*, *Piso*, &c.) hot and moist, and of good nourishment; *Crato consil. 21. lib. 2.* admits rosted meat, if the burned and scorched superficies, the browne wee call it, be pared off. *Saluanus lib. 2. cap. 1.* cryes out on cold and dry meates, <sup>f</sup> young flesh and tender is approued, as of a kid, rabbits, chickens, veale, mutton, capons, hens, partridge, pheasant, quails, and all mountaine birds, which are so familiar in some parts of *Africa*, and in *Italy*, and as <sup>†</sup> *Dublinius* reports, the common

collu facilis, status exortet, etixi non affi, neq; cibi fixi sint. <sup>e</sup> Si interna tantum pulpa deuoretur, non superficies torrida ab igne, <sup>f</sup> Bene nutritus cibi, senilla etas multum valet, carnes non vrese, nec pingues. <sup>†</sup> Hierapoli perigr. Hierosol.



g Inimica Ro-  
macho.

h Not fried

or buttered,

but potched.

\* Confil. 16. Non

improbatu bu-

tyrum &amp; oleum,

si tamen plus

quam par sit, ad

profundatur.

i faccharis &amp; mel-

lis vñ, vñlter

ad ciborum con-

dimenta com-

probatur.

a Mercurialis

causl. 33. acerbis

omnia evitentur

Water,

k Auro aqua

melior.

\* Lib. 4. cap. 10.

Magna vis u-

tilitas cum pe-

remines fontes

muris includun-

tur, quod si in a-

tura non presiat

effluendi &amp;c.

l Opera giganti-

dicit aliquis.

m De aqueduct.

n Curtius' fons

a quadraginta

lapide in robore

opere circulo

perductus. Plin.

lib. 36. 15.

o Quæq; domus

Romæ scintillas

habebat &amp; ca-

nales &amp;c.

p Lib. 2. cap. 20.

q Idola Mæggen

cap. 15. peregr.

Hieros. Bellonius

x Cyprian. Ecdov-

inus delii. Hisp.

Aqua prefluens

inde in omnes

fere domus duci-

tur in puteis

quod, istius i-

pore frigidissima

construatur.

r Sc. Hugh

Middleton

Baronett.

† De quæstis

med. cent. fol.

354.

food of Boores and Clownes in *Palestina*. *Galen* takes exception at mutton, but without question, he means that rammy mutton, which is in *Turkie*, and *Asia minor*, which haue those great fleshie tailes, of 48 pound weight, as *Vertomannus* witnesseth, *navig. lib. 2. cap. 5.* The leane of fat meat is best, and all manner of brothes, and pottage, with borage, lettice, and such wholsome hearbes are excellent good, especially of a Cocke boyled, all spoone meat. *Arabians* commend braines, but *s Laurentius cap. 8.* excepts against them, & so doe many others; *h* Egges are iustified as a nutritiue wholsome meat. Butter and oyle may passe, but with some limitation, so *\* Crato* confines it, and to some men sparingly at set times, or in sauce, and so sugar and hony are approued. *i* All sharp and sowre sauces must be avoided, and spices, or at least seldome vsed: and so saffron sometimes in broth may be tolerated; but these things may be more freely vsed, as the temperature of the party is hot or cold, or as he shall finde inconvenience by them. The thinnest, whitest, smallest wine is best, not thicke, nor strong; and so of Beere, the midling is fittest. Bread of good wheat, pure, well purged from the bran is preferred; *Laurentius cap. 8.* would haue it kneaded with raine water, if it may be had.

Pure, thinne, light water by all meanes vse, of good smell and tast, which (as *Pindarus* holds) is better then gold, an especiall ornament it is, and very commodious to a citty (according to *\* Vegetius*) when fresh springs are included within the walls, as at *Corinth*, in the midst of the towne almost, there was *arx altissima scædens fontibus*, a goodly mount full of freshwater springs: if Nature afford them not, they must be had by Art. It is a wonder to read of those stupend Aqueducts, and infinite cost hath beene bestowed in *Rome* of old, *Constantinople*, *Carthage*, *Alexandria*, and such populous citties, to conueigh good and wholsome waters, read *m Frontinus*, *Lipsius de admir.* *n Plinius lib. 3. cap. 11.* *Strabo* in his Geogr. That Aqueduct of *Claudius* was most eminent, fetched vpon Arches 15 miles, euery Arch 109 foot high: they had 14 such other Aqueducts, besides lakes and cisternes, 700 as I take it; *o* every house had priuate pipes and channels to serue them for their vse. *Peter Gillius* in his accurate description of *Constantinople*, speakes of an old cisterne, which he went downe to see, 336 foot long, 180 foot broad, built of marble, couered ouer with Arch-worke, and sustained by 336 pillars, twelue foot a-funder, and in 11 rowes, to containe sweet water. Infinite cost in channels & cisternes, from *Nilus* to *Alexandria*, hath beene formerly bestowed, to the admiration of these times, *q* their cisternes so curiously cemented and composed, that a beholder would take them to be all of one stone: when the foundation is laid, and cisterne made, their house is halfe built. That *Segonian* Aqueduct in *Spaine*, is much wondred at in these daies, *r* vpon three rowes of pillars, one aboue another, conveying sweet water to every house: but each Citty almost is full of such Aqueducts. Amongst the rest *s* he is eternally to be commended, that brought that new streame to the North side of *London* at his owne charge: and *M<sup>r</sup> Otho Nicholson*, founder of our water works, and elegant Conduit in *Oxford*. So much haue all times attributed to this Element, to be conueniently prouided of it: Although *Galen* hath taken exceptions at such waters, which run through leaden pipes, *ob cerussam que in ijs generatur*, for that vnctuous ceruse, which causeth dysenteries & fluxes: *\* yet* as *Alsarius Crucius* of *Genna* well answers, it is opposite to common experience.



ence. If that were true, most of our *Italian Citties*, *Montpelier in France*, with infinite others, would finde this inconvenience, but there is no such matter. For private families, in what sort they should furnish themselves, let them consult with *P. Crescentius de Agricult. lib. 1. cap. 4.* *Pamphilus Hircellus*, and the rest.

Amongst Fishes, those are most allowed of, that live in gravelly or sandie waters, pikes, perch, trout, gudgeon, smelts, flounders, &c. *Hippolytus Salvi- annus* takes exception at Carp; but I dare boldly say with *Dubravius*, it is an excellent meat if it come not from muddy pooles, that it retain not an unsavoury tast. *Erinacius Marinus* is much commended by *Oribasius*, *Ætius*, and most of our late Writers.

*Crato* *consil. 21. lib. 2.* censures all manner of fruits, as subject to putrefaction, yet tolerable at sometimes; after meales, at second course, they keepe downe vapors, and have their vse. Sweet fruits are best, as sweet cherries, plummies, sweet apples, pear-maines, and pippins, which *Laurentius* extols, as having a peculiar property against this disease, and *Plater* magnifies, *omnibus modis appropriata conveniunt*, but they must be corrected for their windiness; ripe grapes are good, and rayns of the Sunne, muske-millions well corrected, and sparingly vled. Figges are allowed, and Almonds blanched. *Trallianus* discommends figs, *Salvianus* olives and capers, which *y* others especially like of, and so of pisticke nuts. *Montanus* and *Mercurialis* out of *Avenzoar*, admit peaches, *z* peares and apples baked after meales, onely corrected with sugar and anni-seed, or fennell-seed, and so they may be profitably taken, because they strengthen the stomacke, and keepe downe vapors. The like may be said of preserved cherries, plummies, marmalit of plummies, quinces, &c. but not to drinke after them; *a* pomegranates, Oranges are tolerated, if they be not too sharpe.

*b* *Crato* will admit of no hearbs but borage, buglosse, endive, fennell, anni-seed, bawme. *Callenius* and *Arnoldus* tolerate lettice, spinage, beets, &c. The same *Crato* will allow no roots at all to be eaten. Some approve of potatoes, parsnips, but all corrected for winde. No raw fallerts; but as *Laurentius* prescribes, in brothes; and so *Crato* commends many of them: or to vse borage, hoppes, bawme, steeped in their ordinary drinke. *c* *Avenzoar* magnifies the iuyce of a pomegranat if it be sweet, and especially Rose-water, which hee would have to be vled in euery dish, which they put in practise in those hote Countries, about *d* *Damascus*, where (if we may beleue the relations of *Ver- tomannus*) many hogsheads of Rose-water are to bee sold in the market at once, it is in so great request with them.

## SUBSECT. 2.

## Diet rectified in quantity.



An alone, saith *e* *Cardan*, eates and drinckes without appetite, and vseth all his pleasure without necessity, *anime vitio*, and thence come many inconveniences vnto him. For there is no meat whatsoever, though otherwise wholsome and good, but if vnseasonably taken, or immoderately vled, more then the stomacke can well beare, it will

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De piscibus  
lib. habent omnes  
in lautijs in  
modo non si  
censu loca.  
De pisc. cap. 2.  
lib. 7. Plurimum  
præstat ad utili-  
tatem & incun-  
ditatem Idem.  
Trallianus lib. 1.  
cap. 16. pisces  
petrosi, & molles  
carne.

u. Et si omnes put-  
redini sunt ob-  
noxii, ubi securi-  
dis munit, incipit  
to iam priore,  
deuocentur, com-  
modi succi pro-  
sunt, qui dulce-  
dine sunt præ-  
diti.

De dulcia cera-  
sa, poma &c.

x. Lib. 2. cap. 1.  
y. Montanus  
consil. 24.

z. Pyra que gra-  
to sunt sapore,  
colla mala, poma  
tosta & saccha-  
ro, vel anisi se-  
mine conspersa,  
vtiliter statim  
à prandio vel à  
cena sumi pos-  
sunt eo quod  
ventriculū ro-  
borent & vapo-  
res caput preten-  
tes reprimant.

Mont.  
a. Punica mala  
aurantia com-  
mode permie-  
tuatur modo.  
non sicut austera  
& acida.

b. Olera omnia  
præter boragi-  
nem, buglossum,  
intybum, fenicu-  
lum, anisum, me-  
lissum vitari de-  
bent.

c. Mercurialis  
præst. Med.  
d. Id Syria.  
e. Lib. 2. de con-  
solus homo  
edidit bibere, &c.



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ingender crudity, and doe much harme. Therefore <sup>1</sup> *Crato* adviseth his patient to eat but twice aday, & that at his set meales, by no meanes to eat without an appetite, or vpon a full stomacke, and to put seauen houres difference betwixt dinner and supper. Which rule if we did obserue in our Colleges, it would be much better for our healths. But custome that tyrant, so preuailes, that contrary to all good order and rules of Physicke, we scarce admit of siue. If after seauen houres tarrying he shall haue no stomacke, let him differre his meale, or eat very little at his ordinary time of repast. This very counsell was giuen by *Prosper Calenus*, to *Cardinall Casius* labouring of this disease; and *S<sup>r</sup> Platerus* prescribes it to a patient of his to be most seuerely kept. *Guianerus* admits of three meales aday, but *Montanus consil. 23. pro Ab. Italo*, ties him precisely to two: and as he must not eat ouermuch, so he may not absolutely fast; for as *Celsus* contends *lib. 1. Iacchinus cap. 15. in 9. Rhafis*, <sup>h</sup> repletion and inanition may both doe harme in two contrary extreames. Moreouer that which he doth eat, must be well <sup>1</sup> *chewed*, and not hastily gobbled, for that causeth crudity and winde, and by all meanes to eat no more then hee can well digest. Some thinke (saith \* *Trincavelius lib. 11. cap. 29. de curand. part. hum.*) the more they eat the more they nourish themselves, eat and liue as the diuerbe is, not knowing that onely repaires man, which is well concocted, not that which is deuoured. Melancholy men most part haue <sup>1</sup> good appetites, but ill digestion, and for that cause they must be sure to rise with an appetite, and that which *Socrates* and *Disartus* the Phylitians in *Macrobius* so much require, *S<sup>t</sup> Hieron* in ioynes *Rusticus*, to eat and drinke no more then will <sup>m</sup> satisfie hunger and thirst. <sup>n</sup> *Lessius* the Iesuite holds 12, 13, or 14 ounces, or in our Northerne countries 16 at most, (for all students, weaklings, and such as lead an idle sedentary life) of meat, bread, &c. a fit proportion for a whole day, and as much or little more of drinke. Nothing pesters the body & minde sooner then to be still fed, to eat and ingurgitate beyond all measure, as many doe, <sup>o</sup> by ouermuch eating and continuall feasts, they stifte Nature, and choke vp themselves, which had they liued courssly, or like gally-slauens beene tied to an oare might haue happily prolonged many faire yeares.

As great inconvenience comes by variety of dishes, which causeth the  
 precedent diftemperature, *¶ then which, saith Avicenna, nothing is worse, to  
 feed on drier sort of meats, or overmuch, Sertorius like in lucem cenare, & as  
 commonly they doe in Muscovy, and Island; to prolong their meales all  
 day long, or all night. Our Northerne countries offend especially in this, &  
 we in this Island (amplius viventes in prandys & cenis, as Polydor notes)*  
 are most liberrall feeders, but to our owne hurt, *¶ Persicos odi puer apparatus,  
 Excesse of meat breedeth sicknesse, and gluttony causeth cholericke diseases, by  
 surfeiting many perish, but he that dieteth himselfe prolongeth his life, Eccles  
 37.29.30. We account it a great glory for a man to haue his table daily fur-  
 nished with variety of meats, but heare the Physitian, hee pulls thee by the  
 eare as thou fittest, and telleth thee, ¶ that nothing can bee more noxious to  
 thine health, then such variety and plenty. Temperance is a bridle of gold, &*

1 Comp. 21. 18.  
si plus ingerat:  
unquam par est &  
venitibus to-  
lerare possit, no-  
est, & cruditi-  
tes generat. Crc.  
g. Observat. lib.  
1 affuseat his  
in die cibis su-  
mere certa sem-  
per hora.

h Ne plus inge-  
rat concidam  
quam ventri-  
lus ferre poteſt.  
ſemperq; iurgat  
a menſa non ſa-  
tur.

i Siquidem qui  
semmanum ve  
lociter ingerunt  
cibus, ventri-  
cula liborem in  
ferunt & flatus  
maximos pro-  
mouent. Crato,

¶ Quidam max-  
ime comedere  
nituntur pu-  
tantes ea ratio-  
ne se vires refe-  
cturas, ignoran-  
tes non ea que  
ingerunt polvi-  
res reficere, sed  
que probe con-  
coquant.

k. Malta appo-  
turi, panca di-  
scuss.

1 Saturnal. lib 7  
cap. 4.  
in Medicis de

temperatius ci-  
bus & carni &  
animo utilis est.

n. Hyg. 14.16. un-  
c. per d. m. / m.

ficiunt compo-  
sato pane, carne  
ovis, vel alius

obviam, & re-  
sidentem vel paulo  
ante eam.

olden reg. 27. C

bus suis brevibus  
semper et pascen-

tes extinguuntur  
sent. = p. Nihil d  
5. ode. vlt. r. Cito



*Deo iudico*, is liker a God then a man: For as it will transforme a beast to a man againe, so will it make a man a God. To preserve thine honour, health, and to avoid therefore all those inflations, torments, obstructions, crudities, and diseases that come by a full diet, the best way is to feed sparingly, of one or two dishes at most, to have *ventrem bene moratum*, as *Seneca* calls it, to choose one of many, and to feed on that alone, as *Crato* adviseth his patient. The same counsell *Prosper Calenus* gives to *Cardinal Casius*, to use a moderate and simple diet: and though his table be loyally furnished, by reason of his state and guests; yet for his owne part to single out some one saucy dish and feed of it. The same is inculcated by *Crato* *consil. 9. lib. 2.* to a noble personage affected with this grievance, hee would have his highnesse to dine or sup alone, without all his honourable attendance and courtly company, with a private friend or so, a dish or two, a cup of Rhenish wine, *Sec. Montanus* *consil. 24.* for a noble Matrone inioynes her one dish, and by no meanes to drinke betwixt meales. The like *consil. 229.* or not to eat till he be an hungry, which rule *Berengarius* did most strictly observe, as *Hilbertus Cenomensis Episc.* writes in his life, — *cui non fuit unquam*

*Ante sitim potus, nec cibus ante famem,*

and which all temperate men doe constantly keepe. It is a frequent solemnity, still used with vs when friends meet, to goe to the ale-house or tauerne, they are not sociable otherwise, and if they visit one anothers houses, they must both eat and drinke. I reprehend it not moderately used, but to some men nothing can be more offensue, they had better, I speake it with *† St. Ambrose*, powre so much water in their shooes.

It much avails likewise to keepe good order in our diet, *z to eat liquid things first, brothes, fish, and such meats as are sooner corrupted in the stomach, harder meats of digestion must come last.* *Crato* would have the supper lesse the dinner, which *Cardan.* contradicth *lib. 1. tract. 5. contradic. 13.* disallows, and that by the authority of *Galen. 7. art. curat. cap. 6.* and for foure reasons hee will have the supper biggest. I have read many Treatises to this purpose, I knowe not how it may concerne some few sick men, but for my part generally for all, I should subscribe to that custome of the *Romans*, to make a sparing dinner, and a liberall supper. All their preparation and invitation was still at supper, no mention at dinner. Many reasons I could give, but when all is said *pro* and *con*, *Cardans* rule is best, to keepe that wee are accustomed vnto, though it be naught, and to follow our disposition and appetite in some things is not amisse, to eat sometimes of a dish which is hurtfull, if wee have an extraordinary liking to it. *Alexander Severus* loved Hares and Apples above all other meats, as *Lampridius* relates in his life; one Pope porke, another Peacocke, &c. what harme came of it? I conclude, our owne experience is the best Physitian, that diet which is most propitious to one, is often pernicious to another, such is the variety of palates, humours, and temperatures, let every man observe, and be a law vnto himselfe. *Tiberius* in *† Tacitus* did laugh at all such, that after 30 yeares of age, would aske counsell of others, concerning matters of diet: I say the same.

These few rules of diet he that keepes shall surely finde great ease & speedy remedy by it. It is a wonder to relate that prodigious temperance of some Hermites, Anachorites, and Fathers of the Church; hee that shall but read their

225  
Nullus cibum  
sumere debet ni-  
si stomachus sit  
vacuus. *Gord-  
ianus lib. med.  
lib. 1. cap. 11.*  
E multis edi-  
liis unum elige,  
relictisq; ceteris  
ex eo comede.  
*Lib. de atra-  
bile. Simplex sit  
cibus, & non  
varius, quod li-  
cet dignitati tur-  
ob corruptis dis-  
ficile videatur,  
&c.*  
Celsitudo tua  
prandeat sola  
nisi apparatu  
aulico contentus  
sit illustissimus  
princeps divinus  
tantum ferculis,  
vinoq; Rhenano  
solum in mensa  
utatur.  
Semper intra  
satietaem a  
mensa recedat,  
vno ferculo con-  
tentus.  
*Lib. de Hel. &  
Icunio. multo  
melius in terram  
vina sudisset.*  
*z Crato. Multa  
refectio igno-  
rante qui cibi  
priores &c. li-  
quida precedant  
cornuum iura,  
piscis, fructus,  
&c. Cuius bre-  
vior sit prandio.*  
*Tract. 6. con-  
tradict. 1. lib. 1.*  
*b Super omnia  
quotidianum le-  
porem habuit.  
& poris indul-  
sit.*  
*Annal. 6. Ri-  
dere solebat eos,  
qui post 30 eta-  
tis annos, ad  
cognoscenda  
corporis sua max-  
ia vel utilia, ali-  
cuius consilii in-  
digerent.*



226 their liues written by Hierom, Athanasius, &c. how abstemious Heathens  
 † A Laffia edit. haue beene in this kinde, those Cury and Fabritij, those old Philosophers, as  
 1614. Pliny records lib.11. Xenophon lib.1. de vit. Socrat. Emperours and Kings, as  
 c. Egyptu olim omnes morbos curabant vomitu & Ieiunio, Nicephorus relates, Eccles. hist. lib.18. cap.8. of Mauritius, Lodovicus Pius, &c.  
 Bohemus lib.1. and that admirable † example of Lodovicus Cornarius, a Patritian of Venice,  
 cap.5. cannot but admire them. This haue they done voluntarily, & in health; what  
 † Cat. Maior. shall these priuate men doe that are visited with sicknesse, and necessarily  
 Melior conditio a strict diet, & qui medicè vivit, miserè vivit, as the saying is, quale hoc ip-  
 sum erit vivere, his si priuatus fueris? as good be buried, as so much debar-  
 red of his appetite; excessit medicinam malum, the physicke is more trouble-  
 some then the disease, so he complained in the Poet, so thou thinkest: yet he  
 that loues himselfe, will easily indure this little misery, to avoid a greater in-  
 convenience; & malis minimum, better doe this then doe worse. And as † Tul-  
 ly holds, better be a temperate old man, then a lasciuious youth. 'Tis the only  
 sweet thing, (which he aduiseh) so to moderate our selues, that we may haue  
 senectutem in iuuentute, & in iuuentute senectutem, Be youthfull in our old  
 age, staid in our youth, discreet and temperate in both.

MEMB. 2.

## Retention, and Evacuation rellified.



Haue declared in the causes, what harme costiuenesse hath done  
 in procuring this disease, if it be so noxious, the opposite must  
 needs be good, or meane at least, as indeed it is, and to this cure  
 necessarily required; maxime conducit, saith Montaltus cap. 27. it  
 very much availes. <sup>d</sup> Altomarus cap. 7. commends walking in a morning, into  
 some faire Greene pleasant fields, but by all meanes first, by art or nature he will  
 haue these ordinary excrements euacuated. Pifo calls it Beneficium ventris,  
 the benefit, helpe, or pleasure of the belly, for it doth much ease it. Laurentius  
 cap. 8. Crato consil. 21. l. 2. prescribes it once a day at least: where nature is de-  
 fectiue, art must supply, by those lenitiue electuaries, suppositaries, condite,  
 prunes, turpentine, clisters, as shall be shewed. Prosper Calenus lib. de atra bile,  
 commends Clisters in Hypochondriacall melancholy, still to be vsed as occasi-  
 on serues. <sup>e</sup> Peter Cnemander in a consultation of his pro Hypochondriaco, will  
 haue his patient continually loose, and to that end sets downe there many  
 formes of Potions and Clisters. Mercurialis consil. 88. If this benefit come  
 not of its owne accord, prescribes <sup>f</sup> Clisters in the first place, so doth Monta-  
 nus consil. 24. consil. 31. & 229. hee commends Turpentine to that purpose:  
 the same he ingeminates, consil. 230. for an Italian Abbot. 'Tis very good to  
 wash his hands and face often, to shift his clothes, to haue faire linnen about  
 him, to be decently and comely attired, for sordes vitiant, nastinesse defiles,  
 and deiects any man that is so voluntarily, or compelled by want, it dulleth  
 the spirits.

Bathes are either artificiall or naturall, both haue their speciall vses in this  
 malady, and as <sup>g</sup> Alexander supposeth lib. 1. cap. 16. yeeld as speedy a reme-  
 dy, as any other Physicke whatsoeuer. <sup>h</sup> Etius would haue them dayly vsed,  
 assidua

d Debet per a-  
 manā exerceri,  
 & loca viridia,  
 excretis prius  
 arte vel natura  
 alio excrement-  
 tis.  
 e Hildehoim  
 spicel. 2. de mel.  
 Primum non ni-  
 um operam da-  
 bis ut singulis  
 diebus habeas  
 beneficium ven-  
 tris, semper ca-  
 uendo ne alius  
 sit diutius astri-  
 ctus.  
 f Si non sponte  
 Clisteribus par-  
 getur.  
 g Balnearum,  
 vsus dulcium, si-  
 quid aliud, ipse  
 opitularur.  
 Credo hec dici  
 cum aliquis ia-  
 ctantia inquit  
 Montanus com-  
 fil. 26.



*assidua balnea, Tetra. 2. sect. 2. cap. 9.* Galen cracks how many seuerall cures he hath performed in this kinde by vse of bathes alone, and *Rufus* pills, moistning them which are otherwise drie. *Rhasis* makes it a principall cure, *Tota cura sit in humectando*, to bathe and afterwards annoint with oyle. *Iason Pratensis, Laurentius cap. 8.* and *Montanus* let downe many peculiar formes of artificiall bathes. *Crato consil. 17. lib. 2.* commends Mallowes, Camomile, Violets, Burrage to bee boyled in it, and sometimes fayrewater alone, and in his following counsell, *Balneum aque dulcis solum sapissime profuisse compertum habemus.* So doth *Fuchsius lib. 1. cap. 33.* *Frisimelica 2. consil. 42. in Trincavelius.* Some besides hearbs, prescribe a rammes head and other things to be boyled. *Fernelius consil. 44.* will haue them vsed 10 or 12 dayes together; to which hee must enter fasting, and so continue in a temperate heate, and after that frictions all ouer the body. *Lelius Aegubinus consil. 142.* and *Christ. Ererus* in a consultation of his, hold once or twice a weeke sufficient to bathe, the <sup>k</sup> water to bee warme, not hot, for feare of sweating. *Felix Plater. observ. lib. 1.* for a melancholy Lawyer, <sup>l</sup> will haue lotions of the head still ioyned to those bathes, with a lee wherein capitall hearbes haue bene boyled. <sup>m</sup> *Laurentius* speakes of bathes of milke, which I finde approved by many others. And still after bathe, the body to be anointed with oyle of bitter Almonds, of violets, new or fresh butter, <sup>n</sup> Capons greafe, especially the backe bone, and then lotions of the head, embrocations, &c. These kinde of bathes haue bin in former times much frequented, and diversly varied, and are still in generall vse in those Easterne Countries. The Romans had their publike bathes, very sumptuous and stupend, as those of *Antoninus & Dioclesian. Plin. 36.* saith there were an infinite number of them in Rome, and mightily frequented; some bathed seauen times a day, as *Commodus* the Emperour is reported to haue done: vsually twice a-day, and they were after anointed with most costly oyntments: wee haue many ruines of such Bathes found in this Iland, amongst those paretines and rubbish of olde Roman townes. *Lipsius de mag. Urb. Rom. lib. 3. cap. 8.* *Rosinus, Scot of Antwerpe,* & other Antiquaries, tell strange stories of their Bathes. *Gillius l. 4. cap. ult. Topogr. Constant.* reckons vp 155. publike Bathes in Constantinople, of faire building, they are still frequented in that city by the Turkes of all sorts, men and women, and all ouer Greece and those hot countries; to absterge belike, that fulsomnesse of sweat, to which they are there subiect. <sup>q</sup> *Busbequius* in his Epistles, is very copious in describing the manner of them, how their women goe couered, with a maide following with a boxe of oyntment to rub them. The richer sort haue private Bathes in their houses; the poorer goe to the common, and are generally so curious in this behalfe, that they will not eate nor drinke vntill they haue bathed, before and after meales some, <sup>r</sup> and will not make water (but they will wash their hands) or goe to stoole. *Leo. After l. 3.* makes mention of too seuerall baths at Fez in Africke, most sumptuous, & such as haue great revenues belonging to them. *Buxdorf. cap. 14. Synagog. Ind.* speakes of many ceremonies amongst the Iewes in this kinde, they are very superstitious in their Bathes, especially women.

Naturall Bathes are praised by some, discommended by others; but it is in a diuerse respect. *Marcus de Oadis in Hipp. affect.* Consulted about Bathes, condemnes them for the heat of the liuer, because they dry too fast; and

*i In quibus ielamudiu sedeat eo tepore, ne sudorem excitet, aut manifestum teporem, sed quadam refrigeratione humectent.*

*k Aqua non sit calida, sed tepida, ne sudor sequatur.*  
*l Lotiones capituli ex extracto, in quo herbas capitales coxerunt.*  
*m Cap. 8. de med. n Aut exungia pulli. Pifo. o Theriac. Nymphaea.*

*p Sandes lib. 1. saith, their women go twice a weeke to the bathes at least.*

*q Epist. 3. Nec alium excernunt, quia aquam secum portant quam partes obscenas lavent. Busbequius ep. 3. Leg. Turcica. r Hildesheim Epistol. de mel-Hypocor. si non adole: iccoris, cohibitas, Theriacis laudare, & si non nimia humoris exsecratio esset metumenda.*



Fol. 141.

u Theriac Lu-  
conferat i-  
big. aquas i-  
per 15. dies po-  
tet, & calidari  
aquarum stilli-  
cidyn tum caput  
tunc ventricu-  
lum de more  
subueiat.

x In partib.

Aqua Porre-  
tana.

z Aqua Aqua-  
ria.

a Ad aquas A-  
ponenses velut  
ad facram an-  
choram confu-  
giat.

b Io. Bauhinus  
lib. 3. cap. 14.

hijst. admir. Fon-  
tis Bollensis in-  
ducit, Wirtem-  
berg, laudat a-

quas Bollenses  
ad melancholi-

cos morbos, me-  
rorem, fasinati-

onem, aliaq. ani-  
mi paubemata.

c Balnea Chal-  
derina.

d Hepar exter-  
ne vngatur ne  
calefiat.

e Nocent cali-  
da & siccis, cho-  
lericis, & omni-  
bus morbis ex

cholera, hepatis,  
splenisq. affecti-  
onibus.

f lib. de aqua.

Qui breue hoc  
vite curriculum  
capient sani

transigere, figi-  
dis aquis sepe  
lauare debent,

nulli etati cum  
sic incongrua,

calidis imprimis vitis,

f Soluit Venus rationis vim impeditam,

ingentes iras remittit, &c. g Multi comitantes, melan-

choli, infani, huius v. solo sanati.

i Si mittatur cotus, contrahit & plurimum grauat corpus & animum.

et by-and-by <sup>e</sup> in another counsell for the same disease, hee approues  
Ythem, because they cleanse by reason of the *sulfur*, and would haue  
their water to be drunke. *Arcteus* cap. 7. commends Allome Bathes aboue  
the rest; and <sup>u</sup> *Alerenrialis* consil. 88. those of *Luca* in that Hypochondriacall  
passion. He would haue his Patient tarry there 15 dayes together, and drinke  
the water of them, and to be bucketed, or haue the water powred on his head.  
10. *Baptista Siluaticus* cont. 64. commends all the Bathes in *Italy*, and drin-  
king of their water, whether they be Iron, Allome, Sulphur, so doth <sup>x</sup> *Her-*  
*cules de Saxoniâ*. But in that they cause sweat, and dry so much, he confines  
himselfe to Hypochondriacall melancholy alone, excepting that of the head,  
and the other. *Trincavelius* consil. 14. lib. 1. prefers those <sup>y</sup> *Porrectan* Bathes  
before the rest because of the mixture of brasse, iron, allum, & consil. 35. l. 3. for  
a melancholy Lawyer, and consil. 36. in that Hypochondriacall passion, the  
Bathes of *Aquaria*, and 36 consil. the drinking of them. *Frisimelica* consul-  
ted amongst the rest in *Trincavelius* consil. 42. lib. 2. prefers the waters of  
<sup>a</sup> *Apona* before all artificiall bathes whatfoeuer in this disease, and would haue  
one nine yeares affected with Hypochondriacall passions, flye to them, as  
to an <sup>b</sup> holy anchor. Of the same minde is *Trincavelius* himselfe there, and  
yet both put a hot liuer in the same party for a cause, and send him to the wa-  
ters of *S<sup>t</sup> Helen*, which are much hotter. *Montanus* consil. 230. magnifies  
the *Chalderinian* Bathes, & consil. 237. & 239. he exhortheth to the same, but  
with this caution, <sup>d</sup> that the liuer bee outwardly anointed with some coolers  
that it be not overheated. But these bathes must be warily frequented by me-  
lancholy persons, or if vsed, to such as are very cold of themselves, for as *Ga-*  
*belius* concludes of all Dutch Bathes, and especially of those of *Baden*, they  
are good for all cold diseases, <sup>e</sup> naught for cholericke, hot and dry, and all infir-  
mities proceeding of choler, inflammations of the spleene and liuer. Our Eng-  
lish Bathes as they are hot must needs incur the same censure: But *D<sup>r</sup> Tur-*  
*ner* of old, and *D<sup>r</sup> Jones* haue written at large of them. Of cold Baths I finde  
little or no mention in any Physitian, some speake against them: *Cardan* a-  
lone out of *Agathimus* commends bathing in fresh riuers, and cold waters,  
and adviseth all such as meane to liue long to vse it, for it agrees with all ages  
and complexions, and is most profitable for hot temperatures. As for swea-  
ting, vrine, blood-letting by hamrods, or otherwise, I shall elsewhere more  
opportunely speake of them.

Immoderate *Venus* in excesse, as it is a cause, or in defect; so moderately  
vsed to some parties an only helpe, a present remedy. *Peter Forestus* calls it,  
*aptissimum remedium*, a most apposite remedy, <sup>f</sup> remitting anger, and reason,  
that was otherwise bound. *Avicenna* Fen. 3. 20. *Oribasius* med. collect. lib. 6.  
c ap. 37. contend out of *Ruffus* and others, <sup>g</sup> that many mad men, melancholy,  
and labouring of the falling sicknesse, haue beene cured by this alone. *Montal-*  
*tus* cap. 27. de melan. will haue it driue away sorrow, and all illusions of the  
braine, to purge the heart and braine from ill smoakes and vapors that offend  
them, <sup>h</sup> and if it bee omitted, as *Valescus* supposeth, it makes the minde  
sad, the body dull and heavy. Many other inconueniencies are reckoned vp  
by *Mercatus*, and by *Rodericus à Castro*, in their tractis de melancholiâ  
*virginum & monialium*; ob seminis retentionem seruiunt sepe monia-  
lit incongrua,  
calidis imprimis vitis, f Soluit Venus rationis vim impeditam, ingentes iras remittit, &c. g Multi comitantes, melan-  
choli, infani, huius v. solo sanati. i Si mittatur cotus, contrahit & plurimum grauat corpus & animum.



les & virgines, but as *Platerus* addes, *si nubant sanantur*, they raue single, & pine away, much discontent, but marriage mends all. *Marcellus Donatus lib. 2. med. hist. cap. 1.* tells a story to confirme this out of *Alexander Benedictus*, of a maide that was mad, *ob menses inhibitos, cum in officinam meritoriam incidisset, à quindecim viris eadem nocte compressa, mensium largo profluvio, quod pluribus annis ante constiterat, non sine magno pudore manè menti restituta decessit.* But this must be warily vnderstood, for as *Arnoldus obicis, lib. 1. breuiar. 18. cap. q. id coitus ad melancholicum succum?* What affinity haue these two? <sup>1</sup> except it bee manifest that superabundance of seed, or fulnesse of blood, be a cause, or that loue, or an extraordinary desire of *Venus* haue gone before, or that as *Lod. Mercatus* excepts, they be very flatuous, & haue beene otherwise accustomed vnto it. *Montanus cap. 27.* will not allow of moderate *Venus* to such as haue the Gout, Palsy, Epilepsy, Melancholy, except they be very lusty, and full of blood. <sup>k</sup> *Lodovicius Antonius lib. med. miscel.* in his chapter of *Venus*, forbids it vterly to all Wrestlers, Ditchers, labouring men, &c. <sup>l</sup> *Ficinus* and <sup>m</sup> *Marsilius Cagnatus* put *Venus* one of the five mortall enemies of a student: *It consumes the spirits and weakneth the braine.* *Halyabbas the Arabian. 5. Theor. cap. 36.* and *Iason Pratensis* make it the fountaine of most diseases, <sup>n</sup> but most pernicious to them which are colde and dry, a melancholy man must not meddle with it, but in some cases. *Plutarch* in his booke *de san. tuend.* accounts of it as one of the three principall signes and preseruers of health, temperance in this kinde, <sup>o</sup> *To rise with an appetite, to be ready to worke, and abstaine from Venery, tria saluberima,* are three most healthfull things. Wee see their opposites how pernicious they are to mankinde, as to all other creatures they bring death, and many feriall diseases: *Immodicus brevis est ætas & rara senectus.* *Aristotle* giues instance in Sparrowes, which are *parum vivaces ob salacitatem*, short liued because of their salacity, which is very frequent, as *Scoppius* in *Priapeys* will better informe you. The extremes being both bad, <sup>†</sup> the medium is to bee kept, which cannot easily be determined. Some are better able to sustaine, such as are hot and moist, phlegmatick, as *Hippocrates* insinuateth, some strong and lusty, well fed, like *Hercules*, <sup>†</sup> *Proculus* the Emperour, <sup>†</sup> lusty *Laurence*, *prohibulum femina Messalina* the Empreesse, that by Philters, and such kinde of lasciuious meats, vse all meanes to <sup>†</sup> inable themselves: and brag of it in the end, *confido multas enim occidi vero paucas per ventrem vidisti*, as that Spaniard <sup>†</sup> *Celestina* merrily said: others impotent, of a colde and dry constitution cannot sustaine those gymnicks without great hurt done vnto their owne bodies, of which number (though they be very prone to it) are melancholy men for the most part.

<sup>q</sup> *Theophrastus genuit.* <sup>r</sup> *Vide Lampridium vit. eius. 4.* <sup>†</sup> *Et lassata viris, &c.* <sup>†</sup> *Vid. Mirald. cent. 8. 11. Lemnium lib. 2. cap. 16. Catullum ad Ippophilam, &c. Ouid. Eleg. 3. & 6. &c. quos itinera una nocte confecissent tot coronas ludicro deo putat Triphallo, Marsie, Hermæ, Priapo donarent, Cingemus tibi mentulam coronis &c. 1. p. 10. b. codic. Gasp. Barthii.*

Nisi certo constet nimium semen aut sanguinem causam esse, aut amor precesserit, aut &c. <sup>k</sup> *Athletis, Arthriticis, podagricis nocet, nec opportune prodest, nisi fortibus & qui multo sanguine abundant.* *Idem Scaliger exerc. 269. Turcis ideo luffatoriis prohibetur.* <sup>l</sup> *De san. tuend lib. 1.* <sup>m</sup> *Lib. 1. cap. 7.* *exhaurit enim spiritus, animi, debilitat in Frigidis & siccis corporibus inimicissima.* <sup>o</sup> *Vesci iura facietatem, impii pigrum esse ad laborem, vitale semina conferre.* <sup>p</sup> *Nequitia est que te non facit esse senem.* <sup>†</sup> *Vide Montanum, Pet. Godofridum Amorum lib. 2. cap. 6. curiosum de his, n. & numerum de finit & Talimundis, &c. cuius sciat assignari suum tempus, &c.*



*Ayre rectified. With a digression of the Ayre.*

**A**S a long-winged Hawke when hee is first whistled off the fist, mounts aloft, and for his pleasure fetcheth many a circuit in the Ayre, still soaring higher and higher, till hee bee come to his full pitch, and in the end when the game is sprung, comes downe a maine, and stoopes vpon a sudden: so will I, hauing now come at last into these ample fields of Ayre, wherein I may freely expatiate and exercise my selfe, for my recreation a while roue, wander round about the world, mount a loft to those ætheriall orbes and celestiall spheres, and so descend to my former elements againe. In which progresse, I will first see whether that relation of the Frier of <sup>u</sup> Oxford be true, concerning those Northerne parts vnder the Pole (if I meete *obiter* with the wandering *Iem*, *Elias artifex*, or *Lucians Icaromenippus*, they shall be my guides) whether there be such a *Euripos*, and a great rocke of Loadstones, which may cause the needle in the compasse still to bend that way, and what should be the true cause of the variation of the compasse, \* is it a magneticall rocke, or the pole starre as *Cardanus* will; or some other starre in the bare as *Marsilius Ficinus*, or a magneticall meridian as *Maurolicus*, or some other cause as *Scaliger*, *Cortesi*, *Conimbricenses*, *Peregrinus* contend; why at the *Azores* it looks directly North, otherwise not? In the Mediteranean or *Leuant* (as some obserue) it varies 7 grad. by and by 12 and then 22. In the *Balticke Seas* neare *Rasceburg* in *Finland*, the needle runs round, if any ships come that way. Tis fit to be enquired whether certaine rules may be made of it, as 11. grad. *Lond. variat. alibi* 36. &c. Whether the sea be open & navigable by the Pole articke and which is the likeliest way, that of *Bartison* the *Hollander*, or by *fretum Danis*, or *Nona Zembla*. Whether *Hudsons* discouery be true of a new-found Ocean, any likelihood of *Buttons bay* in 50 degrees, *Hubberdes hope* in 60, being that the sea ebbs and flowes constantly there 15 foot in 12 houres, as our new cardes enforme vs, that *California* is not a Cape but an Island, and the west windes make the Nepe tides equall to the Springe, or that there bee any probability to passe by the Straights of *Anian* to *China* by the Promontory of *Tabin*. If there bee, I shall soone perceaine whether <sup>2</sup> *Marcus Polus* the *Venetians* Narration be true or false, of that great City of *Quinsay* and *Cambalu*, whether there bee any such places, or that as <sup>a</sup> *Matth. Riccius* the Iesuite hath written *China* and *Catara* bee all one, the great *Cham* of *Tartary*, and the King of *China* bee the same, *Xuntaine* and *Quinsay*, and the city of *Cambalu* bee that new *Paguin*, or such a wall 400 leagues long to part *China* from *Tartary*: whether <sup>b</sup> *Presbyter John* be in *Asia* or *Africke*, *M. Polus Venetus* puts him in *Asia*, † the most receaued opinion is, that he is Emperour of the *Abissines*, which of old was *Ethiopia*, now *Nubia*, vnder the *Equator* in *Africke*. Whether <sup>c</sup> *Guinea* be an Island or part of the continent, or that hungry <sup>d</sup> Spaniards discouery of *Terra Australis Incognita*, or *Magellanica*, be as true as that of *Mercurius Britannius*, or his of *Vtopia*, or his of *Lucinia*. And yet in likelihood it

u Nich. de Lys.  
na cited by  
Mercator in  
his Mappe.  
x Mous Slos.  
Some call it  
the highest hill  
in the world  
next Teneriffe  
in the Canaries  
Lat. 81.

y 1612.  
† M. Byrig his  
map.

z Lib. 2. cap. 64.  
de nobilitat.  
Quinsay, & cap.  
10. de combatu.  
a Lib. 4. expedit.  
ad Sinas cap. 3.  
b M. Polus in  
Asia pres. 1. lib. 2.  
cap. 30.  
† Aluarez &  
alii.  
c Lat. 10. Gr.  
Aust.  
d Ferdinando  
de Quir. Anno  
1612.



it may be so, for without all question it being extended from the Tropicke of Capricorne to the circle Antartick, and lying as it doth in the temperate Zone, cannot chuse but yeeld in time, some flourishing Kingdomes to succeeding ages, as *America* did vnto the *Spaniards*. *Shouten* and *Le Meir* haue done well in the discouery of the streites of *Magellan*, in finding a more conuenient passage to *Mare Pacificum*, me thinks some of our moderne *Argonautes* should prosecute the rest. As I goe by *Madagascar* I would see that great bird *Rucke* that can carry a man and horse, or an Elephant, with that *Arabian Phenix* described by *Adricomius*: And afterwards in *Africke* examine the fountains of *Nilus*, whether *Herodotus*, *Seneca*, *Plin. lib. 5. cap. 9.* *Strabo lib. 5.* giue a true cause of his annuall flowing, *Pagaphetta* discourse rightly of it, or of *Niger* and *Senega*, examine *Cardan*, *Scaliger's* reasons, and the rest. Is it from those *Etesian* windes, or melting of snow in the Mountaines vnder the *Aequator* (for *Iordan* yearly overflows when the snow melts in mount *Libanus*) or from those great dropping perpetuall showres, which are so frequent to the inhabitants within the Tropickes, when the Sunne is verticall, and cause such vast inuadations in *Senega*, *Maragnan*, *Orenog*, and the rest of those great riuers in *Zona Torrida*, which haue all commonly the same passions at set times? I would obserue all those motions of the Sea, and from what cause they proceed from the Moone, or earths motion, or windes as some will. Why in that quiet Ocean of *Zur in mari pacifico* it is scarce perceaued, in our *Brittish* Seas most violent, in the *Mediterranean* and *Red Sea* so vehement, irregular and diuerse? Why the current in that *Atlantick Ocean* should still be in some places from, in some againe towards the North, and why they come sooner then goe? and so from *Moabar* to *Madagascar* in that *Indian Ocean*, the Marchants come in three weekes, as *Scaliger* discusseth, they returne scarce in three monthes, with the same or or like windes: The continuall current is from East to West. Whether mount *Athos*, *Pelion*, *Olympus*, *Ossa*, *Caucasus*, *Atlas* be so high as *Pliny*, *Solinus*, *Mela* relate, aboue Clouds, Meteors, *Vbi nec aura nec venti spirant*, 1250 paces high, according to that measure of *Dicearchus*, or 78 miles perpendicularly high, as *Iacobus Mazouius* sec. 3. & 4. expounding that place of *Aristotle* about mount *Caucasus*, and as *Blancanus* the Iesuite contend out of *Clauius* and *Nonius* demonstrationes de *Crepusculis*, or rather 10 stadiums as the most receaued opinion is, which the height of no mountaine doth prependicularly exceede, and is equall to the greatest depths of the Sea, which is as *Scaliger* holds, 1580 paces, *Exer. 38.* others 100 paces. I would see those inner parts of *America*, whether there be any such great city of *Mañoa*, as he relates, or giganticall Patagones in *Chica*. The pike of *Teneriffe* how high it is? 70 miles or 52, as *Patritius* holds: see that strange *Cirknickzerksey* lake in *Car-niola*, whose waters gush so fast out of the ground, that they will ouertake a swift horseman, and by & by with as incredible celerity are supped vp, which *Lazius* and *Warnerus* make an argument of the *Argonautes* sayling vnder ground. I would examine the *Caspian Sea*, and see where and how it exonerates it selfe, after it hath taken in *Volga*, *Iaxares*, *Oxus*, and those great riuers, at the mouth of *Oby* or where? What vent the *Mexican* lake hath, and that of *mare mortuum* in *Palestina*, of *Thra*, *uenene*, at *Peruzium* in *Italy*; The *Mediterranean* it selfe. For from the Ocean, at the Straights of *Gibraltar*, there



is a perpetuall current into the *Leuant*, and so likewise by the *Thracian Bosphorus* out of the *Euxine* or blacke Sea, besides all those great riuers of *Nilus*, *Padus*, *Rhodanus*, &c. how is this water consumed by the Sunne, or otherwise? I would finde out with *Traian* the fountaines of *Danubius*, of *Ganges*, *Oxus*, see those *Egyptian Pyramids*, *Traians bridge*, *Grotta de Sibylla*, *Lucallus* fish-ponds; the Temple of *Nidrose*, &c. And if I could, obserue what becomes of swallowes, storkes, cranes, cuckowes, nightingales, redstarts, and many other kinde of small singing birds, water-fowles, hawkes, &c. some of them are only seene in Sommer, some in Winter, some are obserued in the \* Inowe, and at no other time, each haue their seasons. In winter not a bird is in *Muscony* to bee found, but at the Spring in an instant the woods and hedges are full of them, saith † *Herbaslein*. How comes it to passe? Doe they sleepe in winter, like *Gesners* Alpine mice, or doe they lye hid (as \* *Olau* affirms) in the bottome of lakes and riuers, spiritu continentis? often so found by *Fisbermen* in *Poland*, & *Scandia*, two together, mouth to mouth, wing to wing, & when the spring comes they reuiue againe, or if they be brought into a stone, or to the fire side. Or doe they follow the Sunne, as *Peter Martyr Legat*: *Babylonica* l. 2. manifestly conuicts, out of his owne knowledge, for when he was Embassador in *Egypt* he saw swallowes Spanish kites and many such other *European* birds, in December and Ianuary very familiarly flying and in great abundance, about *Alexandria*, ubi floridat tunc arbores ac viridaria. Or lye they hid in caues, rockes, and hollow trees, as most thinke, in deepe *Tinne mines* or *Seacliffes*, as M<sup>r</sup> *Carew* giues out? I conclude of them all, for my part, as \* *Munster* doth of Cranes and Storkes: whence they come, whether they goe, incertum adhuc, as yet we knowe not. We see them here some in somer, some in winter, Their coming and going is sure in the night, in the plaines of *Asia* (saith hee) the Storkes meet on such a set day, hec that comes last is torne in peeces, and so they get them gone. Many strange places, *Isthmi*, *Euripi*, *Chersonesi*, creekes, hauens, promontories, straights, lakes, bathes, rockes, mountaines, places and fields, where citties haue beene ruined or swallowed, battles fought; creatures, mineralls, vegetalls, Zoophites were fit to be considered in such an expedition, and amongst the rest that of *Herbaslein* his *Tartar* lambe, *Hector Boethius* goosebearing tree in the *Orchades*, to which *Cardan* lib. 7. cap. 36. de rerum varietat. subscribes, *Vertomannus* wonderfull palme, that flye in *Hispaniola* that shines like a Torch in the night, that one may see well to write; those sphericall stones in *Cuba* which nature hath so made; and those like Birds, Beasts, Fishes, crownes, swords, sawes, pots, &c. vsually found in the mettlemine in *Saxony* about *Mansfield*, and in *Poland* neere *Nokow* and *Palukye*, as † *Munster* and others relate. Many rare creatures and nouelties each part of the world affords, amongst the rest, I would know for a certaine, whether there be any such men, as *Leo Suanius* in his comment on *Paracelsus* de sanit. tuend. and \* *Gaguinus* records in his description of *Muscony*, that in *Lucomoria*, a province in *Russia*, lye fast asleepe as dead all winter, from the 27<sup>th</sup> of *November*, like *Froggs* and swallowes, benum'd with cold, but about the 24<sup>th</sup> of *Aprill* in the spring,

\* In campis Lo-  
vices, solum vi-  
suntur in uine,  
Cubidam vere,  
estate, autumno  
se occultant,  
Hermes Politi.  
lib. 1. l. 1. Bellus  
† Statim inque  
te vere sicut  
sirepant eorum  
cautillens, Mus-  
coris comment.  
\* Immergat se  
fluminibus, Lo-  
cubus, per hie-  
mentis totam, &c.  
† Ceterasq;  
volucres pan-  
tum hyme ad-  
ueniente e no-  
stris regionibus  
Europae trans-  
volantes.  
† Surway of  
Cornwall.  
\* Porto Ciconiae  
quam e loco  
veniant, quos  
conferant, incom-  
pertum adhuc,  
agmen venien-  
tium, disceden-  
tium, ut graui  
venisse cernimus  
nocturnis opinor  
temporibus. In  
parentibus Asiae  
campis certo die  
congregant se, e-  
am que nouissi-  
me aduenit, la-  
cerant, inde a-  
volant. Cosmog.  
lib. 5. cap. 1. 26.  
m. Commentar.  
Muscauit.  
n. Hist. Sect. 1. 1.  
o. Vertomannus  
lib. 5. cap. 16.  
mentioneth  
of a tree that  
beares fruites  
to eat, wood  
to burne, bark  
to maketopes,  
wine & water  
to drink, oyle,  
and sugar, and  
leaves as tiles  
to couer howses,  
flowers for cloathes, &c.  
† Cosmog. lib. 1. cap. 435. & lib. 3. cap. 1. habent ollas à natura formatas à terra ex-  
tractas similes illis à signis factis, coram piscis, &c. & omnia animalium species. † Vt soleant birudines & ranae pro frigore  
magnitudinis mri, & postea rediunt vere 24. Aprili reuiuiscere.



they revive againe, and goe about their businesse. I would examine that demonstration of *Alexander Piccolomineus*, whether the earths superficies be bigger then the Seas, or that of *Archimedes* bee true, the superficies of all waters is even. Search the depth, and see that variety of Sea monsters and fishes, Mare-maides, Sea men, Horses, &c. which it affords. Or whether that be true which *Jordanus Brunus* scoffes at, that if God did not detaine it, the Sea would overflow the earth by reason of his higher site, and which *Iosephus Blancanus* the Iesuite in his interpretation on those mathematicall places of *Aristotle*, foolishly feares, and in a iust tract proues, by many circumstances, that in time the Sea will wast away the lande, and all the globe of earth shall be couered with waters, *risum teneatis amici?* what the Sea takes away in one place it addes in another, mee thinks hee might rather suspect the Sea should in time be filled by lande, trees growe vp, carcases, &c. that al devouring fire, *omnia devorans & consumens*, will sooner couer and dry vp the vast Ocean with sand and ashes. I would examine the true seat of that terrestriall

Paradise, and where *Ophir* was, whence *Solomon* did fetch his gold, from *Peruana*, which some suppose, or that *Aurea Chersonesus*, as *Arias Montanus*, *Goropius* and others will. I would censure all *Plinies*, *Solinus*, *Straboes*, *S. John Mandevills*, *Olaus Magnus*, *Marcus Polus* lies; Correct those errors in nauigation, reforme Cosmographicall Chartes, and rectifie longitudes, if it were possible, obserue some better meanes to finde them out.

I would finde a conuenient place to goe down with *Orpheus*, *Vlysses*, *Heracles*, & *Lucians Menippus*, at *S. Patricks* Purgatory, at *Trophonius* denne, *Hecla* in Island, *Aetna* in Sicily; and to descend, & see what is done in the bowels of the earth: doe stones and mettles grow there still? how come firre trees to be digged out from tops of hilles, as in our mosses, and marishes all ouer Europe? How come they to digge vp fish bones, shells, beames, iron workes, many fathomes vnder ground, and anchors in mountaines far remote from all Seas? \* *Anno 1460.* at *Berna* in *Switzerland* 50 fathome deepe a shippe was digged out of a mountaine, where they got mettles Ore, in which were 48 carcases of men, with other marchandise. That such things are ordinarily found in tops of hills, *Aristotle* insinuates in his meteors, † *Pomponius Mela* in his first booke, cap. de *Numidia*; and familiarly in the *Alpes*, saith \* *Blancanus* the Iesuite, the like is to bee seene; came this from Earth-quakes, or from *Noahs* Flood, as Christians suppose, or is there a vicissitude of Sea and Land, as *Anaximenes* held of old, the mountaines of *Thessaly* would become Seas, and Seas againe Mountaines? The whole World belike should bee new moulded, when it seemed good to those all commanding Powers, and turned inside out, as wee doe hay-cocks in Haruest, toppe to bottome, or bottome to top: or if the Worlds be infinite, (with *Brunus* and *Campanella* conclude) cast three or foure Worlds into ones; or else of one old World, make three or foure new, as it shall seeme to them best. To proceed, if the Earth be 2150 miles in a compasse, its Diameter is 7000 miles, from vs to our *Antipodes*, and what shall be comprehended in all that space? What is the centre of the Earth, is it more element only, as *Aristotle* decrees, inhabited (as † *Paracelsus* thinks) with creatures, whose Chaos is the Earth: or with *Fayries*, as the woods and waters (according to him) are with *Nymphes*; or as the Aire with spirits? Or is it the place of Hell, as *Virgill* in his *Aeneides*, Pla-

† *Animal insectum* Culsio ut quis legere & scribere possit sine alterius ope luminis.  
 † *Vul Pterius* in Gen. Cor: a Lapide & alios. p. In Necromantia. Tom. 2.  
 † *Fracaflorius* lib. de Jmp. Georg. Merula lib. de mem.  
 † *Julius Billius* & c. † *Simlenus*, Græculus, Brachius centum sub terra reperta est, in qua 48 cadavera inveniunt, anchora &c.  
 † *Pices & Concha* in Montibus reperiuntur.  
 \* *Lib. de locis Mathematicis*, *Aristot.*  
 † *Or plaine*, as *Patritius* holds, which *Austin*, *Lactantius*, and some others, held of old, round as a Trencher.  
 † *Lib. de Ziphis & Pigmeis*, they penetrate the earth, as we doe the Aire.



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† comment. ar.  
ad annum 1537  
Quicquid di-  
cunt Philosophi,  
quedam sunt  
Tartari officia &  
loca, puniendi  
animas distina-  
ta, ut Hecla  
montis &c. ubi  
mortuorum spi-  
ritus vivatur,  
&c. voluit Deus  
extare talia lo-  
ca, ut discant  
mortales &c.  
\* Poi misera-  
biles ciulantium  
voces audiri-  
tur, qui audito-  
ribus horrorem  
inocunt hanc  
vulgarem &c.  
† Ex sepulchris  
apparent mens  
Mantis, & rui-  
sus sub terram se  
abscondunt &c.

† Cant. l. 1. g.  
nati.

† Descrip.  
Graec. lib. 6.  
de Pelop.

† Melius dubi-  
tare de occultis,  
quam in rigore de  
incertis, ubi  
flamma inferni  
&c.

\* See, D. Ren-  
oldes prelect.  
55. in Apoc.

† As they come  
from the Sea,  
so they return  
to the Sea a-  
gain by se-  
cret passages,  
as in all like-  
lyhood, the  
Caspian Sea  
vents it selfe  
into the Raxia  
or Ocean.

u Seneca quest.  
lib. cap. 3. 4. 5. 6.  
7. 8. 9. 10. 11. 12.  
de causis aqua-  
rum perpetuis.

to, *Lucian*, *Dantes*, and others poetically describe it, and as many of our Di-  
uines thinke? In good earnest, whatsoeuer Philosophers write, (saith † *Surius*)  
there be certaine monthes of Hell, and places appointed for the punishment of  
mens Soules, as at Hecla in Island, where the Ghosts of dead men are famili-  
arly scene, and sometimes talke with the living: God would haue such visible  
places, that mortall men might be certainly informed, that there be such pu-  
nishments after death, and learne hence to feare God. *Kranzius* dan. hist. lib. 2.  
cap. 24. subscribes to this opinion of *Surius*, so doth *Colerus* cap. 12 lib. de im-  
mortal. anime, (out of the authority belike of *St. Gregory*, *Durand* & the rest of  
the schoolemen, who deriue as much from *Aetna* in Sicily, *Lypara*, *Hiera*, &  
those sulphurious *Vulcanian* islands) making that fearefull mount *Hecklebirge*  
in Norway, an especiall argument to proue it, \* where lamentable screeches &  
howlings are continually heard, which strike a terror to the Auditors. fiery cha-  
riots are commonly seen to bring in the Soules of men in the likenesse of scrows,  
& diuels ordinarily goe in & out. Such another prooffe is that place, neere the  
Pyramides in Egypt, by Cairo, as well to confirme this, as the Resurrection,  
mentioned by † *Kornmannus* mirac. mort. lib. 1. cap. 38. *Camerarius* oper. suc.  
cap. 27. *Bredenbachius* peregr. iter sanct. and some others, where once a yeare  
dead bodies arise about March, and walke, and after a while hide themselues  
again: thousands of people come yearly to see them. But these and such like  
testimonies others reiect as fables, illusions of spirits, and they will haue no  
such locall knowne place, moore then *Styx* or *Phlegeton*, *Plutos* court, or that  
poeticall *Infernus*, to which they ferried ouer in *Charons* boate, or went  
down at *Hermione* in Greece, *copendiaria ad inferos via*, which was the short-  
est cut, quia nullum a mortuis naulum eo loci exposcunt, (saith † *Gerbelius*) and  
besides there were no fees to be paid. Well then, is it Hell, or Purgatory, as  
*Bellarmino*, or *Limbus patrum*, as *Gallucius* will, † or *Ignatius* parler? *Virgil*  
sometimes Bishop of *Saleburg* (as *Auentinus* Anno 745 relates) by *Bonifa-  
cius* Bishop of *Mentz*, was therefore called in question, because he held *An-  
tipodes*, (which they made a doubt whether Christ died for) and so by that  
meanes tooke away the seat of Hell, or so contracted it, that it could beare  
no proportion to Heauen; and contradicted that opinion of *Austin*, *Basil*,  
*Lactantius*, that held the earth round as a trencher, but not as a ball, and *Je-  
rusalem* where Christ died, the middle of it, or *Delos*, as the fabulous Greekes  
sained, because when *Iupiter* let two Eagles loose, to flye to the worlds end,  
East and West, they met at *Delos*. If it bee no materiall fire (as *Scotus*, *Tho-  
mas*, *Bonaventure*, *Socinas*, and others argue) it may be there, or else where  
*System. Theol.* as *Keckerman* disputes, for sure some where it is, certum est ali-  
cubi, et si de finitus circulus non assignetur; I will end the controversie in † *Au-  
stins* words, Better doubt of things concealed, then to contend about uncer-  
tainties, where Abrahams bosome is and hell fire: *Vix a mansuetis, a contenti-  
osis nunquam inuenitur*, scarce the meeke, the contentious shall neuer finde.  
If it be solide earth, tis the fountaine of mettles, waters, which by his innate  
temper, turnes Aire into water, which springs vp in feuerall chinkes, to moi-  
sten the Earthes superficies, and that in a tenfold proportion (as *Aristotle*  
holds) or else these Fountaines come directly from the sea, by † secret passa-  
ges, and are so made fresh againe, by running through the bowels of the  
earth, and are either thicke, thinne, hot, cold, as the matter or minerals are,  
by



by which they passe, or as *Peter Martyr Ocean: Decad: lib. 9.* and some others holde, from abundance of raine that falls; Or else it may be full of winde, which sometimes breaking out, causeth those horrible Earth-quakes, which are so frequent in these daies in *Japan*, *China*, and oftentimes swallowe vp whole Citties. Let *Lucians Menippus* consult with, or aske of *Tiresias*, if you will not beleue Philosophers, he shall cleere all your doubts, whē he makes a second voyage.

In the meane time let vs consider of that which is *sub dio*, and finde out a true cause, if it be possible, of such accidents, Meteors, alterations, as happen aboue ground. Whence proceed that variety of manners, and a distinct character (as it were) to seuerall nations? Some are wise, subtile, witty; others dull, heavy; some bigge, some little, as *Tully de Fato*, *Plato in Timeo*, *Vegetius* and *Bodine* proues at large, *method. cap. 5.* some soft, and some hardy, barbarous, ciuill, \* black, dunne, white, is it from the Aire, from the soyle, influence of starres, or some other secret cause? Why doth *Africa* breed so many venomous beasts, *Ireland* none? *Athens* Owles, *Creet* none? \* Why hath *Daulis* and *Thebes* no Swallowes (so *Pausanius* informeth vs) as well as the rest of *Greece*, † *Ithica* no Hares, *Pontus* Asses, *Seythia* Swine? Whence come this variety of complexions, colours, plants, birds, beasts, y mettals, peculiar almost to every place? How comes it to passe, that in the same place, in one Latitude, to such as are *Periæci*, there should bee such difference of soyle, complexion, colour, mettle, aire, &c. *Mosco* in 55. degrees of latitude, extreame cold, as those Northerne Countries vsually are, hauing one perpetuall hard frost all Winter long: ‡ *England* neere the same Latitude, and *Ireland* very moist, warme, and more temperate in Winter then *Spaine*, *Italy*, or *France*. Is it the Sea that causeth this difference, and the Aire that comes from it? Why then is † *Aster* so cold, neere the *Euxine*, *Pontus*, *Bithinia*, and all *Thrace*, *frigidæ regiones*, *Maginus* calls them, and yet their latitude is but 42, which should be hot: ‡ *Quevira*, or *Nova Albion* in *America*, bordering on the Sea, was so cold in Iuly, that our Englishmen could hardly endure it. At *Norembega* in 45. lat. all the Sea is frozen, and yet in a more Southerne Latitude then ours. *New England*, and the Island of *Cambrioll Colchos*, which that noble Gentleman Mr *Vaughan*, or *Orpheus Junior* describes in his Golden Fleece, is in the same latitude with little *Brittaine* in *France*, and yet their winter begins not till Ianuary, their Spring till May, which search he accompts worthy of an Astrologer; is this from the East-ly windes, or that the ayre being thicke, is longer before it be warmed by the Sunne beames, and once heated like an oven will keep it selfe from cold? Our Climes breed lice; come to the *Azores*, by a secret vertue of that Aire, they are instantly consumed, and all our European vermine almost, saith *Ortelius*. *Agypt* is watered with *Nilus*, not farre from the Sea, and yet there, it seldome or never raines; *Rhodes* an Island of the same nature, yeelds not a cloud, and yet our Islands euer dropping, and inclining to raine. The *Atlanticke* Ocean is still subiect to stormes, but in *Del Zur*, or *Mari Pacifico*, seldome or never any. Is it from Topick starres, *apertio portarum*, in the Dodecotemories or constellations, the Moones mansions, such aspects of Planets, such winds, or dissoluing Ayre, or thicke Ayre, which

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\* In iis nec pul-  
los birauidines  
excludunt neq;  
nidulantur, aut  
unquam, &c.  
† Tb. Rascennas  
lib. de vit. hom.

prærog. cap. ult.  
x Ad caput bo-  
ne ipsi incole,  
(sunt nigerrimi,  
Si sol causa, cur  
non Hispani &  
Itali aque nigri  
in eadem latitu-  
dine, aque dista-  
tes ab Equato-  
re, su ad Austrū,  
illi ad Boream?

qui sub Presby-  
tero Iohanne ha-  
bitant, (subiecti  
sunt in Zeilan-  
a Malabar, ni-  
gri aque distan-  
tes ab Equato-  
re eodemq; cali-  
parallel: sed hoc  
magis mirari  
quis possit. i. to-  
ta America nuf-  
quam nigres in-  
veniri, præter  
paucos in loco  
Quarena illa  
dicit: quæ huius  
coloris causa effi-  
ciens, calidæ au-  
tem qualitas,  
an soli proprie-  
tas, aut ipsorum  
hominum inma-  
ta ratio aut om-  
nia? Ortelius in  
Africa, T beat.  
y At Quito in  
Peru, plus aurū  
quam terra for-  
ditur in Aurū  
fodinis.

z Regio quocun-  
q; anni tempore  
temperatissima.  
Ortel. mulas  
Gallie & It. lta  
Regiones mo-  
lesti-  
tepori, & be-  
nigna quedam  
temperie pro-  
prie antecellit, lo-  
vius.

a Lat. 45. Da-  
mubii.

b Quevira lat.  
40.

c In St Francis Drake's voyage,

causeth



236 causeth this and like differences of heat and cold? *Bodin* relates of a *Portu-*  
*dall* *Embassador*, that comming from *Lisbon* to *Danzike* in *Spruce*, found  
 greater heat there, then at any time at home. *Don Garcia de Sylva* *Embassa-*  
 dor to *Philip 3.* king of *Spaine*, residing at *Spahan*, in *Persia* 1619, in his letter  
 to the *Marquess* of *Bedmar*, makes mentiō of greater cold in *Spahan*, whose  
 lat. is 31. gr. then euer he found in *Spaine*, or any part of *Europe*. The torride  
 Zone was by our Predecessors held to be inhabitable, but by our moderne  
 travellers found to be most temperate, bedewed with frequent raines, and  
 moistning showres, in some parts, as *Acosta* describes, most pleasant and  
 fertile. *Arica* in *Chili*, is by report, one of the sweetest places that euer the  
 Sun shined on, *Olympus terra*, an heauen on earth: how incomparably doe  
 some extoll *Mexico* in *Nova Hispania*, *Peru*, *Brasile*, &c. In some againe  
 hard, dry, sandy, barren, a very Desart, and still in the same latitude. Many  
 times we finde great diversity of Aire in the same Country, by reason of  
 the sitē to Sea, hills or dales, want of water, nature of soyle, and the like; as in  
*Spaine*, *Aragon* is aspera & siccā, harsh and euill inhabited, *Estremadura* is  
 dry, sandy, barren most part, extreame hot, by reason of his plaines, *Andalu-*  
*sia* another Paradise, *Valence* a most pleasant Aire, and continually greene: so  
 is it about *Granado*, on the one side fertile plaines, on the other, continuall  
 snow to be seene all Sommer long on the hill tops. That their houses in the  
*Alpes* are three quarters of the yeare couered with snow, who knowes not?  
 That *Tenariffa* is so cold at the top, extreame hot at the bottome: *Mons At-*  
*las* in *Africke*, *Libanus* in *Palestina*, with many such, *tantos inter ardores fi-*  
*dos nivibus*, *Tacitus* calls them, and *Radzimitius* *epist.* 2. *fol.* 29. yeelds it to  
 be farre hotter there, then in any part of *Italy*, tis true: but they are highly e-  
 leuated, neere the middle Region, and therefore cold, *ob paucam solarium ra-*  
*diorum refractionem*, as *Serrarius* answers, *comm.* in 3. *cap.* *Iosua* *quest.* 5. *Abu-*  
*lensis* *quest.* 37. In the heat of Summer, in the Kings palace in *Escoriall*, the  
 Aire is most temperat, by reason of a cold blast which comes from the snowy  
 mountaines of *Sierra de Caderama* hard by, when as in *Toledo* it is very hot,  
 so in all other Countries. The causes of these alterations are common, by  
 reason of their neerenesse (I say) to the middle Region: but this diuersity of  
 Aire, in places equally sitē, eleuated, and distant from the Pole, can hardly be  
 satisfied, with that diversity of Plants, Birds, Beasts, which is so familiar with  
 vs, with *Indians*, every where: the Sunne is equally distant, the same verticall  
 starres, the same irradiations of Planets, Aspects alike, the same neerenesse of  
 Seas, the same superficies, the same soyle, or not much different. The Philo-  
 sophers of *Conimbra*, will referre this diversity, to the influence of that *Empy-*  
*rean* Heauen: for some say the Exentricity of the Sunne is come neerer to  
 the Earth, then in *Ptolomies* time, the vertue therefore of all the vegetalls is  
 decayed, men grow † lesse, &c. There are that obserue new motions of the  
 Heauens, and from those motions, proceed (as they conceaue) diuerse alte-  
 rations. *Clavius* coniectures otherwise, but they be but coniectures. About  
*Damascus* in *Cæli-Syria*, is a Paradise, by reason of the plenty of waters, in  
 promptu causæst, and the Dezarts of *Arabia* barren, because of rockes,  
 sands, and dry mountaines, which by no Art can be manured, tis euidēt.  
*Bohemia* is cold, for that it lies all along to the North. But why should it bee  
 so hot in *Egypt*, or there neuer raine? Why should those *Etesian* & north  
 Easterne

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*dall*  
*c*

fTeh same  
 variety of  
 weather Lod.  
 Guicciardine  
 oblectues be-  
 twist Leige &  
 Aix not tarre  
 distant descrip.  
 Belg.  
 g. Magin. Qua-  
 dus.  
 † Hist. lib. 5.

† Terra malos  
 homines nunc e-  
 ducat, atq; pur-  
 fillos. Juvēn.  
 i Vertoman.  
 Nau. l. 1. cap. 5.

in Strabo.



Easterne windes blow continually in some places, at set times, one way still, in the dog dayes only: here perpetuall drought, there dropping showres; here foggy mists, there a pleasant Aire: here terrible thunder and lightning at such set seasons, here frozen seas, there open in the same latitude, to the rest no such thing, nay quite opposite is to be found? Sometimes as in *Peru*, on the one side of the mountaines it is hot, on the other cold, with infinite such.

Who can giue a reason of this diversity of Meteors, that it should raine Stones, Frogges, Mice, &c. Rats, which they call *Lemmer* in *Norway*, and are manifestly obserued (as *† Munster* writes) by the Inhabitants, to descend and fall with some feculent showres, and like so many locusts, consume all that is Greene. *Leo Afer* speaks as much of Locusts about *Fez* in *Barbary*, there be infinite swarms in their fields vpon a sudden: so at *Arles* in *France* 1553, the like happened by the same mischiefe, all their grasse and fruits were deuoured, *magna incolarum admiratione & consternatione*, (as *Valleriola* obser. med. lib. 1. obser. 1. relates *seculum subito adumbrabant*, &c. he concludes it could not be from naturall causes, they cannot imagine whence they come, but from heauen. Are these and such creatures, corne, wood, stones, wormes, wooll, blood, &c. lifted vp into the middle Region by the Sunnes beames, as *\* Baracellus* the Physitian disputes, and thence let fall with showres, or there ingendred? *† Cornelius Gemma* is of that opinion, they are there conceiued by celestiall influences: others suppose they are immediatly from God, or prodigies raised by Art and illusions of spirits, which are princes of the aire. In fine of Meteors in generall, *Aristotles* reasons are exploded by *Bernardinus Telesius*, by *Paracelsus*, his principles confuted, and other causes assigned, *Sal*, *Sulphur*, *Mercury*, in which his disciples are so expert, that they can alter Elements, and seperate at their pleasure, make perpetuall motions, not as *Cardan*, *Tasceir*, *Peregrinus*, by some magneticall vertue, but by mixture of Elements, imitate thunder, like *Salinoneus*, snow, haile, the Seas ebbing and flowing, giue life to creatures (as they say) without generation, & what not? *P. Nonius Saluciensis*, and *Kepler*, take vpon them to demonstrate, that no Meteors, Clouds, Fogges, Vapors, arise higher then 50 or 80 miles, and all the rest to be purer aire, or Element of fire: Which *P. Cardan*, *† Tycho*, and *John Pena* manifestly confute by refractions, & many other arguments, there is no such element of fire at all. If as *Tycho* proues the Moone to bee distant from vs 50 and 60 Semediameters of the Earth: and as *Peter Nonius* will haue it, the aire be so angust, what proportion is there betwixt the other three Elements, and it? to what vse serues it? is't full of spirits which inhabit it, as the *Paracelsians* and *Platonists* hold, the higher, the more noble, full of Birds, or a meere Vacuum to no purpose? It is much controverted betwixt *Tycho Brahe*, and *Christopher Rotman* the *Lantgraue* of *Hassias* Mathematician, in their Astronomicall Epistles, whether it bee the same Diaphanum, cleereneffe, matter of aire and heauens, or two distinct Essences? *Christopher Rotman*, *John Pena*, *Jordanus Brunus*, with many other late Mathematicians, contend it is the same, and one matter throughout, sauing that the higher, still the purer it is, and more subtil. *Tycho* will haue two distinct matters of Heauen and Ayre; but to say truth, with some small qualification, they haue

so are confused. Not dum aut imperis, sed liquidis (subtilis, motuq. Planetarum facile cident,



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one and the selfe same opinion, about the Essence and matter of Heavens, that it is not hard and impenetrable as *Peripateticks*, hold, transparent of a *quinta essentia*, but that it is penetrable and soft as the aire it selfe is, and that the Planets moue in it, as Birds in the Aire, Fishes in the Sea. This they proue by motion of Comets, and otherwise, which are not generated, as *Aristotle* teacheth, in the aëriall Region of an hot and dry exhalation, and so consumed; but as *Anaxagoras* and *Democritus* held of old, of a celestiall matter: & as *Tycho*, *Helisæus Roeslin*, *Thaddæus Haggæsius*, *Pena*, *Rotman*, *Fracastorius*, demonstrate by their expresse Patalaxes, refractions, motions of the Planets which enterfeire and cut one anothers orbs, now higher, and then lower, as *♂* amongst the rest, which sometimes, as *† Kepler* confirms by his owne, and *Tycho's* accurate obseruations, comes neerer the earth then the ☉, and is againe effsoones aloft in *Iuppiter's* orbe; And y other sufficient reasons, farre about the Moone: exploding in the meane time that Element of fire, those monstrous Orbes of *Eccentricks*, and *Eccentre Epicycles*. Which howsoeuer *Protolomy*, *Alhasen*, *Vitellio*, *Purbachius*, *Maginus*, *Clavius*, and many of their associats stiffely maintaine to be reall orbes, excentricke, concentricke, circles æquant &c. are absurd and ridiculous. For who is so mad to thinke, that there should be so many circles, like subordinate wheeles in a clock, all impenetrable and hard, as they faine, adde and substract at their pleasures. *Maginus* makes eleuen Heavens, subdiuided into their orbes and circles, and all too little to serue those particular appearances, *Fracastorius* 72. Homocentricks, *Tycho Brahe*, *Nicholas Ramerius*, *Helisæus Ræslin*, haue peculiar hypotheses of their owne inventions, and they be but inventions, as most of them acknowledge, as we admit of *Æquators*, *Tropicks*, *Colures*, *Circles Artique* and *Antartique*, for doctrines sake (though *Ramus* thinke them all vnneccessary) they will haue them supposed only for method and order. *Tycho* hath fained, I knowe not how many subdiuisions of Epicycles in Epicycles &c. to calculate and expresse the Moones motion: But when all is done, as a supposition, and no otherwise; Not (as he holds) hard, impenetrable, subtil, transparent, &c. or making Musicke, as *Pythagoras* maintained; but still quiet, liquid, open, &c.

If the Heauens then be penetrable, as these men deliuer, & no lets, it were not amisse in this aëriall progresse, to make wings, and flye vp, as that *Turke* in *Busbequius*, made his fellow Citizens in *Constantinople* beleene he would performe: and some new-fangled wits, me thinkes, should some time or other finde out: or if that may not be, yet with a *Galilæes* glasse, or *Icaro-memippus* wings in *Lucian*, command the Spheares and Heauens, and see what is done amongst them. Whether there bee generation and corruption, as some thinke, by reason of ætheriall Comets, that in *Cassiopea* 1572. that in *Cygnus* 1600, that in *Sagittarius* 1604. &c. and many like, or that they were created *ab initio*, and shew themselves at set times: and as *Helisæus Ræslin* contends, haue Poles, Axeltrees, Circles of their own, and regular motions. *An cælum sit coloratum?* Whether the starres be of that bignesse, distance, as Astronomers relate, so many in *♂* number, 1026. or 1725, as *I. Bayerus*, or as some *Rabbins* 29000 *Myriades*, or as *Galilæe* discouers by his glasses, infinite, and that *via lactea*, a confused light of small starres, the least visible star in the eighth Spheare, 18 times bigger then the earth; whether they be thicker

u In Progymnas  
lib. 2. exemplis  
quing.

x In Theoria  
nova Met cele.  
stium 1578.

† Epit. Astron.  
lib. 4.

y Multa sane  
hinc consequun-  
tur absurda, &  
si nihil aliud, sit  
Cometa in gibe-  
re animaduersi,  
qui nullius orbis  
duellum conti-  
nantur, id ipsum  
sufficiens re-  
filiunt. Tycho  
astr. epist. pag.  
107.

z In Theoria  
Planetarum.

a Theor. nova  
celest. Meteor.

b An sit crux  
& nucleola in  
cælis ad Polum  
Antarcticum,  
quæ ex Confalio  
refert Patritius



ker parts of the Orbs, as *Aristotle* deliueis, or so many habitable Worlds, as *Democritus*: whether they haue light of their owne, or from the Sunne, or giue light round, as *Patritius* discourseth, Whether light be of their Essence; and that light be a substance or an accident; whether they bee hot by themselves, or by accident cause heat? whether there bee such a Precession of the Equinoxes, as *Copernicus* holds, or that the eighth Spheare moue? *An bene Philosophentur*, *R. Bacon*, & *I. Dee*, *Aphorism. de multiplicatione specierum*. Whether there be any such Images ascending with each degree of the Zodiack in the East, as *Athenensis* faines. *An aqua super cælum?* as *Patritius*, & the Schoolemen will, a Crystalline † watry heauen. *An terra sit animata?* † *Gilbertus Origanus*. Which some so confidently beleue with *Orpheus* and *Hermes*, and euery starre a soule, Angell, or Intelligence to animate or moue it &c. Or to omit all smaller controuersies, as matters of lesse moment, to examine that maine Paradoxe of the Earths motion, now so much in question, *Pythagoras* maintained it of old, *Democritus*, and many of their Schollers, *Didacus Astunio*, *Antony Fascarius*, a Carmelite, and some other Commentators will haue *Iob* to insinuate *cap. 9. vers. 4. Qui commouet terram de loco suo*, &c. and that this one place of Scripture makes more for the earths motion, then all the other proue against it. Whom *Pineda* confutes, most contradicthow soeuer, it is reuiued since by *Copernicus*, not as a truth, but a supposition, as he confesseth himselfe in the Preface to Pope *Nicholas*, but now maintained in good earnest, by † *Calcagninus*, *Telesius*, *Kepler*, *Rotman*, *Gilbert*, *Digges*, *Galileus*, *Campanella*, *Origanus*, and some \* others of his followers. For if the Earth be the Center of the World, stand still, and the Heauens moue, as the most receaued opinion is, *Quis ille furor?* &c. What fury is that, saith *D. Gilbert*, that shall driue the Heauens about with such incomprehensible celerity in 24 houres, when as every point of the Firmament, and in the Equator must needs moue (as † *Clavius* calculates) 176660 in one 24<sup>th</sup> part of an houre: and an arrow out of a bowe, must goe seauen times about the Earth, whilst a man can say an *Ave Maria*, if it keepe the same space, or compasse the earth 1884 times in an houre, which is *supra humanam cogitationem*, beyond humane conceipt. A man could not ride so much ground going 40 miles aday, in 2904 yeares, as the Firmament goes in 24 houres, or so much in 203 yeares, as the said Firmament in one minute, *quod incredibile videtur*: And the \* Pole starre, which to our thinking scarce moueth out of his place, goeth a bigger circuit then the Sunne, whose Diameter is much larger then the Diameter of the Heauen of the Sunne; And 20000 Semidiameters of the Earth from vs, with the rest of the fixed Starres, as *Tycho* proues. To avoid therefore these impossibilities, they ascribe a triple motion to the earth the Sunne immouable in the Center, (or as \* *Origanus* and others will, one single motion to the earth, still placed in the Center of the world, which is most probable) a single motion to the Firmament, which moues in 30 or 26 thousand yeares, and so the Planets, *Saturne* in 30 yeares absolues his sole and proper motion, *Iupiter* in 12. *Mars* in 3, &c. and so solue all apparances better then any way whatsoeuer; calculate all motions, much more certaine then by those *Alphon sine*, or any such tables, which are grounded from those other suppositions, Now, if the Earth moue, it is a Planet, and shines to them in the *Moone*, and to the other Planetary inhabitants, as the *Moone* & they

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† *Gilbertus Origanus*.† *Peculiaribus*.\* See *M. Carpenters Geogr. cap. 4. lib. 1.*† *Campanella & Origanus pref. Ephemer.*

where Scripture places are answered.

† *De Magete, d. Comment. in 2. cap. sphaerae de Suer. Buss.*† *Dist. 3. g. 1. a Polo.*\* *Pref. Ephemer.*



doe to vs vpon the Earth: but shine she doth, as *Galilie*, & *Kepler*, and others  
*f. Luna circum* proue, and then *per consequens*, the rest of the Planets are inhabited, as well  
*terrestres Plane* as the *Moone*, which he grants in his dissertation with *Galilies Nuncius Side*  
*ta quum sit co* *rius*, that there be *Ioviall* and *Saturnine* Inhabitants, &c. and that those se-  
*sententiam est* verall Planets, have their severall *Moones* about them, as the Earth hath hers,  
*esse in Luna, vi* as *Galileus* hath already evinced by his glasses, \* foure about *Iupiter*, two a-  
*ventes creatu* bout *Saturne* (though *Sitius* the *Florentine* cavell at it) yet *Kepler*, the Em-  
*ras & singulis* perours Mathematician, confirms out of his experience, that hee saw as  
*Planetarum glo* much, by the same helpe. Then (I say) the Earth and they be Planets alike,  
*bis sui seruant* inhabited alike, moued about the Sunne, the common center of the World  
*circulatores, ex* alike, and it may be those two greene children, which † *Nubrigensis* speaks  
*quis considerati* of in his time, that fell from Heauen, came from thence. We may likewise in-  
*one, de eorum* sert with *Campanella* and *Brunus*, that which *Melissus*, *Democritus*, *Leucip*  
*incolis summa* pus maintained in their ages, there be infinite Worlds, and infinite Earths, or  
*probabilitate* systemes, because infinite starres and planets, like vnto this of ours. \* *Kepler*  
*concludimus* betwixt iest and earnest in his *Perpectiues*, *Lunar Geography*, *dissertat. cum*  
*quod & Tycho* *nunc: syder.* seemes in part to agree with this, and partly to contradict; for  
*Brabe, & sola* the Planets he yeelds them to be inhabited, he doubts of the Starres: and so  
*consideratione* doth *Tycho* in his *Astronomicall* Epistles, out of a consideration of their va-  
*vastis: tis eorum* lidity and greatnesse, breake out into some such like speeches, that he will neuer  
*visum fuit. Kep* belecue those great and huge Bodies were made to no other vse, then this  
*ler. dissert. cum* that we perceave, to illuminate the Earth, a point insensible, in respect of the  
*nunc: fol. 29.* whole. But who shall dwell in these vast Bodies, Earths, Worlds, if they bee  
*non possunt quin* inhabited? *rationall creatures*, as *Kepler* demands? Or haue they soules to bee  
*ex inuentis suis* saned? Or doe they inhabit a better part of the World then we doe? Are we or  
*hoc mouem ve* they Lords of the World? And how are all things made for man? Difficile est  
*ri non ab simile,* *nodum hunc expedire, eo quod nondum omnia que huc pertinent, explorata*  
*non tam in Lu* *habemus,* tis hard to determine: this only he proues, that we are in *præcipuo*  
*na, sed etiam in* *mundi sinu,* in the best place, best World, nearest the Heart of the Sun. \* *Tho-*  
*Ioue, & reliquis* *mas Campanella,* a *Calabrian* Monke, in his second booke *de sensu rerum, c. 4.*  
*Planetis incolæ* subscribes to this of *Keplerus*, that they are inhabited hee certainly suppo-  
*esse. Kepler fol.* seth, but with what kinde of creatures he cannot say, he labours to proue it by  
*26. Si non sint* all meanes, and that there are infinite worlds, hauing made an Apologie for  
*acale in Iouis* *Galileus*, and dedicates this tenent of his to Cardinali *Caietanus*. Others free-  
*globo, qui notent* ly speake, mutter, and would perswade the World (as \* *Marinus Marsennus*  
*admirandam* complaines) that our moderne Divines are too severe and rigid against Ma-  
*hanc varietatem* thematitians, ignorant and peeuish, in not admitting their true Demonstrati-  
*oculis cui homo* ons and certaine obseruations, that they tyrannize ouer arte, sciences, and all  
*quatuor illi Pla* Philosophy, in suppressing their labours, forbidding them to write, to speake  
*nete Iovem cir* a truth, all to maintaine their superstition, and for their profits sake. As for  
*cum eo fiant?* those places of Scripture which oppugne it, they will haue spoken *ad captum*  
*\* Some of* *vulgi*, and as *Ortho Casman Astrol. cap. 1. part. 1.* notes, many great Divines, be-  
*those about* sides *Porphyrius*, *Proclus*, *Simplicius*, and those Heathen Philosophers, *doctri-*  
*Iupiter I haue* *nâ & etate venerandi, Mosis Genesin mundanani popularis nescio cuius rudi-*  
*seene my selfe* *na & etate venerandi, Mosis Genesin mundanani popularis nescio cuius rudi-*  
*by the help of* *na & etate venerandi, Mosis Genesin mundanani popularis nescio cuius rudi-*  
*a glasse 8 foot* *na & etate venerandi, Mosis Genesin mundanani popularis nescio cuius rudi-*  
*long.* *na & etate venerandi, Mosis Genesin mundanani popularis nescio cuius rudi-*  
† *Rerum Angl.* *na & etate venerandi, Mosis Genesin mundanani popularis nescio cuius rudi-*  
*lib. 1. cap. 27. de* *na & etate venerandi, Mosis Genesin mundanani popularis nescio cuius rudi-*  
*viridibus pueris* *na & etate venerandi, Mosis Genesin mundanani popularis nescio cuius rudi-*  
*inpositi a vi* *na & etate venerandi, Mosis Genesin mundanani popularis nescio cuius rudi-*  
*mundi, vel ut* *na & etate venerandi, Mosis Genesin mundanani popularis nescio cuius rudi-*  
*Brunus, terra* *na & etate venerandi, Mosis Genesin mundanani popularis nescio cuius rudi-*  
*hanc nostra simi* *na & etate venerandi, Mosis Genesin mundanani popularis nescio cuius rudi-*  
*les.* *na & etate venerandi, Mosis Genesin mundanani popularis nescio cuius rudi-*  
\* *Kepler fol. 2.* *na & etate venerandi, Mosis Genesin mundanani popularis nescio cuius rudi-*  
*dissert. Quid* *na & etate venerandi, Mosis Genesin mundanani popularis nescio cuius rudi-*  
*impedit quin* *na & etate venerandi, Mosis Genesin mundanani popularis nescio cuius rudi-*  
*credamus ex his* *na & etate venerandi, Mosis Genesin mundanani popularis nescio cuius rudi-*  
*initis, plures alios mundos detegendos, vel (ut Democrito placuit) infinitos.* 1 Quid igitur inquit, si sint in celo plures globi, simi-  
*les nostræ telluris, an cum illis certabimus, quis vel orem mundi plagam teneat? Si nobiliores illorum globi, nos non sumus creatu-*  
*rarum rationalium nobilissimi: quomodo igitur omnia propter hominem? quomodo nos domini operum Dei? Kepler fol. 29.* \* *Fran-*  
*cosurt, quarto 1610. Ibid. quarto 1612.* \* *Prefat. in Comment. in Genesin modo suadent Theologos: summa ignorantie versari*  
*veras scientias admittere nolle & tyrannide exercere ut eos falsis dogmatibus superstitionibus & religione Catholica detineant.*



*tatis, quæ longa absit à vera Philosophorum eruditione insimulant.* Read more 241  
 in him, in † *Grossius* and *Iunius*. But to proceed, these and such like insolent † *Theat. Biblio.*  
 and bold attempts, prodigious Paradoxes, inferences must needs follow, if it  
 once be granted, which *Rotman*, *Kepler*, *Gilbert*, *Diggeus*, *Origanus*, *Galilei*, &  
 others maintaine of the Earths motion, that it is a Planet, and shines as the  
 Moone doth, which contains in it <sup>m</sup> both land and sea as the Moone doth, <sup>m</sup> His argumēt.  
 for so they finde by their glasses, that *Macula in facie Luna*, the brighter <sup>in plane satisfec-</sup>  
*parts are Earth, the duskie Sea*, which *Thales*, *Plutarch*, and *Pythagoras* for- <sup>isti, do maculas</sup>  
 merly taught: and manifestly discern hills and dales, and such like concaui- <sup>in Luna, esse</sup>  
 ties, if we may subscribe to and beleue *Galilies* obseruations. But to avoid <sup>maria, do lucis-</sup>  
 these Paradoxes of the Earths motion, our later Mathematicians haue rolled <sup>des partes esse</sup>  
 all the stones that may be stirred: and to salve all appearances and obiections <sup>terram, Kepler.</sup>  
 haue invented new hypotheses, and fabricated new systemes of the World, <sup>fol. 16.</sup>  
 out of their owne *Dedalean* heads. *Fracastorius* will haue the Earth stand  
 still, as before, and to avoid that supposition of *Eccentricicks* and *Epicycles*, hee  
 hath coyned 72 Homocentricicks, to salve all appearances. *Nicholas Remerus*,  
 will haue the Earth the Center of the World, but moueable, and the eighth  
 Spheare immoueable, the five vpper Planets to moue about the Sunne, the  
 Sunne and Moone about the Earth. Of which Orbes, *Tycho Brahe* put the  
 Earth the Center immoueable, the Starres immoueable; the rest with *Rame-*  
*rus*, the Planets without Orbes to wander in the Aire, keep time & distance,  
 true motion, according to that vertue which God hath giuen them. <sup>n In Hypoth.</sup>  
*Heliseus Ræssin* censureth both, with *Copernicus* and *Ptolomæus*, as vn sufficient; one <sup>de mundo Edit.</sup>  
 offends against naturall Philosophy, another against Opticke principles, a <sup>1597.</sup>  
 third against Mathematicall, as not answering to Astronomicall obseruati-  
 ons: one puts a great space betwixt *Saturnus* Orbe, and the eighth Spheare,  
 another too narrow. In his own hypothesis he makes the Earth as before, the  
 vniuersall Center, the Sun to the five vpper Planets, to the eighth Spheare he  
 ascribes diurnall motion, Eccentricicks and Epicycles to the seven Planets,  
 which hath beene formerly exploded; and so

*Dum vitant stulti vitia, in contraria currunt,* as a Tinker stops  
 one hole, and makes two, he corrects them, and doth worse himselfe: re-  
 formes some, and marres all. In the meane time, the World is tossed in a  
 blanket amongst them, they hoys the Earth yp and downe like a Ball, make  
 it stand and goe at their pleasures: one saith, the Sunne stands, another hee  
 moues, a third comes in, taking them all at rebound: and least there should  
 any Paradox be wanting, <sup>o Io, Fabritius</sup>  
 he findes certaine spots and cloudes in the Sun, <sup>de maculis in</sup>  
 by the help of glasses, by meanes of which, the Sun must turne round vpon <sup>sole, Witeb. 1611</sup>  
 his owne Center, or they about the Sun. *Fabritius* puts only three, & those  
 in the Sun, *Apelles* 15, and those without the Sun, floating like the *Cyanean*  
*Isles* in the *Euxine* Sea, and are so confident, that they haue made Tables of  
 their motions. The *P Hollander* in his *dissertatiuncula cum Apelle*, censures <sup>p Lugdani Bat.</sup>  
 all, and so whilst these men contend about the Sun and Moone, like the Phi- <sup>An. 1612.</sup>  
 losophers in *Lucian*, it is to be feared, the Sun & Moone will hide themselues,  
 and be as much offended as *q* she was with those, & send another message to  
*Juppiter*, by some new-fangled *Icaromenippus*, to make an end of all those cu- <sup>q Nese subdu-</sup>  
 rious Controversies, and scatter them abroad. <sup>cant, & reliqua</sup>  
<sup>ratione decessu</sup>  
<sup>parem vix curio-</sup>  
<sup>sitas in finem fa-</sup>  
<sup>ciunt.</sup>

But why should the Sunne and Moone bee angry, or take exceptions at  
 Mathematicians



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Mathematicians and Philosophers? whenas the like measure is offered vnto God himselfe, by a company of Theologasters, they are not contented to see the Sunne and Moone, measure their size and biggest distance in a glasse, calculate their motions, or visit the Moone in a Poeticall fiction, or a dreame, as he saith, *Andax Facinus & memorabile nunc incipiam, neq. hoc seculo v. surpatum prius, quid in Luna regno hac nocte gestum sit exponam, & quo nemo vnquam nisi somniando peruenit*: but he and *Menippus*: or as *Peter Cunaus*; *Bona fide agam, nihil eorum que scripturus sum, verum esse scitote, &c. que nec facta, nec futura sunt, dicam*; *stili tantum & ingenij causa*, not in iest, but in good earnest they will transcend Spheates, Heauen, Starres, into that *Empyrean* Heauen, soare higher yet, and see what God himselfe doth. The Iewish Talmudists take vpon them to determine how God spendes his whole time, sometimes playing with Leviathan, sometimes ouerseeing the world, &c. like *Lucians Iupiter*, that spent much of the yeare in painting butterflies wings, and seeing who offered sacrifice, telling the houres when it should raine, how much snow should fall in such a place, which way the winde should stand in *Greece*, which way in *Africke*. In the *Turkes Alcoran Mahomet* is taken vp to heauen vpon a *Pegasus* sent a purpose for him, as he lay in bed with his wife, & after some conference with God, is set on ground againe. The Pagans paint him and mangle him after a thousand fashions, our Hereticks, Schismaticks, and some Schoolemen, come not far behinde, some paint him in the habit of an old man, and make maps of heauen, number the Angels, tell their seuerall names, offices, some deny God and his prouidence, some take his office out of his hand, will \*binde and loose in heauen, release, pardon, forgiue, and be quarter master with him, some call his Godhead in question, his power, and attributes his mercy, iustice, prouidence, they will knowe with *Cecilius*, why good and bad are punished together, war, fires, plagues, infest all alike, why wicked men flourish, good are poore, in prison, sicke, and ill at ease? Why doth he suffer so much mischiefe and euill to bee done, if he be \*able to helpe, why doth he not assist good, or resist bad, reforme our wills if he be not the author of sinne, and let such enormities bee committed, vnworthy of his knowledge, wisdom, gouernment, mercy, and prouidence, why lets he all things be done by fortune and chance? Others as prodigiously enquire after his omnipotency, *an possit plures similes creare deos, an ex scarabeo deum, &c. & quo demum ructis sacrificuli*? Some by visions and revelations, take vpon them to be familiar with God, and to bee of priuy counsell with him, they will tell how many, and who shall be saued, when the world shall come to an end, what yeare, what month, and whatsoeuer else God hath referued vnto himselfe, and to his Angells. Some againe curious phantasticks, will knowe more then this, and enquire with *Epicurus* what God did before the world was made, was he idle? where did he bide? what did he make the world of, why did hee then make it and not before? If hee made it new, or to haue an end, how is he vnchangeable, infinite, &c. Some will dispute, cauell, and obiect, as *Julian* did of old, whom *Cyril* confutes, as *Simon Magus* is fained to doe, in that \*dialogue betwixt him and *Peter*. If God be infinitely and only good, why should he alter or destroy the world, if he confound that which is good, how shall himselfe continue good? If hee pull it downe because euill, how shall hee bee free from the euill that made it euill

*† Hercules tuam fidem Sa. pra. Menippus edit. 1608. † Sardi venales Satyr. Menip. An. 1612. † Puteani Com. sic incipit, or as Lipsius Satyre in a dreame.*

*u Tricemius lib. de 7 locustis. x They haue fetched Traianus soule out of hell, & canonize for Saints whom they list. † In Minutius sine delectu tempestates tangunt loca sacra & prophana bonorum & malorum fata iuxta nullo ordine res sunt soluta legibus fortuna dominatur. \* Vel malus vel impotens qui peccatum permittit &c. unde hec superflua? † Quid fecit deus ante mundum creatum, ubi vixit otiosus, a suo subiecto &c. \* Lib. 3. recog. Pet. cap. 3. Peter answers by the simile of an egg-shell, which is cunningly made, yet of necessity to be broken, so is the world. &c. that excellent state of heauen might be manifest made.*



cuell, &c. with many such absurd and brainesicke questions, intricacies, froth of humane wit and excrements of curiosity, &c. which as our Saviour told his inquisitive disciples, are not fit for them to knowe. But hoo? I am now gone quite out of sight, I am almost giddy with rousing about: I could haue ranged farther yet, but I am an infant, and not <sup>2</sup> able to diue into these profundities, not able to vnderstand, much lesse to discusse. I leaue the contemplation of these things, to stronger wits, that haue better ability, and happier leasure to wade into such Philosophicall mysteries: my melancholy Ipaniels quest, my game is sprung, and I must suddenly come downe and follow.

*2<sup>1</sup> me pluma  
leuat sic graue  
mergionus.*

*Iason Pratenfis* in his booke *de morbis capitis*, and Chapter of Melancholy, hath these words out of *Galen*, <sup>a</sup> *Let them come to me to know what meate and drinke they shall vse, and besides that I will teach them what temper of ambient Aire they shall make choice of, what winde, what countries they shall chuse, and what auoide.* Out of which words of his, this much wee may gather, that to this cure of melancholy, amongst other things, the Rectification of aire is necessarily required. This is performed, either in reforming Naturall or Artificiall Aire. Naturall, is that which is in our election to choose or avoid, and t<sup>e</sup> is either generall to Countries, Provinces; particular to Cities, Townes, Villages, or priuate houses. What harme those extremities of heat or cold doe in this malady, I haue formerly shewed: the *medium* must needs be good, where the aire is temperate, serene, quiet, free from boggs, fens, mists, all manner of putrefaction, contagious and filthy noysome smells.

*a Veniant ad  
me aucturi que  
esculento, quo i-  
tem poculento  
viti debeant, &  
prater alimen-  
tum ipsum, po-  
tulenti, venies ip-  
sos docebo, item  
aeris ambientis  
temperum, in su-  
per regiones  
quas eligeret,  
quas vitare ex-  
usu sit.*

The <sup>b</sup> *Egyptians* by all Geographers are commended to be *hilaris*, a conceited and merry nation, which I can ascribe to no other cause then the serenity of their Aire. They that liue in the *Orchades* are registred by <sup>c</sup> *Hector Boethius* and *Cardan*, to be faire of complexion, long-liued, most healthfull, free from all manner of infirmities of body and minde, by reason of a sharpe purifying aire, which comes from the Sea. The *Bæotians* in Greece were dull and heauy, *Crassi Bæoti*, by reason of a foggy aire in which they liued,

*b Leo Afer,  
Magianus, &c.  
c Lib. 1. Scet.  
hist.  
d Lib. 1. de rer.  
var.*

(\* *Bæotum in crasso iurares aere natum*)

*Attica* most acute, <sup>e</sup> *Hæti*.

pleasant and refined. The Climate changeth not so much customes, manners, wits, as *Aristotle Polit. 6. lib. c. 4. Vegetius, Plato, Bodine, method. hist. cap. 5.* haue proved at large, as constitutions of their bodies, and temperature it selfe. In all particular provinces wee see it confirmed by experience, as the Aire is, so are the inhabitants dull, heauy, witty, subtile, neat, cleanly, clownish, sicke, and sound. In <sup>d</sup> *Perigort* in France the Ayre is subtile, healthfull, seldome any plague or contagious disease, but hilly and barren: the men found, nimble and lusty, but in some parts of *Quienne* full of moores and marshes, the people dull, heauy, and subiect to many infirmities. Who sees not a great difference betwixt *Surrey, Sussex*, and *Rummy* marsh, the woolds in *Lincolnshire*, and the Fennes. He therefore that loues his health, if his ability will giue him leaue, must often shift places, and make choice of such as are wholsome, pleasant, and conuenient, there is nothing better then change of aire in this Malady, and generally for health, to wander vp and downe, as those <sup>e</sup> *Tartari Zamolhenfes*, that liue in hords, and take opportunity of times, places, seasons. The Kings of *Persia* had their summer and winter houses, in Winter at *Sardis*, in Summer at *Susa*, now at *Persopolis*, then at *Pasargada*. <sup>f</sup> *Cyrus* liued seauen cold months at *Babylon*, three at *Susa*, two at *Ec-*

*d Ataginus.  
e Hætioms de  
Tartari.  
f Cypriod. lib. 8.  
perpetuum inde  
ver.*



244 batana, saith *Xenophon*, and had by that meanes a perpetuall spring. The *Turkes* liue sometimes at *Constantinople*, sometimes at *Adrianople*, &c. The Kings of *Spain* haue their *Escoriall* in heat of Summer, <sup>f</sup> *Madritte* for an wholsome seat, *Villadolite* a pleasant site, &c. variety of secessus, as all Princes and great men haue, and their seuerall progresses to this purpose. *Lucullus* the *Roman* had his house at *Rome*, at *Baia*, &c. 8 When *Cn. Pompeius*, *Marcus Cicero* (saith *Plutarch*) and many noble men in the Summer came to see him, at supper *Pompeius* iested with him, that it was an elegant and pleasant village, full of windowes, galleries, and all offices fit for a Summer house; but in his iudgement very vnfit for Winter: *Lucullus* made answer, that the Lord of the house had wit like a Crane, that changeth her Country with the season, hee had other houses furnished, and built for that purpose, all out as commodious as this. So *Tully* had his *Tusculane*, *Plinius* his *Lauretan* Village, and euery Gentleman of any fashion in our times, hath the like. The <sup>h</sup> Bishop of *Exeter* had 14 seuerall houses all furnished in times past. In *Italy* though they bide in cities in Winter, which is more Gentleman-like, all the Summer they come abroad to their Country houses to recreate them selues. Our gentry in *England* liue most part in the Country (except it bee some few Castles) building still in bottomes (saith <sup>i</sup> *Iovius*, or neere woods, *corona arborum virentium*, you shall know a Village by a tuft of trees at or about it, to avoid those strong windes, wherewith the Island is infested, and cold Winter blasts. Some discommend moored houses, as vnwholsome, so *Camden* saith of <sup>k</sup> *New-elme*, that it was therefore vnfrequented, *ob stagni vicini halitus*, and all such places as bee neere lakes or riuers. But I am of opinion, that these inconueniencies will bee mitigated, or easily corrected by good fires, as <sup>†</sup> one reports of *Venice*, that *grauolentia* and fogge of the moores, is sufficiently qualified by those innumerable smoaks, nay more; \* *Thomas Philol. Rauennas* a great Physitian contends, that the *Venetians* are generally longer liued then any City in *Europe*, and liue many of them 120 yeares. But it is not water simply that so much offends, as the slime & noisome smells, that accompany such overflowed places, which is but at some few seasons after a flood, and is sufficiently recompenced with sweet smells and aspects in Summer, *Verpinget vario gemmantia prata colore*, and many other commodities of pleasure and profit, or els may bee corrected by the site, if it bee somewhat remote from the water as *Lindly*, \* *Orton super montem*, <sup>†</sup> *Drayton*, or a little more eleuated, though nearer, as \* *Caucut*, as <sup>†</sup> *Amington*, *Polesworth*, <sup>o</sup> *weddington* (to insist in such places best to mee knowne, vpon the riuer of *Anker* in *Warwickshire*, \* *Swarston*, and <sup>†</sup> *Drakesly* vpon *Trent*.) Or howsoeuer they be vnseasonable in winter, or at some times, they haue their good vse in Summer. If so be that there meanes bee so slender, as they may not admit of any such variety, but must determine once for all, and make one house serue each season, I know no men that haue giuen better rules in this behalfe, then our husbandry writers. <sup>†</sup> *Cato* and *Columella* prescribe a good house to stand by a navigable riuer, good highwaies, neere some City, and in a good soyle, but that is more for commodity then health.

The best soyle commonly yeelds the worst Ayre, a dry sandy plat is fittest to build vpon, and such as is rather hilly then plaine, full of Downes, a

Conf.

f The Aire so  
cleare it neuer  
breedes the  
plague.

g Leander Al-  
bertus in Com-

pania, d Plutar-

cho vita Luculli

Cum Cn. Pom-

peius, Marcus

Cicero, multiq;

mobilit viri L.

Lucullum estius

tempore con-

uissent, Pompei-

um inter tauran-

dum familia i-

ter locutus est,

eam villam im-

primis sibi sam-

ptuosam, & el-

gantem videri,

fenestris, partici-

bus &c.

h Godwin, vita

Io. No. spe al.

Harman.

i Descript. Brit.

k In Oxford-

shire.

† Leander alber-

tus.

† Cap. 21. de vi-

ham. prouog.

\* The posses-

sion of Rob.

Bradshaw, Elq;

† Of George

Pursey, Elq;

† The posses-

sion of William

Pursey Elq.

\* The seat of

S<sup>r</sup> John Rep-

ington, Knight

† S. Henry Good

ieres lately di-

ceased.

o The dwell-

ling house of

Mumf. Adderly,

Elq.

† S. John Har-

pays lately de-

ceased.

† S. George

Gresley, Elq.

Knight.

Lib. 1. cap. 2.



Cotswald country, as being most commodious for hawking, hunting, wood, waters, and all manner of pleasures. *Perigort* in *France* is barren, yet by reason of the excellency of the Ayre, and such pleasure that it affordes, much inhabited by the Nobility; as *Noremberg* in *Germany*, *Toledo* in *Spaine*. Our Countreiman *Tusser* will tell vs so much, that the fieldone is for profit, the woodland for pleasure and health, the one commonly a deepe clay, therefore noysome in Winter, and subiect to bad high waies; the other a dry sand: provision may bee had elsewhere, and our townes are generally bigger in the woodland then the fieldone, more frequent and populous, and Gentlemen more delight to dwell in such places. *Sutton Coldfield* in *Warwickshire* (where I was once a grammar Scholler) may be a sufficient witness, which stands, as *Camden* notes, *loco ingrato & sterili*, but in an excellent Ayre, and full of all manner of pleasures. \* *Waldley* in *Barkshire* is situate in a vale, though not so fertill a soyle as some Vales afford, yet a most commodious site, wholesome, in a delicious ayre, a rich and pleasant seat. And hee that built that faire house in *Wollerton* in *Nottinghamshire*, is much to bee commended (though the tract be sandy and barren about it) for making choice of such a place. *Constantine* li. 2. cap. de agricult. praiseth mountaines, hilly, steep places about the rest by the Sea side, and such as looke toward the North, vpon some great riuer, as \* *Farmacke* in *Darbishire*, on the *Trent* enuironed with hills, open only to the North, like mount *Edgemond* in *Cornwall*, which Mr. *Carew* so much admires for an excellent seat: Such as is the generall site of *Bohemia*. *serenat Boreas*, the Northwinde clarifies, but neere lakes or marshes, in holes, obscure places, or to the South and West he vsterly disprones, those winds are vnholsome, putrifying, and make men subiect to diseases. The best building for health according to him is *high places, and in an excellent prospect*. *P. Crescentius* in his 1. lib. de Agric. cap. 5. is very copious in this subiect, how a house should be wholsomely sited, in a good coast, good Ayre, wind, &c. *Varro de re rust.* lib. 1. cap. 12. forbids lakes and riuers, marish and manured grounds, they cause a bad Aire, grosse diseases hard to bee cured: *if it bee so that he cannot helpe it, better as he adviseth sell thy house and land, then loose thine health*. He that respects not this in choosin of his seat, or building his house, is *mente captus*, mad, *Cato* saith, and his dwelling next to *Hell* it selfe, according to *Columella*: hee commends in conclusion, the middle of an hill vpon a descent. *Baptista Porta Ville* lib. 1. cap. 22. censures *Varro*, *Crato*, *Columella*, and those ancient Rusticks, approving many things, disallowing some, and will by all meanes haue the front of an house stand to the South, which how it may be good in *Italy* and hotter climes, I know not, in our Northerne Countries I am sure it is best. *Stephanus* a Frenchman *prædiorustic.* lib. 1. cap. 4. subscribes to this, approving especially the Descent of an hill South or South East, with trees to the North, so that it be well watered, a condition in all sites, which must not bee omitted, as *Herbaslein* inculcates lib. 1. *Iulius Caesar Claudinus* a Physitian consult. 24. for a Nobleman in *Poland*, Melancholy giuen, adviseth him to dwell in a house inclining to the East, and by all meanes to provide the Aire bee cleare and sweet, which *Montanus consil.* 229. counselleth the Earle of *Monfort* his patient, to inhabit a pleasant house, and in a good Aire. If it be so, the naturall site may not be altered of our City, Towne, Village, yet by artificiall meanes it may bee helped

† The seat of George Purdie Esquire.

‡ S. Francis Wollongby.

§ Montani & mariumi salubrioris, accliver, & ad Bereas vergentes

\* The dwelling of S. 7b. Bardet knight Baronet.

† in his Survey of Cornwall, 2. booke.

o Prope paludes stagna & loca concava vel ad Austrum, vel ad occidentem inclinata domus sunt morbose.

p Oportet igitur ad sanitatem domus in altioribus edificare, & ad speculationem.

q Hyeme erit vehementer frigidus, & æstate nimis calidus, paludes enim faciunt crassum aerem & difficiles morbos.

r Vendas quot assibus possis, & si nequeas, relinquas.

1 Lib. 1. cap. 2. in Orco habitas, Aurora musica, Vitræ.

u Edes Orientem spectantes vir nobilissimus inhabitet & cures ut sit aer clarus, lucidus, odoriferus. Eligat habitationem optimo aere in eundam.



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helped. In hot countries therefore they make the streets of their Citties very narrow all ouer *Spaine*, *Africke*, *Italy*, *Greece*, and many Citties of *France*, in *Languedocke* especially, and *Prouence*, those Southerne parts: *Montpelier* the habitation and Vniuersity of Physitians is so built, with high houses, narrow streets to divert the Sunnes scalding rayes, which *Tacitus* commends *lib. 15. Annal.* as most agreeing to their health, \* because the high of buildings and narrownesse of streets, keepe away the Sunne beames. Some Citties vse Galleries, or arched Cloysters towards the street, as *Damascus*, *Bologna*, *Padua*, *Berna* in *Switzerland*, *Westchester* with vs, as well to avoide tempests, as the Sunnes scorching heat. They build on high hills in hot countries, for more aire, or to the Sea side, as *Baia*, *Naples*, &c. In our Northerne coasts we are opposite, we commend straight, broad, open, faire streets, as most besitting and agreeing to our Clime. Wee build in bottomes for warmth: and that site of *Mitylene* in the Island of *Lesbos*, in the *Aegean* Sea, which *Vitruvius* so much discommends, magnificently built with faire houses, sed imprudenter positam, vnadvisedly sited, because it lay along to the South, and when the South winde blew, the people were all sicke, would make an excellent site in our Northerne Climes.

Of that artificiall site of houses, I haue sufficiently discoursed, if the seat of thy dwelling may not be altered, yet there is much in choice of such a chamber or roome in opportune opening and shutting of windowes, excluding forraine aire and windes, and walking abroad at conuenient times. *Crato* a *German* commends East and South site, (disallowes cold aire & Northerne windes in this case, rainy weather and mysty daies) free from putrefaction, fennes, bogs and muckhills. If the aire be such, open no windowes, come not abroad, *Montanus* will haue his patient not to stirre at all if the winde bee bigge or tempestuous, as most part in *March* it is with vs, or in cloudy, louing, darke dayes, as in *November*, which wee commonly call the black moneth, or stormy, let the winde stand how it will, *consil. 27.* and *30.* he must not open a casement in bad weather, or in a boisterous season, *consil. 299.* hee especially forbids vs to open windowes in a South winde. The best site for chamber windowes in my iudgement are North, East, South, and which is the worst, West. *Levinus Lemnius lib. 3. cap. 3. de occult. nat. mir.* attributes so much to aire, and rectifying of winde and windowes, that hee holds it alone sufficient to make a man sicke or well; to alter body and minde. *A cleere Aire cheares vp the spirits, exhilarates the minde, a thicke, blacke, mysty, tempestuous, contracti, overthrowes.* Great heed is therefore to be taken at what times we walke, how wee place our windowes, lights, and houses, how wee let in or exclude this ambient Aire. The *Egyptians* to avoide immoderate heat, make their windowes on the top of the house like chimnies, with two tunnells to draw a through aire. In *Spaine* they commonly make great opposite windowes without glasse, still shutting those which are next to the Sunne: So likewise in *Turkey* and *Italy*, (*Venice* excepted, which braggs of her stately glased Pallaces) they vse paper windowes to like purpose; and lye sub dio, in the top of their flat roofed houses, so sleeping vnder the canopy of heauen. In some parts of \* *Italy* they haue windmills to draw a cooling aire out of hollowe Caues, and disperse the same through all the Chambers of their Pallaces, to refresh them, as at *Costanza* the house of *Casario Trento*, a Gentleman

x Quoniam angustie itinerum, & altitudo telorum non perinde solis calorem admittit.

y Consil. 21. l. 2. frigidus aer, nubilosus, densus, vitandus, equat ventis septentrionalibus, &c.

\* Consil. 24.

\* Fenestram non aperiat.

b Discutit Sol horrorem crassi spiritus mentem exhilarat, non enim tam corpora, quam animi mutationem inde subeunt, pro celi & ventorum ratione, & sani aliter affecti sunt celo nullo, aliter sereno.

De natura ventorum see Pliny lib. 2. cap. 26. 27. 28. Strabo lib. 7. &c.

† Finis Mori. sen. part. 1. cap. 4.



deman of *Vicenza*, and elsewhere. Many excellent meanes are invented to correct Nature by Art. If none of these courtes helpe, the best way is to make artificiall aire, which howsoever, is profitable and good, still to be made hot and moist, and to be seasoned with sweete perfumes, & pleasant and lightsome as may be; to haue Roses, Violets, and sweete sinelling flowers euer in their windowes, Posies in their hands. *Laurentius* commendes water Lillies, a vessel of warme water to evaporate in the roome, which will make a more delightful perfume, if there be added Orange flowers, pils of Citrons, Rosemary, Cloues, Bayes, Rose-water, Rose-vineger, Belzoin, Ladanum, Styrax, and such like Gummes, which make a pleasant and acceptable perfume. *Besardus Bisantinus* preferres the smoake of Juniper to melancholy persons, which is in great request with vs in *Oxford*, to sweeten our chambers. *Guimerius* prescribes the aire to be moistned with water, and sweet hearbes boyled in it, vine and fallow leaues, &c. to besprinkle the ground and posts with Rose-water, Rose-vineger, which *Avicenna* much approues. *f* Of colours it is good to behold greene, redde, yellow, and white and by all meanes to haue light enough, with windowes in the day, wax candles in the night, neate chambers, good fires in Winter, merry companions, for though melancholy persons loue to be darke, and alone, yet darknesse is a great encreaser of the humour.

Although our ordinary aire be good by nature or art, yet it is not amisse as I haue said, still to alter it, no better Physicke for a melancholy man then change of aire and variety of places, to trauell abroad and see fashions. *g* *Leo Afer* speaks of many of his countrymen so cured, without all other Physick: amongst the *Negroes*, there is such excellent aire, that if any of them bee sicke elsewhere, & brought thither, he is instantly recovered, of which he was often an eye witnesse. *h* *Lipsius*, *Zuinger*, and some other, adde as much of ordinary trauell. No man, saith *Lipsius* in an Epistle to *Phil. Lanovius*, a noble friend of his, now ready to make a voyage: can bee such a stocke or stone, whom that pleasant speculation of countries, citties, townes, riuers, will not affect. *i* *Paulus Aemilius* that noble Roman Captaine after hee had conquered *Perseus* the last King of *Macedonia*, and now made an end of his tedious wars, though he had beene long absent from *Rome* and much desired, about the beginning of Autumne (as *\* Livy* describes it) made a pleasant peregrination all ouer *Greece*, accompanied with his sonne *Scipio*, and *Athenus* the brother of King *Eumenes*, leauing the charge of his Army with *Sulpitius Gallus*. By *Thessaly* he went to *Delphos*, thence to *Megaris*, *Aulis*, *Athens*, *Argos*, *Lacedemon*, *Megalopolis*, &c. he tooke great content, excellent delight in that his voyage. As who doth not that shall attempt the like, though his trauell be ad iactationem magis quam ad usum reipub. (as *†* one well obserues) to cracke, gaze, see fine sights, and fashions, spend time, rather then for his owne or publike good, (as it is to most of our gallants) yet it availeth howsoeuer. For peregrination charmes our senses with such vnspakeable & sweet variety, *†* that some count him vnhappy that neuer trauelled, a kind of prisoner, & pity his case that from his cradle to his old age beholds the same still, still, still the same, the same. In so much that *k* *Rhasis* cont. lib. 1. Tract. 2. doth not onely commend but inioyne trauell, and such variety of objects to a melancholy man, and to lye in diuerse Innes, to be drawne into seuerall companies

*c* *Altomarus*  
cap. 7. *Briuel*, aer  
si lucidus, bene  
oens, humidus.  
Mo. talis idem  
cap. 26. *olfactus*  
rerum suauium  
*Laurentius* c. 8.  
*†* *Ant. Ph. l. 1.*  
cap. de melar.  
*d* *Tract. 15. c. 9.*  
*ex redolentibus*  
*herbis & foliis*  
*visi uinifera,*  
*salicis, &c.*  
*e* *Pavimentum*  
*aceto & aqua*  
*rosea irrorare*  
*Laurentius*  
cap. 8.  
*g* *Lib. 1. cap. de*  
*morbo. Aferum.*  
*h* *In Nigritiarum*  
*regione tanta*  
*aeris temperies,*  
*ut si quis alibi*  
*morbosus eo ad-*  
*uehatur optima*  
*statim sanitati*  
*restituitur, quod*  
*multis accidisse,*  
*ipse meo uisus*  
*culis.*  
*i* *Lib. de pere-*  
*grinat.*  
*†* *Epist. 2. cont. 1.*  
*N. e quisquam*  
*tam lapsus aut*  
*frater quem non*  
*titillas amona*  
*illa variat. Spe-*  
*lio locorum,*  
*orbium, genti-*  
*um, &c.*  
*\** *Lib. 49.*  
*†* *Rechercher*  
*prefat. posit.*  
*†* *Fines Mori-*  
*son c. 3. part. 1.*  
*h* *Mutatio de*  
*loco in locum.*  
*Itineratio & uol-*  
*gitalonga & in-*  
*determinata, &*  
*hospitatio in di-*  
*uersis diversio-*  
*riu.*



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1 *Modo rursus  
modo in vrbē,  
sepius in agro  
venari &c.*

m In Catalonia  
in Spaine.

n *Laus tunc  
domus longos  
que prospicit a-  
gro.*

\* Many towns  
there of that  
name, saith A-  
driconius all  
high sited,

o At Lindley  
in Leicester-  
shire, the pos-  
session and  
dwelling

house of Ralfe  
Burton Esq.  
my late de-  
ceased Father.

p In Leon. ani-  
morum.

p *Egrotantes  
ovēs in alium lo-  
cum transpor-  
tandi sunt, ut  
alium aerem &  
aquam partici-  
pantes coales-  
cant & corro-  
borentur.*

r Alia villa,  
sed ex mutatio-  
ne aeris potissi-  
mum curatus.

panies: Montaltus cap. 36. and many Neotericks are of the same minde. *Cel-  
sus* adviseth him therefore that will continue his health, to have *varium vite  
genus*, diuersity of callings, occupations, to be busied about, *Sometimes to  
live in the citty, sometimes in the countrey, now to study or worke, to bee in-  
tent, then againe to hawke or hunt. swimme, runne, ride, or exercise himselfe.*  
A good Prospect alone will ease Melancholy, as *Gomesius* contends, lib. 2.  
cap. 7. de Sale. The Cittizens of *m Barcino*, saith hee, otherwise penned in,  
melancholy and stirring little abroad, are much delighted with that pleasant  
prospect their Citty hath into the Sea, which like that of old *Athens* be-  
sides *Agina*, *Salamina*, and many pleasant Islands, had all the variety of de-  
licious obiects: so are those *Neapolitanes*, and inhabitants of *Genua* to see  
the ships, boates, and passengers goe by, out of their windowes, their whole  
citties being sited on the side of an hill, like *Pera* by *Constantinople*, so that each  
house almost hath a free prospect into the Sea, as some part of *London* to the  
*Thames*. Every country is full of such a delightfome prospects, as well with-  
in land as by Sea, as *Hermon* and \* *Rama* in *Palestina*, *Colalto* in *Italy*, the  
top of *Tagetus* or *Acrocorinthus*, that old decayed Castle in *Corinth*,  
from which *peloponessus*, *Greece*, the *Ionian* and *Aegean* Seas were *semel & si-  
mul* at one view to be taken. In *Agypt* the *Sultans* Palace in grand *Cairo*,  
the country being plaine, hath a maruelous faire prospect as well ouer *Nilus*,  
as that great Citty, five *Italian* miles long and two broad, by the riuer side:  
such high places are infinite: with vs those of the best note are *Glassenbury*  
Tower, *Bener* Castle, *Rodway* Grange, *Walsby* in *Lincolneshire*, where I late-  
ly receaued a reall kindnesse, by the munificence of the Right Honorable my  
noble Lady and Patronesse, the Lady *Francis* Countesse Dowager of *Exe-  
ter*: And two amongst the rest, which I may not omit for vicinities sake,  
*Oldbury* in the confines of *Warwickshire*, where I haue often looked about  
me with great delight, at the foot of which Hill o I was borne: And *Hanbury*  
in *Staffordshire*, contiguous to which is *Falde* a pleasant Village, and an an-  
cient patrimony belonging to our family, the late dwelling house of mine  
elder brother *William Burton* Esquire. p *Barclay* the *Scot* commends that of  
*Greenwich* Tower for one of the best prospects in *Europe*, to see *London* on  
the one side, the *Thames*, ships, and pleasant meadows on the other. There  
be those that say as much and more of *St Marks* steeple in *Venice*. Yet these  
are at too great a distance, some are especially affected with such obiects as  
be neere, to see passengers goe by in some great Rode way, or boates in a  
riuer, in *subiectum forum despicere*, to ouersee a Faire, a Market place, a mul-  
titude of spectators, at a Theater, a maske or some such like shew. But I roue:  
the summe is this, that variety of actions, obiects, aire, places, are excellent  
good in this infirmity and all others, good for man, good for beast. q *Con-  
stantine* the Emperor lib. 18. cap. 13. ex *Leontio*, holds it an only cure for rot-  
ten sheepe, and any manner of sicke cattle. *Lalius à Fonte Agubinus* that great  
Doctor, at the latter end of many of his consultations (as commonly hee  
doth set downe what successe his Physicke had) in melancholy most especi-  
ally approues of this aboue all other remedies whatsoeuer, as appeares con-  
sult. 69. consult. 229. &c. \* *Many other things helped, but change of aire was it  
which wrought the cure, and did most good.*

MEMB.



## Exercise rectified of Body and Minde.

**T**O that great inconuenience, which comes on the one side by immoderate and vnseasonable exercise, too much solitarinesse and idleness on the other, must bee opposed as an Antidote, a moderate and seasonable vse of it, and that both of body and minde, as a most materiall circumstance, much conducing to this cure, and to the generall preseruatiō of our health. For which cause *Hierome* prescribes *Rusticus* the Monke, that he be alwaies occupied about some businesse or other, *that the Diuill doe not finde him idle.* *Seneca* would haue a man doe something, though it bee to no purpose. *Xenophon* wisheth one rather to play at tables, dice, or make a iester of himselfe (though he might be far better employed) then doe nothing. The *Egyptians* of olde, and many flourishing commonwealths since, haue enioyned labour and exercise to all sorts of men, to be of some vocation and calling, and to giue an account of their time, to preuent those grieuous mischiefs that come by Idleness, *for as fodder, whip and burden belong to the asse, so meate, Correction and worke vnto the seruant, Eccles. 33.23.* The *Turkes* inioyne all men whatsoeuer, of what degreet, to be of some trade or other, the grand *Senior* himselfe is not excused. *In our memory* (saith *Sabellicus*) *Mahomet the Turke*, hee that conquered *Greece*, at that very time when hee heard *Embassadors* of other *Princes*, did either carue or cut wooden spoones, or frame something vpon a table. This present *Sultan* makes notches for bowes. The *Iewes* are most seuer in this examination of time, all well governed places, Townes, Families, and euery discreet person will be a law vnto himselfe. For this disease in particular, y there can be no better cure, then continuall businesse, as *Rasis* holds, *to haue some employment or other, which may set their minde a worke, and distract their cogitations* If it be of the body, *Guianerius* allowes that which is gentle, and still after those ordinary frycations, which must be vsed euery morning. *Montaltus* cap. 26. and *Ioson Pratensis* vse almost the same words, highly commending Exercise if it bee moderate, a wonderfull helpe so vsed *Crato* calls it, and a great meanes to preserue our health, as adding strength to the whole body, increasing naturall heat, by meanes of which, the nutriment is well concocted in the stomacke, liuer and veines, few or no crudities left, is happily distributed ouer all the body. Besides, it expels excrements by sweat, and other insensible vapors; in so much, that *Galen* prefers exercise before all Physicke, Rectification of diet, or any regiment in what kinde soeuer; it is Natures Physitian. *Fulgentius* out of *Gordonius de conserv. vit. hom. lib. 1. cap. 7.* termes exercise, a spur of a dull sleepy nature, the comforter of the members, cure of infirmitie, death of diseases, destruction of all mischiefs and vices. The fittest time for exercise, is a little before dinner, or a little before supper, or at any time when the body is empty. *Montanus* consil. 31. prescribes it euery morning to his patient, and that as *Calenus* addes, after hee hath

*Ad hunc morbum exercitationes, quoniam recte & suo tempore sunt, mirifice conducunt. & sanitatem inuentur, &c. a lib. 1. de san. tuend. b. Exercitium nature dormientis simulatio, membrorum solatium, morborum medela, foga vitiorum, medicina languorum, destructio omnium malorum. Crato c. Alimentis in ventriculo probe concoctis, d. remouent venter vesica & alua ab excrementis purgato, fricatio membrorum, lacis manibus & oculis &c. Lib. de atra bile*

done



250 done his ordinary needes, rubbed his body, washed his hands and face, combed his head, and gargarized. What kinde of Exercise he should vse, Galen tels vs lib. 2. & 3. de sanit. tuend. and in what measure, <sup>c</sup> till the body be ready to sweat, and rowled vp, ad ruborem, some say, non ad sudorem, lest it should dry the Body too much; others inioyne frequent and violent labour and exercises, as sawing euery day, so long together, (epid. 6. Hippocrates confounds them) but that is in some cases, to some peculiar men; <sup>e</sup> the most forbid, and by no meanes will haue it goe farther then a beginning sweat, as being so perilous if it exceed.

e Quoniam cor-  
pus universum  
intumesceat, &  
flos dum appare-  
at, sudoreq; &c.  
f. Omnia sudo-  
rem vitent cap.

7.1.1. Valef-  
cus de Tar

g Exercitium si  
quod et nullo

excedat, valde  
periculofum.

Salus, Salva-  
mus de re med.

Lib. 2. c. 1. i.  
h. Camden. in

Staffordshire.

*ib.* 1. cap. 2. op. cit.

excitatory,

multi ab hac fo-  
lione modo ma. hic

*liberati.*

h. Iosephus  
Quercetanus

diante ti, polio. se ti  
a. e. 11. Inter

omnia exercitia  
excellentia. 1. 1.

præstante lau-  
dem meretur.

1 Chyron,  
in monte Pelio

praeceptor bene-  
ficium est à meritis

and the author's  
 name is written  
 on the cover.

mons & puris  
cibus accipitur.

Maximus Tyrus  
in Nobilitas

commissere mbes  
collider capellie.

liberare ex.

lo gaudet, gene-  
ritatē dignitatem

une maxime  
rationnelle, et

*falconium accu-*

pays celtique.  
 de Jof. Scaliger

common in Cir.  
in fol. 344.

Sabath. 23. de f  
Mora gente

com. in Pancir.

o Loniceras. (C)  
Geffren, Indus o

p S. Anthony  
Sherlies rela-

tions.

\_\_\_\_\_

Of these labours, exercises and recreation, which are likewise included, some properly belong to the body, some to the mind, some more easie, some hard, some with delight, some without, some within doores, some naturall, some are artificial. Amongst bodily exercises, *Galen* commends *ludum parvæ pile*, to play at ball, be it with the hand or racket, in Tennis-courts, or otherwise, it exerciseth each part of the body, and doth much good, so that they sweate not too much. It was in great request of old amongst the *Greeks*, *Romans*, *Barbarians*, mentioned by *Homer*, *Herodotus*, and † *Plinius*, and some write, that *Aganella* a faire maid of *Coreyra*, was the inuenter of it, for shee presented the first ball that euer was made, to *Nausica* the daughter of king *Alcinous*, and taught her how to vse it.

The ordinary sports which are vsed abroad, are *Hawking, Hunting, bil-  
res venandi labores*<sup>h</sup> one calls them, because they recreate Body and Minde,  
another, *the<sup>k</sup> best exercise that is, by which alone many haue beene<sup>l</sup> freed  
from all ferall aiseases.* *Hegeſippus lib. 1. cap. 37.* relates of Herod, that hee was  
cured of a grieuous melancholy by that meanes. *Plato. 7. de leg.* highly mag-  
nifies it, diuiding it into three parts, † *by land, water, aire,* *Xenophon* in *Cyro-  
ped.* graceth it with a great name, *Deorum munus*, the gift of the Gods, a  
princely sport, which they haue euer vsed, saith *Langius, epist. 59. lib. 2.* as  
well for health as pleasure, and doe at this day, it being the sole almost and  
ordinary sport of our Noblemen in *Europe*, and elsẽwhere all ouer the  
World. *Bohemus de mor. gent. lib. 3. cap. 12.* stiles it therefore *studium nobili-  
um, communiter venantur, quod sibi solis licere contendunt*, 'tis all their stu-  
dy, their exercise, ordinary buſinesse, all their talke: and indeede some dote  
too much after it, they can doe nothing els, discourse of nought els. *Paulus  
Iovius descr. Brit.* doth in some sort taxe our<sup>m</sup> *English Nobility* for it, for  
living in the Country so much, and too frequent vse of it, as if they had no o-  
ther meanes but *Hawking and Hunting* to approue themselves Gentlemen  
with.

*Hawking* comes neere to *Hunting*, the one in the aire, as the other on the Earth, a sport as much affected as the other, by some preferred. "It was neuer heard of amongst the *Romans*, invented some 1200 yeares since, and first mentioned by *Firmicus lib. 5. cap. 8.* The *Greeke* Emperors began it, and now nothing so frequent: he is no body, that in the season hath not a Hawke on his fist. A great Art, & many bookes written of it. It is awonder to heare what is related of the *Turkes* Officers in this behalfe, how many thousand men are employed about it, how many Hawkes of all sorts, how much renews consumed on that only disport, how much time is spent at *Adrianople* alone euery yeare to that purpose, The *Persian* Kinges hawk after butterflies



terflies with sparrows, made to that use, and flares, lesser hawkes for lesser game they have, and bigger for the rest, that they may produce their sport to all seasons. The *Masconian* Emperours reclaime Eagles to fly at Hinds, Foxes, &c. & such a one was sent for a present to *Queen Elizabeth*; some reclaime Ravens, Castles, Pies, &c. and man them for their pleasures.

*Fowling* is more troublesome, but all out as delightfome to some sorts of men, be it with guns, lime, nets, glades, ginses, strings, baits, pitfalls, pipes, calls, hawking-horses, setting-dogges, &c. or otherwise. Some much delight to take Larkes with day-nets, smal birds with chaffe-nets, plouers, Partridge, Herons, Snite, &c. *Henry the third*, king of *Castile*. (as *Mariana the Iesuite* reports of him *lib. 3. cap. 7.*) was much affected with catching of quails, and many Gentlemen take singular pleasure at morning and evening to goe abroad with their Quail-pipes, and will take any paines to satisfie their delight in that kinde. The *Italians* haue gardens fitted to such uses, with nets, bushes, glades, sparing no cost or industry, and are very much affected with the sport. *Tycho Brahe* that great Astronomer, in the Chorography of his Isle of *Huena*, and castle of *Vraniburge*, puts downe his nets, and manner of catching small birds, as an ornament, and a recreation, wherein he himselfe was sometimes employed.

*Fishing* is a kinde of hunting by water, bee it with nets, weeles, baits Angling, or otherwise, & yeelds all out as much pleasure to some men, as dogs, or hawkes; *When they draw their fish upon the banke*, saith *Nic. Henselius Silesiographie, cap. 3.* speaking of that extraordinary delight his Countrey-men tooke in fishing, and in making of Pooles. *James Dubravicius* that *Moravian*, in his booke *de pisc.* telleth, how travelling by the highway side in *Silesia*, he found a Nobleman booted up to the groines, wading himselfe, pulling the nets, and labouring as much as any Fisherman of them all: & when some belike objected to him the baseness of his office, he excused himselfe; *that if other men might hunt Hares, why should not he hunt Carpes?* Many Gentlemen in like sort with vs, will wade vp to the Armeholes, vpon such occasions, and voluntarily vndertake that to satisfie their pleasure, which a poore man for a good stipend would scarce be hired to vndergoe. *Plutarch* in his booke *de soler. animal.* speaks against all fishing, *as a filthy, base, illiberall employment, hauing neither wit nor perspicacity in it, not worth the labour.* But he that shall consider the variety of Baits, for all seasons, and pretty devices which our Anglers haue invented, peculiar lines, false flies, seuerall sleights &c. will say, that it deserues like commendation, requires as much study, and perspicacity as the rest, and is to be preferred before many of them. Because hawking and hunting are very laborious, much riding, and many dangers accompany them; but this is still and quiet: and if so be the Angler catch no Fish, yet he hath a wholsome walke to the Brooke side, pleasant shade, by the sweet siluer streames, he hath good Aire, and sweet smells of fine fresh meadow flowres, he heares the melodious harmony of Birds, he sees the swannes, herons, ducks, water-hens, cootes &c. & many other fowle, with their brood, which he thinketh better then the noyle of hounds, or blast of hornes, and all the sport that they can make.

Many other sports & recreations there be, much in use, as Ringing, bowling, shooting, which *Askan* commends in a iust volume, and hath in former



z *Præcipua hinc  
Anglia gloria,  
crebra victoria  
parte. Iovius.  
a Cap. 7.  
b Fracastorius.  
c Ambulationes  
subdiales, quas  
horizontes auro  
ministrant, (sub  
formæ viridi,  
pampinæ virenti-  
bus concame-  
rata.  
† Theophrast.  
\* Itinerar. Ital.  
d Sedes ægrotus  
cessante viridi,  
et cum inole-  
mæntia Canicu-  
laris terras ex-  
equit, et sic ut  
flumina, ipse se-  
curus sedes sub  
arboræa fronde,  
et ad doloris sui  
solatium, navi-  
bus suis grami-  
neas redolei spe-  
cies, passit ocu-  
los herbæarum.  
amena viridi-  
tas, dures suavi-  
modamine de-  
moulet. pistori  
consensus avi-  
um &c. Deu  
bone, quæta  
pauperibus pro-  
curas solatia.  
† Diad. Siculus,  
lib. 2.  
\* Lib. 13. de a-  
nimal. cap. 13.  
c Pet. Gilius.  
Paul. Henricus  
Itinerar. Italie.  
1617. Iod. Sin-  
cerus Itinerar.  
Gallie 1617.  
Symp. lib. 1.  
quest. 4  
f lucundissima  
deambulatio  
iuxta mare &  
navigatio prope  
terram.  
† In vtraq. flu-  
minis ripa.*

times beene inioyned by Statute, as a defenſue exerciſe, and an honour to our Land, as well may witneſſe our victories in France. Keelpins, tronkes, coites, pitching bars, hurling, wrestling, leaping, running, fencing, mustering, swimming, walters, foiles, foot-ball, balowne, quintans, &c. and many such, which are the common recreations of countrey folkes. Riding of great horses, running at ring, tilts and turnaments, horse races, wilde-goose chafes, which are the disports of greater men, and good in themselves, though many Gentlemen by that meanes, gallop quite out of their fortunes.

But the most pleasing of all outward pastimes, is that of *Arctus*, *deambulatio per amena loca*, to make a petty progresse, a merry iourney now and then with some good companions, to visit friends, see cities, castles, townes,

*Viscere sepe amnes nitidos, per amenaq. Tempe,  
Et placidas summis sectari in montibus auræ.*

To see the pleasant fields, the Christall fountaines,

And take the gentle Aire, amongst the mountaines.

To walke amongst Orchards, Gardens, Bowres, Mounts and Arbors, artificiall wildernesses, greene thickets, Arches, Groves, Lawnes, Rivulets, Fountaines, and such like pleasant places, like that *Antiochian Daphne*, Brookes, Pooles, Fishponds, betwixt wood and water, in a faire meadow, by a riuer side, *ubi varia avium cantationes, florum colores, pratorum frutices, &c.* to disport in some pleasant plaine, parke, run vp a steepe hill sometimes, or sit in a shady seat, must needs be a delectable recreation. *Hortus principis & domus ad delectationem facta cum glia, monte & piscina, vulgo La montagna*, The Princes garden at *Ferrara*, *† Schottus* highly magnifies, with the groves, in mountaines, ponds, for a delectable prospect, he was much affected with it; A *Persian Paradise*, or Parke, could not bee more acceptable in his sight. *St Bernard* in the description of his Monastery, is almost ravished with the pleasures of it. *A sicke & man* (saith he) *sits upon a greene banke, and when the dog-starre parcheth the Plaines, and dries up rivers, he lies in a shady bowre, Fronde sub arborea serventia temperat astra, & seeds his eyes with variety of objects, hearbes, trees, to comfort his misery, hee receaues many delight-*

*some smells, and fills his eares with that sweet and various harmony of Birds: good God* (saith he) *what a company of pleasures hast thou made for man? Hee that should be admitted on a suddaine to the sight of such a Palace as that of Escoriall in Spaine, or to that which the Moores built at Granado, Founten-blewe in France, the Turkes gardens in his Seraglio, wherein all manner of Birds and Beasts are kept for pleasure; Wolves, Beares, Lynces, Tigers, Lyons, Elephants &c. or vpon the bankes of that Thracian Bosphorus: the Popes Belvedere in Rome, † as pleasing as those Horti pensiles in Babylon, or that Indian kings delightfome garden in \* Alian; or those famous gardens of the Lord Chantelov in France, could not choofe, though hee were neuer so ill apaid, but be much recreated for the time; or many of our Noblemens gardens at home. To take a Boat in a pleasant Evening, and with musick f to rowe vpon the waters, which Plutarch so much applaudes. † Alian admires vpon the riuer Pineus, in those Theſſalian fields, beset with greene Bayes, where Birds so sweetly sing, that passengers enchanted as it were with their heavenly musick, omnium laborum & curarum obliuiscantur, forget forthwith all labours, care and griefe: or in a Gundilo through the grand Canale*



nale in Venice, to see those goodly Palaces, must needs refresh and giue content to a melancholy dull spirit. Or to see the inner roomes of a faire built & sumptuous ædifice, as that of the *Persian* Kings so much renowned by *Diodorus* and *Curtius*, in which all was almost beaten gold, chaires, stooles, thrones, tabernacles, and pillars of gold, plane trees, and vines of gold, grapes of pretious stones, all the other ornaments of pure gold, with sweet odours and perfumes, generous wines, opiparous fare, &c. besides the gallantest yong men, the fairest † Virgins, the rarest beauties the world could afford, adflu-  
porem vsq; spectantium, with exquisite musick, sweet voices ever sounding day and night, incomparabilem luxum, all delights and pleasures in each kind which to please the senses could possibly be devised or had, conuivæ coronati  
dolitijs ebrj &c. *Telemachus* in *Homer* is brought in as one raiſhed almost, at the sight of that magnificent Palace, and rich furniture of *Menelaus*, when he beheld

\* *Aeris fulgorem & resonantia tecta corusco*  
*Auro, atq; electo nitido, scilicet, elephanto*  
*Argentog, simul. Talis Iovis ardua sedes,*  
*Aulaq; cœlicolum stellans splendet Olympo.*

Such glittering of gold and brightest brasse to shine,  
Cleere amber, siluer pure, and Ivory so fine,  
*Iupiters* lofty pallace where the Gods doe dwell,  
Was even such above, and did it not excell.

It will laxare animos refresh the soule of man to see faire built Cities, streets, Theaters, Temples, Obelisks, &c. To see some Pageant or sight goe by, as at Coronations, Weddings, and such like solemnities, to see an Embassadour or a Prince met, receaued, entertained with Masks, shewes, fire-workes, &c. To see two kings fight in single combat, as *Porus* and *Alexander*, *Canutus* & *Edm. Ironside*, *Scanderbeg* and *Ferat Bassa* the Turke, a battle fought, one of *Cæsars* triumphs in old *Rome* reuiued, or the like. To be present at an Inter-  
view, as that famous of *Henry* the 8<sup>th</sup>, and *Francis* the first, so much renowned all ouer *Europe*, to the sight of which, many times they will come hundredths of miles, giue any mony for a place, and remember many yeares after with singular delight. *Bodine*, when he was Embassadour in *England*, said hee saw the Noblemen goe in their Robes to the Parliament house, summâ cum iucunditate vidimus, he was much affected with the sight of it. *Pomponius Columna*, saith *Iouius* in his life, saw 12. *Frenchmen*, & so many *Italians*, once fight for a whole Army, Quod iucundissimum spectaculum, in vita dicit suâ, the pleasantest sight that euer he saw in his life. Who would not haue beene affected with such a spectacle? or that single combat of † *Breante* the *Frenchman*, and *Anthony Schets* a *Dutchman* before the wals of *Sylvaducis* in *Brabant*, A<sup>o</sup> 1600. They were 22 horse on the one side, as many on the other, which like *Livies* *Horatij*, *Torquati* and *Corvini* fought for their own glory and Countries honour, in the sight and view of the whole City and Army.  
h When *Julius Cæsar* warred about the bankes of *Rhene*, there came a *Barbarian* Prince to see him, and the *Roman* Army, and when he had beheld *Cæsar* a good while, I see the Gods now (saith he) which before I heard of, nec scilicet  
ciorem illum vitæ meæ aut optavi, an sensi diem, It was the happiest day that ever he had in his life: Such a sight alone were able of it selfe to driue away melancholy, if not for euer, yet it must needs expell it for a time. The very

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† *Aurei panes*  
*antea olivæ,*  
*vis Margaria-*  
*rum acito sub-*  
*acta, &c.*  
1300 pellices,  
pacillatores &  
pincerna inu-  
meri parè loci  
pur. ira iudici  
&c. ex omnium  
vulbritudine  
delecti.

\* *Odys. A.*† *Barleius, l. 5.*

g Betwixt  
Ardes and Gû-  
nes, 1519.

i *Suetonius de*  
*litis, fol. 487.*  
veteri *Horatio*  
rum exemplo,  
virtute & suc-  
cessu admirabili,  
causa hostibus 17  
in conspectu pa-  
triae, &c.  
h *Paterculus*  
vol. post.  
i *Quæst. antea*  
*auditi, quæ*  
*hodie vili deor.*



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† *Pandele  
Triumph. fol.*  
\* *Lib. 6. cap. 14.*  
*de bello Iud.*  
† *Romulus A-*  
*maurum prafat.*  
*Pausan.*

reading of feasts, triumphs, interuewes, nuptials, Tilts, Turnaments, combats, and monomachies, is most acceptable and pleasant; † *Franciscus Modius* hath made a large collection of such solemnities in two great Tomes, which who so will may peruse. The inspection alone of those curious Iconographies of Temples and Pallaces, as that of the *Lateran Church* in *Albertus Durer*, that of the Temple of *Ierusalem* in \* *Iosephus*, and *Vallapandus*: that of the *Escuriell* in *Guadus*; of *Diana* at *Ephesus* in † *Pliny*: † *Markes* in *Venice* by *Ignatius*, with many such: *priscorum artificum opera* (saith that \* interpreter of *Pausanias*) the rare workmanship of those ancient *Greekes*, in Theatres, Obelisks, Temples, Statues, gold, silver, iuory, marble Images, *non minore sermone quam leguntur, quum quum cernuntur, animum delectatione complent*, affect one as much by reading almost, as by sight.

The Country hath his recreations, the City his seuerall Gymnicks and Exercises, May-games, Feasts, Wakes, and merry meetings to solace themselves; the very being in the Country, that life it selfe is a sufficient recreation to some men to enioy such pleasures, as those old Patriarkes did. *Dioclesian* the Emperour was so much affected with it, that he gaue ouer his scepter, and turned Gardner. *Constantine* wrote 20 bookes of husbandry. *Lysander*, when Embassadours came to see him, bragged of nothing more, then of his Orchard, *hi sunt ordines mei*. What shall I say of *Cincinnatus*, *Cato*, *Tully*, & many such, how haue they beene pleased with it, to prune, plant, inoculate, & graft,

*Nunc captare seras laqueo, nunc fallere visco,  
Atq; etiam magnos canibus circumdare saltus,  
Insidias avibus moliri, incendere vepres.*

k *Ving. 3. Geor.*

Sometimes with traps deceaue, with line and string

To catch wild Birds and Beasts, encompassing

The groue with dogges, and out of bushes firing.

*Iucundus* in his Preface to *Cato*, *Varro*, *Columella*, &c. put out by him, confesseth of himselfe, that he was mightely delighted with these Husbandry studies, and tooke extraordinary pleasure in them: if the Theorick or speculation can so much affect, what shall the place and exercise it selfe, the practicke part doe? The same confession I finde in *Herbaslein*, *Porta*, *Camerarius*, and many others, which haue written of that subiect. If my testimony were ought worth, I could say as much of my selfe, I am verè *Saturninus*. No man euer tooke more delight in Springs, Woods, Groues, Gardens, Walkes, Fishponds, Riuers, &c. But *Tantalus à labris sitiens fugientia captat*

*Flumina*; And so doe I, *Velle licet, potiri non licet.*

*Boterus lib. 3.*  
*post. cap. 1.*  
m See *Athenae-*  
*us de ipso.*  
n *Eudi volui*  
*saeri, iudici*  
*Megalenses, Ce-*  
*rales, Florales,*  
*Martiales, &c.*  
*Rosius, 5. 12.*  
o See *Lippius*  
*Amphitheatrum*  
*Rosius lib. 5.*  
*Meursius de lu-*  
*dis Graecorum.*  
p 1500 Men  
at once, Ti-  
gers, Lions, E-  
lephants, Hor-  
ses, Dogges,  
Beares, &c.

Every City almost hath his peculiar walkes, Groues, Theaters, Pageants, Games, and seuerall recreations, euery country some professed Gymnicks, to exhilarate their mindes, and exercise their Bodies. The <sup>1</sup> *Greekes* had their *Olympian*, *Pythian*, *Istmian*, *Nemean* games, in honour of *Neptune*, *Iupiter*, *Apollo*, *Athen* hers, *Corinth* hers: Some for Honour, Garlands, Crownes; for beauty, dancing, running, leaping, like our silver games. The <sup>2</sup> *Romans* had their Feasts (as the *Athenians*, and *Lacedemonians* held their publike bankets, in *Prytanæo*, *Panathenais*, *Theisperijs*, *Phiditijs*, Playes, Naumachies, places for Sea fights, Theaters, Amphitheaters able to containe 70000 men, where in they had seuerall delightfome shewes to exhilarate the people: p *Gladiators*, combats of men with themselves, with wild beasts, and wild beasts one with



with another, like our bull-baitings, or beare-baitings, dancers on ropes, Jugglers, Wrestlers, Comedies, Tragedies, publickly exhibited at the Emperours and Citties charge, and that with incredible cost and magnificence. In the Low-countries (as *q Meteran* relates) before these wartes, they had many solemne Feasts, Playes, Challenges, Artillery Gardens, Colleges of Rimers, Rhetoricians, Poets: and to this day, such places are curiously maintained in *Amsterdam*, as appears by that description of *Isaacus Pontanius rerum Amstelad. lib. 2. cap. 15.* So likewise not long since at *Friburg* in Germany, as is evident by that relation of *† Neander*, they had *Ludos septennales*, solemne Plaies every seauen yeares, which *Bocerus* one of their owne Poets hath elegantly described: *At nunc magnifico spectacula structa parata*

*Quid memorem, veteri non concessura Quirino,*  
*Ludorum pompa, &c.*

In *Italy* they haue solemne Declamations of certaine select young Gentlemen in *Florence* (like those Reciters in old *Rome*) and publick Theaters in most of their Cities, for Stage-players and others, to exercise and recreate themselves. All seasons almost, all places haue their seuerall pastimes, some in Sommer, some in Winter, some abroad, some within; some of the body, some of the minde, and diuerse men haue diuerse recreations, and exercises. *† Domitian* the Emperour was much delighted with catching flies; *Augustus* to play with nuts amongst children; *† Alexander Severus* was often pleased to play with whelps and young Pigs. *† Adrian* was so wholly enamored with dogs and horses, that he bestowed monuments and tombes of them, and buried them in graues. In fowle weather, or when they can vse no other convenient sports, by reason of the time, as we doe Cock-fighting, to avoid idleness, *† Severus* vsed Partridges and Quails, as many *Frenchmen* doe still, and to keepe Birds in Cages, with which he was much pleased, when at any time he had leasure from publick cares and businesse. He had (saith *Lampridius*) tame Pheasants, Duckes, Partridges, Peacocks, and some 20000 Ringdowes and Pigeons. *Busbequius* the Emperours Oratour, when he lay in *Constantinople*, and could not stirre much abroad, kept for his recreation, busying himselfe to see them fed, almost all manner of strange Birds & Beasts; This was something, though not to exercise his body, yet to refresh his mind. *Conradus Gesner* at *Zuricke* in *Switzerland*, kept so likewise for his pleasure, a great company of wild beasts, and (as he saith) took great delight to see them eat their meat. *Turkie* Gentlewomen, that are perpetuall prisoners, still mewed vp according to the custome of the place, haue little else besides their household businesse, or to play with their children to driue away time, but to dally with their Cats, which they haue in delitijs, as many of our Ladies and Gentlewomen vse Monkies, and little Dogges. The ordinary recreations which we haue in Winter, and in most solitary times busie our mindes with, are *Cardes*, *Tables*, and *Dice*, *Shonelboard*, *Chesse-play*, the Philosophers game, small trunks, shuttlecocke, balliades, mulicke, masks, singing, dancing, vlegames, frolicks, iests, riddles, catches, purposes, questions and commands, *† merry* tales of errant Knights, Kings, Queenes, Louers, Lords, Ladies, Giants, Dwarfes, Theeues, Cheaters, Witches, Fayries, &c. such as the old women told *Psyche* in *† Apuleius*, *Bocace* Nouells and the rest, *quarum audizione pueri delectantur*, *senes narratione*, which some delight to heare, some to tell;

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q Lib. vii. c. l.

i. Ad finem co-

suetudine non

motus laudabi-

li, quam veteri,

considerantia Rhe-

torum Rhyth-

morum in urbi-

bus &amp; municipi-

is, ceterisq; die-

bus exercebant

se sagittari,

sclopetari, gla-

di toris, &amp;c.

Alia ingenii, a-

nimig, exercitia,

quorum pices-

pnam studium,

principem popu-

lum tragoedia,

comadus, fabu-

lis, scenici, ali-

isq; id genus lu-

dis recreare.

Orbis terra,

d. (cript. part. 3.

† Suetonius.

† Lampridius.

† Suetonius.

u Delectatus

lusi catulorum,

Puerellorum, ut

perduces inter se

pugnarent, ut

ut aves paruale

sustinerent, deor-

sum volarent,

his maxime de-

lectatus, ut soli-

tudines publico

subiret.

† Brumales lei-

et possint pro-

ducere nollent,

† Miles.



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all are well pleased with. *Amaranthus* the Philosopher, met *Hermocles*, *Dio-phantus* and *Philolaus* his companions, one day busily discoursing about *Epictetus* and *Democritus* Tenents, very sollicitous which was most probable and came nearest to truth, to put them out of that furly controversie, and to refresh their spirits, he told them a most pleasant tale of *Stratocles* the Phisicians wedding, and of all the particulars, the company, the cheere, the musick, &c. for he was new come from it, with which relation they were so much delighted, that *Philolaus* wished a blessing to his heart, and many a good wedding, † many such merry meetings might he be at, to please himselfe with the sight, and others with the narration of it. Newes are generally welcome to all our eares, *avidè audimus, aures enim hominum novitate latantur* (\* as *Pliny* obserues) we long after rumour to heare and listen to it, † *densum humeris bibit aure vulgus*. We are most part too inquisitive and apt to harken after newes, which *Cæsar* in his \* *Commentaries* obserues of the old *Gauls*, they would be enquiring of every Carrier & passenger what they had heard or seene, what newes abroad? When that great *Gonsalua* was vpon some displeasure confined by King *Ferdinand*, to the City of *Lexa* in *Andalusia*, the onely comfort (saith \* *Iovius*) he had to ease his melancholy thoughts, was to heare newes, and to listen after those ordinary occurrents which were brought him *cum primis*, out of the remotest parts of *Europe*. Some mens sole delight is, to take Tobacco, & drinke all day long in a Tauerne or Ale-house, to discourse, sing, iest, roare, talke of a Cock and a Bull ouer a pot &c. others to game, nothing to them so pleasant.

† *Hic veneri indulget, hanc decoquit alea* — Many too nicely take exceptions at Cardes, y Tables, and Dice, and such lufurious lots, whom *Gataker* well confutes. Which though they be honest recreations in themselves, yet may iustly be otherwise excepted at, as they are often abused, and forbidden as things most pernicious, *insanam rem & damnosam*, \* *Lemnius* calls it. For most part in these kinde of disports, 'tis not art or skill, but subtilty, cunne-catching, knavery, chance and fortune carries all away: 'tis *ambulatoria pecunia*, — *puncto mobilis hora*.

*Permutat dominos & cedit in altera iura.*

They labour most part not to passe their time in honest disport, but for filthy lucre, and couetousnesse of mony. In *sedesimum lucrum & auaritiam, hominum convertitur*, as *Danius* obserues, *sons fraudum & malefactorum*, 'tis the fountaine of cofenage and villany. \* *A thing so common all ouer Europe, at this day, and so generally abused, that many men are utterly undone by it*, their meanes spent, Patrimonies consumed, they and their posterity beggered, besides swearing, wrangling, drinking, losse of time, and such inconueniences, which are ordinary concomitants. *b For when once they haue got a haunt of such companies, and a habit of gaming, they can hardly be drawne from it, but as an itch it will tickle them, and as it is with whoremasters, once entred, they cannot easily leaue off*; *Vexat mentes insana cupido*, they are mad vpon their sport. And in conclusion (which *Charles* the seauenth that good *French* king published in an edict against gamesters) *unde pia & hilaru vita suffragum sibi suisq, liberis toti q, familie, &c.* That which was once their liuelihood, should haue maintained wife, children, familie, is now spent and gone, *maior & egestas*, &c. sorrow and beggery succeeds. So good things may be abused

† O diu somnibus  
sepè Cœtus da-  
te ut ipse viden-  
do delectetur,  
& postmodum  
narrando dele-  
ctet. Theod. Pro-  
dromum Ama-  
rant dial. inter-  
pret. Glib. Gau-  
linio.  
\* Epist. lib. 8.  
† Hor.  
\* Lib. 4. Gallie  
consuetudinis est  
ut viatores etiam  
inuitos consige-  
re cogant &  
quid quisq, eorum  
audierit aut  
cognorit de qua  
re querant.  
\* Virg. eiu. lib.  
vlt.  
y They account  
them vnlaw-  
full, because  
fortilegious.  
z Insitius, c. 44.  
In his ludis ple-  
rumq, non ars  
aut peritia vi-  
get, sed fraus,  
fallacia, dolus,  
astutia, casus,  
fortuna, temeri-  
tas loquor ha-  
bent, non ratio,  
consilium sapi-  
entis, &c.  
a Abusus tam  
frequens hodie  
in Europa, ut  
pleriq, credo  
horum viciu pa-  
trimonium pro-  
fundant, exbau-  
sunt, facultati-  
bus, ad inopiam  
rediguntur.  
b Vbi semel pri-  
uigo ista animum  
occupat, egre  
dilecti potest  
sollicitantibus  
vndiq, eiusdem  
facine homini-  
bus, dumtaxat  
illas volapare  
repetunt, quod  
& fortioribus  
infirmis, &c.



bused, and that which was first invented to refresh mens weary spirits, whē they come from other labours and studies to exhilarate the minde, to entertaine time and company, tedious otherwise to those long solitary Winter nights, and keepe them from worse matters, an honest exercise, is contrarily perverted.

*Chesse play*, is a good exercise of the minde, for some kinde of men, and fit for such melancholy, *Rhasis* holds, as are Idle, and haue extravagant impertinent thoughts, or troubled with cares, nothing better to distract their minde, and alter their meditations: invented (some say) by the † Generall of an Army in a famine, to keepe his souldiers from mutinie: but if it proceed from ouermuch study, in such a case it may doe more harme then good; it is a game too troublesome for some mens braines, too full of anxiety, all out as bad as study, besides, it is a testy, cholericke game, and very offensive to him that looseth the Mate. <sup>d</sup> *William* the Conquerour in his yonger yeares, playing at Chesse with the Prince of France (Daulphine was not annexed to that Crowne in those dayes) losing a Mate, knocked the Chess-board about his pate, which was a cause afterward of much enmity betwixt them. For some such reason it is belike, that *Patritius* in his 3. booke *Tit. 12. de reg. instit.* forbids his Prince to play at Chesse, hawking and hunting, riding, &c. hee will allow of, & this to other men, but by no meanes to him. In *Muscovy*, where they liue in Stoues and hot-houses all Winter long, come feldome or little abroad, it is againe very necessary, and therefore in those parts (saith *Herbastain*) much vsed. At *Fessa* in *Africke*, where the like inconvenience of keeping within doores is through heat, it is very laudable; and (as *Leo Afer* relates) as much frequented. A sport fit for idle Gentlemen, Souldiers in Garrison, & Courtiers that haue naught but loue matters to busie themselves about, but not altogether so convenient for such as are Students. The like I may say of *Cl. Bruxers* Philosophy game. *D<sup>r</sup> Fulkes Metromachia*, and his *Ouromachia*, with the rest of those intricate Astrologicall and Geometricall fictions, for such especially as are Mathematically giuen; and the rest of those curious games.

*Dancing, Singing, Masking, Mumming, Stage plaies*, howsoeuer they bee heavily censured by some seuerer Catoes, yet if opportunely and soberly vsed, may iustly be approued. *Melius est fodere, quam saltare*, saith *Austin*, but what is that if they delight in it? *Nemo saltat sobrius*, But in what kinde of dance? I knowe these sports haue many oppugners, whole Volumes writ against them; and some againe, because they are now cold and wayward, past themselves, cavell at all such youthfull sports in others, as hee did in the Comedy, they thinke them, *Illico nasci senes, &c.* Some out of preposterous zeale obiect many times triviall arguments, and because of some abuse, will quite take away the good vse, as if they should forbid wine, because it makes men drunk; but in my iudgement they are too sterne: there is a time for all things: for my part, I will subscribe to the *Kings Declaratio*, & was ever of that mind, those May-games, Wakes, and Whitsun-ales, &c. if they be not at vnseasonable houres, may iustly be permitted. Let them freely sing and dance, haue their poppet playes, hobby-horses, tabers, croudes, bag-pipes, &c. play at ball, and barley-breakes, and what sports and recreations they like best. In *Francia* a Province of Germany (saith *Auban*) *Bohemus* the old folkes after

Euening

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c Instituitur ista  
exercitatio, non  
lucris, sed vacu-  
tudinis, & dila-  
tationis ratio-  
ne. & quo ani-  
mus defatigatus  
respiet, novisq;  
vires ad subueni-  
dos labores de-  
nuo concipiat.  
Laterniculus  
ludus inventus  
est a Duce, ut  
cum miles into-  
lerabili freme la-  
boraret, altero  
die edens, altero  
ludens, famis ob-  
livisceretur.  
Bellonius. See  
more of this  
game in Da-  
niel Souters Pa-  
lamedes vel de  
varius ludis l. 3.  
d D. Hayward  
vita eius.  
c Muscovit.  
commentar.  
f Inter Cives  
Fessanos latrun-  
culorum ludus  
vstratissimus, l. 3  
de Africa.

g Tally.

h p e mor. gent.



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Evening prayer, went to the Ale-house, the younger sort to dance: and to say truth with *Salisburyensis*, *Satius fuerat sic otiosi, quam turpius occupari*, better doe so, then worse, as without question otherwise (such is the corruption of mans nature) many of them will doe. For that cause, Plaies, Maskes, Iesters, Gladiators, Tumblers, Iuglers, &c. and all that crew, is admitted and winked at: *Tota iocularium scena procedit, & ideo spectacula admissa sunt, & infinita tyrocinia vanitatum, ut his occupentur, qui perniciosius otiosi solent*: that they might be busied about such toyes, that would otherwise more perniciously be idle. *Eniū is not to be done* (I confesse) *that good may come of it*: but this is euill *per accidens*, and in a qualified sense, to avoid a greater inconvenience, may iustly be tolerated. *St Thomas Moore* in his *Vtopian Com-mon-wealth*,<sup>1</sup> as he will haue none idle: so will hee haue no man labour ouer-hard, to be toiled out like an horse, 'tis more then slavish infelicity, the life of most of our hired seruants, and tradesmen elsewhere (excepting his *Vtapians*) but halfe the day allotted for worke, and halfe for honest recreations, or whatsoever employment they shall thinke fit themselves. If one halfe day in a weeke were allowed to our household seruants, for their merry meetings, by their hard Masters, or in a yeare some Feasts, like those *Roman Saturnals*, I thinke they would labour all the rest of their time, and both parties be better pleased: but this needs not (you will say) for some of them doe naught but loiter all the weeke long.

*i Polyerat lib. 1. cap. 8.*  
*k Idem Saris-buriensis.*  
*l Remo defidet otiosus, ita nemo a finis more ad feram nollem laborat nam ea plusquam seruili a sumus, que tamen ubiq; ple-yonq; opificum vita est, exceptis Vtapiensibus, qui diem in 24 horas diuidunt, sex duntaxat o-peri deputant, reliquam a sem-no & cibo cu-inq; arbitrio permittitur.*

*† Rerum Bur-gund. lib. 4.*

*† Iussit hominem deferri ad pala-tium & lecto-ducali collocari, &c. mirari ho-mo ubi se colloca-vidit.*

This which I aime at, is for such as are *fracti animis* troubled in minde, to ease them, ouer-toyled on the one part to refresh: ouer idle on the other, to keepe themselves busied. And to this purpose, as any labour or imployment will serue to the one, any honest recreation will conduce to the other: of which, as there be diuerse sorts, and peculiar to severall callings, ages, sexes, conditions, so there be proper for severall seasons, and those of distinct na-tures, to fit that variety of humours which is amongst them, that if one will not, another may take place: some in Sommer, some in Winter, some gentle, some more violent, some for the minde alone, some for the body and minde: (as to some it is both businesse, and a pleasant recreation, to ouersee Work-men of all sorts, to build, plot, proiect, make modell, cast vp accompts &c.) some without, some within doores: new, old, &c. as the season serueth, and as men are inclined. It is reported of *Philip Bonus*, that good Duke of *Burgundy* (by *Lod. Vives* in *epist.* and *Pont. Heuter* in his history) that the said Duke, at the marriage of *Eleonora*, sister to the King of *Portugall* at *Bruges* in *Flanders*, which was solemnized in the deepe of Winter) when as by reason of vnseasonable weather hee could neither hawke nor hunt, and was now tired with cardes, dice, &c. and such other domesticall sports, or to see Ladies dance, with some of his courtiers, he would in the Euening walke disguised all about the Towne. It so fortun'd, as he was walking late one night, hee found a country fellow dead drunke, snorting on a Bulke, † hee caused his followers to bring him to his Palace, and there stripping him of his old clothes, and attyring him after the court fashion, when hee waked, hee and they were all ready to attend vpon his Excellency, and perswading him he was some great Duke. The poore fellow admiring how he come there, was serued in state all day long, after supper he saw them dance, heard musicke, &c. the rest of those Court-like pleasures: but late at night, when hee was well tiptled



tipled, and againe fast asleepe, they put on his old robes, & so conveyed him to the place where they first found him. Now the fellow had not made them so good sport the day before, as he did when he returned to himselfe, all the iest was, to see how he<sup>m</sup> looked vpon it. In conclusion, after some little admiration, the poore man told his friends he had seen a vision, constantly beleueed it, would not otherwise be perswaded, & so the iest ended. <sup>m</sup> *Quid inter-*  
*est, inquit Lodo-*  
*vicius Vives.*  
*(epist. ad Fran-*  
*cisc. Bar. duce)*  
*inter diem illius*  
*& nostros ali-*  
*quot annos, ni-*  
*hil penitus, nisi*  
*quod &c.*  
*n Hen. Stephani.*  
*prafat. Herodoti.*  
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Antiochus Epiphanes would often disguise himselfe, steale from his Court, and goe into Marchants, Goldsmiths, and other tradesmens shoppes, sit and talke with them, and sometimes ride, or walke alone, and fall aboard with any Tinker, Clowne, Seruing man, Carrier, or whomsoever he met first. Sometimes he did *ex insperato*, giue a poore fellow mony, to see how hee would looke, or on set purpose, loose his purse as hee went, to watch who found it, and withall, how he would be affected, and with such obiects hee was much delighted. Many such tricks are ordinarily put in practise by great men, to exhilarate themselves and others, all which are harmelesse iests, and haue their good vles.

But amongst those exercises, or recreations of the minde within doores, there is none so generall, so aptly to be applyed to all sorts of men, so fit & proper to expell Idlenesse and Melancholy, as that of *Study*. To read, walke and see Mappes, Pictures, Statues, I wels, marbles, which some so much magnifie, as those that *Phidias* made of old, so exquisite and pleasing to be beheld, that as <sup>†</sup> *Chrysostome* thinketh, *if any man be sickly, troubled in mind, or that cannot sleep for grieve, & shall but stand ouer against one of Phidias Images, he will forget all care, or whatsoever els may molest him in an instant.* There be those as much taken with *Atichael Angelos*, *Raphael de Urbino*, *Francesco Francias peices*, and many of those Italian and Dutch painters, which were excellent in their ages, and esteem of it as a most pleasing sight, to view those neate Architectures, Devices, Scutchions, coats of armes, read such bookes, to peruse old Coynes of seuerall sorts in a faire Gallery; artificall workes, perspective glassees, old reliques, *Roman Antiquities*, variety of colours. A good Picture is *falsa veritas, & muta poesis*, and though (as <sup>o</sup> *Vives* saith) *artificialia delectant, sed mox fastidimus*, artificall toyes please but for a time; yet who is hee that will not be moued, with them for the present. When *Achilles* was tormented and sad for the losse of his deare friend *Patroclus*, his mother *Thetis* brought him a most elaborate & curious Buckler made by *Vulcan*, in which were engrauen Sunne, Moone, Starres, Planets, Sea, Land, men fighting, running, riding, women scolding, hills, dales, townes, castles, brokes, riuers, trees, &c. with many pretty landkips, and perspective peices: with sight of which hee was infinitely delighted, and much eased of his grieve.

† *Continuo eo spectaculo captus delinito mero*  
*Oleat abatur, in manibus tenens dei splendida dona.*

\* *Iliad. 19.*

Who will not bee affected so in like case, or to see those well furnished Galleries of the *Roman Cardinals*, so well stored with all moderne Pictures, old Statues and Antiquities? *Nec se — spectando recreet simul, & legendo*, to see their pictures alone and read the description as <sup>†</sup> *Boisardus* well addes, whom will it not affect? which *Bozius*, *Pomponius Latius*, *Alar-*  
*lianus*, *Schottus*, *Caulerius*, *Ligorius*, &c. and he himselfe hath well per-

† *Topogr. Rom.*  
*part. 1.*



med of late. Or in some Princes cabinets, like that of the great dukes in *Florence*, of *Felix Platerus* in *Basil*, or Noblemens houses, to see such variety of attires, faces, so many, so rare, and such exquisite peeces, of men, birds, beasts, &c. to see those excellent landskips, Dutch-workes, and curious cuts of *Sadler* of *Prage*, *Albertus Durer*, *Goltzius*, *Vrintes*, &c. such pleasant peeces of perspective, *Indian Pictures* made of feathers, *China* workes, frames, *Thaumaturgicall* motions, exopticke toyes &c. Who is hee that is now wholly overcome with Idleness, or otherwise involved in a Labyrinth of worldly cares, troubles, and discontents, that will not bee much lightened in his minde by reading of some enticing story, true or fained, where as in a glasse hee shall obserue what our fore-fathers haue done, the beginnings, ruines, falls, periods of Common-wealths, private mens actions displaid to the life, &c. † *Plutarch* therefore calls them, *secundas mensas* & *bellaria*, the second course and junkets, because they were vsually read at Noblemens Feasts. Who is not earnestly affected with a passionate speech, well penned, an elegant Poeme, or some pleasant bewitching discourse, which will draw his attention along with it? To most kinde of men it is an extraordinary delight to study. For what a world of bookes offers it selfe, in all subiects, arts, and sciences, to the sweete content and capacity of the Reader? In *Arithmetick*, *Geometry*, *Perspective*, *Opticke*, *Astronomy*, *Architecture*, *Mechanicks* and their misteries, *Military matters*, *Musicke*, *Metaphysicks*, naturall and morall *Philosophy*, *Philology*, in *Policy*, *Heraldry*, *Genealogy*, *Chronology*, &c. they afford great Tomes, or those studies of \* *Antiquity*, &c. & † *quid subtilius*, *Arithmetici inuentionibus*, *quid iucundius* *Musici rationibus*, *quid diuinius* *Astronomicis*, *quid rectius* *geometricis demonstrationibus*. In *Law*, *Physicke*, and *Diuinity*, for profite, pleasure, practise, speculation, in verse or prose, &c. their names alone are the subiect of whole volumes, wee haue thousands of Authors of all sorts, many great Libraries, full, well furnished, like so many dishes of meate, serued out for seuerall palates, and he is a very blocke that is affected with none of them. Some take an infinite delight, to study the very languages wherein these bookes are written, *Hebrew*, *Greeke*, *Syriacke*, *Chalde*, *Arabicke*, &c. Me thinks it would well please any man to looke vpon a Geographicall mappe, *suauis animum delectatione alligere, ob incredibilem rerum varietatem & incunditatem, & ad plenioris sui cognitionem excitare*, Chorographicall, Topographicall delineations to behold, as it were, all the remote Prouinces, Townes, Citties of the World, and never to goe forth of the limits of his study, to measure by the Scale & Compasse, their extent, distance, examine their site. *Charles* the great as *Platina* writes, had three faire siluer tables, in one of which superficies was a large mappe of *Constantinople*, in the seconde *Rome* neatly engraue, in the third an exquisite description of the whole world, and much delight hee tooke in them. What greater pleasure can there now be, then to view those elaborate maps, of *Ortelius*, *Mercator*, *Hondius*, &c. To peruse those books of Citties, put out by *Brannus*, and *Hogenbergus*. To read those exquisite descriptions of *Maginus*, *Munster*, *Merula*, *Boterus*, *Leander Albertus*, *Camden*, *Leo Afer*, *Adricomius*, *Nic. Gerbelius*, &c. Those famous expeditions of *Christoph. Columbus*, *Americus Vesputius*, *Marcus Polus* the *Venetian*, *Lod. Vertomannus*, *Aloysius Cadamustus* &c. Those accurate diaries of *Portugals*, *Hollan-*

† Quod heroum  
convitiis legi  
solita.

\* Asin tra-  
uailing, the  
rest goe for-  
ward and look  
before them,  
an Antiquary  
alone looks  
round about  
him, seeing  
things past,  
&c. hath a com-  
pleat *Horiz.*  
*Ianus Bifrons*.  
† *Carden*.  
\* *Hondius*.  
*praefat Mercatoris*.  
p *Atlas Geog.*



Hollanders, of *Bartison*, *Oliuer à Nort* &c. *Hacluits voyages*, *P. Martyrs Decades*, *Benzo*, *Lerius*, *Linschotens relations*, those *Hodeporicons* of *Iod. à Meggen*, *Brocard the Monke*, *Bredenbachius*, *Io. Dablinius*, *Sands*, &c. to *Ierusalem*, *Egypt*, and other remote places of the world: those pleasant Itineraries of *Paulus Hentzerus*, *Iodocus Sincerus*, *Eques Polonus*, &c. to read *Bellonius* observations, *P. Gillius* his *suruaies*, Those parts of *America*, set out, and curiously cut in Pictures by *Fratres à Bry*. To see a well cut *Herball*, *Hearbs*, *Trees*, *Flowers*, *Plants*, all vegetalls expressed in their proper colours to the life, as that of *Mathiolus* vpon *Dioscorides*, *Dalecampius*, *Lobel*, *Bauhinus*, and that last voluminous and mighty *Herbal* of *Beslar* of *Noremberge*, wherein almost euery plant is to his owne bignesse. To see birds, beasts, & fishes of the Sea, *Spiders*, *Gnats*, *Serpents*, *Flies*, &c. all Creatures set out by the same Art, and truly expressed in liuely colours, with an exact description of their natures, vertues, qualities, &c. as hath been accurately performed by *Alian*, *Gesner*, *Vlysses Aldrovandus*, *Bellonius*, *Rondoletius*, *Hippolytus Saluianus*, &c. \* *Arcana caeli, naturae secreta, ordine vniuersi scire, maioris felicitatis & dulcedinis est, quam cogitatione quis assequi possit, aut mortalis sperare*. What more pleasing studies can there bee then the *Mathematicks*, *Theorick*, or *Practicke* parts? As to *suruay* land, make *mappes*, *modells*, *dialls*, &c. with which I was much euer delighted my selfe. *Talis est Mathematicum pulchritudo* (saith *Plutarch*) *ut his indignum sit diuitiarum phaleras istas & bullas, & puellarum spectacula comparari*; such is the excellency of these studies, that all those ornaments and childish bubbles of wealth, are not worthy to be compared to them, *crede mihi* (\* saith one) *extingui dulce erit Mathematicarum artium studio*. I could euen liue and dye with such meditations, and take more delight, true content of minde in them, then thou dost in all thy wealth and sport, how rich soeuer thou art. The like pleasure there is in all other studies, to such as are truly addicted to them, † *ea suauitas* (one holds) *ut cum quis ea degustauerit, quasi poculis Circeus captus, non possit unquam ab illis diuelli*; the like sweetnesse, which as *Circe* cup bewitcheth a student, he cannot leaue off, as well may witnes those many laborious houres, dayes and nights, spent in the voluminous Treatises written by them; the same content, ‡ *Iulius Scaliger* was so much affected with Poetry, that hee brake out into a pathetical protestation, he had rather bee the Author of 12 verses in *Lucan*, or such an Ode in † *Horace*, then Emperour of *Germany*. *Nicholas † Gerbelius* that good old man, was so much rauished with a few Greeke Authors restored to light, with hope and desire of enioying the rest, that he exclaimes forthwith, *Arabibus atq; Indis omnibus erimus ditiores*, we shall be richer then all the *Arabicke* or *Indian* princes, of such \* esteeme they were with him, incomparable worth and value. *Seneca* prefers *Zeno* & *Cbrysippus*, two dotting *Stoicks* (he was so much enamored on their workes) before any Prince or Generall of an Army, and well hee might, for ought I see, if you respect fame or worth. *Pindarus* of *Thebes* is as much renowned for his Poems, as *Epaminondas*, *Pelopidas*, *Hercules* or *Bacchus*, his fellow citizens for their warlike actions, & si famam respicias, non pauciores Aristotelis quam Alexandri meminerunt (as *Cardan* notes) *Aristotle* is more knowne then *Alexander*, for we haue a bare relation of *Alexanders* deedes, but *Ari-*

\* *Cardan.*  
q Lib. de cupid.  
diuitiarum.

† *Leon. Diggi*  
presut ad per-  
pet. prognosi.

‡ *Cardan presat*  
verum variat.

† *Plus capio vo-*  
luptatis &c.

† *Poetices lib.*  
† Lib. 3. Ode 9.

‡ *Donec gratia*  
etiam tibi &c.

† *De peloponensi*  
lib. 6. descrip

*Graec.*

\* *quos si integra*  
haberemus, Di-

boni quas res,  
quos ibelintoa

teneremus.



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*Stole totus vivit in monumentis*, is whole in his workes, yet I stand not vpon this, the delight is it, which I aime at, so great pleasure, such sweet content there is in study. <sup>u</sup> King IAMES 1605, when hee came to see our Vniuersity of Oxford, and amongst other Edifices, now went to view that famous Library, renewed by St Thomas Bodley, in imitation of Alexander, at his departure brake out into that noble speech, If I were not a King, I would be an Vniuersity man; <sup>x</sup> And if it were so that I must be a Prisoner, if I might haue my wish, I would desire to haue no other Prison then that Library, and to be chained together with so many good Authors. So sweete is the delight of study, the more learning they haue (as he that hath a dropsie, the more hee drinks the thirstier he is) the more they couet to learne, and the last day is *prioris discipulus*; harsh at first Learning is, *radices amarae*, but *fructus dulces*, according to that of *Isocrates*, pleasant at last, the longer they liue, the more they are inamoured with the Muses. *Heinsius* the keeper of the Library at *Leiden* in Holland, was mewed vp in it all the yeare long, and that which to thy thinking should haue bred a lothing, caused in him a greater liking. <sup>y</sup> I no sooner (saith he) come into the Library, But I bolt the doore to me excluding lust, ambition, avarice, and all such vices, whose nurse is Idleness the mother of Ignorance, and Melancholy her selfe, and in the very lap of eternity, amongst so many diuine soules, I take my seat, with so losty a spirit and sweete content, that I pitty all our great ones, and richmen that know not this happinesse.

Whosoever he is therefore that is ouerrunne with solitarinesse, or carried away with pleasing melancholy and vaine conceits, and for want of imployment knowes not how to spend his time, or crucified with worldly care, I can prescribe him no better remedy then this of study, to compose himselfe to the learning of some art or science. Provided alwaies that his malady proceede not from ouermuch study, for in such cases hee addes fuell to the fire, and nothing can be more pernicious; let him take heede he do not ouerstretch his wits, and make a *Skeleton* of himselfe; or such inamoratoes as read nothing but play-bookes, Idle Poems, Iests, *Amadis de Gaul*, the *Knight of the Sun*, the *seauen Champions*, *Palmerin de Olina*, *Huon of Burdeaux*, &c. Such many times proue in the ende as mad as *Don Quixot*. Study is onely prescribed to those that are otherwise idle, troubled in mind, or carried headlong with vaine thoughts and imaginations, to distract their cogitations (although variety of study, or some serious subiect would doe the former no harme) and divert their continuall meditations another way. Nothing in this case better then study, *semper aliquid memoriter ediscant*, saith *Piso*, let them learne something without booke, transcribe, translate, &c. Read the Scripture which *Hyperius lib. 1. de quotid. script. loc. fol. 77.* holds avaiable of it selfe, <sup>z</sup> the minde is erected thereby from all worldly cares, and hath much quiet and tranquility. T is the best *Nepenthes*, surest cordiall, sweetest alterative, presentst diuerter: For neither as <sup>†</sup> *Chrysostome* well addes, *these boughs and leaues of trees, which are plasht for cattle to stand vnder, in the heat of the day, in summer, so much refresh them with their acceptable shade; as the reading of the scripture doth recreate, and comfort a distressed soule, in sorrow and affliction.* Paul bids pray continually, *quod cibis corpori, lectio anime sapientia*, saith *Seneca*, as meate is to the body, such is reading to the soule. <sup>a</sup> To bee at leasure without booke is another Hell, and to be buried a live. <sup>b</sup> *Cardan* calls

Isaac Wake.

mule regnantes.

x Si unquam

mibi in suis sit,

ut captivus du-

car, si mibi da-

retur opio, hoc

cupere carcere

concludi, his ca-

tenis illigari,

cum hisce capti-

vis concatenatis

etatem agere

y Epist. Primie-

ro Plernum, in

qua simulac pe-

dem posui, fori-

bus pessimum

abdo, ambitio-

nem autem, a-

morem, subdint,

Ec. excludo,

quorum parens

est ignavis, im-

peritis nutrix,

z in ipso eter-

nitatis gremio,

inter tot illustres

animas seculi

mibi sumo, &amp; me

imperi quidem

animo, ut sub-

inde magnat um

me miserescat, qui

solicitem hanc

ignorant.

z Animus ele-

vatur inde a

curis, multa

quiete &amp; tran-

quillitate fruens

† Hom. 4. de

penitencia. Nam

neq. a bonum

cane pro pecc-

orum tugurii sa-

ste, meridie per

astatem, optabi-

lem exhibentes

umbram, oves

ita reficiunt ac

Scripturarum

lectio afflatus

angore animas

solatur, &amp; ce-

creat.

a Oium sueli-

teris mors est. &amp;

vivi hominis se-

pultura. Seneca,

cit. saith Seneca,

as meate is to the body,

such is reading to the soule.

a To bee

b Cap. 99. l. 17.

de rer. var.



a Library the Physicke of the Soule, <sup>c</sup> Divine authors fortifie the minde, make men bold and constant, and (as Hyperius addes) godly conference will not permit the minde to be tortured with absurd cogitations. Rhafis inioynes continuall conference to such melancholy men, perpetuall discourse of some history, tale, poeme, newes &c. † *alternos sermones edere ac bibere, æque iucundum quam cibos, siue potus*, which feedes the minde as meate and drinke doth the body, and pleaseth as much: And therefore the said Rhafis not without good cause would haue some body still talke seriously, or dispute with them, and sometimes <sup>d</sup> to cavill and wrangle (so that it breake not out to a violent perturbation) for such alteration is like stirring of a dead fire to make it burne afresh, it whets a dull spirit, & will not suffer the minde to be drowned in those profound cogitations, which melancholy men are commonly troubled with. <sup>e</sup> Ferdinand and Alphonsus kings of Arragon and Sicily, were both cured by reading history, one of Curtius, the other of Livy, when no prescribed physicke would take place. <sup>f</sup> Camerarius relates as much of Laurence Medices. Heathen Philosophers are so full of diuine precepts in this kind, that as some think they alone are able to settle a distressed mind. *Sunt verba & voces quibus hunc lenire dolorem, &c. Epictetus, Plutarch, & Seneca, qualis ille, quæ tela, saith Lipsius, adversus omnes animi casus administrat, & ipsam mortem, quomodo vitia eripit, insert virtutes?* When I read Seneca, <sup>h</sup> me thinks I am beyond all humane fortunes, on the top of a hill above mortality. Plutarch saith as much of Homer, for which cause belike Niceratus in Xenophon, was made by his parents to conne Homers Iliads and Odysseys without booke, *ut in virum bonum euaderet*, aswell to make him a good and honest man, as to avoide idleness. If this comfort may be got by Philosophy, what shall be had from Diuinity? What shall Austin, Cyprian, Gregory, Bernards diuine meditations afford vs? Nay what shall the Scripture itselfe? Which is like an Apothecaries shop, wherein are remedies for all infirmities of body and minde, purgatiues, cordials, alteratiues, corroboratiues, lenitiues &c. Every disease of the Soule, saith <sup>i</sup> Austin, hath a peculiar medicine in the Scripture, this only is required, that the sicke man take but the potion which God hath already tempered. <sup>k</sup> Gregory calls it a Glasse wher ein wee may see all our infirmities, *ignitum colloquium, Psalm. 118. 140.* <sup>l</sup> Origen a Charme. And therefore Hierome prescribes Rusticus the Monke, <sup>m</sup> continually to read the Scripture, and to meditate on that which he hath read: for as mastication is to meate, so is meditation on that which we reed. I would for these causes with him that is melancholy, to vse both humane and diuine authors, voluntary to impose some taske vpon him himselfe, to diuert his melancholy thoughts: To study the art of memory, *Cosmus Rossellus, Pet. Rauennas, Scenkelius detectus, &c.* that will aske a great deale of attention: or let him demonstrate a proposition in Euclide in his five last bookes, extract a square root, or study Algebra. Then which as <sup>n</sup> Clavius holdes, in all humane disciplines nothing can be more excellent and pleasant so abstruse and recondite, so bewitching, so miraculous, so rauishing, so easie withall and full of delight, *omnem humanum captum superare videtur*. In all nature what is there so stupend as to examine and calculate the motions of the Planets, their magnitudes, apogeums, perigeums,

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<sup>c</sup> Fortem reddunt animum, & constantem, & pium colloquium, non permittit animum, absurda cogitatione torqueri.  
<sup>d</sup> Allectionibus utantur, quæ non permittunt animum submergi profundis cogitationibus, de quibus otiose cogitat & irascitur in eis.  
<sup>e</sup> Bodin, p. 154, ad meth. lib. 1.  
<sup>f</sup> Operum sub-cif. cap. 19.  
<sup>g</sup> Hor.

<sup>h</sup> Fatendum est cæcuminæ Olympi constitutus (supra res humanas mihi videtur, quæ illum lego, supra venios & procellas, & omnes res humanas.  
<sup>i</sup> In Ps. 6. omnis morbus animi in Scriptura habet medicinam, tantum opus est, ut qui sit æger, non recuset potionem, quæ Deus temperavit.

<sup>k</sup> In moral. speculum, quo nos intueri possumus  
<sup>l</sup> Hom. 28. ut incantatione virus fugatur, ita lectione malum, in iterum atq; iterum momeo, ut animam sacra scrip. lectione occupet.

<sup>m</sup> Asificat diuinum pabulum meditatione.  
<sup>n</sup> Ad 2. definit.  
<sup>o</sup> elem In agc. cipius hunc anjo

nihil prestantius reperitur: quippe miracula quorundam numerorum erant tam abstrusa & recondita, tanta nihilominus facilitate & voluptate, ut, &c.



† *Distantias co-  
lorum sola Opti-  
ca diiudicat.*

† Printed at  
London, Anno  
1620.

\* Late astro-  
nomy Rea-  
der at Gresham  
Colledge.

† Printed at  
London by Wil-  
liam Iones 1623

\* *præfat. method  
Astrol.*

n Tot tibi sunt  
dotes virgo, quas  
spæra celo.  
† Dapic Chriſte  
Præ bona fit  
pax tempore  
nostro.

† Chalonerus.  
Lib. 9. de Rep.  
Ang.

† Hortus Coro-  
narius, medicus  
et culinaris  
etc.

exentricities, how farre distant from the earth, the bignesse, thicknesse, com-  
passe of the Firmament, each starre, with their diameters, and circumference  
apparent *area, superficies*, by those curious helps of glasses, astrolabes, sex-  
tantes, quadrants, opticks, diuine opticks, Arithmeticke, Geometry and such  
like artes and instruments. What so intricate and pleasing withall as to per-  
use *Napiers Logarithmes*, or those tables of Artificiall † *Sines* and *Tangents*,  
not long since set out by mine old collegiat, good friend, and late fellow-Stu-  
dent of *Christ-Church* in *Oxford*, Mr \* *Edmund Gunter*, which will performe  
that by addition and Substraction onely, which heretofore *Regiomontanus*  
Tables did by Multiplication and Diuision; or those elaborate conclusions of  
his † *Sector Quadrant* and *Crossestaffe*. Or let him that is Melancholy calcu-  
late Sphaerickall Triangles, cast a Natiuity, which howsoeuer some taxe, I say  
with \* *Garceus, dabimus hoc petulantibus ingenijs*, wee will in some cases al-  
lowe: or let him make an *Ephemerides*, read *Suisset* the Calculators workes,  
*Scaliger de emendatione temporum*, till he vnderstand them, read subtile *Scotus*  
and *Suarez* Metaphysicks, or Schoole Diuinity, *Scotus*, *Occam*, *Thomas*  
*Entisberus*, *Durand &c*. If those other doe not affect him, he may apply his  
minde I say to *Heraldry*, *Antiquity*, inuent Impreses, Emblemes; make *Epi-  
thalamiams*, *Epitaphs*, *Elegies*, *Epigrams*, *Palindrona Epigramata*, *Anagrams*,  
*Chronograms*, *Acrostikes*, vpon his friends names: or write a Comment vp-  
on *Abia Lelia Crispis*, as many idle fellowes haue assayed; and rather then  
doe nothing, vary a<sup>n</sup> verse a thousand waies with *Putean*, so torturing his  
wits, or as *Rainnerus* of *Lunenburg*, † 2150 times in his *Proteus poeticus*, or  
*Scaliger*, *Chrysolithus*, *Cleppisus*, and others haue in like sort done. If such  
voluntary taskes, pleasure and delight, or crabbednesse of these studies, will  
not yet diuert their idle thoughts, and alienat their imaginations, they must  
be compelled, saith *Christopherus à Vega, cogi debent. lib. 5. cap. 14*. Vpon some  
mule, if they performe it not, *quod ex officio incumbat*, losse of credit or  
disgrace, such as are our publike Vniuersity exercises. For, as he that playes  
for nothing, will not heed his game; no more will voluntary imployment,  
so thoroughly affect a Student, except hee be very intent of himselfe, and take  
an extraordinary delight in the study, about which he is conuersant. It should  
be of that nature his businesse, which *volens nolens* he must necessarily vnder-  
goe, and without great losse, mule, shame, or hinderance he may not omit.

Now for women instead of laborious studies, they haue curious needle  
workes, cut-workes, spinning, bone-lace, and many pretty diuises of their own  
making, to adorne their houses, cushions, carpets, chaires, stooles, (for she eates  
not the breed of idlenesse *Pro. 31. 27.*) confections, conserues, distillations &c.  
which they shew to strangers,

† *Ipsa comes præfata, operis venientibus vltro  
Hospitibus monstrare solet, non segniter horas  
Contestata suis, sed nec sibi deperisse.*

Which to her gestures she shewes, withall her pelfe,

Thus farre my maides, but this I did my selfe. This they haue

to busie themselves about, household offices, &c. neate gardens full of exotick,  
versicoloure, diuersly varied; sweete smelling flowers, and plants in all kinds,  
which they are most ambitious to get, curious to preferue and keepe, proud  
to possesse, and much many times brag of. Their merrie meetings and fre-  
quent



quent visitations, mutuall inuitations in good townes, I voluntarily omit, which are so much in vse, gossiping among the meaner sort &c. old folkes haue their beades; An excellent inuention to keepe them from idlenesse, that are by nature melancholy, and past all affaires, to say so many *Paternosters*, *Avenaries*, *Creedes*, if it were not prophane and superstitious. In a word, Body & minde must be exercised, not one, but both, and that in mediocrity: otherwise it will cause a great inconuenience. If the body be ouer-tyred, it tires the minde. The minde oppresseth the body, as with Students it oftentimes falls out, who (as *Plutarch* obserues) haue no care of the Body, but cōpell that which is mortall, to doe as much as that which is immortal: that which is earthly, as that which is atheriall. But as the Oxe tyred, told the Camell, (both seruing one master) that refused to carry, some part of his burden, before it were long, hee should be compelled to carry all his packe, and skinne to boot (which by and by, the Oxe being dead fell out) the body may say to the Soule, that will giue him no respite or remission: a little after, an ague, Vertigo, Consumption, seafeth on them both, all his study is omitted, and they must be compelled to be sicke together: He that tenders his owne good estate, and health, must let them draw with equall yoke, both alike, & that so they may happily inioy their wished health.

*mortuo bove impletum*) Ita animo quoq; coningit, dum defatigato corpori, &c. *¶* Vt pulchrum illum & amabilem sanita-tem praestemus.

## MEMB. 5.

## Waking and terrible dreames rectified.

**W**aking that hurts, by all meanes must be avoided, so sleepe which so much helpes, by like waies, & must be procured, by nature or art, inward or outward medicines, and to bee protracted longer then ordinary, if it may be, as being an especiall helpe. It moystens and fattens the Body, concocts, and helpes digestion (as wee see in Dormice, and those Alpine Mice that sleepe all Winter) which *Gesner* speakes of, when they are so found sleeping vnder the snow in the dead of Winter, as fat as butter. It expells cares, pacifies the minde, refresheth the weary limmes after long worke,

*¶ Somne quies rerum, placidissime fomne deorum,  
Pax animi, quem cura fugit, qui corpora duris  
Fessa ministeriis mulces reparatq; labori.  
Sleepe rest of things, O pleasing Diety,  
Peace of the Soule, which cares dost crucifie,  
Weary bodies refresh and molify.*

The fittest time is two or three houres after supper, when as the meate is now settled at the bottome of the stomacke, and 'tis good to lie on the right side first, because that at that site the liuer doth rest vnder the stomake, not molesting any way but heating him as a fire doth a kettle, that is put to it. After the first sleeper is not amisse to lie on the left side, that the meate may the better descend: and sometimes againe on the belly, but neuer on the backe. Seauen or eight houres is a competent time for a Melancholy man to rest, as *Crato* thinks

*¶ Interdicenda  
Vigilia, somni  
paulo longior  
concedendi. Al-  
temarius cap. 7.  
Somnia supra  
modum prodest,  
quodq; modo con-  
cedendus, Piso,  
¶ Ouid.  
¶ Crato conf. 21.  
li. 2. diutius aut  
tribus horis post  
cenam, quam  
item cibis ad  
furnum ventri-  
culi referitis,  
primum super  
latus dextro  
quiescendum,  
quod in tali de-  
cubitu iecur sub  
ventriculo qui-  
escat, non gra-  
uem sed cibum  
cassacem, per-  
inde ac ignis le-  
betem qui illi  
admoventur, post  
primum somnum  
quiescendum la-  
tere sinistram, &c.*



thinks; but as some doe, to lie in bed and not sleepe, a day or halfe a day together, to giue assent to pleasing conceits and vaine imaginations, is many waies pernicious. To procure this sweet moistning sleepe, is best to take away the occasions (if it be possible) that hinder it, and then to vse such inward or outward remedies, which may cause it. Heate and driness must first be removed, a hot and dry braine neuer sleepes well, grieve, feares, cares, expectations, anxieties, great businesses, † *In aurem utramq. otiose ut dormias*, and all violent perturbations of the minde must in some sort be qualified, before wee can hope for any good repose. He that sleepes in the day time, or is in suspence, feare, any way troubled in minde, or goes to bed vpon a full

† *Sepius accidit melancholicis ut nimium exciccatorebrevigiliis attenuentur*, *Ficinus l. 1. c. 24*  
† *Ter.*  
u *Vt sis molle letis sis tibi cena brevis*  
x *Iuven. Sat. 3.*  
† *Hor. Ser. lib. 1. Sat. 5.*

stomack, may neuer hope for quiet rest in the night, *nec enim meritoria somnos admittunt*, as the \* Poet saith, Innes and such like troublesome places are not for sleepe, one calls Ostler, another Tapster, one cries and shoutes, another sings, whoppes, hollowes,

† *absentem cantat amicam,*

*Multa prolatus vappant a atq. viator.*

Who not accustomed to such noyses can sleepe amongst them? He that will intend to take his rest must goe to bed *animo securo, quieto & libero*, with a secure and composed minde, in a quiet place: and if that will not serue, or may not be obtained, to seeke then such meanes as are requisite. To lie in cleane linnen and sweete, before hee goes to bed or in bed to heare *z sweete Musicke*, which *Ficinus* commends *lib. 1. cap. 24.* or as *Iobertus med. pract. lib. 3. cap. 10.* to reade some pleasant Author till hee bee a sleepe, to haue a bason of water still dropping by his bed side, or to lie neare that pleatant murmure, *lene sonantis aque*, Some flood-gates, arches, falls of water, like London Bridge, or some continuat noise which may benumme the senses, *lenis motus, silentium & tenebra, tum & ipsa voluntas somnos faciunt*, as a gentle noise to some procures sleepe, so, which *Bernardinus Tiesius lib. de somno* well obserues, silence, in a darke roome, and the will it selfe, is most available to others. *Piso* commends frictions, *Andrew Borde* a good draught of strong drinke before one goes to bed, I say, a nutmeg and ale, or a good drough of muscadine, with a tisse and nutmeg, or a posset of the same, which many vse in a morning, but me thinkes for such as haue dry braines, are much more proper at night, some prescribe a<sup>b</sup> suppe of vineger as they goe to bed, a spoonefull saith *Ætius Tetrabib. lib. 2. ser. 2. cap. 10. lib. 6. cap. 10. Aegineta lib. 3. cap. 14. Piso*, a little after meate, because it rarifies melancholy, and procures an appetite to sleepe *Donat. ab Altomar. cap. 7.* and *Mercurialis* approue of it, if the malady proceede from the *d splene. Salust. Saluian. lib. 2. cap. 1. de remed. Hercules de Saxonia in Pan. Ælianus Montanus de morb. capit. 28. de Melan.* are altogether against it. *Lod. Mercatus de inter Morb. cau. lib. 2. cap. 17.* in some cases doth allowe it. *Rhasis* seemes to deliberate of it, though *Simeon* commend it (in sawce peradventure) he makes a question of it: as for bath, fomentations, oyles, potions, simples or compounds inwardly taken to this purpose, I shall speake of the elsewhere. If in the midst of the night when they lie awake, which is vsuall to tisse and tumble, & not sleepe, *Ranzovius* would haue them, if it be in warme weather, to rise and and walke three or foure turnes (till they be cold,) about the chamber, and then goe to bed againe.

y *Sepius is curis omnibus quantum fieri potest una cum velibus, &c. Kirkst.*  
z *Ad horam somni aures suavis cantibus & sonis delinire.*  
a *Lectione, da, aut sermo ad quem attentior animus conuertitur, aut aqua ab alto in subiectum peluim delabatur, &c. Ouid.*

b *Aceti sorbitio*

c *Attenuat melancholiam, & ad conciliandum somnum inuat.*  
d *Quod leni arietum conueni-*  
at.  
Cont. 1. tra. 9.  
medicandum de aceto.  
f *Sect. 5. Memb. 1. Subsect. 6.*

g *Lib. de sanit. tuenda.*



Against fearefull and troublesome dreames, *Incubus* and such inconueni-  
ences, wherewith melancholy men are molested, the best remedy is to eate a  
light supper, and of such meats as are easie of digestion, no Hare, Venison,  
Beefe, &c. not to lye on his backe, not to meditate or thinke in the day time  
of any terrible objects, or especially talke of them before he goes to bed. For  
as he said in *Lucian* after such conference, *Hecates somniare mihi videor*, I  
can thinke of nothing but Hobgoblins: and as *Tully* notes, <sup>h</sup> for the most part  
our speeches in the day time, cause our phantasie to worke vpon the like in our  
 sleepe, which *Ennius* writes of *Homer*:

*Et canis in somnis leporis vestigia latrat;*

As a dogge dreames of an Hare, so doe men, on such subiects, they thought  
on last. \* *Somnia que mentes ludunt volitantibus umbris,*

*Nec delubra deum, nec ab aethere numina mittunt,*

*Sed sibi quisq. facit, &c.*

For that cause when *Ptolomy* King of *Egypt* had posed the 70 Interpreters  
in order, and asked the nineteenth man, what would make one sleepe quietly  
in the night, he told him, <sup>k</sup> the best way was to haue diuine and celestiall me-  
ditations, and to vse honest actions in the day time. <sup>l</sup> *Lod. Vives* wonders how  
 Schoolemen could sleepe quietly, and were not terrified in the night, or walke  
 in the darke they had such monstrous questions, and thought of such terrible  
 matters all day long. They had need amongst the rest to sacrifice to *God*  
 *Morpheus*, whom <sup>n</sup> *Philostratus* paints in a white & black coat, with a horne  
 and Ivory box full of dreames, of the same colours, to signifie good and bad.  
 If you will knowe how to interpret them, read *Artemidorus*, *Sambucus* and  
 *Cardan*, but how to helpe them, I must referre you to amore <sup>a</sup> convenient  
 place.

<sup>h</sup> In *Som. Scip.*  
<sup>i</sup> sit enim fere ut  
 cogitationes vo-  
stra & sermone  
parant aliquid  
in somno, quale  
de *Homero* scri-  
bit *Ennius*, de  
quo videlicet se-  
pissime vigilans  
solebat cogitare  
& loqui.  
<sup>k</sup> *Aristot.* *hisl.*  
<sup>l</sup> *Optimum de*  
 celestibus & bo-  
nificis meditari,  
& ea facere.  
<sup>m</sup> *Lib. 3. de cau-*  
sa cur. art. tam  
 mira monstra  
 quæstionum sæ-  
pe nascuntur in-  
ter eos, ut niter  
 eos interdum in  
 somnis ter-  
 reri, aut ad illa  
 in tenebris ex-  
 dere verba facere,  
 adeo res sunt  
 monstræ.  
<sup>n</sup> *Icon. lib. 1.*  
<sup>o</sup> *Sect. 5. Memb.*  
*Subf. 6.*

#### MEMB. 6. SUBSECT. I.

*Perturbations of the minde rectified. From himselfe,*  
*by resisting to the utmost, confessing his*  
*griefe to a friend, &c.*

**W**ho soeuer he is that shall hope to cure this malady in himselfe or  
 any other, must first rectifie these passions and perturbations of  
 the minde, the chiefe cure consists in them. A quiet minde is that  
 voluptas, or *Summum bonum* of *Epicurus*, non dolere, curis vacare,  
 re, animo tranquillo esse, not to grieue, but to waite cares, & haue a quiet soule,  
 is the only pleasure of the world, as *Seneca* truly recites his opinion, not that  
 of eating and drinking, which iniurious *Aristotle* maliciously puts vpon him,  
 and for which he is still mistaken, male audit & vapulat, slandered without a  
 cause, and lashed by all posterity. <sup>o</sup> Feare and Sorrow therefore are especially  
 to be avoided, and the minde to be mitigated with mirth, constancy, good hope,  
 vaine terrors, bad objects are to be remoued, and all such persons in whose com-  
 panyes they be not well pleased, *Gualter. Bruel. Fernelius consil. 42. Mercaria-*  
 *lis consil. 6. Piso, Iacchinus cap. 15. in 9. Rhafis, Capivaccius, Hildsheim &c.* all  
 inculcate this as an especiall meane of their cure, that their minds be quiet-  
 ly pacified, vaine conceits diuerted, if it be possible, with terrors, cares, fixed  
 studies,

<sup>o</sup> *Animi pertur-*  
 bationes summa  
 fugiende, metus  
 potissimum &  
 tristitia eorumq.  
 loco animus de-  
 mulcendus hilaritate, animi co-  
 stantia, bona spe  
 remouendi ter-  
 rores, & eorum  
 contrarius quos  
 non probant.  
<sup>p</sup> Phantasie es-  
 tum placide sub-  
 uertende, ter-  
 rores ab animo  
 remouendi.



*studies, cogitations, and whatsoever it is that shall any way molest or trouble the Soule, because that otherwise there is no good to be done. The Bodies mischiefs, as Plato proues, proceed from the Soule: and if the minde bee not first satisfied, the body can neuer be cured. Alcibiades raues (saith \* Maximus Tyrius) and is sicke, his furious desires carry him from Lycens to the pleading place, thence to the Sea, so into Sicily, thence to Lacademon, thence to Persia, thence to Samos, then againe to Athens; Critias tyrannizeth ouer all the citty; Sardanapalus is loue-sicke, these men are ill affected all, and can neuer be cured, till their mindes be otherwise qualified. Crato therefore in that often cited Counsell of his for a Nobleman his patient, when hee had sufficiently informed him in diet, aire, exercise, Venus, sleep, concludes with these as matters of greatest moment, Quod reliquum est anima accidentia corrigantur from which alone proceeds Melancholy, they are the fountaine, the subiect, the hinges whereon it turnes, and must necessarily be reformed. For anger stirres choler, heats the blood and vitall spirits, Sorrow on the other side refrigerates the Body, and extinguisheth naturall heat, ouerthrowes appetite, hinders concoction, dries vp the temperature, and peruersts the vnderstanding. Feare dissolues the spirits, infects the heart, attenuates the soule: & for these causes all passions and perturbations must to the vttermoſt of our power, and most seriously be removed. Alianus Montaltus attributes so much to them, that he holds the rectification of them alone to be sufficient to the cure of Melancholy in most patients. Many are fully cured when they haue seene or heard, &c. inioy their desires, or bee secured and satisfied in their mindes; Galen the common master of them all, from whose fountaine they fetch water, brags lib. i. de san. tuend. that he for his part hath cured diuerſe of this infirmitie, solum animis ad rectum institutis, by right setting alone of their mindes.*

*Quamobrem haec omnia prorsus vitanda sunt & pro virili studienda.*

*De Mel. 26. ex illis solum videri, multi ex visis, auditu, &c. sanati sunt.*

Yea but you will here infer, that this is excellent good indeed if it could be done, but how shall it be effected, by whom, what Art, what meanes? *hic labor, hoc opus est.* Tis a naturall infirmitie, a most powerfull aduersary, all men are subiect to passions, and Melancholy aboue all others, as being distempered by their innate humours, abundance of choler aduſt, weaknesse of parts, outward occurrences, and how shall they be avoided? the wisest men, greatest Philosophers of most excellent wit, reason, iudgement, diuine spirits, cannot moderate themselves in this behalfe, such as are found in Body and minde, *Stoicks, Heroes, Homers* gods, all are passionate, and furiously carried sometimes, and how shall we that are already crazed, *fracti animis*, sick in body, sick in minde, resist? we cannot performe it. You may aduise & giue good precepts, as who cannot? But how shall they be put in practise? I may not deny but our passions are violent, and tyrannize ouer vs, yet there bee meanes to curb them, though they be head-strong, they may be tamed, they may bee qualified, if he himselfe or his friends, will but vse their honest endeauours, or make vse of such ordinary helpes, as are commonly prescribed.

*He himselfe* (I say) from the Patient himselfe, the first and chiefeſt remedy must be had, for if he be auerſe, peeuish, waspish, giue way wholly to his passions, will not seeke to be helped, or bee ruled by his friends, how is it possible he should be cured? But if he be willing at least, gentle, tractable, and desire his owne good, no doubt but he may *magnam morbi deponere partem*, bee eased



led at least, if not cured. He himselfe must doe his utmost indeavour to resist, and withstand the beginnings. *Principijs obsta, dæmone non dabitur.* Give not water passage, no not a little, *Ecclesi 25. 27.* If they open a little, they will make a greater breach at length. Whatsoever it is that runneth in his minde, vaine conceit, be it pleasing or displeasing, which so much affects, or troubleth him, \* *by all possible* means he must withstand it, expell those vaine, false, frivolous Imaginations, absurd conceits, fained feares and sorrowes, from which, saith *Piso*, this disease primarily proceeds. & takes his first occasion or beginning, by doing something or other that shall be opposite unto them, thinking of something else, persuading by reason, or howsoever to make a sudden alteration of them. Though hee haue hitherto runne in a full career, and precipitated himselfe, following his passions, giuen reines to his appetite, let him now stop vpon a sudden, curb himselfe in; and as \* *Lemnius* aduise, strive against with all his power, to the utmost of his endeavour, and not cherish those fond Imaginations, which so covertly creepe into his minde, most pleasing and amiable at first, but bitter as gall at last, and so headstrong, that by no reason, art, counsell, or persuasion they may be shaken off. Though he be farre gone, and habituated vnto such phantasticall Imaginations, yet as \* *Tully & Plutarch* aduise, let him oppose, fortifie, or prepare himselfe against them, by premeditation, reason, or as we doe by a crooked staffe, bend himselfe another way.

Pro virtutis aruitudinem in prædictis, tum in alijs, a quibus malum velut a prima causa occasionem nascitur est, imaginationes absurdas, & multa quæcumque subierit, propulsetur, aut aliud agendo, aut ratione; persuadendo, earum mutationem subito facere.

\* Lib. 2. cap. 16. de oculi. nat.

Quisquis hinc malo obnoxius est, acriter obstat, & summa cura obstat, ut nix illo modo

foveat imaginationes tacite obrepentes animo, blandas ab initio & amabiles, sed quæ adeo

convalescant, ut nulla ratione excuti queant.

y 3 Tule.

ad Apollonium.

2. Proestorius.

a Epist. de secretis animæ.

tunc cap. 7. de retard. seu Remedium esse

contra corruptionem propriam.

si quilibet exerceat regimen sonituum, quod consistit in rebus sex non naturæ libris.

b Pro aliqua vituperia non in digne, nec promissione, alicui rei pro mercede alicuius nec pro carcere, nec pro exilio nec

pro alia re, nec irascitur, nec timeas, nec dolens, sed cum summi præsentis hinc sustineat.

c Quod si incommoda aduersitatis infirmitas hinc malum invenerint, hic infirmitatem animi opponas, Dei verbum, iustitiam, fiduciam, &c. sustulisti, &c. *Lemnius* lib. 1. 16. cap.

16. cap.

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like: recreate thy minde by some contrary object, with some more pleasing meditation divert thy thoughts.

Yea, but you inferre againe, *facile consilium damus alijs*, we can easily giue counsell to others, euery man, as the saying is, can tame a shrew, but hee that hath her; *si hic esses, aliter sentires*, if you were in our misery, you would finde it otherwise, tis not so easily performed. We know this to be true, wee should moderate our selues, but we are furiously carried, we cannot make vse of such precepts, we are overcome, sick, *male sani*, distempered and habituated in these courses, we can make no resistance; you may as well bid him that is diseased, not to feele paine, as a melancholy man not to feare, not to bee sad: tis within his blood, his braines, his whole temperature, it cannot bee removed: But he may choose whether he will giue way too farre vnto it, hee may in some sort correct himselfe. A Philosopher was bitten with a mad dog, & as the nature of that disease is to abhorre all waters, and liquid things, and to thinke still they see the picture of a dog before them: He went for all this, *reluctante se*, to the Bathe, and seeing there (as he thought) in the water, the picture of a dog, with reason ouercame this conceit, *quid capi cum balneo?* what should a dog doe in a Bathe? a meere conceit. Thou thinkest thou hearest & seest diuels, black men, &c. tis not so, tis thy corrupt phantasie, settle thyne imagination, thou art well. Thou thinkest thou hast a great nose, thou art sick, euery man obserues thee, laughs thee to scorne, perswade thy selfe tis no such matter: this is feare only, and vaine suspicion. Thou art discontent, thou art sad and heauy, but why? vpon what ground? consider of it, thou art icalous, timorous, suspicious, for what cause? examine it thoroughly, thou shalt finde none at all, or such as is to be contemned, such as thou wilt surely deride, and condemne in thy selfe, when it is past. Rule thy selfe then with reason, satisfie thy selfe, accustome thy selfe, weane thy selfe from such fond conceits, vaine feares, strong Imaginations, restless thought. Thou maist doe it, *Est in vobis assuescere* (as *Plutarch* saith) we may frame our selues as wee will. As he that vseth an vpriight shooe, may correct the obliquity, or crookednesse, by wearing it on the other side: we may overcome passions: if wee will. *Quicquid sibi imperauit animus obtinuit*, as *Seneca* saith, *nulli tam feri affectus, ut non disciplina perdomentur*, whatsoeuer the Will desires, thee may command: no such cruell affections, but by discipline they may bee tamed. Voluntarily thou wilt not doe this or that, which thou oughtest to doe, or refraine, &c. but when thou art lashed like a dull lade, thou wilt reforme it, feare of a whip will make thee doe, or not doe. Doe that voluntarily then which thou canst doe, and must doe by compulsion: thou maist refraine if thou wilt, and master thine affections. As in a Citty (saith *Melancthon*) they doe by stubborne rebellious rogues, that will not submit themselves to politicall iudgement, compell them by force, so must we doe by our affections. If the heart will not lay aside those vitious motions, and the phantasie, those fond Imaginations, we haue another forme of gouernment, to enforce and refraine our outward members, that they be not led by our passions. If appetite will not obey, let the mouing faculty ouer-rule her, let her resist and compell her to doe otherwise. In an Ague, the appetite would drinke: sore eyes that itch, would be rubbed, but reason saith no, and therefore the mouing faculty will not doe it. Our phantasie would intrude a thousand feares, suspitions, Chi-



mera's vpon vs, but we haue reason to resist, yet we let it be ouerborne by our appetite, *Imagination enforceth spirits, which by an admirable league of nature, compell the nerves to obey, and they our seuerall hummes*: wee giue too much way to our passions. And as to him that is sicke of an Ague, all things are distastfull and vnpleasant, *non ex tibi vitio*, saith *Plutarch*, not in the meat, but in our taste: so many things are offensive to vs, not of them selues, but out of our corrupt iudgement, ieaousie, suspicion and the like, we pull these mischiefs vpon our own heads.

If then our iudgement be so depraued, our reason ouer-ruled, Will precipitated, that we cannot seeke our owne good, or moderate our selues, as in this disease commonly it is, the best way for ease is to impart our misery to some friend, not to s smother it vp in our owne breast, *alitur vitium, crescitq. tegendo, &c.* and that which was most offensive to vs, a cause of feare and grieffe, *quod nunc te coquit*, another hell; when as wee shall but impart it to some discreet, trusty, louing friend, is instantly remoued, by his counsel happily, wisdom, perswasion, aduise, his good meanes, which wee could not otherwise apply vnto our selues. A friends counsell is a charme, and as a Bull that is tied to a fig-tree, becomes gentle on a sudden, which some, saith *Plutarch*, interpret of good words, so is a sauage, obdurate heart mollified by faire speeches. *All aduersity findes ease in complaining* (as *Isidore* holdes) *and 'tis a solace to relate it,*

Friends confabulations are comfortable at all times, as fire in Winter, shade in Summer, *quale sopor fessis in gramine*, meat and drinke to him that is hungry or a thirly, *Democritus Collyrium* is not so soveraigne to the eyes as this is to the heart, good words are cheerefull and powerfull of themselves, but much more from friends, as so many props, mutually sustaining each other, like Ivy and a wall, which *Camarius* hath well illustrated in an *Embleme*.

*Lenit animum simplex vel sapē narratio*, the simple narration many times easeth our distressed minde, and in the midst of greatest extremities, so diuerse haue beene relieved, by exonerating themselves to a faithfull friend: he sees that which we cannot see for passion and discontent, hee pacifies our mindes, he will ease our paine, assuage our anger, *quanta inde voluptas, quanta securitas*, *Chrysostome* addes, what pleasure, what security by that meanes? *Nothing so auailable, or that so much refresheth the soule of man*. Tully, as I remember, in an Epistle to his deare friend *Atticus*, much condoles the defect of such a friend. *I live here* (saith he) *in a great City, where I haue a multitude of acquaintance, but not a man of all that company, with who I dare familiarly breath, or freely iest. Wherefore I expect thee, I desire thee, I sent for thee, for there be many things which trouble and molest me, which had I but thee in presence, I could quickly disburden my selfe of in a walking discourse*. The like peradventure may he and he lay with that old man in the Comedy,

*Nemo est meorum amicorum hodie,* *Apud quem expromere occulta mea audeam:*

and much inconvenience may both he and he suffer in the meane time by it. He or he, or whoeuer then labours of this malady, by all meanes let him get some trusty friend, *Semper habens Pylademq. aliquem qui caret Orestem*, a *Pylades*, to whom freely and securely he may open himselfe. It is the best

f Imaginatio im-  
pellit spiritus, et  
inde nervi mo-  
ventur, &c. &  
obtemperant: I-  
maginatio &  
appetitui mira-  
bili facere, ad  
exequendum  
quod iubent.

g Stragulat in-  
clusus dolor, atq;  
exfluat intus.

Quid, Tyff. lib. 5.

h Virg. 3. Geor.

h Participes in-  
de calamitatis  
nostre sunt, &  
vix exonerata  
in eos sarcina  
onere levatur.

Arif. Ethic. 9.

† Camerarius, em-  
blem. 2. 6. cent. 2.

\* Sympos. lib. 6.

cap. 10.

† Epist. 8 lib. 3.

Adversa fortu-  
na habet in qua-  
relis levamen-  
tum, & malo-  
rum relatio &c.

\* Alloguium  
chari iuvat, &  
solamen amici.

Emb. 54. cent.

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i As David did  
to Ionathan,

1. Sam. 20.

† Seneca ep. 67.

\* Hic in civitate  
magna & turba  
magna reperio  
neminem possu-  
mus quorum su-  
ffragare familia-  
riter aut iocari  
libere possimus.

Quare te expe-  
ctamus, te desi-  
deramus, te ar-  
cessimus. Multa  
sunt enim que  
me sollicitant &  
argunt, que mi-  
hi videor aures  
tuas nactus, v-  
nius ambulation-  
is sermone ex-  
hauste possis.

k Ouid.



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1 Petr. Tranquil.  
cap. 7. Optimum  
est amicorum fide-  
lem nunciu[m] in  
quorum secreta no-  
stra infundamus,  
nihil aequale  
oblectat amicum,  
quàm ubi sint  
preparata pe-  
ccata, in quæ tu-  
to secreta descen-  
dant, quorum  
confidentia aequale  
actura. Quorum

sermo solitudinem leniat, sententia consilium expediat, hilaritas tristitiam dissipet, conspectus ipsa deleat. in Commentar. lib. 7.  
Ad Deum confugiamus, & peccatis veniam precemur, inde ad amicos, & cui diuinius tribuimus, nos patefaciamus totos & animi  
vultus quo affligimur, nihil ad reseruandum animum efficacius.

thing in the world, as<sup>1</sup> Seneca therefore aduiseeth in such a case, to get a trusty friend, to whom we may freely and sincerely powre out our secrets, nothing so delighteth and easeth the minde, as when we haue a prepared besome, to which our secrets may descend, of whose conscience we are assured as our owne, whose speech may ease our succourlesse estate, counsell relieue, mirth expell our mourning, and whose very sight may be acceptable vnto vs. It was the counsell which that politicke<sup>m</sup> Commineus gaude to all Princes, and others distressed in minde, by occasion of Charles Duke of Burgundy, that was much perplexed, first, to pray to God, and lay himself open to him, and then to some special friend, whom we hold most deare, to tell all our grieuances to him, nothing so forcible to strengthen, recreate & heale the wounded soule of a miserable man.

## SVRS ECT. 2.

Helpe from friends by counsell, comfort faire and foule meanes, witty devices, satisfaction, alteration of his course of life, removing obiects, &c.



† Epist. 2. frat.

aut impronissum

sua diligentia corrigere.

First they must especially beware, a

melancholy discontented person ( be it in what kinde of melancholy fouet )

neuer be left alone or idle: but as Phyticians prescribe phisicke cum custodia,

let them not be left vnto themselues, but with some company or other, least

by that meanes they aggrauate and increase their disease, Non oportet egros

huiusmodi esse solos vel inter ignotos, vel inter eos quos non amant aut negli-

gunt. as Rod. a Fonseca Tom. 1. consul. 35. prescribēs. Lugentes custodire sole-

mus (saith \* Seneca) ne solitudine male vtantur, wee watch a sorrowfull per-

son, least he abuse his solitarinesse, and so should we doe a melancholy man,

set him about some businesse, exercise or recreation, which may diuert his

thoughts, and still keepe him otherwise intent, for his phantasie is so restless,

operatiue and quicke, that if it bee not in perpetuall action, euer employed, it

will worke vpon it selfe, melancholise, and bee carried away instantly, with

some feare, ielousie, discontent, suspicion, some vaine conceipt or other. If

his weaknesse be such, that he cannot discern what is amisse, correct or satisfie,

it behoues them by counsell, comfort, or perswasion, by faire or foule

meanes, to alienate his minde, by some artificiall invention, or some contra-

ry perswasion, to remoue all obiects, causes, companies, occasions, as may a-

ny waies molest him, to humour him, please him, diuert him, and if it be possi-

ble, by altering his course of life, to giue him security and satisfaction. If hee

conceale his grieuances, and will not be knowne of them: They must obserue

by his lookes, gestures, motions, phantasie, what it is that offends, & then to ap-

ply remedies vnto him: many are instantly cured, when their mindes are sa-

tisfied

by his lookes, gestures, motions, phantasie, what it is that offends, & then to ap-

ply remedies vnto him: many are instantly cured, when their mindes are sa-

tisfied

by his lookes, gestures, motions, phantasie, what it is that offends, & then to ap-

ply remedies vnto him: many are instantly cured, when their mindes are sa-

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tified. *o Alexander* makes mention of a woman, that by reason of her husbands long absence in travell, was exceeding peevish and melancholy, but when she heard her husband was returned, beyond all expectation, at the first sight of him, she was freed from all feare, without helpe of any other Physicke, restored to her former health. *Trincavelius* consil. 12. lib. 1. hath such a story of a Venetian, that being much troubled with melancholy, and ready to dy for grieve: when he heard his wife was brought to bed of a sonne, instantly recovered. As *Alexander* concludes, *q* If our Imaginations be not inveterate, by this art they may be cured, especially, if they proceed from such a cause. No better way to satisfie, then to remoue the object, cause, occasion, if by any art or meanes possibly we may finde it out. If he grieue, stand in feare, be in suspition, suspence, or any way molested, secure him, *Solvitur malum*, giue him satisfaction, the cure is ended, alter his course of life, there needs no other Physick. If the party be sad, or otherwise affected, consider (saith *Trallian*) the manner of it, all circumstances, and forthwith make a sudden alteration, by removing the occasions, avoid all terrible objects, heard or scene, monstrous and prodigious aspects, tales of diuels, spirits, ghosts, tragicall stories, to such, as are in feare they strike a great impression, renew many times, and recall such Chimera's, and terrible fictions into their mindes. *Make not so much as mention of them in private talke, or a dambe shew tending to that purpose: such things* (saith *Galateus*) are offensive to their imagination. And to those that are now in sorrow, *Seneca* forbids all sad companions, & such as lament, a groaning companion is an enimie to quietnesse. *Or if there be any such party, at whose presence the patient is not well pleased, he must be removed: gentle speeches, and faire meanes must first bee tried, no harsh language used, or uncomfortable words, and not expell, as some doe, one madnesse with another, he that so doth, is madder then the Patient himselfe: all things must bee quietly composed, eversa non evertenda, sed erigenda*, things done, must not bee deiected, but reared, as *Crato* counselleth, *y he must be quietly and gently used, & we should not doe any thing against his minde, but by little and little effect it. As an horse that starts at a drumme or trumpet, and will not endure the shooting of a peece, may be so manned by art, and animated, that he cannot only endure but is much more generous at the hearing of such things, much more courageous then before, and much delighteth in it: they must not bee reformed ex abrupto*, but by all art and insinuation, made to such companies, aspects, objects, they could not formerly away with. Many at first cannot endure the sight of a greene wound, a sick man, which afterward become good Chirurgions, bold Empericks: A horse starts at a rotten post afarre off, which coming neere, he quietly passeth. 'Tis much in the manner of making such kind of persons, be they neuer so averse from company, bashfull, solitary, timorous, they may be made at last with those *Roman* Matrons, to desire nothing more then in a publike shew, to see a full company of gladiators breathe out their last.

If they may not otherwise bee accustomed to brooke such distastfull and displeasing objects, the best way then is generally to avoid them, *Montanus* consil. 229. to the Earle of *Momfort* a Courtier, and his melancholy Patient

*sentia amovenda, nec sermone ingratius obtundendi: si quis insanam ab insania, sic curari astringet, & proterve vitur, magis quidem erit insani. Crato consil. 184. Scolitz. 2. Molliter ac suaviter eger tractetur, nec ad ea adigatur que non curat.*

adviseeth

*o Malier melancholia correpta ex longa viri perigrinatione, & iracunde omnibus respondens, quam maritus domum reversus, perierit ipem, &c. p* *Præ dolore moriturus, quæ nuntiatus esset uxorem peperisse filium, subito recuperavit. q* *Nisi effectus longo tempore instaret, tali artificio imaginationes curare oportet, præsertim ubi malum ab his velut à primaria causa occasionem habuerit. Lib. 1. cap. 16. f* *Ex tristitia aut alio effectu ceperit speciem considerare, aut aliud quid eorum, quæ subitum aleationem facere possunt. f* *Evitandi monstri aspectus, &c.*

*Neq; enim tam alio, aut recordatio rerum huiusmodi displicet, sed eos vel gestu alterius imaginationi adumbrare, vehementer molesto. Galat. de mor. 1 cap. 7.*

*ut tranquillæ præcipue videntur tristes, & omnia deplorantes, tranquillitati inimicus est comes perturbatus, omniagenus.*

*x* *Illorum quoque hominum, æquorum consortio abhorret, præ-*



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z Ob suspitiones  
curas, amulati-  
onem, ambitione  
iras, &c. quas  
locus ille mini-  
strat, & qua se-  
cissent melan-  
cholicum.

advise him to leaue the Court, by reason of those continuall discontentes, crosses, abuses, cares, suspitions, emulations, ambition, anger, ieaousie, which that place afforded, and which surely caused him to be so melancholy at first:

*Maxima quæq; domus seruis est plena superbis,*

A company of scoffers and proud licks, are commonly conversant and attendant in such places, and able to make any man that is of a soft quiet disposition (as many times they doe) *ex stulto insanum*, if once they hamour him, a very Idiot, or starke mad. A thing too much practised in all common societies, and they haue no better sport then to make themselues merry by abusing some silly fellow, or to take aduantage of another mans weaknesse. In such cases, as in a plague, the best remedy is, *cito, longè, tardè*: (for to such a party, especially if he be apprehensue, there can be no greater misery) to get him quickly gone, farre enough off, and not to be ouer hasty in his returne. If hee bee so stupid, that he doe not apprehend it, his friends should take some order, & by their discretion supply that which is wanting in him, as in all other cases they ought to doe. If they see a man Melancholy giuen, solitary, averse from company, please himselfe with such priuate and vaine meditations, though he delight in it, they ought by all meanes to seeke to diuert him, to debort him, to tell him of the event & danger that may come of it. If they see a man idle, that by reason of his meanes otherwise, will betake himselfe to no course of life, they ought seriously to admonish him, he makes a noose to intangle himselfe, his want of employment will be his vndoing. If he haue sustained any great losse, suffered a repulse, disgrace, &c. if it be possible, relieue him. If hee desire ought, let him be satisfied, if in suspence, feare, suspicion, let him be secured, & if it may conveniently be, giue him his hearts content; for the body cannot be cured till the minde be satisfied. † *Socrates* in *Plato* would prescribe no Physicke for *Charmides* headach, till first he had eased his troublesome minde; body and soule must be cured together, as head and eyes.

† *Oculum non curabis sine toto capite,*

*Nec caput sine toto corpore,*

*Nec totum corpus sine animâ.*

† Nisi prius ani-  
mum turbatissi-  
mum curasset,  
oculi sine capite,  
nec corpus sine  
anima curari  
potest.

† E greco.

¶ Et nos non  
paucos sanavi-  
mus, animi mo-  
tibus ad debi-  
tum reuocatis,  
lib. 1. de sanit.  
tutend.

¶ Consol. ad A-  
pollonium. Si  
quis sapienter et  
suo tempore adhi-  
beat. Remedia  
morbus diuersis  
diuersa sunt, do-  
lentem sermo be-  
nignus subleuat.

If that may not be hoped or expected, yet ease him with comfort, chearefull speeches, faire promises, and good words, perswade him, aduise him. Many saith *Galen*, haue beene cured by good counsell and perswasion alone. Heauinesse of the heart of man doth bring it downe, but a good word reioyceth it, *Prou. 12. 25.* and there is he that speaketh words like the pricking of a sword, but the tongue of a wise man is health, *Verf. 18.* *Oratio namq; saucy animi est remedium*, a gentle speech is the true cure of a wounded soule, as *Plutarch* contends out of *Æschylus* and *Euripides*: If it be wisely administered, it easeth grieve and paine, as diuers remedies doe many other diseases: 'Tis incantationis instar, a charme. *Æstuantis animi refrigerium*, that true *Nepenthes* of *Homer*, which was no Indian plant or fained medicine, which *Epidamnæ* *Thonis* wife sent *Helena* for a token, as *Macrobius* 7. *Saturnal.* *Goropius Her- mat. lib. 9.* *Greg. Nazianzen*: and others suppose, but opportunity of speech: for *Helena* boule, *Medea* vncion, *Venus* girdle, *Circes* cuppe, cannot so enchant, so forcibly moue or alter as it doth. A letter sent or read will doe as much, *multum alleuor quum tuas literas lego*, I am much eased, as \* *Tully* writ to *Pomponius Atticus*, when I reed thy letters. Assuredly a wife and well

\* Lib. 12. epist.

spoken



spoken man may doe what he will in such a case, a good Orator alone, as *Tully* holds, can alter affections by power of his eloquence, comfort such as are afflicted, erect such as are depressed, expell and mitigate feare, lust, anger, &c. And how powerfull is the charme of a discreet and deare friend? *Ille regit dictis animos, & temperat iras*, What may not he effect? As *d Chremes* told *Menedemus*, Feare not, conceale it not O friend, but tell mee what it is that troubles thee, & I shall surely helpe thee by comfort, counsell, or in the matter it selfe. *Arnoldus lib. 1. breuiar. cap. 18.* speaks of an Vsurer in his time, that vpon a losse much melancholy and discontent, was so cured. As Imagination, feare, griefe, cause such passions, so conceits alone, rectified by good hope, counsell, &c. are able againe to helpe: and 'tis incredible how much they can doe in such a case, as *Trincavelius* illustrates by an example of a Patient of his. *Porphyrius* the Philosopher (in *Plotinus* life, written by him) relates, that being in a discontented humor through vsufferable anguish of minde he was going to make away himselfe: but meeting by chance his master *Plotinus*, who perceauing by his distracted lookes all was not well, vrge him to confesse his griefe: which when he had heard, he vsed such comfortable speeches, that hee redeemed him *ex faucibus Erebi*, pacified his vnquiet minde, in so much that hee was easily reconciled to himselfe, and much abashed to thinke afterwards, that hee should euer entertaine so vile a motion. By all meanes therefore, faire promises, good words, gentle perswasions are to be vsed, not to be too rigorous at first, *g or to insult ouer them, not to deride neglect or contemne, but rather, as Lemnius exhorteth, to pitty, & by all plausible meanes to seeke to reduce them:* but if satisfaction may not bee had, milde courtes, promises, comfortable speeches, and good counsell will not take place; then as *Christophorus à Vega* determines *lib. 3. cap. 14. de Mel.* to handle them more roughly, to threaten and chide, saith *h Altomarus*, terrifie sometimes, or as *Saluiannus* will haue them, to be lashed and whipped, as we doe by a starting horse, *i* that is affrighted without a cause, or as *k Rhafis* adviseth, *one while to speake faire and flatter, another while to terrifie & chide, as they shall see cause.*

When none of these precedent remedies will auaille, it will not bee amisse, which *Sauanorola* and *Alian Montaltus* so much commend, *clauum clauo peller*, to driue out one passion with another, or by some contrary passion, as they doe bleeding at nose by letting blood in the arme, to expell one feare with another, one griefe with another. *m Christophorus à Vega* accounts it rationall Physicke, *non alienum a ratione*: and *Lemnius* much approves it, *to use an hard wedge to an hard knot*, to driue out one disease with another, to pull out a tooth, or wound him, to geld him saith *† Platerus*, as they did Epilepticall patients of old, because it quite alters the temperature, that the paine of the one, may mitigate the griefe of the other, and *I knewe such a one that was so cured of a quartane ague, by the sudden coming of his enimies vpon him.* If we may beleeue *o Pliny*, whom *Scaliger* calls *mendaciorum patrem*, the father of lies, *Q. Fabius Maximus* that renowned Consull of Rome, in a battle fought with the King of the

*Allobroges* *gaudia moueant de hoc semper niti debemus &c.* in *Lib. 3. ca. 14. n* *Lib. 1. cap. 5.* sic morbum morbo, vt clauum clauo retundimus & malo nodo malum cuneum adhibemus, *Novio* qui ex subito hostium incursum, & inopinato timore quartanam depulerat, *1 Cap. 3.* Castratio olim a veteribus, vsu in morbis desperatis, &c. *o Lib. 7. cap. 50.* In acie pugnam febre quartana liberatus est,



ges, at the riuer *Isaurus*, was so rid of a quartane ague, *Valesius* in his controversies, holds this an excellent remedy, and if it be discretely vsed in this malady, better then any Physicke.

p Iacchinus cap.  
15. in 9. Rhafis.  
Mont. c. 26  
q Lib. 1. cap. 16  
aversantur eos  
qui eorum affe-  
ctus ridens con-  
temnunt. Si ra-  
nas aut videras  
comedisse se pu-  
tant concedere,  
debemus &  
stern de cura fa-  
cere.  
r Cap. 8 de mel.  
f Cistam posuit  
ex medicorum  
consilio prope  
eum, in quem a-  
lium se murtu-  
um fingentem  
posuit, hic in  
cista iacens, &c.  
r Serres 1550.

Sometimes againe by some p fained lye, strange newes, witty dvice, artificiall inuention, it is not amisse to deceiue them. As they hate those, saith *Alexander*, that neglect or deride, so they giue care to such as will sooth them vp. If they say, they haue swallowed frogges, or a snake, by all meanes grant it & tell them you can easily cure it: 'tis an ordinary thing. *Philodotus* the Physitian cured a melancholy King, that thought his head was off, by putting a leaden cap thereon, the waight made him perceauie it, and freed him of his fond imagination. A woman in the said *Alexander*, swallowed a Serpent as shee thought, he gaue her a vomit, and conueyed a Serpent, such as shee conceaued, into the bason, vpon the sight of it she was amended. The pleasantest dotage that euer I read, saith *Laurentius*, was of a Gentleman at *Senes* in *Italy*, who was afraid to pisse, least all the towne should bee drowned, the Physitians caused the bells to be rung backward, and told him the towne was on fire, wherevpon he made water, and was immediatly cured. Another supposed his nose to bigge that he should dash it against the wall if he stirred; his Physitian tooke a great peece of flesh, and holding it in his hand, pinched him by the nose, making him beleue that flesh was cut from it. *Forestus* obs. lib. 1. had a melancholy patient, who thought he was dead, he put a fellow in a chest, like a dead man by his bed side, and made him reare himselfe a little, and eate: the melancholy man asked the counterfeit, whether dead men vse to eat meat, he told him yea, wherevpon he did eate likewise and was cured. *Lemnius* lib. 2. cap. 6. de 4. complec. hath many such instances, and *Ionianus Pontanus* lib. 4. cap. 2. of *Wisd.* of the like: but amongst the rest I finde one most memorable, registred in the French Chronicles, of an Advocate of *Paris* before mentioned, who beleueed verily hee was dead, &c. I read a multitude of examples, of Melancholy men cured by such artificiall inuentions.

In 9. Rhafis.  
magnam vim  
habet Musica.  
x Cap de. Ma-  
nis. Admoran-  
da profectores  
est, & digna ex-  
pensione, quod  
sonorum concin-  
nitas mentem  
emolliat, soltat,  
procellas ipsius  
affectiones  
y Languens ani-  
mas inde erigi-  
tur, & reuiuif-  
cit, nec tam au-  
res afficit, sed &  
sonitu per arte-  
rias undiq, dis-  
fusio spiritus tum  
vitalis, tum ani-  
males excitat,  
mentem reddent  
agilem &c.

## SVBSECT. 3.

## Musicke a remedy.

Any and sundry are the meanes, which Philosophers and Physitians haue prescribed to exhilarate a sorrowfull heart, to diuert those fixed and intent cares and meditations, which in this malady so much offend; but in my iudgement none so present, none so powerfull, none so pposite as a cup of strong drinke, mirth, musicke, and merry company. *Ecclus*, 40. 20. Wine and Musicke reioyce the heart. *Rhafis* cont. 9. Tract. 15. *Altomarus* cap. 7. *Alianus* *Montaltus* cap. 26. *Ficinus*, *Bened. Victor. Fauentinus*, are almost immoderate in the commendation of it, a most forcible medicine \* *Iacchinus* calls it. *Iason Pratenfis*, a most admirable thing, and worthy of consideration, that can so mollifie the minde, and stay those tempestuous affections of it. *Musica est mentis medicina meste*, a roaring-meg against Melancholy, to creare and reuiue the languishing Soule, y affecting not only the eares, but the very arteries, the vi-  
tall



all and animal spirits, it erects the minde, and makes it nimble, Lemnius in-  
stis. cap. 44. This it will effect in the most dull, seuer, and sorrowfull soules  
2 expell grieffe with mirth, and if there be any cloudes, dust, or dreggs of cares  
yet lurking in our thoughts, most powerfully it wippes them all away, Salisbur:  
polit. lib. 1. cap. 6. and that which is more, it will performe all this in an instant.

3 Cheare vp the countenance, expell austerity, bring in hilarity (Girald. Camb.  
cap. 12. Topog. Hiber.) informe our manners, mitigate anger; Athenus (Dip-  
nosophist. lib. 14. cap. 10.) calleth it an infinite treasure to such as are indow-  
ed with it: *Dulcisonum reficit tristitia corda melos*, Eobanus Hessus. Many o-  
ther properties<sup>b</sup> Casiodorus epist. 4. reckons vp of this our diuine Musicke,  
not only to expell the greatest griefes, but it it doth extenuate feares and fu-  
ries, appeaseth cruelty, awaketh heauinesse, and to such as are watchfull it  
causeth quiet rest, it takes away spleene and hatred, be it instrumentall, vocall,  
with strings, winde,<sup>c</sup> *Que a spiritum sine manuum dexteritate gubernetur*,  
3 it cures all irk somnes & heauines of the Soule. Labouring men that sing  
to their worke, can tell as much, and so can souldiers when they goe to fight,  
whō terro r of death cannot so much affright, as the sound of trumpet, drum,  
fife, and such like musicke animates. It makes a child quiet, the nurses song,  
&c. In a word it is so powerfull a thing, that it rauisheth the soule, *regina sensu-  
um*, the queen of the senses, by sweet pleasure, (which is an happy cure) & cor-  
porall tunes pacifies our incorporeall soule, *sine ore loquens, dominatum in a-  
nimam exercet*, and carries it beyond it selfe, helps, eleuates extends it. *Scal-  
liger exercit. 302.* giues a reason of these effects, <sup>a</sup> because the spirits about  
the heart, take in that trembling and dancing aire into the body, are moued  
together, and stirred vp with it, or else the minde, as some suppose, har-  
monically composed, is rowed vp at the tunes of Musicke. And 'tis not on-  
ly men that are so affected, but almost all other creatures. You know the tale  
of Hercules Gallus, Orpheus, and Amphion, *salices animas Ouid* calls them,  
that could *saxa mouere sono testudinis*, &c. make stockes and stones as well  
as beasts, other animals dance after their pipes: Arion made<sup>f</sup> Fishes follow  
him, which as common experience euinceth, are much affected with musicke.  
All singing birds are much pleased with it, especially Nightingales, if wee  
may belecue *Calcegninus*, and Bees amongst the rest, though they be flying a  
way, when they heare any tinkling sound, will tarry behinde. Harts, Hindes,  
Horses, Dogges, Beares, are exceedingly delighted with it. *Scal. exerc. 302.* E-  
lephants *Agrippa* addes, lib. 2. cap. 24. and in Lydia in the midst of a lake there  
be certaine floating Ilands, (if you will beleue it) that after good Musicke  
will dance.

But to leaue all declamatory speeches in praise of<sup>h</sup> diuine Musicke, I will  
confine my selfe to my proper subiect: besides that excellent power it hath  
to expell many other diseases, it is a soueraigne remedy against<sup>i</sup> Despaire  
& Melancholy, & will driue away the diuell himselfe. *Canus a Rhodian* Fidler  
in<sup>k</sup> *Philostratus*, when *Apollonius* was inquisitiue to know what he could  
doe with his pipe, told him, that he could make a melancholy man merry, and  
him that was merry much merrier then before, alouer more inamored, a religi-  
ous man more deuout. *Ismenias* the Theban, <sup>l</sup> *Chyron* the Centaure is said to  
morbos modulatum carmen abegit, & desperatis conciliavit opem. <sup>k</sup> Lib. 5. cap. 7. merentibus merorem adimam, letantem  
vero seipso reddam hilariorem, amantem calidiorum, religiosum diuino numine correptum, & ad deos colendum paratiorum: <sup>l</sup> *Nata-  
lis Comae* *Metib. lib. 4. c. 12.*

2. Musica venus-  
tate sua mentes  
seueriores capit,  
&c.

3. Animus tristis  
subito ex hilarat,  
nubilos vultus  
serenat, austeri-  
tatem reponit,  
incunditatem  
exponit. Barba-  
riemq; sicut di-  
ponere gentes,  
mores instituit,  
iracundiam mi-  
tigat.

4. Cytharā tri-  
stis iocundat  
timidos furores  
attenuat, cruen-  
tam sauitiam  
blandie reficit,  
languorem, &c.

5. Pet. Aretine.

6. Castilio de an-  
tic. lib. 1. fol. 72.

7. Quod spiritus  
qui in corde agi-  
tant, tremulum,  
& subsultantes  
recipiunt aerem  
in pectus, & in-  
de excitantur, a  
spiritu musculi  
mouentur, &c.

8. M<sup>r</sup>. Carew of  
Anthony in De-  
script. Cornwall

9. fainth of Sales  
that they will  
come and  
show them-  
selves danc-  
ing at the  
sound of a  
Trumpet, fol.

10. 35. 1. & fol.

11. 154. 2. booke.

12. De ceruo, equo

case, vrsi idem

comperitur, mu-  
sica afficiuntur.

13. h. Numen inest

nummis,

14. Sape graues



haue cured many other diseases by Musicke alone: as now they doe those, saith <sup>m</sup> Bodine, that are troubled with St *Vitus* bedlam dance. <sup>n</sup> *Timotheus* the Musitian compelled *Alexander* to skip vp and downe, & leaue his dinner (like the tale of the Frier and the Boy) whom *Austin de civ. Dei*, lib. 17. cap. 14. so much commends for it. Who hath not heard how *Dauids* harmony droue away the euill spirits from King *Saul*, 1. Sam. 16. and *Elisba* when he was much troubled by importunate Kings, called for a Minstrell, and when he play'd the hand of the Lord came vpon him. 2. Kings 3. *Iason Pratensis* cap. de *Mantia* hath many examples, how *Clinias* and *Empedocles* cured some desperately melancholy, and some mad, by this our Musicke. Which because it hath such excellent vertues, belike <sup>o</sup> *Homer* brings in *Phemius* playing, and the *Muses* singing at the banquet of the Gods. *Aristotle polit. lib. 8. cap. 5.* *Plato 2 de ledibus*, highly approue of it, and so doe all Politicians. The *Greeks*, *Romans*, haue graced Musicke, & made it one of the liberall sciences, though it be now become mercenary. All ciuill commonwealthes allow it: *Cneius Manlius* (as <sup>\*</sup> *Linus* relates) *Ab verb. cond.* 567. brought first out of *Asia* to *Rome* singing wenches, players, iesters, and all kinde of Musicke to their feasts. Your Princes Emperours, and persons of any quality, maintaine it in their Courts; No mirth without Musicke. *Sr Thomas Moore* in his absolute *Vtopian* commonwealth, allowes Musicke as an appendix to euery meale, & that throughout, to all sorts. *Epictetus* calls mensam mut. *vp*, *prasepe*, a table without musicke a manger, for, the consent of Musicians at a banquet, is a carbuncle set in gold, and as the signet of an emerald well trimmed with gold, so is the melody of Musicke in a pleasant banquet. *Ecclesi* 32. v. 5. 6. *P Lewes* the xi. when he inuited *Edward the 4.* to come to *Paris*, told him that as a principall part of his entertainment, hee should heare sweete voices of children, *Ionicke* and *Lydian* tunes, exquisite Musicke, hee should haue a ---- and the *Cardinall of Burbon* to be his confessor, which he vsed as a most plausible argument: as to a sensuall man indeed it is. <sup>†</sup> *Lucian* in his booke de saltatione is not ashamed to confesse, that he tooke infinite delight in singing, dancing, musicke, womens company, and such like pleasures, and if thou (saith hee) didst but heare them play and dance, I knowe thou wouldst be so well pleased with the object, that thou wouldst dance for company thy selfe, without doubt thou wilt be taken with it. So <sup>9</sup> *Scaliger* ingeniously confesseth, exercit. 274 I am beyond all measure affected with Musicke, I doe most willingly behold them dance, I am mightily detained and allured with that grace & comlineesse of faire women, I am well pleased to be idle amongst them. And what young man is not? As it is acceptable and conducing to most, so especially to a melancholy man. Prouided alwaies, his disease proceed not originally from it, that he be not some light *inamorato*, some idle phantasticke, who capers in conceit all day long, and thinkes of nothing else, but how to make Gigges, Sonnets, Madrigals, in commendation of his Mistresse. In such cases Musicke is most pernicious, as a spur to a free horse, will make him run him selfe blinde, or breake his winde, *Incantamentum enim amoris musica*, for musicke enchants, as *Menander* holdes, it will make such melancholy persons mad, and the sound of those Gigges and Horne-pipes, will not bee remoued out of the eares a weeke after. <sup>\*</sup> *Plato* for this reason forbids, Musicke and Wine to all young men, because they are most part amorous, ne ignis adda-

<sup>m</sup> Lib. 5. de re-  
curat musica su-  
rorem Sancti  
Viti,  
n Exhibere de con-  
vicio, Cardan,  
subtil. lib. 13.

<sup>o</sup> Ibid. 1.

<sup>\*</sup> Lib. 9. cap. 1.  
Psaltrias Sam-  
bucistras, &  
continua la-  
dorum oblecta-  
menta addu-  
cunt, ex Asia  
inuenit in ur-  
bem.

<sup>p</sup> Cominius.

<sup>†</sup> Ista libenter  
& magna cum  
voluptate spec-  
tare soleo. Et  
scio te illecebris  
visu captum  
iri & insuper  
tripudiatum;  
hanc dubie de-  
mulcere.  
<sup>9</sup> In musicis su-  
pra omnem fidem  
capior & oble-  
tor, choreas  
libentissime aspi-  
cio, pulcherrimum  
feminarum ve-  
nustate detineor  
otiosi inter has  
solatus curis pos-  
sum.

<sup>\*</sup> 3 De legibus.



*addatur igni*, least one fire encrease another. Many men are melancholy by hearing Musicke, but it is a pleasing melancholy that it causeth, and therefore to such as are discontent, in woe, feare, sorrow, or dejected, it is a most present remedy, it expells cares, alters their griued mindes, and causeth in an instant. Otherwise, saith <sup>a</sup> *Plutarch*, *Musica magis dementat quam vinum*; Musicke makes some men mad as a tyger; like *Astolphos* home in *Aristo*; or *Mercuries* golden wand in *Homer*, that made some wake, others sleepe; it hath diuerse effects: and <sup>c</sup> *Theophrastus* right well prophesied, that diseases were either procured by Musicke, or mitigated.

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<sup>a</sup> Sympos. quest  
s. musica multos  
magis dementat  
quam vinum.  
<sup>b</sup> Animi morbi  
vel à Musica  
curantur vel  
infernuntur.

## SUBJECT. 4.

*Mirth and merry company, faire objects, remedies.*



Mirth and merry company may not be separated from Musicke, both concerning and necessarily required in this businesse. Mirth (saith <sup>a</sup> *Vives*) purgeth the blood, confirms health, causeth a fresh, pleasing, and fine colour, prorogues life, whets the wit, makes the body young, liuely, and fit for any manner of employment. The merrier heart, the longer life, *A merry heart is the life of the flesh*, *Prov. 14. 30.* gladnesse prolongs his dayes, *Ecclus 30. 22.* and this is one of the three *Salernitan* Doctors, *D<sup>r</sup> Merriman*, *D<sup>r</sup> Diet*, and *D<sup>r</sup> Quiet*, which cure all diseases — *Mens hilaris, requies, moderata dicta*. <sup>x</sup> *Gomesius* *præfat lib. 3. de sal. gen.* is a great magnifier of honest mirth, by which (saith he) we cure many passions of the minde, in our selues, and in our friends: which <sup>y</sup> *Galatens* assigns for a cause why we loue merry companions: and well they deserue it, being that as <sup>z</sup> *Magninus* holds, a merry companion is better then any musicke, and as the saying is, *comes incundus in viâ pro vehiculo*, as a Wagon to him that is wearied on the way. *Incunda consabulatio sales ioci*, pleasant discourse, iests, conceites, merrie tales, *melliti verborum globuli*, as *Petronius*, <sup>a</sup> *Pliny*, <sup>b</sup> *Spondanus*, <sup>c</sup> *Calius*, and many good authors pleade, are that sole *Nepenthes* of *Homer*, *Helens* boule, *Venus* girdle, so renowned of olde <sup>\*</sup> to expell griefe and care, to cause mirth and gladnesse of heart, if they be rightly vnderstood, or seasonably applied. In a worde,

† *Amor, voluptas, Venus, gaudium,*  
*Iocus, ludus, sermo suavis, suauitatio,*

are the true *Nepenthes*. For these causes our Physitians generally prescribe this as a principall engine, to batter the walls of melancholy, a chiefe antidote, and a sufficient cure of it selfe. By all meanes (saith <sup>a</sup> *Mesue*) procure mirth to these men in such things as are heard, scene, tasted, or smelled, or any way perceived, and let them haue all entisements, and faire promises, the sight of excellent beauties, attires, ornaments, delightfome passages, to distract their mindes from feare and sorrow, and such things on which they are so fixed and intent. <sup>b</sup> Let them vse hunting, sports, playes, iests, merry company, as *Rha-*

<sup>a</sup> Lib. 3. de A-  
nima. Letitia  
purgat sangui-  
nem, valetudinē  
conseruat, colo-  
rem inducit flo-  
rentem, mūdū  
gratum.  
<sup>b</sup> Spiritus tem-  
perat, calorem  
excitat, natura-  
lem virtutem  
corroborat, in-  
uenile corpus  
diu seruat, virā  
prorogat, ingeni-  
um acuit, & ho-  
minem negotiis,  
quibuslibet ap-  
tiores reddit.  
*Schola Salern.*  
<sup>x</sup> Dum conti-  
melia vacant,  
& festiua leni-  
tate mordet,  
mediocres ani-  
mi agilitates  
(anari solent & c  
<sup>y</sup> De mor. fol.  
57. *Amamus*  
ideā eos qui sunt  
saceti & inuicē  
<sup>a</sup> *Regiū. sanit.*  
*part. 2. Note.*  
quod amicus bo-  
nus, & dilectus  
socius, narrati-  
onibus suauit-  
atibus, superat  
amorem melodi-  
am.

<sup>\*</sup> *Homericum illud Nepenthes quod merorem tollit & ethumiam & hilaritatem perurit.* <sup>a</sup> *Lib. 22. cap. 27.* <sup>b</sup> *Comment. in 4. odyss.* <sup>c</sup> *Lib. 26. cap. 15.* <sup>†</sup> *Plautus Bacch.* <sup>a</sup> *De agitud. cap. 10.* Omni modo generes letitiam inuē, de iis que audiuntur, & vi-  
dentur, aut odorantur, aut gustantur, aut quocumq; modo sentiiri possunt, & aspectu formarum in vtri decoris & ornatus, & nego-  
tiatione iucunda, & blandientibus ludis, & promissis distraherentur eorum animi, de re aliquā quam timent & dolent. <sup>b</sup> *Veni-*  
*tur venationibus, ludis, iocis, amicorum consortiis, que non sinunt animum turbari, vno & cantu, & loci mutatione, &*  
*liberia, & gaudis, ex quibus præcipue delectantur.*



sis prescribes, which will not let the minde be molested, a cup of good drinke now and then, heare musicke, and haue such companions, with whom they are especially delighted: Merry tales or toyes, drinking, singing, dancing, and whatsoeuer else may procure mirth: and by no meanes, saith Guianerius, suffer them to be alone.

c Pifo, ex fabu-  
lis & bidis que-  
renda delectatio  
Altonarus c. 7.  
His versetur,  
qui maxime  
grati sunt: cas-  
tus & chorea  
ad letitiam pro-  
sunt.

d Præcipue va-  
let ad expellen-  
dum melanco-  
liam stare in  
cantibus, ludis,  
& somis, & ba-  
bitare cum sa-  
miliabus, &  
præcipue cum  
puellis iucundis.  
† Par 5. de auo-  
cam: nris lib. de  
absoluendo  
lusu.

a Corporis com-  
plexus cantos  
choreas ludis &  
forme, &c.  
b Circa hortos  
Epicuri frequen-  
tes.

† Dynopopolib.  
10. coron aut  
florido sero  
incendens odores,  
in culcitra plu-  
mea collocauit  
dulciculum poti-  
onem propinans  
psalterium adaux-  
it, &c.

\* ut reclusa  
suauiter in le-  
dum puella, &c.  
† Sere. 63.

† Tom. 2. consil.  
85.

† Epist. fam. 17.  
22. epist. Hori-  
donum bene  
potus, serag, re-  
dieram.

c Valer. Max.  
cap. 8. lib. 8. In-  
terposita arua-  
dine erubescit  
suis, cum filiis  
ludent, ab Alci-  
biade risus est.  
\* id est

Benedictus Victorius Faentinus in his Empericks, ac-  
compts it an especiall remedy against melancholy, to heare and see singing,  
dancing, maskers, mummers, to conuerse with such merry fellowes, and  
faire maides. For the beauty of a woman cheareth the face, Eccles 36. 22.

† Beauty alone is a soueraigne remedy against feare, griefe, and all melan-  
choly fitts, a charme, † as Peter de la Seine and many good writers affirme, a  
banquet it selfe, hee giues instance in discontented Menelans that was so

often freed by Helenas faire face, and <sup>a</sup> Tully <sup>3</sup> Tusc. cites Epicurus as a  
chiefe patron of this Tenent. To expell griefe and procure pleasure, sweete  
finells, good diet, touch, tast, embracing, singing, dancing, sports, playes, and  
about the rest, exquisite beauties, quibus oculi iucundè mouentur & animi,

are most powerfull meanes, obuia forma, to meete or see a faire maide, passe  
by, or to be in company with her. He founde it by experience, & made good  
vse of it in his owne person, if Plutarch belie him not, for he reckons vp the  
names of some more elegant peices, Leontia, Boedina, Hedieia, Nicedia, that

were frequently seene in Epicurus garden, and very familiar in his house.  
Neither did he trie it himselfe alone but if we may giue credit to † Athenus,

he practised it vpon others. For when a sad and sicke patient was brought to  
him to be cured. He laid him on a downe bed, crowned him with a garland of  
sweete smelling flowers, in a faire perfumed closet, delicatly set out, and after

a potion or two of good drinke, which he administred, he brought in a beauti-  
full young \* wench, that could play vpon a Lute, sing and dance, &c. Tully 3.  
Tusc. scoffes at Epicurus for this his prophane Phyllicke, (as well he deserved)

and yet Phauorinus in Stobens highly approoues of it, most of our looser Phy-  
sitians in some cases, to such parties especially allowe of this, and all of them  
will haue a melancholy, sad, discontented person, make frequent vse of honest

sports, companies and recreations, & incitandos ad uenere, as † Roderi-  
cus a Fonseca wil, aspectu & contactu pulcherimarum seminarum, to be drawn  
to such consorts, whether they will or no. Not to be an auditor onely, or a

spectator, but sometimes an actor himselfe. Dulce est desipere in loco, to play  
the foole now and then, is not amisse, there is a time for all things. Graue  
Socrates would be merry by fits, sing, dance, and take his liquor too, or else

Theodoret belie him; so would old Cato, † Tully by his owne confession, and  
the rest. Xenophon in his Sympof. brings in Socrates as a principall Actor, no  
man merrier then himselfe, and some times he would ride a cock horse with

his Children (though <sup>c</sup> Alcibiades scoffed at him for it) and well he might, for  
now and then (saith Plutarch) the most vertuous, honest, and grauest men  
will vse Feasts, iests, and toyes, as we doe sauce to our meates.

\* Qui ubi se a vulgo & scenâ in secreta remorant,  
Virtus Scipiade & mitis sapientia Leli,  
Nugari cum illo, & discincti ludere, donec  
Decoqueretur olus soliti —

Valorous Scipio and gentle Lelius,  
Remoued from the scene & route so clamorous,



Were wont to recreate themselves their robes laid by,

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Whilst supper by the cooke was making ready.

*Machiauell* in the 8 booke of his *Florentine* history, giues this note of *Cosmus Medices*, the wisest and grauest man in his time in *Italy*, That he would now and then play the most egregious foole in his carriage, and was so much giuen to iesters, players, and childish sports, to make himselfe merry, that hee that should but consider his gravity on the one part, his folly and lightnesse on the other, would surely say, there were two distinct persons in him. Now methinks, he did well in it, though *Salisburiensis* be of opinion, that Magistrates, Senators, and graue men, should not descend to lighter sports, ne respu. ludere videatur: But as *Themistocles*, still keepe a sterne and constant carriage. I commend *Cosmus Medices*, and that *Castrucius Castrucanus*, then whom *Italy* neuer knew a worthier Captaine, another *Alexander*, if *Machiauel* doe not deceiue vs in his life: when a friend of his reprehended him for dancing beside his dignity (belike at some cuthen dance) he told him againe, qui sapit interdū, vix vnquam noctu desipit, hee that is wise in the day, may dote a litle in the night. *Paulus Iovius* relates as much of Pope *Leo Decimus*, that he was a graue, discreet stay'd man, yet sometimes most free, and too open in his sports. And 'tis not altogether vnfit or mis-beleeming the grauity of such a man, if that *Decorum* of time, place, and such circumstances bee obserued. Misce stultitiam consilij breuem; and as he said in an Epigram to his wife, I would haue euery man say to himselfe, or to his friend.

Moll, once in pleasant company by chance,  
I wisht that you for company would dance,  
Which you refus'd, and said, your yeares require;  
Now, Matron-like, both manners and attire.  
Well Moll, if needs you will be matron-like,  
Then trust to this, I will thee matron like:  
Yet so to you my loue may neuer lessen,  
As you for Church, house, bed, obserue this lesson:  
Sit in the Church as solemne as a Saint,  
No deede, word, thought, your due deuotion taint,  
Faile if you will your head, your soule reueale  
To him that onely wounded soules can heale:  
Be in my house as busie as a bee,  
Hauing a sting for euery one but mee,  
Buzzing in euery corner, gathering bony,  
Let nothing wast, that costs or yeeldeth mony:  
† And when thou seest my heart to mirth incline,  
Thy tongue, wit, blood, warme with good cheare & wine:  
Then of sweete sports let no occasion scape,  
But be as wanton, toying as an Ape.

Those old *Greekes* had their *Lubentiam Deam*, goddesse of Pleasance, and the *Lacedemonians* instructed from *Lycurgus*, did *Deo risui sacrificare*, after their warres especially, and in times of peace, which was vsed in *Theffaly*, as it appeares by that of *Apuleius*, who was made an instrument of their laughter himselfe: *Because laughter and merriment was to season their labours & modest life.* *o Risus enim diuū atq; hominum est aterna voluptas.*

Princes

*Homini-  
bus  
facit, & ludis  
pueribus ultra  
modum deditus,  
adeo ut si cuius  
etiam graui a-  
tem, quam leui-  
tatem conside-  
rare liberet,  
duas personas  
distinctas in eo  
esse diceret.  
De nugis ca-  
riat. lib. 1. cap. 4.  
Magistratus &  
viri graues, a-  
ludis leuissimis  
arcendi.  
Machiauel  
vita eius.  
Ab amico repre-  
bensus, quod pre-  
ter dignitatem  
trivialis operam  
daret, respondit  
&c.  
† There is a  
time for all  
things, to  
weepe, laugh,  
mourn, dance,  
Eccles. 3. 4.  
i Hor.  
k S. Iohn Har-  
rington, epig.  
30.*

† *Lucretia tota  
sit lucet usq; die,  
Thaida nolle  
tolo.  
l Lil. Giraldus  
bist. de or. Syn-  
tag. 1.  
m Lib. 2. de aur.  
as.  
n Eo quod risus  
esset laboris &  
modesti cultus  
condimentum.  
o C. Calag. epig.*



¶ Cap. 61. In  
delictis habuit  
securas & adu-  
latores.

¶ Vniuersa gens  
supra mortales  
enteros cno-  
miniorum stu-  
diosissima. Ea  
enim per varias  
& exquisitas  
dapes interpositis  
muscis & iocu-  
latoibus in mul-  
tas sepius horas  
extrahunt, ac  
subinde produ-  
ctis charis &  
amoris fami-  
narum indul-  
gent, &c.

¶ Syntag. de  
Musis

¶ Athenæus lib.  
12. & 14. af.

fiduis mulierum  
vociibus, cantus  
symphonie Pa-  
latium Persa-  
rum regis totum  
personabat.

¶ Iteius hist. l. 18.

¶ Eobanius Hes-  
sus.

¶ Fracastorius.

¶ Vite ergo  
leti, O amici,

procul ab angu-  
stia, vite leti.

¶ Iterum precor  
& obtestor, vi-  
te leti illud

quod cor urit,  
negligite.

¶ Letus in pre-  
sens animus

quod ultra Ode-  
rit curare. Hor.

¶ He was both  
Sacerdos &  
Medicus. Hac

autem non tam  
ut sacerdos ani-  
mi mando vo-

bis, quam ut me-  
dicus, nam absq;  
hac uia tanqua

medicinarum  
omnium vita,  
medicines omnes

ad vitam producendam adhibere mariuntur: vite leti, ¶ Loebus Anacreon, y Lucian, Necymantia, To. 2. x Omnia nun-

clara rursus astitit. Hoc solum tota vita persequere, ut presentibus bene compositis, minime curiosus, aut nulla in re sollicitus,

quam plurimum potest vitam hilarem traducat.

Princes vse iesters, players, and haue those masters of Reuels in their Courts. The Romanes at euery supper (for they had no solemne dinner) vsed Musick, Gladiators, Iesters, &c. as ¶ Suetonius relates of Tyberius, Dion of Commo-  
dus, and so did the Greekes. Besides musicke, in Xenophons Sympos. Philippus  
ridendi artifex, Philip, a Iester, was brought in to make sport, Paulus Iouius  
in the cleuenth booke of his history, hath a pretty digression of our English  
customs, which howsoeuer some may misconster, I for my part, will inter-  
pret to the best. ¶ The whole Nation beyond all other mortall men, is most gi-  
uen to banqueting and feasts, for they prolong them many houres together,  
with dainty cheare, exquisite musicke and facete iesters, and afterwarde they  
fall a dancing and courting their mistresses, till it be late in the night. Vola-  
teran giues the same testimony, of this Island, commending our Iouiall man-  
ner of entertainment, and good mirth, and mee thinks he saith well, there  
is no harme in it, long may they vse it, and all such modest sportes. Ctesias  
reports of a Persian King, that had 150 maides attending at his table, to play,  
sing, and dance by turnes; and P. Lil. Giraldus of an Egyptian Prince, that kept  
9 Virgins still to waite vpon him, & those of most excellent feature, & sweet  
voyces, which afterward gaue occasion to the Greekes of that fiction of the  
9 Muses. The Kings of Ethiopia in Africke, most of our Asiaticke Prin-  
ces haue done and doe, those Sophies, Mogors, Turkes, &c. solace them-  
selues after supper amongst their Queenes and Concubines, quæ incundiores  
oblectamenti causa (¶ saith mine author) coram rege psallere & saltare consue-  
verant, taking great pleasure to see and heare them sing and dance. This and  
many such meanes, to exhilarate the heart of men, haue beene still practised  
in all ages, as knowing there is no better thing to the preservation of mans  
life. What shall I say then, but to euery melancholy man,

¶ Vere conuinis non tristibus vtere amicis,

Quos nuxæ, & risus, & ioca salsa iuvant.

Feast often, and vse friends not still so sad,

Whose iests and merriments may make thee glad.

Vse honest and chaste sports, scenical shewes, playes, games;

¶ Accedant inuenumq; Chori, mistag, puella.

And as Marsilius Ficinus concludes an epistle to Bernard Canisianus, and  
some other of his friends, will I this Tract to all good students, ¶ Line mer-  
rily, O my friends, free from cares, perplexity, anguish, grieve of minde, line  
merrily, lætitiâ coelum vos creauit: ¶ Again and againe I request you to bee  
merry: if any thing trouble your hearts, or vex your soules, neglect and con-  
temne it, ¶ let it passe. ¶ And this I inioyne you, not as a Diuine alone, but as  
a Physitian, for without this mirth, which is the life and Quintessence of Phy-  
sicke, medicines, and whatsoeuer is used and applyed to prolong the life of man,  
is dull, dead, & of no force. Dum fata sinunt, viuere leti. (Seneca) I say bemerry.

¶ Nec lusibus virentem

Viduemus hanc inventam.

It was Tiresias  
the Prophets counsell to y Menippus, that trauelled all the world ouer, euen  
downe to hell it selfe to seeke content, and his last farewell to Menippus, to  
be merry. ¶ Contemne the World (saith he) and count that is in it vanity &



toyes, this onely conet all thy life long; be not curious, or over solicitous in any thing, but with a well-composed and contented estate to inioy thy selfe, & about all things to be merry.

*Si numerus uti censet sine amore iocisq;*

*Nil est iucundum: vivas in amore iocisq;*

Nothing better, (to conclude with Solomon, Eccles. 3. 22.) then that a man should reioyce in his affaires. 'Tis the same advice which every Physitian in this case rings to his Patient, as Capivaccius to his, <sup>a</sup> avoid overmuch study and perturbations of the minde, and as much as in thee lies, live at hearts ease: Prosper Calenus to that melancholy Cardinal Casius, <sup>b</sup> amidst thy serious studies and businesses, use iests and conceits, playes and toyes, and what soever else may recreate thy minde. Nothing better then mirth, and merry company in this malady, <sup>c</sup> It beginnes with sorrow (saith Montanus) it must bee expelled with hilarity.

But see the mischief, many men knowing that merry company is the only medicine against melancholy, will therefore neglect their business, and in another extreame, spend all their daies amongst good fellows in a Taverne or an Ale-house, and knowe not otherwise how to bestow their time but in drinking; Malt-wormes, men-fishes, or water-snakes, <sup>\*</sup> *Qui bibunt solum ranarum more nihil comedentes*, like so many frogs in a puddle. 'Tis their sole exercise to eat and drinke, to sacrifice to *Voluptas*, *Rumina*, *Educa*, *Potina*, *Mellona*, is all their religion. They wish for *Philoxenus* necke, *Jupiters tri-noctium*, and that the Sunne would stand still as in *Iosua's* time, to satisfy their lust, that they might *dies noctesq; pergracari & bibere*. Flourishing wits, and men of good parts, good fashion, good worth, basely prostitute themselves to every roagues company, to take Tobacco and drinke, to roare and sing scurrile songs in base places.

<sup>d</sup> *Invenies aliquem cum percussore iacentem,*

*Permissum nautis aut furibus, aut fugitivis.*

Which *Thomas Erasmus* objects to *Paracelsus*, that hee would lie drinking all day long, with Car-men and Tapsters in a Brothell-house, is too frequent amongst vs, with men of better note: like *Timocreon* of Rhodes, *multa bibens & multa vorans*, &c. They drown their wits, seeth their braines in Ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, rheumes, dropsies, calentures, tremor, get solne iuglers, pimpled red faces, sore eyes, &c. heat their livers, alter their complexions, spoile their stomachs, overthrowe their bodies (meere fungus and Caskes) confound their Soules, goe from *Scylla* to *Charybdis*, and vse that which is an helpe, to their vndoing.

<sup>e</sup> *Quid refert morbo an ferro pereamve ruinā?*

† When the blacke Prince went to set the exil'd king of Castile into his kingdom, there was a terrible battle fought betwixt the English and the Spanish: at last the Spanish fled, the English followed them to a river side, where some drowned themselves to avoid their enemies, the rest were killed. Now tell me what difference is betwixt drowning and killing? As good bee melancholy still, as drunken beasts and beggars. Company a sole comfort, and an onely remedy to all kinde of discontent, is their sole misery and cause of perdition. As *Hermione* lamented in *Euripides*, *Male mulieres me fecerunt malam*, Evil company marr'd her, may they iustly complaine, bad companions have been their

<sup>a</sup> Hilosophia  
specul. 2. de Ma-  
nia. fol. 161.

<sup>b</sup> *Studia literarū  
& animi per-  
turbationes su-  
gat, & quātil  
potest iucunde  
vivat.*

<sup>c</sup> *Lib. de atr.  
bile. Grauiori-  
bus curis ludos  
& facitias ali-  
quando inter-  
pone, iocos, &  
que solent ani-  
mum relaxare.*

<sup>d</sup> *Consul. 30. Ma-  
la valendo au-  
da & confra-  
cta est tristitia,  
ac propterea ex-  
ultatione ani-  
mi removenda.*  
<sup>e</sup> *Athen. dyno-  
sop lib. 1.*

<sup>f</sup> *Inven. Sat. 3.*

<sup>g</sup> *Hor.*

<sup>h</sup> *Prossard. lib.  
lib. 1. Hispani  
Anglorum  
vires sepe non  
possum, in fugam  
se deducunt &c.*  
*Præcipit in  
fluctibus se de-  
derunt, in bo-  
rium manusque  
veniunt.*



284 their bane. For, *malus malum vult ut sit sui similis*, one drunkard in a com-  
 pany, one theefe, one whoremaster, will by his good will, make all the rest as  
 bad as himselfe, ——— *Et si*

*Nocturnos inres te formidare vapores,* be of what  
 complexion you will, inclination, loue or hate, be it good or bad, if you come  
 amongst them, you must doe as they doe; yea, *h* though it bee to the preiudice  
 of your health, you must drinke, *venenum pro vino*. And so like Grass-  
 hoppers, whilst they sing ouer their cuppes all Summer, they starue in Win-  
 ter; and for a little vaine merriment, shall finde a sorrowfull reckoning in  
 the end.

## SECT. 3.

MEMBR. I. SVBSEC. I.

*A Consolatory Digression, containing the Remedies  
 of all manner of Discontents.*

**B**Ecause in the precedent Section, I haue made mention of  
 good counsell, comfortable speeches, perswasion, how neces-  
 sarily they are required to the cure of a discontented or trou-  
 bled minde, how present a remedy they yeeld, and many times  
 a sole sufficient cure of themselues; I haue thought fit in this  
 following Section, a little to digresse, (if at least it bee to digresse in this  
 subiect) to collect and gleane a few remedies, and comfortable speeches out  
 of our best Oratours, Philosophers, Divines, and Fathers of the Church, ten-  
 ding to this purpose. I confesse, many haue copiously written of this subiect,  
*Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Cran-*  
*tor, Lucian, Boethius:* and some of late, *Sadoletus, Cardan, Budaeus, Stella, Pe-*  
*trarch, Erasmus,* besides *Austin, Cyprian, Bernard, &c.* And they so well,  
 that as *Hierome* in like case said, *si nostrum areret ingenium, de illorum pos-*  
*set fontibus irrigari,* if our barren wits were dried vp, they might be copious-  
 ly irrigated from those fruitfull well-springs: And I shall but *actum agere:*  
 yet because these Tracts are not so obvious and common, I will Epitomize,  
 and briefly insert some of their diuine precepts, reducing their voluminous  
 and vast Treatises to my small scale, for it were otherwise impossible to bring  
 so great vessels into so little a creek. And although (as *Cardan* said of his  
 booke *de consol.*) *I knowe beforehand this Tract of mine many will contemne*  
*and reiect: they that are fortunate, happy, and in flourishing estate, haue no need*  
*of such consolatory speeches, they that are miserable and unhappy, thinke them*  
*unsufficient to ease their grieued mindes, and comfort their misery.* Yet I wil  
 goe on, for this must needs doe some good to such as are happy, to bring  
 them to a moderation, and make them reflect and knowe themselues, by see-  
 ing the vconstancy of humane felicity, others misery: and to such as are di-  
 stressed, if they will but attend and consider of this, it cannot chuse but giue  
 some content and comfort. *Tis true, no medicine can cure all diseases, some*  
*affections of the minde are altogether incurable, yet these helps of art, Physick*  
*and*

*i Lib. de lib. pro-*  
*pris. Hos libros*  
*scio multos sper-*  
*nare, nam felices*  
*his se non indi-*  
*gere putant, in-*  
*felices ad solat-*  
*tionem miserie*  
*non sufficere. Et*  
*tamen felicibus*  
*moderationem,*  
*dum inconstan-*  
*tiam humanae*  
*felicis docet*  
*praestant, infeli-*  
*ces si omnia re-*  
*cte assumere vo-*  
*liant, felices red-*  
*dere possunt.*  
*Nullum medi-*  
*camentum om-*  
*nes sanare po-*  
*test, sunt affe-*  
*ctiones animi qui*  
*prorsus sunt in-*  
*curabiles, non*  
*tamen artis o-*  
*pus sponi debet,*  
*aut medicinae,*  
*aut Philosophiae.*



and Philosophy must not be contemned. *Arrianus* and *Plotinus* ate thus in the contrary opinion, that such precepts can doe little good. *Boethius* himselfe cannot comfort in some cases, they will reiect such speeches like bread of stones, *Infana stultæ mentis hæc solatia.* words adde no courage, (which \* *Cateline* once said to his Souldiers.) a *Captaine* *Oratjon* doth not make a coward a valiant man. And as *Iob* feelingly said to his friends, you are but miserable counsellours all. Yet sure I thinke they cannot chuse but doe some good, comfort and ease a little, and vpon that hope I will adventure. *Non meus hic sermo*, not my speech this, but of *Seneca*, *Plutarch*, *Epicetius*, *Austin*, *Bernard*, *Christ* and his *Apostles*. If I make nothing, as *Montaigne* said in like case, I will marre nothing, 'tis not my doctrine but my study, I hope I shall doe no body wrong to speake what I thinke, and deserue not blame in imparting my minde. If it be not for thy ease, it may for mine owne, so *Tully*, *Cardan*, and *Boethius* writ de consol. as well to helpe themselves, as others: be it as it may, I will essay.

Discontents and grieuances are either generall or particular: generall are warres, plagues, dearth, famine, fires, inundations, vnseasonable weather, Epidemicall diseases which afflict whole kingdomes, territories, citties: or peculiar to privat men, as cares, crosses, losses, death of friends, pouerty, want, sicknesse, orbieis, iniuries, abuses, &c. Generally all discontent, *homines quatinus fortune salo.* No condition free, *quisq; suis patimur manes.* Even in the midst of our mirth and iollity there is some grudging, some complaint, as *P* he saith our whole life is a *Glucupicron*, a bitter sweet passion, hony and gall mixt together, we are all miserable and discontent, who can deny it? If all, and that it be a common calamity, an ineuitable necessity, all distressed, then as *Cardan* inferres, *who art thou that hopest to goe free? why dost thou not griene thou art a mortall man, & not gouernour of the world?* *Ferre quam sortem patiuntur omnes, Nemo recuset.* If it be common to all, why should one man be more disquieted then another? If thou alone wer't distressed, it were indeed more irksome and lesse to be indured: but when the calamity is common, comfort thy selfe with this, thou hast more fellowes, *Solamen miseris socios habuisse doloris,* 'tis not thy sole case, and why shouldst thou be so impatient? *I but alas we are more miserable then others, what shall we doe?* Besides private miseries, we liue in perpetuall feare and danger of common enemies, we haue *Bellonas* whips, and pitifull out-cries, for *Epithalamiums*, for pleasant musicke, that fearefull noyse of Ordinance, Drummes, and warlike Trumpets still sounding in our eares, instead of nuptiall Torches wee haue firing of Townes and Citties, for triumphs, lamentations: for ioy, teares. So it is, and so it was, and ever will be. He that refuseth to see and heare, to suffer this, is not fit to liue in this world, and knowes not the common condition of all men, to whom so long as they liue with a reciprocall course, ioyes and sorrowes are annexed, and succeed one another. It is inuincible, it may not be avoided, and why then shouldst thou be so much troubled? *Græue nihil est homini quod fert necessitas,* as *Tully* deemes out of an old Poet, that which is necessary, cannot be grieuous. If it be so, then comfort thy selfe in this, *That*

*tuborum audis clangorem, pro tædis nuptialibus, villarum, pægorum, urbium, videtur, incendia, tibi pro inuito lamenta, pro rifu scetus ætrem compleuit.* It is est profecto & quisquis hoc videre amittit, hinc saculo parum aptus est, nisi potius nosti, eorum quæminime conditionem ignoras, quibus reciproco quodam nexu læta trillibus, trillia lætis inuicem succedunt. *U 14 Tull. 6 det. Poet. x. Cardan. lib. 1. de consol. Est consolationis genus non leue, quod à necessitate sit, siue feras, siue non feras ferendum est.*



whether thou wilt or no, it must be endured: make a vertue of necessity, and conforme thy selfe to vndergoe it, y. *Si longa est levis est, si gravis est, brevis est.*

If it be long, tis light, if grievous, it cannot last. It will away, daies doleore *videtur*, and it nought else, yet time will weare it out, custome will ease it, *et*

obliuion is a common medicine for all losses, iniuries, griefes, and detriments whatsoeuer, and when they are once past, this commodity comes of infelicity, *et*

it makes the rest of our life sweeter vnto vs: *Acq; hæc olim meminisse iuvabit,* the prouation and want of a thing many times makes it more pleasant

and delightfull then before it was. We must not thinke the happiest of vs all to escape here without some misfortunes,

*Vsq; adeo nulla est sincera voluptas, Sollicitumq; aliquid latet interuenit,*

Heauen and earth are much unlike. *a* Those heauenly bodies indeed are freely carried in their orbes without any impediment, or interruption, to continue

their course for innumerable ages, and make their conuersion: but men are *b*

troubled with many difficulties, and haue diuerse hinderances, oppositions, still *c*

crossing, interrupting their inuicible desires, and no mortall man is free from this law of nature. Wee must not therefore hope to haue all things

answer our owne expectation, to haue a continuance of good successe and *d*

fortunes, *Fortuna nunquam perpetuo est bona.* And as *M. Iulius Felix* the Roman Consul told that insulting *Coriolanus*, drunk with his good fortunes,

looke not for that successe thou hast hitherto had, *e* It never yet happened to any man since the beginning of the world, nor euer will, to haue all things ac-

cording to his desire, or to whom fortune was neuer opposite and aduerse. Euen so it fell out to him as he foretold. Such was *Alcibiades* fortune, *Narsetes*,

that great *Gonsalua's*, and most famous men, that as *Tullius* concludes, it is almost fatal to great Princes, through their owne default or otherwise circum-

vented with enuy and malice, to loose their honours, and dye contumeliously. *f*

Tis so, still hath beene, and euer will be, *Nihil est ex omni parte beatum.* There's no perfection is so absolute,

That some impurity doth not pollute. Whatsoeuer is vnder the Moone is subiect to corruption, alteration, and so

long as thou liuest vpon earth looke not for other. *g* Thou shalt not here find peaceable and chearefull daies, quiet times, but rather cloudes, stormes, calum-

nies, such is our fate. Yea, but thou thinkest thou art more miserable then the rest, other men

are happy in respect of thee, their miseries are but flea-bitings to thine, thou alone art unhappy, none so bad as thy selfe. Yet if as *Socrates* said, *h*

All the men in the world should come and bring their grieuances together, of body, minde, fortune, sores, vlcers, madnesse, Epilepsies, agues, and all those common

calamities of beggery, want, seruitude, imprisonment, and lay them on a heape to be equally diuided, wouldst thou share alike, and take thy portion, or bee as thou art? Without question thou wouldst be as thou art. If some *Iupiter* should

say to giue vs all content, *i* *Iam faciam quod vultis, eris tu qui modò miles, Mercator, tu consultus modo rusticus, hinc vos,*

*Tu terris furis* *non inuenies, et serenos animos, nimios potius, procellas, calumnias* *Lip. cent. mil. ep. 3.* *g* *Si omnes homines sua uicula suaq; curas in unum cumalium conferrent a pars dispartiri portionibus. &c.* *h* *Hut. ser. lib. 1.*



*Non hinc mutatis disceditis partibus, sed a*  
*Quid stultus? noluit.*

Well be it so then: you master souldier,  
 Shall be a marchant, you sir Lawyer,

A country Gentleman, goe you to this,  
 That side you, why stand yee? It's well as tis.

Every man knowes his owne, but not others defects and miseries; and 'tis  
 the nature of all men still to reflect upon themselves, their owne misfortunes,  
 not to examine or consider other mens, not to confesse them selves with o-  
 thers: To recount their miseries, but not their good gifts, fortunes, benefits;  
 which they haue, to ruminate on their aduersity, but not once to thinke on  
 their prosperitie, not what they haue, but what they want, to looke still on  
 them that goe before, but not on those infinite numbers that come after,  
 whereas many a man would thinke himselfe in heauen, a pitty Prince, if hee  
 had but the least part of that fortune which thou so much repineest at; abhorrest  
 and accountest a most vile, and wretched estate. How many thousands want  
 that which thou hast, how many myriades of poore slaues, captiues, of such a  
 worke day and night in Cole-pits, Time-mines, with fore toyle to main-  
 taine a poore liuing, of such as labour in body and mind, liue in extreme an-  
 guish, and paine, all which thou art free from. *Fortunatos nimium bona*  
*sua norint*; Thou art most happy, if thou couldst be content, and acknow-  
 ledge thy happinesse; *Rem carendo, non fruendo cognoscimus*, when thou shalt  
 hereafter come to want, that which thou now loathest, abhorrest, & art weary  
 of, and tired with, when 'tis past thou wilt say thou werst most happy, and af-  
 ter a little misse, wish with all thine heart, thou hadst the same content again,  
 might it lead but such a life, a world for such a life: the remembrance of it is  
 pleasant. Be silent then, rest satisfied, *desine, intuensq; in aliorum infortunia*  
*solare mentem*, comfort thy selfe with other mens misfortunes; and as the  
 moldwarpe in *Aspe* told the Fox, complaining for want of a taile, & the  
 rest of his companions, *tacete quando me oculis captum uidetis*, you complain  
 of toyes, but I am blinde, be quiet, I say to thee be thou satisfied: It is re-  
 corded of the Hares, that with a generall consent they went to drowne them-  
 selues, out of a feeling of their misery, but when they saw a company of  
 Frogges more fearefull then they were, they began to take courage, and com-  
 fort againe. Conferre thine estate with others, *Similes aliorum respice casus*,  
*mitius ista feret*. Be content and rest satisfied, for thou art well in respect of  
 others, be thankful for that thou hast, that God hath done so much for thee,  
 he hath not made thee a monster, a beast, a base creature, as hee might, but a  
 man, a Christian, such a man; consider aright of it, thou art fulliwell as thou  
 art. *Quicquid vult habere nemo potest*, no man can haue what he will, *Illud*  
*potest nolle quod non habet*, he may chuse whether hee will desire that which  
 he hath not: Thy lot is faine, make the best of it. If wee should all sleepe at all  
 times, (as *Endimion* is said to haue done) who then were happier then his fel-  
 low? Our life is but short, a very dreame, and while we looke about, *Immor-*  
*talitas adest*, eternitie is at hand: *Our life is a pilgrimage on earth*, which  
 wise men passe with great alacrity. If thou be in woe, sorrow, want, distresse,  
 in paine, or sicknesse, thinke of that of our Apostle, *God chastiseth them whom*  
*he loneth*: They that sowe in teares, shall reape in ioy, *Ps. 126. 6. As the Fornace*  
*proneb*



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Si expedis  
medicus non dat  
quod patiens  
vult sed quod  
ipse bonum sit.  
\* Fragmentum  
non egreditur  
visu trituratione  
etc.

† Non est pena  
dumtaxat sed  
flagellum corri-  
gentis.

\* Ad heredita-  
tem eternam sic  
studium.

† Confessio.  
† Nauiclerum  
tempestas, ab-  
leam studium,  
ducent pugna,

magnanimum  
calamitas, Chri-  
stianum vero  
tentatio prebat  
examinat.

\* Sen. Hier. fur.  
u. Ideo Deus ac-  
perum fecit iter,  
ne dum delice-  
tantur in via  
oliscantur e-  
oram que sunt  
in patria.

\* Boetius l. 5.  
met. ult.

y Boet. pro. ult.  
Mauet specta-  
tor consilium  
desuper prescius  
deus, bonus pre-  
mia, malis sup-  
plicia dispen-  
sant.

\* Lib. de prouid.  
voluptatem ca-  
piunt dii si qua-  
do magnos viros  
colluctantem  
calamitate vi-  
dent.

† Ecce specta-  
tum deo dignum.  
Vir fortis mala  
fortuna compo-  
nit.

z. 1. Pet. 5. 7.  
Psalm. 55. 22.

prooueth the Potters vessell. so doth temptation try mens thoughts, Ecc. 25. 5.

tis for thy good, Perysse nisi perysse: Hadst thou not beene so visited, thou hadst beene utterly vndone, as gold in the fire, so men are tryed in aduersity.

Tribulatio dicitur: And which Camerarius hath well shadowed in an Em-  
bleme of a Thresher and come,

Si tritura absit paleis sunt abdita grana,  
Nos crux mundanis separat a paleis:

As threshing separates from straw the corne,  
By crosses from the worlds chaffe are we borne.

Tis the very same which \* Chrysostome comments hom. 2. in 3. Mat. Corne is  
not separated but by threshing, nor men from worldly impediments but by tri-  
bulation. Tis that which † Cyprian ingeminates Ser. 4. de immortal. Tis that  
which \* Hierom, which all the Fathers inculcate, so are we catechised for eter-  
nity. Tis that which the proverbe insinuates, Documentum, documentum; Tis  
that which all the world rings into our eares, Deus unicam habet filium sine  
peccato, nullum sine flagello: God, saith † Austin, hath one Sonne without sin,  
none without correction. \* An expert sea man is tried in a tempest; a runner,  
in a race; a Captaine, in a battle; a valiant man, in aduersity; a Christian, in  
temptation and misery, Basil. homil. 8. We are sent as so many souldiers into  
this world, to strue with it, the flesh, the diuell, our life is a warfare, and who  
knowes it not, † Non est ad astra mollis e terris via: and therefore per aduen-  
ture this world here is made troublesome vnto vs, that, as Gregory notes, wee  
should not be delighted by the way, and forget whether we are going.

\* Ite nunc fortes, ubi celsa magni  
Ducit exempli via, cur inertes  
Terga nudatis? superata tellus  
sydera donat,

Goe on then merrily to heaven. If the way be troublesome, and you in misfe-  
ry, in many griuances, on the other side you haue many pleasant obiects,  
sweet smells, delightfome tastes, musicke, meats, hearbes, flowres, &c. to recre-  
ate your senses. Or put case thou art now forsaken of the world, deiected, con-  
temned, yet comfort thy selfe, as it was said to Agar in the Wilderness, y God  
sees thee, he takes notice of thee: There is a God about that can vindicate thy  
cause, that can relieue thee. And surely \* Seneca thinkes, hee takes delight in  
seeing thee. The Gods are well pleased when they see great men contending  
with aduersity, as we are to see men fight, or a man with a beast. But these are  
toyes in respect, † Behold (saith he) a spectacle, worthy of God: A good man con-  
tented with his estate. A tyrant is the best sacrifice to Iupiter, as the Ancients  
held, and his best obiect a contented minde. For thy part then rest satisfied,  
cast all thy care on him, thy burden on him, rely on him, trust on him, and hee  
shall nourish thee, care for thee, giue thee thine hearts desire; say with Dauid,  
God is our hope and strength in troubles ready to be found, Psalm. 46. 1. for they  
that trust in the Lord shall be as Mount Sion, which cannot be remoued, Psalm.  
124. 1. 2. as the mountaines are about Ierusalem, so is the Lord about his people,  
from hence forth and for euer.

M. A. M.



MEMB. 2.

Deformity of Body, Sicknesse, Basenesse of  
Birth, peculiar Discontents.

**P**Articular discontents and grievances, are either of Body, Minde, or Fortune, which as they wound the soule of man, produce this melancholy, and many great inconveniences; by that Antidote of good counsell and perswasion may be eased or expelled. Deformities and imperfections of our bodies, as lamenesse, crookednesse, deafnesse, blindnesse, be they innate or accidentall, torture many men: yet this may comfort them, that those imperfections of the body doe not a whit blemish the soule, or hinder the operations of it, but rather helpe and much increase it. Thou art lame of body, deformed to the eye, yet this hinders not, but that thou maist be a good, a wise, vpright, honest man. *Seldome*, saith *Plutarch*, *Honesty and Beauty* dwell together, and oftentimes vnder a threadbare coat, lies an excellent vnderstanding, *sepe sub attrita latitat sapientia veste*. \* *Cornelius Mussus* that famous preacher in *Italy*, when hee came first into the pulpit in *Venice*, was so much contemned by reason of his outside, a little, leane, poore, dejected person, † they were all ready to leaue the church, but when they heard his voice, they did admire him; and happy was that *Seniatur* could inioy his company, or invite him first to his house. A silly fellow to looke to, may haue more wit, learning, honesty, then hee that shuts it out *Ampullis iactans, &c. grandia gradiens*, and is admired in the worlds opinion, *Vilis sepe cadus nobile nectar habet*. The best wine comes out of an old vessell. How many deformed Princes, Kings, Emperours, could I reckon vp, Philosophers, Oratours; *Hanniball* had one eye, *Appius Claudius*, *Timoleon*, blinde, *Muleasses* king of *Tunis*, *John* king of *Bohemia*, and *Tiresias* the Prophet. *The night hath his pleasures*; & for the losse of that one sense, such men are commonly recompenced in the rest; they haue excellent memories, other good parts, musicke, & many recreations: Much happinesse, great wisdom, as *Tully* well discouereth in his † *Tusculan* questions: *Homer* was blinde, yet who (saith he) made more accurate, lively, or better descriptions, with both his eyes. *Democritus* was blinde, yet as *Laertius* writes of him, he saw more then all *Greece* besides. Some Philosophers and Divines haue euerated themselues, and put out their eyes voluntarily the better to contemplate. *Angelus Politianus* had a tetter in his nose continually running, fullsome in company, yet no man so eloquent & pleasing in his works. *Alope* was crooked, *Socrates* pur-blind, long-legged, hairy; *Democritus* withered, *Seneca* leane & harsh, vgly to behold, yet shew me so many flourishing wits, such diuine spirits: *Horace* a little beare-eyed contemptible fellow, yet who so sententious and wise? *Marcilius Ficinus*, *Faber Stapalensis*, a couple of dwarfes, \* *Melancthon* a short hard fauored man, *paruus erat, sed magnus erat*, &c. yet of incomparable parts all three. † *Ignatius Loiola* the founder of the Iesuits, by reason of an hurt he receaued in his legge, at the siege of *Pam-pelona* the chiefe towne of *Navarre* in *Spain*, unfit for warres and lesse serviceable at Court, vpon that accident betooke himselfe to his beads, and by those



\* Sueton. cap. 79

† Lib. 1. Corpore

exili & despe-

ditus ingenio

& prudentia

longe ante se re-

ges ceteros pre-

veniens.

c Alexander

Garganius hist.

Poland. Cor.

pore parvus est

cubito vix altior

vno. Sed tamen

in parvo corpore

magnus eram.

\* Ouid.

f Lib. 2. cap. 20.

oneris est illis cor

poris molis &

spiritus minus

variis.

† Corpore breues

prudentiores

quam coarctata

sit anima.

† Ingenio pollet

cui vim na'ura

negavit.

g Multis ad sa-

lutem anime

profusa corporis

agritudo, Pe-

trach.

h Lib. 7. Summa

est totius Philo-

sophie, si tales

&c.

i Plinius epist.

7. lib. Quem in-

firmum libelo

solicitat aut a-

wardia, aut ho-

mines nemini

invidet, nemine

miratur, nemine

despicit. sermone

maligno non ali-

tur.

† Non terret

princeps, magi-

ster, pater, su-

perueniens,

omnia convexit.

\* Nat. Chytrius

Europ. delitium.

Labor, dolor, e-

gritudo, luctus,

seruire superbi-

dominia, iugum

ferre superstiti-

onis, quas habes

etiam sepelire,

&c. condimenta

vite sunt.

those meanes got more honour, then euer he should haue done with the vse of his limmes, and propernesse of person, *Vulnus non penetrat animam*; a wound hurts not the Soule. *Galba* the Emperour was crook-backed, *Epicletus* lame, that great *Alexander* a little man of stature, \* *Augustus Caesar* of the same pitch: *Agefilus*, *despicabilis forma*, *Boccharis* a most deformed Prince as euer *Egypt* had; yet as † *Diodorus Siculus* records of him, in wisdom and knowledge farre beyond his predecessors. *Ad Don. 1306. Vladislavus Cubitalis* that Pigmy king of *Poland* reigned; and fought more victorious battles, then any of his long shanked predecessors. *Nullam virtus respuit staturam*, Vir- tue refuseth no stature, and commonly your great vast bodies, and fine fea- tures, are sottish, dull, and leaden spirits. What's in them?

\* *Quid nisi pondus iners stolidag, forciã mentis*, what in *Maximinus*, *Aiax*, *Caligula*, and the rest of those great *Zanzummins*, or gigantically *Ana- kims*, heavy, vast, barbarous lubbers?

—si membra tibi dant grandia Parce,

Mentis eges?

Their body, saith † *Lemnius*, is a burden to

them, and their spirits not so liuely, nor they so erect and merry: *Non est in magno corpore mica salis*: A little diamond is more worth then a rocky mountaine: Which made † *Alexander Aphrodisiens* positively conclude, the lesser the † wiser, because the Soule was more contracted in such a body. Let *Bodine* in his 5. cap. method. hist. plead the rest: the lesser they are, as in *Asia*, *Greece*, they haue generally the finest wits. And for bodily stature which some so much admire, and goodly presence, 'tis true, to say the best of them, great men are proper, but *belli pusilli*, little men are pretty,

† Sed si bellus homo est, Corta pusillus homo est.

Sicknesse, diseases, trouble many, but without a cause, & it may bee 'tis for the good of their soules: *Pars sati fuit*, the flesh rebels against the spirit; that which hurts the one, must needs helpe the other. Sicknesse is the mother of modesty, putteth vs in minde of our mortality, and when wee are in the full carcer of worldly pompe and iollity, she pulleth vs by the eare, and maketh vs knowe our selues. † *Pliny* calls it, the summe of Philosophy. If we could but performe that in our health, which we promise in our sicknesse. *Quum infirmi sumus, optimi sumus*, for what sicke man (as † *Secundus* expostulates with *Rufus*) was euer lasciuious, couetous, or ambitious: he envies no man, admires no man, flatters no man, despiseth no man, listens not after lies and tales, &c. And were it not for such gentle remembrances, men would haue no moderation of themselves; they would bee worse then *Tigers*, *Wolues*, and *Lions*: who should keepe them in awe? *Kings*, *Princes*, *Masters*, *Parents*, *Magi- strates*, *Judges*, *Friends*, *Enemies*, faire or foule meanes cannot containe vs, but a little sicknesse (as † *Chrysostome* obserues) will correct and amend vs. And therefore with good discretion, \* *Iovianus Pontanus* caused this short sen- tence to be ingrauen on his Tombe in *Naples*: *Labour, sorrow, griefe*, sick- nesse, want, and woe, to serue proud *Masters*, beare that superstitious yoke, and bury your dearest friends, &c. are the sawces of our life. If thy disease be conti- nuate and painefull to thee, it will not surely last: and a light affliction, which is but for a moment, causeth vnto vs a farre more excellent and eternall weight of glory, 2. Cor. 4. 17. beare it with patience: women endure much sorrow in child-bed, and yet they will not containe, and those that are barren, wish for this



this paine: be couragious, <sup>i</sup> There is as much valour to be shewed in thy bed, as in an army, or at a Seafight: aut vincetur, aut vincet, thou shalt be rid at last. In the meane time, let it take his course, thy minde is not any way disabled. *Bilibaldus Pirkimerus*, Senator to *Charles the 5.* ruled all *Germany*, lying most part of his daies sicke of the gout vpon his bed. The more violent thy torture is, the lesse it will continue: and though it bee seuerer and hideous for the time, comfort thy selfe as Martyrs doe, with honour and immortality. † That famous Philosopher *Epicurus*, being in as miserable paine of Stone & Collicke, as a man might endure, solaced himselfe with a conceipt of immortality, the joy of his soule for his rare Inuentions, repelled the paine of his Bodily torments.

Basenesse of birth is a great disparagement to some men, especially if they bee wealthy, beare office, and come to promotion in a Common-wealth, then (as <sup>k</sup> he obserues) if their birth be not answerable to their calling, and to their fellowes, they are much abashed and ashamed of themselves. Some scorne their owne father and mother, deny brothers and sisters with the rest of their kindred and friends, and will not suffer them to come neere them, when they are in their pompe, accounting it a scandall to their greatnesse, to haue such beggarly beginnings. *Simon* in *Lucian*, hauing now got a little wealth, changed his name from *Simon*, to *Simonides*, for that there were so many beggers of his kinne, and set the house on fire where he was borne, because no body should point at it. Others buy titles, coates of Armes, and by all meanes skrew themselves into ancient families, falsifying pedegrees, vsurping Scutchions, and all because they would not seeme to be base. The reason is, for that this Gentility is so much admired by a company of outsidies, and such honour attributed vnto it, as amongst <sup>l</sup> *Germans*, *Frenchmen*, and *Venetians*, the Gentry scorne the Commonalty, and will not suffer them to match with them; they depresse, and make them as many Asses, to carry burdens. In our ordinary talke and fallings out, the most opprobrious, and scurrile name we can fasten vpon a man, or first giue, is to call him base rogue, beggarly rascall, and the like: Whereas in my iudgement, this ought of all other grieuances to trouble men least, of all vanities and fopperies, to brag of Gentility is the greatest; for what is it they cracke so much of, and challenge such superiority, as if they were demi-gods? Birth,

*Tantane vos generis tenuit fiducia vestri?*

it is *non ens*, a meere flash, a ceremony, a toy, a thing of nought. Consider the beginning, present estate, progresse, ending of gentry, and then tell me what it is. <sup>m</sup> Oppression, fraud, cosening, vsury, knanery, baudry, murder and tyranny, are the beginnings of many ancient families; <sup>n</sup> One hath beene a blood-sucker, a parricide, the death of many a silly soule in some vniust quarrels, seditions, made many an Orphan and poore widow, and for that he is made a Lord or an Earle, and his posterity Gentlemen for euer after. Another hath beene a Bawd, a Pander to some great men, a parasite, a flane, <sup>o</sup> prostituted himselfe, his wife, daughter, to some lasciuious Prince, and for that he is exalted. *Tiberius* preferred many to honours in his time, because they were famous whore-masters and sturdy drinkers; many come into this parchment row (so <sup>\*</sup> one calles it) by flattery or cosening, search your old families, and you shall scarce find of a multitude (as *Aeneas Sylvius* obserues) *qui sceleratum non habent*

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<sup>i</sup> Non tam mari quam praelio virtus, etiam lecto exhibetur. vincetur aut vincet, aut in seipsum relinquet, aut ipsa se Seneca.

† Tullius lib. 7. sam. epist. Vesica morbo laborans, & urine mittenda difficultate tanta, ut vix incrementum caperet, repellebat hec omnia animi gaudium, ob memoriam inuentum.

<sup>k</sup> Boetius lib. 2. prof. 4. Hanc sensus exuperat sed est pudori digener sanguis.

<sup>l</sup> Galper. Eni polit. abes.

<sup>m</sup> Alii pro pecunia emunt nobilitatem, alii illi leuocinio, alii veneficiis, alii paricidin, multis perditio nobilitatem emulans, plerique adulatione, detractione, calumniis, &c.

<sup>n</sup> Agrippa de vanitat. sci. Ex homicidio saepe orta nobilitas & strenua carnis fama.

<sup>o</sup> Plures ob prostitutas filias, uxores, nobiles facti, multos venustiones, rapine, caedes, praestigia, &c.

<sup>\*</sup> Sat. Menip.



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ortum, <sup>p</sup> That haue not a wicked beginning. *Aut qui vi & dolo eo fastigij non ascendunt*, as that plebeian in <sup>†</sup> *Machianel* in a set oration proued to his fellowes, that doe not rise by knaury, force, foolery, villany or such indirect meanes. They are commonly able that are wealthy, vertue and riches seldome settle on one man: who then sees not the base beginning of Nobility? spoiles enrich one, usury another, treason a third, witchcraft a fourth, flattery a fifth, lying, stealing, bearing false witnesse a sixth, adultery the seventh, &c. One makes a foole of himselfe to make his Lord merry, another dandles my young master, bestowes a little nag on him, a third marries a crack peece, &c. Now may it please your good worship, your Lordship, who was the first founder of your family? The Poet answeres,

*¶ Aut Pastor fuit, aut illud quod discere nolo.*

Are he or you the better Gentleman? If he, then wee haue traced him to his forme. If you, what is it of which thou boastest so much? That thou art his sonne. It may be his heire, his reputed sonne, and yet indeed a priest or a seruing man may be the true father of him, but wee will not controuert that now, married women are all honest, thou art his sonnes, sonnes, sonne, begotten and borne *infra quatuor maria* &c. Thy great great great grandfa. ther was a rich citizen, and then in all likelyhood a Usurer, a Lawyer, & then a Courtier, and then a Country Gentleman, and then hee scraped it out of sheepe, &c. And you are the heire of all his vertues, fortunes, titles, so then, what is your gentry, but as *Hierom* saith, *Opes antiqua, inueterate diuitie* ancient wealth; That is the definition of gentility. The Father goes often to the Diuell, to make his sonne a Gentleman. For the present, what is it? It began (saith <sup>†</sup> *Agrippa*) with strong impiety, with tyranny, oppression &c. and so it is maintained: wealth beeganne it (no matter how got) wealth continueth and encreaseth it. Those Roman Knights were so called, if they could dispend *per annum* so much. <sup>†</sup> In the Kingdome of Naples and France, he that buyes such lands, buyes the honour, title, Barony together with it, and they that can dispend so much amongst vs, must bee called to beare office, to be Knights, or fine for it, as one obserues, <sup>†</sup> *nobiliorem ex censu iudicant*, our nobles are measured by their meanes. And what now is the obiect of honour? What maintaines our Gentry but wealth?

*¶ Nobilitas sine re proiecta vilior algâ,*

Without meanes Gentry is nought worth, nothing so contemptible and base. <sup>u</sup> *Disputare de nobilitate generis, sine diuitijs, est disputare de nobilitate stercoris*, saith *Neuisanius* the Lawyer, to dispute of gentry without wealth, is (sauiug your reuerence) to discusse the original of a Mard. So that it is wealth alone that denominates, mony which maintaines it, giues esse to it, for which euery man may haue it. And what is their ordinary exercise? *sit to eate, drinke, lye downe to sleepe, and rise to play*, wherein lyes their worth & sufficiency? in a few cotes of armes, eagles, lyons, serpents, beares, tygers, dogges, crosses, bendes, fesses, &c. and such like bables, which they commonly set vp in their galleries, porches, windowes, on holes, platters, ches, in tombes, Churches, mens sleeues, &c. <sup>x</sup> *If he can hawke and hunt, ride an horse, play at cards and dice, swagger, drinke, sweare*, take tobacco with a grace, sing, dance, weare his cloathes in fashion, court and please his mistress, talke big fustian, & insult, scorne, strut, contemne others, and vse a little mimicall

<sup>p</sup> Cum enim hos  
dici nobiles vi-  
demus, qui di-  
uitijs abundant,  
diuitie vero ra-  
ro virtutis sunt  
comites quis non  
vidit ortum no-  
bilitatis de gene-  
re? hunc more  
ditarunt, illum  
spolia, pradi-  
ones, hic benefi-  
ciorum diuites, ille  
adulationibus,  
huic adulteria  
lucrum prebent,  
nonnullis men-  
dacia, quidam  
ex coniuge que-  
stum faciunt,  
plerique ex nativitate.

<sup>†</sup> Florent. hist.  
lib. 3.

<sup>q</sup> Iuven.

<sup>r</sup> Robusta im-

probitas, à ty-

ranide incepta,

&c.

<sup>†</sup> Gassier Eni-

thesauro polit.

<sup>t</sup> Hor.

<sup>†</sup> Gregorius III.

merar. fol. 266.

<sup>t</sup> Syl. nap. lib. 4.

num. 111.

<sup>†</sup> Exod. 32.

<sup>x</sup> Omnium no-

bilitum sufficien-

tia in eo proba-

tur, si venatica

noverint, si alea,

si corporis vires

ingentibus po-

culis common-

strent, si nature

robur numerosa

venere probent

&c.

<sup>y</sup> Difficile est,

ut non sit super-

bis diues. Au-

stia. ser. 24.



micall and apish complement aboute the rest, hee is a compleat, (*Egregiam* *verò laudem*) a well qualified Gentleman, these are most of their imployments, this their greatest commendation. What is Gentry, this parchme nt Nobility then, but as <sup>2</sup> *Agrippa* defines it, a sanctuary of knavery and naughtinesse, a cloake for wickeanesse and execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety. A noble man therefore in some likelyhood, as he concludes, an *Atheist*, an oppressor, an *Epicure*, a gull, a disard; an illiterate idiot, an out side a gloworme, a proud foole an arrant asse, *Ventris & inguinis mancipium*, a slave to his lust and belly, *solâq; libidine fortis*. And as *Salvianus* observed of his Countymen the *Aquitanes* in France, *sicut titulus primi fuere, sic & vitij*, and *Cabinet du Roy*, their owne writer distinctly of the rest. The nobles of *Berry* are most part leachers, they of *Tourraine* theeves, they of *Narbonne* couetous, they of *Guyenne* coyners, they of *Prouence* Atheists, they of *Rhemes* superstitious, they of *Lions* trecherous, of *Normandy* proude, in *Picardy* insolent &c. wee may generally conclude; the greater men the more virious. In fine, as <sup>†</sup> *Aeneas Sylvius* addes, they are most part miserable, sottish and filthy fellows, like the walls of their houses, faire without, foule within. What dost thou vaunt of now? what dost thou gape and wonder at? admire him for his braue apparell, horses, doggs, fine houses, manors, orchards, gardens, walks, why? a foole may be possessor of this as well as he, & he that accounts him a better man, a Noble man for hauing of it, he is a foole himselfe. Now goe and brag of thy gentility. This is it belike, which makes the *Turkes* at this day scorne nobility, and all those huffing bumbast titles, which so much elevate their poles: except it bee such as haue got it at first, maintaine it by some supereminent quality, or excellent worth. And for this cause, the *Ragusan* Common wealth, *Switzers*, and the *United* Provinces, in their Democracies, exclude all these degrees of hereditary honors, & will admit of none to beare office, but such as are learned, like those *Athenian* *Areopagites*, wise, discrete, and well brought vp. The *Chinenses* obserue the same customes, no man amongst them noble by birth, out of their Philosophers and Doctors they chuse Magistrates, their politicke Nobles are taken from such as be *moraliter nobiles*, vertuous noble, *nobilitas ut olim ab officio, non à natura*, as in *Israel* of old, and their office was to defend and gouerne their Country in warre and peace, not to hawke, hunt, eate, drinke, game, alone as too many doe. Their *Loysis*, *Manderini*, *literati*, *licentiati*, and such as haue raised themselues by their worth, are their noblemen only, thought fit to gouerne a state, and why then should any that is otherwise of worth, be ashamed of his birth? how much better is it to say, *Ego meis maioribus virtute praeluxi*, to boast himselfe of his vertues, then of his birth? *Ca. thesbeius* Sultan of *Aegypt* and *Syria*, was by his condition a slave, but for worth valor and manhood second to no king, and for that cause (as <sup>\*</sup> *Iouius* writes) elected emperor of the *Mameluches*. That poore Spanish *Pizarro* for his valor made by *Charles* the fift Marquesse of *Anatillo*; The *Turkie* *Bassas* are all such. *Pertinax*, *Philippus Arabs*, *Maximinus*, *Probus*, *Aurelius*, &c. from common souldiers, became Emperours. *Cato*, *Cincinnatus*, &c. consuls. *Pius 2<sup>o</sup>*, *Sixtus 5<sup>o</sup>*, *Johan 2<sup>o</sup>*, *Nicholas 5<sup>o</sup>*, &c. Popes. *Socrates*, *Virgil*, *Horace*, *libertino patre natus*. <sup>d</sup> The Kings of *Denmarke* fetch their pedigree,

<sup>2</sup> Nobilitas nihil aliud nisi improbitas, furor, rapina, latrocinium, homicidium, luxus, venatio, violentia &c.

<sup>†</sup> The foole tooke away my Lord in the make, & was appofixe De miser. curial miserisunt, ineptisunt, turpes sunt, multi in paruas adium sanum deiciunt.

<sup>a</sup> *Alicui aureas vestes equus, canes, or diuani famulorum, sanctas mensas, sales villas, prædæ, pecunias, sicut, &c. hoc omnia stultus assigni potest. Pandatus noster lenocinia nobilitatus est.*

*Aeneas Sylvius.*  
<sup>b</sup> *Bellentius obsequio.* lib. 2.  
<sup>c</sup> *Mat. Riccius* lib. 1. cap. 3. *Ad regendam remp. salda. eloqui, aut licentia adfiscuatur.* &c.  
<sup>\*</sup> Lib. 1. hist. conditione servus, ceterum accer bello & animi magnitudine maximorum regum nevisi secutus: ob hec a *Memeluchis* in regem electus.  
<sup>d</sup> *Olaus Magnus* lib. 18. *Saxa Grammaticus.* à quo rex Sueuo, & cetera *Danorum regum* stemmata.



as some say, from one *Vlfo*, that was the sonne of a Beate, † *Etennica* (as *apè vir magnus exit*, many a worthy man comes out of a poore Cottage. *Hercules, Romulus, Alexander* (by *Olympias* confession) *Themistocles, Iugurtha King Arture, William the Conqueror, Homer, Demosthenes, P. Lumbarde, P. Comestor, Bartholus, Adrian the fourth Pope, &c.* bastards, and almost in euery kingdome, the most ancient families haue beene at first Princes bastards, their worthiest captaines, best wittes, greatest schollers, brauest spirits in all our Annales, haue beene base, \* *Cardan* in his subtilties, giues a reason of it, why they are most part better able then others, in body and minde, and so *per consequens*, more fortunat. *Castrucius Castrucanus*, a poore child, found in the field, exposed to misery, became Prince of *Luke* and *Senes* in *Italy*, a most complete souldier, and worthy Captaine, *Machiavel* compares him to *Scipio* or *Alexander*. And it is a wonderful thing (saith he) to him that shall consider of it, that all those, or the greatest part of them, that haue done the brauest exploits here vpon earth, and excelled the rest of the nobles of their time, haue beene still borne in some abiect, obscure place, or of base and obscure abiect Parents. A most memorable obseruation, \* *Scaliger* accompts it, & non prateriendum, maximorum virorum plerique patres ignoratos, matres impudicas fuisse. I could recite a great Catalogue of them, euery Kingdome, euery Province will yeeld innumerable examples: and why then should baseness of birth bee objected to any man? who thinks worse of *Tully* for being *Arpinas* an vpart? or *Agathocles* that *Sicilian* King for being a *Potters* son? *Iphicrates* and *Marius* were meanely borne. What wise man thinks better of any person for his nobility? as he said in † *Machiavel*, omnes eodem patre nati, *Adams* sonnes, conceaued all and borne in sin &c. wee are by nature all as one, all alike, if you see vs naked, let vs weare theirs, and they our clothes, and what's the difference? To speake truth, as † *Bale* did of *P. Schalichius*, I more esteeme thy worth, learning, honesty, then thy Nobility, honor thee more that thou art a writer, a Doctor of Diuinity, then Earle of the *Hunnes*, Baron of *Skradine*, or hast title to such and such Provinces &c. Thou art more fortunate and great (so \* *Iouius* writes to *Cosmus Medicus* then Duke of *Florence*) for thy vertues, then for thy louely wife, sound and happy children, friends, fortunes, or great dutchy of *Tuscany*. So I accompt thee, and who doth not so indeed? *Abdolominus* was a Gardner, and yet by *Alexander* for his vertues, made king of *Syria*. How much better is it to be borne of meane Parentage, and to excell in worth, to be morally noble, which is preferred before that naturall nobility, by Diuines, Philosophers, and † Politicians, to be learned honest discreet, well qualified, to be fit for any manner of employment, in Country and Common-wealth, warre and peace, then to bee *Degeneres Neoptolemi*, as many braue nobles are, only wise, because rich, otherwise idiots, illiterate, vnfit for any manner of seruice. Thou hast had so many noble Ancestors, what is that to thee? *vix ea nostra voco*, & when thou art a disard thy selfe, quid prodest Pontice longo stemmate censer? &c. I conclude hast thou a sound body, and a good Soule, good bringing vp, art thou vertuous, honest, learned, well qualified, religious, are thy conditions good? thou art a true nobleman, perfectly noble,

† Seneca de Con-

tra Philof. ep.

\* Exercit. 2. 265.

\* Corpois sunt

&amp; animi fortii.

oris spiritus, ple-

rumq; ob amoris

vehementiam,

seminis crassi.

Etc.

c. Vna Castru-

cui. Nec preter

rationem mirum

videre debet, si

quis rem consi-

derare velit, om-

nes eos vel sal-

tem maximam

partem, qui in

hoc terrarum

orbem praestan-

tiores aggressi

sunt, atq; inter

ceteros acisui

heroes excellen-

tunt, aut obicu-

ro, aut abiecto

loco editi, &amp;

progenatos fuisse

abiectis parenti-

bus. Eorum ego

Catalogum insi-

nitum recensere

possem.

† Cartius.

† Flor. hist. lib. 3.

quod si nudos

nos conspici con-

tingat, omnium

vna eademq; erit

facies, nam si

ipsi nostras, nos

eorum vestes in-

duamus, non &amp;c.

† P. merito di-

cam, quod sim-

pliciter scribam

Paulum Sebal-

cium scriptorē,

&amp; doctorem,

pluris factu

quam comitem

Mynorum, &amp;

Baronem Skra-

dinum. Encyclo-

pedicum tuorum,

&amp; orbem disci-

plinarian omnibus provinciis

antefero. Balaeus, epist. nauicupat. ad 5. cent. ultimum, scripsit. Brit.

\* Prefat. hist. lib. 1. virtute tua

maior, quam aut Hetrusci imperii fortuna, aut tuorumq; &amp; decora prolii felicitate beatus eras. † Bedine de rep. lib. 3. cap. 8.

g If children bee proud haughty, foolish, they desile the nobility of their kindred, Eccles. 22. 8.



non natus, sed factus, noble *ἄριστος*, for neither sword, nor fire, nor water, nor sicknesse, nor outward violence, nor the drwell himselfe can take thy good parts from thee. Bee not ashamed of thy birth then, thou art a Gentleman all the world over, and shalt be honoured, when as hee, strip him of his fine clothes, <sup>h</sup> dispossesse him of his wealth, is a fonge, (which *Polynices* in his banishment found true by experience, gentry was not esteemed) like a peece of coyne in another country, that no man will take, and shall be contemned. Once more, though thou be a Barbarian, borne at *Tontontec*, a villan, a slave, a *Saldanian* Negro, or a rude *Virginian* in *Dasamonequeue*, hee a French *Mounseur*, a Spanish *Don*, a *Senior* of *Italy*, I care not how descended, of what family, of what order, Baron, Count, Prince, if you be well qualified, and he not, but a degenerate *Neoptolemus*, I tell thee in a word, thou art a man, and he is a beast.

Let no *terra filius*, or vpstart, insult at this which I have saide, no worthy Gentleman take offence: I speake it not to detract from such as are well-deserving, truly vertuous and noble: I do much respect and honour true Gentry and Nobility, I was borne of worshipfull Parents my selfe, in an ancient Family, but I am a yonger brother, it concernes me not: or had I bin some great Heire, richly endowed, so minded as I am, I should not have beene elevated at all, but so esteemed of it, as of all other humane happinesse, honors &c. they have their period, are brittle and vnconstant. As hee saide of that great riuer *Danubius*, it riseth from a small fountaine, a little brooke at first, sometimes broad, sometimes narrow, now slow, then swift, increased at last to an incredible greatnesse, by the confluence of 60 navigable Riuers, it vanissheth in conclusion, looseth his name, and is suddenly swallowed vp of the *Euxine* Sea: I may say of our greatest Families, they were meane at first, augmented by rich marriages, purchases, offices, they continue for some ages, with some little alteration of circumstances, fortunes, places &c. by some prodigall sonne, for some default, or for want of issue, they are defaced in an instant, and their memory blotted out.

So much in the meane time I doe attribute to Gentility, that if he be well descended of worshipfull or noble Parentage, he will expresse it in his conditions.

*nec enim seroces  
Progenerant aquile columbas,*

And although the Nobility of our times be much like our coynes, more in number and value, but lesse in waight and goodnes, with finer stampes, cuts, or outsidcs, then of old: yet if he retaine those ancient Characters of true gentry, he will be more affable, courteous, gently disposed, of fairer carriage, better temper, or a more magnanimous, heroicall and generous spirit, then that *vulgus hominum*, those ordinary boores and Pesants, *qui adeo improbi, agrestes, & inculti plerumq. sunt, ne dicam malitiosi, ut nemini vllum humanitatis officium praeferant, ne ipsi Deo si advenerit*, as one obserues of them, a rude, brutish, vnciuill, wilde, a currish generation, cruell and malicious, vn-capable of discipline, and such as haue scarce common sense. And it may be generally spoken of all, which <sup>1</sup> *Lemnius* the Physitian saide of his trauell into *England*, the common people were silly, fullen, dogged clownes, *sed mitior nobilitas, ad omne humanitatis officium paratissima*, the Gentlemen were courteous and ciuill. If it so fall out (as often it doth) that such Pesants are

<sup>1</sup> Cuius possessio  
nec furto eripi,  
nec incendio ab-  
sumi, nec aqua  
vari voragines  
absorberi, vel vi  
maris destrui  
possit.

<sup>2</sup> Familiae splen-  
dor nihil opus at-  
tulis, &c.

<sup>3</sup> Send them

both to some

strange place

naked ad igno-  
tes, as *Aristippus*

said you shall

see the diffe-  
rence. *El con-  
est. p. 1.*

<sup>4</sup> *Fluvius hic*

*illibris, huma-*

*nam remanet*

*imago que per-*

*ui dulle sub i-*

*mitis, in imma-*

*sum crescit, &*

*subito evanes-*

*cit. Exilio hic*

*primo stibius,*

*in admiranda*

*longitudinem*

*excrevit, tan-*

*dem in mari Eu-*

*xino, evanescit.*

<sup>5</sup> *Stachus geret*

*mar. Euxini.*

<sup>6</sup> *Sabinus in 6,  
Ovid. Met. fab.*

<sup>7</sup> *Lib. 1. de 4  
Complexionibus.*



296 preferred by reason of their wealth, chance, error, &c. or otherwise, yet as the Cat in the Fable, when shee was turned to a faire maide, would play with mice; a Curie will be a Curie, a Clowne will be a Clowne, hee will likely favor of the stocke whence he came, and that innate rulticity can hardly bee shaken off.

*Licet superbus ambulet pecuniâ,  
Fortuna non mutat genus.*

Hor. Ep. Od. 2.

And though by their education, such men may be better qualified, and more refined; yet there bee many symptomes, by which they may likely be descried, an affected phantastical carriage, a taylor-like sprucenesse, a peculiar garbe in all their proceeding; a beggers brat will be commonly more scornfull, imperious, insulting, insolent, then another man of his ranke: *Nothing so intollerable as a fortunate foole*, as † Tully found long since out of his experience,

† *Nihil fortu-  
nato insipiente  
intolerabilius.*  
in Claudi l. 9.  
in Eurip.

*Asperius nihil est humili cum surgit in altum,*  
set a beggar on horseback, and he will ride a galop, a galop, &c.

*m — deservit in omnes*

*Dum se posse putat, nec bellua se vior vlla est,  
Quam serui rabies in libera colla furentis,*

he forgets what he was, domineeres &c. and many such other symptomes he hath, by which you may know him from a true Gentleman. Many errors & obliquities are on both sides, noble, ignoble, *factis, natis*, yet still in all callings, as some degenerate, some are well-deserving, and most worthy of their honors. And as *Eusbequius* said of *Solyman* the magnificent, hee was *tanto dignus Imperio*, worthy of that great Empire: Many meanelly descended, are most worthy of their honour, *politice nobiles*, & well deserve it: Many of our Nobility so borne, (which one said of *Hephestion*, *Proloemus Seleucus*, *Antigonus* &c. and the rest of *Alexanders* followers, they were all worthy to bee Monarches and Generals of Armies) deserve to bee Princes. And I am so far forth of \* *Sesellius* his minde, that they ought to be preferred (if capable) before others, *as being nobly borne, ingeniously brought up, and from their infancy trained to all manner of civility*. For learning and vertue in a Nobleman, is more eminent, and as a lewell set in gold, is more pretious, and much to bee respected; such a man deserves better then others, and is as great an honour to his family, as his Noble family to him. In a word, many Noble-men are an ornament to their order: many poore mens sonnes are singularly well endowed, most eminent, & well deserving for their worth, wisdom, learning, vertue, valour, integrity, excellent members, and pillars of a Common-wealth. And therefore to conclude that which first I intended, to bee base by birth, meanelly borne, is no such disparagement, *Et sic demonstratur, quoderat demonstrandum.*

\* *Lib. 1. de Rep.  
Gall. Quocumque  
et commodiore  
situr conditi-  
one, et bone-  
fiore loco nati,  
iam inde à par-  
vulis ad morum  
civilitatem edu-  
cati sunt, et af-  
fuefacti.*



Against Poverty and want, with such other aduersity.



Ne of the greatest miseries that can befall a man, in the Worlds esteeme, is Pouerty or want, which makes men steale, bare false witnes, sweare, forswear, contend, murder & rebell, which breaketh sleepe, and causeth death it selfe. *id est miseria paupertas est q̄q̄llo*, no burden (saith *Menander*) so intollerable as Pouerty: it makes men desperate, it erects and deiects, *census honores, census amicitias*, mony makes, but this marres, &c. and all this in the worlds esteeme: yet if it bee considered aright, it is a great blessing in it selfe, a happy estate, and yeelds no such cause of discontent, or that men should therefore accompt themselves vile, hated of God, forsaken, miserable, vnfortunate. CHRIST himselfe was poore, borne in a manger, and had not a house to hide his head in all his life, *o leat* any man should make Poverty a iudgement of God, or an odious estate. And as he was himselfe, so he informed his Apostles and Disciples, they were all poore, Prophets poore, Apostles poore (*Acts 3. Silver and gold haue I none*) As sorrowing (saith *Paul*) and yet alway reioycing, as hauing nothing, and yet possessing all things, *1 Cor. 6. 10.* Your great Philosphers haue beene voluntary poore, not only Christians, but many others. *Crates Thebanus* was adorned for a God in *Athens*, *a noble man by birth, many seruants hee had, an honorable attendance, much wealth, many mannors, fine apparell; but when he saw that this, all the wealth of the World was but brittle, vncertaine and no whit anailing to liue well, he flung his burden into the sea, and renounced his estate.* Those *Cury* and *Fabritij* will be euer renowned for contempt of these sopperies, wherewith the World is so much affected. Amongst Christians I could reckon vp many Kings and Queenes, that haue forsaken their Crownes and Fortunes, and wilfully abdicated themselves from these so much esteemed toyes, & many that haue refused honours, titles, and all this vaine pompe and happinesse, which others so ambitiously seeke, & carefully study to compasse and attaine.

But conferre both estates, for naturall parts they are not vnlike, and a beggers childe, as *† Cardan* well obserues, *is no whit inferiour to a Princes, most part better;* & for those accidents of fortune, it will easily appeare, there is no such oddes, no such extraordinary happines in the one, or misery in the other. He is rich, wealthy, fat, what gets hee by it? pride, insolency, lust, ambition, cares, feares, suspition, trouble, anger, emulation, and many filthy diseases of body and minde. Hee hath indeed variety of dishes, better fare, sweete wine, pleasant sawce, dainty musicke, gay clothes, &c. and all that which *Misyllus* admired in *Lucian*, but with them hee hath the gout, drop-sies, Apoplexies, palsies, stone, pox, rhumes, catarrhes, crudities, oppilations, *† Melancholy* &c. lust enters in, anger, ambition, according to *\* Chry.* *sofome, the sequele of riches is pride, riot, intemperance, arrogancy, fury, and all irrationall courses.*

*† turpi frugerunt secula luxu*

*Divitia molles*

with their variety

*u Nulli pauper-  
late grauius e-  
mus.*

*o Ne quis ira  
diuina Ju-  
dicium putaret,  
aut paupertas  
exola foret.*

*Gualter in cap.  
2. ver. 18. Luca.*

*p Inter proceres  
Thebanos nu-  
meratus, lectum*

*habuit genus,  
frequens famuli-  
tium, domus*

*amplius & c. A-  
puleius Flor. l. 4.  
q P. Blesensis*

*epist. 72. & 232.  
oblato respici  
bonores, ex omne*

*motus motus  
ambitiosos, roga-  
tus non iui & c.*

*† Sicut pauper  
foras in opere,  
diues in cogita-*

*tione, hic os ape-  
rit ostentatione,  
ille rustatione.*

*gravius ille sa-  
ludis, quam hic  
inedia cruciatur.*

*Bernard. ser.  
† In Hyper-  
eben. Natura*

*equa est, quocumq;  
videmus mendi-  
corum nulla ex*

*parte regum si-  
lis dissimiles,  
pleraque sania-*

*res.*

*† Gallo. Tom. 2.  
Et e contuber-  
nio sedi atq; olidi*

*ventris mors  
tandem educti.*

*Seneca ep. 103.  
\* Diuinarum  
sequela, luxus,*

*intemperies, ar-  
rogantia, super-  
bia, furor iniustus*

*omnisq; irratio-  
nalis motus,  
† Lucen. Sat. 6.*

of



u Saturn. epist.

x Vos quidem  
divites putatis  
scilicet, sed nesci-  
tis eorum misere-  
rias,y Et quoniam pars  
hæc eorum que  
illos discruciant,  
si nocetis metus  
et curas, quibus  
obnoxii sunt,  
plane fugiendas  
vobis divitias  
existimaretis.  
† Seneca in  
Herc. Oreo.

of dishes, many such maladies of body and minde get in, which the poore man knowes not of. As Saturne in <sup>u</sup> Lucian, answered the discontented commonalty, (which because of their neglected Saturnall Feasts in Rome, made a grievous complaint & exclamation against rich men) that they were much mistaken in supposing such happines in riches, <sup>x</sup> you see the best (said hee) but you know not their severall gripings and discontents: they are like painted walles, faire without, rotten within: diseased, filthy, crasie, full of intemperances effects, y And who can reckon halfe, if you but knew their feares, cares, anguish of minde and vexation, to which they are subiect, you would hereafter renounce all riches.

† O si pateant pectora divitum,  
Quantos intus sublimis agit,  
Fortuna metus? Brutia Coro  
Pulsante fretum mitior unda est.

O that their breasts, were but conspicuous,  
How full of feare within, how furious?

The narrow Seas are not so boisterous.

Yea, but he hath the world at will that is rich, the good things of the Earth, *suave est de magno tollere acervo*, hee is a happy man, <sup>z</sup> adored like a God, a Prince, euery man seeks to him, applaudes, honors, admires him. He hath honors indeed, abundance of all things; but (as I said) withall <sup>a</sup> pride, lust, anger, faction, emulation, feares, cares, suspicion enter with his wealth, for his intemperance he hath aches, crudities, gowts, and all manner of diseases: *pecunijs augetur improbitas*, the wealthier, the more dishonest. <sup>b</sup> He is exposed to hatred, envy, perill, and treason, feare of death, of degradation &c. and the higher he climes, the greater is his fall.

z Et diis similes  
stulta cogitatio  
facit.a Flamma sonu  
libidinis ingredi-  
tur, ira, furor, &  
superbia, diviti-  
arum sequela.  
Chrys.b Omnium ocu-  
lis, odio, insidiis  
expositus semper  
sollicitus, fortu-  
ne ludibrium.c Hor. od. 2. l. 10  
d Quid me felici-  
tatem toties ia-  
stas amicus,  
Qui cecidit fla-  
bilis non fuit ille  
loco. Boeth.

c celsa graviora casu

Decidunt turres, feriuntq. summos, Fulgura montes

the Lightning commonly sets on fire the highest towers, <sup>d</sup> in the more eminent place he is, the more subiect to fall.

Rumpitur innumeris arbor uberrima pomis,

Et subito nimia precipitantur opes.

As a tree that is heavy laden with fruit, breaks her owne boughes, with their owne greatnesse they ruine themselves: which *Ioachimius Camerarius* hath elegantly expressed in his 13. Embleme cent. 1. *Inopem se copia fecit*. Their meanes is their misery, they sat themselves like so many hoggs, as <sup>\*</sup> *Aeneas Sylvius* obserues, that when they are full fed, they may be deuoured by their Princes, as *Seneca* by Nero was serued, *Seianus* by *Tiberius*, and *Haman* by *Assuerus*. I resolue with *Gregory*, *potestas culminis, est tempestas mentis*, & *quod dignitas altior, casus gravior*, honor is a tempest, the higher they are eleuated, the more grievously depressed. For the rest of his prerogatiues, which wealth affords, as he hath more, his expences are the greater, *when goods increase, they are increased that eat them, and what good commeth to the owners, but the beholding thereof with their eyes*, *Ecclus. 4. 10.*

† Vt po? quam  
impingui fuc-  
rit, deuotetur

† Hor.

\* Millia frumenta tua trinerit area centum,

Non tuus hinc capiet venter plus quam meus

an euill sicknesse *Saloman* calls it, and reserued to them for an euill, 12 vers. They that will be rich fall into many feares and temptations, into many foolish and



and noisome lusts, which drowne men in perdition, 1. Tim. 6. 9. gold and siluer hath destroyed many, Eccles. 8. 2. *diuitie seculi sunt laquei diaboli*: so writes Bernard, worldly wealth is the diuels bait, and as the Moone when she is fuller of light is still farthest from the Sunne, the more wealth they haue, the farther they are commonly from God. Therefore St James bids them, weepe and howle for the miseries that shall come vpon them, their gold shall rust and canker, and eat their flesh as fire, James 5. 1. 23. I may then boldly conclude with Theodoret, *quotiescunq. diuitijs affluentem, &c.* As often as you shall see a man abounding in wealth, and naught withall, I beseech you call him not happy, but esteeme him vfortunat, because he hath many occasions offered to liue vniustly: on the other side, a poore man is not miserable, if he bee good, but therefore happy, that those euill occasions are taken from him.

*Cap. 6. de eura-  
rat. grat. affect.  
cap. de providen-  
tia, quotiescunq.  
diuitijs affluentem  
hominem  
videmus, eumq.  
pessimum, ne  
quis hunc bea-  
tissimum pute-  
mus, sed insoli-  
tem constamus,  
&c.  
† Hor. l. 2. od. 9.*

† *Non possidentem multa vocaueris*

*Recte beatum, rectius occupat*

*Nomen beati, qui decorum*

*Muneribus sapienter vti*

*Duramq. callet pauperiem pati,*

*Peiusq. latro flagitium timet.*

He is not happy that is rich,

And hath the world at will,

But he that wisely can Gods gifts

Possesse and vse them full:

That suffers and with patience

Abides hard pouerty,

And chuseth rather for to die,

Then doe such villany.

Wherein now consists his happinesse, what priuileges hath he more then other men? or rather what miseries, what cares and discontents hath hee not more then other men?

§ *Non enim gaze, neq. consularis*

*Summovet licet miseris tumultus*

*Mentis, & curas laqueata circum*

*Tecta volantes.*

*g Hor. lib. 2.*

Nor treasures, nor Mayors officers remove

The miserable tumults of the minde:

Or cares that lye about, or flye about

Their high roof'd houses, with huge beames cominde.

Tis not his wealth can vindicate him, *sint Crassi & Crassi licet, non hos Paetolus aureas undas agens, eripiet unquam è miserijs*, Crassus or rich Crassus cannot now command health, or get him selfe a stomacke. <sup>h</sup> His worship, as Apuleius describes him, in all his plenty and great prouision, is forbidden to eat, or else hath no appetite, (licke in bed, can take no rest, sore griued with some cronicke disease, or troubled in minde) when as in the meane time, all his household are merry, and the poorest seruant that he keeps, doth continually feast. Tis *Bractea felicitas*, as Seneca tearmes it, tin-foyl'd happines, if it bee happinesse at all. His gold, guard, clattering of harnais, and fortifications against outward enimies, cannot free him from inward feares and cares.

*h Florid. lib. 4.  
Dives ille cibo  
interdicitur, &  
in omni copia  
sua cibum non  
accipit, cum in-  
terea totum eius  
seruitium hilare  
sit atq. epuletur.  
i Epist. 115.*



*Reverag, metus hominum, curaq; sequaces  
Nec metuunt fremitus armorum, aut ferreatela,  
Audaciterq; inter reges, regumq; potentes  
Versantur, neq; fulgorem reuerentur ab auro.*

Indeed men still attending feares and cares,  
Nor armours clashing, nor fierce weapons feares:  
With Kings converse they boldly, and Kings Peeres,  
Fearing no flashing that from gold appears.

Looke how many seruants he hath, and so many enemies he suspects, for liberty he entertaines ambition, his pleasures are no pleasures, and that which is worst, he cannot be priuate, or inioy himselfe as other men doe, his state is a seruitude. \* A country man may trauell from kingdome to kingdome, Province to Province, City to City, and glut his eyes with delightfull obiects, hauke, hunt, and vse those ordinary disports, without any notice taken, all which a Prince or a great man cannot doe. He keepe in for state, *ne maiestatis dignitas euilescat*, as our *China* kings, of *Bornay* and *Tartarian Chams* are said to doe, seldome or neuer scene abroad, *ut maior sit hominum erga se obseruantia*, which the \* *Persian* Kings so precisely obserued of old. A poore man takes more delight in an ordinary meales meat, which hee hath but now and then, then they doe with all their exoticke dainties & continuall Viands, *Quippe voluptatem commendat rarior usus*, 'tis the rarity and necessity that makes a thing acceptable and pleasant. *Darius* put to flight by *Alexander*, dranke puddle water to quench his thirst, and it was pleasanter he swore then any Wine or Mede. All excesse as \* *Epictetus* argues, will cause a dislike. Sweet will be sower, which made that temperate *Epicurus* sometimes voluntarily fast. But they being alwaies accustomed to the same<sup>1</sup> dishes, (which are nastely dressed by slouely cookes, that after their obscenities, neuer wash their bawdy hands) be they fish, flesh, compound, made dishes, or whatsoever else, are therefore cloyed, *Nectar* it selfe growes loathsome to them, they are weary of all their fine pallaces, they are to them but as so many prisons. A poore man drinks in a wooden dish, and eats his meat in wooden spoones, wooden platters, earthen vessels, and such homely stuffe: the other in gold, siluer, and pretious stones, but with what successe? *in auro bibitur venenum*, feare of poyson in the one, security in the other. A poore man is able to write to speake his minde, to doe his owne businesse himselfe, *locuples mittit parasitum*, saith \* *Philostratus*, a rich man employes a parasite, and as the Maior of a City speakes by the Towne-clerke, or by Mr Recorder when he cannot expresse himselfe. † *Nonius* the Senatour hath a purple coat as stiffe with iewels, as his minde is full of vices, rings on his fingers worth 20000 sesterces, & as \* *Perox* the *Persian* King, an vnion in his eare worth 100<sup>1</sup> waight of gold: † *Cleopatra* hath whole boares & sheep serued vp to her table at once, drinks iewels dissolued 40000 sesterces in value, but to what end.

o Num tibi cum fauces vrit sitis, aurea quaris

Pocula? —

Doth a man that is a dry desire to drinke in gold? Doth not a cloath sute become him as well, and keep him as warme, as all their silkes, sattins, damasks, taffaties, & tissues? Is not home-spunne cloath as great a preseruatiue against cold, as a coat of *Tartar* Lambs wooll, died in graine, or a gowne of Giants beards? What's the difference? one's sick, the other sound: such is the whole

tenor

k Hor. & mili  
curio sic licet  
mulo vel fili  
bet usq; Taren  
tum.

\* Simodū ex  
cesseris suanissi  
ma sunt mole  
sta.  
† Et in cupediis  
gula, cocus &  
pueri illotis ma  
nibus ab exone  
ratione ventri  
omnia trahunt  
Ec. Cardan l. 3.  
cap. 46. de re  
uarietate.

\* Epist.  
† Plin. lib. 37.  
cap. 6.  
\* Zonaras, 3.  
annual.  
† Plutarch. vit.  
c. 10.

o Hor. Ser. lib. 1.  
Sat. 2.



tenor of their liues, and that which is the confirmation and vpsshot of all, death it selfe makes the greatest difference. One like an henne feeds on the dunghill all his daies, but is serued vp at last to his Lords table; the other as a Falcon is fed with partridge and pigeons, carried on his masters fist, but when he dies is flung to the muckhill, and there lies. The rich man liues like *Dives*, Iovially here on earth, *remulentus de vitis*, makes the best of it; and boasts himselfe in the multitude of his riches, *Psal. 49. 6. 11.* he thinks his house called after his owne name, shall continue for euer, but he perisheth like a beast, *vers. 20.* his way utters his folly, *vers. 13.* male parta, male dilabuntur, like sheepe they lie in the Graue, *14.* Puncto descendant ad infernum, They spend their daies in wealth, and goe suddenly downe to hell. *Iob. 21. 13.* For all his Physitians and medicines inforcing nature; a sowing wife, families complaints, friends teares, Dirges, Mailes, *nenia's*, funerals, for all Orations, counterfeited hired acclamations, Elogiums, Epitaphes, herfes, Heralds, blacke mourners, solemnities, obelisks, and *Mausolean* tombes, if he haue them at least, hee dies like an hog, goes to hell with a guilty conscience (*propter hos dilatat infernus os suum*) and a poore mans curse: his memory stinkes like the snuffe of a candle when it is put out, scurrile libels, and infamous obloquies accompany him. When as poore *Lazarus* is *Dei sacrarium*, the Temple of God, liues and dies in true deuotion, hath no more attendants, but his owne innocency, the heauen a tombe, desires to be dissolued, buried in his mothers lap, and hath a company of <sup>n</sup> Angels ready to convey his soule into *Abrahams* bosome, he leaues an everlasting and a sweet memory behinde him. *Crassus* and *Sylla* are indeed still recorded, but not so much for their wealth, as for their victories: *Crassus* for his end, *Solomon* for his wisdom. In a word, \* to get wealth is a great trouble, anxiety to keepe, griefe to lose it.

† *Quid dignum stolidis mentibus imprecet?*

*Opes honores ambiant:*

*Et cum falsa graui mole parauerint,*

*Tum vera cognoscant bona.*

But consider all those other vnknowne, concealed happineses, which a poore man hath (I call them vnknowne, because they be not acknowledged in the worlds esteeme, or so taken) *Fortunatos nimium bona si sua norint:* happy they are in the meane time if they would take notice of it, make vse, or apply it to themselves. *A poore man wise is better then a foolish King,* *Eccl. 2. 13.* <sup>o</sup> *Pouerty is the way to heauen, the mistresse of Philosophy,* the mother of religion, vertue, sobriety, sister of innocency, and an vpriight minde. How many such encomions might I adde out of the Fathers, Philosophers, Orators. It troubles many that they are poore, they account of it as a great plague, curse, a signe of Gods hatred, *ipsum scelus*, dam'd villany it selfe, a disgrace, shame and reproch, but to whom, or why? *If fortune hath enuied me wealth, the eues haue robbed me, my father haue not least mee such reuenues as others haue,* that I am a yonger brother, basely borne,

— *cui sine luce genus, surdumq; parentum — nomen,*

of meane parentage, a durt daubers sonne, am I therefore to be blamed? *an Eagle, a Bull, a Lion is not reiected for his pouerty, and why should a man?* \* *Tis fortune telum non culpa,* fortunes fault not mine. Good *S<sup>c</sup>* I am a seruant (to vse <sup>†</sup> *Seneca's* words) howsoeuer your poore friend a seruant, and yes your



† Saturnal. li. 1.  
cap. 11.

† Panormitan.  
rebus gestis,  
Alph.

† Lib. 4. num.

218 quidam de  
prebentis quod  
federe: loco no-

bitium mea no-

bititas ait, est  
circa caput, ve-

stra declinat ad  
caulam.

† Tanto beatior  
es, quanto colle-

ctior.

u. 2. Cor. amori-

bis iuservit, non  
appetit humores.

† Qualitercumque  
relictus satis ba-

bet, hominem se  
esse inepinit,

invidet nemini,  
nemini de spi-

rit, neminem mi-

ratus, sermoni-

bis malignis non  
attendit aut ali-

tur, Plinius.

x Politiarum in  
Rustico.

y Gyger regno  
Lydiae inflatus

scilicetatum mi-

sa Apollinem

an quis mortu-

lium se felicior  
esset. Aglaum

Arcadium pzu-

peritum Apol-

lo praelit, qui  
terminos agri

sui nunquam  
excesserat, rure

suo contentus.  
Valer. lib. 1. cap.

7.

z Hor. hec est  
Vita solutorum

miseria ambicio-

ne, gravio.

\* Prefat. lib. 7.

Odit naturam

quod infra deos

fit, irascitur diis

quod quidam as-

terodit.

† De ira, cap.

31 lib. 3. Esi

multum accepe-

rit, iniuriam pu-

tat pluram non

accepiſſe, non agie pro tributa gratis sed queritur quod non sit ad praturam perductus, neq. hec grata si desit consularius.

chamber fellow, and if you consider better of it, your fellow servant. I am thy drudge in the worlds eyes; yet in Gods sight peradventure thy better, my soule is more pretious, and I dearer vnto him. *Etiam servi dys curae sunt*, as *Evangelus* at large proves in *† Macrobius*, the meanest servant is most precious in his sight. Thou art an *Epicure*, I am a good Christian: Thou art many parasanges before me in meanes, fauour, wealth, honour, but a word ouershot, a blowe in choler, a game at tables, a losse at sea, a sudden fire, the Princes dislike, a little sicknesse, &c. may make vs equall in an instant, howeuer take thy time, triumph and insult a while, *cine equat*, as \* *Alphonsus* said, death will equalize vs all at last. I liue sparingly, in the meane time, am clad homely, fare hardly, is this a reproach? am I the worse for it? am I contemptible for it? am I to be reprehended? A learned man in *† Neuisanus* was taken downe for sitting amongst Gentlemen, but hee replied, *my nobility is about the Head, yours declines to the taile*, and they were silent. Let them mocke, scoffe and reuile, tis not thy scoorne; but his that made thee so: *He that mocketh the poore reprocheth him that made him. Prov. 11. 5.* and he that reioyceth at affliction, shalt not be unpunished. For the rest, the poorer thou art, the happier thou art, *ditior est at non melior*, saith *† Epictetus*, he is richer, not better then thou art, not so free from lust, envy, hatred, ambition.

*Beatus ille qui procul negotijs*

*Paterna rura bobus exercit suis.*

Happy he, in that he is freed from the tumults of the World, he seekes no honours, gapes after no preferment, flatters not, envies not, temporizeth not, but liues privately, and well contented with his estate,

*Nec spes corde avidas, nec curam pascit inanem*

*Securus quod fata cadunt,*

He is not troubled with successions, feare of invasions, factions, emulations,

\* *Felix ille animi, diuisq. similimus ipsis,*

*Quem non mordaci resplendens gloria fuco*

*Sollicitat, non fastosi mala gaudia luxus*

*Sed tacitos finit ire dies, & paupere cultu*

*Exigit innocua tranquilla silentia vite.*

An happy Soule, and like to God himselfe,

Whom not vaine glory macerates or strife,

Or wicked ioyes of that proud swelling pelfe,

But leads a still poore and contented life.

A secure, quiet, blisfull state he hath, if he could acknowledge it. But here is the misery, that he will not take notice of it, he repines at rich mens wealth, braue hangings, dainty fare, as a *Simonides* obiected to *Hieron*, hee hath all the pleasures of the world, *in lectis eburnijs, dormit vinum phialis bibit, optimis unguentis delibatur*, he knowes not the affliction of *Ioseph*, stretching himselfe on *Ivory beds*, and singing to the sound of the viole. And it troubles him that he hath not the like; there is a difference (he grumbles) between *Lap-lolly* & *Pheasants*, to tumble i th' straw & lye in a downe bed, betwixt wine & water, a cottage & a palace. *He hates nature* (as \* *Pliny* characterizeth him) *that she hath made him lower then a God, and is angry with the Gods, that any man goes before him.* & although he hath receaued much, yet (as *† Seneca* fol-



lowes it) he thinks it an iniury, that he hath no more, and is so farre from gi-  
 ving thanks for his tribuneship, that he complaines he is not Prator, neither  
 doth that please him, except he may be Consul. Why is he not a Prince, why  
 not a Monarch, why not an Emperor? Why should one man haue so much  
 more then his fellowes, one haue all, another nothing? One surfeit, another  
 statue, one liue at ease, another labour, without any hope of better fortune?  
 Thus they grumble, mutter, and repine: Not considering that inconstancy of  
 humane affaires, iudicially conferring one condition with another, or well  
 weighing their owne present estate. What they are now, thou maist shortly  
 be, and what thou art they shall likely be. Expect a little, confesse future and  
 times past with the present, see the event, and comfort thy selfe with it. It is as  
 well to be discerned in commonwealths, Citties, families, as in priuate mens  
 estates. *Italy* was once Lord of the world, *Rome* the Queene of Citties vaun-  
 ted her selfe of two † myrriades of inhabitants, now that all-commanding  
 country is possessed by petty Princes, \* *Rome* a smal Village in respect. *Greece*  
 of old the seat of civility, mother of sciences and humanity, now forlorne, the  
 nurse of Barbarisme, a den of theeues. *Germany* then, saith *Tacitus*, was incult  
 and horrid, now full of magnificent Citties; *Athens*, *Corinth*, *Carthage*,  
 how flourishing Citties, now buried in their owne ruines: *Cornorum, fera-*  
*rum, aprorum & bestiarum lustra*, like so many wildernesses, a receptacle of  
 wild beasts, *Venice* a poore fisher-towne, *Paris*, *London*, small Cottages, in  
*Cæsars* time, now most noble *Emporiums*. *Valois*, *Plantagenet* and *Scaliger*  
 how fortunate families, how likely to continue? Now quite extinguished &  
 rooted out. He stands aloft to day, full of fauour, wealth, honour, and prospe-  
 rity, in the top of fortunes wheele, to morrow in prison, worse then nothing,  
 his son's a beggar. Thou art a poore servile drudge, *Fax populi*, a very slaue,  
 thy sonne may come to be a Prince, with *Maximinus*, *Agathocles*, &c. a Se-  
 nator, a Generall of an Army; Thou standest bare to him now, workest for  
 him, drudgest for him and his, takest an almes of him, stay but a little, and his  
 next heire peraduenture shall consume all with riot, be degraded, thou exal-  
 ted, and he shall begge of thee. Thou shalt bee his most honourable Patron,  
 he thy devout seruant, his posterity shall run, ride, and doe as much for thine,  
 as it was with † *Frisgobald* and *Cromwell*; it may be for thee. Citizens de-  
 voure country Gentlemen, & settle in their seats, after two or three descents,  
 they consume all in riot, it returns to the City againe. A Lawyer buyes out  
 his poore Client, after a while his Clients posterity buy out him and his; so  
 things goe round, ebbe and flowe. In fine (as † *Machiauel* obserues) vertue  
 and prosperity begets rest, rest idlenesse; idlenesse riot, riot destruction: From  
 which we come againe to good lawes, good lawes engender vertuous actions,  
 vertue, glory, and prosperity, and tis no dishonour then, as \* *Guicciardine* adds)  
 for a flourishing man, citty, or state to come to ruine, nor infelicity to be subiect  
 to the law of nature. Ergo terrena calcanda, sitienda caelestia, therefore I say  
 scome this transitory state, looke vp to heauen, thinke not what others are,  
 but what thou art. \* *Quâ parte locatus es in re?* & what thou shalt be, what  
 thou maist be. For knowe this in conclusion, *Non est volentis nec currentis*,  
 sed *miserentis Dei*, tis not as men but as God will. The Lord maketh poore &  
 maketh rich, bringeth low and exalterh (1. Sam. 2. v. 7. 8.) hee listeth the poore  
 from the dust, and raiseth the beggar from the dunghill, to set them amongst

† *Lip. admir.*  
 \* Of some  
 90000 inha-  
 bitants now,

† Read the sto-  
 ry at large in  
*Iohn Fox* his  
 Acts and Mo-  
 numents.

\* *Per. fens.*  
 † *Florent. hist.*  
*virtus quietem*  
*parat, quies uti-*  
*um, otium porro-*  
*luxum generat*  
*luxus iterum ad*  
*saluberrimam &c.*  
 \* *Guicciard.* in  
*Hyponest nulla*  
*infelicitas subie-*  
*ctum esse legi*  
*nature &c.*



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Princes, and make them inherit the seat of glory, tis all as he pleaseth, how, & when, & whom, he that appoints the end (though to vs unknowne) appoints the meanes likewise subordinate to the end. Yea but their present estate crucifies and torments most mortall men, they haue no such forecast, to see what may be, what shall likely be, but what is, *hoc angit*, their present misfortunes grinde their soules, and an envious eye that they cast vpon other mens prosperities, *Vicinumq; pecus grandius vber habet*, how rich, how fortunate, how happy is he? But in the meane time he doth not consider the others miseries, his infirmities of body and minde, that accompany his estate, but still reflects vpon his owne false conceaued woes and wants, whereas if the matter were duely examined, he is in no distresse at all, he hath no cause to complaine.

b Omnes diuites  
qui caelo & ter-  
ra frui possunt.  
c Hor. lib.1.ep.  
12.

d Seneca epist.

15. pacem &

aquam natura

desiderat, & lxx

qui habet, ipso

cum Ioue de se

licitate conuen-

dat. Cibus som-

plex fomentum se-

dat, vestis tenuis

frigus arceat.

Seneca ep.8.

i Boethius.

\* Massius &

alii.

† Brissonius.

c Psal. 84.

f Si recte philo-

sophemini, quic-

quid aptam mo-

derationem su-

pergreditur, one-

ripotius quam

usui est.

g Lib. 7. 16.

Cereis manus

& aque pocu-

lum mortales

querunt habere.

& quorum sati-

es nunquam est,

luxus autem

sunt cetera, non

epule.

h Satis est diues

qui pau non in-

diget, nimium

petens qui serui-

re non cogitur.

Ambitiosa non

est fames, &c.

i Euripides Me-

nalip. O fili me-

diocres diuitie

hominibus con-

uincunt, nimia

vero moles per-

nitiosa est.

k Hor.

k O noctes ce-

naq; decem.

c tolle querelas,

Pauper enim non est cui rerum suppetit usus,

he is not poore, he is not in need, d Nature is content with bread and water, and he that can rest satisfied with that, may contend with Iupiter himselfe for happinesse. In that golden age, † somnos dedit umbra salubres, potum quoq; lu-  
bricus annis, the trees gaue wholesome shade to sleepe vnder, and the cleere  
riuers drinke. The Israelites drank water in the wilderness, Sampson, Dauid,  
Saul, Abrahams seruant when he went for Isaacks wife, the Samaritan wo-  
man, and how many besides might I reckon vp, Aegypt, Palestina, whole  
countries in the † Indies, that drinke pure water all their liues. \* The Persian  
kings themselues dranke no other drink, then the water of Choras, that runs  
by Susa, which was carried in bottles after them, whether soeuer they went.  
Jacob desired no more of God but bread to eat, and cloathes to put on in his  
iourney, Gen. 28. 20. Bene est, cui deus obtulit, Parca quod satis est manu, bread  
is enough, e to strengthen the heart. And if you study Philosophy aright,  
saith f Mandarensis, what soeuer is beyond this moderation, is not vsesfull, but  
troublesome. g Agellius out of Euripides, accounts bread and water enough to  
satisfie nature, of which there is no surfeit, the rest is not a feast, but riot. h St  
Hierome esteemes him rich, that hath bread to eat, and a potent man that is  
not compelled to be a slaue: hunger is not ambitious, so that it haue to eat, and  
thirst doth not preferre a cup of gold. It was no Epicurean speech of an Epicure  
he that is not satisfied with a little, will neuer haue enough: And very good  
counsell of him in the † Poet, O my sonne, mediocrity of meanes agrees best  
with men, too much is pernicious.

Diuitie grandes homini sunt viuere parce,

Aqua animo,

And if thou canst be content, thou

hast abundance, nihil est, nihil deest, thou hast little, thou wantest nothing.  
Tis all one to be hanged in a chaine of gold, or in a rope, to bee filled with  
dainties or courser meate.

i Si ventri bene, si lateri, pedibusq; tuis, nil

Diuitie poterunt regales addere matris.

If belly, sides and feet be well at ease,

A Princes treasure can thee no more please.

Tis thy want alone that keeps thee in health of body and minde, and that  
which thou persecutest and abhorrest as a ferall plague, is thy Physician and  
k chiefest friend, which makes thee a good man, a sound, a vertuous, an honest  
and happy man. For when Vertue came from heauen (as the Poet saigne)  
rich



rich men kicked her vp, wicked men abhor'd her, Courtiers scoffed at her, Citizens hated her,\* and that she was thrust out of doores in euery place, she came at last to her sister Pouerty, where she found good entertainment. Poverty and Vertue dwell together. — *O vita tutafacultas*

*Pauperis, angustiq; lares, o munera nondum  
Intellecta deum, —*

how happy art thou if thou couldst be content. *Godlinesse is great gaine, if a man can be content with that which he hath, 1. Tim. 6. 6.* And all true happiness is in a meane estate. I haue a little wealth, as he said, *sed quas animus magnas facit*, a kingdome in conceit. — *nihil amplius opto*

*Maia nate, nisi ut propria hec mihi numera saxis;*

I haue enough, and desire no more. \* *Vestem & fortunam concinnam, potius quam laxam probo*, let my fortune and my garments be both alike, fit for me. And which *† Sebastian Foscarinus* sometime Duke of Venice, caused to be engrauen on his Tombe in *S<sup>t</sup> Markes Church*, *Heare O yee Venetians, and I will tell you which is the best thing in the world: To contemne it.* I will engraued it in my heart, it shall be my whole study to contemne it. Let them take wealth, *Stercora stercus amet*, so that I may haue security, *benè qui latuit, benè vixit*, though I liue obscure, yet I liue cleane and honest, and when as the lofty Oke is blowne downe, the silly Reed may stand. Let them take honour, so that I may haue hearts ease. *Duc me O Iuppiter & tu satum,\* &c.* Lead me O God whether thou wilt, I am ready to follow, command I will obey. I doe not envy at their wealth, titles, offices,

*Stet quicunq; volet potens*

*Aule calumne lubrico,*

*Me dulcis saluet quies,* let me liue quiet and at ease. *† Erimus fortasse* (as he comforted himselfe) *quando illi non erunt*, when they are dead and gone, and all their pompe vanished, our memory may flourish:

— *† dent perennes*

*Stemmata non peritura Musa.*

Let him be my Lord, Patron, Baron, Eaule, and possesse so many goodly Castles, 'tis well for me that I haue a poore house, and a little wood, and a VVell by it, &c. *Hic me consolor victurum suavius ac si*

*Quæstor avus pater atq; meus patruusq; fuissent.*

I liue I thake God as merrily as he, and triumph as much in this my meane estate, as if my father and vnkle had beene Lord Treasurer, or my L. Maior. He feeds of many dishes, I haue one; *† qui Christum curat, non multum curat quàm de pretiosis cibis stercus conficiat*, what care I of what stufte my excrements be made? *† He that liues according to nature, cannot be poore, and he that exceeds, can neuer haue enough, totus non sufficit orbis*, the whole world cannot giue him content. *A small thing that the righteous hath, is better then the riches of the vngodly, Psal. 37. 19. and better is a poore morsell with quietnesse, then abundance with strife, Prov. 17. 7.*

Be content then, inioy thy selfe: and as *Chrysostome* aduise, *bee not angry for what thou hast not, but giue God hearty thanks for what thou hast receaued.*

*† Si dat oluscula*

*Mensa minuscula*

*pace referta,*

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\* Per mille fraudes dolosq; dolos eiecit, apud sociam paupertatem eiusq; cultores diuertens in eorum sinu et tutela delinquit.

† Apulius.

† Lucan.

m Lips. miscell.

ep. 40.

n Sat. 6. lib. 2.

\* Chytrius in

Europe delitius.

Accipite ciues

Venetis quod est

opium in re-

bis humanis, res

humanas contem-

nere.

o Vab vivere

eriam nunc lu-

bet, as Danica

laid Adolph.

Act. 4. quoniam

multis non eget,

quam multa non

desidero, ut So-

crates in pompa,

ille in nudamine.

\* Epictetus 77.

cap. quosum de-

linatus, & se-

quar alacriter,

† Marullus.

p. Puteanus ep.

62.

q Hoc erat in

votis, modus a-

gri non illa par-

vus Hortus ubi

& stello vicinus

iugis aque fons,

& paulum silua

&c. Hor. Sat. 6.

lib. 2. Ser.

† Hieronym.

† Seneca consil.

ad Albinum cap

11. qui continet

se in tranquillitate

limites, pauper-

tatem non sen-

tit, qui excedit,

cum in opibus

paupertas sequi-

tur.

\* Hom. 12. pro

his que accepisti

gratias age, proli-

indignari pro his

que non accepi-

sti.

† Nat. Chytrius

delitius Europe.

Caston in edibus Hibernis in canaculo e regione mensa.

Ne



*Nepete grandia,  
Lautaq; prandia  
lite repleta.*

But what wantest thou to expostulate the matter? Or what hast thou not better then a rich man? *Health, competent wealth, children, security, sleepe, friends, liberty, diet, apparell, and what not, or at least maist haue,* (the meanes being so obvious, ealie, and well knowne) for as he inculcated to himselfe,

¶ *Martialis* l. 10.

epig. 47. read it

out thy selfe

in the author.

¶ *Quid non ha-*

*bet melius pau-*

*per quam diues,*

*vitam, & leu-*

*ditatem, cibum,*

*somnum, liberta-*

*tem, &c. Card.*

*u. Confess. lib. 6.*

*Transiens per*

*vicam quoddam*

*Mediolanensem*

*animaduerti*

*pauperem quen-*

*dam mendicem,*

*iam credo san-*

*ctum, iocundum*

*etiam, videntem, et*

*ingenuum & lo-*

*quutus sum cum*

*amicis qui mecum*

*erant, &c.*

¶ *Et certe ille*

*letabatur, ego*

*auxius, securus*

*ille, ego trepidus.*

*Et hunc contem-*

*plui me quispium*

*an exalcare*

*mallem, an me-*

*tuere, responde-*

*rem exultare: &*

*si transus inter-*

*rogaret, an ego*

*talis essem, an*

*qualis nunc sum*

*meis in curis co-*

*scellum eligerem*

*sed peruersitate,*

*non veritate.*

¶ *Hor.*

¶ *O si nunc mo-*

*rerer, inquit,*

*quanta & qua-*

*lia mihi imper-*

*fecta marentur:*

*sed si mensibus*

*decem & octo*

*super vixero, an*

*via redigam ad*

*libellam, ab om-*

*ni debui & edi-*

*taq; me explicar-*

*bo, patereint*

*interim mensis decem & octo & cum illi anni & adhuc resiant plura quam prius, quid igitur speras, o insane, siuem quem rebus*

*tuis inueneras inuenta, in senecta impositurum? O demeritum, quum ob curas & negotia tuo iudicio sis infelix, quid putas*

*futurum quam plura supererint? Cardan lib. 8. cap. 40. de rer. variet. tacete, inquit talpa, quando me oculis captum videtu. A sop.*

¶ *Hor. ep. lib. 1.*

¶ *Plutarch.*

¶ *Vitam que faciunt beatiorem,*

*Incundissime Martialis hac sunt,*

*Res non parua labore sed relicta,*

*Lis nunquam &c.*

I say againe thou hast, or at least maist haue it,

if thou wilt thy selfe, and that which I am sure he wants, a merry heart. *Pass-*

*ing by a village in the territory of Millan, saith St Austin, I saw a poore beggar*

*that had got belike his belly full of meat, iesting and merry. I sighed and said to*

*some of my friends that were then with me, what a deale of trouble, madnesse,*

*paine, and grieve doe we sustaine and exaggerate vnto our selues, to get that se-*

*cure happinesse, which this poore beggar hath prented vs of, and which wee*

*peradventure shall neuer haue. For that which he hath now attained with the*

*begging of some small peeces of siluer, a tēporall happines, & present hearts ease,*

*I cannot compasse with all my carefull windings, & running in and out. & And*

*surely the beggar was very merry, but I was heavy: he was secure, but I timo-*

*rous. And if any man should aske me now, whether I had rather be merry, or*

*still so sollicitous and sad, I should say, merry. If he should aske me againe, whe-*

*ther I had rather be as I am, or as this beggar was, I should sure choose to be as*

*I am, tortured still with cares and feares, but out of peccunishnesse, and not out of*

*truth. That which S. Austin said of himselfe here in this place, I may truly*

*say to thee, thou discontented wretch, thou couetous niggard, thou churle,*

*thou ambitious and swelling toad, tis not want but peccunishnesse which is the*

*caule of thy woes, settle thine affection thou hast enough.*

¶ *Deniq; sit finis querendi, quumq; habeas plus*

*Pauperem metuas minus, & finire laborem*

*Incipias, parto quod auebas utere.*

¶ *Make an end of scraping, purchasing this manor, this field, that house, for*

*this and that child, thou hast enough for thy selfe and them,*

—¶ *quod petis hic est,*

*Est v'lubris, animus si te non deficit equus,*

Tis at hand, at home already, which thou so earnestly seekest. O if I might but

live a while longer to see all things settled, some two or three yeare, I would pay

my debts, make all my recknings euen, but they are come and past, and thou

hast more businesse then before. O madnesse to thinke to settle that in thine

old age when thou hast more, which in thine youth thou canst not now compose

hauing but a little. ¶ *Pirrhus* would first conquer *Africk*, and then *Asia*, &

then *suauiter agere*, and then liue merrily and take his ease, but when *Cyneas*

the Orator, told him he might doe that already, *id iam posse fieri*, hee rested

satisfied condemning his owne folly. *Si parua licet componere magnis*, thou

interim mensis decem & octo & cum illi anni & adhuc resiant plura quam prius, quid igitur speras, o insane, siuem quem rebus

tuis inueneras inuenta, in senecta impositurum? O demeritum, quum ob curas & negotia tuo iudicio sis infelix, quid putas

futurum quam plura supererint? Cardan lib. 8. cap. 40. de rer. variet. tacete, inquit talpa, quando me oculis captum videtu. A sop.

¶ *Hor. ep. lib. 1.*

¶ *Plutarch.*

maist



maist doe the like, and therefore bee composed in thy fortune. Thou hast enough, he that is wet in a bath, can be no more wet, if he be flung into *Tiber*, or into the *Ocean* it selfe, and if thou hadst all the world, thou canst not haue more then enough, inioy thy selfe at length, and that which thou hast; the minde is all, be content, thou art not poore, but rich. *Non adice opes, sed minue cupiditates* (tis \* *Epicurus* advise) adde no more wealth, but diminish thy desires. How many deafe, dumbe, halt, lame, blinde, miserable persons could I reckon vp that are poore, and withall distressed, in imprisonment, banishment, gally-slaves, condemned to the mines, quarries, to giues, in dungeons, perpetuall thraldome, then all which thou art richer, thou art more happy, to whom thou art able to giue an almes; a Lord in respect, a petty Prince, a be contented then I say, repine and mitter no more, *for thou art not poore indeed but in opinion.*

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\* *Apud Stobaeum*, ser. 17.

a *Non in pauperi-  
ate, sed in  
paupere* (Seneca)  
natura sed opini-  
one laborans.

\* *Populus Au-*

*religiosus, sed si po-*

*pulus sancticus*

*in media labore,*

*mea arma, leges,*

*iudex, magistra-*

*tus, coercere va-*

*lent.*

b One of the

richest men

in Rome.

c *Serm. quad. 101.*

*sunt qui paupe-*

*res esse volunt*

*ita ut nihil illis*

*desit, sic comen-*

*dant ut nullam*

*patiantur inopi-*

*am, sunt et ali-*

*mitus, quam di-*

*dicunt & agi-*

*tur ad eorum*

*arbitrium &c.*

d *Nemo pau-*

*perit aut comen-*

*daret nisi pau-*

*per.*

e *Petronius*

*Catalee.*

Yea but this is very good counsell, and rightly applyed to such as haue it, and will not vse it, that haue a competency, that are able to worke & get their liuing by the sweat of their browes, by their trade, that haue something yet, he that hath birds may catch birds, but what shall wee doe that are slaves by nature, impotent and vnable to helpe our selues, meere beggars, that languish and pine away, that haue no meanes at all, no hope of meanes, no trust of deliuey, or of better successer as those old *Brittans* complained to their Lords and Masters the *Romans*, oppressed by the *Pictes*, *mare ad barbaros*, *Barbari ad mare*, the *Barbarians* droue them to the Sea, the Sea droue them backe to the *Barbarians*; our present misery compells vs to cry out & howle, to make our moane to rich men, they turne vs backe with a scornfull answer to our misfortune againe, & will take no pittie of vs; they will not, they cannot helpe vs. Instead of comfort they threaten vs, miscall, scoffe at vs, to aggravate our misery, giue vs bad language, or if they doe giue good words, what's that to relieue vs? According to that of *Thales*, *Facile est alios monere*, who cannot giue good counsell? tis cheape, it costs them nothing. It is a easy matter when ones belly is full to declame against fasting, *Quisatur est pleno laudat ieiunia ventre*, Doth the wild Ass bray when hee hath grasse, or loweth the Oxe when he hath fodder? *Iob. 6. 5.* \* *Neg, enim populo Romano quidquam potest esse letius*, No men liuing so iocund, so merry as the people of Rome when they had plenty, but when they came to want, to be hunger-starved, neither shame, nor lawes, nor armes, nor Magistrates could keepe them in obedience. *Seneca* pleadeth hard for pouerty, and so did those lazie Philosophers, but in the meane time b he was rich, they had wherewithall to main- taine themselves; but doth any poore man extolle it? *There are those* (saith Bernard) *that approue of a meane estate, but on that condition they never want themselves, & some againe are meeke so long as they may say or doe what they list, but if occasion be offered how farre are they from all patience.* I would to God (as he said) *No man would commend poverty, but he that is poore, or he that so much admires it, would relieue, helpe, or ease others.*

† *Nunc si nos audis atq, es diuinus Apollo,*

*Disce mihi qui nummos non habet unde petat?*

Now if thou hearst vs and art a good man,

Tell him that wants to get meanes if you can?

But no man heares vs, we are most miserably deiected,



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*Vix habet in nobis iam noua plag a locum;*  
 We can get no releife, no comfort, no succour;  
 \* Ouid. *† Et nihil inueni quod mihi ferres opem.*  
 † Ouid. We haue tryed all meanes, yet finde no remedy. No man liuing can expresse  
 the anguish and bitterneffe of our soules; but wee that endure it, wee are dis-  
 stressed, forsaken, in torture of body and minde, in another hell: & what shall  
 we doe? *Quod male fers assueſce, feres bene,* accuſtome thy  
 ſelfe to it, and it will be tollerable at laſt. Yea but I may not, I cannot,  
*In me conſumpſit vires fortuna nocendo,* I am in the extremity  
 of humane aduerſity. *Qui iacet in terra non habet unde cadat;* Comfort thy  
 ſelfe with this yet, thou art at the worſt, and before it bee long it will either  
 overcome thee or thou it. If it bee violent, it cannot endure, *aut ſoluetur aut*  
*ſoluet:* Let the Diuell himſelfe and all the plagues of Egypt come vpon thee  
 at once, *Ne tu cede malis ſed contra uidentior, et*  
 be of good courage; miſery is vertues whetſtone, *\* ſerpens ſit is, ar dor arena,*  
*Daleia virtuti,* as Cato told his ſouldiers marching in the  
 deſarts of Lybia, thirſt, heat, ſands, ſerpents were pleaſant to a valiant man,  
 honorable enterpriſes are accompanied with dangers & dammages, as expe-  
 rience evinceth, they will make the reſt of thy life reſiſh the better. But put  
 caſe they continue? thou art not ſo poore as thou waſt borne, and as ſome  
 holde, much better to be pittied, then enuied. But be it ſo thou haſt loſt all,  
 poore thou art, deſected, in paine of body, griefe of minde, thine enimies  
 inſult ouer thee, thou art as bad as Iob, yet tell me (ſaith Chryſoſtome) was Iob  
 or the diuell the greater conquerer, ſurely Iob, the Diuell had his goods, he ſate  
 on the muck hill, and kept his good name, hee loſt his Children, health, friends,  
 but he kept his innocency, he loſt his money but hee kept his confidence in God,  
 which was better then any treaſure. Doe thou then as Iob did, triumph as Iob  
 did, \* and be not moleſted as euery foole is. *Sed qua ratione poterō?* How  
 ſhall this be done? Chryſoſtome anſweres, *facile ſi cælum cogitaueris,* with  
 great facility, if thou ſhalt but meditate on heauen. Hannah wept fore, and  
 troubled in minde, could not eate, but why weepeſt thou, ſaid Elkanah her  
 husband? and why eateſt thou not? why is thine heart troubled? am not I bet-  
 ter to thee then ten ſonnes, and ſhee was quiet. Thou art here vexed in this  
 World, but ſay to thy ſelfe, why art thou troubled O my ſoule? Is not God  
 better to thee, then all temporalities, and momentary pleaſures of the world?  
 bee then pacified. And though thou beeſt now peradventure in extreame  
 want, it may be 'tis forthy farther good, to try thy patience as it did Iob's, &  
 exerciſe thee in this life: truſt in God, and rely vpon him, and thou ſhalt bee  
 crowned in the ende. What's this life to eternity? The world hath forſaken  
 thee, thy friends and fortunes all are gone, yet knowe this, that the very  
 haire of thine head are numbered, that God is a ſpectator of all thy miſeries,  
 he ſees thy wrongs, woes, and wants, \* *Tis his good will and pleaſure it ſhould*  
*be ſo, and he knowes better what is for thy good then thou thy ſelfe.* His proui-  
 dence is ouer all, at all times, hee hath ſet a guard of Angels ouer vs, and  
 keepes vs as the apple of his eye, *Pſal.* Some hee doth exalt, preferre, bleſſe with  
 worldly riches, honours, offices and preferments, as ſo many glistening ſtarres,  
 he makes to ſhine aboue the reſt: ſome hee doth miraculoſly protect from  
 thecues,

\* Lucan. lib. 9.

† An quum su-

per ſimo ſedit

Iob, in cum om-

nia abſtulit di-

abolus, &amp;c.

Pecunia ſi priva-

tus ſiduciam deo

habuit, omni the-

ſauro pretioſio-

rem.

\* Hæc videntes

ſponte Philoſo-

phemini nec in-

ſipientium affec-

tibus agimur.

† I Sam. 1. 8.

c. Iam. 1. 2. My

brethren count

it an excee-

ding joy whe

you fall into

diuerſe temp-

tations.

d Afflictio dat

intellectum, quos

Deus diligit ca-

ſtigat. Deut. 8.

timam qui me,

aut mala vale-

tudine aut luctu

afficit. Seneca,

c. Quam ſerdes

mibi terra quæ

cælum intueor.

\* Senec. de pro-

videntia cap. 2.

Diſſita viſum,

dii melius no-

runt quid ſit in

commodum me-

um.



theeues, incursions, sword, fire and all violent mischances, and as the † Poet  
faines of that *Lycian Pandarus* *Lycaons sonne*, when he shot at *Ménalans* the  
*Græcian* with a strong arme, and deadly arrow, *Pallas*, as a good mother  
keepees flies from her childes face a sleepe, turned by the shafte, & made it hit  
on the buckle of his girdle; so some he solicitously defends; others he exposeth  
to danger, pouerty, sicknesse, want and misery, he chastiseth and corrects, as  
to him seemes best and all for our good. The Tyrant tooke the citty (saith  
† *Chrysostome*) God did not hinder it, led them away captiues, so God would  
haue it, he bound them, God yeelded to it, slung them into the fornace, God per-  
mitted it, heat the Ouen hotter, it was granted, and when the Tyrant had  
done his worst, God shewed his power, & the childrens patience: he freed them;  
so can hee thee, and can helpe in an instant, when it seemes to him good.  
¶ *Reioyce not against me O mine enemy, for though I fall, I shall rise, when I sit*  
*in darknesse, the Lord shall lighten me.* Remember all those Martyrs what  
they haue endured, the vtmost that humane rage and fury could inuent, with  
what<sup>h</sup> patience they haue borne, with what willingnes embraced it. *Though*  
*he kill me, saith Iob, I will trust in him. Iustus inexpugnabilis*, as † *Chrysostome*  
holdes, a iust man is impregnable, and not to be ouercome.

—nempe pecus rem,

*Leſos, argentum, tollas licet; in manicis &*

*Compedibus seruo teneas custode*—

Take away his money, his treasure is in heauen; banish him his country, hee is an  
inhabitant of that beaueuty *Ierusalem*; cast him into bands, his conscience is free.  
Kill his body, it shall rise againe: he fights with a shadow that contends with  
an vpright man: He will not be moued.

—si fractus ilabatur orbis,

*Impauidum ferient ruine,*

it selfe should fall on his head he will not be offended. He is impenetrable, as  
an anuile hard, as constant as *Iob*.

† *Ipse deus simulatq; volet me soluet opinor.*

Be thou such a one, let thy misery be what it will, what it can, with patience  
endure it; thou maist be restored as he was. *Terris proscriptus ad caelum pro-*  
*pura, ab hominibus desertus ad deum fuge.* The poore shall not alway be forgot-  
ten, the Patient abiding of the meeke shall not perish for euer, *Psal. 10. 18. vers.*  
*9. The Lord will be a refuge of the oppressed, a defence in due time of trouble.*

† *Servus Epictetus, mutilati corporis, Irus*

*Pauper: at hac inter charus erat superis,*

*Lame was Epictetus, and poore Irus,*

Yet to them both God was propitious.

*Lodovicus Vertomannus* that famous traoueller, indured much misery, yet sure-  
ly, saith *Scaliger*, he was *uir deo Charus*, in that he did escape so many dan-  
gers, God especially protected him, he was deare vnto him: *Modo in egesta-*  
*te, tribulatione, conualle deplorationis &c.* Thou art now in the vale of misery,  
in pouerty, in agony, in temptation, rest, eternity, happinesse, immortality shall  
be thy reward, as *Chrysostome* pleades, if thou trust in God and keepe thine in-  
nocency. *Non si male nunc & olim, sic erit semper*, a good houre may come  
vpon a sudden, & expect a little.

*bonum tuum requies, eternitas immortalitas.* k *Dabit Deus*

R r 2

Yea

† *Hom. Iliad. 4.*  
† *Hom. 9. voluit*  
*urbem tyrannus*  
*evellere & de-*  
*us non prohibu-*  
*it. voluit capti-*  
*vos ducere, non*  
*impedivit, volu-*  
*it figare, concef-*  
*si, &c.*  
† *Psal. 113. De*  
*terra in opem, de*  
*stercore erigit*  
*pauperem.*  
g *Micah. 7. 8.*  
h *Preme, preme*  
*ego cum Pandaro*  
*d' & πτωχοι*  
*ε' μ' & πτωχοι*  
*ε' & ε' & πτωχοι*  
*immeritabilis*  
*sum sicut suber*  
*super moris sep-*  
*tum. Lippius.*  
† *Hor. epist. 18.*  
*lib. 1.*  
† *Hor. ibidem.*  
† *Hom. 5. Au-*  
*feret pecunias?*  
*at habet in cam-*  
*lis: patria dei-*  
*ciet? at in cele-*  
*stem civitatem*  
*mittet: vincula*  
*iniciet? at ha-*  
*bet solus am con-*  
*scientia. Corpus*  
*interficiet at ite-*  
*rum resurget: il-*  
*lumbra pugnat*  
*qui cum iusto*  
*pugnat.*  
i *Hic ore hic*  
*seca, ut in ater-*  
*num parcas.*  
*Aulian.*  
*Dius fructus ira-*  
*tis, superat &*  
*erescit malis.*  
*Mutium ignis,*  
*Fabritium pau-*  
*perias regulam*  
*tormenta, So-*  
*cratem venenū*  
*superare non po-*  
*tuit.*  
† *Laomides.*  
† *Modo in pres-*  
*sura in tentatio-*  
*nibus, erit postea*  
*bis quod si fuerit.*



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1 Seneca.

Yea, but this expectation is it which tortures mee in the meane time, *1 futura expectans presentibus angor*, whilst the grasse growes the horse starues: in despaire not but hope well.

† Theocritus.  
in Nemo desperet  
meliora lap-  
sus.

† Spera Batte tibi melius lux Crastina ducet,  
Dum spiras spera — Cheare vp, I say be not dilmaid;  
Spes alit agricolas, he that sowes in teares, shall reape in ioy. Psal. 126. 7.  
Si fortune me tormente,  
Esperance me contente.

hope refresheth, as much as misery depresseth; hard beginnings haue many times prosperous events, and that may happen at last, which neuer was yet, *A desire accomplished, delights the soule. Prov. 13. 19.*

\* Grata superveniet quæ non sperabitur hora.

Which makes m'iniy my ioyes long-wish'd at last,  
Welcome that houre shall come when hope is past:  
a louring morning may turne to a faire afternoone,

† Ovid.  
† Virgil.  
o Lib. 7. E'or.  
hist. Omnium  
felicissimus &  
locupletissimus,  
&c. incerta-  
tus sepe a sole-  
centiam pericu-  
lo morti habuit,  
solicitudinis &  
discriminis ple-  
nam, &c.

† Nube solet pulsâ candidas ire dies,  
the hope that is deferred, is the fainting of the heart, but when the desire cometh it is a tree of life. Prov. 13. 12. † *Suavissimum est voti compos fieri.* Many men are both wretched and miserable at first, but afterwards most happy, and oftentimes it so falls out, as *o Machiavel* relates of *Cosmus Medices*, that fortunate and renowned Citizen of Europe, that all his youth was full of perplexity, danger and misery, till 40 yeares were past, and then upon a sudden the Sunne of his honour brake out as through a cloud. *Hunniades* was fetched out of prison, and *Henry the 3. of Portugall*, out of a poore Monastery, to bee crowned Kings.

*Multa cadunt inter calicem, supremâq; labra,*

beyond all hope and expectation many things fall out, and who knowes what may happen? *Nondum omnium dierum Soles occiderunt*, as *Philippus* said, all the Sunnes are not yet set, a day may come to make a mends for all. Though my father and mother forsake mee, yet the Lord will gather mee vp, Psal. 27. 10. Waite patiently on the Lord and hope in him, Psal. 37. 7. Be strong, hope and trust in the Lord, and he will comfort thee, and giue thee thine hearts desire, Psal. 27. vers. 14.

*Sperate & vosmet rebus servate secandis.*

Fret not thy selfe because thou art poore, contemned, or not so well for the present as thou wouldst be, not respected as thou oughtest to bee, by birth, place, worth, or that which is a double corrasive, thou hast beene happy, honourable and rich, art now distressed and poore, a scorne of men, a burden to the World, irksome to thy selfe and others, thou hast lost all: *Miserum est fuisse felicem*, and as *Boethius* calls it, *Infeliciissimum genus infortunij*, I confesse it is a great misery to haue beene happy, the quintessence of infelicity, to haue beene honorable and rich, but yet easily to be endured: *p* Security succeeds, and to a iudicious man a farre better estate. The losse of thy goods and mony is no losse, *q* thou hast lost them, they would otherwise haue lost thee. If thy mony be gone, thou art so much the lighter, and as *S<sup>r</sup> Hierome* perswades *Rusticus* the Monke, to forsake all and follow *Christ*, gold & silver are too heavy mettles for him to carry that seekes heaven.

p Latior successu  
securitas qua  
sumat cum divi-  
tibus cohabitare  
nescit, Camden.  
q Pecuniam per-  
didisti fortassis  
illâ te perderet  
manens, Seneca.  
r Expectatio es  
ob pecuniarum  
iacturam, For-  
tuna opes aufer-  
re non animus  
potest, Seneca.

Vel



† *Vel nos in mare proximum,  
Gemmae & lapides aurum & inutile,  
Nummi materiam mali*

*Mittamus, scelerum si bene paritet.*

Zeno the Philosopher lost all his goods by shipwracke, & he made light of it, fortune had done him a good turne: *Opes à me, animum auferre non potest*, she can take away my meanes, but not my minde. That Theban Crates hung of his owne accord, his mony into the Sea, *abite nummi, ego vos mergam, ne mergar a vobis*, I had rather drowne you, then you should drowne me. It was masculine voice & praclara, a generous speech of Cotta in † Salust. many miseries haue hapned vnto me at home, and in the warres abroad, of which by the helpe of God some I haue endured, some I haue repelled, and by mine owne valour overcome, courage was neuer wanting to my designes, nor industrie to my intents, prosperity or aduersity could neuer alter my disposition. A wise mans minde as Seneca holds, \* is like the state of the world about the moone, ever serene. Come then what can come, befall what may befall, *infractum inuictumq; animum opponas, Rebus angustis animosus atque fortis appare.* (Hor. Od. 11. lib. 2.) Hope and patience are two soueraigne remedies for all,

*† Durum sed leuius sit patientia,*

*quicquid corrigere est nefas.*

If it cannot be helped, or amended, \* make the best of it, † *necessitati qui se accommodat*, saith, he is wise that suits himselfe to the time. As at a game at tables, so doe by all such inevitable accidents:

*Ita vita est hominum, quasi cum ludas tesseris.*

† *Si illum quod est maxime opus iactu non cadit,*

*illum quod cecidit forte, id arte ut corrigas,*

If thou canst not sling what thou wouldst, play thy cast as well as thou canst. Every thing saith \* Epictetus hath two handles the one to bee held by, the other not, 'tis in our choice to take and leaue wether we will, (all which Simplicius his commentator, hath illustrated by many examples,) and 'tis in our owne power, as they say, to make or marre ourselues. \* Conforme thy selfe then to thy present fortune, & cut thy coate according to thy cloath. *Ut quimus (quod aiunt) quando quod volumus non licet*, Be contented with thy losse, state and calling whatsoeuer it is, and rest as well satisfied with thy present condition in this life, as he that is invited to a feast, hee eates what is set before him and lookes for no other, enioy that thou hast, and aske no more of God, then what he thinks fit to bestow vpon thee. *Non cuius contingit adire Corinthum*, we may not all be Gentlemen, all Caros, or Lelys, as Tully telleth vs, all honourable, illustrious and serene, all rich, but because mortall men want many things, \* Therefore, saith Theodoret, bith God diuersly distributed his gifts, wealth to one, skil to another, that rich men might encourage and set poore men a worke, poore men might learne severall trades to the common good. As a peece of Attas is composed of severall parcels, some wrought of silke, some of Gold, silver, crewell of diuerse colours, all to serue for the exornation of the whole: Musicke is made of diuerse discords &

† Hor.

*¶ Tu et me post-  
hoc fortuna ex-  
pediunt Philoso-  
phari.*

† La frag. Qui-  
rites multa mihi  
pericula domi,  
multa, multa

adversa facere,  
quorum alia tole-  
rant, alia deorū  
auxilio repali &

virtute mea;  
nunquam ani-  
mus negotio de-  
fuit, nec decretis

labor, nulla res  
nec prospera nec  
adverse iugeni-  
um mutabant,

\* Quis mundi  
status supra lani-  
semper serenus.

† Bona mens  
nullum trisuris  
fortune recipit  
incursum, Valer  
lib. 4. cap. 1.

Qui nil potest  
speculare despectus  
nihil  
u Hor.

x Aquam me-  
mento rebus in  
arduis. Seruare  
montem 2. Od. 3

† Epist. cap. 78.  
y Ter. Ad. 1. act.  
4. Sc. 7.

† Vnaquaq; res  
dona habet an-  
sas, altera que  
teneri, altera

que non potest  
in manu nostra  
quam volumus  
accipere.

z Ter. And. Act.  
4. Sc. 6.  
† Epictetus: in-  
uitatus ad con-  
uiuium, quod op-  
ponitur comedis  
non queris vl-

tri, in mundo  
multa rogitas  
que diu negant.

a Cap. 6. de providentia. Males cum sint verum omnium indigi, ideo deus illis diuitias, aliis paupertatem distribuit, ut qui omnibus pollent materiam subministrant, qui vero inopunt, exercitatus artibus manus admoveant. b Si sint omnes equales necesse est ut omnes fame pereant, quis aratro terram sulcaret, quis sementem faceret, quis plantas ferret, quis vinum exprimeret, c Liv. lib. 1.



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keyes, a totall summe of many small numbers: so is a Commonwealth offerall inequall trades and callings. <sup>b</sup> If all should be *Craſt* and *Darj*, all idle, all in fortunes equall, who should till the land? As <sup>c</sup> *Menenius Agrippa* well ſatiſfied the tumultuous rout of *Rome*, in his elegant Apologue of the belly and the reſt of the members: Who ſhould build houſes make our ſeverall ſtuffes for rayments? We ſhould all be ſtarved for company, as *Poverty* declared at large in *Ariſtophanes Plutus*, and ſue at laſt to be as we were at firſt. All things then being rightly examined and duely conſidered as they ought, there is no ſuch cauſe of ſo generall diſcontent, 'tis not in the matter it ſelfe, but in our minde, as we moderate our paſſions and eſteeme of things. *Nihil aliud neceſſarium ut ſis miſer* (ſaith *Cardan*) *quàm ut te miſerum credas*. Let thy fortune be what it will, 'tis thy minde alone that makes thee poore or rich, miſerable or happy. So for all other things, they are as old <sup>e</sup> *Chremes* told vs, as we uſe them.

*Parentes patriam, amicos, genus, cognatos, divitias,  
Hæc perinde ſunt ac illius animus qui ea poſſidet,  
Qui uti ſcit, ei bona, qui utitur non recte, mala,*

Parents, friends, fortunes, country, birth, alliance, &c. ebbe and flow with our conceits, pleaſe or diſpleaſe, as we accept and conſider them, or apply them to our ſelves. *Faber quiſq; fortuna ſua*, and in ſome ſort I may truly ſay, proſperity and aduerſity are in our owne hands. *Nemo leditur niſi à ſeipſo*, and which *Seneca* confirms out of his iudgement and experience, <sup>†</sup> *Every mans minde is ſtronger then fortune, and leades him to what ſide he will, a cauſe to himſelfe each one is, of his good or bad life.* But will wee, or nill wee, make the worſt of it, and ſuppoſe a man in the greateſt extremity, 'tis a fortune which ſome indefinitely preferre before proſperity, of two extreames it is the beſt. *Luxuriant animi rebus plerumq; ſecundis*, men in <sup>f</sup> proſperity forget God & themſelves, they are beſotted with their wealth; as birds with henbane, <sup>†</sup> miſerable if fortune forſake them, but more miſerable if ſhee tarry and over-whelme them, for when they come to be in great place, rich, they that were moſt temperate, ſober and diſcreet in their private fortunes, as *Nero*, *Otho*, *Vitellius*, *Helioabalus*, (*optimi imperatores niſi imperaſſent*) degenerate on a ſudden into brute beaſts, ſo prodigious in luſt, ſuch tyrannicall oppreſſors, &c. they cannot moderate themſelves, they become monſters, odious, harpies, what not? *cum triumphos, opes, honores adepti ſunt, ad voluptatem et otium deinceps ſe convertunt*, was <sup>†</sup> *Cato* note, they cannot containe, for that cauſe belike,

*\* Eutrapilus cuiusq; nocere volebat,  
Veſtimenta dabat pretioſa, beatus enim iam.  
Cum pulchris tunicis ſumet noua conſilia & ſpes,  
Dormiet in lucem ſcorto, poſtponet honeſtum  
officium*

*Eutrapilus* when he would hurt a knave,  
Gave him gay cloathes and wealth to make him braue,  
Be cauſe now rich hee would quire change his minde,  
Keepe whores, fly out, ſet honeſty behinde.

On the other ſide, in aduerſity many mutter and repine, diſpaire, &c. both bad I confeſſe,

d li. 3. de conſ.  
e Heautontim.  
Al. 1. Sc. 2.

† Ep. 93. Om-  
ni fortuna va-  
lentior ipſe ani-  
mus, in utraque  
partem reſiſtus  
ducit, beateq; ac  
miſere vite ſibi  
cauſa eſt.

† *Fortuna quem  
nimium ſouet  
ſtultum facit.*  
*Pub. Moma.*

† *Seneca de be-  
at. vit. cap. 14.*  
*miſeri ſi deſerant  
ur ab ea, miſe-  
riores ſe obuiant  
tur.*

† *Plutarch vit.  
eius.*

\* *Horcepiſt. lib. 1  
ep. 18.*



*Sed ut calceus olim* 313.  
*Si pede maior erit subvertet, si minor uret.*

As a shoe too bigge or too little, one pincheth, the other fers the foot awry, *sed e malis minimum*, Adversity is to bee preferred, *hac frano indiget, illa solatio, illa fallit, hac instruit*; The one deceives the other instructs, and therefore many Philosophers haue voluntarily sought aduersity, and so much commend it in their precepts. *Demetrius* in *Seneca* esteemed it a great infelicity, that in his life time hee had no misfortune, *miserum cui nihil unquam accidisset aduersi*. Adversity then is not so heauily to be taken, & we ought not in such cases so much to macerate our selues; there is no such ods in poverty and riches. To conclude in *Hieromes* words, *I will aske our magnificoes that build with marble, and bestow a whole manor on a thred, what difference betwixt them and Paul the Erinite, that bare old man: they drinke in Jewels, hee in his hand; hee is poore and goes to Heauen, they are rich and goe to Hell.*

*Hor.*  
*Boeth. 2.*  
*Epist. lib. 3. vit.*  
*Paul. Ermit. Lib.*  
*bet eos nunc in-*  
*terrogare quid de-*  
*mus marmori-*  
*bis vestire, qui*  
*imo filo villam*  
*ponunt precia,*  
*hic sent modo*  
*quid unquam*  
*desunt, vos gema-*  
*bubitis, ille com-*  
*parat manibus*  
*naturae, satis fecit,*  
*ille pauper para-*  
*disum capit, vos*  
*averos gehennae*  
*suicipiet.*

## MEMB. 4.

Against servitude, losse of liberty, Imprisonment, Banishment.

**S**ervitude, losse of liberty, Imprisonment, are no such miseries as they are held to be: we are slaues and servants the best of vs all: as we doe reuerence our masters, so doe our masters their superiors; Gentlemen serue Nobles, & Nobles subordinate to Kings, *Omne sub regno grauiore regnum*, Princes themselues are Gods seruants, *reges in ipsos imperium est Iouis*. They are subiect to their owne laws, and as the Kings of *China*, endure more then slauish imprisonment, to maintaine their state and greatnesse, they never come abroad. Lovers are slaues to their mistress, rich men to their mony, Courtiers to lust and ambition, and all slaues to our affections, as *Evangelus* well discourseth in *Macrobius*, and *Seneca* the Philosopher, *asseraam seruitutem extremam & ineluctabilem*, he calls it, a continual slavery, to be so captiuated by riches, and who is free? Why then dost thou repine? *Satis est potens*, *Hierome* saith, *qui seruire non cogitur*. Thou carriest no burdens, thou art no prisoner, no drudge, and thousands want that liberty, those pleasures which thou hast. Thou art not sicke, and what wouldst thou haue? But *nitimur in uetitum*, we must all eate of the forbidden fruit. Were we enioyned to go to such and such places, wee would not willingly goe: but being barred of our liberty, this alone torments our wandering soule that wee may not goe. A citizen of ours, saith *Cardan*, was 60 yeares of age and had never bene forth of the wals of the city of *Millan*, the Prince hearing of it commanded him not to stirre out, being now forbidden that which all his life he had neglected, he earnestly desired, & being denied, *dolore confectus mortem obiit*, he died for griefe.

*Satur. 1. 11.*  
*Alius libidini*  
*seruit, alius am-*  
*bitioni, omnes*  
*spei, omnes ti-*  
*mor.*

*Natural. lib. 3.*

*Cardan. lib. 5.*

*10 Generose,*  
*quid est vita nisi*  
*coercer omni-*  
*m Herbassem.*

What I haue said of seruitude, I say againe of imprisonment, Wee are all prisoners. What is our life but a prison? Wee are all imprisoned in an Iland. The world it selfe to some men is a prison, our narrow seas as so many ditchies, & when they haue compassed the Globe of the earth, they would faine goe see what's done in the Moone. In *Muscovy* & many other northerne partes,



314 partes, all ouer *Scandia* they are imprisoned halfe the yeare in stones, they dare not peepe out for cold. At *Aden in Arabia* they are penned in all day long with that other extreame of heate, and keepe their markers in the night. What is a ship but a prison? And to many citties are but as so many hives of Bees, Ant-hills; but that which thou abhorrest many seeke. Women keepe in all winter, and most part of summer to preserve their beauties, some for loue of study: *Demosthenes* shaued his beard because he would cut off all occasion of going abroad: how many Monks and Friars, Anachorites, abandon the World? *Monachus in urbe, piscis in arido*. Art in prison? make right vse of it and mortifie thy selfe; *Where may a man contemplate better then in solitarinesse*, or study more then in quietnesse. Many worthy men haue benee imprisoned all their liues, and it hath benee occasion of great honour and glory to them, much publike good by their excellent meditation. *Severinus Boethius* neuer writ so elegantly as in prison, *Paul* so deuoutly, for most of his Epistles were dictated in his bands, *Ioseph*, saith *P. Austin* got more credit in prison, then when he distributed corne, and was Lord of *Pharaoh's house*. It brings many a lewd riotous fellow home, many wandering rogues it settles, that would otherwise haue benee like raving Tygers, ruined themselves and others.

Banishment is no grievance at all, *Omne solum fortis patria, &c. & patria est ubicumq; bene est*, That's a mans countrey where he is well at ease. Many trauell for pleasure to that city, saith *Seneca*, to which thou art banished, and what a part of the citizens are strangers borne in other places, *Incolentibus patria*, tis their countrey that are borne in it, & they would thinke themselves banished to go to the place which thou leavest, and from which thou art so loathe to depart. Tis no disparagement to be a stranger, or so irksome to be an exile. † The raine is a stranger to the earth, rivers to the sea, *Jupiter in Egypt*, the Sunne to vs all. The soule is an aliene to the body, a Nightingale to the aire, a swallow in an house, and *Ganimede in heauen*, an Elephant at Rome, a *Phanix in Inaia*, and such things commonly please vs best, which are most strange and come farthest off. Those old *Hebrewes* esteemed the whole world *Gentiles*, the *Greekes* held all *Barbarians* but themselves, our moderne *Italians* account of vs as dull *Transalpines* by way of reproach, they scorne thee and thy country which thou so much admirest. Tis a childish humor to hone after home, to be discontent at that which others seeke, to preferre as base *Islanders* and *Norwegians* doe, their owne ragged Island before *Italie* or *Greece*, the Gardens of the world, tis want of iudgement. All places are distant from heauen alike, the Sunne shines happily as warme in one city as in another, and to a wise man there is no difference of climes: friends are every where to him that behaues himselfe well, and a Prophet is not esteemed in his owne country. *Alexander, Caesar, Traian, Adrian*, were as so manie land leapers, now in the East, now in the West, little at home, & *Polus Vene-*

tus, Lod. Vertomannus, Pinzonius, Cadamustus, Columbus, Americus Vesputius, Vasco Gama, Drake, Candish, Oliver Anort, Schoutien, got all their honor by voluntary expeditions. But you say such men's travell is voluntary, we are compelled, & as malefactors must depart: yet know this of \**Plato* to be true, *ultori Deo summa cura peregrinus est*, God hath an especial care of strangers, and when he wants friends and allies, he shall deserve better and finde more

n Vertomannus  
navig. lib. 2. c. 4.  
Commercia in  
mundum noctu  
hora secundam  
nimis qui se vi-  
unt interdum a-  
sua exerceant.  
o ubi vult  
contemplatio  
quantu solitu-  
dine, ubi studi-  
solitudo quam in  
quiete?  
p in Ps. 76 non  
ira laudatur so-  
sepe cum fra-  
menta distribue-  
ret, ac quum cor-  
cerem habitaret.

q Boethius.

† Philostratus  
in delirio, pere-  
grini sunt im-  
bres in terra, &  
fluvii in mari,  
Iuppiter apud  
Egyptios, Sol a-  
pud emeros, ho-  
stes animi in  
corpore, lucina  
in agere, hirundo  
in domo, Gany-  
medes celo, &c.

\* Lib. 5. de legi-  
bus, Cuius cog-  
natis careat &  
amicis, maior em  
apud deos & a-  
pud homines  
misericordiam  
meretur.



more fauour wit God vnd men. Besides the pleasure of peregrination, variety of objects will make amends, and so many nobles, *Tully, Aristides, Themistocles, Theseus, Codrus, &c.* as haue beene banished, will giue sufficient credit vnto it. Read *Pet. Alcionius* his two booke of this subiect.

## MEMBER 5.

Against Sorrow for death of friends or other-

wife, Vaine feare, &c.

**D**Eath and departure of friends are things generally grieuous, *Optimum quæ in humanâ vitâ contingunt, luctus atq; mors sunt acerbissima*, the most austere and bitter accidents that can happen to a man in this life, *in æternum valedicere*, to part for euer, to forsake the world and all our friends, 'tis *ultimum terribilium*, the last and the greatest terror, most irksome and troublesome vnto vs. *† Homo toties moritur, quoties amittit suos.* And though we hope for a better life, eternall happinesse, after these painefull and miserable dayes, yet wee cannot compose our selues willingly to dy, the remembrance of it is most grieuous vnto vs, especially to such as are fortunate and rich, they start at the name of death, as a horse at a rotten post. Say what you can of that other world, with *† Metezu.* *ma* that *Indian Prince*, *Bonum est esse hic*, they had rather be here. Nay many generous spirits, and graue staid men otherwise, are so tender in this, that at the losse of a deare friend they will cry out, roare, and teare their haire, lamenting some months after, houlung *O Hone* as those *Irish women*, & *Greeks* at their graues, commit many vndecent actions, and almost goe besides themselves. My deare father, my sweet husband, mine onely brother's dead, to whom shall I make my moane? *O me miserum;*

*Quis dabit in lachrymas fontem, &c.*

What shall I doe?

*† Sed totum hoc studium luctu fraterna mihi mors*

*Abtulit, heu misero frater adempte mihi,*

My brothers death my study hath vndone,

Woes is me, alas my brother he is gone.

*Mezentius* would not liue after his sonne.

*Nunc vivo, nec adhuc homines lucemq; relinquo,*

*Sed linquam.*

and *Pompey's wife* cried out at the newes of her husbands death,

*† Turpe mori post te solo non posse dolore,*

*Violenta luctu & nescia tolerandi;* as *† Tacitus* of *Agrippina*, not able to mederate her passion. So when shee heard her sonne was slaine, abruptly broke off her worke, changed countenance and colour, tore her haire, and fell a roaring downe right

*subitus misera color ossa reliquit,*

*Excussæ manibus radî, reuolutaq; pensa*

*Euolat, infelix & sæmineo vlulatu*

*Scissa comam.* Another would needs runne vpon the

swords point after *Eurilus* departure:

*† Figite me, si quæ est pietas in me omnia tela*

*ss*

*Conjicite*

*† Cardan. de consol. lib. 2.*

*† Seneca.*

*† Seneca.*

*† Summo in ane vlulatu oritur, pectora percussientes, &c. miserabile spectaculum exhibentes. Ortelius in Grecia.*

*† Catullus.*

*† Virg.*

*† Lucan.*

*† 3. Annal.*

*† Virg. En. 10*



Conheite o Rutili;—

O let me die, some good man or other make an end of me. How did *Achilles* take on for *Patroclus* departure? A black cloud of sorrowes ouershadowed him, saith *Homer*. *Jacob* rent his cloathes, put sack-cloth about his loines, sorrowed for his sonne a long season, & could not be comforted, but would needs goe downe into the graue vnto his sonne. *Gen.* 37. 37. Many yeares after, the remembrance of such friends, of such accidents is most grieuous vnto vs, to see or heare of it, though it concerne not our selues but others. *Scaliger* saith of himselfe, that he neuer read *Socrates* death, in *Platoes Phedon*, but he wept: *Austin* shed teares when he read the destruction of *Troy*. But howlo-  
uer this passion of sorrow be violent, bitter, and seizeth familiarly on wise, valiant, discreet men, yet it may surely be withstood, it may be diuerted. For what is there in this life, that it should be so deare vnto vs? Or that we should so much deplore the departure of a friend? The greatest pleasures are common society, to enioy one anothers presence, feasting, hawking, hunting, woods, hills, musicke, dancing, &c. all this is but vanity and losse of time, as I haue sufficiently declared.

† *Intermedia*.

b Amator scortum vite præparat,  
iracundus vendit illam, paraficus gulam,  
ambitioſus honores, avarus opes,  
miles rapinam, fur prædā,  
morbus oculos & cæcorum.

Card.

† Seneca, quam  
nos sumus mor-  
tuis adest, cum  
vero mors adest  
tum nos non su-  
mus.

\* Bernard cap. 3  
med, nasci misere-  
rum, vivere pa-  
na, angustia mo-  
ri.

Comedi ad fa-  
tietatem, gravi-  
tas me offendit,  
parcens edi, non  
est expletum de-  
diderium, vene-  
reas delicias se-  
quor, hinc mor-  
bus, lassitudo,  
etc.

Ветр. сар. 3.

ned, de santilla  
etia, quanta  
rillaria; post  
antam vol-p-  
atem quam  
rauis miseria.

—† *dum bibimus, dum feta, unguenta, puellas*

*Poscimus, obrepit non intellecta senectus.*

Whil' ft we drinke, pranke our felues, with wenches daily.

Old age vpon's at vnawares doth fally.

As *Alchemists* spend that small modicum they haue to get gold, and neuer finde it, we lose and neglect eternity, for a little momentary pleasure which we cannot enioy, nor shall euer attaine to in this life. Wee abhorre death, paine, and grieffe, all, and yet we will doe nothing of that which should vindicate vs from, but rather voluntarily thrust our selues vpon it. *The lasciuious* *referrēs his whore before his life, or good estate, an angry man his reuenge, a parasite his gut, ambitious, honours; conetous, wealth; a theefe his booty, a souldier his spoile, we abhorre diseases, and yet we pull them vpon vs.* Wee are neuer better or freer from cares then when we sleepe, and yet, which wee so much avoid and lament, death is but a perpetuall sleepe, and why should it as *\* Epicurus* argues, so much affright vs? *When we are, death is not, but when death is, then we are not:* our life is tedious and troublesome vnto him that liues best: *† tis a misery to be borne, a paine to liue, a trouble to die,* death makes an end of our miseries, and yet we cannot consider of it; no pleasure here but sorrow is annexed to it, repentance followes it. *¶ If I feed liberally I am likely sicke or surfet; If I liue sparingly my hunger and thirst is not allaid, I am well neither full nor fasting; If I liue honest, I burne in lust; If I take my pleasure, I tyre and starue my selfe, and doe iniury to my body and soule. † Of so small a quantity of mirth, how much sorrow; after so little pleasure, how great misery.* Tis both waies troublesome to me to rise and goe to bed, to eat and provide my meat, cares and contentions attend me all day long, feares and suspitions all my life. I am discontented, and why should I desire so much to liue? But an happy death will make an end of all our woes and miseries,

*Omniſibus una meis certa medela malis:*

Why should not thou then say with old Simeon, since thou art so well affected, Lord now let thy servant depart in peace, or with Paul, I desire to be dissolved and to be with Christ. *Beata mors qua ad beatam vitam aditum aperit*

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tis a blessed houre that leads vs to a d<sup>d</sup> blessed life, and blessed are they that dy in the Lord. But life is sweet, and death is not so terrible in it selfe, as the comitants of it, a loathsome disease, paine, horroure, &c. and many times the manner of it, to be hanged, to be broken on the wheele, to be vnburied, or so. As *Socrates* told *Cato* it concernes me not, what is done with me when I am dead, *Facilis iactura sepulchri*: I care not so long as I feele it not, let them set mine head on the pike of *Tenarissa*, and my quarters in the foure parts of the world, — *pascam licet in cruce corvos* let *Wolues* or *Beares* deuoure me,

— *Cælo tegitur qui non habet urnam,*

The Canopy of heaven couers him that hath no tombe. So likewise for our friends, why should their departure so much trouble vs? They are better as we hope, and for what then dost thou lament, as those doe, whom *Paule* taxed in his time, 1. *Theff. 4. 13. that haue no hope*. Tis fit there should bee some solemnity, † *Sed sepelire decet defunctum pectore forti,*

*Constantes, vnumq; diem fletui indulgentes,* when *Iupiter* himselfe wept for *Sarpedon*, what else did the Poet insinuate, but that some sorrow is good.

\* *Quis matrem nisi mentis inops in funere nati*

*Flere vctat,* —

who can blame a tender mother if shee weep for her children? Beside as † *Plutarch* holdes, tis not in our power not to lament, *Indolentia non cuius contingit*, it takes away mercy and pittie, not to be sad, tis a naturall passion to weepe for our friends, an irresistable passion to lament, and grieve. I knowe not how (saith *Seneca*) but sometimes tis good to be miserable in misery; and for the most part all grieve euacuates it selfe by teares; — *est quadam flere voluptas,*

*Expletur lachrymis egeriturq; dolor:*

yet after a daies mourning or two, comfort thy selfe for thy beauiresse, *Ecclesi 38. 17. Non decet defunctum ignauo questu prosequi*, twas *Germanicus* aduice of old, that we should not dwell too long vpon our passions, there is *Indolentia* ars, a medium, to bee kept, wee doe not (saith \* *Austin*) forbid men to grieve ouermuch, I forbid not a man to be angry, but I aske for what cause he is so? Not to be sad, but why is he sad? Not to feare, but wherefore is hee afraid?

I require a moderation as well as a iust reason. † The *Romans* and most ciuill Commonwealths haue set a time to such solemnities, they must not mourne after a set day, or if in a family a child be borne, a daughter or sonne married, some state or honour bee conferred, a brother bee redeemed from his bands, a friend from his enemies, or the like, they must lament no more. And tis fit it should be so, to what end is all their funerall pompe, complaints and teares?

When *Socrates* was dying, his friends *Apollodorus* and *Crito* with some others, were weeping by him, which hee perceiving asked them what they meant, for that very cause he put all the women out of the roome, vpon which words of his they were abashed, and ceased from their teares. *Lodovicus Cor-tesius*, a rich Lawyer of *Padua* (as † *Bernardinus Seardeonius* relates) commanded by his last will, and a great mulct if otherwise to his heire: that no funerall should be kept for him, no man should lament. But, as at a wedding, musicke and minstrels to be prouided, and instead of black mourners he took order \* that twelve *Virgins* clad in greene should carry him to the Church. His

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d Est enim mors  
piorum salix  
transitus de la-  
bore ad refige-  
rium, de expe-  
llatione ad pra-  
miu, de agone  
ad braviu.

c Luc.  
† Lib. 10. com. 1.

† 11. 9. Horat.

\* Ouid.

† Comol. ad A-  
polon. non est li-  
berate nostra  
positum. non do-  
lere, misericor-  
diam abolet, &c.

\* Ouid. 4. Trist.

† Tacitus lib. 4.

\* Lib. 9. cap. 9.

de civ. Dei, &c.

quare cum ira-  
scatur sed cur,  
non utrum sit

tristis sed unde,  
non utrum is-  
me si sed quid

timeat.

† Festus verbo

minuitur. Lu-  
clai dies indice-

batur cum liberi

nascantur cum

frater abis ami-

cus ab hospite

c. p. prius domi

redeat, puella

desponsetur.

g Ob hanc cau-

sam mulieres ab

legaram ne talia

facerent, nos hec

audientes er-  
u-  
bionus & de-  
stitimus a la-  
chrymis.

† Lib. 1. class. 8.

de clarif. luri-  
con. Patavinis.

\* 12. Inupte

puella amitte  
viridibus panni



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h Lib. de consol.  
i Preceptis phi-  
losophiæ confir-  
matus adversus  
omnem fortuna-  
rum & te conse-  
crata in calum-  
recepta, tanta  
afflictus letitia  
sum ac volupta-  
te, quantum a-  
nimo capere pos-  
sum, ac exultare  
plane mihi vi-  
deor, vultuq; de  
omni dolore &  
fortuna trian-  
phare.  
† Viliam vri-  
natum, arilla se-  
cari, sic homines  
mori.  
k Boet. lib. 2.  
met. 3.  
l Nic. Henselius  
Breslag. fol. 47.  
m 20 Then  
present.  
n To Margalen  
the daughter  
of Charles the  
7. of France  
Obiit nolleſſi,  
dieſſe, &c.  
o Affricum  
regio funditus  
deleta.  
† Omnium quas  
unquam Sol af-  
pexit orbium  
maxima.  
\* Ovid.  
† Arcad. lib. 8.

will and testament was accordingly performed, and hee buried in St. *Sophies* Church. *Tully* was much grieved for his daughter *Tulliola's* death at first, untill such time that hee had confirmed his minde with some Philosophicall precepts, then he began to triumph over fortune and griefe, and for her reception into heaven to be much more ioyed, then before hee was troubled for her losse. If an heathen man could so fortifie himselfe from Philosophy, what shall a Christian from Divinity? Why doest thou so macerate thy selfe? Tis an inevitable chance, the first statute in *Magna Charta*, an everlasting act of Parliament, all must † die.

k Constat eternā positumq; lege est,

Vt constet genitum nihil.

It cannot be reuoked, we are all mortall, and these all commanding Gods & Princes die like men. O weake condition of humane estate, *Sylvius* exclaimes,

1 *Ladislav* King of *Bohemia* 18 yeares of age, in the flowre of his youth, so potent, rich, fortunate and happy, in the midst of all his friends, amongst so many <sup>m</sup> Physitians, now ready to be <sup>n</sup> married, in 36 houres sickned & died.

Tombes and monuments haue the like fate, data sunt ipsis quoq; fata sepulchris, Kingdomes, Provinces, Townes, and Citties haue their periods, & are consumed. In those flourishing times of *Troy*, *Myceen* was the fairest city in *Greece*; *Gracie cuncta imperitabat*, but it alas, and that \* *Affyrian Ninuie* are quite overthrowen, The like fate hath that *Egyptian* & *Eæotian Thebes*, *Delos*, commune *Gracie conciliabulum*, the common counsell house of *Greece* and † *Babylon* the greatest city that ever the sunne shone on, hath now nothing but walls and rubbish left.

\* Quid *Pandionie* restat nisi nomen *Athene*?

Thus † *Pausanias* complained in his times. And where is *Troy* it selfe now, *Carthage*, *Cizicum*, *Sparta*, *Argos*, and all those *Grecian* citties? *Syracuse* and *Agigentum*, the fairest townes in *Sicily*, which had sometimes 700000 inhabitants, are now decayed, the names of *Hieron*, *Empedocles*, &c. of those mighty numbers of people, only left. One *Anacharsis* is remembered amongst the *Scythians*, the world it selfe must haue an end. And as to a traeller great mountaines seeme plaines a farre off, at last are not discerned at all, Citties, men, monuments decay, the names are only left, those at length forgotten, & are involved in perpetuall night.

o Returning out of *Asia*, when I sayled from *Egina* toward *Megara*, I began (saith *Servius Sulpitius* in a consolatory epistle of his to *Tully*) to view the conuntry round about. *Egina* was behinde me, *Megara* before, *Pyræus* on the right hand, *Corinth* on the left, what flourishing townes heretofore, now prostrate and overwhelmed before mine eies. I began to thinke with my selfe, Alas why are we men so much disquieted with the departure of a friend, whose life is much shorter? p When so many goodly Citties lye buried before vs. Remember o *Servius* thou art a man, and with that I was much confirmed, and corrected my selfe. Correct then likewise, and comfort thy selfe in this, that we must necessarily dye, and all dye, that we shall rise againe; as *Tully* held, Incundiorg, multo congressus noster futurus, quam insuavis & acerbis digressus, Our second meeting shall be much more pleasant, then our departure was grievous.

I but he was my most deare and louing friend, my sole friend,

† Quis



† *Quis desiderio sit pudor aut modus**Tum chari capitis? — And who can blame my woe?*

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† *Hor. lib. 1.*

Od. 24.

q<sup>d</sup> De remed. for-

tuit.

† *Erubescet tau-*

ta tempestate

quod ad vnaus

anchoram stabas

† *Vis agrum*

morbidum &amp; fi-

tibundum—

gaude potius

quod his malis

liberatus sit.

† *Prorem bonā*

aut invenisti,

aut sic fecisti,

invenies, alium

habere te posse

ex hoc intelliga-

mus: si feceris

bene speres, sal-

vus est artifex.

† *Stultus est com-*

pedes licet auri-

os amara.

† *Hor.*

Thou maist be ashamed, I say with *Seneca* to confesse it, in such a *tempest* as this to have but one anchor, goe seeke another: and for his part thou dost him great iniury to desire his longer life, *Wilt thou have him crazed & sickly still*, like a tired traeller that comes weary to his Inne, beginne his iourney afresh, or to be freed from his miseries? thou hast more need reioice that hee is gone. Another complains of a most sweet wife, a young wife, *Nondum sustulerat flavum Proserpina crinem*, such a wife as no mortall man euer had, so good a wife, but she is now dead and gone, *latheog, iacet condita sarcophago*. I reply to him in *Seneca's* words, if such a woman at least euer was to be had, *He did either so finde, or make her, if he found her, he may as happily finde another*, if he made her, as *Critobulus* in *Xenophon* did by his, hee may as good cheap informe another, he need not despaire, so long as the same master is to be had. But was she good? Had she beene so tryed peradventure as that *Epheesian* widdow in *Petronius*, by some swaggering fouldier, shee might not have held out. Many a man would be willingly rid of his: before thou wast bound, now thou art free, *and tis but a folly to loue thy setters, though they be of gold*. Come into a third place you shall haue an aged father sighing for a sonne, a pretty child, † *Impube pectus quale vel impia*

*Molliet Thracum pectora.*

Hee now lies asleepe,

Would make an impious Thracian weepe.

Or some fine daughter that died young,

*Nondum experta noui gaudia prima tori.*

Or a forlorne

sonne for his deceased father. But why? *Prior exijt, prior intravit*, he came first and he must goe first. *Tu frustra pius, heu &c.* What, wouldst thou

haue the lawes of nature altered, and him to liue alwaies? *Iul. Caesar, Augustus, Alcibiades, Galen, Aristotle*, lost their fathers young. And why on the other side shouldst thou so heauily take the death of thy little sonne,

\* *Num quia nec fato merita nec morte peribat,**Sed miser ante diem —*

he died before his time perhaps,

yet was he not mortall? Heare that diuine \* *Epictetus*, *If thou covet thy wife,*

*friends, children should liue alwaies, thou art a foole.* He was a fine childe indeed, *dignus Apollineis lachrymis*, a sweet, a louing, a faire, a witty childe of

great hope, another *Eteoneus*, whom *Pindarus* the Poet, and *Aristides* the

Rhetoritian so much lament, but who can tell whether he would haue beene

an honest man? He might haue proued a theefe, a rogue, a spendthrift, a dis-

obedient sonne, vexed and galled thee more then all the world beside, hee

might haue wrangled with thee and disagreed, or with his brothers, as *Ete-*

*ocles* and *Polynices*, and broke thine heart; he is now gone to eternity as an-

other *Ganymede* in the floure of his youth, \* *as if hee had risen*; saith *Plu-*

*tarch*, *from the midst of a feast*, before he was drunke, *the longer he had liued,*

*the worse he would haue beene, & quod vita longior (Ambrose thinkes) culpa*

*numerosior*, more sinfull, more to answer for he would haue had. If hee was

naught, thou maist be glad he is gone, if good, be glad thou hadst such a son.

Or art thou sure he was good? It may bee hee was an hypocrite as many are,

and howsoeuer he spake thee faire, peradventure he prayed amongst the rest



that *Icaro-menippus* heard at *Iupiters* whispering place in *Lucian*, for his fathers death, because he now kept him short, & he was to inherit much goods, & many faire Mannors after his death. Or put case he was very good, suppose the best, may not thy dead sonne expostulate with thee, as he did in the same

*Lucian*. Why dost thou lament my death, or call me miserable, that am much more happie then thy selfe, what misfortune is befallne me? Is it because I am not bald, crooked, old, rotten, as thou art? What haue I lost, some of your good cheere, gay cloathes, musike, singing, dancing, kissing, merry meetings, thalami lubentias, &c. is that it? Is it not much better not to hunger at all then to eat, not to thirst then to drinke to satisfie thirst, not to bee cold then to put on cloathes to drine away cold? Thou had more need reioyce that I am freed from diseases, agues, cares, anxieties, linor, lone, couetousnesse, hatred, envy, malice, that I feare no more theeues, tyrants, enemies as you doe?

† *Id Cinerem & manes credis curare sepultos?*  
Doe they concerne vs at all, thinke you, when we are once dead? Condole not others then ouermuch, with not or feare thine owne death.

\* *Sumum nec optes diem nec metuas,* 'tis to no purpose.

*Excessi è vite arumnis faciliq; lubensq;*

*Ne peiora ipsa morte dehinc videam,*

I left this irksome life with all mine heart,

Least worse then death should happen to my part.

† *Cardinall Brundusinus* caused this Epitaph in *Rome* to be inscribed on his Tombe, to shew his willingnesse to dye, and taxe those that were so loath to depart. Weepe and houle no more then, 'tis to small purpose; And as *Tully* aduiseeth vs in the like case, *Non quos amisimus, sed quantum lugere par sit cogitemus*, Thinke what we doe, not whom we haue lost. So *Dauid* did 2. *Sam.*

22. *While the child was yet a liue, I fasted and wept, but being now dead why should I fast? Can I bring him againe, I shall goe to him, but he cannot returne to me.* He that doth otherwise, is an intemperate, a weake, a silly, and vndiscreet man. Though *Aristotle* deny any part of intemperance to bee conuerfant about sorrow, I am of *Seneca's* minde, he that is wise is temperate, and he that is temperate is constant, free from passion, and hee that is such a one, is without sorrow: as all wise men should be. The *Thracians* wept still when a child was borne, feasted and made mirth when any man was buried: and so should we rather be glad for such as dye well, that they are so happily freed from the miseries of this life. When *Eteoneus* that noble young Greeke, was so generally lamented by his friends, *Pindarus* the Poet, saies some God saying, *Silete homines, non enim miser est &c.* be quiet good folkes, this yong man is not so miserable as you thinke, he is neither gone to *Styx* nor *Acheron*, sed gloriosus & senj expejs heros, he liues for euer in the *Elisian* fields. If our present weaknesse be such, wee cannot moderate our passions in this behalfe; we must diuert them by all meanes, by doing something else, thinking of another subiect. The *Italians* most part sleepe away care and griefe, if it vnseasonably seafe vpon them; *Danes*, *Dutchmen*, *Polanders*, and *Bohemians* drinke it downe; our country men goe to plaies: doe something or other, let it not transpore thee, or by *premeditation* make such accidents familiar, as

*Vlysses* that wept for his dog, but not for his wife, quod paratus esset animo obfirmato (*Plut. de anim. tranq.*) accustome thy selfe, and harden before hand by

2. Tom. 1. 7. raeli  
de lulla. Quid  
me mortuus  
miserum videri  
qui te sum mal-  
to felicior? aut  
quid acerbi mi-  
hi putas retri-  
buisse? an quia  
non sum malus,  
seuex, p. 1. facie  
ruggus, incur-  
vus, &c.  
O demens quid  
tibi videtur in  
vita boni iumi-  
rum donis ducis  
cenas, &c. Longe  
melius non  
curare quam e-  
dere; non finire,  
&c. Gaude pa-  
tius quod mor-  
bos & febres ef-  
fugerim angore  
animi &c. Eius-  
latus quid pro-  
dest, quod lochy-  
me, &c.  
† Virg.  
\* Hor.  
† Chitrens de lit  
† Ethic. 1. 3. c. 13  
† Epist. 85.  
a Sordus de  
mor. gen.

b Premeditatio-  
ne facilem red-  
dere quicquid ca-  
sum. Plut. con-  
sol. ad Apollonij  
Assuefacere nos  
calibus debemus  
Tully 3. Tusc.



by seeing other mens calamities, and applying them to thy present state. I will conclude with † *Epicletus*. If thou louest a pot, remember tis but a pot; thou louest, and thou wilt not be troubled when tis broke: If thou louest a sonne or wife, remember they were mortall, and thou wilt not be so impatient. And so for false feares and all other fortuit inconveniences, mischances, calamities, to resist and prepare our selues, not to faint is best, \* *Stultum est timere quod vitari non potest*, tis a folly to feare that which cannot be avoided, or to bee discouraged at all.

*Nam quisquis trepidus pauet vel optat,*

*Abiecit clypeum, locoq; motus*

*Nec lit quā valeat trahi catenam.*

For he that so faints or feares, and yeelds to his passion, flings away his own weapons, makes a cord to binde himselfe, and pulls a beame vpon his owne head.

## MEMB. 6.

Against Envy, Livor, Emulation, Hatred, Ambition,  
Selfe-loue, and all other affections.



Gainst those other<sup>d</sup> passions and Affections, there is no better remedy, then as Marriners when they goe to Sea, prouide all things necessary to resist a tempest; to furnish our selues with Philosophi- call and Divine precepts; other mens examples, † *Periculum ex a-*

*lijs facere, sibi quod ex usu fiet.* To ballance our hearts with loue, charity, meeknesse, patience, and counterpoise those irregular motions of envy, livor, spleene, hatred, with their opposite vertues, as we bend a crooked staffe another way. To oppose † *sufferance to labour, patience to reproach*, bounty to couetousnesse, fortitude to pusillanimity, meeknes to anger, humility to pride: to examine our selues for what cause we are so much disquieted, on what ground, what occasion, is it iust or fained? And then either to pacifie our selues by reason, to diuert by some other object, contrary passion, or premeditation. † *Meditari secum oportet quopactō aduersam arumnam ferat, Pericla, dama, exilia peregre rediens semper cogitet, Aut filij peccatum, aut uxoris mortem, aut morbum filie communia esse hac: fieri posse, vt ne quid animo sit novum.* To make them familiar, even all kinde of calamities, that when they happen, they may be lesse troublesome vnto vs. *In secundis meditare, quo pacto seras aduersa;* or out of mature iudgement to avoid the effect, or disanull the cause, as they doe that are troubled with toothach, pull them quite out.

† *Vt vivat Castor sibi testes amputat ipse;*

*Tu quoq; si qua nocent, abijce, tutus eris.*

The Beaver hires of stones to saue the rest:

Doe thou the like with that thou art oppressed.

Or as they that play at wasters, exercise themselves by a few cudgells how to avoid an enemies blowes: let vs arme our selues against all such violent incursions, which may invade our mindes. A little experience and practise will in- vire vs to it; *vetula vulpes*, as the proverb saith, *laqueo haud capitur*, an olde Fox is not so easily taken in a snare: an old souldier in the world me thinks should,

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† Cap. 8. Si ollā diligas memento te ollam diligere non perturbaberis ea contralla si filium aut uxorem, memento hominem à te diligi, &c.

\* Seneca.

c Boet. lib. 1.

prof. 4.

† Qui invidiā ferre non potest ferre contemptū cogitur.

† Ter. Heautont.

† Epicletus cap. 14. Si labor obiectus fuerit tolerantie, convitiis patientie, &c. si ita confu- eris, nihil non obtinebis.

† Ter. Phor.

† Alciat. Embi.



should not be disquieted, but ready to receaue all fortunes, incounters, and with that resolute Captaine, come what may come, to make answer,

\* *Vug. Es.*

\* *non vlla laborum*

*O virgo nova mi facies inopinata surgit,  
Omnia percepta atq; animo mecum ante peregi.*

No labour comes at vnawares to me,  
For I haue long before cast what may be.

— *non hoc primum mea pectora vulnus*

*Senferunt grauiora tuli.*

† *Nat. Chyrenus* The Commonwealth of † *Venice* in their Armory haue this inscriptiō, *Hap-*  
*delitū Europe,* *py is that Citty which in time of peace thinkes of warre*, a fit Motto for euery  
*Felix ciuitas* mans private house, happy is the man that prouides for a future assault. But  
*que tempore pa-* many times we complaine, repine and mutter without cause, we giue way to  
*ci de bello cogi-* passions, we may resist and will not. *Socrates* was bad by nature, envious, as  
*tar.* he confessed to *Zopirus* the Physiognomer, accusing him of it, froward and la-

d *Occupet ex-*  
*trema scabies,*  
*mihi turpere.*  
*lingua est. Hor.*  
*Lippus epist.*  
*que lib. 1. ep. 7*

f *Lippus epist.*  
*lib. 1. epist. 7.*

g *Gloria cam-*  
*tem habet inui-*  
*diam, pari ouere*  
*premitur, reti-*  
*neudo ac acqui-*  
*rendo.*

h *Quid aliud*  
*ambitiosus sibi*  
*parat quam ut*  
*probra eius pa-*  
*teant, nemo vi-*  
*uens qui non ha-*  
*bet in eia pla-*  
*ra vituperatio-*  
*ne quam laude*  
*digna, his malis*  
*non melius oc-*  
*curritur, quam si*  
*bene latuerit.*

i *Et omnes fama*  
*per urbes g. r.*  
*rule laudet.*  
*k Sen. Her. fur.*  
*1 Hor.*

sciuious, but as he was *Socrates*, he did correct and amend himselfe. Thou art  
 malicious, envious, couetous, impatient, no doubt and lasciuious, yet as thou  
 art a Christian correct and moderate thy selfe. 'Tis something I confesse, and  
 able to moue any man, to see himselfe contemned, obscure, neglected, disgrac-  
 ed, vnderualue, d left behinde, some cannot indure it, no not constant *Lip-*  
*us*, a man discreet otherwise, yet too weak & passionate in this, as his words  
 expresse, *collegas olim, quos ego sine fremitu non intueor, nuper terra filios,*  
*nunc Maccenates & Agrippus habeo, --- summo iam monte potitos.* But he was  
 much too blame for it, to a wise staid man this is nothing, wee cannot all bee  
 honoured and rich, all *Casars*, if we will be content, our present state is good,  
 and in some mens opinion to be preferred. Let them goe on, get wealth, of-  
 fices, titles, honours, preferments, and what they will themselves, by chance,  
 fraud, imposture, simony, and indirect meanes, as too many doe, by bribery,  
 flattery, and paraliticall insinuation, by impudence, and time seruing, let them  
 goe before, *crosse me on every side, & me non offendunt modo non in oculos in-*  
*currunt*, as he said, correcting his former error, they doe not offend mee, so  
 long as they runne not into mine eies. I am inglorious and poore, *composita*  
*paupertate*, but I liue secure and quiet: they are dignified, haue great meanes,  
 pompe and state, they are glorious, but what haue they with it? *Envy*, trou-  
 ble, anxiety, much labour to maintaine their place with credit, as to get it at  
 first. I am contented with my fortunes. *spectator e longinquo*, and loue *Nep-*  
*tunum procul a terra spectare furentem*: he is ambitious and not satisfied with  
 his: but what gets he by it? to haue all his life laid open, his reproaches scene,  
 not one of a thousand but he hath done more worthy of dispraise and animad-  
 version, then commendation, no better meanes to helpe this then to be private.  
 Let them runne, ride, strue as so many fishes for a crum, scrape, climbe, catch,  
 snatch, cosen, colloque, temporize and fleire, take all amongst them, wealth,  
 honour, and get what they can, it offends me not, — *me mea tellus*

*Lare secreto tutosq; regat*, I am well pleased with my fortunes,  
*regno simul ista relinquens.* I haue learned in  
 what state soeuer I am therewith to be contented, *philip. 1. 11.* Come what  
 can come, I am prepared, *Naue serar magna an parua, serar vnus & idem;*  
 I am the same, I was once so mad to bussell abroad, and seeke about for pre-  
 ferment



ferment, tyre my selfe and trouble all my friends, sed nihil labor tantus profecit, nam dum alios amicorum mors avocatur, alijs ignotus sum, his inuisus, alijs large promittunt, intercedunt illi mecum solliciti, hi vana spe lactant, dum alios ambio, hos capto, illis innotesco, ætas perit, anni deflaunt, amici fatigantur, ego deferor, & iam mundi tæsus, humanæq; satur infidelitatis acquiesco. And so I say still; although I may not deny but that I haue had some bountifull patrons, & noble benefactors, *ne sim interim ingratus*, and I doe thankfully acknowledge it, I haue receaued some kindnesse, *quod Deus illis beneficium rependat, si non pro votis, fortasse pro meritis* more peradventure then I deserue, though not to my desire, more of them then I did expect, yet not of others to my desert, neither am I ambitious, or couetous, all this while, or a *Suffenus* to my selfe, what I haue said, without preiudice, or alteration shall stande. And now as a mired horse that struggles at first with all his might & maine to get out, but when he sees no remedy, that his beating will not serue, lies still, I haue laboured in vaine, & rest satisfied, and if I may vsurpe that of *Prudentius*.

*Inuent portum, spes & fortuna valete,*

*Nil mihi vobiscum, laudate nunc alios;*

Mine haue's found, fortune and hope adue,

Mocke others now, for I haue done with you.

## MEMB. 7.

Against Repulse, Abuses, Iniuries, Contempts, Disgraces, Conumelies, Slanders, Scoffes, &c.

**I** May not yet conclude, thinke to appease passions, or quiet the minde till such time as I haue likewise remoued some other of their more eminent and ordinary causes, which produce so grievous tortures & discontents: to diuert all I cannot hope, to point alone at some few of the chiefe, is that which I ayme at.

*Repulse* and *Disgrace* are two maine causes of discontent, but to an vnderstanding man not so hardly to be taken, *Cæsar* himselfe hath bene denied, and when two stand equall in fortune, birth, & all other qualities alike, one of necessity must loose. Why should'st thou take it so grievously? It hath bene a familiar thing of thee thy selfe to deny others. If euery man might haue what he would, we should all be deified, Emperours, Kings, Princes, if whatsoeuer vaine hope suggests, vn-satiabie appetite affects, our preposterous iudgement thinks fit, we are granted, wee should haue another *Chalcidius* in an instant, a meere confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not alwaies giuen by desert, or worth, but for loue, affinity, friendship, affection, great mens letters, or, as commonly they are bought and sold. Honours in Court are bestowed not according to mens vertues and good conditions (as an old Courtier obserues) but as euery man hath means: or more potent friends so he is preferred. With vs in France (if for so their owne countriman relates) most part the matter is carried by fauour and grace, he that can get a great man to be his mediator, runnes away with all the preferment, *Indignissimus plerumq; praefertur, Vatinus*

The right honorable L<sup>dy</sup> Francis Countesse Dowager of Exeter. The Lord Berkeley. Dilectum Christianum, & græco. Engrauen on the Tombe of Fr. Pucio the Florentine in Rome. Chitrcus to delitiis.

Repulse, in Pederatus in 300 Lacedæmoniorum numerum non electus rixit, gratulari se dicent civitatem habere 300. ciues se meliores. n Killing goes by fauour. Aeneas Sylu, de orifer. curial. Dantur honores in curia non secundum honores & virtutes, sed ut quicquid dicitur atq; potentior, eo magis honoratur. † Scellius lib. 2. de repub. Gallorum. Favore a- pud nos & gratia plerumq; res agitur, & qui commodum aliquem nalli sunt intercessorem, adium fere habent ad omnes praefecturas.



nine Catoni, illaudatus laudatissimo;

serui dominantur, aselli

Ornantur phaleris, dephalerantur equi.

\* Imperitus  
perit manus oc-  
cupat, & sic a-  
quid vulgus ha-  
betur. Ille pro-  
fiteretur mille sa-  
romatis, cum nec  
docet, nec catui:  
alius e diverso  
mille dignus,  
vix decem ca-  
legat potest.

† Mille la-  
cupletiores sunt  
in quibus mi-  
stratur.  
† Epist. de de-  
deputat: & de  
bzo Boudonon-  
tio, & Cymo  
Rucelais.

† Quomodo qui  
regnat & reg-  
nandi sit imperi-  
tus.

† Hor. lib. 2.

Sat. 5.

o Solomon Ec-  
cles. 9. 11.

An illiterate foole  
fits in a wise mans seat, and the common people hold him learned, graue, and  
wise: One professeth (\* Cardan well notes) for a thousand crownes, but he de-  
serues not ten, when as he that deserues a thousand cannot gettenne: *Salari-  
um non dat multis salern.* And often times which *Machiauel* seconds, † *prin-  
cipes non sunt qui ob insignem virtutem principatu digni sunt*, he that is most  
worthy wants employment, he that hath skille to be a pilot wants a shippe,  
and he that could gouerne a Commonwealt, hath not a poore office to  
manage. And yet all this while he is a better man that is fit to raigne, *et si care-  
at regno*, though he want a kingdome, † *then he that hath one, and knowes not  
how to rule it*; *Hieron. of Syracuse*, was a braue King but wanted a Kingdome,  
*Perseus of Macedon* had nothing of a king, but the bare name and title, for  
he could not gouerne it, so great places are often ill bestowed, worthy per-  
sons vnrespected. Many times too the seruants haue more meanes then the  
masters whom they serue, which † *Epictetus* counts an eye-sore and incon-  
venient. But who can helpe it? It is an ordinary thing in these daies to see a  
base, impudent asse, illiterate, vnworthy, vn sufficient, to bee preferred before  
his betters, because he can put himselfe forward, because he lookes big, hath  
a faire outside, can temporize, collogue, insinuate, or hath good store of  
friends and mony, whereas a more discrete, modest, and better deseruing  
man shall lie hid or haue a repulse. 'Twas so of old & ever will bee, and which  
*Tiresias* advised *Vlysses* in the † Poet — *Accipe quæ ratione quævis diti-  
cere, &c.* is still in vie, lye, flatter and dissemble. If not as he concludes

— *Ergo pauper eris*, then goe like a begger as thou art, *Erasmus*, *Melan-  
Ethon*, *Lipsius*, *Budens*, *Cardan*, liu'd and died poore, *Gesner* was a silly old  
man, *baculo innixus*, amongst all those huffing Cardinals, swelling Bishops  
that flourished in his time, and rid on foot cloathes. It is not honesty, lear-  
ning, worth, wisdom, that preferres men, but as the wise man said, *Chance*,  
and sometimes a ridiculous chance. \* *Casus plerumq, ridiculus multos eleva-  
vit.* 'Tis fortunes doings, as they say, which made *Brutus* now dying ex-  
claime, *O misera virtus, ergo nihil quam verba eras, atqui ego te tanquam  
rem excercebam, sed tu seruiebas fortune.* Beleeue it hereafter o my friends  
Vertue serues Fortune. Yet be not discouraged (O my well deseruing spirits)  
with this which I haue said, it may be otherwise, though seldome I confesse,  
yet sometimes it is. But to your farther content il'e tell you a † tale. In *Mo-  
ronia pia*, or *Moronia felix* I know not whether, nor how long since, nor in  
what Cathedral Church, a fat Prebend fell voide. The carcasse scarce cold,  
many suitors were vp in an instant. The first had rich friends, a good purse, &  
he would out-bid any man before he would lose it, euery man supposed hee  
would carry it. The second was my Lord Bishops chaplin (in whose gift it  
was) and he thought it his due to haue it. The third was nobly borne, and he  
meant to get it by his great parents, patrons, and allies. The fourth stood vpon  
his worth, he had newly found out strange misteries in Chymistry, and other  
rare inuentions which hee would detest to the publike good. The fift was a  
paine full preacher, and he was commended by the whole parish where hee  
dwelt, he had all their handes to his certificate. The sixt was the prebenda-  
ries

\* Sat. Meup.

† Tale quid e?  
apud valent.  
Andreas Apo-  
log. maxip. 5.  
epol. 39.



ries sonne lately diseased, his father died in debt (for it, as they say) left a wife and many poore children. The seauenth stood vpon faire promises, which to him and his noble friends had beene formerly made, for the next place in his Lordships gift. The eight pretended great losses, and what he had suffered for the Church, what paines he had taken at home and abroad, and besides he brought noblemens letters. The ninth had married a kinswoman, and he sent his wife to sue for him. The tenth was a foraine Doctor, a late conuert and wanted meanes. The eleauenth would exchange for another, he did not like the formers site, could not agree with his neighbors, and fellowes, vpon any tearmes he would be gone. The twelue and last was (a sutor in conceipt) a right honest, ciuill, sober man, an excellent scholler, and such a one as liued priuat in the Vniuersity, but he had neither means nor mony to compasse it, besides he hated all such courses, hee could not speake for himselfe, neither had he any friends to sollicite his cause, and therefore made no sute, could not expect, neither did he hope for or looke after it. The good Bishop amongst a iury of competitors thus perplexed, and not yet resolued what to doe, or on whom to bestow it, at the last, of his own accorde, meere motion, and bountifull nature, gaue it freely to the Vniuersity student, altogether vnknowne to him but by fame, and to bee brieft, the Academicall scholler had the Prebend sent him for a present. The newes was no sooner published abroad, but all good students reioyced, and were much cheared vp with it, though some would not beleive it, others as men amazed, said it was a miracle, but one amongst the rest, thanked God for it and said, *Nunc iuvat tandem studiosum esse, & Deo integro corde seruire.* you haue hard my tale, but alas it is but a tale, a meere fiction, 't was neuer so, neuer like to bee, and so let it rest. Well be it so then, they haue wealth and honour, fortune and preferment, euery man (thers no remedy) must scamble as hee may, and shift as he can, yet *Cardan* comforted himselfe with this, *P the starre Fomahant would make him immortall,* & that † after his deccase his bookes should be found in Ladies studies.

\* *Dignum laude virum Musa vetat mori.*

But why shouldst thou take thy neglect, thy Canuas so to heart? It may bee thou art not fit; But as a † child that puts on his fathers shooes, hat, head-peece, brest-plate, breeches; or holds his speare, but is neither able to weild the one, or weare the other; so wouldest thou doe by such an office, place or Magistracy, thou art vnfit. And what is dignity to an unworthy man, but (as \* *Salvianus* holds) a gold ring in a swines snout: Thou art a brute. Like a bad actor (so \* *Plutarch* compares such men) in a Tragedy, *diadema fert, at vox non auditur*: Thou wouldest play a Kings part, but adest a clowne, speakest like an asse. *Magna petis Phaethon & quae non viribus istis, &c.* as *Iames* and *Iohn* the sonnes of *Zebedy* did aske they knew not what, *nescis timerare nescis*, thou dost as another *Suffenus* ouerweene thy selfe, thou art wise in thine owne conceit, but in other mens more mature iudgement altogether vnfit to manage such a businesse. Or be it thou art more deseruing then any of thy ranke, God in his prouidence hath reserued thee for some other fortunes, *sic superis visum*. Thou art humble as thou art, it may bee, hadst thou beene preferred, thou wouldest haue forgotten God and thy selfe, insulted ouer others, contemned thy friends, † beene a blocke, a tyrant, or a demigod, *sequi-*

p *Stella Fomahant* immortalitatem dabit.  
† *Lib. de lib. proprii.*

\* *Hor.*

† *Qui induit thoracem aut galeam, &c.*

\* *Lib. 4 de gubern. dei Quid est dignitas indigno nisi circulus aureus in naribus suis.*  
o *In Lysandro.*  
q *Ouid. Met.*

r *Magistratus virum indicat.*



326 *turgē superbia formam.* <sup>c</sup> Therefore, saith Chrysostome, good men doe not al-  
ways finde grace and saour, least they should be puffed vp with turgent titles,  
growe insolent and proud.

*Iniuries, abuses, are very offenseful, & so much the more in that they thinke*  
*veterem ferendo irritant novam,* by taking one they prouoke another: but  
it is an erroneous opinion: for if that were true, there would be no end of a-  
busing each other; *lis litem generat;* 'tis much better with patience to beare,  
or quietly to put it vp. If an asse kicke mee, saith *Socrates*, shall I strike him a-  
gaine, and when <sup>a</sup> his wife *Xantippe* stroke and misused him, to some friends  
that would haue had him strike her againe, hee replied that hee would not  
make them sport, or that they should stand by, and say *Eia Socrates eia Xan-*  
*tippe,* as we doe when doggs fight, animate them the more by clapping of  
hands. Many men spend themselues, their goods, friends, fortunes, vpon smal  
quarrells, and sometimes at other mens procurements, with much vexation  
of spirit and anguish of minde, all which with good advise, or mediation of  
friends might haue beene happily composed, or if patience had taken place.  
Patience in such cases is a most soueraigne remedy, to put vp, conceale, or  
dissemble it, to <sup>x</sup> forget and forgiue, <sup>y</sup> not 7 but 77 times, as often as hee re-  
pents forgiue him, *Luk. 17. 3.* as our Sauiour inioynes vs stroken, to turne the  
other side: as our <sup>z</sup> Apostle perswades vs, to recompence no man euill for euill,  
but as much as is possible to haue peace with all men: Not to avenge our selues,  
and wee shall heape burning coales vpon our aduersaries head. For if you put  
vp wrong (as <sup>†</sup> Chrysostome comments) you get the victory, he that looseth his  
mony, looseth not the conquest in this our philosophy. If he contend with thee,  
submit thy selfe vnto him first, yeeld to him. *Durum & durum non faciunt*  
*maurum,* as the diuine is, two refractory spirits will neuer agree, the onely  
meanes to ouercome, is to relent, *obsequio vinces.* *Euclide* in *Plutarch* when  
his brother had angred him, swore he would be reuenged, but he gently re-  
plied, <sup>†</sup> Let me not lue if I doe not make thee loue mee againe, vpon which  
meeke answer he was pacified.

*u. Aelian.*

*x. Furiarum  
remedium est  
obsequio.*

*y. Mat. 18. 22.  
Mat. 5. 39.*

*z. Rom. 12. 17.*

*† Si toleras in-  
iuriam victor e-  
vadis, qui enim  
pecunias priva-  
tus est, non est  
privatus victo-  
ria in hac philo-  
sophia.*

*† Discream ni-  
sile vltus fuero:  
discream nisi  
vi me deinceps  
vires efficit.*  
*\* Ionch. Came-  
rarius Emb. em.  
21. cent. 1.*

*\* Flectitur obsequio curuatus ab arbore ramus,*

*Frangis si vires experire tuas.*

A branch if gently bended yeelds to thee,

Pul'd hard it breakes: the difference you see.

The noble family of the *Columni* in *Rome*, when they were expelled the city  
by that furious *Alexander* the 6<sup>th</sup>, gaue the bending branch therefore as an  
Impresse with this motto, *Flecti potest, frangi non potest*, to signifie that hee  
might breake them by force, but so neuer make them stoope; for they fled in  
the midst of their hard vsage to the kingdome of *Naples*, and were honou-  
rably entertained by *Fredericke* the king, according to their callings. Gentle-  
nesse in this case might haue done much more, and let thine aduersary be ne-  
uer so peruerse, it may be by that meanes thou maist winne him, <sup>a</sup> *favore &*  
*benevolentia etiam immanis animus mansuescit*, soft words pacifie wrath,  
and the fiercest spirits are to soonest ouercome; <sup>†</sup> A generous Lion will not  
hurt a beast that lies prostrate, nor an Elephant an innocuous creature, but is  
*insestus insestis*, a terror and scourge alone to such as are stubborne & make  
resistance, It was the symbole of *Emanuel Philibert* Duke of *Savoy* and hee  
was not mistaken in it, for

*a Heliodorus.  
† Reipha reperi  
nibile esse homi-  
ni melius facili-  
tate et clemen-  
tia. Ter. Adelp.*



\* *Quo quisq. est maior magis est placabilis ira,  
Et faciles motus mens generosa capit.*

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A greater man is soonest pacified,  
A noble spirit quickly satisfied.

It is reported by <sup>b</sup> *Gualter Mapes* an old Historiographer of ours, (who lived 400 yeares since) that king *Edward Senior*, and *Leolin* Prince of *Wales*, being at an interview neere *Aust* vpon *Severne* in *Glostershire*, and the Prince sent for, refused to come to the King, hee would needes goe ouer to him: which *Leolin* perceauing, went vp to the armes in water, and embracing his boat, would haue carried him out vpon his shoulders, adding that his humility and wisdom had triumphed ouer his pride and folly: And therevpon was reconciled vnto him, and did his homage. If thou canst not so win him, put it vp, if thou beest a true Christian; a good diuine, an imitator of Christ, † (For he was reviled and put it vp, whipped and sought no revenge) thou wilt pray for thine enemies, and blesse them that persecute thee, bee patient, meeke, humble, &c. An honest man will not offer thee iniury, *probus non vult*, if hee were a brangling knaue, 'tis his fashion so to doe, where is least heart, is most tongue, *quo quisq. altior, eo magis insolenscit*, the more sottish he is, still the more insolent: † Doe not answer a foole according to his folly. If hee bee thy superior, † beare it by all meanes, grieue not at it, let him take his course, *Antyus* and *Melitus* \* may kill mee, they cannot hurt me; as that generous *Socrates* made answer in like case. *Mens immota manet*, though the body be torne in peeces with wild horses, broken on the wheele, pinched with fiery tongues, the Soule cannot bee distracted. 'Tis an ordinary thing, for great men to vilifie and insult, oppresse, iniure, tyrannise, to take what liberty they list, and who dare speake against them? *Miserum est ab eo ladi, a quo non possis queri*, a miserable thing 'tis to bee iniuried of him, from whom is no appeale: † and not safe to write against him that can proscribe and punish a man at his pleasure, which *Asinius Pollio* was ware of, when *Octavianus* provoked him. 'Tis hard I confesse to be so iniur'd: One of *Chilo's* three difficult things: † To keepe counsell, spend his time well, put vp iniuries, but be thou patient, and leaue reuenge vnto the Lord. *Vengeance is mine and I will repay*, saith the Lord. I knowe the Lord, saith \* *David*, will avenge the afflicted and iudge the poore. No man (as † *Plato* farther addes) can so severely punish his aduersary, as God will such as oppresse miserable men.

† *Iterum ille rem iudicat am iudicat,  
Maioreq. multa mulctat.*

If there be any religion, any God, and that God bee iust it shall be so; if thou beleueest the one beleuee the other: *Erit, erit*, it shall bee so. *Nemesis* comes after, *sero sed serio*, stay but a little and thou shalt see Gods iust iudgement overtake him. Thou shalt see that verified of *Samuel* to *Agag*. *1. Sam. 15. 33.* thy sword hath made many women childlesse, so shall thy mother bee childlesse amongst other women. It shall bee done to them as they haue done to others, and that to their desert.

\* *Ad generum Cereris sine cade & sanguine pauci  
Descendant reges & sicca morte tyranni,*

Few Tyrants in their beds doe dye,  
But stab'd or maim'd to hell they hie.

T t 3

Often.

† *Ovid.*b *Camden in  
Gloce.*c *Vig. ad pectus*

ingressus est a-

quam &amp; cimbil

amplectens, sagi-

entissi &amp; rex ait

tua humilitas

meam vicit su-

perbiam, &amp; sa-

pientia trion-

phauit inceptam,

collum ascende,

quod contrate

fatus trecti, in-

trabis terram,

quam bodie fecit

tuam benignitas

&amp;c.

† *Chrysostome.*

Contumelias af-

fectus est &amp; eas

periculis; oppro-

briis, nec ultus

est, verberibus

caesus nec vicem

reddidit.

d *Rom. 12. 14.*e *1. ro.*f *Contend nos*

with a grea-

ter man, *Pre-*\* *Occidere pos-*

sunt.

† *Non facile aut*

tutum in epin

scribere, qui po-

test, proferbere,

† *Arcana iacere,*

otiam velle col-

locare, iniurias

posse ferre diffi-

cillimum.

g *Pf. 45. Rom.*

12.

\* *Pf. 139. 12.*† *Nullus tam*

seuere inimicum

suum vltisci po-

test, quam deus

solet miserum

opprobria.

† *Arcturus in**Plautus.*\* *Iuvenalis.*



Often times too a base contemptible fellow is the instrument of Gods iustice to punish, to torture and vex them, as an *Ichnemon* doth a *Corcodile*. They shall be recompenced according to the workes of their hands, *they shall haue sorrow of heart, and be<sup>h</sup> destroyed from vnder the heauen*, *Thre. 3. 64. 65. 66.*

*h* *Human* shall be hanged on that gallows hee provided for *Ma<sup>r</sup> doctus*, *Escher. 7.*

*i* *Apud christi-  
anos non qui pa-  
titur, sed qui su-  
cit iniurias ni-  
ser est Leo ser.*

*†* *Nec, precepit  
ser deus h<sup>o</sup> grane  
fuisse: sed qua  
ratione potero  
facere si ex<sup>o</sup>um  
susceperit, & e-  
ius quib<sup>o</sup> undi-  
men, & quod  
pollicetur deus  
et.*

*k* *Valerius lib.*

*4 cap. 1.*

*†* *Epist. 2. frat.*

*†* *Camerarius*

*emo. 75. cen. 2.*

*\** *Pape, inquit,*

*nullum animal*

*tam pusillum*

*quod pot<sup>o</sup> cupiat*

*reuer.*

*†* *Quid tibi fi-*

*erim vis, ut ori-*

*ne faceris.*

*li pet. 2.*

*k* *Siquidem ma-*

*larum proprium*

*est inferre dam-*

*na, & bonorum*

*patissimum est in-*

*iuera.*

*†* *Alciat empl.*

*†* *Naturam ex-*

*pectas siue a li-*

*ter v<sup>o</sup> fecer-*

*ret.*

*l* *By many in-*

*dignities wee*

*come to dig-*

*nities.*

*Tibi subiecto*

*que sunt aliis,*

*furtum, contumacia*

*&c. & in iuri-*

*te aduersis non*

*excauses, &*

*pictetis.*

*†* *Plutarch. qui*

*quagie, Catoni*

*ales dila ab im-*

*mica.*

onely be thou patient, *vincit qui patitur*, and in the end thou shalt be crowned. Yea but 'tis a hard matter to doe this, flesh and blood may not abide it, 'Tis graue graue, no (*Chrysostome* replies) *non est graue o homo*, 'tis not so grievous, *†* neither had God commanded it, if it had beene so difficult. But how shall it be done? Easily, as he followes it, *if thou shalt looke to heauen, behold the beauty of it, and what God hath promised to such as put vp iniuries*. But if thou resist and goe about *vim vi repellere*, as the custome of the World is, to right thy selfe, or halt giuen iust cause of offence, tis no iniury then but a con-

digne punishment thou hast deserued as much. *At e principum, in te recidit crimen quod a te fuit, peccasti, quiesce*, as *Ambrose* expostulates with *Cain*. *lib. 3. de Abel & Cain.* *†* *Dionysius* of *Syracuse*, in his exile was made stand without doore, *patienter ferendum fortasse nos tale quid fecimus, quum in honore essemus*, he wisely put it vp, and laid the fault where it was, in his owne pride and scorne which in his prosperity he had formerly shewed others. 'Tis *Tullies* axiome, *ferre ea molestissime homines non debent que ipsorum culpa con-*

*tracta sunt*, selfe doe selfe haue, as the saying is, they may thanke themselves. For hee that doth wrong must looke to be wronged againe, *Habet & musca splenem, & formica sua bilis inest*, The least flye hath a spleene, and a little Bee a sting. *†* An asse oerwhelmed a Thisselwarpes nest, the little bird pecked his gaul'd backe in revenge, and the Humble-bee in the Fable, flung downe the Eagle's eggs out of *Iupiters* lappe. *Bracidas* in *Plutarch* put his hand into a mouse nest, and hurt her young ones, shee bit him by the finger.

\* *I see now* (saith he) *there is no creature so contemptible, that will not be re- venged*. 'Tis *lex talionis*, and the nature of all things so to doe, if thou wilt liue quietly thy selfe, *†* doe no wrong to others. If any be done thee put it vp,

with patience endure it. For *†* *this is thanke worthy*, saith our Apostle, *if a man for conscience towards God endure griefe, and suffer wrong vnderued: for what praise is it, if when yee be buffeted for your faults, you take it patient- ly? but if when you doe well, yee suffer wrong, and take it patiently, there is*

*thanks with God, for hereunto verily we are called. Qui mala non fert, ipse sibi testis est per impatientiam quod bonus non est*, he that cannot beare iniu- ries witnesseth against himselfe that hee is no good man, as *Gregory* holds.

\* *Tis the nature of all wicked men to doe iniuries, as it is the property of all bo- nest men patiently to beare them. Improbis nullo seditur obsequio.* The

Wolfe in the *†* Embleine sucked the goat (so the shephard would haue it) but he kep neuertheless a Wolfes nature, \* a knave will be a knave. Iniury is on the other side a good mans footboy, his *fidus Achates*, and a lackey fol- lowes him wheresoeuer he goes. Besides, *miser est fortuna qua caret inimi- co*, he is in a miserable estate that wants enemies, it is a thing not to be avoid- ed, and therefore with more patience to be endured. *Cato Censorius*, that vpright *Cato* of whom *Paterculus* giues that honourable *elogium*, *bene fecit quod aliter facere non potuit*, was *†* 50 times endited and accused by his fellow cittizens. If there were no other respect then that of Christianity, reli- gion and the like, to enduce men to be long suffering and patient, yet me



me thinks the nature of iniury it selfe, is sufficient to keepe them quiet, the tumults, vproares, miseries, discontents, anguish, losse, dangers that attend vpon it might reſtaine the calamities of contention, for as it is with ordinary gamesters, the gaires goes to the box, so falls it out to such as contende, the Lawyers get all, and therefore if they would consider of it, *aliena pericula cantos*, other mens misfortunes in this kinde, & common experience might detaine them. <sup>m</sup> The more they contend, the more they are involved in a Labyrinth of woes, and the *Catastrophe* is to consume one another, like the Elephant and dragons conflict in <sup>†</sup> *Pliny*, the Dragon got vnder the Elephants belly, & sucked his blood so long, till he fel down dead vpon the Dragon, & killed him with the fall, so both were ruined. Tis an Hydras head contention, the more they strue, the more they may, and as *Praxiteles* did by his glasse, when he saw a scurvy face in it, breake it in peeces, but for that one, he saw many more as bad in a moment: for one iniury done they provoke another *cum favore*, & twenty enemies for one. *Noli irritare crabrones*, oppose not thy selfe to a multitude, but if thou hast receiued a wrong, wisely consider of, and if thou canst possibly, compose thy selfe with patience to beare it: This is the safest course, and thou shalt finde greatest ease to be quiet.

<sup>n</sup> I say the same of scoffes, flanders, contumelies, obloquies, diffamations, detractions, pasquilling libells, and the like, which may tend any way to our disgrace, 'tis but opinion, if wee could neglect, contemne, or with patience digest them, they would reflect on those that offered them first. A wise citizen I know not whence, had a scold to his wife, when she brawled, he plaid on his drumme, and by that meanes madded her more, because she saw that he would not bee moued. *Diogenes* in a crowd when one called him backe, and told him how the boyes laughed him to scorne, *ego, inquit, non rideor*, tooke no notice of it. *Socrates* was brought vpon the stage by *Aristophanes*, and misused to his face, but he laughed as if it concerned him not, and as *Ælian* relates of him, whatsoeuer good or bad accident or fortune befell him, going in or coming out, *Socrates* still kept the same countenance: Euen so should a Christian souldier doe, as *Hierome* describes him, *per infamiam & bonam famam grassari ad immortalitatem*, march on through good and bad reports to immortality, <sup>o</sup> not be moued, for honesty is a sufficient rewarde, *probitas sibi premium*, and in our times the sole recompence to doe well, is to doe well, but naughtinesse will punish it selfe at last, *† Improbis ipsa nequitia supplicium*.

Yea but I am ashamed, disgraced, dishonored, degraded, exploded, my notorious crimes and villanies, are come to light, (*deprendi miserum est*) my filthy lust, abominable oppression and avarice lies open, my good names lost, my fortunes gone, I haue beene stigmatized, whipt at poast, arraigned and condemned, I am a common obloquy, I haue lost mine eares, odious, execrable, abhor'd of God and men. Bee content 'tis but a nine daies wonder, and as one sorrow driues out another, one passion another, one cloud another, one rumor is expelled by another: Every day almost comes new newes vnto our eares, as how the Sunne was eclipsed, meteors seene 'ith aire, monsters borne prodigies, how the *Turkes* were ouerthrowne in *Persia*, an Earthquake in *Helvetia*, *Calabria*, *Japan*, or *China*, an inundation in *Hollande*, a great plague in *Constantinople*, a fire at *Prage*, a dearth in *Germany*, such a

man

*in Hoc scio pro  
certo quod si cū  
stercore certo,  
Vincō seu vin-  
cor, semper ego  
maculor.*  
<sup>†</sup> Lib. 8. cap. 2.

*n Oblaquantus  
est, probumq;  
tibi intulit quā-  
piam, sine vera  
is dixerit, siue  
falsa, maximam  
tibi coronam re-  
xueris si mansu-  
ere conuictum  
tuleris. Chrys. in  
6. cap. ad Rom.  
ser. 10.*

*o Tullius epist.  
Dolabella, tu  
forti sis animo,  
& tua modera-  
tio, constantia,  
corum infames  
iniurias.*  
<sup>†</sup> Boetius consol.  
lib. 4. prof. 3.



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man is made a Lord, a Bishop, another hanged, deposed, prest to death, for some murder, treason, rape, theft, oppression, all which wee doe heare at first with a kinde of admiration, detestation, consternation, but by and by they are buried in silence, thy fathers dead, thy brother robd, wife runnes mad, neighbour hath kild himselfe, tis heavy, earefull, grosse newes at first, in euery mans mouth, table talke, but after a while who speakes or thinks of it. It will be so with thee and thine offence, it will bee forgotten in an instant, be it theft, rape, sodomy, murder, incest, treason &c, thou art not the first offender, nor shalt not be the last, tis no wonder, euery houre such malefactors are called in question, nothing so common,

*Quocumq; in populo, quacunq; sub axe,*

Comfort thy selfe thou art not the sole man. If he that were gilllesse himselfe should sling the first stone at thee, and he alone should accuse thee that were faultlesse, how many executioners, how many accusers wouldst thou haue? If euery mans sinnes were written in his forehead, and secret faults knowne, how many thousands would perallell, if not exceed thine offence? It may be the Iudge that gaue sentence, the Iury that condemned thee, the spectators that gazed on thee, deserued much more, and were farre more guilty then thou thy selfe. But it is thine infelicity to be taken, to bee made a publike example of Iustice, to be a terror to the rest, yet should euery man haue to his desert, thou wouldst perduenture be a Saint in comparison, *vexat censura columbas*, poore soules are punished, the great ones doe 20 thousand times worle, and are not so much as spoken of.

† Ter. Phor.

† *Non rete accipitri tenditur neq; miluio,*

*Qui male faciunt nobis, illis qui nil faciunt tenditur.*

The nets not laid for kites or birds of pray,

But for the harmelesse still our ginnes we lay.

Be not dismaied then *humanum est errare*, wee are all sinners, dayly and houely subiect to temptations, the best of vs is an hypocrite, a grieuous offender in Gods sight, *Noah, Lot, David, Peter*, &c. how many mortall sinnes doe wee commit? Shall I say, be penitent, aske forgiuenesse, and make amendes by the sequele of thy life, for that foule offence thou hast committed, recouer thy credit by some noble exploit, as *Themistocles* did, for hee was a most deboshed and vitious youth, *sed iuuenta maculas praeclaris factis deleuit*, but made the World amendes by braue exploires; at last become a new man and seeke to be reformed. He that runnes away in a battle, as *Demosthenes* said, may fight againe, and he that hath a fall, may stand as vpright as euer he did before. *Nemo desperet meliora lapsus*, a wicked liuer may be reclaimed, and proue an honest man; he that is odious in present, hissed out, an exile, may bee receaued againe with all mens fauours, and singular applause, so *Tully* was in *Rome*, *Alcibiades* in *Athens*. Let thy disgrace then be what it will, *quod fit, infectum non potest esse*, that which is past cannot be recalled, trouble not thy selfe, vex, and grieue thy selfe no more, be it obloquy, disgrace, &c. No better way, then to neglect, contemne, or seeme not to regard it, to make no reckoning of it, *Deesse nobis arguit dicacitas*: If thou be guiltles it concerns thee not

† *Cameras, emb,*  
61. act. 3.

† *Irrita vaniloque quid curas spicula linguae,*

*Latrantem curatne alta Diana canem?*

Doth



Doth the Moone care for the barking of a dogge? They detract, scoffe and rayle, faith one, and barke at me on euery side, but I, like that *Albanian* dog, sometimes giuen to *Alexander* for a present, *vindico me ab illis solo contemptu*, I lye still and sleepe, vindicate my selfe by contempt alone.

\* *Expers terroris Achilles armatus*: As a Tortoise in his shell, *vir- tute me a me involuo*,† or an Vrchin round, *nil moror ictus*, ° a Lizard in Camomile, I decline their fury and am safe.

*Integritas virtusq. suo munimine tuta,  
Non patet aduersa moribus inuidie.*

Virtue and integrity are their owne fence,

Care not for envy, or what comes from thence.

Let them raile then, scoffe, & slander, *sapiens contumelia non afficitur*, a wise man *Seneca* thinks, is not moued, because hee knowes, *contra Sycophanta morsum non est remedium*, there is no remedy for it, Kings and Princes, wise, graue, prudent, holy, good men, diuine, all are so serued alike. ¶ *O lane a tergo quem nulla ciconia pinxit, Antevorta* and *Postvorta* *Iupiters* gardians, may not helpe in this case, they cannot protect, *Moses* had a *Dathan* a *Corath*, *Dauid* a *Shimei*, God himselfe is blasphemed: *nondum felix es si te nondum turba deridet*. It is an ordinary thing so to be misused, \* *Regium est cum bene feceris male audire*, the chiefeest men, and most vnderstanding are so vilified, let him take his † course. And as that lusty courser in *Asope*, that contemned the poore Ass, came by and by after with his bowels burst, a packe on his backe, and was derided of the same Ass, *contemnentur ab ijs quos ipsi prius irrisere*, they shall bee † contemned and laughed to scorne of those whom they haue formerly detided. Let them contemne, disfaime, or vndervalue, insult, oppresse, scoffe, slander, abuse, curse and sweare, faine and lye, doe thou comfort thy selfe with a good conscience, *in sinu gaudeas*, when they haue all done, a good conscience is a continuall feast, innocency will vindicate it selfe. *Elogium mihi pra foribus*, my posie is, not to be moued, that † my *Palladium*, my breast plate, my buckler, with which I ward all iniuries, offences, lyes, slanders, I leane vpon that stake of modesty so reccaue and breake asunder all that foolish force of *Livor* & *Spleene*. And who soeuer he is that shall obserue these short instructions, without all question he shall much ease and benefit himselfe.

In fine, if Princes would doe Iustice, Iudges be vpright, Cleargie men truly devout, and so liue as they teach, if great men would not be so insolent, if fouldiers would quietly defend vs, the poore would bee patient, rich men would be liberall and humble, Cittizens honest, Magistrates mecke, superiours would giue good example, subiects peaceable, young men would stand in awe: if Parents would be kind to their children, and they againe obedient to their Parents, brethren agree amongst themselves, enemies be reconciled, seruants trusty to their Masters, Virgins chaste, Wiues modest, Husbandes would be louing and lesse ialous: If we could imitate *Christ* and his Apostles, liue after Gods lawes, these mischiefes would not so frequently happen amongst vs, but being most part so irreconcilable as we are, peruerse, prowd, insolent, factious and malicious, prone to contention, anger and revenge, of such fiery spirits, so captious, impious, irreligious, so opposite to vertue, void of grace, how should it otherwise be? Many men are very testy by nature, apt

\* *Catullus*,  
o *Tullius* epist.  
*Dolabella*, tu  
fortis sis animo,  
& tua modera-  
lio, constantia,  
eorum infames  
iniurias.  
p *Lippius* elect.  
lib. 2. ult.

*Latrant me is-  
coo ac tacet. &c.*  
o The symbole  
of I. Keenebe-  
der a *Carin-  
thian* Baron  
San *h* *Sambucus*  
\* The symbole  
of *Gangaga*  
duke of *Man-  
tua*.

q *Perf. Sat. 1.*  
\* *Magni animi  
est iniurias des-  
picere. Seneca de  
ina. cap. 31.*

† *Quid turpius  
quam sapientis  
vitam ex inspi-  
entis sermone  
pendere? Tullius  
2. de Finibus.*

† Tuat con-  
fentia solare, in  
cubiculum in-  
gredere, ubi se-  
cure requiescat.  
Mimuit se qua-  
dammodo pro-  
banis consen-  
tia secretum.

*Boetius* lib. 1.  
prof. 4.

† *Ringatur lect  
& maledicant,  
Palladium illud  
pectori oppono.*  
*Non Atueri:*  
confisso modestie  
veluti sudi imi-  
tens, excipio &  
frango stultissi-  
mam impetum  
liuoris. *Puteant*  
lib. 2. epist. 18.



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to mistake, apt to quarrell, apt to provoke & misinterpret to the worst, every thing that is said or done, and therevpon heape vnto our selues a great deale of trouble, and disquietnesse to others, smatterers in other mens matters, tale bearers, whisperers, lyers, they cannot speake in season, or hold their tongues when they should, \* *Et suam partem itidem tacere cum aliena est oratio*: they will speake more then comes to their shares, in all companies, and by those bad courses accumulate much evill to their owne soules, (*qui contendit, sibi convitium facit*) their life is a perpetual brawle, they snarle like so many dogs, with their wiues, children, servants, neighbours, & all the rest of their friends, they can agree with no body. But to such as are iudicious, meeke, submisse, and quiet, these matters are easily remedied: they will forbear vpon all such occasions, neglect, contemne, or take no notice of them, dissemble, or wisely turne it off. If it be a naturall impediment, as a red nose, squint eies, crooked legs, or any such imperfection, infirmitie, disgrace, reproach, the best way is to speake of it first thy selfe, and so thou shalt surely take away all occasions from others to iest at, or contemne, that they may perceiue thee to bee carelesse of it. *Vatinus* was wont to scoffe at his owne deformed feet, to prevent his enemies obloquies and sarcasmes in that kinde; or else by prevention, as *Cotys* King of *Thrace*, that brake a company of fine glasses presented to him, with his owne hands, lest he should bee ouermuch moued when they were broken by chance. And sometimes againe, so that it be discreetly and moderately done, it shall not be amisse to make resistance, to take downe such a saucie companion, no better meanes to vindicate himselfe to purchase finall peace: for he that suffers himselfe to be ridden, or through pusillanimity or sottishnesse will let euery man baffle him, shall be a common laughing stock for all to flout at. As a Curre that goes through a Village, if he clap his taile betweene his legges, and runne away, every cute will insult ouer him, but if he bristle vp himselfe, and stand to it, giue but a counter-snarle, there's not a dog dares meddle with him: much is in a mans courage and discreet carriage of himselfe.

Many other grieuances there are, which happen to mortals in this life, from friends, wiues, children, seruants, masters, companions, neighbours, our owne defaults, ignorance, errors, intemperance, indiscretion, infirmities, &c. and many good remedies to mitigate and oppose them, many diuine precepts to counterpoise our hearts, speciall antidotes both in Scriptures & humane Authours, which who so will obserue, shall purchase much ease & quietnesse vnto himselfe: I will point at a few. Those Propheticall, Apostolicall admonitions, are well knowne to all, what *Solomon*, *Siracides*, our Sauour *Christ* himselfe hath said tending to this purpose: as *Feare God*, obey the Prince: be sober and watch: pray continually: be angry, but sinne not: remember thy last: fashon not your selues to this world, &c. apply your selues to the times: strine not with a mighty man: recompence good for euill: let nothing be done through contention or vaine-glory, but with meeknesse of minde euery man esteeming of others better then himselfe, loue one another. Or that Epitome of the Law and the Prophets, which our Sauour inculcates, loue God aboue all, thy neighbour as thy selfe. And whatsoeuer you would that men should doe vnto you, so doe vnto them, which *Alexander Severus* writ in letters of gold, and vsed as a Motto, *Hierome* commends to *Celantia* as an excellent way



way, amongst so many intisements and worldly provocations to rectifie her

life. Out of humane Authors take these few cautions, \* Know thy selfe. y Bee

contented with thy lot. z Trust not wealth, beauty, nor parasites, they will bring

thee to destruction. a Haue peace with all men, warre with vice. b Be not idle.

c Looke before you leap. d Beware of had I wist. e Honour thy parents, speake

well of friends. Be temperate in foure thing, lingua, loculis, oculis, & poculis,

watch thine eye, f moderate thine expenses, Heare much, speake little, † sustine

& abstine. If thou seest ought amisse in another, mend it in thy selfe. Keep thine

owne counsell, reveale not thy secrets, be silent in thine intentions, g Giue not

care to tale-tellers, hablers, be not scurrilous in conversation: \* iest without

bitternesse: giue no man cause of offence: set thine house in order, h Take heed

of suretiship. † Fide & diffide, as a Fox on the yce, take heed whom you trust.

i Liue not beyond thy meanes. k Giue chearefully. Pay thy dues willingly. Bee

not a slave to thy mony. l Omit not occasion, embrace opportunitie, loose no time.

Be humble to thy superiour, respectiue to thine equall, affable to all, m but not

familiar. Flatter no man. n Lie not, dissemble not. Keepe thy word and pro-

mise, be constant in a good resolution. Speake truth. Be not opinatiue, maint ain

no factions. Lay no wagers, make no comparisons. o Finde no faults, meddle not

with other mens matters. Admire not thy selfe. p Bee not proud or popular.

Insult not. Fortunam reuerenter habe. q Feare not that which cannot bee a-

voided. † Griue not for that which cannot be recalled. \* Vnderualne not thy

selfe. Accuse no man, commend no man rashly. Goe not to law without great

cause. Stirre not with a greater man. Cast not off an old friend, Take heed of a

reconciled enemie. † If thou come as a guest stay not too long. Be not vnthank-

full. Be meek, mercifull and patient. Doe good to all. Be not fond of faire words.

\* Be not a ncuter in a faction. Moderate thy passions. c Thinke no place with-

out a witnesse. u Admonish thy friend in secret, commend him in publike. Keep

good company. x Loue others to be beloued thy selfe. Ama tanquam osurus. A-

micus tardo fias. Provide for a tempest. Noli irritare crabrones. Doe not pro-

stitute thy soule for gaine. Make not a foole of thy selfe to make others merry.

Marry not an old Cronie or a foole for mony. Be not over sollicitous or curious.

† Seeke that which may be found. \* Seeme not greater then thou art: Take thy

pleasure soberly. Ocymum ne terito. y Liue merrily as thou canst. z Take heed

by other mens examples. Goe as thou wouldst be met. sit as thou would be found.

a yeeld to the time, follow the streame. wilt thou liue free from feares & cares?

b Liue innocently, keepe thy selfe vpright, thou needest no other keeper, &c.

Looke for more in Isocrates, Seneca, Plutarch, Epictetus, &c. and for defect,

consult with cheefe-trenchers, and painted cloathes.

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x Noscet seipsum

y contentus abi.

z Ne fidus opi-

bus, neq; parasi-

us, trahunt in

precipitium.

a Pacem cum

hominibus habe,

bellum cum vi-

tiis. Oibo z Im-

perat. symb.

b Demon te

nonquam otia-

sum inueniat.

Hieron.

c Diu delibera-

tum quod statu-

endum est semel.

d Jussus est

dicere non pu-

tarum.

e Amicus parentis

si equum alter-

feras, praestes pi-

etatem, amicus dile-

ctionem.

f Comprime ligu-

ram. Quid de

quoq; viro &amp;

cui dicas sepe

caveto. Libenti-

us audias quam

loquaris, vive

ut viuas.

g Epistetus capti-

me feceris si ea

feceris quae in a-

lio reprehendis.

Nemini dixeris

quae nolis effici.

h Fuge suffuro-

nes. Perditor &amp;

fugito, &amp;c.

i Sint sales si-

na vilitate. Sen.

h Spoude, praesto

noxa.

i Tecum habita

k Bis dat qui

cito dat.

† Camerar. emb.

55. cent. a. cave cui credas, vel demini fidas. Epicharmus. l Post est occasio calva. m Nimia familiaritas parit contemp-  
tum. n Mendacium servile vitium. o Arcanum neq; tu scrutaberis vilius vnaquam, Commissumq; tegere, Hor. li. 1. ep. 19. Nec tua  
laudabit studia aut aliena reprobet. Hor. ep. 1. 18. p Ne te quae seruis extra. q Stultum est timere, quod vitare non potest. † De re  
amissa irreparabili ne dolas. \* Tanti eris alius quanti tibi fueris. r Neminem cito laudes vel accuses. † Nullum hospitii grata  
est mora longa. \* Solonis lex apud Aristotelem, Gellius, lib. 2. cap. 12. t Nullum locum putes sine tello, semper adesse deum co-  
gitare. u Secreta amicos admone, lauda palam. x Ut amicus amabilis esto Eros & Anteros gemelli Veneris, id est, amatio &  
redamatio. Plat. y Dum fata sinunt vivunt leti, Seneca. z Id appime in vna vile, Ex aliis observare sibi quod ex usu fiet. Ter.  
a Dum furor in cursu currenti cede furori. Cretingendum cum Crete. Temporibus servi, nec contra flamma flato. b Nulla cer-  
rior custodia innocentia inexpugnabile munimentum munimento non egere.



## Against Melancholy it selfe.

*c* Vnicuiq; suam  
onus intolerabile  
videtur.



Very man, saith *c* Seneca, thinks his owne burthen the heaviest, & a melancholy man about all others complains most, Wearinesse of life, abhorring all company and light, feare, sorrow, suspition, bashfulnesse, and those other dread Symptomes of body & minde must needs aggravate this misery: yet conferred to other maladies, they are not so haynous as they be taken. For first this disease is either in habit or disposition, curable or incurable. If new and in disposition, 'tis commonly pleasant, and it may be helped. If inveterate, or an habite, yet they haue *lucida intervalla*, sometimes well, and sometimes ill: And amongst many inconveniences, some comforts are annexed to it. First it is not catching, and as *Erasmus* comforted himselfe, when he was grieuously sicke of the stone, though it was most troublesome, and an intolerable paine to him, yet it was no whit offensive to others, not loathsome to the spectators, gally, fullsome, terrible, as plagues, Apoplexies, leprosy, wounds, sores, tetters, pox, pestilent agues are, which either admit of no company, terrifie or offend those that are present. In this maladie that which is, is wholly to themselves: and those symptoms not so dreadfull, if they be compared to the opposite extreames. They are most part bashfull, suspitious, solitary, &c. therefore no such ambitious, impudent intruders, as some are, no smell-seasts, praters, panders, parasites, bawdes, drunkards, whoremasters, necessity and defect compells them to bee honest. They are freed in this from many other infirmities, solitarines makes them more apt to contemplate, suspition wary, which is a necessary humour in these times, *d* Nam pol qui maxime cavet, is sepe cautor captus est, hee that takes most heed, is often circumvented and overtaken. Feare and sorrow keep them temperate and sober, and free them from many dissolute acts, which iollity and boldnesse thrust men vpon: They are therefore no *sciray*, roaring boyes, theeves or assassins. As they are soone dejected, so they are as soon, by soft words and good perswasions reared. Wearisomnesse of life, makes them they are not so besotted, on the transitory vaine pleasures of the world. If they dote in one thing they are wise & well vnderstanding in most other. If it be inveterate, they are *insensati*, most part doting, or quite mad, insensible of any wrongs, ridiculous to others, but most happy and secure to themselves. Dotage is a state which many much magnifie and commend: so is simplicity, and folly, as he said, *c* hic furor o superi, sit mihi perpetuus. Some thinke fooles and disards liue the merriest liues, as *Ajax* in *Sophocles*, *Nihil scire vita iucundissima*, 'tis the pleasantest life to knowe nothing: These curious arts and laborious sciences, *Galens*, *Tullies*, *Aristotles*, *Iustinians*, doe but trouble the world some thinke, we might liue better with that illiterate *Virginian* simplicity, and grosse ignorance, entire Idiots doe best, they are not macerated with cares, tormented with feares, and anxieties, as other wise men are: for as *†* he said, If folly were a paine, you should heare them houle, roare, and cry out in euery house, as you goe by in the street, but they are most free, iocund, and merry, and in some *†* countries, as amongst the *Turkes*, honoured

*c* Petronius Ca-  
tal.

*†* Parmeno Ca-  
lestine, lib. 8.  
Si stultitia dolor  
esset, in nulla  
nostra domo ciu-  
latum audires.  
*†* Enobarbus,  
Sander lib. x.  
fol. 89.



red for Saints, and abundantly maintained out of the common stocke. They are no dissemblers, liers, hypocrites, for fooles and mad men tell commonly truth. In a word as they are distressed, so are they pittied, which some hold better then to be envied, better to be sad then merry better to bee foolish and quiet, *quam sapere & ringi*, to be wise and still vexed; better to be miserable then happy: of two extreames it is the best.

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Quis bodie  
beatior, quam  
cui licet stultum  
esse, & eorum  
deum iniquitia-  
tibus frui. Sata  
Menig.

## SECT. 4.

## MEMB. I. SUBSEC. I.

## Of Physicke which cureth with Medicines.

**A**fter a long and tedious Discourse of these six non-naturall things, and their severall rectifications, all which are comprehended in Diet, I am come now at last to *Pharmaceutice*, or that kinde of Physicke which cureth by medicines, which Apothecaries most part make, mingle, or sell in their shops. Many cavill at this kinde of Physicke, and hold it vntnecessary, vnprofitable to this or any other disease, because those countries which vse it least, liue longest, and are best in health, as *Heſtor Boëthius* relates of the Isles of *Orchades*, the people are still sound of Body and Minde, without any vse of Physicke, they liue commonly an 120 yeares, and *Ortelius* in his *Itinerary* of the Inhabitants of the Forrest of *Arden*,† they are very painefull, long-lined, sound, &c. \* *Martianus Capella*, speaking of the *Indians* of his time, saith, they were (much like our western *Indians* now) bigger then ordinary men, bred courstly, very long lined, in so much, that he that died at an hundred yeares of age, went before his time, &c. *Damianus A. Goes*, *Saxo Grammaticus*, *Aubanus Bohemus*, say the like of them that liue in *Norway*, *Lapland*, *Finmarke*, *Biarmia*, *Corelia*, all ouer *Scandia*, & those Northerne Countries, they are most healthfull, and very long-liued, in which places there is no vse at all of Physicke, the name of it is not once heard. *Dithmarus Bleskenius* in his accurate description of *Island* 1607, makes mention amongst other matters, of the Inhabitants and their manner of liuing, <sup>h</sup> which is dried fish instead of bread, butter, cheese, and salt meats, most part they drinke water and whay, and yet without Physicke or Physitian, they liue many of them 250 yeares. I finde the same relation by *Lerius*, and some other Writers of *Indians* in *America*. *Paulus Jovius* in his description of *Brittaine*, & *Levinus Lemnius*, obserue as much of this our Island, that there was of old no vse of Physick amongst vs, and but little at this day, except it be for a few nice idle citizens, surfetting Courtiers, and stauised Gentlemen lubbers. The country people vse kitchin Physicke, and common experience tells vs, that they liue freest from all manner of infirmities, that make least vse of Apothecaries Physicke. Many are ouerthrowne by preposterous vse of it, and thereby get their bane, that might otherwise haue escaped; \* some thinke Physitians kill as many as they saue, & who can tell, <sup>k</sup> *Quot Themasſon agros autumnno occiderit vno?* How many murders they make in a yeare, *quibus impune licet hominem occidere*,

3 Lib. 1. hist.  
† Paruo vicen-  
ter, laboriosi,  
longevi, suo  
contenti, ad cen-  
tum annos vi-  
uunt.

\* Lib. 6. de Nup.  
Philol. Ultra  
humanam fragi-  
litate, prolixo,  
ut immaturis,  
perent qui cen-  
tenarius moria-  
tur, &c.

h Villis eorum  
caseo & latte  
conficitur potus  
aqua & serum,  
piscis loco panis  
habent, ita mul-  
tos annos sepe  
250. absq; medi-  
co & medicina  
vivunt.

f Lib. de q. com-  
plex.

\* Per mortes a-  
gant experimen-  
ta, & animas  
nostras negoti-  
antur, & quod  
aliis exitiale ho-  
minem occidere,  
illis impunitas  
summa, Plinij,  
& Iuven.



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that may freely kill folkes & haue a reward for it, for according to the \*dutch proverbe, a new Physician must haue a new Churchyard; and who daily obserues it not. Many that did ill vnder the Physitians hands, haue happily escaped, when they haue bene giuen ouer by them, left to God and Nature, and themselues. 'Twas *Plinies dilemma* of old, *Every disease is either curable or incurable, a man recouers of it, or is killed by it, both waies Physicke is to be reiected. If it be deadly, it cannot be cured, if it may be helped, it requires no*

*1 Omnis morbus letalis aut curabilis, in uitam desinit aut in mortem. Vtrogue igitur modo medicina inutilis, si letalis curari non potest, si curabilis, non requirit medicum. Natura expellet & in interpretationes politico morales in 7. Aphorism. Hippoc. lib. 1.*

physitian, Nature will expell it of her selfe. *Plato* made it a great signe of an intemperate and corrupt commonwealth, where Lawyers and Physitians did abound, and the *Romans* distasteth them so much, that they were often banished out of their citty, as *Pliny* & *Celsus* relate, for 600 yeares not admitted. It is no art at all, as some hold, no not worthy the name of a liberall science (nor law neither) as *† Pet. And. Canonherius* a Patriitian of *Rome* & a great Doctor himselfe, one of their owne tribe, proues by 16 arguments, because it is mercenary as now vsed, base, and as *Fidlers* play for a reward.

*Iuridicis, medicis, fisco, fas viuere rapto,* tis a corrupt trade, no science, art, or profession; the beginning, practice, and progresse of it, all is naught, full of imposture, incertainty, and doth generally more harme then good. The *Divell* himselfe was the first inuenter of it: *Inuentum est medicina meum*, said *Apollo*, and what was *Apollo* but the *Divell*. The *Greekes* first made an Art of it, and they were all deluded by *Apollo's* sonnes, Priests, Oracles. If we may belecue *Varro*, *Pliny*, *Columella*, most of their best medicines were deriued from his Oracles. *Æsculapius* his son had his temples erected to his Deity, and did many famous cures, but as *Lactantius* holds, hee was a Magitian, a meere Impostor, and as his successors, *Phaon*, *Podalirius*, *Melampus*, *Menecrates* (another God) by charmes, spells, and ministry of bad spirits, performed most of their cures. The first that euer wrot in Physick to any purpose, was *Hippocrates*, and his Disciple and Commentatour *Galen*, whom *Scaliger* calls *Fimbriam Hippocratis*, but as *Cardan* censures them both immethodicall and obscure, as all those old ones are, their precepts confused, their medicines absolete, and now most part reiected. Those cures which they did, *Paracelsus* holds, were rather done out of their Patients confidence,

*in Prefat. de contradi. med.*

*n Opinio facit medicos: a faire gowne, a velvet cap; the name of a Doctor is all in all.*

*† Alterbus alius pro alio curatur aliud remedium pro alio.*

*o Contrarias proferunt sententias, Cardan. p Lib. 3. de sap. Omnes artes fraudem admittunt, sola medicina sponte eam accersit.*

and good opinion they had of them, then out of any skill of theirs, which was very small, he saith, they themselues Idiots and Infants, as are all their Academicall followers. The *Arabians* receaued it from the *Greekes*, and so the *Latines*, adding new precepts and medicines of their owne, but so imperfect still, either through ignorance of Professors, Impostors, Mountebanks, Empiricks, disagreeing of Sectaries, (which are as many almost as there bee diseases) envy, couetousnesse, and the like, they doe much harme amongst vs. They are so different in their consultations, prescriptions, mistaking many times the parties constitution, \* disease, and causes of it, they giue quite contrary physicke, one saith this, another that, out of singularity or opposition, as he said of *Adrian*, *multitudo medicorum principem interfecit*, a multitude of Physitians hath killed the Emperour, *† Plus à medico quam à morbo periculi*, more danger there is from the Physitian, then from the disease. Besides, there is much imposture and malice amongst them, *All arts* (saith *P Cardan*) *admit of cosening, Physicke amongst the rest, doth appropriate it to her selfe*; and tells a story of one *Curtius* a Physitian in *Venice*, because he was a stranger, and practised



practised amongst them, the rest of the Physitians did still crosse him in all his precepts. If he prescribed hot medicines, they would prescribe cold, *miscentes pro calidis frigida, pro frigidis humida, pro purgantibus astringentia*, binders for purgatives, *omnia perturbabant*. If the party miscarried, *Curtium damnabant*, *Curtius* killed him, that disagreed from them: If hee recovered, then they cured him themselves. Much emulation, imposture, malice, there is amongst them: if they be honest, and meane well, yet a knave Apothecary, that administers the Physick, and makes the medicine, may doe infinite harme, by their old obsolete doses, adulterine drugs, bad mixtures, *quia pro quo, &c.* See *Fuchsius lib. 1. sect. 1. cap. 8. Cordus Dispensatory*, and *Brassivola's examen simpl. &c.* But it is their ignorance that doth more harme, then rashnes, their Art is wholly coniecturall, if it be an art, vncertaine, imperfect, and got by killing of men, they are a kinde of butchers, leeches, men-slayers; Surgeons and Apothecaries especially, that are indeed the Physitians hangmen, *carifices*, and common executioners; though to say truth, Physitians themselves come not farre behinde; for according to that *facere Epigramme* of *Maximilianus Vrentius*, what's the difference?

*Chirurgus medico quo differt? scitivet isto,*

*Eneat hic succis, enecat ille manu,*

*Carnifice hoc ambo tantum differre videntur,*

*Tardius hi faciunt, quod facit ille citò.*

But I returne to their skill, many diseases they cannot cure at all, as Apoplexy, Epilepsy, Stone, Strangury, Gout,

*Tollere nodosam nescit medicina Podagram,*

quartan agues, a common ague sometimes stumbles them all, they cannot so much as ease, they knowe not how to iudge of it. If by Pulses, that doctrine some hold, is wholly superstitious, & I dare boldly say with *Andrew Dudeth* that variety of pulses described by Galen, is neither observed nor understood of any. And for vrine, that is *meretrix medicorum*, the most deceitfull thing of all, as *Forellus* and some other Physitians haue proued at large: I say nothing of *Criticke* dayes, errors in Indications &c. The most rationall of them, and skilfull, are so often deceaued, that as *Tholosanus* inferres, I had rather beleeeue and commit my selfe to a meere Emperick, then to a meere Doctor, and I cannot sufficiently commend that custome of the Babylonians, that haue no professed Physitians, but bring all their Patients to the market to bee cured. Which *Herodotus* relates of the Egyptians, *Strabo*, *Sardus*, and *Anbanus Bohemus* of many other nations. And those that prescribed Physick amongst them, did not so arrogantly take vpon them to cure all diseases, as our professors doe, but some one, some another, as their skill and experience did serue, † One cured the eyes, a second the teeth, a third the head, another the lower parts, &c. not for gaine, but in charity, to doe good, they made neither art, profession, nor trade of it, which in other places was accustomed: and therefore *Cambises* in † *Xenophon* told *Cyrus*, that to his thinking, Physitians were like Taylers and Coblers, the one mended our sick bodies, as the other did our cloaths. But I will vige these cavelling and contumelious arguments no farther, lest some Physitian should mistake me, and deny me Physick when I am sick: for my part, I am well perswaded of Physick: I can distinguish the abuse from the vse, in this and many other Arts, and Sciences, † *alind vinum, alina ebrietas*

q Omnis egrotus, propria culpa perit. sed nemo nisi medici beneficio restituitur. Agrippa.

1 Lib. 3. Crat. ep. Wicellus Raphaelo. Ansim dicere, tot pulsuum differentiis, qua decribuntur à Galeno nec à quoquam intelligi, nec observari posse. 1 Lib. 23. cap. 7. si ut ax. ori. mirab: Mallem ego expertis credere sciam. quam merè ratiocinationibus, neq. satis laudare possum infirmum Babylonicum, &c. † Herod. Euterpe de Egyptiis. Apud eos singulorum morborum sunt singuli medici, alius oculos, alius dentes, alius caput, partes occultas morbos alius. † Cypri. lib. 1. Velut amiffi refectorum refectorum re-fectorum, &c. † Chrysost. hom.



*ebrietas*, wine and drunkenesse are two distinct things. I acknowledge it a most noble and divine science, in so much that *Apollo*, *Æsculapius*, and the first founders of it, *merito pro dijs habiti*, were worthily counted Gods by succeeding ages, for the excellency of their invention. And whereas *Apollo* at *Delos*, *Venus* at *Ciprus*, *Diana* at *Ephesus*, and those other Gods were confined and adored alone in some peculiar places, *Æsculapius* had his Temple and Alters every where, in *Corinth*, *Lacedemon*, *Athens*, *Thebes*, *Epidaure* &c. as *Pausanias* records, for the latitude of his art, diety, worth, and necessity. With all vertuous and wise men therefore I honor the name, & calling, as I am inioyned to honour the Physitian for necessitie sake. The knowledge of the Physitian listeth up his head, and in the sight of great men he shall be admired. The Lord hath created medicines of the earth, and he that is wise will not abhorre them, *Eccles. 58.1.* One thing I will adde, that this kinde of Physicke is very moderately and aduisedly to be vsed, vpon good occasion, when the former of Diet will not take place. And 'tis no other which I say, then that which *Arnoldus* prescribes in his 8. Aphorif. *Adiscreet and godly Physitian doth first endeavour to expell a disease by medicinall diet, then by pure medicine: and in his ninth, "he that may be cured by Diet, must not meddle with Physicke.* So in his 11 Aphorif. *A modest and wise Physitian, will never hasten to vse medicines, but vpon vrgent necessity, & that sparingly too: because (as he adds in his 13. Aphorif.) "Whosoeuer takes much Physicke in his youth, shall soone bewaile it in his old age: Purgatiue Physicke especially, which doth much debilitate nature. For which causes some Physitians refraine from the vse of Purgatiues, or else sparingly vse them."* *Henricus Ayrenus* in a consultation, for a melancholy person, would haue him take as few purges as hee could, because there be no such medicines, which doe not steale away some of our strength, and rob the parts of our body, weaken Nature, and cause that *Cachochymia*, which *Celsus* and others obserue, or ill digestion, and bad iuyce through all the parts of it. *Galen* himselfe confesseth, that purgatiue Physicke is contrary to nature, takes away some of our best spirits, and consumes the very substance of our bodies. But this without question, is to bee vnderstood of such purgers as are vnseasonably or immoderately taken, they haue their excellent vse in this, as well as most other infirmities. Of Alteratiues & Cordials no man doubts, be they simples, or compounds. I will amongst that infinite varietie of medicines, which I finde in every *Pharmacopaa*, every Physitian, Herbalist, &c. single out some of the chiefeft.

SVBSEC. 2.

*Simples proper to Melancholy, Againſt  
Exoticke Simples.*



Medicines properly applied to Melancholy, are either Simple or Compound. Simples are Alteratiue or Purgatiue. Alteratiues are such as correct, strengthen, Nature, alter, any way hinder or resist the disease, and they bee hearbes, stones, minerals, &c. all proper to this humour. For as there be diuerse distinct infirmities, continually vexing vs



Νῆσοι δ' ἀνδράσιν ποσειδῶν ἡμέτερον ἦν' ἐνὶ θυμῷ

Αὐτῶματι ποσειδῶν, ἔχον' ὀνύχοισιν, ἐφ' ὤμων

Σιγῇ, ὅππῃ φασὶν ἐξέλαστο μάλιστα θεὸς,

Diseases steale both day and night on men,

For *Jupiter* hath taken voice from them,

So there be severall remedies, as *the* saith *each* disease a medicine, for every *c* Hest. d. op. humour; and as some hold, euery clime, euery country, and more then that *d* Hest. d. op. every priuate place hath his proper remedies growing in it, peculiar almost *prox. med. Quot* to the dominating and most frequent maladies of it. As one discourseth *morb. sunt* Wormewood growes sparingly in Italy, because most part there they bee misaf- *Idem, loc. reme-* fected with hot diseases, but henbane, poppy, and such cold hearbes: with vs in *diorum genera* Germany, Poland, great store of it in euery waste. Baracellus Horto geniali, and *varius potentia* Baptista Porta Physiognomica, lib. 6 cap. 3. gaue many instances and exam- *decorata.* ples of it, and bring many other proofes. For that cause belike that learned *e* Penitus de- Fuchsius of Noremburge, *nar, med. Quo-* when hee came into a Village, considered alwayes *cumq; regio pro-* what hearbes did grow most frequently about it, and those he distilled in a sil- *ducit simplici,* ver limbecke, making vse of others amongst them as occasion serued. I *pro morbis regi-* knowe that many are of opinion, our Northerne simples are weake, vnper- *onis. Crescit raro* fect, not so well concocted, of such force, as those in the Southerne parts, *absinthium in* not so fit to be vied in Physicke, and will therefore fetch their druggs a farre *Italia quod ibi* off: *plerumq; morbi* Sena, Cassia out of Egypt, Rubarbe from Barbary, Aloes from Zacotora, *calidi. sed cicut-* Turbith, Agarick, Mirabolanes, Hermodactils, from the East Indies, Tobacco *ta. papaver, &* from the West, and some as farre as China, Hellebor from the Antycire, or *herba frigida,* that of Austria which beares the purple flower, which Mathiolus so much *apud nos Ger-* approues, and so of the rest. In the kingdome of Valence in Spaine, & Magi- *manos & Polo-* nus commend two mountaines, Mariola and Rena Golefa, famous for sim- *nos ubiq; prove-* ples, Leander Albertus, Baldus a mountaine neare the lake Benacius in the *nit absinthium.* territory of Verona, to which all the herbalists in the country continually *Quum in cil-* flocke: Ortelius one in Apulia, Munster Mons maior in Histris: others Mont- *lum venit, consi-* pelier in France, Prosper Altinus preserres Egyptian simples, Garcias ab Hor- *derauit que ibi* to, Indian before the rest, another those of Italy, Crete, &c. Many times they *crescebant me-* are ouercurious in this kinde, whom Fuchsius taxeth, *dicamenta, fan-* that thinke they doe nothing, except they rake ouer all India, Arabia, Ethio- *plia si equenti-* pia for remedies, and fetch their Physicke from the three quarters of the World, *ora, & in ple-* and from beyond the Garamantes. Many an old wife or country woman doth *rumq; vni di-* often more good with a few knowne and common garden hearbes, then our *stillatis, & ali-* bumbast Physicians, with all their prodigious sumptuous far fetched, rare, con- *ter, alimbecum* fecturall medicines. Without all question if wee haue not these rare Exoticke *ideo argentum* simples, we hold that at home which is in vertue equivalent vnto them, ours *circumferens.* will serue as well as theirs if they bee taken in a proportionable quantity, fit- *Herbe medi-* ted and qualified aright, if not much better, and more proper to our consti- *ci viles omni-* tutions. But so 'tis for the most part, as Pliny writes to Gallus, \* wee are care- *nium in Apulia* lesse of that which is neere vs, and follow that which is a farre off, to knowe *feracissima.* which we will trauell and sayle beyond the seas, wholly neglecting that which *h* Geng. ad quas magnus herba- riorum numerus undiq; confluit. Sincerus Itiner. Gallia. *f* Baldus mons prope Benacum herbilegijs maxime notus. *k* Qui se nihil effecisse arbitratnr nisi Indiam Aethiopiam, Arabiam, & vltra Garamantes à tribus mundi partibus exquir-

sitavem dia corradunt. Tutius sape medetur rustica anus una, &c. \* Epist. lib. 8. Proximum incivissi longinqua sectantur, & ad ea cognoscenda iter ingredi & mare transire solent, ut que sub oculis posita negligimus.



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vs it hath no such violent effects: I conclude with <sup>f</sup> *I. Voschius*, (who as hee much inueyes against those exoticke medicines, so hee promiset by our *European*, a full cure, and absolute of all diseases, *capite ad calcem*) *nostra regionis herba nostris corporibus magis conducunt*, our owne simples agree best with vs. It was a thing that *Fernelius* much laboured in his *French* practice, to reduce all his cure to our proper and domestick Physicke. So did <sup>†</sup> *Ianus Cornarius*, and *Martin Rulandus* in *Germany*, *T.B.* with vs, as appeareth by a treatise of his divulged in our tongue 1615, to proue the sufficiency of *English* medicines, to the cure of all manner of diseases. If our simples bee not altogether of such force, or so apposite, it may bee, if like industry were vsed, those farre fetched drugs would prosper as well with vs, as in those countries, whence now we haue them, as well as Cherries, Artichokes, Tobacco, and many such. There haue beene diuerse worthy Physitians, which haue tried excellent conclusions in this kinde, and many diligent, painefull Apothecaries, as *Gesner*, *Beslar*, *Gerard*, &c. but amongst the rest those famous publike Gardens of *Padua* in *Italy*, *Noremburge* in *Germany*, *Leiden* in *Holland*, *Montpelier* in *France*, (and ours in *Oxford* now in fieri, at the cost and charges of the right Honourable the Lord *Danners* Earle of *Danbye*) are much to be commended, wherein all Exoticke plants almost are to be seene, and a liberall allowance yearely made for their better maintenance, that young students may be the sooner informed in the knowledge of the: which as <sup>m</sup> *Fuchs* holdes, is most necessary for that exquisite manner of curing, and as great a shame for a Physitian not to obserue them, as for a workeman not to knowe his axe, saw, Tquire, or any other toole, which hee must of necessity vse.

1 Part. 2. de  
pest. cap. 17.  
† Exotica reiecit,  
domesticis  
solum nos con-  
tentos esse vo-  
luit. Melch. A-  
damus vñ. cñus.

m. Insit. lib. 1.  
cap. 8. sec. 1. ad  
exquisitam cu-  
randi rationem.  
quorum cognitio  
imprimis neces-  
saria est.

## SVBSEC. 3.

Alteratives, Hearbes, Other vegetables, &amp;c.

n Sue cecivi  
ac specifica qua-  
litate morbos  
futuros arcant  
Lib. 1. cap. 10.  
Insit. Phar.  
o Galen. lib. 6.  
par lupi epati-  
concurat.  
p Stercus peco-  
ris ad Epilepsi-  
am &c.  
q Prestipintle,  
rocket.  
r Sabina satum  
educit.  
Swecker. Vide  
Oswaldum Crat-  
lium lib. de In-  
ternis rerum sig-  
naturis, de her-  
bis particulari-  
bus parti cuius  
conuenientibus.

Amongst those 800 simples, which *Galeottus* reckons vp, lib. 3. de promisc. doct. cap. 3. and many exquisite Herbalists haue written of; these few following alone, I finde appropriated to this humour: Of which some be alteratives, <sup>n</sup> which by a secret force, saith *Renodens*, and speciall quality expell future diseases, perfectly cure those which are, and many such incurable effects. This is as well obserued in other plants, stones, minerals, and creatures as in hearbs, in other maladies as in this. How many things are related of a mans skull? What seuerall vertues of cornes in a horse legge, <sup>o</sup> of a Woollfes liuer, &c. of diuerse excrements of beasts, all good against seuerall diseases? What extraordinary vertues are ascribed vnto plants? *Satyrion* & *eruca*, *Penem erigunt*, *virex* & *nymphae semen extingunt*, <sup>r</sup> some hearbes provoke lust, some againe, as *agnus Castus*, water-lilly quite extinguisheth seed, poppy causeth sleep, Cabbige resisteth drunkennes, &c. and that which is more to bee admired, that such & such plants, should haue a peculiar vertue to such particular parts, <sup>f</sup> as to the head Aniseeds, foalefoot, Betony, Calamint, Eye-bright, Lauander, Bayes, Roses, Rue, Sage, Marjoram, Piony, &c. For the lungs Calamint, Lichoras, *Enula campana*, Hyfop, Horehound, water Germander, &c. For the heart, Borage, Buglosse, Saffron,



Saffron, Bawm, Basil, Rosemary, Violets, Roses, &c. For the stomacke, Wormewood, Mints, Betony, Bawme, Centaury, Sorell, Parslan. For the liuer, Darts pine or *Camepitis*, Germaner, Agrimony, Fennell, Endiue, Succory, Liuerwort, Barbaries. For the spleene, maiden-haire, fingerferne, doddler of thyme, hoppe, the rinde of ash, Betony. For the kidneies, grum-mell, parfly, saxifrage, plantane, mallowe. For the wombe, mugwort, pennyriall, fetherfew, fauine, &c. For the ioynts, Camomile, St Iohnswort, organ, rue, coullips, centaury the lesse, &c. And so to peculiar diseases. To this of melancholy you shall finde a Catalogue of hearbs proper, and that in every part. See more in *wecker*, *Renodeus*, *Hearnius liber. 2. cap. 19. &c.* I will briefly speake of some of them, as first of alteratiues, which *Galen* in his third booke of diseased parts, preferres before diminutiues, and *Trallianus* braggs, that hee hath done more cures on melancholy men by moistning, then by purging of them.

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In this Catalogue, Borage and Buglosse may challenge the chiefe place, whether in substance, iuice, roots, seeds, flowers, leaues, decoctions, distilled waters, extracts, oyles, &c. for such kinde of hearbs be diuersly varied. Buglosse is hot and moist, and therefore worthily reckoned vp amongst those hearbs, which expell melancholy, and exhilarate the heart. *Galen lib. 6. cap. 80. de simpl. med.* *Dioscorides lib. 4. cap. 123.* *Pliny* much magnifies this plant. It may be diuersly vsed; as in Broth, in Wine, in Conserues, Syrups, &c. It is an excellent cordiall, and against this malady most frequently prescribed: an hearbe indeede of such Soueraignty, that as *Diodorus lib. 7. bibli.* *Plinius lib. 25. cap. 2. & lib. 21. cap. 21.* *Plutarch. sympos. lib. 1. cap. 1.* *Dioscorides lib. 5. c. 40.* *Calius liber. 19. cap. 3.* suppose it was that famous *Nepenthes* of *Homer*, which *Polydamna Thonis* wife (then King of *Thebes* in *Aegypt*) sent *Helena* for a token, of such rare vertue, that if taken steepe in wine, if wife and children father and mother, brother and sister, and all thy dearest friends should dye before thy face, thou couldst not grieue or shed a teare for them.

Idem Lauren-  
tius cap. 9.  
Borage.

u Dicer Borage;  
gaudia semper  
ago.  
x Vitis infusum  
bulariam  
facit.

Bawme.  
y Lib. 2. cap. 2.  
prox. med. mira-  
vi letitiam pre-  
bet, & cor. con-  
firmat, vapores  
melancholicos  
purgat a spiriti-  
bus.

z Proprium est  
eius animum hi-  
larem reddere,  
concoctionem  
inuare, cerebri  
obstructiones re-  
sicare, solitudi-  
nem fugare, soli-  
tudinem imaginari-  
um tollere.

Scorzonera.  
a Non solum ad  
viperarum mor-  
tus, comitales,  
perigosos, sed  
per se accommo-  
data radix tri-  
stizum discutit,  
bilitatemq;  
conciliat.

Gerard,

*Qui semel id pater amissum Nepenthes iacebo*

*Hauferit, hic lachrymam non si laauissima proles*

*Si germanus ei charus, materq; paterq;*

*Oppetat, ante oculos, ferro confossus atroci.*

*Helena* commended boule, to exhilarate the heart, had no other ingredient, as most of our Critiques coniecture, then this of borage.

*Melissa* Bawme, hath an admirable vertue to alter Melancholy, be it steeped in our ordinary drinke, extracted, or otherwise taken. *Cardan lib. 8.* much admires this hearbe. It heats and dries, saith *Hearnius*, in the second degree, with a wonderfull vertue comforts the heart, and purgeth all melancholy vapors from the spirits, *Mathiol. in lib. 3. cap. 10. in Dioscoridem.* Besides they ascribe other vertues to it, as to helpe concoction, to cleanse the braine, expell all carefull thoughts, and anxious imaginations: The same words in effect are in *Auicenna*, *Pliny*, *Simon Sethi*, *Fuchsius*, *Leobel*, *Delacampius*, and every *Herbalist*. Nothing better for him that is melancholy then to steepe this & Borage in his ordinary drinke.

*Mathiolus* in his fift booke of medicinall Epistles, reckons vp *Scorzonera*, not against poyson only, falling sicknesse, and such as are vertiginous, but to this malady, the root of it taken by it selfe expells sorrow, causeth mirth and lightnesse of heart.

X x 2

Anto-



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*Antony Musa* that renowned Physitian to *Cesar Augustus*, in his booke which he writ of the vertues of *Betony*, cap. 6. wonderfully commends that hearbe, *animas hominum & corpora custodit, securas de metu reddit*, it preserues both body and minde, from feares, cares, griefes, cures falling-sickness, this and many other diseases, to whom *Galen* subscribes lib. 7. *simpl. med. Dioscorides lib. 4. cap. 1. &c.*

Marigold is much approued against Melancholy, and often vsed therefore in our ordinary broth, as good against this and many other diseases.

Hop.

b Bilem utramq;  
destrabit, sangui-  
nem purgat.

*Lupulus*, hop, is a soueraigne remedy, *Fuchsius* cap. 58. *Plant. hist.* much extolls it, b it purgeth all choler, and purifies the blood, *Mathiol. cap. 140. in 4. Dioscor.* wonders the Physitians of his time made no more vse of it, because it rarifies and cleanseth; we vse it to this purpose in our ordinary beere, which before was thicke and fulsome.

c Lib. 7. cap. 5.

Wormwood, Centaury, Penniriell, are likewise magnified & much prescribed as I shall after shew, especially in Hypochondriacke melancholy, daily to be vsed, sod in whay: & as *Ruffius Ephesius*, & *Aretæus* relate, by breaking winde, helping concoction, many melancholy men haue bene cured with the frequent vse of them alone.

d Hecurnius li. 2.  
caus. 189. Scol-  
tzii consil. 77.

e Praef. de nar-  
med. Omnes ca-  
pitul. diores &  
phantasmata  
tollit, scias nul-  
lam herbam in  
terris huic com-  
parandam viri-  
bus & bonitate  
nasci.

f Optimum me-  
dicamentum in  
teleric cordis con-  
fortatione, & ad  
omnes qui tri-  
stantur &c.

g Rondoletius  
Elenum quod  
vini habet mi-  
ram ad hilarita-  
tem, & multi  
pro secreto ha-  
bent. Schenkii  
obseru. med. cen.  
5. obser. 86.

h Afflictas men-  
tes releuat, ani-  
mi Imaginatio-  
nes & Demones  
expellit.  
i Schenkii. Mi-  
raldus. Rhasis.

And because the Spleene and blood are often misaffected in melancholy, I may not omit Endiue, Succory, Dandelyon, Fumetory, &c. which cleanse the blood. *Scolopendria*, *Cuscuta*, *Ceterache*, *Mugwort*, *Liuetwort*, *Ashe*, *Tameriske*, *Geniit*, *Maydenhaire*, &c. which much helpe and ease the spleene.

To these I may adde *Roses*, *Violets*, *Capers*, *Fetherfewe*, *Scordium*, *Stæchas*, *Rosemary*, *Rose Solis*, *Saffron*, *Ocyme*, *sweete Apples*, *Wine*, *Tobacco*, *Sanders*, &c. And to such as are cold, the decoction of *Guaiacum*, *Salsaperrilla*, *Sassafras*, the flowers of *Caradus Benedictus*, which I finde much vsed by *Montanus* in his consultations, *Iulius Alexandrinus*, *Lelius Eguibinus*, and others. c *Bernardus Penottus* preserts his *Herba Solis*, or dutch *Sindaw*, before all the rest in this disease, and will admit of no hearbe upon the earth to be comparable to it. It excells *Homers Moly*, cures this, falling sickness, and almost all other infirmities. The same *Penottus* speaks of an excellent Balme out of *Aponensis*, which taken to the quantity of three drops in a cup of wine, f will cause a sudden alteration, driue away dumps, and cheare up the heart. Ant. *Guianerius* in his Antidotary hath 8 many such, *Jacobus de Dondis* the *Aggregator*, repeats *ambergreece*, *nutmegs*, & all spice amongst the rest. But that cannot bee generall, *Amber* and *Spice* will make a hot braine mad, good for cold and moist. *Garcias ab Horto* hath many *Indian* plants, whose vertues he much magnifies in this disease. *Lemnius in sit. cap. 58.* admires *Rue* and commends it to haue excellent vertue, to h expell vaine imaginations, *Drivells*, and to ease afflicted soules. Other things are much magnified by i writers as an old Cock, a *Rammes head*, a *Wolfs hart* borne or eaten, which *Mercurialis* approues; *Prosper Altinus*, the water of *Nilus*, *Gomesius* all Sea water, and at seasonable times to bee sea sicke: *Goats milke*, *Whay*, &c.

S v s



## Precious Stones, Mettals, Minerals, Alteratives.

**P**recious stones are diversly censured, many explode the vse of them or any minerals in Physicke, of whom *Thomas Erasmus* is the chiefe, in his Tract against *Paracelsus*, and in an epistle of his to *Peter Monanivus*,<sup>k</sup> that stones can worke any wonders, let them beleeue that list, no man shall perswade me, for my part I haue found by experience there is no vertue in them. But *Matthiolus* in his Comment vpon *Dioscorides*, is as profuse on the other side in their commendation, so is *Cardan*, *Renodeus*, *Alardus*, *Rucus*, *Encelius*, *Marbodeus*, &c.<sup>m</sup> *Matthiolus* specifies in Corall: and *Oswaldus Crollius Basil. chym.* prefers the salt of Corall.<sup>n</sup> *Christoph Encelius lib. 3. cap. 131.* will haue them to be as so many soueraigne medicines against melancholy, sorrow, feare, dulnesse and the like.<sup>o</sup> *Renodeus* admires them, besides they adorne Kings Crownes, grace the fingers, enrich our household stuffe, defend vs from enchantments, preserve health, cure diseases, they driue away griefe, cares, and exhilarate the minde. The particulars be these.

*Granatus* a pretious stone so called, because it is like the kernels of a Pomegranate, an vnperfect kinde of Ruby, it comes from *Calecut*, *P* is hung about the necke, or taken in drinke, it much resisteth sorrow, and recreates the heart. The same properties I finde ascribed to the *Jacinth* and *Topaze*, & they allay anger, grieffe, diminish madnesse, much delight and exhilarate the minde. If it be either carried about, or taken in a potion, it will increase wisdom, a faith *Cardan*, expell feare, he brags that he hath cured many mad men with it, which when they laid by the stone, were as mad againe as ever they were at first. *Petrus Bayerus lib. 2. cap. 13. veni mecum*, *Fran: Rucus cap. 19. de gemmis*, say as much of the *Chrysolite*,<sup>a</sup> a friend of wisdom, an enimie to folly. *Pliny l. 37. Solinus cap. 52. Albertus de lapid. Cardan. Encelius lib. 3. cap. 66.* highly magnifies the vertue of the *Beryll*,<sup>r</sup> it much availes to a good understanding, represseth vaine conceits, evil thoughts, causeth mirth, &c. In the belly of a swallow, there is a stone found called *Chelidonium*,<sup>u</sup> which if it be lapped in a faire cloath, and tied to the right arme, will cure lunatickes, mad men, make them amiable and merry.

There is a kinde of *Onyx* called a *Chalcidonye*, which hath the same qualities, & availes much against phantasticke illusions which proceed from melancholy, preserves the vigor and good estate of the whole body.

The *Eban* stone which Goldsmiths vse to sliken their gold with, borne about or giuen to drinke, hath the same properties or not much vnlike.

*Levinus Lemnius Institut. ad vit. c. 58.* amongst other Jewels makes mention of two more notable; *Carbuncle* and *Corall*,<sup>z</sup> which driue away childish feares, *Diueils*, ouercome sorrow, & hung about the necke represseth troublesome abiecerint, erupit iterum stultitia. Inducit sapientiam, fugat stultitiam. Idem *Cardanus*, lunaticos iuvat. *Conferat ad bonum intellectum, comprimit malas cogitationes, &c.* *Alacres reddit*, u. *Albertus*, *Encelius cap. 44. lib. 3. Plinius lib. 37. cap. 10.* *Jacobus de Dondis dextro brachio alligatus sanat lunaticos, insanos, facit amabiles, iucundos.* x *Valer* contra phantasticas illusiones ex melancholia. y *Amentes* sanat tristitiam pellit, iras, &c. x *Valer* ad sugandos timores & demones, turbulentia somnia abigit, & nocturnos puerorum timores compefcit.



dreames, which properties almost Cardangiues to that Greene coloured  
 Emmetris, if it bee carried about, or worne in a ring, Rucius to the Dia-  
 monde.

Mercurialis admires the Emerald for his vertues in pacifying all affections  
 of the minde, others the Saphire, which is the fairest of all pretious stones, of  
 skie colour, and a great enemy to blacke choler, frees the minde, incites man-  
 ners, &c. Iacobus de Dondis in his Catalogue of simples, hath Amber Greece,  
 os in Corde cerui, the bone in a Stags heart, a Monocrots horne, Bezoars  
 stone d (of which elsewhere) it is found in the belly of a little beast in the East  
 Indies brought into Europe by Hollanders and our countymen Marchants.  
 Renodeus cap. 22. lib. 3. de ment. med. saith hee saw two of these beasts aliue, in  
 the Castle of the Lord of Vitry at Coubert.

Lapis Lazuli and Armenus because they purge, shall bee mentioned in  
 their place.

Of the rest in brieft thus much I will adde out of Cardan, Renodeus, cap. 23.  
 lib. 3. Rondoletius lib. 1. de Testat. cap. 15. &c. That almost all Jewells and preti-  
 ous stones, haue excellent vertues to pacifie the affections of the minde, for  
 which cause rich men so much couet to haue them: and those smaller uni-  
 ons which are found in shells amongst the Persians and Indians, by the consent  
 of all writers, are very cordiall, and most part auail to the exhilaration of  
 the heart.

Most men say as much of Gold, and some other Mineralls, as these haue  
 done of pretious stones. Erasius still maintaines the opposite part. Disputat.  
 in Paracelsus cap. 4. fol. 196. hee confesseth of Gold, that it makes the heart  
 merry, but in no other sense but as it is in a misers chest, at mihi plaude simulac-  
 numnos contemplan in arca, as he said in the Poet, it so revives the spirits, &c  
 is an excellent receipt against melancholy,

For gold in Physicke is a cordiall,  
 Therefore he loued gold in speciall.

Aurum potabile, hee discommends and inueighes against, by reason of the  
 corrosiue waters which are vsed in it. Which argument our Dr Guinne vr-  
 geth against Dr Antonius. Erasius concludes their Philosophicall stones &  
 potable gold, &c. to be no better then poyson, a meere imposture, a non Ens,  
 digged out of that broody hill belike this goodly golden stone is, ubi nas-  
 cetur ridiculus mus. Paracelsus and his Chymistickall followers, will cure all  
 manner of diseases with Mineralls, accounting them the onely Physicke on  
 the other side. Paracelsus calls Galen, Hippocrates, and all their adherents, In-  
 fants, idiots, Sophisters, &c. not worthy the name of Physitians; for want of  
 these remedies, and braggs that by them he can make a man liue 160 yeares  
 or to the Worlds end: That he was primus medicorum, and did more famous  
 cures then all the Physitians in Europe besides, \* a drop of his preparations,  
 should goe farther then a dramme, or ounce of theirs. But these are both in ex-  
 treames, the middle sort approve of Mineralls, though not in so high a de-  
 gree. Lemnius lib. 3. cap. 6. de occult. nat. mir. commends Gold inwardly, and  
 outwardly vsed, as in Rings, excellent good in medicines; and such mixtures  
 as are made for melancholy men, saith wecker. Antid. spec. lib. 1. to whom Re-  
 annali doctiores sunt quam vester Galenus & Avicenna, barba mea plus experta est quam vestre omnes Academiae. Plus pro-  
 ficiet gutta mea, quam totorum drachmae & uncie.



nodeus subscribes, lib. 2. cap. 2. Ficinus lib. 2. cap. 19. Fernel meth. med. lib. 5. c. 345

21. de Cardiacis, Andernacus, Libanius, Quercetanus, Oswaldus Crollius, Eunnymus, Rubens, and Mathiolus in the fourth booke of his Epistles, Andreas à Blawen epist. ad Mathiolum, as commended and formerly vsed by Avicenna, Arnoldus, and many others. <sup>k</sup> Mathiolus in the same place approues of potable gold, Mercury, with many such Chemicall confections, and goes so farre in approbation of them, that he holds <sup>l</sup> no man can be an excellent Physitian that hath not some skill in Chymistick distillations and that Chronicke diseases can hardly be cured without minereall medicines. Look for Antimony amongst purgers.

<sup>k</sup> Nonnulli hanc supra modum indulgent, et non etsi non adeo magnam tamen abiectionem esse. <sup>l</sup> Auson dicere nentem medicum excellentem qui non in hac

distillatione chemica sit versatus. Morbi Chronici diuini citra metallica vix possunt, aut ubi sunt corrupti.

## SUBSECT. 5.

Compound Alteratiues, censure of Compounds and mixt Physicke.



Lib. 24. c. 1. bitterly taxeth all compound medicines, <sup>m</sup> Mens knavery, imposture, and captious wits haue inuented these shops, in which euery mans life is set to sale: and by and by came in those compositions & inexplicable mixtures, farre fetcht out of India and Arabia, a medicine for a botch must be had as farre as the red

<sup>m</sup> Fraudes hominum & ingeniorum captus, officinas inuenerunt istas, in quibus sua cuiusque uenalis promittitur uita, statim compositiones & mixturae inexplicabiles ex Arabia & India, uicini paruo medicina a vatro mari importatur.

Sea, &c. And 'tis not without cause which he saith, for out of question they are much to <sup>n</sup> blame in their compositions, whilst they make infinite variety of mixtures, as <sup>o</sup> Fuchsius notes, They thinke they get themselves great credit, excell others, and to be more learned then the rest, because they make many variations, but he accounts them fooles, and whilst they bragge of their skill, and thinke to get themselves a name, they become ridiculous, bewray their ignorance and error. A few simples well prepared and vnderstood, are better then such an heape of non-sense confused compounds, which are in Apothecaries shops ordinarily sold. In which many vaine, superfluous, corrupt, exolette things out of date are to be had. (saith <sup>p</sup> Cornarius) a company of barbarous names giuen to Syrupes, Iulips, an vnecessary company of mixt medicines, rudis indigestaq; moles. Many times (as Agrippa taxeth) there is by this meanes, <sup>p</sup> more danger from the medicine then from the disease, when they put together they know not what, or leaue it to an illiterate Apothecary to bee made, they cause death and horror for health. Thole old Physitians had no such mixtures, a simple potion of Hellebor, in Hippocrates time, was the ordinary purge, and at this day, saith <sup>r</sup> Mat. Riccius, in that flourishing common wealth of China, Their Physitians giue precepts quite opposite to ours, not vnhappy in their Physicke: they vse altogether roots, hearbs, and simples in their medicines, and all their Physicke in a manner is comprehended in an herball, no science, no schoole, no art, no degree, but like a trade, euery man in priuate is instructed of his master. <sup>s</sup> Cardan cracks that he can cure all diseases with water alone, as Hippocrates of old did most infirmities with one me-

<sup>n</sup> Arnoldus A- <sup>o</sup> lib. 1. sec. 1. <sup>p</sup> lib. 8. Dum infinita medicamenta miscens, laudem sibi comparare student, et in hoc studio alter alterum superare conantur, dum quisque quo plura miscuerit, eo se doctiorem putet,

inde fit ut suam prodant infirmitatem, dum ostentant peritiam, & se ridiculos exhibeant &c. <sup>p</sup> Multo plus periculi à medicamento quam à morbo, &c. <sup>r</sup> Expedir. in Sinas lib. 1. cap. 5. Praecepta medici dant nostris diuersa, in medendo non infelices, pharmacum vitatur simplicibus herbu, radicibus, &c. tota eorum medicina nostrae barbariae praecipui continetur nullus ludus huius artis, quisque priuatus a quolibet magistro eruditur. <sup>s</sup> Lib. de Aqua.

dicine



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dicine. Let the best of our rationall Physitians demonstrate and giue a sufficient reason for those intricate mixtures, why iust so many simples in *Methridate*, or *Treacle*, why such or such quantity, may they not bee reduced to halfe, or a quarter? *Frustra fit per plura* (as the saying is) *quod fieri potest per pauciora*, 300 simples in a Iulip, potion, or a little pill, to what end or purpose? I knowe what *Alkindus*, *Capivarius*, *Montagna*, and *Simon Eitover*, the best of them all, and most rationall haue said in this kinde; but neither he, they, nor any one of them, giues his Reader, to my iudgement, that satisfaction which he ought, why such, so many simples? *Rog. Bacon* hath taxed many errors in his tract *de graduationibus*, explained some things, but not cleared. *Mercurialis* in his booke *de composit. medicin.* giues instance in *Hamech*, and *Philonium Romanum*, which *Hamech* in *Arabian*, and *Philonium* a *Roman* long since composed, but *crasse* as the rest. If they bee so exact, as by him it seemes they were, and those mixtures so perfect, why doth *Fernelius* alter the one, and why is the other obsolete? *Cardan* taxeth *Galen* for presuming out of his ambition to correct *Theriacum Andromachi*, and we as iustly may carp at all the rest. *Galen's* medicines are now exploded and reiected, what *Nicholas Meripsa*, *Aescop*, *Celsus*, *Scribanus*, *Aquarius*, &c. writ of old are most part contemned. *Mellichius*, *Cordus*, *Wecker*, *Quercetan*, *Rhenodeus*, the *Venetian*, *Florentine* states haue their leuerall receipts, and Magistralls: They of *Norimberge* haue theirs, and *Augustana Pharmacopaea*, peculiar medicines to the Meridian of the City: *London* hers, every city, Towne, almost euery priuate man hath his owne mixtures, compositions, receipts, magistralls, precepts, as if he scorned antiquity, and all others in respect of himselfe. But each man must correct and alter to shew his skill, every opinatiue fellow must maintaine his owne paradoxe, bee it what it will; *Delirant reges, plebuntur Achivi*: they dote, and in the meane time the poore patients pay for their new experiments, the Commonalty rue it. Thus others obiekt, thus I may conceiue out of the weaknesse of my apprehension; but to say truth, there is no such fault, no such ambition, no novelty, or ostentation, as some suppose, but as *uone* answeres, this of compound medicines, is a most noble and profitable inuention, found out, and brought into Physicke with great iudgement, wisdom, counsell and discretion. Mixt diseases must haue mixt remedies, and such simples are commonly mixt as haue reference to the part affected, some to qualifie, the rest to comfort, some one part, some another. *Cardan* and *Brasavola* both hold, that *Nulum simplex medicamentum sine noxa*, no simple medicine is without hurt or offence, and although *Hippocrates*, *Erasistratus*, *Diocles* of old, in the infancy of this art, were content with ordinary simples, yet now, saith *Ætius*, necessity compelleth to seeke for new remedies, & to make compounds of simples, as well to correct their harmes if cold, dry, hot, thicke, thinne, insipid, noysome to smell, to make them sauiory to the palat, pleasant to taste and take, and to preserve them for continuance, by admixion of sugar, hony, to make them last moneths, and yeares for seuerall vses. In such cases, compound medicines may be approued, and *Arnoldus* in his 18 Aphorisme, doth allowe of it. If simple cannot, necessity compels vs to use compounds, so for receipts and magistralls, dies diem docet, one day teacheth another, and they are as so many words or phraes, *Que nunc sunt in honore vocabula si volet usus*: Ebbe and flow with

Sopuse. de Dos.

Subtil. cap. de scientiis.

u Quercetan. pharmacop. resiliat. cap. 2. Nobilissimum inuentum, summa cum necessitate aduentum & introductum. x Cap. 25. Te-trabib. 4 ser. 2. Necessitas nunc cogit aliquando noxia querere remedia, & ex simplicibus composita facere, tum ad saporem odorem, palati gratiam, ad correctionem simplicium, tum ad futuras usus conseruationem, &c. y Cum simplicia non possunt, necessitas cogit ad composita. z Lips. Epist.



with the season, and as wits vary, so they may be infinitely varied.

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*Quisq. suum placitum quo capiatur habet,*

Every man as he likes, so many men, so many mindes, and yet all tending to good purpose, though not the same way. As arts and sciences, so Physicke is still perfected amongst the rest, *horæ musarum nutrices*, & experience teacheth vs euery day many things, which our Predecessors knew not of. Nature is not effoete, as he saith, or so lauish, to bestow all her gifts vpon an age, but hath reserued some for posterity, to shew her power, that shee is still the same, and not old or consumed. Birds and beasts can cure themselves by nature, *† natura vsu ea plerumq. cognoscunt, quæ homines vix longo labore & doctrinâ assequuntur*, but men must vse much labour and industry to finde it out. But I digresse.

*† Theod. Pedromus Amor. l. 9.*

*× Sanguinem corruptum emaculat, scabiem abolet, lepram curat, spiritus recreat, & animum exhilarat.*

*Melancholicos humores per vrinam educit, & cerebrum à crassitate, & crumosis,*

*melancholicis, fumis purgat, quibus addo, demittere & furiosos*

*vincula remittit dos plurimum*

*inuat, & ad rationis usum ducit. Testis est mihi conscientia,*

*quod viderim matronâ quendam hinc liberatam, quæ frequenter ex iracundia dement,*

*& impositum dicenda, cocenda loquebatur, adeo furens, ut ligari cogereetur. Fuit ei præstantissimo remedio, vini*

*istius vsus, multatus à peregrino homine medico, elemosinâ præ foribus dilectæ matronæ implorante.*

*× Iis qui tristatur sine causa,*

*& vitant amicorum societatem, & tremant corde.*

*× Modo non inflammatur melancholia, nisi calidiore temperamento sint.*

Compound medicines, are inwardly taken, or outwardly applied. Inwardly taken, be either liquid or solid: liquid, are fluid, or consisting. Fluid, as Wines and Syrupes. The wines ordinarily vsed to this disease, are Wormewood wine, Tamarisk, and Buglossatum, wine made of Borage and Buglosse. The composition of which, is specified in *Arnoldus Villanovanus*, of Borage, Bawme, Buglosse, Cinamom, &c. And highly commended for his vertues. *a it driues away Leprosie, Scabbs, cleeres the blood, recreates the spirits, exhilerates the minde, purgeth the braine of those anxious, black, melancholy fumes, and cleanseth the whole body of that black humour by vrine. To which I adde,* saith Villanovanus, *that it will bring madde men, and such raging Bedlams as are tied in chaines, to the vse of their reason againe. My conscience beares mee witnesse, that I doe not lye, I saw a graue matron helped by this meanes, she was so cholericke, and so furious sometimes, that she was almost mad, and beside herselfe, she said and did she knew not what, scolded, beat her maids, and was now ready to be bound till she dranke of this Borage wine, and by this excellent remedy, was cured, which a poore forrainger, a silly beggar taught her by chance, that came to craue an almes from doore to doore. The iuyce of Borage, if it be clarified, and drunke in wine, will doe as much, the rootes sliced and steeped, &c. saith Ant. Mizaldus art. med. who cites this story verbatim out of Villanovanus, and so doth Magninus a Physitian of Millan, in his Regiment of health. Such another excellent compound water I finde in *Rubeus de distill. sect. 3.* which he highly magnifies out of *Savanarola*, *b for such as are solitary, dull, heavy, or sad without a cause, or be troubled with trembling of heart.* Other excellent compound waters for melancholy, hee cites in the same place.*

*c If their melancholy bee not inflamed, or their temperature over hot. Euonymus* hath a precious *Aquavite* to this purpose, for such as are cold. But he & most commend *Aurum potabile*, and every writer prescribes clarified whay, with Borage, Buglosse, Endiue, Succory, &c. of Goats milke especially, some indefinitely at all times, some 30 daies together in the spring, euery morning fasting, a good draught. Syrupes are very good, and often vsed to digest this humour in the heart, spleene, liuer, &c. As syrupe of Borage, *de pomis* of King Sabor now absolete, of Thyme and Epithyme, Hops, Scolopendria, Fumitory, Maidenhaire, Bizantine, &c. These are most vsed for preparatiues to other Physicke, mixt with distilled waters of like nature, or in Itulips otherwise.

Consisting, are conferues or confections; conferues of Borage, Buglosse, Bawme, Fumitory, Succory, Maidenhaire, Violets, Roses, Wormewood, &c.

Yy

Confections



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Confections, Treacle, Mithridate, Eclegmes or Linctures, &c. Solid, as Aromaticall confections, hot, *Diambra*, *Diamargaritum calidum*, *Dianthus*, *Diamoschum dulce*, *Electuarium de gemmis*, *latificans Galeni & Rhafis*, *Dialinga*, *Diacimynum*, *Dianisum*, *Diatrion piperion*, *Diazinziber*, *Diacapers*, *Diacinnamomum*: Cold, as *Diamargaritum frigidum*, *Diacorolli*, *Diarrhodon Abbatis*, *Diacodion* &c. as every *Pharmacopœia* will shew you, with their tables or losinges that are made out of them; with Condites, and the like.

Outwardly vsed as occasion serues, as amulets, oyles hot and cold, as of Camomile, Stachado's, Violets, Roles, Almonds, Poppy, Nymphaea, Mandrake, &c. to be vsed after bathing, or to procure sleepe.

Oyntments composed of the said species, oyles and wax, &c. as *Alabastrium*, *Populeum*, some hot, some cold, to moisten, procure sleepe, and correct other accidents.

Liniments are made of the same matter to the like purpose, Emplasters of hearbes, flowers, rootes, &c. with oyles, and other liquors mixt and boiled together.

Cataplasmes, salues, or pultises made of greene hearbes, pounded, or sod in water, till they be soft, which are applied to the Hypochondries, and other parts when the body is empty.

Cærotēs, are applied to severall parts, and Frontals, to take away paine, griefe, heat, procure sleepe. Fomentations or sponges, wet in some decoctions, &c. Epithemata, or those moist medicines laid on linnen, to bathe and coole severall parts misaffected.

Sacculi, or little bagges of hearbes, flowres, seeds, roots, and the like, applied to the head, heart, stomacke, &c. odoraments, balls, perfumes, posies to smell to, all which, haue their severall vses in melancholy, as shall be shewed, when I treat of the cure of the distinct Species by themselves.

## MEMB. 2. SUBSECT. I.

## Purging Simples Upward.



*Elanagoga*, or melancholy purging medicines, are either *Simple* or *Compound*, and that gently, or violently, purging *vpward* or *downward*. These following purge *vpward*. *Asarum*, or *Afrabecca*, which as *Alesue* saith, is hot in the second degree, and dry in

the third, it is commonly takē in wine, whey, or as with vs, the iuyce of two or three leaues or more sometimes, pounded in posset drinke, qualified with a little liquorish, or anniseeds, to avoid the fullsomeneffe of the taste, or as *Diaserum Fernelij*. *Brassivola in Catart.* reckons it vp amongst those simples that only purge melancholy, & *Ruellius* confirmes as much out of his experience, that it purgeth black choller, like *Hellebor* it selfe. *Galen lib. 6. simplic.* and *Matthias* ascribe other vertues to it, and will haue it purge other humors as well as this.

*Laurell*, by *Heurnius method. ad prax. l. 2. cap. 24.* is put amongst the strong & purgers of melancholy, it is hot and dry in the fourth degree. *Dioscorides lib. 1. cap. 114.* addes other effects to it. *Pliny* sets downe 15 berries in drinke for a sufficient potion: it is commonly corrected with his opposites, cold and moist

d Heurnius: da-  
tur in sera lactis  
aut vino.  
e Veratris moda  
expurgat cere-  
brum, & oborat  
memoriam.  
Fuchsius.  
i Crassos & bi-  
liosos humores  
per vomitum e-  
ducit.  
g Vomitus &  
mensis cit. valet  
ad Hydrop. &c.



moist, as iuyce of Endiue, Purslane, and is taken in a potion to seauen graines and a halfe. But this and *Asrabacca*, euery Gentlewoman in the Countrey knowes how to giue, they are two common vomits.

*Scilla*, or Sea onyon, is hot and dry in the third degree. *Brassivola* in *Catart* out of *Mesue*, others, and his owne experience, will haue this simple to purge<sup>h</sup> melancholy alone. It is an ordinary vomit, *vinum Scilliticum*, mixt with Rubell in a little white wine.

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<sup>h</sup> Materias a-  
tras educit.

*White Hellebor*, which some call sneezing powder, a strong purger v-ward, which many reiect, as being too violent, *Mesue* and *Auerroes* will not admit of it, <sup>i</sup> by reason of danger of suffocation, <sup>k</sup> great paine and trouble it puts the poore patient to, saith *Dodonaeus*. Yet *Galen* lib. 6. *simpl. med.* and *Dioscorides* cap. 145. allow of it. It was indeed <sup>l</sup> terrible in former times, as *Pliny* notes, but now familiar, inso much that many tooke it in those daies, <sup>m</sup> that were students, to quicken their wits, which *Bersius* Sat. 1. obieets to *Accius* the Poet, *Itias Acci ebria veratro*. <sup>n</sup> It helps Melancholy, the falling sicknes, madnes, gout, &c. but not to be taken of old men, youths such as are weaklings, nice, or effeminate, troubled with headach, high coloured, or seare strangling, saith *Dioscorides*. <sup>o</sup> *Oribasius* an old Physitian, hath written very copiously, and approues of it, in such affections, which can otherwise hardly bee cured. *Heurnius* lib. 2. *prax. med. de vomitorijs*, will not haue it vsed <sup>p</sup> but with great caution, by reason of its strength, and then when *Antimony* will doe no good, which caused *Hermophilus* to compare it to a stout Captaine (as *Codronchus* obserues c. 7. *comment. de Helleb.*) that will see all his souldiers goe before him and come *post principia*, like the bragging souldier, last himselfe, <sup>q</sup> and when other helps faile in inueterate melancholy, in a desperate case, this vomit is to be taken. And yet for all this, if it be well prepared, it may be <sup>r</sup> securely giuen at first, <sup>s</sup> *Mathiolus* bragges, that he hath often to the good of many, made vse of it, and *Heurnius*, <sup>t</sup> that he hath happily vsed it, prepared after his owne prescript, and with good successe. *Christophorus a Vega* lib. 3. cap. 14. is of the same opinion, that it may be lawfully giuen, and our country Gentlewomen finde it by their common practise, that there is no such great danger in it. *Dr Turner* speaking of this plant, in his Herball, telleth vs, that in his time it was an ordinary receipt among good wiues, to giue Hellebor in powder to iij<sup>d</sup> weight, and he is not much against it. But they doe commonly exceed, for who so bold as blinde *Bayard*, and prescribe it by penny worths, and such irrationall waies, as I haue heard my selfe market folkes aske for it in an Apothecaries shop: but with what successe God knowes, they smart often for their rash boldnesse and folly, breake a veine, inake their eies ready to start out of their heads, or kill themselues. So that the fault is not in the Physicke, but in the rude and vndiscreet handling of it. He that will knowe therefore, when to vse, how to prepare it aright, and in what dose, let him read *Heurnius* lib. 2. *prax. med. Brassivola de Catart.* *Godofridus Stegus* the Emperour *Rodolphus* Physitian c. 16. *Mathiolus* in *Dioscor.* & that excellent Commentary of *Baptista Codronchus*, which is *instar omnium de Helleb. alb.* where hee shall finde great diversity of examples and Receipts.

*Antimony* or *Stibium*, which our Chymists so much magnifie, is either taken in substance or infusion, &c. and frequently prescribed in this disease.

<sup>i</sup> Ab arte ideo  
reiciendum, ob  
periculum suffo-  
cationis.

<sup>k</sup> Cap. 16. mag-  
na vi edacit, &  
molestia cum  
summa.

<sup>l</sup> Quondam  
terribile.

<sup>m</sup> Multi studi-  
orum gratia ad  
providenda a-  
crius qua com-  
mentabantur.

<sup>n</sup> Medetur co-  
mitialibus, me-  
lancholicis, ga-  
darychis, vetatur  
senibus, pueris,  
molibus & ef-  
feminatis.

<sup>o</sup> Collett. lib. 3.  
cap. 3. In affeli-  
onibus his que  
difficiliter curan-  
tur, Helleborum  
damus.

<sup>p</sup> Non sine sum-  
ma cautione hoc  
remedio vte-  
mur, est enim  
validissimum,  
& quum vires  
Antimoni con-  
temnit morbum,

<sup>q</sup> Antium tepra-  
tib. cap. 11.  
ser. 2. In solum  
davi vult Helle-  
borum album,  
qui secus spem  
non habent, non  
is qui Syncope  
tinent, &c.

<sup>r</sup> Cum salute  
multorum.  
<sup>s</sup> Cap. 12. de  
Helleboro albo

<sup>t</sup> Cum salute  
multorum.  
<sup>u</sup> Cap. 12. de  
Helleboro albo

<sup>v</sup> No if felicissime vsumur nostro preparatio  
T y 2 helpes



helpes all infirmities, saith <sup>a</sup> *Mathiolus*, which proceed from black choller, falling sicknesse, and Hypochondriacall passions, and for farther prooffe of his assertion, he giues severall instances, of such as have beene freed with it. \* One of *Andrew Gallus*, a Physitian of *Trent*, that after many other essayes, imputes the recovery of his health, next after God, to this remedy alone. Another of *George Handshius*, that in like sort, when other medicines failed, was by this restored to his former health, & which of his knowledge, others have likewise tried, and by the helpe of this admirable medicine, beene recovered. A third of a parish Priest at *Prage* in *Bohemia*, <sup>2</sup> that was so farre gone with melancholy, that he doted, and spake he knewe not what, but after hee had taken 12 graines of *Stibium*, (as I my selfe saw, and can witnesse, for I was called to see this miraculous accident) he was purged of a deale of black choller, like little gobbets of flesh, and all his excrements were as blacke blood (a medicine fitter for a horse then a man) yet it did him so much good, that the next day he was perfectly cured. This very story of the *Bohemian* Priest, *Sekenkius* relates verbatim, *Exoter. experiment. ad Var. morb. cent. 6. obser. 1.* with great approbation of it. *Hercules de Saxonia* calls it a profitable medicine, if it bee taken after meat to 6 or 8 graines, of such as are apt to vomit. *Rodericus à Fonseca* the Spaniard and late professor of *Padua* in *Italy*, extolls it to this disease, *Tom. 2. consult. 85.* so doth *Lod. Mercatus de Inter. morb. cur. lib. 1. cap. 17.* with many others; *Jacobus Gervinus* a French Physitian on the other side, *lib. 2. de Venenis confut.* explodes all this, and saith he tooke three graines only vpon *Mathiolus* and some others commendation, but it almost killed him, wherevpon he concludes, <sup>a</sup> *Antimony is rather a poyson then a medicine.* *Th. Erasmus* concurreth with him in his opinion, and so doth *Ælian Montaltus cap. 30. de melan.* but what doe I talke? 'tis the subiect of whole bookes, I might cite a century of Authors pro and con. I will conclude with *Zwinger*, *Antimony* is like *Scanderbegs* sword, which is either good or bad, strong or weake, as the party is that prescribes, or vseth it, a worthy medicine if it be rightly applied to a strong man, otherwise poyson. For the preparing of it, looke in *Euonymi thesaurus*, *Quercetan*, *Oswaldus Crollius Basil. Chim. Basil. Valentius*, &c.

*Tobacco*, divine, rare, superexcellent *Tobacco*, which goes faire beyond all their Panaceas, potable gold, and Philosophers stones, a soueraigne Remedy to all diseases. A good vomit, I confesse, a vertuous hearbe, if it be well qualified, opportunely taken, and medicinally vsed, but as it is commonly abused by most men, which take it as *Tinkers* doe ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, bellish, diuclish and damned *Tobacco*, the ruine and ouerthrow of body and soule.

SUBJECT. 2.

Simples purging melancholy downeward.



*Olypodie* and *Epithyme*, are without all exceptions, gentle purgers of melancholy. *Dioscorides* will haue them void fleagme, but *Brasivola* out of his experience averreth, that they purge this humor, they are vsed in decoction, infusion, &c. simple, mixt, &c.

*Mirabolanes*



*Mirabolanes*, all five kinds, are happily prescribed against melancholy and quartan agues, *Brassivola* speaks out of a thousand experiences, hee gaue them in pills, decoction, &c. looke for peculiar Receipts in him.

*Stoechas*, *Fumitory*, *Dodder*, hearb *Mercury*, roots of *Capers*, *Genista* or broome, *Pennyriall* and halfe boyled Cabbage, I finde in this Catalogue of purgers of black choler, *Origan*, *Fetherfew*, *Ammoniacke* Salt, *Salt-peter*. But these are very gentle, *alypus*, *dragon root*, *centaury*, *ditany*, *Colutea*, which *Fuchsius* cap. 168. and others take for *Sene*, but most distinguish, *Sene* is in the middle of violent and gentle purgers downeward, hot in the second degree, dry in the first. *Brassivola* calls it, *a wonderfull hearbe against melancholy, it scowres the blood, illightens the spirits, shakes off sorrow, a most profitable medicine*, as *Dodonæus* tearmes it, inuented by the *Arabians*, and not heard of before. It is taken diuers waies in powder, infusion, but most commonly in the infusion, with ginger, or some cordiall flowres added to correct it. *Actuarius* commendeth it sod in broath, with an old cocke, or in whay, which is the common conuayer of all such things as purge blacke choller, or steeped in wine, which *Hernius* accompts sufficient, without any farther correction.

*Aloes* by most is said to purge choller, but *Aurelianus* lib. 2. c. 6. de morb. chron. *Arculanus* cap. 6. in 9. *Rhasis*. *Julius Alexandrinus*, consil. 185. *Scoltz.* *Crato* consil. 189. *Scoltz.* prescribe it to this disease, as good for the stomach, and to open the *Hæmrods*, out of *Mesue*, *Rhasis*, *Serapio*, *Avicenna*, *Menerius* ep. lib. 1. epist. 1. opposeth it, *Aloes* doth not open the veines, or moue the *Hæmrods*, which *Leonhartus Fuchsius* paradox. lib. 1. likewise affirms; but *Brassivola* and *Dodonæus* defend *Mesue* out of their experience, let *Valesius* end the controverfie.

*Lapis Armenus* and *Lazuli* are much magnified by *Alexander* lib. 1. cap. 16. *Avicenna*, *Aetius*, and *Actuarius*, if they be well walhed, that the water be no more coloured, fiftie times some say. *That good Alexander* (saith *Guanerius*) put such confidence in this one medicine, that hee thought all melancholy passions might be cured by it, and I for my part, haue often times happily used it, and was never deceaued in the operation of it. The like may be said of *Lapis Lazuli*, though it be somewhat weaker then the other, *Garcias* ab *Horto* hist. lib. 1. cap. 65. relates, that the *Physitians* of the *Moors*, familiarly prescribe it to all melancholy passions, and *Matthiolus* epist. lib. 3. brags of that happy successe, which he still had in the administration of it. *Nicholas Merispa* puts it amongst the best remedies, sect. 1. cap. 12. in *Antidotis*, and if this will not serue (saith *Rhasis*) then there remains nothing, but *Lapis Armenus* and *Hellebor* it selfe. *Valesius* and *Iason Pratensis*, much commend *Pulvis Hali*, which is made of it, *Iames Damascen* lib. 2. cap. 12. *Hercules de Saxonia*, &c. speaks well of it. *Crato* will not approue this, it and both *Hellebors*, hee saith are no better then poyson. *Victor Trincuelius*, lib. 2. cap. 14. found it in his experience to be very noysome, to trouble the stomacke, & hurt their bodies that take it ouermuch.

Blacke *Hellebor*, that most renowned plant, and famous purger of melancholy, which all antiquity so much vsed and admired, was first found out by

Consil. 184. Scoltz. q. Multa corpora vidi gravissime hinc agitata, & stomachum multum obfuisse. Cum vidisset ab eo curari cupras furentes, &c.



*Melanpodius* a shepheard, as *Pliny* records *lib. 25. cap. 5.* <sup>r</sup> Who seeing it to purge his Goats when they raved, practised it vpon *Elige* and *Calene*, King *Prætus* daughters, that ruled in *Arcadia*, neere the fountaine *Clitorius*, & restored them to their former health. In *Hippocrates* time it was in onely request, inso much that he writ a booke of it, a fragment of which remaines yet. *Theophrastus*, <sup>r</sup> *Galen*, *Pliny*, *Celsus Aurelianus*, as ancient as *Galen lib. 1. cap. 6. Aretius lib. 7. cap. 5. Oribasius lib. 7. collect.* a famous Greeke, *Aetius ser. 3. cap. 112. & 113. P. Aegineta Galens Ape, lib. 7. cap. 4. Aetuarus, Trallianus lib. 5. cap. 15. Cornelius Celsus* only remaining of the old Latines. *lib. 3. cap. 23.* extoll and admire this excellent plant, and it was generally so much esteemed of the ancients for this disease amongst the rest, that they sent al such as were crazed, or any way doted to the *Anticyra*, or to *Phocis* in *Achaia* to be purged, where this plant was in abundance to be had. In *Strabo's* time it was an ordinary voyage, *Naviget Anticyras*; a common prouerb amongst the *Greeks* and *Latines*, to bid a disard or a mad man goe take *Hellebor*; as in *Lucian*, *Menippus* to *Tantalus*, *Tantale desipis, helleboro epoto tibi opus est, eog, sane meraco*, Thou art out of thy little wit *O Tantalus*, and must needs drinke *Hellebor*, and that without mixture. *Aristophanes* in *vespis*, drinke *Hellebor*, &c. and *Harpax* in the <sup>r</sup> *Comcedian*, told *Simo* and *Ballio*, two doting fellows, that they had need to be purged with this plant. When that proud *Menacretes* <sup>r</sup> *desus*, had writ an arrogant letter to *Philip* of *Macedon*, he sent back no other answer but this, *Consulo tibi vt ad Anticyram te conseras*, noting thereby that he was crazed, at <sup>r</sup> *elleboro indigere*, had much need of a good purge. *Lilius Geraldus* saith, that *Hercules* after all his mad pranks vpon his wife & children, was perfectly cured by a purge of *Hellebor*, which an *Anticyrian* administered vnto him. They that were found commonly tooke it to quicken their wits, (as *Ennius* of old, <sup>r</sup> *Qui non nisi potus ad arma—prosiluit dicenda*, and our Poets drink sack to improve their inuentions) I finde it so registred by *Agellius lib. 17. cap. 15. Carneades* the *Academicke* when hee was to write against *Zeno* the *Stoick*, purged himselfe with *Hellebor* first, which <sup>r</sup> *Petronius* puts vpon *Chrysippus*. In such esteeme it continued for many ages, till at length *Aesue* and some other *Arabians* beganne to reiect and reprehend it, vpon whose authority for many following lusters, it was much debased & quite out of request, held to be poyson and no medicine; and is still oppugned to this day by <sup>r</sup> *Crato* and some *Iunior* Physitians. Their reasons are, because *Aristotle lib. 1. de plant. cap. 3.* said Henbane and *Hellebor* were poyson, and *Alexander Aphrodisens* in the preface of his *Problemes*, gaue out that (speaking of *Hellebor*) <sup>r</sup> *Quailes fed on that which was poyson to men*, *Galen lib. 6. Epid. com. 5. Tex. 35.* confirmes as much, *Constantine* the Emperour in his *Geoponicks*, attributes no other vertue to it, then to kill mice and rats, flies and mouldwarpes, and so *Mizaldus*. *Nicander* of old, *Gervinus*, *Skenkius*, and some other *Neotericks* that haue written of poysons speake of *Hellebor* in a chiefe place. <sup>r</sup> *Nicholas Leonicius* hath a story of *Solon* that besieging I knowe not what city, steeped *Hellebor* in a spring of water, which by pipes was conuaied into the middle of the towne, and so either poysoned, or else made them so feeble and weake by purging, that they were not able to beare armes. Notwithstanding all these cavills and obiections, most of our late writers doe much approue of it. <sup>r</sup> *Gariopontus lib. 1. cap. 13. Codronchus*

<sup>r</sup> Lib. 6. *simpl. med.*

<sup>r</sup> *Pseudolo all. 4. Gen. vlt. hellebora helle boni- nibus opus est.*

<sup>r</sup> *Hor.*

<sup>r</sup> *In Satyr.*

<sup>r</sup> *Crato consil. 16. lib. 2. E. si multi magni vi- ri p. obent, in bonam partem accipiant medici si non probem y Presuntur ve- ratro coturnices quid hominibus toxicum est. 2. Lib. 23. cap. 7. 12. 14. a De var. hist. b Corpus incolu- mereddit, & inuenit efficit.*



com. de helleb. Falopius lib. de med. purg. simpl. cap. 69. & consil. 15. Trincauely, 353  
 Montanus 239. Frisemelia consil. 14. Hercules de Saxonia, so that it bee op-  
 portunately giuen. Iacobus de Dondis, Agg. Amatus Lusit. cent. 2. cent. 66. Godef.  
 Stegius cap. 13. Hollerus and all our Herbalists subscribe. Fernelius meth. med.  
 lib. 5. cap. 16. confesseth it to be a terrible purge and hard to take, yet well giuen  
 to strong men, and such as haue able bodies. P. Forestus and Capivacci-  
 us forbid it to be taken in substance, but allow it in decoction or infusion,  
 both which waies P. Monuuius approues aboue all others, Epist. 231. Scolt. 2.  
 Jacchinus in 9. Rhafis, commends a receipt of his own preparing; Hildebrand  
 spicel. 2. de melancholia, hath many examples how it should bee vied, with di-  
 versity of receipts. Hearnus lib. 7. prax. med. cap. 24. calls it an *innocent me-*  
*dicine howsoeuer, if it be well prepared.* The root of it is only in vte, which  
 may be kept many yeares, and by some giuen in substance, as by Falopius and  
 Brasivola amongst the rest, who e brags that he was the first that restored it  
 againe to his vse, and tels a story how he cured one Melastasia a mad man, that  
 was thought to be possessed, in the Duke of Ferrara's court with one purge  
 of blacke Hellebor in substance: the receipt is there to be seen, his excrements  
 were like inke, & he perfectly healed at once. Vidus Viduus a Dutch Physiti-  
 an, will not admit of it in substance, to whom most subscribe, but as before  
 in the decoction, infusion, or which is all in all, in the Extract, which hee pre-  
 ferres before the rest, and calls *suaue medicamentum*, a sweet medicine, an ea-  
 sie, that may be securely giuen to women, children, and weaklings. Baracellus  
*horto geniali*, tearnes it *maxima prastantie medicamentum*, a medicine of  
 great worth and note. Quercetan in his Spagir. Phar. and many others tell  
 wonders of the Extract, Paracelsus aboue all the rest is the greatest admirer  
 of this plant; and especially the extract, he calls it *Theriacum, terrestre Balsa-*  
*mmum*, another Treacle, a terrestriall Bawme, *instar omnium*, all in all, the *sole*  
*and last refuge to cure this maladie, the gout, Epilepsie, Leprosie, &c.* If this will  
 not helpe, no Physicke in the world can but minerall, it is the vpsot of all.  
 Matthiolus laughs at those that except against it, and though some abhorre  
 it out of the authority of Mesue, and dare not adventure to prescribe it, yet  
 (saith he) haue happily used it six hundred times without offence, and commu-  
 nicated it to diuerse worthy Physitians, who haue giuen me great thanks for  
 it. Looke for receipts, dose, preparation, and other cautions concerning this  
 simple in him, Brasivola, Baracellus, Codronchus, and the rest.

*c* Pateret non  
 sine causa vsi  
 sunt: Difficilis ex  
 Helleboro pur-  
 gatio: & terroris  
 plena, sed robu-  
 ris datur tametsi  
 &c.  
*d* Innocens me-  
 dicamentum,  
 modo rite pre-  
 paratur,  
*e* Absit: in Aus-  
 tia, ego primus  
 praebere coepi,  
 &c.  
*i* In Catart, Ex  
 una sola evacu-  
 atione furor cess-  
 auit & quietus  
 inde vixit, Tele-  
 exemplum apud  
 Skeuquum & a-  
 pud Scolozium  
 epist. 231. P. Mo-  
 nauus se solidu  
 curasse iactat  
 hoc epoto tribus  
 aut 4. vicibus.  
*g* Plinnum re-  
 fugium, extremu  
 medicamentum,  
 quod cetera om-  
 nia claudunt, que-  
 curat, ceteris la-  
 xatioris pelli non  
 possunt ad hunc  
 pertinet, si non  
 hinc, nulli ce-  
 li Testim. possum  
 me sexcentis ho-  
 minibus Helle-  
 borum nigra  
 exhibuisse, nullo  
 prorsus incom-  
 modo, &c.

## SUBSECT. 3.

## Compound Purgers.

**C**omound medicines which purge melancholy, are either taken in  
 the superior or inferior parts: superior at mouth or nostrills. At  
 the mouth swallowed or not swallowed: If swallowed liquid or  
 solid: liquid as compound wine of Hellebor, Scilla or Sea-onion,  
 Sena, Vinum Scilliticum, Helleboratum, which Quercetan so much ap-  
 plauds, for melancholy and madnesse, either inwardly taken, or outwardly ap-  
 plied to the head, with litle peeces of linnen dipped warme in it. Oximel Scil-  
 liticum, Syrupus Helleboratus maior and minor in Quercetan, and Syrupus Ge-  
 nista

*i* Pharscop.  
*O*ptimum est ad  
 maniam & em-  
 nes melancholi-  
 cos offitium, tum  
 intra assumptu,  
 tum extra, secus  
 caput cum line-  
 olis in eo made-  
 factis tepide ad-  
 motum.



*Epist. Math.  
lib. 3. Tales Sy-  
rupi nocentissimi  
& omniis mor-  
bis exstirpandi.*

*niste* for Hypochondriacal melancholy in the same author, compound Syrupe of Succorie, of Fumitory, Polypodie, &c. *Heurnius* his purging cock-broth. Some except against these Syrups, as appears by *Vdaltinus Leonoras* his Epistle to *Matthiolus*, as most pernicious and that out of *Hippocrates*, *cocta movere, & medicari non cruda*, no raw things to be vsed in Physick; but this in the following Epistle is exploded and soundly confuted by *Matthiolus*, many Iulips, potions, Receipts, are composed of these, as you shall finde in *Hildestheim spicel. 2. Heurnius lib. 2. c. 14. George Skenkius Ital. med. prax. &c.*

Solid purgers are confections, electuaries, pills by themselves or compound with others, as *de lapide Lazulo, Armeno, Pil. Inde, of Fumitory, &c. Confection of Hamech, Diasena, Diapolypodium, Diacassia, Diacatholicon, Weckers Electuarie de Epithymo, Ptolomies Hierologadium*, of which diuerser receipts are daily made.

*Asius 22. 33.* commends *Hieram Ruffi, Trincavelius consil. 12. lib. 1.* approves of *Hiera*; non inquit, invenio melius medicamentum, I finde no better medicine, he saith. *Heurnius* addes *pil. Aggregat: pills de Epithymo. pil. Ind. Mesue*, describe in the *Florentine Antidotary, Pilule sine quibus esse nolo, Pilule Cochiae cum Helleboro, Pil. Arabica, Fatide, de quinq. generibus mirabolantrum, &c.* More proper to Melancholy: not excluding in the meane time, Turbeth, Manna, Rubarb, Agarick, Elefcoppe, &c. which are not so proper to this humour. For as *Montaltus* holds *cap. 30.* and *Montanus*, *cholera etiam purganda, quod atra sit pabulum*, choler is to be purged because it feeds the other: and some are of an opinion, as *Erasistratus* and *Asclepiades* maintained of old, against whom *Galen* disputes, *that no Physicke doth purge one humour alone, but all alike or what is next.* Most therefore in their receipts & magistrals which are coyned here, make a mixture of severall simples & compounds, to purge all humours in generall as well as this. Some rather vse potions then pills to purge this humour, because that as *Heurnius* & *Crato* observe, *hic succus à sicco remedio agrè trahitur*, this iuyce is not so easily drawn by dry remedies, and as *Montanus* aduiseeth *25. conf. All<sup>m</sup> drying medicines are to be repelled, as Aloe, Hiera, and all pills whatsoever*, because the disease is dry of it selfe.

*Purgantia cō-  
sebant medica-  
menta, non vili  
humorem attra-  
here, sed quem-  
cumq. attigerint  
in suam natura  
ram convertere.  
in Religantur  
omnes exsiccan-  
tes medicine, ut  
Aloe, Hiera, pi-  
lule quęcumq.*

*in Contra eos qui  
lingua vulgari  
& Vernacula  
remedia & me-  
dicamenta præ-  
scribunt, & qui  
busvis commu-  
nia faciunt.*

I might here insert many receipts of prescribed potions, boles, &c. The doses of these, but that they are common in every good Physitian, and that I am loath to incur the censure of *Forestus lib. 3. cap. 6. de urinis*, against those that divulge and publish medicines in their mother tongue. and least I should giue occasion thereby to some ignorant Reader to practise on himselfe, without the consent of a good Physitian.

Such as are not swallowed, but only kept in the mouth, are Gargarismes vsed commonly after a purge, when the body is soluble and loose. Or Apophlegmatismes, Masticatories, to be held and chewed in the mouth, which are gentle, as Hysope, Origan, Pennyriall, Thyme, Mustard, strong as Pellitory, Pepper, Ginger, &c.

Such as are taken into the nostrils, *Errhina* are liquid or drie, iuyce of Pimpernell, Onions, &c. Castor, Pepper, white Hellebor, &c. To these you may adde odoraments, perfumes, and suffumigations, &c.

Taken into the inferiour parts are Clysters strong or weake, Suppositories of Castilian sope, hony boiled to a consistence, or stronger of Scammony, Hellebor, &c.

These



These are all vsed, and prescribed to this malady vpon seuerall occasions, as shall be shewed in his place. 355

## MEMB. 3.

## Chirurgicall Remedies.

**I**N letting of blood three maine circumstances are to be considered, *Who, how much, when.* That is, that it be done to such a one as may endure it, or to whom it may belong, that hee bee of a competent age, not too young nor too old, ouerweake, fat, or leane, sore laboured, but to such as haue need, are full of bad blood, noxious humours, and may be eased by it.

The quantity depends vpon the parties habite of body, as hee is strong or weake, full or empty, may spare more or lesse.

In the morning is the fittest time, some doubt whether it bee best fasting, or full, whether the moones motion or aspect of planets be to bee obserued, some affirme, some deny, some grant in acute, but not in Chronicke diseases, whether before or after physicke. 'Tis *Hernius Aphorisme*; *Phlebotomia, auspiciandam esse curationem, non a pharmacia*, you must beginne with blood-letting and not physicke; some except this peculiar malady. But what doe *la Horatius Augenius*, a Physitian of Padua, hath lately writ 17 bookes of this subiect, *Iohertus, &c.*

Particular kinde of blood-letting in vse 9 are three, first is that opening a Veine in the arme with a sharpe knife, or in the head, knees, or any other parts as shall be thought fit.

Cupping-glasses with or without scarification, *ocysime compescunt*, saith *Fernelius*, they worke presently, and are applyed to seuerall parts, to diuert humours, aches, winde, &c.

*Horse-leeches*, are much vsed in melancholy, applyed especially to the hemroids. *Horatius Augenius lib. 10. cap. 10. Platerus de mentis alienat. cap. 3. Altomarus, piso*, and many others, preferre them before any euacuations in this kinde.

*Cauteries* or searings with hot yrons, combustions, boarings, launcings, which because they are terrible, *Dropax & Synapismus* are invented, by plaisters to raise blisters, and eating medicines of pitch, mustardseed and the like.

*Issues* still to be kept open, made as the former, and applied in and to seuerall parts, haue their vse here on diuerse occasions, as shall be shewed.



## SECT. 5.

## MEMB. I. SVBSEC. I.

Particular cure of the three severall kinds,  
of head Melancholy.

HE generall cures thus briefly examined and discussed, It remains now, to apply these medicines to the three particular species or kinds, that according to the severall parts affected, each man may tell in some sort how to helpe or ease himselfe. I will treat of head melancholy first, in which, as in all other good cures we must beginne with diet, as a matter of most moment, able oftentimes of it selfe to worke this effect. I have read, saith *Laurentius cap. 8. de Melanch.* that in old diseases which have gotten the vpper hand or an habit, the manner of living is to more purpose, then whatsoeuer can be drawne out of the most pretious boxes of the Apothecaries. This diet, as I have said, is not onely in choice of meate and drinke, but of all those other non-naturall things. Let ayre be cleare and moist most part. Diet moistning, of good iuyce, easie of digestion, and not windie, drinke cleare, and well brewed, not too strong nor too small. *Make a melancholy man fat, as Rhasis saith, and thou hast finished the cure.* Exercise not too remisse, nor too violent. Sleepe a little more then ordinary. Excrements dayly to be avoided by art or nature, and which *Fernelius* inioynes his patient *consil. 44.* about the rest to avoide all passions and perturbations of the minde. Let him not be alone or idle, (in any kinde of melancholy) but still accompanied with such friends and familiars he most affects, neatly dressed, washed & combed, according to his ability at least, in cleane sweete linnen, spruce, neate, decent, and good apparell, for nothing sooner deiects a man then want, squalor and nastines, foule, or old clothes out of fashion. Concerning the medicinall part, hee that will satisfie himselfe at large (in this precedent of diet) and see all at once; the whole cure and manner of it in euery distinct species, let him consult with *Gordonius, Valescius*, with *Prosper Calenius lib. de atra bile ad Card. Cesium, Laurentius cap. 8. & 9. de mela. Alian Montaltus de mel. cap. 26. 27. 28. 29. 30. Donat ab Altomari cap. 7. artis med. Hercules de Saxonia in Panth. cap. 7. & Tra. eius peculiar. de melan. per Bolzetam edit. Venetys 1620. cap. 17. 18. 19. Sauonarola Rub. 82. Tra. 8. cap. 1. Skenkius in Prax. curat. Ital. med. Heurnius cap. 12. de morb. cap. Victorius Faventinus Pract. Magn. & Empir. Hildesheim Spicel. 2. de man. & mel. Fel. Platter, Stockerus, Bruel, P. Bayerus, Forestus, Fuchsius, Caprivaccius, Rondoletius, Iason Pratenfis. Salust. Salviā. de re med. l. 2. c. 1. Iacchius in 9. Rasis, Lod. Mercatus de Inter: morb: cur. lib. 1. c. 17. Pifo, Hollerius &c. That haue culled out of those old Greekes, Arabians, & Latines, whatsoeuer is obseruable or fit to be vsed. Or let him read those counsells & consultations of *Hugo Senensis consil. 13. & 14. Renerus Solinander consil. 6. sec. 1. & consil. 3. sec. 3. Crato. consil. 16. l. 1. Montanus. 20. 22.**

*Cont. lib. 1. cap. 9. felices ad in pinguationem, & cum impleantur, remouetur malum, & Beneficium ventris.*



229. and his following counsels, *Lalius à Fonte Egnbinus consult.* 44. 69. 77. 125. 129. 142. *Fernelius consil.* 44. 45. 46. *Iul. Cesar Claudinus, Mercurialis, Frambesarius, &c.* Wherein he shall finde particular receipts, the whole method, Preparatiues, purgers, correcters, averters, cordials in great variety and abundance. Out of which, because every man cannot attend to read or peruse them, I will collect for the benefit of the reader, some few more notable medicines.

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## SUBSECT. 2.

## Blood-letting.



**P**hlebotomy is promiscuously vsed before & after Physicke, commonly before, and vpon occasion is often reiterated, if there be any need at least of it. For *Galen*, and many others make a doubt of bleeding at all in this kind of head melancholy. If the malady, saith *Piso cap. 23.* & *Altomarus cap. 7.* *Fuchsius cap. 33.* shall proceed primarily from the mis-affected braine, the patient in such case shall not need at all to bleed, except the blood otherwise abound, the veines be full, inflamed blood, and the party ready to runne mad. In immateriall melancholy, which especially comes from a cold diltemperature of spirits, *Hercules de Saxonia cap. 17.* will not admit of Phlebotomy, *Laurentius cap. 9.* approues it out of the authority of the *Arabians*, but as *Mesue, Rhasis, Alexander*, appoint, & especially in the head, to open the veines of the fore-head, nose and cares, is good. They commonly set cupping-glasses on the parties shoulders, hauing first scarified the place, they apply horseleeches on the head, and in all melancholy diseases, whether essentiall or accidental they cause the hæmorrhoids to be opened, hauing the eleuenth Aphorisme of the 6 booke of *Hippocrates*, for their ground and warrant, which saith, that in melancholy and mad men, the varicous tumor or hæmorrhoides appearing doth heale the same. *Valescus* prescribes blood-letting in all three kinds, whom *Salust. Saluian* follows, & If the blood abound, which is discerned by the fulnesse of the veines, his precedent diet, the parties laughter, age, &c. begin with the median or middle veine of the arme: if the blood be ruddy and cleare stop it, but if blacke in the spring time, or a good season, or thicke, let it runne, according to the parties strength, and some eight or twelue dayes after, open the head veine, and the veines in the forehead, or prouoke it out of the nostrills, or cupping glasses, &c. *Trallianus* allowes of this, & If there haue beene any suppression or stopping of blood at nose, or hæmorrhoids, or womens monthes, then to open a veine in the head or about the ankles. Yet he doth hardly approue of this course, if melancholy be sited in the head alone, or in any other dotage, & except it primarily proceed from blood, or that the malady be increased by it, for blood-letting refrigerates and dries vp, except the body be very full of blood, and a kinde of ruddinesse in the face. Therefore I conclude with *Arctem*, before you let blood, deliberate of it: and well consider all circumstances belonging to it.

u Si ex prima-  
rio cerebri affe-  
ctu melancholi-  
ci euascent, san-  
guinis detrac-  
tione non indigent,  
nisi ob alias cau-  
sas sanguis mui-  
tetur, simul-  
tus in vasis &c.  
frustra enim sa-  
nginatur corpus  
&c.  
x competitia  
phlebotomia  
frontis.  
y Si sanguis a-  
bundet quod ci-  
tur ex venarum  
repletionis vic-  
tus ratione pre-  
cedente, visu e-  
gritate & a-  
liis. Tundatur  
mediana & si  
sanguis appareat  
clarus & ruber  
si purior, aut  
si vere, si niger  
aut crassus per-  
mittatur fluere  
pro viribus a gri-  
din post 8 vel  
12 diem aperia-  
tur cephalica par-  
tis magis afflicta  
& vena frontis  
aut sanguis pro-  
uocetur scitis per  
nares, &c.  
z Si quibus con-  
suetudine sue suppres-  
sa sunt menses  
&c. talo secare  
oportet aut vena  
frontis si sanguis

pietis cerebro. 2 Nisi ortum ducat a sanguine, ne morbus inde augeatur: phlebotomia refrigerat & exiccat, nisi corpus sit valde sanguineum, iudicandum. 3 Cum sanguinem detrabere oportet, deliberatione indiget. *Arctem*, lib. 7. ca. 5.



## Preparatives and purgers.

**A**fter blood-letting we must proceed to other medicines, first prepare and then purge, *Auge et stabulum purgare*, make the body cleane before we can hope to doe any good. *Gualter Bruel* would haue a practitioner beginne first with a Clyster of his, which hee prescribes before blood-letting: the common sort as *Mercurialis*, *Montanius* cap. 30. &c. proceed from lenitiues to preparatiues and so purges. Lenitiues are well knowne, *Electuarium lenitivum*, *Diaphenicum*, *Diacatholicon*, &c. preparatiues are vsually Syrups of Borage, Buglosse, Apples, Fumitory, Thyme and Epithime, with double as much of the same decoction or distilled water, or of the waters of Buglosse, Bawme, Hoppes, Endiue, Scolopendry, Fumitory, &c. or these sod in whay, which must be reiterated & vsed for many dayes together. Purges come last, which must not be vsed at all, if the malady may be otherwise helped, because they weaken nature and dry so much; and in giuing of them, wee must beginne with the gentlest first. Some forbid all hot medicines as *Alexander* and *Salvianus*, &c. *Ne insaniore inde fiant*. Hot medicines increase the disease by drying too much. Purge downward rather then vpward, vse potions rather then pills, & when you beginne Physicke, perseuere & continue in a course, for as one obserues, *mouere & non educere in omnibus malum est*; To stirre vp the humour (as one purge commonly doth) and not to prosecute, doth more harme then good. They must continue in a course of Physicke, yet not so that they tire and oppresse nature, *danda quies naturæ*, they must now & then remit, and let nature haue some rest. The most gentle purges to begin with, are *Sena*, *Cassia*, *Epithime*, *Myrabolanes*, *Catholicon*. If these preuaile not, we may proceed to stronger as the confection of *Hamech*, *Pil. Inda*, *Fumitorie*, *de Assaieret*, of *Lapis Armenus* and *Lazuli*, *Diasena*. Or if pills bee too dry; some prescribe both *Hellebors* in the last place, amongst the rest *Areteus*, because this disease will resist a gentle medicine. *Laurentius* and *Hercules de Saxonia* would haue *Antimony* tryed last, if the party be strong, and it warily giuen. *Trincavelius* preferres *Hierologodium*, to whom *Francis Alexander* in his *Apol. rad. 5.* subscribes, a very good medicine they account it. But *Crato* in a counsell of his, for the Duke of *Bavaria's* Chancelour wholly reiects it.

I finde a vast *Chaos* of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease, some of the chiefest I will rehearse. † To be Sea-sicke first is very good at seasonable times. *Helleborismus Matthioli*, with which he vaunts and boasts he did so many seuerall cures, *I neuer gaue it* (saith he) *but after once or twice, by the helpe of God they were happily cured*. The manner of making of it he sets downe at large in his third booke of Epist. to *George Hankshius* a Physitian. *Gualter Bruel* and *Henricus*, make mention of it with great approbation, so doth *Skenkius* in his memorable cures, and experimentall medicines, *cent. 6. obser. 37.* That famous *Helleborisme* of *Montanus*, which he so often repeats in his consultations and counsells, as 28. *pro melan. sacerdote*, & *consil. 148. pro Hypochondriaco*, and cracks

c *Alembicibus*  
auspicandum.  
(*Valerius*, *Piso*,  
*Bruei*) variisq;  
medicamentis  
purgantibus v-  
tendum, ut sit  
opus.  
d *Quia corpora*  
exsicant, vnde  
augent.  
e *Guaiacum*  
*Tract. 15. cap. 6*  
f *Piso*.  
g *Rhazis*, sepe  
valent ex *Hel-*  
*leboro*.  
h *Lib. 7. Exigu-*  
*is medicamentis*  
*morbus non ob-*  
*sequitur*.  
i *Modo caute*  
*deur & robu-*  
*ria*.  
j *Consil. 10. lib. 1.*  
k *Plinius*. 31.  
cap. 6. *Naviga-*  
*tores ob vomiti-*  
*onem presunt*  
*plurimis morbis*  
*capitis, & omni-*  
*bus ob quas Hel-*  
*leborum bibitur*.  
l *Idem Dioscori-*  
*des lib. 5. cap. 13.*  
m *Avicenna ter-*  
*tia imprimis*.  
n *Nunquam*  
*dedimus, quin*  
*ex una aut alie-*  
*ra assumptione*.  
o *Deo iuvante*,  
*suaviter ad salu-*  
*tem restituti*.



cracks, to be a most soueraigne remedy for all melancholy persons, which hee hath often giuen without offence, and found by long experience and obseruation to be such.

Quercetan preferres a Syrupe of Hellebor in his *spagiricapharmac.* and Hellebors Extra<sup>ct</sup> cap. 5. of his inuention likewise (a most safe medicine, & not vnfit to be giuen children) before all remedies whatsoeuer.

Paracelsus in his booke of blacke Hellebor, admires this medicine but as it is prepared by him. It is most certaine (saith hee) that the vertue of this hearbe is great, and admirable in effect, and little differing from Balme it selfe, and he that knowes well how to make vse of it, hath more Art then all their bookes containe, or all the Doctors in Germany can shew.

Ælianus Montaltus in his exquisite worke *de morb. capitis cap. 31 de mel.* sets a speciall receipt of Hellebor of his owne, which in his practise he fortunately vsed, because it is but short I will set it downe.

R Syrup de pomis ꝑ ij, aqua borag. ꝑ iij,  
Ellebori nigri per noctem infusi in ligaturâ  
6. vel 8. gr. mane factâ collaturâ exhibe.

Other receipts of the same to this purpose you shall finde in him. *Valefcus* admires *pulvis Hali*, and *Iason Pratenfis* after him: the confection of which, our new London Pharmacopea hath lately reuiued. Put case (saith hee) all other medicines faile, by the helpe of God this alone shall doe it, and it is a crowned medicine which must be kept in secret.

R Epithymi ꝑ B. lapidis Lazuli, agarici ana ꝑ ij,  
Scammonij, ꝑ j. Charophyllorum numero 20 pulueri-  
sentur omnia, & ipsius pulueris scrup. 4. singulis septimanis  
assumat.

To these I may adde *Arnoldi vinum Buglossatum*, or Borrage wine before mentioned, which *Mizaldus* calles *vinum mirabile*, a wonderfull wine, & *Stockerus* vouchsafes to repeate verbatim amongst other receipts. *Rubeus* his compound water out of *Sauanarola*: *Pinetius* his Balme, *Cardans Pulvis Hyacinthi*, with which in his booke *de curis admirandis*, he boastes that hee had cured many melancholy persons in eight dayes, which *Skenkius* puts amongst his obseruable medicines: *Altomarius* his Syrupe, with which hee calls God so solemnely to witnesse, hee hath in this kinde done many excellent cures, and which *Skenkius cent. 7. med. observ. 80.* mentioneth: *Rulandus* admirable water for melancholy, which *cent. 2. cap. 96.* he names *Spiritus vitæ aureum*, *Panaceam*, what not, and his absolute medicine of 50 Egges, *curat empir. cent. 1. cur. 5.* to be taken three in a morning, with a powder of his. *Faventinus prac. Empir.* doubles this number of Egges, and will haue 101, to be taken by three & three in like sort, which *Salust Saluian* approoues *de re med. lib. 2. cap. 1.* with some of the same powder, till all bee spent, a most excellent remedy for all melancholy and madmen.

R Epithymi, thymi ana drachmas duas, sacchari albi vnciam  
vnam, croci grana tria, Cinamomi drachmam vnam, misce fiat  
pulvis.

All these yet are nothing to those 2 Chymicall preparatiues of *Aqua Che-*

ludonia, *huius solius syruçi vñ curasse, facta prius purgatione. y Centum ova & vinum, quolibet mane sumant ova sorbilia, cum sequenti pul-  
uere supra ovum elixata, & continent quousq. assumpserint centum & unâ, maniacis & melancholicis utilissimum remedium,  
z Quercetan cap. 4. Phar. Oswaldus Crolius.*

m Lib. 2. Inter  
composita pur-  
gantia melan-  
cholicum.  
n Longo tempore  
incurat se ob-  
seruatione esse,  
melancholicum  
sine offensa egræ-  
gic, curandis va-  
lere.

n Idem respon-  
dum ad Aubertum,  
veratrum  
migrum, alias ci-  
randum & peri-  
culosum, non  
sponte cit. m &  
oies cum dunt  
sic usui redde-  
tur, ut etiam pu-  
eri tuto admi-  
nistrari possit.  
o Cerrum est  
huius herbe  
virtutem maximâ  
& mirabilem  
esse, parumq.  
differre a balsa-  
mo, & quâ moris  
egrotæ utilitatis  
habet artâ quâ

totâ scribentis  
coloris aut om-  
nes Doctores in  
Germania,  
p Quis scilicet  
vñ sum.  
r Hoc posito quod  
alia medicame-  
nta vñcant, ista  
tunc Dei Miseri-  
cordia valebit,  
& est medicina  
coronata, quâ  
secretissime te-  
neatur.

f Lib. de artifice.  
med

e Sect. 3 Opti-  
mum remedium  
aqua composita  
Savanarolæ.  
u Skenkius ob-  
serv. 31.

x Donatus ab  
Altomari cap. 7.  
Testor Deum,  
me multos me-  
lancholicos,



a Cap. 1. Licet.  
tot. Galenist.  
rum schola, mi-  
nistratio nos sine  
impio & terra-  
to falsis, a sur-  
practica dete-  
statur, tamen  
in gravibus  
morbis, omni ve-  
getibilibus dere-  
lucto subsidio, ad  
mineralia con-  
fugimus, licet es-  
temus ignari-  
ter, & insulter  
uturpent. Ad  
finem libri.  
† Veteris ma-  
le dicitur inesse,  
vicit, & contra  
omnem aequi-  
tatem coronatur  
ipsum, a se victor  
declarat. Gal.  
lib. 1. meth. c. 2.  
b Codrincius  
de sale abstrahit.  
c Idem Para-  
celsus in medicina, quod Lutherus in Theologia.

*lidonja*, quintessence of Hellebor, salts, extracts, distillations, oiles, *Aurum potabile*, &c. Dr. *Anthony* in his booke *de auro potab.* edit. 1600. is all in all for it. <sup>a</sup> And though all the schoole of Galenists, with a wicked and unthankfull pride and scorne, detest it in their practise, yet in more grievous diseases, when their vegetals will doe no good, they are compelled to seeke the helpe of minneralls, though they use them rashly, unprofitably, slackly, and to no purpose. *Rhenanus*, a Dutch Chymist in his booke *de Sale e puteo emergente*, takes vpon him to Apologize for *Anthony*, and sets light by all that speakes against him. But what doe I meddle with this great Controvertie, which is the subiect of many Volumes? *Leo Paracelsus*, *Quercetan*, *Crollius*, and the brethren of the *Rosy crosse* defend themselves as they may. *Crato*, *Erastus*, and the Galenists oppugne. *Paracelsus*, he brags on the other side, hee did more famous cures by this meanes, then all the Galenists in Europe, and calls himself a Monarch; *Galen*, *Hippocrates*, infants illiterate &c. As *Theophrastus* of old railed against *Aesclepiadean* writers, he condemnes others, insults triumphes, overcomes all antiquity (saith *Galen* as if he spake to him) declares himselfe a conqueror, and crownes his owne doings. <sup>b</sup> One drop of their Chemicall preparations, shall doe more good, then all their fulsome potions. *Erastus*, and the rest of the Galenists, vilifie them on the other, as Hereticks in Physicke, <sup>c</sup> *Paracelsus* dith that in Physicke, which *Luther* in Divinity. <sup>d</sup> A drunken roague hee was, a base fellow, a Magitian, he had the diuill for his master, diuels his familiar companions, and what he did, was done by the helpe of the diuill; Thus they contend and raile, and every Marten write bookes *Pro* and *Con*, & adhuc sub iudice lis est, let them agree as they will, I proceede.

habuit, demones familiares, &c.

## SUBSECT. 3

## Averters.



**A**verters and purgers must goe together, as tending all to the same purpose, to diuert this rebellious humour, and turne it another way. In this range, Clysters and suppositories chalenge a chiefe place, to draw this humour from the braine and heart, to the more ignoble parts. <sup>e</sup> Some would haue them still vsed a few daies betweene, and those to be made with the boyled seeds of Annis, Fennell, and bastard Saffron, Hoppes, Thyme, Epithyme, Mallows, Fumitory, Buglosse, Polypody, Sene, Diasene, Hamech, Cassia, Diacatholicon, Hierologodium, oyle of Violets, sweet almonds &c. For without question, a Clister opportunely vsed, cannot choose in this, as most other maladies, but to doe very much good *Clysters nutriunt*, sometimes Clysters nourish, as they may be prepared, as I was informed not long since by a learned lecture of our naturall Philosophy <sup>f</sup> Reader, which he handled by way of discourse, out of some other noted Physitians. Such things as provoke vrine most commend, but not sweat. *Trincavelius* consi. 16. cap. 1. in head melancholy forbids it. *P. Byarius* and others approue frictions of the outward parts, and to bathe them with warme water. In steed of ordinary frictions, *Cardan* prescribes rubbing with nettles, till they blister the skinne, which likewise <sup>†</sup> *Basardus Vi-*

continus

† Master D.  
Lapworth.  
† Ant. Philof.  
cap. de mel. in  
frictione vrtice,  
&c.



fontinus, so much magnifies.

Sneelings, masticatories, and nasals are generally received, *Montaltus cap. 34. Hildsheim spicel. 2. fol. 136. and 138.* giue seuerall receipts of all three. *Hercules de Saxonia* relates of an Empiricke in *Venice*, that had a strong water to purge by the mouth and nostrils, which he still vsed in head melancholy, and would sell for no gold.

To open monthes & Hemrods is very good Physicke, <sup>h</sup> If they haue beene formerly stopped *Fauentinus* would haue them opened with horse-leaches, so would *Hercules de Sax.* *Iulius Alexandrinus consil. 185.* *Scoltz* thinks aloes fitter, <sup>i</sup> most approue horse-leaches in this case, to bee applied to the fore-head, <sup>k</sup> nostrils, and other places.

*Montaltus cap. 29.* out of *Alexander* & others, prescribes <sup>l</sup> cupping-glasses, and issues in the left thigh, *Areteus lib. 7. cap. 5.* <sup>m</sup> *Paulus Regolinus, Sylvius*, will haue them without scarification, applied to the shoulders & backe, thighs and feet. <sup>n</sup> *Montaltus cap. 34.* bids open an issue in the arme, or hinder part of the head. <sup>o</sup> *Piso* inioynes ligatures, frictions, suppositories, & cupping-glasses, still without scarification, and the rest.

Cauteries and hot irons are to be vsed <sup>p</sup> in the suture of the Crowne, and the seared or ulcerated place, suffered to runne a good while. 'Tis not amisse to bore the skalle with an instrument, to let out the fuliginous vapors. *Salust. Saluianus de re med. lib. 2. c. 1.* <sup>q</sup> Because this humour hardly yeelds to other Physicke would haue the leg cauterised, or the left leg below the knee, <sup>r</sup> and the head bored in two or three places, for that it much auails to the exhalation of the vapours, <sup>s</sup> I saw (saith he) a melancholy man at Rome, that by no remedies could be healed, but when by chance he was wounded in the head, and the skull broken he was excellently cured. Another to the admiration of the beholders, breaking his head with a fall from on high, was instantly recovered of his dotage. *Gordonius cap. 19. part. 2.* would haue these cauteries tried last, when no other Physicke will serue, <sup>t</sup> The head to bee shaued and bored to let out fumes, which without doubt will doe much good. I saw a melancholy man wounded in the head with a sword, his braine pan broken, so long as the wound was open he was well, but when his wound was healed, his dotage returned againe.

*Guianerius cap. 8. Tract. 15.* cured a Nobleman in *Savoy*, by boring alone, <sup>x</sup> leauing the hole open a month together, by meanes of which, after two yeares melancholy and madnesse, he was deliuered. All approue of this remedy in the suture of the Crowne, but <sup>y</sup> *Arculanus* would haue the Cauterie to bee made with gold. In many other parts, these cauteries are prescribed for melancholy men, as in the thighs, (*Mercurialis consil. 86.*) armes, legges. *Idem consil. 6. & 19. & 25.* *Montanus 86.* *Rodericus a Fonseca Tom. 2. consult. 84.* pro hypocond: *coxâ dextrâ, &c.* but most in the head. <sup>z</sup> If other Physicke will doe no good.

is, ideo fiat in vertice cauterium, aut crure sinistro infra genu. x Fiant duo aut tria cauteria, cum ossis perforatione. <sup>i</sup> Vbi Roma melancholicum, qui adhibitis multis remedijs sanari non poterat, sed cum cranium gladio fractum esset, optime sanatus est. Et aliterum vidi melancholicum, qui ex alto cadens, non sine astantium admiratione, liberatus est. <sup>u</sup> Raditur caput, & fiat cauterium in capite, proculdubio ista faciunt ad fumorum exhalationem, vidi melancholicum a fortuna gladio vulneratum, & cranium fractum, quam diu vulnus apertum, curatus optime, at eum vulnus sanatum, reuersa est mania. <sup>x</sup> Vbi ad duram matrem trepanari feci, & per mensem aperte stetit.



## SUBJECT. 5.

Alteratiues and Cordials, corroborating, resolving the  
reliques, and mending the Temperament.



Because this humour is formaligne of it selfe, and so hard to bee  
remoued, the reliques are to bee cleaned, by alteratiues, cordi-  
als and such meanes, the temper is to bee altered and amended,  
with such things as fortifie and strengthen the heart and braing,  
which are commonly both affected in this malady, and doe mutually misaffect  
one another: which are still to be given every other day, or some few dayes  
inserted after a purge, or like Phyticke, as occasion serues, and are of such  
force, that many times they helpe alone, and as *Arnoldus* holdes in his A-  
phorismes, are to be preferred before all other medicines, in what kinde soeuer.

Amongst this number of Cordials and Alteratiues, I doe not finde a more  
present remedy, then a cup of wine or strong drinke, if it bee soberly and op-  
portunely vsed. It makes a man bold, hardy, couragious, whetteth the wit,  
if moderately taken, (and as *Plutarch* saith, *Symp. 7. quæst. 12.*) it makes those  
which are otherwise dull, to exhale and evaporate like frankincense, or quic-  
ken (*Xenophon* addes) † as oyle doth fire. A famous Cordiall *Matthiolus* in  
*Dioscoridem* calls it, an excellent nutriment to refresh the body, it makes  
a good color a flourishing age, helps concoction, fortifies the stomacke, takes  
away obstructions, provokes vrine, drives out excrements, procures sleepe,  
cleares the blood, expels winde, and cold poysons, attenuates, concocts, dissipates  
all thicke vapors, and fuliginous humors. And that which is all in all, and to  
my purpose, it takes away feare and sorrow,

† *Crura edaces dissipat Enius.*

It glads the heart of man, *Psal. 104. 15. hilaritatis dulce seminarium*, *Helenus*  
boule, the sole nectar of the Gods, or that true *Nepenthes* in *Homer*, which  
puts away care and griefe, which as *Oribasius 5. Coll. el. cap. 7.* and some others  
will, was naught else but a cuppe of good wine, it makes the minde of the  
King and of the fatherlesse both one, of the bond and freeman, poore and rich,  
it turneth all his thoughts to ioy and mirth, makes him remember no sorrow  
or debt, but enricheth his heart, and makes him speake by talents, *Esdas 3. 19.*  
20. 21. It giues life it selfe, spirits, wit, &c. For which cause, the Ancients cal-  
led *Bacchus*, *Liber pater à liberando*, and † sacrificed to *Bacchus* and *Pallas*  
stil vpon an altar, Wine mesurably drunke, and in time, brings gladnesse and  
chearefulnesse of minde, it cheareth God and men, *Iudges 9. 12. latitia Bac-*  
*chus dator*, it makes an old wife dance, and such as are in misery, to forget  
ill, and bee merry.

*Bacchus & afflictis requiem mortalibus offert,*

*Crura licet duro compe de vineta forent.*

Wine makes a troubled Soule to rest,

Thugh feet with fetters be oppress.

*Demetrius* in *Plutarch*, when he fell into *Selenus* hands, and was prisoner in  
*Syria*, † spent his time with dice and drinke, that he might so ease his discon-

a Cordis ratio  
semper habenda,  
quod cerebrum co-  
patitur & (se  
inueniens officium.  
b Aphor. 38.  
Medicina The-  
riacalis pro ca-  
teris eligenda.  
c Galen de temp.  
lib. 3. cap. 3. mo-  
derate sumptu.  
d acutis ingentibus  
e Parados alter  
& tristes thuris  
in modum ex-  
bulare facit.  
f Hilaritatem, ut  
oleum flammam  
excitat.  
g Viribus resi-  
ciendis earductu  
eximium, matri-  
endo corpori a-  
limentum opti-  
mum, etatem  
floridam facit,  
calorem inaa-  
tum fouet, con-  
coctionem munit,  
stomachum ro-  
borat excremen-  
tis viam parat,  
vitiis mouet,  
somnus consiliat,  
venera frigidat,  
status dissipat,  
crassos humores  
attenuat, coquit,  
dissoluit, &c.  
† Har lib. 2.  
Od. 11.  
† Odys. 11.  
† Pausanias,  
g Syracides 31.  
28.  
h Legitur &  
prisci Catonis.  
Sepe vero calu-  
isso vinctus.  
† In pocula &  
aleam se praci-  
pitavit & is  
seu tempus tra-  
duxit, ut egrum crapula noceat leuaret, & conditionis presentis cogitationes quibus agitabatur sobrius, evitaret.



ted minde, & avoid those continuall cogitations of his present condition, where  
 with he was tormented. Therefore Solomon Prov. 31. 6. bids wine be given to  
 him that is ready to † perish, and to him that hath griefe of heart, let him drinke  
 that he forget his poverty, and remember his misery no more. *Sollicitis animis*  
*onus eximit*, it easeth a burdened soule, nothing speedier, nothing better:  
 which the Prophet Zachary perceiued, when hee said, *that in the time of*  
*Messias, they of Ephraim should bee glad, and their heart should reioyce as*  
*through wine.* All which makes me very well approue of that pretty descrip-  
 tion of a feast in † Bartholomeus Anglicus, when grace was said, their hands  
 washed, and the Guests sufficiently exhilarated, with good discourse, sweet  
 musicke, daintie fare, *exhilarationis gratia, pocula iterum atq; iterum offerun-*  
*tur*, as a Corollary to conclude the Feast, and continue their mirth, a grace  
 cup came in to cheere their hearts, and they dranke healths to one another  
 againe and againe. Which as *Ioh. Fredericus Matensius Crit. Christ. lib. 2.*  
*cap. 5. 6. & 7.* was an old custome in all ages in every Commonwealth, so as  
 they be not enforced, *bibere per violentiam*, but as in that royall feast of † Af-  
 suerus which lasted an 180 daies, without compulsion they dranke by order in  
 golden vessels, when, and what they would themselves. This of drinke is a  
 most easie and parable remedy, a common, a cheap, still ready against feare,  
 sorrow, and such troublesome thoughts, that molest the minde, as brimstone  
 with fire, the spirits on a sudden are enlightened by it. *No better Physick* (saith  
 † *Rhasis*) *for a melancholy man, and he that can keepe company, and carouse,*  
*needs no other medicines,* 'tis enough. His countryman *Avicenna* 3. 1. doct. 2.  
*cap. 8.* proceeds farther yet, and will haue him that is troubled in minde, or  
 melancholy, not to drinke only, but now and then to be drunke: excellent  
 good Physicke it is for this and many other diseases. *Magninus Reg. san. part.*  
*3. cap. 31.* will haue them to be so once a month at least, and giues his reasons  
 for it, *because it scowres the body by vomit, urine sweat, of all manner of su-*  
*perfluities, and keepe it cleane.* Of the same minde is *Seneca* the Philosopher  
 in his book *de tranquill. lib. 1. c. 15. nonnunquam ut in alijs morbis ad ebrietatem*  
*usq; veniendum; Curas deprimit, tristitie medetur.* It is good sometimes  
 to be drunke, it helps sorrow, depresseth cares, and so concludes his Tract  
 with a cup of wine: *Habes, Serene charissime, quae ad tranquillitatem animae*  
*pertinent.* But these are Epicureall tenents, tending to loosenesse of life, Lux-  
 ury and Atheisme, maintained alone by some Heathens, dissolute Arabians,  
 prophane Christians, and are exploded by *Rabbi Moses Tract. 4. Gnsiel. Pla-*  
*centinus lib. 1. cap. 8. Valescus de Taranta,* and most accurately ventilated by  
*Io. Sylvaticus*, a late writer and Physitian of *Millan, med. cont. cap. 14.* where  
 you shall finde this tenent copiously confuted.

Howsoever you say, if this be true, that wine and strong drinke haue such  
 vertue to expell feare and sorrow, and to exhilarate the minde, ever hereafter  
 lets drinke and be merry.

*m Prome reconditum Lyda strenua cacubum,*

*Capaciores puer huc affer Scyphos,*

*Et Chia vina aut Lesbica.*

Come lusty Lyda, fill's a cup of sack,

And sirra Drawer, bigger pots we lack,

And scio wines that haue so good a smack.

† So did the  
 Athenians of  
 old, as Suidas  
 relates, and so  
 doe the Ger-  
 mans at this  
 day.

† Lib. 6. cap. 23.  
 & 24. de rerum  
 proprietat.

† Hester. 1. 8.

† Tract. 1. cont.  
 lib. 1. Non est  
 res laudabilior  
 eo, qui cura me-  
 lancholici, viciat  
 societate hominu  
 & biberia, &  
 qui potest susti-  
 nere vinum, non  
 indiget alia  
 medicina, quod  
 eo sunt omnia  
 ad vitam neces-  
 saria huius pas-  
 sione.

† Tum quod se-  
 quatur inde su-  
 dor, coenatus, vi-  
 rias, a quibus  
 superfluitates a  
 corpore remo-  
 ventur & reme-  
 net corpus mun-  
 dum.

in Hic



364

I say with him in *Agellius*, let vs maintaine the vigour of our soules with a moderate cup of wine, and drinke to refresh our minde, if there be any cold sorrow in it, or torpid bashfulness, let's wash it all away. - *Nunc vino pellite curas*: so saith *† Horace*, so saith *Anacron*,

*moderata* *†* *Horace*, so saith *Anacron*,

*†* *Horace*, so saith *Anacron*,

*†* *Horace*, so saith *Anacron*,

*†* *Horace*, so saith *Anacron*,

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*†* *Horace*, so saith *Anacron*,

*†* *Horace*, so saith *Anacron*,

Let's drine downe care with a cup of wine, and so say I too, (though I drinke none my selfe) for all this may be done, so that it be modestly, soberly, opportunely vsed. So that, *they be not drunke with wine, wherein is excesse*, which our *†* *Apostle* forewarnes; for as *Chrysostome* well comments on that place, *ad latitiam datum est vinum, non ad ebrietatem*, tis for mirth wine, but not for madnesse: And will you knowe where, when and how that is to bee vnderstood? *Vis discere ubi bonum sit vinum? Audi quid dicat Scriptura*, heare the Scriptures. *Give wine to them that are in sorrow*, or as *Paul* bid *Timothy* drinke wine for his stomach sake, for concoction, health, or some such honest occasion. Otherwise, as *Pliny* telleth vs: If singular moderation be not had, *nothing so pernicious, tis meere vinegar, blandus demon, poyson it selfe*. Let not good fellows triumph therefore (saith *Matthiolus*) that I haue so much commended wine if it be immoderately taken, instead of making glad, it confounds both body and soule, it makes a giddy head, a sorrowfull heart. And 'twas well said of the Poet of old, *Wine causeth mirth and griefe*, & nothing so good for some, so bad for others, especially as *†* one obserues, *qui a causa calida male habent*, that are hot or inflamed. And so of spices, they alone, as I haue shewed, cause head melancholy themselves, they must not vse wine as an ordinary drinke, or in their diet. But to determine with *Laurentius c. 8. de melan.* wine is bad for mad men, and such as are troubled with heat in their inner parts or braines, but to melancholy, which is cold (as most is) Wine soberly vsed, may be very good.

*†* *Horace*, so saith *Anacron*,

*†* *Horace*, so saith *Anacron*,

*†* *Horace*, so saith *Anacron*,

*†* *Horace*, so saith *Anacron*,

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*†* *Horace*, so saith *Anacron*,

*†* *Horace*, so saith *Anacron*,

I may say the same of the Decoction of *China* roots, *Sassafras*, *Sarsaparilla*, *Guaiacum*, *China*, saith *Manardus*, makes a good colour in the face, takes away melancholy, and all infirmities proceeding from cold, euen so *Sassafrilla* prouokes sweate mightily, *Guaiacum* dries. *Claudius consult. 89. & 46.* *Montanus*, *Capivaccius consult. 188.* *Scoltz. y.* make frequent and good vse of *Guaiacum* and *China*, so that the liuer be not incensed, good for such as are cold, as most melancholy men are, but by no meanes to be mentioned in hot. *Borrage*, *Bawme*, *Saffron*, *Gold*, I haue spoken of; *Montastus cap. 23.* commends *Scorzonera* roots condite. *Garcus ab Horto plant. hist. lib. 2. cap. 25.* makes mention of a herbe called *Datura*, which if it be eaten for 24 houres following, takes away all sense of griefe, makes them incline to laughter and mirth: and an other called *Bauge*, like in effect to *Opium*, which puts them for a time into a kinde of *Extasis*, and makes them gently to laugh. One of the *Roman* Emperours had a seed, which hee did ordinarily eat to exhilarate himselfe. *†* *Christophorus*, *Ayrenus* preferres *Bezoars* stone, and the confection of *Alkermes*, before other cordials, and *Amber* in some cases. *Alkermes* comforts the inner parts, and *Bezoar* stone, hath an especiall vertue against all melancholy affections, it refresheth the heart, and corroborates the whole body. *Amber* prouokes vrine, helps the body, breaks winde, &c. After a purge, 3 or 4 gr of *Bezoar* stone, and 3 gr. of *Amber* Greece, drunke, or taken in Bo-  
rage



rage or Buglossewater, in which gold hot hath beene quenched, will doe much good, and the purge shall diminish lesse (the heart so refreshed) of the strength and substance of the body.

R. confect. Alkermes 3 ℥ lap. Bezoar 3 j.

Succini albi subtilis pulverisat. 3 j cum

Syrup. de cort. citri, fiat electuarium.

To Bezoars stone most subscribe, Manardus, and many others, it takes away sadness, and makes him merry that useth it, I have seene some that have beene much diseased with faintnesse, swooning, and melancholy, that taking the weight of three graines of this stone, in the water of Ox tongue, have beene cured. Garcias ab Horto brags how many desperate cures he hath done vpon melancholy men, by this alone, when all Physitians had forsaken th. m. But Alchermes many except against, in some cases it may helpe, if it be good, and of the best, such as that of Montpellier in France, which <sup>d</sup> Iodocus Sancerus Itinerario Gallia, so much magnifies, and would haue no traueeller omit to see it made. But it is not so generall a medicine as the other. Fernelius consil. 49. suspects Alchermes, by reason of its heat, & nothing (saith hee) sooner exasperates this disease, then the use of hot working meats and medicines, & would haue them for that cause warily taken. I conclude therefore of this and all other medicines, as Thucydides of the plague at Athens; No remedy could be prescribed for it, Nam quod uni profuit, hoc alijs erat exitio: There is no Catholike medicine to be had, that which helps one, is pernicious to another.

Diamargaritum frigidum, Diambra, Diaboraginum, Electuarium latifolians Galeni & Rhafis, De geminis, Diamoscum dulce & amarum, Electuarium Conciliatoris, Syrup. Cidoniorum de pomis, conferues of Roses, Violets, Fumitory, Enula campana, Satyrion, Lemans, Orange Pills condite, &c. haue their good vse.

R. Diamoschi dulcis & amari ana 3 ij.

Diabuglossati, Diaboraginati, sacchari violacei

ana 3 j, misce cum syrupo de pomis.

Every Physitian is full of such receipts, one only I will adde for the rarenesse of it, which I finde recorded by many learned Authors, as an approued medicine against dotage, head melancholy, and such diseases of the braine. Take a Rammes head that neuer medled with an Ewe, cut off at a blowe, and the hornes onely taken away, boyle it well skinned and wooll together, after it is well sod, take out the braines, and put these spices to it, Cinamome, Ginger, Nutmeg, Mace, Cloues ana 3 ℥, mingle the powder of these spices with it, and heat them in a platter vpon a chafing-dish of coales together, stirring them well, that they doe not burne, take heed it bee not ouermuch dried, or dryer then a calves braines ready to be eaten. Keepe it so prepared, and for three daies giue it the patient fasting, so that he fast two houres after it. It may be eaten with bread, in an egge or broth, or any way, so it be taken. For 14 daies let him vse this diet, drinke no wine, &c. Gesner. hist. animal. lib. 1. pag. 917. Cariclerius pract. cap. 13. in Nich. de metris pag. 129. Iatro. Wittenberg. edic. Tubing. pag. 62. mention this medicine, though with some variation, hee that list may try it, & many such.

Odoraments to smell to, of Rosewater, Violet flowres, Bawme, Rose-cakes

365  
c Garcias ab  
Horto & ma-  
tius lib. 1. cap.  
15. aduersus om-  
nes morbos me-  
lancholicos con-  
ducit & vene-  
num. Ego (in-  
quit) vixi in  
morbo melan-  
cholicis, &c. &  
deploratos hu-  
ius vsu, ad pri-  
simam sanitatē  
restitui. See  
more in Ban-  
limas book de  
lap. Bezoar. c. 45  
d Edit. 1617.  
Montpelier ele-  
ctuarium fit  
preciosissimum  
Alchermes &c.  
c Nihil morbum  
huic aequē exa-  
scerat, ac limf-  
torum vel calu-  
dum vsus,  
Alchermes ideo  
suspectus, &  
quod semel me-  
nem, caute ad-  
bibenda calida  
medicamenta.  
f Schenkius lib.  
1. obseruat. de  
Mania, ad men-  
tis alienationem,  
& d' Hippocratis  
vicio cerebri ob-  
ortum, i. manu-  
scripto codice  
Germanico, tale  
medicamentum  
reperi.  
g Caput arietis  
nondum experti  
veniret, una  
illu. amputatis,  
cornibus tantum  
demotis, integri  
cum ana &  
pelle, bene elixa-  
bit, tum aperia  
cerebrum exi-  
mes, & addens  
aromata &c.  
g Cinis testudi-  
nis vltim. & vi-  
no potus melan-  
cholicam curat,  
& rasura cornu  
Rhinoerotis,  
&c. Schenkii.



h. Inflat in ma-  
trice, quod sursum  
& deorsum ad  
odorem sensum  
precipitatur.

† Vicount St  
Albans.

i. Ex decocto flo-  
rum nymphae,  
lactuca, viola-  
rum, chamomile,  
altheae capiti  
vervicum, &c.

k. Inter auxilia  
multa adhibita,  
duo vasa sunt  
remedium ad-

ferre, v. s. feri  
capiti, cum ex-  
tracto Hellebori  
& irrigatio ex  
lacte Nymphae  
violarum, &c.

futura coronati  
adhibita, his re-  
mediis sanitati  
propterea adde-  
tus est.

l. Conferre &  
pulvis arietis,  
calidus agens  
per dorsum di-  
vini, exentera-  
tus ad motum sin-  
cipiti.

m. Semina Cu-  
mini, ruta, dau-  
ci, anethi colla-  
ti Lib. 3. de locis  
officinalibus.

o. Tetrab. 2. ser.  
1. cap. 10.

† Cap. de melan-  
colleto die  
veneris hora 10.  
vis, cum ad E-  
mergiam venit.

c. 1. ad plenilu-  
nium (Iulij) inde  
gesta & collo ap-  
pensabatur affe-  
ctum apprimo

irrat & sana-  
torum spiritus ex-  
pellit.

\* Lib. de propri-  
etate animal. o.  
u. a lupo cor-  
repto pellem non  
esse proindumē-  
to corporis usum  
pandens, cordis  
eum palpitatio-  
nem excitat, &c.

cakes, Vineger, &c. doe much recreate the braines and spirits, and as some say nourish, 'tis a question commonly controuerted in our schooles, *an odores nutrant*, let *Ficinus lib. 2. cap. 18.* decide it, <sup>h</sup> many arguments hee brings to proue it; as of *Democritus*, that liued by the smell of bread alone, applyed to his nostrills, for some few daies, when for old age he could eate no meat. *Ferrius lib. 2. meth.* speaks of an excellent confection of his making, of wine, saffron, &c. which he prescribed to dull, weake, feeble, & dying men, to smell to, and by it to haue done very much good, *aque fere profuisse olfactu & potu*, as if he had giuen them drinke. Our noble and learned Lord <sup>†</sup> *Verulam*, in his booke *de vita & morte*, commends therefore all such cold smells, as any way serue to refrigerate the spirits. *Montanus consil. 31.* prescribes a forme, which he would haue his melancholy Patient neuer to haue out of his hands. If you will haue them spagirically prepared, looke in *Oswaldus Crollius basil. Chymica.*

Irrigations of the head shauen, <sup>i</sup> of the flowres of water lillies, Lettice, Violets, Camomile, wild Mallowes, wethers head, &c. must bee vled many mornings together. *Montanus consil. 31.* would haue the head so washed once a weeke. *Lalins à fonte Eugubinus consult. 44.* for an Italian Count, troubled with head melancholy, repeats many medicines which hee tried, <sup>k</sup> but two alone which did the cure, use of whay made of Goats milke, with the extract of Hellebor, and Irrigations of the head with water lillies, lettice, violets, comomile, &c. upon the suture of the crowne. *Piso* commends a Rammes lungs, applied hot to the forepart of the head, or a young lamb diuided in the back, enterated, &c. al acknowledge the chiefe cure to consist in moistning through out. Some, saith *Laurentius*, vse powders, and capsto the braine: but forasmuch as such aromaticall things are hot and dry, they must bee sparingly administered.

Vnto the Heart we may doe well to apply bags, Epithemes, Oyntments, of which *Laurentius c. 9. de melan.* giues examples. *Bruel* prescribes an Epitheme for the Heart, of Buglosse, Borrage, water lilly, Violet waters, sweet wine, Bawme leaues, Nutmegs, Cloues, &c.

For the Belly, make a Fomentation of oyle, <sup>m</sup> in which the seeds of Cummin, Rue, Carrets, Dill, haue beene boyled.

Baths are of wonderfull great force in this maladie, much admired by *Galen*, <sup>o</sup> *Aetius*, *Rhasis*, &c. of sweet water, in which is boyled the leaues of Mallowes, Roses, Violets, Water-lillies, Wethers heads, flowres of Buglosse Camomile, Melilot, &c. *Guianer. cap. 8. tract. 15.* would haue them vled twice aday, and when they come forth of the Bathes, their backe bones to be anointed with oyle of Almonds, Violets, Nymphae, fresh capon grease, &c.

Amulets and things to be borne about, I finde prescribed, taxed by some, approued by *Remodens*, *Platerus*, (*amuleta inquit non negligenda*) and others, looke for them in *Mizaldus*, *Porta*, *Albertus*, &c. *Bessardus Visontinus ant. philos.* commends *Hypericon*, or *S<sup>t</sup> Johns wort* gathered on a friday in the houre of *Iupiter*, when it comes to his effectuall operation (that is about the full Moone in Iulij) so gathered and borne, or hung about the necke, it mightily helpes this affection, and driues away all phantasticall spirits. \* *Philes* a Greeke author that flourished in the time of *Michael Paleologus*, writes that a Sheep or Kiddles skin, whom a Woulfe werried,



† *Hædus inhumani raptus ab ore Lupi*, ought not at all to be worne about a man, because it causeth palpitacion of the heart, not for any feare, but a secret vertue which Amulets haue. A ring made of the hooffe of an Asses right forefoot carried about, &c. I say with *Renodus*, they are not altogether to be reiected, Piony doth cure Epilepsie, pretious stones most diseases, & a Wolues dung borne with one helpes the Cholicke, & a Spider an Ague, &c. Being in the country in the vacation time, not many yeares since, at *Lindly* in *Lecestershire* my fathers house, I first obserued this Amulet of a Spider in a nut-shell lapped in silke, &c. so applied for an Ague by \* my mother. Whom although I knew to haue excellent skill in Surgery, sore eies, aches, &c. and such experimentall medicines, as all the country where shee dwells can witness, to haue done many famous cures (and still doth) vpon diuerse poore folkes that were otherwise desitute of helpe: Yet among all other experiments, this me thought was most absurd and ridiculous, I could see no warrant for it. *Quid Araneæ cum febre?* for what Antipathy? till at length rambling amongst authors (as often I doe) I found this very medicine in *Dioscorides* approued by *Matthiolus*, repeated by *Alderouandus* cap. de *Aranea* lib. de insectis, I began to haue a better opinion of it, and to giue more credit to Amulets, when I saw it in some parties answer to experience. Such medicines are to bee exploded, that consist of words, chara cters, spells, and charmes, which can doe no good at all, but out of a strong conceit, as *Pomponatus* proues; or the Diuels pollicy, who is the first founder and teacher of them.

365  
† Mart.  
P Phor. lib. 1.  
cap. 12.  
q Atius cap. 31  
Tetr. 3. ser. A.  
† Dioscorides,  
Vlysses Alderou-  
andus de ara-  
nea.  
\* Astruc Do-  
rothy Burton.

## SUBSECT. 6.

Correctors of accidents to procure sleepe. Against  
fearefull dreames, rednesse, &c.

**W**hen you haue vsed all good meanes and helpes of alteratiues, & auerters, diminutiues, yet there will be still certaine accidents to be corrected and amended, as waking, fearefull dreames, flushing in the face, to some ruddinesse, &c. Waking, by reason of their continuall cares, feares, sorrowes, dry braines, is a symptome that much crucifies melancholy men, and must therefore bee speedily helped, and sleep by all meanes procured; which sometimes is a sufficient remedy of it selfe without any other Physicke. *Skenius* in his observations hath an example of a woman that was so cured. The meanes to procure it, are inward or outward. Inwardly taken, are simples, or compounds, simples, as Poppy, Nymphaea, Violets, Roses, Lettice, Mandrake, Henbane, Nightshade or Solanum, Saffron, Hempseed, Nutmegs, Willows: with their seeds, iuyce, decoctions, distilled waters, &c. Compounds are syrups, or opiats, syrup of Poppy, Violets, Verba fco, which are commonly taken with distilled waters. *R. diacodij ʒj dioscodij ʒ ʒ. aque lectuce ʒ iijss* to chloij  
*mista fiat posio ad horam somni sumenda.* Requies *Nicholai*, *Philonium Romanum*, *Triphera magna*, *pilulo de Cynoglossa* *Dioscordium*, *Laudanum Paracelsi*, *Opium*, are in use, &c. Countrey folkes commonly make a posset of hempe-seed, which *Fuchsius* in his herball so

† *Solo somno cu-  
rata est cura  
medici auxilium  
fol. 154.*



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much discommends, yet I haue seene the good effect, and it may bee vsed where better medicines are not to be had.

*Laudanum Paracelsi* is prescribed in two or three graines, with a dramme of *Dioscordium*, which *Oswald. Crollius* commends. *Opiu* it selfe is most part vsed outwardly, to smell to in a ball, though commonly so taken by the Turkes to the same quantity for a cordiall, and at Goa in the Indies, the dose 40 or 50 graines.

*Rulandus* calls *requiem Nicholai, ultimum refugium*, the last refuge; but of this and the rest looke for peculiar receipts in *Victorius Faurentinus cap. de phrenesi*, *Heurnius cap. de Mania Hildesheim spicel. 4. de somno & vigil. &c.* Outwardly vsed, as oyle of Nutmegs by extraction, or expression with Rose water to annoint the temples, oiles of Poppy, Nenuphar, Mandrake, Purslane, Violets, all to the same purpose.

*Montanus consil. 24 & 25.* much commends odoraments of Opium, Vineger, and Rosewater, *Laurentius cap. 9.* prescribes Pomanders & nodules, see the receipts in him; *Codronchus* a wormewood to smell to.

*Vnguentum Alabastrinum, populeum*, are vsed to annoint the temples, nostrills, or if they be too weake they mix Saffron and Opium. Take a graine or two of Opium, and dissolue it with three or foure drops of Rose-water in a spoone, and after mingle with it as much *Vnguentum populeum* as a nut, vse it as before: or else take halfe a dramme of Opium, *Vnguentum populeum*, oyle of Nenuphar, Rosewater, Rosevineger, of each halfe an ounce, with as much Virgin wax as a nut, annoint your temples with some of it, *ad horam somni*.

Sacks of Wormewood, Mandrake, Henbane, Roses made like pillows and laid vnder the patients head, are mentioned by *Cardan* and *Mizaldus*, to annoint the soles of the feet with the fat of a dormouse, the teeth with care-wax of a dogge, swines gall, hares eares, charmes, &c.

Frontlets are well knowne to every good wife, Rosewater and Vineger, with a little womans milke, and Nutmegs grated vpon a Rose-cake applied to both temples.

For an emplaster, take of Castorium a dramme and halfe, of Opium halfe a scruple, mixt both together with a little water of life, make two small plaisters thereof, and apply them to the temples.

*Rulandus cent. 1. cur. 17. cent. 3. cur. 94.* prescribes Epithemes and lotions of the head, with the decoction of flowres of Nymphaea, Violet leaues, Mandrake roots, Henbane, white Poppy, *Herc. de Saxonia*, *stillicidia* or drop-pings, &c; Lotions of the feet doe much auail of the said herbs: by these meanes, saith *Laurentius*, I thinke you may procure sleep to the most melancholy man in the world. Some vse horseleeches behinde the eares, and apply Opium to the place.

*Bayerus lib. 2. c. 13.* sets downe some remedies against fearefull dreames, and such as walke and talke in their sleepe. *Baptista Porta Mag. nat. lib. 2. c. 6.* to procure pleasant dreames and quiet rest, would haue you take Hippoglossa, or the licarbe horse tongue, Bawme, to vse them or their distilled waters after supper, &c. Such men must not eat Beanes, Pease, Garlick, Onyons, Cabbage, Venison, Hare, vse Black wines, or any meat hard of digestion at supper, or lye on their backes, &c. *Rufus* *Rudar*, bashfulness, flushing in the face, high colour, ruddines are common

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y. Hippocampus  
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ridis.  
z. Plantam pe-  
dis inungere  
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simum, & quod  
vix credi potest,  
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common grievances which much torture many melancholy men, when they meet a man or come in a company of their betters, strangers, after a meale, or if they drinke a cup of wine or strong drink, they are as red and fleet & sweat, as if they had beene at a Maiors feast, *præsertim si metus accesserit*, it exceeds<sup>b</sup> they thinke euery man obserues, takes notice of it: and feare alone will effect it, suspicion without any other cause. *Skenkius observat. med. lib. 1.* speaks of a waiting Gentlewoman in the Duke of Savoyes Court, that was so much offended with it, that she kneeled downe to him and offered *Byarus* a Physician, all that she had to be cured of it. And 'tis most true, that<sup>c</sup> *Antony Lodovicus*, saith in his booke *de Pudore*, *Bashfulness either hurts or helps*, such men I am sure it hurts. If it proceed from suspicion or feare, <sup>d</sup> *Palix Plater* prescribes no other remedy but to reiect and contemne it: *Id populus curat scilicet*, as a † worthy Physician in our towne said to a friend of mine in like case, complaining without a cause, suppose one looke red, what matter is it, make light of it, who obserues it?

If it trouble at, or after meales, (as<sup>e</sup> *Iobertus* obserues, *med. pract. lib. 1. 1. 7*) after a little exercise or stirring for many are then hot and red in the face, or if they doe nothing at all, especially women, he would haue them let blood in both armes, first one, then another, two or three daies betweene if blood abound, to vse frictions of the other parts, feet especially, and washing of them, because of that consent which is betwixt the head and the feet. <sup>f</sup> And withall to refrigerate the face, by washing it often with rose, Violet, Nenuphar, Lettice, Lovage waters and the like: but the best of all is that *lac virginale*, or strained liquor of Litargy: It is diversly prepared, by *Iobertus* thus *R. lithar. argentij 3 j. cerussa candidissima. 3 iij. caphura. 3 iij. dissolvantur aquarum solani, lactuce, & nenupharis ana 3 iij. aceti vini albi. 3 j. aliquot horas resideat, deinde transmittatur per philt. aqua seruetur in vase vitreo, ac ead. bie terne facies quotidie irroretur.* <sup>g</sup> *Quercetan* *spagir. phar. cap. 6.* commends the water of frogges spawne for ruddinesse in the face. <sup>h</sup> *Crato. consil. 283.* *Scoltzj* would faine haue them vse all summer, the condite flowres of Succory, Strawbury water, Roses (cupping glasses are good for the time) *consil. 286* & *287*, and to defecate impure blood with the infusion of Sene, Savory, Bawme water. <sup>i</sup> *Hollerius* knewe one cured alone with the vse of Succory boyled, and drunke for five monthes, every morning in the summer. <sup>k</sup> It is good ouer night to annoint the face with Hares blood, and in the morning to wash it with Strawbury and cowslip water, of the iuyce of distilled Lemmons, iuyce of Cowcumbers, or to vse the seeds of Mellons, or kernells of Peaches, beaten small, or the roots of Aron, and mixt with wheat branne, to bake it in an ouen, and to crumble it in strawbury water, or to put fresh cheefe curdes to a red face.

If it trouble them at meale times that flushing, as oft it doth, with sweating or the like, they must avoid all violent passions and actions as laughing, &c. strong drinke, and drinke very little, <sup>m</sup> one draught, saith *Crato*, and that about the midst of their meale, avoid at all times indurate salt, and especially spice and windie meat.

<sup>n</sup> *Crato* prescribes the condite fruit of wild rose, to a nobleman his patient

<sup>a</sup> Aut si quid incautus exciderit aut. &c.  
<sup>b</sup> Nam quæ parte paucis simul est pudor additus illi. Statim.

<sup>c</sup> Olyssipomena medicus, pudor aut inuas aut leuit.

<sup>d</sup> De mentis alienat.

<sup>e</sup> Facies nonnullis maxime

<sup>f</sup> calet rubetq. si se paululum exerceat nonnullis quiescentibus idem accidit, scilicet in

<sup>g</sup> præsertim causa quicquid seruidum aut halituum sanguinem facit.

<sup>h</sup> M<sup>r</sup> Doctor Astworth.

<sup>i</sup> Interim faciei proficiendum ut ipsa refrigeretur vitruv.

<sup>j</sup> præstat refrigerare vitruv.

<sup>k</sup> quæa lota ex aqua rosarum, & oleum nenupharis &c.

<sup>l</sup> Ad faciei ruborem aqua spermatis ranarum.

<sup>m</sup> Kelle vltimur in estate floribus Cichorii.

<sup>n</sup> saccharo conditur, vel saccharo rosarum &c.

<sup>o</sup> S. lo. v. a. de colli Cichorii.

<sup>p</sup> Vile impietis nola faciem illius sanguine leporino, & ma. e aqua fragrum vel aqua e floribus.

<sup>q</sup> lib. unico vini ad magnitudinem

<sup>r</sup> verba cum succo limonum distillato abluere. Vile rubenti faciei calidam rectam imponere. in Consil. 1.

<sup>s</sup> huius si contentus. in Idem consil. 283. Scoltzj laudatur condy. rose carmine fructus aque grandium &c. etiam ad magnitudinem

<sup>t</sup> non castaneæ. Docolum radicem Souchi, si ante cibum sumatur, valet plurimum.

<sup>u</sup> to

<sup>v</sup> to

<sup>w</sup> to

<sup>x</sup> to

<sup>y</sup> to

<sup>z</sup> to



370 to be taken before dinner or supper, to the quantity of a Chestnut. It is made of sugar, as that of Quinces. The decoction of the roots of sowthistle before meat by the same author is much approued. To eat of a baked apple some advise, or of a preserved Quince, Comminsed prepared, with meat instead of salt, to keepe downe fumes: not to study or to bee intentiue after meales.

R. nucleorum persic seminis melonum ana 3 B  
aque fragrorum ll. ij. misce utatur mane.

o Cucurbit. ad  
scapulas apposi-  
tae.  
To apply cupping glasses to the shoulders is very good. For the other kinde of ruddinesse which is settled in the face with pimples, &c. because it pertaines not to my subiect, I will not meddle with it. I referre you to *Crato's Counsell*, *Arnoldus lib. 1. breuiar. cap. 39. 1. Rulande*, *Peter Forestus de Fuco, lib. 3. 1. obser. 2. To Platerus, Mercurialis, Ylmus, Randoletius, Heurnius, Menadous*, and other that haue written largely of it.

Those other grieuances and symptomes of headach, palpitation of heart, *Vertigo, deliquium, &c.* which trouble many melancholy men, because they are copiously handled a part in every Physitian, I doe voluntarily omit.

## MEMB. 2.

## Cure of Melancholy over all the body.

p Pigo.  
q Mediana pro  
cateris,  
r Succimelan-  
cholicis malicia à  
sanguinis boni-  
tate corrigitur.  
s Perseuerantia  
mala ex quacumq;  
parte sanguis  
detrahi debet.  
t Obseruat fol.  
254. curatus ex  
vulnere in cruce  
ob cruorem a-  
missum.  
u Studium sit  
omne ut melan-  
cholicus impu-  
guetur: ex quo  
enim pingues &  
carnosissimi sa-  
ni sunt.  
x Hildesheim  
Spicel. 2. Inter  
calidaradix pe-  
trofolini apii fe-  
niculi Inter fri-  
gida emulso se-  
minis melonum  
cum sro capriuo  
quod est com-  
mune vehiculi.



Here the melancholy blood possesseth the whole Body with the Braine, & it is best to beginne with blood letting. ¶ The *Greekes* prescribe the *q Median* or middle veine to be opened, & so much blood to be taken away, as the patient may well spare, and the cut that is made must be wide enough. The *Arabians* hold it fittest to be taken from that arme, on which side there is more paine and heauinesse in the head. If blacke blood issue forth, bleed on, if it be cleare and good, let it be instantly suppressed, & because the malice of melancholy is much corrected by the goodnes of the blood. If the parties strength will not admit much evacuation in this kinde at once, it must be assayed againe and againe, if it may not be conveniently taken from the arme, it must be taken from the knees and ankles: especially to such men or women whose hæmrods or monthes haue bene stopped. ¶ If the maladie continue, it is not amisse to evacuate in a part, in the forehead, and to virgins in the ankles, which are melancholy for loue matters, so to widdowes that are much grieved and troubled with sorrow and cares: for bad blood flowes in the heart, and so crucifies the minde. The hæmrods are to be opened with an instrument or horseleeches, &c. see more in *Montaltus cap. 29. Skenkinus* hath an example of one that was cured by an accidentall wound in his thigh, much bleeding freed him from melancholy. Diet, Diminutiues, Alteratiues, Cordials, correctors as before, intermixt as occasion serues, *u all their study must be to make a melancholy man fat, & then the cure is ended.* *Diuretica* or medicines to procure vrine are prescribed by some in this kinde, hot and cold: hot where the heat of the liuer doth not forbid, cold where the heat of the liuer is very great, *x* amongst hot are Parsley roots, Lovage, Fennell, &c. cold Mellon seeds, &c. with whay of Goats milke which is the common conueigher.

To purge and purifie the blood, vse Sowthistle, Succory, Sena, Endiue, Carduus



Carduus Benedictus, Dandelion, Hoppe, Maidenhaire, Fumitory, Buglosse, Borage, &c. with their iuyce, decoctions, distilled waters, Syrups, &c.

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*Oswaldus Crollius* basil. Chym. much admires salt of Coralls in this case & *Aetius Tetrabib. ser. 2. cap. 114.* Hieram Archigenis, which is an excellent medicine to putifie the blood, & for all melancholy affections, falling sicknesse, none so be compared to it.

MEMB. 3. SVESECT. 1.

Cure of Hypocondriacall melancholy.



N this cure as in the rest, is especially required the rectification of those six non-naturall things about all, as good diet, which *Montanus consil. 27.* inioynes a French Nobleman, & To haue an especial care of it, without which all other remedies are in vaine. Blood-

letting is not to be vsed, except the patients body be very full of blood, and that it bee deriued from the liuer and spleene to the stomacke and his vessells, then to draw it backe, to cut the inner veine of either arme, some say the *saluatella*, and if the maladic be continuare, to open a veine in the forehead.

Preparatiues and Alteratiues may be vsed as before, sauing that there must be respect had as well to the liuer, spleene, stomacke, hypocondries, as to the heart and braine. To comfort the stomacke and inner parts against winde and obstructions, by *Aretius, Galen, Aetius, Aurelianus, &c.* and many latter writers, are still prescribed the decoctions of Wormewood, Centaury, Peneriall, Betony, sod in whay and dayly drunke: many haue bene cured by this medicine alone.

*Prosper Alpinus* and some others, as much magnifie the water of *Nilus* against this malady, an especiall good remedy for windy melancholy. For which reason belike *Ptolomeus Philadelphus*, when he married his daughter *Berenice* to the King of *Abyria* (as *Celsus lib. 2. records*) *magnis impensis Nilum aquam afferi iussit*, to his great charge caused the water of *Nilus* to be carried with her, and gaue command, that during her life she should vse no other drinke. I finde those that commend vse of apples, in Splenaticke and this kinde of melancholy (lambswood some call it) which howsoeuer approued, must certainly be corrected of cold, rawnesse and winde.

*Codronchus* in his booke *de sale absin.* magnifies the salt of Wormewood about all other remedies, which workes better and speedier then any simple whatsoeuer, and much to be preferred before all those fulsome decoctions, and infusions, which much offend by reason of their quantity, this alone in a small measure taken expells winde, and that most forcibly, moues vrine, cleanseth the stomacke of all grosse humours, crudities, helps appetite, &c. *Arnoldus* hath a Wormewood wine which he would haue vsed, which euery *Pharmacopoea* speaks of.

Diminutiues and purgers may be taken as before, of *hiera, manna, castia*, which *Montanius consil. 230.* for an Italian Abbot, in this kind preferres before all other simples. And these must be often vsed, still abstaining from those which are more violent, lest they doe exasperate the stomacke, &c. and the mischise by that meanes be increased. Though in some Physicians I finde very strong purgers, *Hellebor* it selfe prescribed in this affection. If it long

B b b

continue

z Hoc unum  
primo domi-  
ne ut si diligens  
circa villum si-  
ne quod cetera  
remedia frustra  
adhibentur.  
a P40.

b Laurentius  
cap. 15. e. euasi-  
o. gra. ve.  
nam inter. nam  
alterius. Dracul  
secamus.  
c Si per. nam  
morbus. veni-  
f. rone. secans.  
B. nel.

d Ego maxime  
curam stomachi  
delegabo. Olla  
Heratiana. lib.  
2. cap. 5.

e Cuius & effi-  
atius suat. vici  
exeret quam  
soleni decolla ac  
deluta in qua-  
ritate mala, &  
magna cum af-  
f. am. etiam mo-  
lestia dissumpta.  
f. Cuius hic sal ef-  
ficaciter dissipat.  
vrinam mouet.  
humores crassos  
absorbet. Stoma-  
chum egregie  
confortat, crudi-  
tatem, nauseam,  
appetentiam mi-  
nuo in modum  
renouat. &c.  
e P40. Aloma-  
rus. Laurentius  
cap. 15.

g Hic attendam  
sepius peroris a  
vehementiori-  
bus semper ab-  
stinendum ne  
ventrem exasse-  
rent.



continue, vomits may bee taken after meate, or otherwise gently procured with warme water, oximell, &c. now and then. *Fuchsius cap. 33.* prescribes Hellebor, but still take heed in this malady, which I have often warned of hot medicines, because (as *Salvianus* addes) wrought followes heate, which increaseth the disease: and yet *Baptista Silaaticus controu. 32.* forbids cold medicines, because they increase obstructions, and other bad symptoms. But this varies as the parties doe, and 'tis not easie to determine which to vse. The stomacke most part in this infirmity is cold, the liuer hot, scarce therefore (which *Montanus* insinuates *consil. 229.* for the Earle of Mansfort) can you helpe the one, and not hurt the other: much discretion must be vled, take no Physicke at all he concludes without great need. *Lalius Abubinus consil. 77.* for an Hypochondriacall German Prince, vled many medicines, but it was after signified to him in letters, that the decoction of China and Sassafras, and salt of Sassafras, wrought him an incredible good. In his 108 Consult. hee vled as happily the same remedies, this to a third might haue bin poyson, by ouer-heating his liuer and blood.

For the other parts looke for remedies in *Sauanarola*, *Gordonius*, *Mercatus*, *Johnson*, &c. one for the spleene, amongst many other, I will not omit, cited by *Hiladelphius spicel.* prescribed by *Mat. Flaccus*, and out of the authority of *Beneuentus*. *Antony Beneuentus* in an Hypochondriacall passion, cured an exceeding great swelling of the Spleene with Capers alone, a meate besitting that infirmity, and frequent vse of the water of a Smiths forge, by this Physicke he cured a sicke man, whom all other Physitians had forsaken, that for seauen yeares had bene Splenetick. And of such force is this water, that those creatures as drinke of it, haue commonly little or no spleene. See more excellent medicines for the spleene in him, and † *Lod. Mercatus*, who is a great magnifier of this medicine, *Averters* must bee vled to the liuer and Spleene, and to scowre the Meseriacke veines, and they are either to open or provoke vrine. You can open no place better then the hemrods, which if by horseleeches they be made to flow, there may not be againe such an excellent remedy, as *Plater* holds. *Salust. Saluian* will admit no other phlebotomy but this, and by his experience in an hospitall which he kept, hee found all mad and melancholy men worse for other blood-letting. *Laurentius cap. 15.* calls this of horse-leeches, a sure remedy to empty the Spleene and Meseriacke membrane. Only *Montanus consil. 241.* is against it, to other men (saith he) this opening of the hemrods seemes to be a profitable remedy, for my part I doe not approue of it, because it drawes away the thinnest blood, and leaues the thickest behind.

*Abius Vidius Vidius*, *Mercurialis*, *Fuchsius* recommend Diuretickes, or such things as provoke vrine, as Aniseeds, Dill, Fennel, Germaner, ground Pine, sod in water, or drunke in powder, and yet *P. P. Bayerus* is against them. All melancholy men (saith he) must avoid such things as provoke vrine, because by them the subtil or thinnest is evacuated, the thicker matter remains.

Clysters are in good request, *Trincavelius lib. 3. cap. 38.* for a young Nobleman, esteemes of them in the first place, and *Hercules de Saxoniâ Panth.*

*lib. 2. cap. 13.* omnes melancholici debent auertere urinâ provocatâ, quoniam per ea educitur subtile, & remanet crassum.



lib. 1. cap. 16. is a great approver of them. ¶ I haue found (saith hee) by experience, that many Hypocondriacall melancholy men, haue bene cured by the sole use of Clysters, receipts are to be had in him.

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Besides those fomentations, irrigations, inunctions, odoraments prescribed for the head, there must be the like used for the Liuer, Spleene, Stomack, Hypocondries, &c. In crudity (saith Piso) tis good to binde the stomacke hard, to hinder winde and to helpe concoction.

Of inward medicines I need not speake, use the same Cordials as before. In this kinde of melancholy, some prescribe Treacle in winter, especially before or after purges, or in the Spring as Avicenna, Trincavellius Mithridate, Montaltus Piony seedes, Vnicorne hornes, os de corde cervi &c.

Amongst Topickes or outward medicines, none are more pretious then Bathes, but of them I haue spoken. Fomentations to the Hypocondries are very good, of wine and water, in which are sod southernwood, Melilot, Epithyme, Mugwort, Senna, Polypody, as also Cerots, & Playsters, Liniments, Oyntments, for the spleene, Liuer, and Hypocondries, of which looke for examples in Laurentius, Iobertus lib. 3. cap. 1. praec. med. Montanus consil. 231. Montaltus cap. 33. Hercules de Saxonia, Faventinus. And so of Epithemes, digestive powders, bagges, oyles, Octavius Horatius lib. 2. cap. 5. prescribes calasticke Cataplasmes, or dry purging medicines: Piso & Dropaces of pitch and oyle of Rue, applyed at certaine times to the stomacke, to the metaphrene or part of the backe, which is over against the heart, Aetius synapismes, Montaltus cap. 35. would haue the thighes to be cauterised, Mercurialis prescribes beneath the knees; Lelius Argubinus consil. 77. for an Hypocondriacal Dutchman, will haue the cautery made in the right thigh, and so Montanus consil. 55. The same Montanus consil. 34. approoves of issues in the armes, or hinder part of the head, Bernardus Paternus in Hildesheim spicel. 2. would haue issues made in both the thighes: Lod. Mercatus prescribes them neare the spleene, aut prope ventriculi regimen, or in either of the thighes. Ligatures, Frictions, and Cupping glasses about or about the belly, without sacrifice, which Felix Platerus so much approoves, may be used as before.

¶ Ego experientia probavi, mulieres Hypocondriacas, solo usque Clysterum fuisse sanatas.  
¶ In cruditate optimum, ventriculum aetius alligari.  
13 j Theriac, & astate.  
¶ Consil. 12. lib. 1.  
u Cap. 33.  
x Trincavellius consil. 15. cerotum pro fene  
mala cholico ad  
reuer optimum.  
y Emplastrum pro  
splene. Fernelius  
consil. 45.  
z Dropac & pice  
naturalis, & oleo  
rntaco affigatur  
ventriculo, &  
10 i metaphreni.  
a Cameria crur  
villus inusta.  
b Fontanelle  
sint in utroq;  
crure.  
Lib. 1. cap. 17.  
¶ De mentis ali  
enatie. 2. status  
egregius & susti  
nere materiam  
evocant.

SUBSECT. 3.

Correctors to expell winde, Against costiveness, &c.

**I**N this kinde of melancholy one of the most offensue symptomes, is winde, which as in the other species, so in this, hath great need to be corrected and expelled.

The medicines to expell it are either inwardly taken or outwardly. Inwardly to expell winde, are simples or compounds. Simples are herbes, roots, &c. as Galanga, Gentian, Angelica, Enula, Calamus Aromaticus, Valerean, Zeodori, Iris, condit Ginger, Aristolochy, Ciclimiaus, China, Dittander, Pennyriall, Rue, Calamint, Bayberries and Bay leaues, Betany, Rosemary, Hysope, Sabine, Centaury, Mint, Camomile, Stachas, Agnus castus, Broome flowres, Origan, Orange pills &c. Spices, as Saffron, Cinnamon, Bezoar stone, Myrrhe, Mace, Nutmegs, Pepper, Cloues, Ginger, seeds of annise, Fennel, Ammi, Cary, Nettle, Rue, &c. Iuniper berries, grana

B b b 2

Paradis



Paradisi, Compounds, Dianisum, Diagalanga, Diaciminum, Diacalaminth, Electuarium de bacis Lauri, Benedicta laxativa, Pulvis ad flatus Antid. Florent. pulvis Carminativus, Aromaticum Rosatum, Treacle, Mishridate, &c.

This one caution of *Gualter Brnel* is to be obserued in the administering, of these hot medicines and dry, that whilst they covet to expell winde, they doe not inflame the blood, and increase the disease. sometimes (as hee saith) medicines must more decline to heat sometimes more to cold as the circumstances require, and as the parties are inclined to heat or cold.

Outwardly taken to expell windes, are oyles, as of Camomile, Rue, Bayes, &c. fomentations of the hypocondries, with the decoctions of Dill, Penny-rill, Rue, Bay leaues, Cummin, &c. bags of Camomile Flowres, Anniseed, Cummin, Bayes, Rue, Wormewood, oyntments of the oyle of Spikenard, Wormewood, Rue, &c. *Aretes* prescribes Cataplasmes, of Camomile Flowres, Fennell, Anniseeds, Cummin, Rosemary, Wormewood leaues &c.

Cupping-glasses applied to the Hypocondries, without scarification, doe wonderfully resoluue winde. *Fernelius* *consil.* 43. much approoves of them at the lower end of the belly, *† Lod. Mercatus* calles them a powrefull remedy and testifies moreouer out of his owne knowledge, how many he hath seene suddenly eased by them. *Julius Celsus Claudinus* *respons. med. resp.* 3. admires these Cupping-glasses, which he calls out of *Galen*, *† a kinde of enchantment, they cause such present helpe.*

Empyricks haue a myriade of medicines, which I voluntarily omit. *Amatus Lusitanus*, *cent. 4. curat.* 54. for an hypochondriacall person, that was extremely tormented with winde, prescribes a strange remedy. Put a paire of bellowes end into a Clyster pipe, and applying it into the fundament, open the bowels, so draw forth the winde. *Natura non admittit vacuum.* He vaunts he was the first invented this remedy, and by meanes of it, speedily eased a melancholy man. Of the cure of this flatuous melancholy, read more in *Fernelius de Flatibus* cap. 26. & *passim alias.*

Against Headach, Vertigo, vapors which ascend forth of the stomacke to molest the head, read *Hercules de Saxonia*, and others.

If Costiuenesse offend in this, or in any other of the three species, it is to be corrected with suppositoies, clysters, or lenitives, powder of Sene, condit Prunes &c. *R. Elect. lenit. e succo rosar. ana 3 j. misce.*

Take as much as a nutmeg at a time, halfe an houre before dinner or supper, or *pil. massichina* 3 j. in six pills, a pill or two at a time. See more in *Montanus* *confi.* 229. *Hildesheim* *specul.* 2. P. *Cnemander*, and *Montanus*, commend *g Cyprian Turpentine*, which they would haue familiarly taken, to the quantity of a small nut, two or three houres before dinner and supper, twice or thrice a weeke if need be, for besides that, it keepe the belly soluble, it cleares the stomacke, opens obstructions, cleanseth the liver, provokes urine.

These in brieft are the ordinary medicines which belong to the cure of melancholy which if they be vsed aright, no doubt may doe much good, *Si non levando saltem leniendo valent, peculiararia bene selecta*, saith *Besardus*, a good choice of particular receipts, must needes ease, if not quite cure: not one, but all or most, as occasion serves.

*Et que non prosunt singula, multa iuvant.*

FINIS.

c Cavendum hic diligenter a multum calefactionibus, atq; exsiccantibus, five aliis, si fuerint hoc sine medicamentis, nonnullis enim ut venositates & rugitus compellant, huiusmodi utentes medicamentis, plurimum peccant, morbum sic augent. debent enim medicamenta declinare ad calidum vel frigidum, secundum exigentiam circumstantiarum, vel ut patiens melius ad cal. & frigidum. d. Cap. 7. lib. 7. c. 10. Brnel. mise. flatus resolvit. *† Velat hanc tamentum quoddam ex flatuosis spiritibus, dolorem ventris levant.* *† Lib. 1. cap. 7. nonnullis praeterea ventris deploratos, plures resistentes huius videmus.* *g Terebinthin. cyprian habent familiarem, ad quantitatem deglutiant nucis parve, tribus horis ante prandium vel cenam, singulis septimanis prout expedire videbitur, nam praeterquam quod alium nullum effici obstructions aperit, ventriculum purgat, urinam provocat, hepatis mundificat.*



# ANALYSIS OF THE THIRD PARTITION.

<p><i>Præface or Introduction. Subst. 1.</i>          Loues definition, Pedegree, Object, Faire, Amiable, Gracious &amp; Pleasant, from which comes beauty, grace, which all desire and loue, parts affected.</p>	
<p><i>Diuision or kinds. Subst. 2.</i></p>	<p>Naturall, in things without life; as loue &amp; hatred of elements, &amp; with life, as vegetall, vine and elme, sympathy, antipathy, &amp;c.</p>
	<p>Sensible, as of Beasts, for pleasure, preferuation of kinde, mutuall agreement, custome, bringing vp together, &amp;c.</p>
	<p>Profitable, <i>Subst. 1.</i> Health, welth, honor, we loue our benefactors; nothing so amiable as profit, or that which hath a shew of comodity</p>
	<p>Pleasant, <i>Subst. 2.</i> Things without life, made by art, pictures, sports, games, sensible objects, as hawks, hounds, horses. Or men themselves for similitude of manners, naturall affection as to friends, childre, kindred, &amp;c. for glory, such as commend vs</p>
	<p>Honest, <i>Subst. 3.</i> Fucate in shew by some error or hypocrisie, some seeme &amp; are not, or truly for vertue, honesty, good parts, learning, eloquence, &amp;c.</p>
<p><i>Memb. 1.</i></p>	<p>Mixt of all three which extends to</p>
	<p>Common good, our neighbour, country, friends, which is charity the defect of which, is cause of much discontent &amp; Melancholy.</p>
<p><i>Mem. 3.</i></p>	<p>or In Excesse, <i>vide 11.</i></p>
	<p>or In Defect, <i>vide 12.</i></p>
<p><i>Mem. 1.</i></p>	<p>His pedegree, power, extent to vegetalls &amp; sensible creatures, as well as men, to spirits, diuels, &amp;c.</p>
	<p>His name, definition, object, part affected, tyranny.</p>
<p><i>Causes</i></p>	<p>Starres, temperature, full diet, place, country, climate, condition, Idleness, <i>S. 1.</i></p>
	<p>Naturall allurements, &amp; causes of loue, as Beauty, its praise, how it allureth. Comelines, grace, resulting from the whole, or some parts, as face, eyes, haire, hands, &amp;c. <i>Subst. 2.</i></p>
<p><i>Mem. 2.</i></p>	<p>Artificiall allurements, &amp; provocations of lust &amp; loue, gestures, apparell, dowry, mony, &amp;c.</p>
	<p><i>Quest.</i> Whether beauty owe more to Art or Nature. <i>Subst. 3.</i></p>
<p><i>Heroicall or Loue Melancholy, in which consider</i></p>	<p>Opportunity of time &amp; place, conference, discourse, musick, singing, dancing, amorous tales, lasciuious objects, familiarity, gifts, promise, &amp;c. <i>S. 4.</i></p>
	<p>Bawdes and philters. <i>Subst. 5.</i></p>
<p><i>Symptomes or signes.</i></p>	<p>Drynesse, palenesse, leauesse, waking, sighing, &amp;c.</p>
	<p><i>Quest. An datur? An amatur?</i></p>
<p><i>Mem. 3.</i></p>	<p>Of Body</p>
	<p>Bad as</p>
<p><i>or</i></p>	<p>Feare, sorrow, aspersion, anxiety, &amp;c.</p>
	<p>An hell, torment, fire, blindness, &amp;c.</p>
<p><i>or</i></p>	<p>Dotage slavery, neglect of businesse.</p>
	<p>Sprucenesse, neatnesse, courage, aptnesse to learne</p>
<p><i>of minde</i></p>	<p>Good as</p>
	<p>musicke, singing, dancing, poetry, &amp;c.</p>
<p><i>Prognostickes; Despaire, Madnesse, Phrensie, Death.</i></p>	<p><i>Mem. 4.</i></p>
	<p>By labour, diet, physicke, abstinence. <i>Subst. 1.</i></p>
<p><i>Cures</i></p>	<p>To withstand the beginnings, avoid occasions, faire &amp; fowle means, change of place, contrary passion, witty inuentions, discommend the former, bring in another. <i>Subst. 2.</i></p>
	<p>By good counsell, perswasion, from future miseries, inconueniences, &amp;c. <i>S. 3.</i></p>
<p><i>Mem. 5.</i></p>	<p>By Philters, magicall, &amp; poetickall cures, <i>S. 4.</i> To let them haue their desire disputed <i>pro</i> and <i>con.</i> Impediments remoued, reasons for it. <i>Subst. 5.</i></p>



*Analysis of the third Partion.*

His name, definition, extent, power, tyranny. *Memb. 1.*

Division, *Equivo-*  
cationis, *Improper*  
kindes } To many beasts; as swannes, cockes, Bulls.  
          } To kings and Princes of their subiects, successors.  
          } To friends, parents, tutors ouer their children, or othelwise.  
*Subs. 1.* } or  
          } Proper } Before marriage, corriuals, &c.  
          } After, as in this place our present subiect.  
          } In the par } Idlenesse, impotencie in one party, melancholy, long absence.  
Causes } ties them- } They hate bin naught themselves. Hard vsage, vnkindnes, wantonnes  
*Sub. 3.* } selues } Inequality of yeares, persons, fortunes, &c.  
          } or  
          } Frō others } Outward entisements and provocations of others.  
Symptomes. } Feare, sorrow, suspition, anguish of minde, strange actions, gestures, lookes,  
*Memb. 2.* } speeches, locking vp, outrages, seuerelawes, prodigious trials, &c.  
Prognosticks } Despaire, Madnesse, to make away themselves and others.  
*Memb. 3.*  
Cures } By avoiding occasions, alwaies busie, neuer to be idle.  
          } By good counsell, aduise of friends, To contemne or dissemble it. *Subs. 1.*  
*Mem. 4.* } By prevention before marriage, Platoes communion,  
          } To marry such as are equall in yeares, birth, fortunes, beauty, of like cōditions, &c.  
          } Of a good family, good education. To vse them well.

8 Jealousie, Sect. 3.

A prooffe that there is such a species of Melancholy, Name, Obiect God, what his beauty is, how it allureth, Part & parties affected, superstitious Idolaters, Prophets, Hereticks, &c. *Sub. 1.*

Causes. } From others } The diuels allurements, false miracles, Priests for their gain.  
          } Or } Politicians to keep men in obedience, Bad instructors, Blind  
*Sub. 2.* } From them- } Guides.  
          } selues } Simplicity, feare, ignorance, solitarinesse, Melancholy, curi-  
          } } osity, pride, vaine glory, decayed Image of God.  
Symptomes } Gen- } Zeal without knowledg, obstinacy, superstitiō, strange devo-  
*Sub. 3.* } rall } tiō, stupidity, confidence, stiffe defence of their tenents, mutua  
          } Or } loue & hate of other sects, belief of incredibilities, impossibilities,  
          } Partic- } Of Hereticks, pride, contumacy, contempt of others, wilful-  
          } ular. } nesse, vainglory, singularity, prodigious paradoxes.  
          } In superstitious blinde zeale, obedience, strange workes, sa-  
          } crifices, oblatiōs, prayers, vowes, pleudomartyrdome,  
          } mad and ridiculous customes, ceremonies, obseruations.  
          } In Pseupoprophets, uisions, revelations, dreames, prophe-  
          } cies, new doctrines, &c. of Iewes, Gentiles, Mahometans, &c.  
*Me. 1.* } Prognosticks. *Sub. 4.* } New doctrines, paradoxes, blasphemies, madnesse, stu-  
          } pidity, despaire, damnation.  
Cures. *Sub. 5.* } By Physicke if need be, conference, good counsel, perswa-  
          } sion, compulsion, correction, punishment, *quaritur an cogi*  
          } *debet? Affir.*

11 Religious melancholy. Sect. 4.

In ex- }  
cesse }  
or such }  
as doe }  
that }  
which }  
is not }  
requi- }  
red. }  
*Me. 1.* }  
Symptomes }  
*Sub. 3.* }  
Or }  
Partic- }  
ular. }  
Secure, void } Epicures, Atheists, Magitians. Hypocrites, such as haue cauterised  
of grace and } consciences, or els are in a reprobate sence, worldly secure, some Philo-  
feares. } sopher, impenitent sinners. *Sub. 1.*  
Or }  
In de- } Distrustful, } Causes } The diuel & his allurements. Rigid Preachers, that wound  
fect, as } or too timo- } Sub. 2. } their consciences, Melancholy, contemplation, solitarines.  
Me. 2. } rous, as de- } } How melancholy & despair differ. Distrust, weaknes of faith.  
          } sperat. In de } Symptoms } Guilty cōsciēce for offence cōmitted, misvnderstanding Scr.  
          } spair cōsider } Sub. 3. } Feare, sorrow, anguish of mind, extreame tortures & chor-  
          } } ror of conscience, fearfull dreames, conceipts, visions, &c.  
          } Prognosticks; Blasphemy, violent death, *Sub. 4.*  
Cures. *Sub. 5.* } Physick, as occasiō serues, cōferēce, not to be idle or alone.  
          } Good cōusel, good cōpany, all comforts and contents, &c.





# THE THIRD PARTITION. LOVE MELANCHOLY.

SECTION.  
THE FIRST MEMBER.  
SUBSECTION.

## The Preface.



HERE will not be wanting, I presume, one or other that will much discommend some part of this Treatise of Love Melancholy, and object (which <sup>a</sup> Erasmus in his Preface to <sup>b</sup> Thomas Moore suspects of his) that it is too light for a Divine, too Comick a subject to speake of Love Symptomes, too phantastickall, and fit alone for a wanton Poet, a feeling young lovesicke gallant, an effeminate Courtier, or some such idle person. And 'tis true they say, for by the naughtines of ment is so

<sup>a</sup> Eucom. Morie  
lindores esse nu-  
gas quam ut  
Theologum de-  
ceant.

<sup>b</sup> Lib. 8. Ele-  
quent. cap. 14.  
de affectibus:

mortalium vitio  
fit qui praelara  
quæq; in parvos  
vires erunt.

<sup>b</sup> Quoties de a-  
matoria mentio  
facta est tam ve-  
hementer ex-  
candui, tam se-

vera iristitia vi-  
ola i auris meas  
obscena sermone  
notui, ut me tan-

quam vnum ex  
Philosophis in-  
taueratur.

<sup>c</sup> Lib. 4. of ciuill  
conuersation.

come to passe, as <sup>†</sup> Causinus obserues, *ut Castis auribus vox amoris suspecta sit, & inuisa*, the very name of loue is odious to Chastet eares; And therefore some againe out of an affected gravity, will dislike all for the name sake before they read a word; dissembling with him in <sup>b</sup> Petronius; and seeme to be angry that their eares are violated with such obscene speeches, that so they may be admired for graue Philosophers, and staid carriage. They cannot abide to heare talke of loue toyes, or amorous discourses, *vultu, gestu, oculis* in thier outward actions auerse, and yet in their cogitations they are all out as bad, if not worse then others. But let these cavillers and counterfeite Cato's know that as the Lord John answered the Queene in that Italian *Gnazzo*, an old, a graue discret man is fittest to discourse of loue matters, because hee hath likely more experience, obserued more, hath a more stayed iudgement,

can



can better discern, resolve, discuss, advise, give better cautions, and more solid precepts, better informe his auditors in such a subject, and by reason of his riper cares sooner diuert. Besides, *nihil in hac amoris voce subimendum*, there is nothing here to be excepted at; Loue is a species of melancholy, and a necessary part of this my treatise, which I may not omit, *operi suscepto inseruiendum fuit*, so *Iacobus Mycillus* pleadeth for himselfe in his translation of *Lucians* Dialogues, and so doe I; I must and will performe my taske. And that short Excuse of *Mercerius*, for his edition of *Aristanetus* shall

\* Si male locata est opera scribenda, ne ipsi loquentur in legendo.

be mine, \* *If I haue spent my time ill to write, let not them be so idle as to read.* But I am perswaded it is not so ill spent, I ought not to excuse or repent my selfe of this subject, on which many graue and worthy men haue written whole volumes, *Plato*, *Plutarch*, *Plotinus*, *Maximus Tyrius*, *Alcinous*, *Avicenna*, *Leon Hebreus* in three large dialogues, *Xenophon* symposi. *Theophrastus*, if wee may beleue *Athenæus* lib. 13. cap. 9. *Picus Adrianus*, *Marius Equicola*, both in Italian, *Kornmannus de linea Amoris* lib. 3. *Petrus Godefridus* hath handled in three bookes, *P. Hædus*, and which almost euery Physician, as *Arnoldus Villanovanus*, *Valleriola observat. med. lib. 2. obser. 7.* *Alian Montaltus*, and *Laurentius* in their Treatises of Melancholy, *Isaon pratensis de morb. cap. Valescus de Taranta*, *Gordonius*, *Hercules de Saxonia*, *Sauanarola*, *Langius*, &c. haue treated of a part, and in their workes. I excuse

c. d. d. e. p. s. l. 1. ep. 14. Cadmus Milesius teste Suidade hoc Erotico Amore.

14 libros scripsit, nec me pigebit in gratiam adolescentum hanc scribere epistolam

† Comment. in 2. Aeneid.

\* Alteros amores meram impudicitiam solum videtur, n. s. &c.

my selfe therefore with *Peter Godefridus*, *Valleriola*, *Ficinus*, and in *Langius* words. *Cadmus Milesius* writ foureteene bookes of Loue, and why should I be ashamed to write an Epistle in fauour of young men, of this subject? A company of sterne readers dislike the second of the *Aeneids*, and take *Virgills* grauity, for inserting such amorous passions in an heroicall subject; but *† Seruius* his commentator iustly vindicates the poets worth, wisdom, and discretion in doing as he did. *Castalio* would not haue young men reade the

\* *Canticles*, because to his thinking it was too light and amorous a tract, a Ballad of Ballads, as our old English translation hath it. He might as well forbid the reading of *Genesis*, because of the loues of *Jacob* and *Rachel*, the stories of *Siechem* and *Dina*, *Juda* and *Thamar*; reiect the booke of *Numbers*, for the fornications of the people of *Israel*, with the *Mosabites*; That of *Judges* for *Sampson* and *Dalilahes* embracings, that of the *Kinges*, for *Dauid* and *Bershebas* adulteries, the incest of *Ammon* and *Thamar*, *Solomons* concubines, &c. The stories of *Ester*, *Iudith*, *Susanna*, and many such. *Dicæarchus*, and some other carpe at *Plato's* maiesty, that hee would vouchsafe to indite such loue toyes, amongst the rest, for that dalliance with *Agatho*,

*Suavia dans Agathon, animam ipse in labra tenebam,*

*Ægra etenim properans tanquam abitura fuit.*

† Ser. 2.

For my part saith *† Maximus Tyrius*, a great *Platonist* himselfe, *me non tantum admiratio habet, sed etiam stupor*, I doe not onely admire, but stand amased to reade, that *Plato* and *Socrates* both should expell *Homer* from their city, because he writ of such light and wanton subjects, *quod Iunonem cum Ioue in Ida concumbentes inducit, ab immortalis nube coniectos, Vulcanus, Mars and Venus fopperies*, before all the Gods, because *Apollo* fled, when he was persecuted by *Achilles*, the *† Gods* were wounded and runne whining away, &c. with such ridiculous passages; when as both *Socrates* and *Plato*, by his testimony writ lighter themselves: *quid enim tam distat* (as he fol-

† Quod visum est earum potum et amores commemorat.

lowes



lowes it) *quam amans à temperante, formarum admirator à demente*, what can be more absurde then for graue Philosophers to treat of such fooleries, to admire *Antiloquus, Alcibiades*, for their beauties as they did, to runne after, to gaze, to dote on faire *Critobulus*, delicate *Agatho*, young *Lysis*, fine *Char- mides*, haecine philosophum decent? Doth this become graue Philosophers? Thus peradventure *Callias, Thrasimachus, Polus, Aristophanes*, or some of his adversaries and æmulators might object, but nether they, nor \* *Anytus* and *Melitus* his bitter enemies, that condemned him for teaching *Critias* to tyrannize, his impiety, for swearing by dogges and plane trees; for his iugling sophistry, &c. neuer so much as vpbraided him with impure loue, writing or speaking of that subiect, and therefore without question, as hee concludes, both *Socrates* and *Plato* in this are iustly to be excused. But suppose they had beene a little overseene, should diuine *Plato* be diffamed? no, rather as he said of *Cato's* drunkenesse, if *Cato* were drunke, it should bee no vice at all to bee drunke. They reprove *Plato* then, but without cause (as *Ficinus* pleades) for all loue is honest and good, and they are worthy to bee loued that speake well of loue. Being to speake of this admirable affection of loue (saith *Valleriola*) there lies open a vast and philosophical field to my discourse, by which many lovers become madde: let me leaue my more serious meditations, wander in these Philosophicall fields, and looke into those pleasant Groves of the *Muses*, wherewith unspeakable varietie of flowres, wee may make Garlands to our selues, not to adorne vs onely, but with their pleasant smell and iuyce to nourish our soules, and fill our mindes desirous of knowledge, &c. After an harsh and vnpleasing discourse of Melancholy, which hath hitherto molested your patience, and tired the author, giue him leaue with *Godefridus* the Lawyer, and *Laurentius* (cap. 5.) to recreate himselfe in this kind after his laborious studies, since so many graue Divines and worthy men haue without offence to manners, to helpe themselves and others voluntarily written of it. *Heliodorus* a Bishop, penned a loue story of *Theagines* and *Chariclea*, and when some *Cato's* of his time reprehended him for it, choose rather, saith *Nicephorus*, to leaue his Bishopricke then his booke. *Aeneas Silvius* an ancient Divine and past 40 yeares of age, as he confesseth himselfe, (after Pope *Pius Secundus*) endited that wanton history of *Euryalus* and *Lucretia*. And how many superintendents of learning, could I reckon vp that haue written of light phantasticall subiects, *Beroaldus, Erasmus, Alpheratius*, twenty foure times printed in *Spanish*, &c. Giue me leaue then to refresh my muse a little, and my weary Readers, to expatiate in this delightfome field, *hoc deliciarum Campo*, as *Fonsæca* tearmes it, to ke season a surly discourse, with a more pleasing asperision of loue matters: *Eduicare vitam conuenit*, as the Poet invites vs, *curas nugis* &c. 'tis good to sweeten our life with some pleasing toyes to rellish it, and as *Pliny* tell's vs, *magna pars studioforum, amenitates querimus*, most of our students loue such pleasant & subiects. Though *Macrobius* teach vs otherwise, that those old Sages banished all such light Tracts from their studies, to Nurles cradles, to please only the eares; yet out of *Apu- leius* I will oppose as honourable Patrons, *Solon, Plato, Xenophon, Ari-*

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Quam multa ei obiecerint quod Critiam tyrannidem docuisset, quod platani iuraret, loquacem sociis- tam &c. accu- sationem amoris nullam fecerunt Ideo, honestus amor, &c. d. Corpunt. alij Platonem ma- iestatem quod a- mori nimium indulgeret, Dico- archus & alij sed male. Omnis amor honestus & bonus & a- more digni qui bene dicunt de Amore.

e Med. obs. 1. 2. cap. 7. de ad- mirando amoris effectu dillama ingem patet ca- pus & Philoso- phicum, quo sepe homines ducun- tur ad insaniam libeat modo va- gari, &c.

Que non vult modo sed fra- grantia & suc- culentia luctan- da plenius alant &c.

f Lib. 1. prefat. de amoribus a- gens relaxandi animi causa la- boriosissima stu- diis fatigati quando & The- ologis his in- vari & iuvare illas moribus volunt.

g Hist. lib. 12. cap. 34. i Prefat. quid quadragenaria conuenit cum amore.

hgo vero agnos- co amatorum scriptum mihi

non conuenire. Aeneas Silvius prefat qui iam meridiem prætergressus in vespertinis feret. k Vt severiora studia his amantatibus lectis condire possit. Accius. l Disertum qui philosophum audire maluit. m In Som. Scip. esatario suo tam ad cunas nutricum sapientes eliminant, solas aurium delicias profitentes. n Babilonius & Ephesus qui de Amore scripserant victo, amore t Myrto, Cyreus & Adonidis, Suidas.



an, &c. that as highly approve of these Treatise. On the other side me thinks they are not to be disliked, they are not so vnfit. I will not peremptorily say as one did, *tam sua via dicam facinora, ut male sit ei qui talibus non delectatur*. I will tell you such pretty stories, that fowle befall him that is not pleased with them; *Neg, dicam ea, que vobis vsui sit audivisse, & voluptati meminisse*, with that confidence, as *Beroaldus* doth his enarrations on *Propertius*, I will not presse you with my Pamphlets, or begge attention, but if you like them you may. *Pliny* holds it expedient, and most fit, *severitatem iucunditate etiam in scriptis condire*, to season our workes with some pleasant discourse, *Synefius* approves it, *sicet in ludicris ludere*, the \* Poet admires it,

† Pet. Arctine  
dist. Ital.

\* Hor.

† Legendi cupi-  
diores, quam ego  
scribendi, fath

Lucias.

\* Plus capio vo-  
luptatis inde,  
quam spectandis  
in theatro ludis,

o Proem in  
Isaiam. Multo

maior pars Mi-  
leis fabulas re-  
volvendum  
quam Platoni

libras.

† In vit: philo-  
sophus in Epi-  
grammatur, in  
Epistolis polu-  
lari in præceptis  
severus.

† In vit: philo-  
sophus in Epi-  
grammatur, in  
Epistolis polu-  
lari in præceptis  
severus.

*Omne tulit punctum qui miscuit utile dulci*, And there bee those without question, that are more willing to read such toys, then † I am to write: Let me not live, saith *Aratines Antonia*, if I had not rather heare thy discourse, \* then see a play. No doubt but there bee more of her minde, ever haue beene, ever will be, as ° *Hierome* beares me witnesse. A farre greater part had rather read *Apuleius* then *Plato*: Tully himselfe confesseth hee could not vnderstand *Plato's Timæus*, and therefore cared lesse for it, but every schoole boy hath that famous testament of *Grannius Corocotta Porcellus* at his fingers ends. I thinke I haue said enough, If not: let him that is otherwaies minded, remember that of † *Maudarenis*, hee was in his life a Philosopher. (as *Ausonius* apologizeth for him) in his Epigrams, a Lover; in his precepts most severe; in his Epistles to *Cerellia*, a wanton. *Annianus*, *Sulpitius*, *Enemius*, *Menander*, and many old Poets besides, did in scriptis prurire, write *Fescennines*, *Attellanes*, and lasciuious songs; *letam materiam*, yet they had in moribus censuram, & severitatem, they were chaste, severe, and vpright li- vers.

*Castum esse decet pium poetam*

*Ipsam, ver siculos nihil necesse est,*

*Qui tum denig, habent salem & leporem;*

I am of *Catullus* opinion, and make the same Apology in mine owne behalfe: Hoc etiam quod scribo, pendet plerumq; ex aliorum sententia & autoritate, nec ipse forsan infanio sed infanientes sequor. Atqui detur hoc insanire me, *Semel insanivimus omnes*, et tute ipse opinor insanis aliquando, & is, & ille, & ego, scilicet

*Homo sum, humani à me nihil alienum puto:*

And which he vrgeth for himselfe, accused of the like fault, I as iustly plead,

*Lasceiva est nobis pagina, vita proba est,*

Howsoever my

lines erre, my life is honest. *Vita verecunda est, musa iocosa mihi.*

But I presume I need no such Apologies, I need not as *Socrates* in *Plato*, cover his face when he spake of loue, or blush and hide mine eyes, as \* *Pallas* did in her hood, when she was consulted by *Iupiter* about *Mercuries* marriage, *quod super nuptijs virgo consultitur*, it is no such lasciuious, obscene or wanton discourse, I haue not offended your chaster eares with any thing that is here written, as many *French* and *Italian* Authors in their moderne language of late haue done, *qui tam atrociter (\*one notes) hoc genere peccarunt ut multa ingeniosissime scripta obscenitatum gratia caste mentes abhorreant.* Tis not scurrile this, but chaste, honest, most part serious and euen of religion it selfe. ° *Incesed* (as he said) *with the loue of finding loue, we haue sought it, & found it.* More yet, I haue augmented and added something to this light Treatise (if light) which was not in the former Edition, I am not ashamed to

confesse

\* Barthius notis  
in caelestinam,  
ludum Hisp.

o Ficinus com-  
ment cap. 17.

Amore incensi  
inveniendi a-  
moris, amorem  
quesivimus &  
invenimus.

inveniimus.



confesse it, with a good † author, quod extendi & locupletari hoc subiectum  
 pleriq; postulabant, & eorum importunitate victus, animum utcumq; reniten-  
 tem eo adegi, vt iam tertiâ vice calamum in manum sumerem, & scriptioniq;  
 longè & à studijs & professione meâ alienâ me accingerem, horas aliquas à  
 serijs meis occupationibus interim suffutatus, easq; veluti ludo cuidam ac re-  
 creationi destinans; etsi non ignorarem nouos fortasse detractores, nouis hil-  
 ce interpolationibus meis minimè defuturos.

And thus much I haue thought good to say by way of preface, least any  
 man (which P. Godefridus feared in his booke) should blame in me lightnesse,  
 wantonneffe, rashnesse, in speaking of loues causes, entisements, symptomes,  
 remedies, lawfull and vnlawfull loues, and lust it selfe, ¶ I speake it only to take  
 and deterre others from it, not to teach, but to apply remedies vnto it. I will  
 treat of this with like liberty as of the rest.

† Sed dicam vobis, vos porro dicite multis

Millibus, & facite hæc charta loquatur annis.

Condemne me not good Reader then, or censure me hardly, if some part of  
 this Treatise to thy thinking as yet be too light, but consider better of it, Om-  
 nis munda mundis, a naked man to a modest woman is no otherwise then a  
 picture, as *Augusta Livia* truly said, and \* *mala mens malus animus*, 'tis as 'tis  
 taken. If in thy censure it be too light, I aduise thee as *Lipsius* did his Reader  
 for some places of *Plantus*, *Istos quasi Sirenum scopulos pratervehare*, If they  
 like thee not let them passe, or oppose that which is good to that which is  
 bad, and reiect not therefore all. For to inuert that verse of *Martial*, & with  
*Hierom Wolfius* to apply it to my present purpose,

*Sunt mala sunt quedam mediocria, sunt bona plura*, some is good,  
 some bad, some's indifferent. I say farther with him yet, I haue inserted ( \* *le-*  
*vicula quedam & ridicula ascribere non sum gravatus*, &c. ) some things  
 more homely, light, or comical, *litans Gratijs*, &c. which I would request eve-  
 ry man to interpret to the best, and as *Iulius Casar Scaliger* besought *Cardan*  
*(Si quid urbanusculè lusum à nobis, per deos immortales te oro Hieronymo*  
*Cardane ne me male capias. )* I beseech thee good Reader, not to mistake me,  
 or misconster what is here written. *Per Musas & Charites*, & omnia Poeta-  
 rum numina, benigne lector, oro te, ne me male capias. 'Tis a Comickall sub-  
 iect, in sober sadnesse I craue pardon of what is amisse, and desire thee to sus-  
 pend thy iudgement, winke at small faults, or to be silent at least; but if thou  
 likest, speake well of it, and wish me good success.

*Extremum hunc Arethusa mihi concede laborem.*

I am resolu'd howsoeuer, *velis, nolis*, in this Trage-comedy of Loue, to Act  
 severall parts, some Satyrically, some Comically, some in a mixt Tone, as the  
 subiect I haue in hand giues occasion, and present Scène shall require or of-  
 fer it selfe.

379.  
 † *Amator Colo-*  
*sine Barthio in-*  
*terprete.*  
 ¶ *Hæc prædixi*  
*ut quis t. mere*  
*nos putaret seri-*  
*psisse de amorum*  
*lenocinijs de pra-*  
*xi, fornicationi-*  
*bus, adulterijs*  
*&c.*  
 ¶ *Taxando &*  
*ab his deuerren-*  
*da humanam*  
*lasciuia & in-*  
*saniam, sed &*  
*remedia docedo,*  
*non igitur can-*  
*didus lector no-*  
*bis succenseat,*  
*&c.* Comm omi-  
 tio erit iuveni-  
 bus hæc, bisce ut  
 abstinuit magis  
 & omissa lasci-  
 via quæ homi-  
 nes redit infa-  
 nos, virtutis in-  
 cumbant studiis  
 ( *Aeneas Siliu.* )  
 & curam amo-  
 ris si quis nescit  
 hinc poterit sci-  
 re.  
 \* *Martianus*  
*capella lib. 1.*  
*de nupt. philol.*  
*virginis suffusa*  
*rubore oculos pe-*  
*plo obnubens,*  
*&c.*  
 † *Catullus.*  
 o viros nudos  
 caste femine ni-  
 bil a statu di-  
 stare.  
 \* *Hony* *Sait qui*  
*mal y pense.*  
 \* *Prefat. Suid.*



## Loues beginning, Obiect, Definition, Division.



Oues limits are ample and great, and a spacious walke it hath, beset with thornes, and for that cause, which Scaliger reprehends in Cardan, not lightly to be passed ouer. Least I incur the same censure, I will examine all the kinds of loue, his nature, beginning, difference, obiects, how it is honest, or dishonest, a vertue or vice, a naturall passion or a disease, his power and effects, how farre it extends: of which, although something hath beene said in the first Partition, in those Sections of Perturbations (<sup>1</sup> for loue and hatred are the first and most common passions, from which all the rest arise, and are attendant, as Picolomineus holds, or as Nich:Caussin, the *primum mobile* of all other affections, which carry them all about with them) I will now more copiously dilate, through all his parts and severall branches, that so it may better appeare what Loue is, and how it varies with the obiects, how in defect, or (which is most ordinary and common) immoderate, and in excessse, causeth melancholy.

Loue vniuersally taken, is defined to be a *Desire*, as a word of more ample signification: and though Leon: Hebreus the most copious writer of this subject, in his third Dialogue makes no difference, yet in his first he distinguisheth them againe, and defines loue by desire. <sup>c</sup> *Loue is a voluntary affection, & desire to inioy that which is good.* <sup>d</sup> *Desire wisheth, Loue enioyes, the end of the one is the beginning of the other: that which we loue is present, that which we desire is absent.* <sup>e</sup> *It is worth the labour,* saith Plotinus, to consider well of Loue, whether it be a God or a Diuell, or passion of the minde, or partly God, partly Diuell, partly passion. He concludes loue to participate of all three, to arise from Desire of that which is beautifull and faire, and defines it to be an *action of the minde, desiring that which is good.* <sup>f</sup> Plato calls it the great Diuell, for his vehemency and souerainty ouer all other passions, and defines it an appetite, <sup>g</sup> *by which wee desire some good to bee present.* Ficinus in his Comment adds the word Faire to this Definition, Loue is a desire of enioying that which is good and faire. Austin dilates this common definition, and will haue loue to be a delectation of the heart, <sup>a</sup> *for something which we seeke to winne, or ioy to haue, coveting by desire, resting in ioy.* <sup>b</sup> Scaliger exer. 301. taxeth these former Definitions, and will not haue loue to be defined by Desire or Appetite, *for when we inioy the things we desire, there remains no more appetite:* as he defines it, *Loue is an affection by which we are either united to the thing we loue, or perpetuate our union,* which agrees in part with Leon Hebreus.

Now this loue varies as his obiect varies, which is alwaies Good, Amiable, Faire, Gracious and Pleasant. <sup>c</sup> *All things desire that which is good,* as we are taught in the Ethicks, or at least that which to them seemes to be good, *quid enim vis mali* (as Austin well inferres) *dic mihi? puto nihil in omnibus actionibus;* thou wilt wish no harme I suppose, no ill in all thine actions, thoughts

Exercit. 301. Campus amoris maximus & spiritus obsequii, nec leuissimo pede transvolandus. I Grad. 1. c. 29. Ex Platone. prima & communissima perturbatio ex quibus cetera oriuntur & earum sunt pedesque. Amoris est voluntarius affectus & desiderium re bene fruendi. u Desiderium optatum, amore eorum quibus fruimur amoris precitium, desiderium suum, aut tunc adest. x Principio lib. de amore. Opere pretium est de amore considerare, utrum Deus, an Daemon, an passio quædam anime, an partitio deus, partitio Daemon, passio paritum, &c. Amoris est affectus animi bonum desiderans. y Magnus Daemon: conuiuio. u Boni pulchri, fruendi desiderium. a Godefridus, lib. 1. cap. 2. Amoris est delectatio cordis, aliquid ad aliquid, propter aliquod desiderium in appetendo & gaudium perfruendo per desiderium curres, requiescens per gaudium. b Non est amor desiderium aut appetitus ut ab omnibus hactenus traditum. Nam cum potitur, amata re non mouet appetitus. Est igitur affectus quo cum re amata aut uiuimus, aut unionem perpetuamus. c Omnia appetunt bonum.



or desires, *nihil mali vis*,† thou wilt not haue bad come, bad soile, a naughty tree, but all good; a good seruant, a good horse, a good sonne, a good friend, a good neighbour, a good wife. From this goodnesse, comes beauty; from beauty, grace, & comelinesse, which result as so many rayes from their good parts, make vs to loue, and so to couet it: for were it not pleasing and gracious in our eyes, we should not seeke. <sup>d</sup> *No man loues* (saith *Aristotle 9. mor. cap. 5.*) *but hee that was first delighted with comelinesse and beauty.* As this faire object varies, so doth our loue, for as *Proclus* holdes, *Omne pulchrum amabile*, euery faire thing is amiable, and what we loue is faire and gracious in our eyes, or at least we doe so apprehend, and still esteeme of it. <sup>e</sup> *Amiabilenes is the object of loue, the scope and end is to obtaine it, for whose sake we loue, and which our minde covets to enioy.* And it seemes to vs especially faire and good, for good, faire, and vnity, cannot be separated. Beauty shines, *Plato* saith, and by reason of its splendor and shining causeth admiration, and the fairer the object is, the more eagerly it is sought. For as the same *Plato* defines it, <sup>f</sup> *Beauty is a liuely shining or glittering brightnesse, resulting from effused good, By Ideas, seeds, reasons, shadows, stirring up our mindes, that by this good they may be vnited and made one.* Others will haue beauty to bee the perfection of the whole composition, & caused out of the congruous symmetry, measure, order and manner of parts, and that comelinesse which proceeds from this beauty is called grace, and from thence all faire things are gracious. For Grace and Beauty are so wonderfully annexed, <sup>h</sup> so sweetly and gently winne our soules, and strongly allure, that they confound our iudgement and cannot be distinguished. Beauty and Grace are like those beames and shinnings that come from the glorious and diuine Sunne, which are diuerse, as they proceed from the diuerse objects, to please & affect our seuerall senses; <sup>i</sup> *As the species of beauty are taken at our eyes, eares, or conceaued in our inner soule, as Plato disputes at large in his Dialogue de Pulchro, Phadro, Hyppias, & after many sophisticall errors confuted, concludes that Beauty is a grace in all things, delighting the eyes, eares, and soule it selfe; so that as Valesius inferres hence, whatsoeuer pleaseth our eares, eyes, and soule, must needs be beautifull, faire, and delightfome to vs.* <sup>k</sup> *And nothing can more please our eares then musick, or pacifie our mindes.* Faire houses, pictures, orchards, gardens, fields, a faire Hawke, a faire horse is most acceptable vnto vs; whatsoeuer pleaseth our eyes and eares, we call beautifull and faire; <sup>l</sup> *Pleasure belongeth to the rest of the senses, but Grace and Beauty to these two alone.* As the objects vary and are diuerse, so they diuerfly affect our eyes, eares, and soule it selfe. Which giues occasion to some, to make so many seuerall kindes of loue as there bee objects: One Beauty ariseth from God, of which and diuine loue, *S. Dionysius* with many fathers and Neotericks, haue written iust volumes, *de amore Dei*, as they tearme it, many paraneti call discourses; another from his creatures, there is a beauty of the body, a beauty of the soule, a beauty from vertue, *forma martyrum*, as *Austin* calls it, *quam videmus oculis animi*, which we see with the eyes of our minde, which beauty, as *Tully* saith, if wee could discern with these corporall eyes, *admirabiles sui amores excitaret*, would

*Terram non vis malam, malam segetem, sed bonam arborum, equum bonum, seruum bonum, &c.*

<sup>d</sup> *Nemo amore capitur nisi qui fuerit ante formam speciem, delectatus.*

<sup>e</sup> *Amabile obiectum amoris & scopus cuius adeptio est finis, cuius gratia amamus. Animus enim afficitur ut eo fruatur, & formam boni habet & precipue videtur & placet, Piccolominius, grad. 7. cap. 2. & grad. 8. cap. 35.*

<sup>f</sup> *Forma est vitalis fulgor ex ipso bono emanans per ideas sentina, rationes, umbras effusus, animis excitans ut per bonum in unum redigatur. g Pulchritudo est perfectio compositi ex congruente ordine, mensura & ratione partium conueniens, & venustas inde prodians grata dicitur & ei omnes pulchre gratiose h Gratia & pulchritudo ita suaviter agnos demulcent, ita vehementer alliciunt, & adeo mirabiliter concitulantur, ut in unum confundant & distinguere non possint, & in nitentia radij & splendores diuini solis*

*in rebus variis variis modis fulgentes. i Speciei pulchritudinis habentur oculis, auribus, aut concipiuntur interna mente. k Nihil hinc magis animos conciliat quam Musica, pulchra pictura, sedes, &c. l Un reliquis sensibus voluptas in hac pulchritudo & gratia. † Lib. 4. de diuinis.*



cause admirable affections, and rauish our soules. This other Beauty which ariseth from those extreame parts, and graces which proceed from gestures speeches, severall motions, and proportions of creatures, men and women (especially from women, which made those old Poets put the three *Graces* still in *Venus* company, as attending on her, and holding vp her traine) are infinite almost, and vary their names with their objects, as loue of money, covetousnesse, loue of Beauty, Lust, immoderate desire of any pleasure, concupiscence, friendship, loue, good will, &c. and is either vertue or vice, honest, dishonest, in excessse, defect, as shall be shewed in his place: Heroicall Loue, Religious Loue, &c. which may be reduced to a twofold Diuision, according to the principall parts which are affected, the Braine and Luer: *Amor & amicitia* which *Scaliger exercitat.* 301. *Valesius* and *Melancthon* warrant out of *Plato* *quæst. & epist.* from that speech of *Pausanias* belike, that makes two *Veneres* and two loues. <sup>m</sup> One *Venus* is ancient without a mother, and descended from heauen, whom we call celestiall; The younger, begotten of *Iupiter* and *Dione*, whom commonly we call *Venus*. *Ficinus* in his Comment vpon this place *cap. 8.* following *Plato*, calls these two loues, two Divells, <sup>n</sup> or good, and bad Angells according to vs, which are still hovering about our soules, <sup>o</sup> The one reares to heauen, the other depresseth vs to hell; the one good, which stirres vs up to the contemplation of that diuine beauty, for whose sake we performe Iustice, and all godly offices, study Philosophy, &c. the other base, and though bad, yet to be respected; for indeed both are good in their owne natures: procreation of children is as necessary as that finding out of truth, but therefore called bad, because it is abused, and which drawes our soule from the speculation of that other, to viler objects; So farre *Ficinus. S. Austin lib. 15. de civ. Dei & sup. Psal. 64.* hath deliuered as much in effect. <sup>p</sup> Every creature is good, and may be loved well or ill: And <sup>q</sup> Two citties make two loues, *Ierusalem & Babylon*, the loue of God the one, the loue of the world the other, of these two Citties we are all Citizens, as by examination of our selues we may soone finde, and of which: The one loue is the root of all mischief, the other of all good. So in his *15. cap. lib. de mor. Ecclesie*, he will haue those foure cardinall vertues to be naught else but loue rightly composed, in his *15 booke de civ. Dei. cap. 22.* he calls Vertue the order of Loue, whom *Thomas* following *1. part. 2. quæst. 55. art. 1. and quæst. 56. 3. quæst. 62. art. 2.* confirms as much, and amplifies in many words. <sup>r</sup> *Lucian* to the same purpose hath a diuision of his owne, One loue was borne in the sea, which is as varous and raging in young mens breasts as the Sea it selfe, and causeth burning lust; the other is that golden chaine which was let downe from heauen, & with a diuine Fury ravisheth our Soules, made to the image of God, and stirres vs up to comprehend that innate and incorruptible beauty, to which we were once created. *Beroaldus* hath expressed all this in an Epigram of his;

*Dogmata diuini memorant si vera Platonis,  
Sunt gemine veneres, & geminatus amor,  
Cælestis Venus est nullo generata parente,  
Quæ casto sanctos nectit amore viros.  
Alter a se Venus est totum vulgata per orbem,  
Quæ diuina mentes alligat, atq; hominum,  
Improbæ seductrix petulans, &c.*

*Convivio Platonis.*  
*in Due veneres*  
*duo amores, quæ*  
*ram una anti-*  
*quior & sine*  
*matre cælo nata*  
*quam cælestem*  
*venerem nuncu-*  
*pamus, altera*  
*vero Iunior a*  
*Iove & Dione*  
*progenita, quam*  
*vulgarem vene-*  
*rem vocamus.*  
*n Altera ad su-*  
*perna erigit, al-*  
*tera deprimat ad*  
*inferna.*  
*o Alter excitat*  
*hominem ad di-*  
*uinam palestri-*  
*cinam iustiti-*  
*am, cuius cau-*  
*sa philosophia*  
*studia & insti-*  
*tuta, &c.*  
*p Omnis creatu-*  
*ra cum bona sit,*  
*& bene amari*  
*potest & male.*  
*q Deus civita-*  
*tes duas facit*  
*amores, Ierusa-*  
*lem facit amor*  
*Dei, Babylonem*  
*amor seculi.*  
*r Quisquis se quid*  
*amat interroget*  
*& inveniet unde*  
*se civis.*  
*s Alter mari or-*  
*tus, ferax, vari-*  
*us, fluctuans, i-*  
*nnatus Iuvenum*  
*mare referet &c.*  
*t Alter aurea ca-*  
*tena cælo de-*  
*missa bonum su-*  
*perum mentibus*  
*mittens, &c.*



If diuine *Plato's* Tenents they be true,  
Two *Veneres*, two loues there be,  
The one from heauen, vnbegotten still,  
Which knits our soules in vnitie,  
The other famous ouer all the world,  
Binding the hearts of God and men,  
Dishonest, wanton, and seducing she,  
Rules whom she will, both where and when,

This two-fold diuision of *Loue*, *Origen* likewise followes in his Comment on the *Canticles*, one from God, the other from the diuell, as hee holds, (vnderstanding it in the worser sense) which many others repeat and imitate. Both which (to omit all subdivisions) in excesse or defect, as they are abused, or degenerate, cause melancholy in a particular kind, as shall be shewed in his place. *Anst* in in another Tract, makes a threefold Diuision of this Loue, which we may vse well or ill: *God, our neighbour, and the world: God above vs, our neighbour next vs, the world beneath vs.* In the course of our desires, God hath three things, the world one, our neighbour two. Our desire to God, is either from God, with God or to God, and ordinarily so runnes. From God, when it receaues from him, whence, & for which it should loue him: with God, when it contradicts his will in nothing: to God, when it seekes to repose & rest it selfe in him. Our Loue to our neighbour, may proceed from him, & run with him, not to him: From him, as when we reioyce of his good safety, and welldoing: with him, when we desire to haue him a fellow and companion of our iourney in the way of the Lord: not in him, because there is no aid, hope, or confidence in man. From the world our loue comes, when we beginne to admire the Creator in his workes: and glorifie God in his Creatures. With the world it should runne, if according to the immutabilitie of all temporalities, it should be deiection in aduersity, or quer elevated in prosperity: To the world, if it would settle it selfe in his vaine delights and studies. Many such partitions of loue I could repeat, and subdivisions, but lest (which *Scaliger* objects to *Cardan*, *Exercitat.* 501.) I confound filthy burning lust, with pure and diuine Loue, I will follow that accurate Diuision of *Leon Hebraeus dial.* 2. betwixt *Sophia* & *Philo*, where he speaks of *Naturall*, *Sensible*, and *Rationall* Loue, and handleth each a-part. *Naturall* loue or hatred, is that Sympathy or Antipathy, which is to be seene in animate, & inanimate creatures, in the foure Elements, Mettals, Stones, *grauia tendunt deorsum*, as a Stone to his Center, Fire upward, and Rivers to the Sea. The Sunne, Moone and Starres goe still round, *† amantes natura debita exercere* for loue of perfection. This loue is manifest, I say, in inanimate creatures, how comes a loadstone to draw iron to it, get chaffe; the ground to couet showres, but for loue? No creature *S. Hierom* concludes, is to be found, *quod non aliquid amat*, no stock, no stone, that hath not some feeling of loue. Tis more eminent in Plants, Hearbes, and is especially obserued in vegetals; as betwixt the Vine and Elme a great Sympathy, betwixt the Vine and the Cabbage, betwixt the Vine and Oliue, *† Virgo fugit Bromium*, betwixt the Vine and Bayes, a great Antipathy, the Vine loues not the Bay, *† nor his smell, and will kill him, if he grow neere him*; the Burre and the Lintle cannot endure one another; the Oliue and the Myrtle embrace each other, in roots and branches if they grow neere. Read more of this in

*Picolomineus*

*† Tria sunt, quae  
amari a vobis  
bene vel male  
possunt, Deus,  
proximus, mundus,  
Deus supra  
nos, iuxta nos,  
proximus, infra  
nos mundus.  
Tria Deus, duo  
proximus, vni  
mundus habet,  
&c.*

*† Ne confundam  
resanas & san-  
dos amores bea-  
ti, sceleratum  
cum puro, diu-  
no, & viro, &c.  
† Fonseca cap.  
1. Amor ex Au-  
gustini forsan  
lib. 11. de Civit.  
Dei. Amore in-  
concussus fiat  
mundus, &c.  
u Alciat.  
x Porta. Vitis  
laetum non a-  
mat, nec eius  
adorem. si prope  
crescat, necat.  
Lappas lenis ad-  
versatur.  
y Sympathia  
olei & myrti ra-  
morum & radi-  
cum se comple-  
ctentium. Mi-  
xolidus secret.  
cent. 1. 47.*



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*Picolomineus grad. 7. cap. 1. Crescentius l. 5. de agric. Baptista Porta de mag. lib. 1. cap. de plant. odio & Element. sym. Fracastorius de sym. & Antip. of the loue and hatred of Planets, consult with every Astrologer: Leon. Hebraeus giues many fabulous reasons, and morallizeth them withall.*

Sensible loue, is that of brute beasts, of which, the same *Leo Hebraeus dial. 2.* assignes these causes. First, for the pleasure they take in the Act of Generation, male and female loue one another. Secondly, for the preservation of the species, and desire of young brood. Thirdly, for the mutuall agreement, as being of the same kinde: *Sus sui, Canis Cani, Bos Bovi, & Asinus Asino pulcherrimus videtur*, as *Epicharmus* held. Fourthly, for custome, vse, and familiarity, as if a dog be trained vp with a Lion and a Beare, contrary to their natures, they will loue each other. Hawkes, dogges, horses, loue their masters & keepers: many stories I could relate in this kinde, but see *Gillius de hist. anim. lib. 3. cap. 14.* those two Epistles of *Lipsius*, of dogges and horses, *Agellius*, &c. Fifthly, for bringing vp, as if a bitch bring vp a kid, a hen ducklings, an hedge-sparrow a cuckow, &c.

The third kinde is *Amor cognitionis*, as *Leon* calls it, Rationall loue, *Intellectivus amor*, and is proper to men, on which I must insist. This appeares in God, *Angells, Men*. God is loue it selfe, the fountaine of loue, the disciple of loue, as *Plato* stile him, the seruant of peace, the God of loue and peace; haue peace with all men, and God is with you.

— *Quisquis veneratur Olympum,  
Ipse sibi mundum subiecit atq. Deum:*

<sup>a</sup> By this Loue (saith *Gerson*) we purchase Heaven, and buy the Kingdome of God. This <sup>b</sup> Loue is either in the Trinity it selfe, for the Holy Ghost is the Loue of the Father and the Sonne, &c. *Ioh. 3. 55.* and *5. 20.* and *14. 31.* or towards vs his creatures, as in making the world. *Amor mundum fecit*, Loue built Citties, *mundi anima*, inuented Arts, Sciences, and all good things, incites vs to vertue and humanity, combines and quickens; keepes peace on earth, quietnesse by sea, mirth in the windes and elements, expells all feare, anger and rancidity: *Circulus a bono in bonum*, a round circle still from good to good; for loue is the beginner and end of all our actions, the efficient and instrumentall cause, as our Poets in their Symboles, Imprefes, † Emblemes, of rings, squares, &c. shadow vnto vs,

*Si rerum queris fuerit quis finis & ortus,  
Desine, nam causa est vnica solus amor.*

If first and last of any thing you wit,  
Cease, loue's the sole and only cause of it.

c Dial. 3.

Loue, saith <sup>c</sup> *Leo*, made the world, and afterwards in redeeming of it, God so loued the world, that he gaue his only begotten Sonne for it, *Iohn 3. 16.* Behold what loue the Father hath shewed on vs, that we should be called the sonnes of God. *1. Iohn 3. 1.* Or by his sweet providence, in protecting of it; either all in generall, or his Saints elect and Church in particular: whom hee keepes as the apple of his eye, whom he loues freely, as *Hosea 14. 5.* speaks, and dearely respects, <sup>d</sup> *Charior est ipsis homo, quam sibi.* Not that we are faire, nor for any merit or grace of ours, for we are most vile and base; but out of his incomparable loue and goodnesse, out of his diuine Nature. And this is that *Homers* golden chaine, which reacheth downe from Heaven to earth, by which every

d Iudith.

<sup>z</sup> Mantuan.  
<sup>a</sup> *Charitas misericordia, quam meretur deus regnum Dei.*  
<sup>b</sup> *Polanus partit, Zanchius de natura Dei, c. 3. copiose de hoc amore Dei agit.*  
<sup>†</sup> *Nich. Bellus discurs. 28. de amatoribus, virtutem promouet, conferuat pacem in terra, tranquillitatem in aere, ventis letitiam, &c.*  
<sup>†</sup> *Camerarius Embl. 1. co. cent. 2.*



every creature is annexed, and depends on his Creator. He made all, saith 385  
*Moses*, and it was good, and he loues it as good.

The loue of Angels and liuing foules, is mutuall amongst themselves, to- Gen. 1.  
 wards vs militant in the Church, and all such as loue God; as the Sunne  
 beames irradiate the earth from those celestially thrones, they by their well  
 wishes reflect on vs, *in salute hominum promouenda alacres, & constantes ad-* Cassianus.  
*ministrari*, there is ioy in heaven for every sinner that repenteth, they pray for  
 vs, are sollicitous for our good, *Casti genij.* Theodoret  
Perino.

*Vbi regnat charitas, suave desiderium,  
 Latitiag, & amor Deo coniunctus.*

Loue proper to mortall men, is the third member of this subdivision, and the  
 subiect of my following discourse.

## MEMB. 2. SVBSEC. I.

*Loue of men, which varies as his objects, profitable,  
 pleasant honest.*

**V**alestius lib. 3. controu. 13. defines this loue which is in men, *To bee*  
*an affection of both powers, Appetite and Reason.* The rationall  
 resides in the Braine, the other in the Liuer (as before hath beene g Affectus mure  
appetitive po-  
tentia, nunc ra-  
tionalis, alter ce-  
retu, o respicit al-  
ter epate, cor &c  
 said out of *Plato* and others) the heart is diuersly affected of both,  
 and carried a thousand wayes by consent. The Sensitive faculty most part  
 ouer rules reason, the Soule is carried hoodwinked, and the vnderstanding  
 captiue like a beast. *The Heart is variously inclined, sometimes they are mer-  
 ry, sometimes sad, and from loue arise Hope and Feare, lealousie, Fury, Despa-  
 ration.* Now this loue of men is diuers, and varies as the obiect varies, by  
 which they are entised, as vertue, wisdom, eloquence, profit, wealth, mo-  
 ney, fame, honour, on comeliness of person, &c. *Leon Hebraeus* in his first  
 Dialogue, reduceth them all to these three, *Vtile, Iucundum, Honestum*, Pro-  
 fitable, Pleasant, Honest, (out of *Aristotle* belike 8 moral.) of which he  
 discourseth at large, and whatsoever is beautifull & faire, is referred to them,  
 or any way to be desired. *To profitable, is ascribed, health, wealth, Honour,*  
*&c. which is rather ambition, Desire, Couetousnesse, then Loue, Friends, Chil-* h Cor varie in-  
clinatur, nunc  
gaudens, nunc  
merens, statim  
ex timore nasci-  
tur Zelotypia,  
super, spes, despe-  
ratio.  
 dren, loue of women, all delightfull and pleasant obiects, are referred to the  
 second. The loue of honest things, consists in vertue & wisdom, and is pre-  
 ferred before that which is profitable and pleasant: Intellectuall, about that  
 which is honest. *Saint Austin* calls profitable, worldly; pleasant, carnall, Ho-  
 nest, spirituall. *Of and from all three, result Charity, Friendship, and true*  
*Loue, which respects God and our neighbour.* Of each of these I will briefly  
 dilate, and shew in what they cause melancholy.

Amongst all these faire enticing obiects, which procure Loue, and be-  
 witch the Soule of man, there is none so mouing, so forcible as profite and  
 that which carrieth with it a shew of commodity. Health indeed is a preci-  
 ous thing, to recover and preserue which, wee will vndergoe any misery,  
 drinke bitter potions, freely giue our goods: restore a man to his health, his  
 purse lyes open to thee, bountifull he is, thankfull and beholding to thee: but  
 giue him wealth and honour, giue him gold, or what shall be for his aduan-  
 tage



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tage and preferment, and thou shalt command his affections, oblige him eternally to thee, heart, hand, life and all is at thy seruice, thou art his deare and louing friend, good and gracious Lord and master, his *Mecenas*, he is thy slaue, thy vassall, most devote, affectioned, and bounden in all duety: tell him good tydings in this kinde, there spoke an Angell, a blessed houre that brings in gaine, he is thy creature, and thou his creator, he hugges and admires thee: he is thine for euer. No Loadstone so attractiue as that of Profite, none so faire an obiect as this of gold, <sup>n</sup> nothing winnes a man sooner then a good

n *Benefactores  
precipue ama-  
mus* 1<sup>o</sup> 2<sup>o</sup> 3<sup>o</sup> de  
cruca.

*Munera (crede mihi) placant homines q. deos q.*

*Placatur donis Iupiter ipse datis.*

Good turnes doe pacifie both God and men,  
And *Iupiter* himselfe is won by them.

Gold of all other is a most delicious obiect, a sweet light, a goodly luster it hath, *gratius aurum quam solem intuemur*, saith *Austin*, and wee had rather see it then the Sunne. Sweet and pleasant in getting, in keeping, it seasons all our labours, intollerable paines we take for it, base employments, endure bitter flouts and taunts, long iourneyes, heavy burdens, all are made light and easie by this hope of gaine, *At mihi plaudo Ipse domi simul ac nummos contemplor in arca*. The sight of gold refresheth our spirits, and rauisheth our hearts, as that *Babylonian* garment, and <sup>o</sup> golden wedge did *Achan* in the campe, the very sight and hearing, sets on fire his soule with desire of it. It will make a man runne to the *Antipodes*, or tarry at home and turne parasite, lie, flatter, prostitute himselfe, sweare and bare false witness; hee will venture his body, kill a King, murder his father, and damne his Soule to come at it. *Formosior auri massa*, as <sup>p</sup> he well obserued, the masse of gold is fairer then all your *Græcian* pictures, that *Apelles*, *Phydias*, or any doting painter could ever make: we are inamoured with it,

o *Jos. 7.*

p *Petrus in  
Arbitrio  
q. Iuuenalis.*

*q. Prima ferè vota, & cunctis notissima templis,  
Diuitie ut crescant.*

All our labours, studies, endeavours, vowes, prayers and wishes, are to get, how to compasse it.

† *Iob. Secundus  
lib. s. huarum.*

† *Hæc est illa cui famulatur maximus orbis,  
Dina potens rerum, domitrix q. pecunia sati,*

This is the great goddess we adore and worship, this the sole obiect of our desire. If we haue it, as we thinke, we are made for euer, thrice happy, Princes, Lords, &c. if we lose it, we are dull, heavy, dejected, discontent, miserable, desperate and mad. Our estate and *benè esse*, ebbes and flowes with our commodity, and as we are endowed or enriched, so are wee beloued and esteemed: it lasts no longer then our wealth, <sup>q</sup> that is gone, and the obiect remoued, farewell friendship: as long as <sup>q</sup> money, good cheere, and rewards were to be hoped, friends enough; they were tied to thee by the teeth, and would follow thee as crows doe a carcasse: but when thy goods are gone and spent, the lampe of their loue is out, and thou shalt be contemned, scorned, hated, iniured. <sup>r</sup> *Lucius Timon*, when hee liued in prosperity, was the sole spectacle of *Greece*, onely admired, who but *Timon*, euery body loued, honoured, applauded him, each man offered him his seruice, and sought to bee kinne to him; but when his gold was spent, his faire possessions gone,

r *Lucianus Ti-  
mon.*

farewell



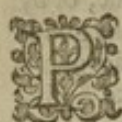
farewell *Timon*, none so vgly, none so deformed, so odious an abiect as *Timon*, no man so ridiculous on a sudden, they gaue him a penny to buy a rope, no man would know him. 387

Tis the generall humour of the world, commodity steeres our affections throughout, we loue those that are fortunnte and rich, or that thriue, or by whom we may receiue mutuall kindnes, hope for like curtesies, get any good, gaine, or profit; hate those, and abhorre on the other side, which are poore and miserable, or by whom wee may sustaine losse or inconuenience. And euen those that were now familiar and deare vnto vs, our louing and long friends, neighbours, kinsmen, allies, with whom wee haue conuersed and liued as so many *Geryons* for many yeares past, struiuing still to giue one another all good content and entertainment, with mutuall invitations, feastings, disports, offices, for whom wee would ride, runne, spend our selues, and of whom we haue so freely and honorably spoken, to whom wee haue giuen all those turgent titles, and magnificent elogiums, most excellent and most noble, worthy, wise, graue, learned, valiant, &c. and magnified beyond measure. If any controuerlie arise betwixt vs, some trespasse, iniury, abuse, some part of our goods be detained, a piece of Land come to be litigious, if they crosse vs in our suit, or touch the string of our commodity, we detest and depreesse them vpon a sudden, neither affinity, consanguinity, or old acquaintance can containe vs, but *rupto iecore exierit Caprificus*. A golden apple sets all together by the eares, as if a marrow bone, or hony combe were flung amongst Beares: Father and sonne, brother and sister, kinsmen are at oddes, and looke what malice, deadly hatred can invent, that shall bee done, *Terrible, dirum, pestilens, atrox, ferum*, mutuall iniuries, desire of revenge, and how to hurt them, him and his, are all our studies. If our pleasures be interrupt, wee can tolerate it, our bodies hurt, wee can put it vp and be reconciled, but touch our commodities, wee are most impatient, faire becomes foule, the Graces are turned to Harpyes, friendly salutations, to bitter imprecations, mutuall feastings, to plotting villanies, minings and counterminings, good words to Satyrs and inuectiues, wee reule *è contra*, nought but his imperfections are in our eyes, he is a base knaue, a diuell, a monster, a caterpillar, a viper, an hog-rubber &c.

*Desinit in piscem mulier formosa superne,*  
the sceane is altered on a sudden, loue is turned to hate, mirth to melancholy: so furiously are we most part bent, our affections fixed vpon this object of commodity and vpon money. The desire of which in excesse is couetousnesse, ambition tyrannizeth ouer our soules, as <sup>t</sup> I haue shewed, and in effect crucifies as much, as if a man by negligence, ill husbandry, improvidence, <sup>t</sup> Part. 1. Sect. 2. memb. Sub. 12.  
prodigality, waste and consume his goods and fortunes, beggery followes, <sup>u</sup> 1. Tim. 5. 8.  
and melancholy, he becomes an abiect, odious, <sup>u</sup> and worse then an Infidell, *in not providing for his family.*



## Pleasant objects of Loue.



Pleasant objects are infinite, whether they be such as haue life, or bee without life. Inanimate are Countries, Provinces, Towres, Townes, Citties, as he said, \* *Pulcherimam insulam videmus, etiam cum non videmus*, we see a faire Island by discription, when we see it not. The y Sonne neuer saw a fairer Citty, *Thesala Tempe*, Orchards, Gardens, pleasant walkes, Groues, Fountaines, &c. The heauen it selfe is said to be <sup>z</sup> faire or foule, faire buildings, faire pictures, all artificiall, elaborate and curious workes, clothes, giue an admirable lustre, wee admire, and gaze vpon them, *ut pueri Iunonis avem*, as children doe on a Peacocke. A faire dogge, a faire horse and hawke, &c. † *Thesalus amat equum pullinum, buculum Egyptius, Lacedamonius Catulum, &c.* such things we loue, are most gracious in our sight, acceptable vnto vs, and whatsoeuer els may cause this passion, if it be superfluous or immoderately loued, as *Guanerius* obserues. These things in themselves are pleasing and good, singular ornaments, necessary, comely, and fit to be had, but when we fixe an immoderate eye, and dote on them ouer-much, this pleasure may turne to paine, bring much sorrow and discontent vnto vs, worke our finall ouerthrow, and cause melancholy in the end. Many are carried away with those bewitching sports of gaming, hawking, hunting, and such vaine pleasures, as <sup>b</sup> I haue said, some with immoderate desire of fame, to be crowned in the *Olympicks*, knighted in the field, &c. and by these meanes ruinate themselves. The lasciuious dotes on his faire mistresse, the Glutton on his dishes, which are infinitely varied to please the palate, the Epicure on his severall pleasures, the superstitious on his Idoll, and sautes himselfe with future ioyes as *Turkes* feed themselves with an imaginary perswasion of a sensuall paradise, so seuerall pleasant objects, diuersly affect diuers men. But the fairest objects and enticings, proceed from men themselves, which most frequently captiuate, allure, and make them dote beyond all measure vpon one another, and that for many respects. First, as some suppose, by that secret force of starres, (*quod me tibi temperat astrum*?) They doe singularly dote on such a man, hate such againe, and can giue no reason for it. <sup>d</sup> *Non amo te Sabidi, &c.* *Alexander* admired *Ephestion*, *Adrian Antonius*, *Nero Sporus*, &c. The Physitians referre this to their temperament, Astrologers to trine and sextile Aspects, or opposite of their seuerall Ascendents, Lords of their genitures, loue and hatred of Planets; † *Cicogna*, to concord and discord of spirits; but most to outward graces. A merry companion is welcome and acceptable to all men, and therefore faith <sup>e</sup> *Gomesius*, Princes and great men entertaine iesters, and players commonly in their Courts. But *pares cum paribus facillimè congregantur*, 'tis that similitude of manners, which tyes most men in an inseparable linke, as if they be addicted to the same studies or disports, they delight in one anothers companies, *birds of a feather will gather together*: if they be of diuerse inclinations, or opposite in manners, they can seldome agree. Secondly, <sup>s</sup> affability, custome, and familiarity, may convert nature many times, though they

x *Lippas epist.*

Civilem.

y *Leland* of S.

Edmondbury.

z *Celsus* *ser-*mon, *celum visu*sedum. *Polida-*

rus lib. 1. de An-

glia.

a *Credo equidem*

vinos ducent è

marinore uol-

tus.

† *Max*, *Tyrius*

ser. 9.

b Part. 1. sect. 2.  
memb. 3.d *Mart.*† *Omnif. mag.*

lib. 2. cap. 3.

e *De sale gen.*

ali lib. 3. cap. 15.

f *Similitudo*

morum parit a-

micition.

g *Provs 3. de**Anima.*



they be different in manners, as if they bee Country-men, fellow-students, 389  
colleagues, or haue beene fellow-souldiers, <sup>h</sup> brethren in affliction, (*† acer-  
ba calamitatum societas, diuersi etiam ingenij homines coniungit*) affinity, or  
some such accidentall occasion, though they cannot agree amongst them-  
selves, they will sticke together like burres, and hold against a third, so after  
some discontinuance, or death, enmity ceaseth;

*Pascitur in vivis livor, post fata quiescit:*

or in a forrain place, *Et cecidere odia, & tristes mors obruit iras.*

A third cause of loue and hate, may be mutuall offices, *acceptum beneficium*,  
commend him, vse him kindly, take his part in a quarrell, relieue him in his  
misery, thou winnest him for euer; doe the opposite, and bee sure of a perpe-  
tuall enemie. Praise and dispraise of each other, doe as much, though vn-  
knowne, as <sup>k</sup> *Schoppius* by *Scaliger* and *Casaubonus*: *mulus mulum scabit*, who  
but *Scaliger* with him, what *Encomions*, *Epithetes*, *Elogiums*? *Antistes sapi-  
entia, perpetuus dictator literarum, ornamentum, Europa miraculum*, noble  
*Scaliger, incredibilis ingenij prestantia, &c. dys potius quam hominibus per-  
omnia comparandus. scripta eius aurea ancylia de celo delapsa poplitibus vene-  
ramur flexis, &c.* but when they began to vary none so absurd as *Scaliger*, so  
vile and base as his bookes de *Burdonum familia*, and other Satyricall inve-  
ctiues may witnesse, *Ovid* in *Ibin*, *Archilochus* himselfe was not so bitter.  
Another great tye or cause of loue, is consanguinity, Parents are deare to  
their children, children to their parents, brothers and sisters, cosens of all  
forts, as an hen and chickens, all of a knot: euery Crow thinks her owne bird  
fairest. Many memorable examples are in this kinde, and 'tis *portenti simile*,  
if they doe not: *† a mother cannot forget her childe*, *Salomon* so found out the  
true owner: loue of parents may not be concealed, 'tis naturall, descends, and  
they that are inhumane in this kinde, are vnworthy of that aire they breathe,  
and of the foure elements, yet many vnaturall examples we haue in this rank  
of hard-hearted parents, disobedient children, of <sup>l</sup> disagreeing brothers, no-  
thing so common. The loue of kinsmen is growne cold, *many kinsmen* (as  
the saying is) *few friends*, if thine estate be good, and thou able, *par pari re-  
ferre*, to requite their kindnesse, there will be mutuall correspondence, other-  
wise thou art a burden, most odious to them aboue all others. The last object  
that ties man and man, is comeliness of person, and beauty alone, as men  
loue women with a wanton eye: which *αἰσθητικὸς* is tearmed, *Heroicall*, or  
Loue Melancholy. Other loues (saith *Piccolominius*) are so called with some  
contraction, as the loue of wine, gold, &c. but this of women is predominant  
in an higher straine, whose part affected is the Liuer, and this loue deserues a  
longer explication, and shall be dilated a-part in the next Section.

### SUBSECT. 3.

#### Honest objects of Loue.

**B**eauty is the common object of all loue, <sup>n</sup> as *let drawes a straw*, so  
doth beauty loue, vertue and honesty are great motiues, and giue  
as faire a luster as the rest, especially if they bee sincere and right,  
not fucate, but proceeding from true forme, and an incorrupt

*† Theod. Prodro  
mor. amor. lib. 3*

*h Qui simul*

*fecere naufragi-*

*um, cui una per-*

*tulerit vincula,*

*vel consij, con-*

*uersione*

*societate non*

*guntur, inuicem*

*amant. Brutum*

*& Cassium inui-*

*cem inuicem*

*Cassianus do-*

*minatus concil-*

*itauit. Amilius*

*Lepidus & Lu-*

*lius Flaccus,*

*quum essent*

*inimicissimi,*

*etiam es reuoc-*

*ciati similitudo*

*illius deposuerunt.*

*Sculptus cap. 4.*

*de causa Amor.*

*† Papinius.*

*i Iserates De-*

*monico precipit*

*ut quum alicui-*

*us amicitiam*

*vellet, illum lau-*

*det, quod lous*

*initium amoris*

*fit, vituperatio*

*similitudo.*

*k Suspect. lib.*

*lib. 1. cap. 2.*

*† Ilay 49.*

*l Kara est con-*

*cordia fratrum.*

*m Grad. 1. cap.*

*22.*

*n Vives 3. de*

*Anima, ut pale-*

*as succinum sic*

*formam amor.*



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iudgement; Those two *Venus* twins, *Eros* and *Anteros*, are then most firme and fast. For many times otherwise men are deccaueed by their flattering *Gnathoes*, dissembling *Camelions*, out siders, hypocrites that make a shew of great loue, learning, pretend honestly, vertue, zeale, modesty, with affected lookes and counterfeited gestures: fained protestations often steale away the hearts and favours of men, and deccaue them, *specie virtutis & umbra*, when as *revera* and indeed, there is no worth or honesty at all in them, no truth, but meere hypocrisie, subtlety, knauery, and the like. As true friends they are, as he that *Celius Secundus* met by the high way side; and hard it is, in this temporising age to distinguish such companions, or to finde them out. Such *Gnathoes* as these for the most part belong to great men, and by this glosing flattery, affability, and such like philters, so diue and insinuate into their fauours, that they are taken for men of excellent worth, wisdom, learning, demy-gods, and so screw themselves into dignities, honours, offices: but these men caule harsh confusion often, and as many stirres, as *Ieroboams* Councillors in a Common-wealth, ouerthrowe themselves and others. *Tandlerus*, and some authors make a doubt, whether Loue and hatred may be compelled by philters or characters, *Cardan*, and *Marbodius* by pretious stones and amulets, Astrologers by election of times, &c. as ° I shall elsewhere discusse. The true obiect of this honest loue is vertue, wisdom, honesty, p reall worth, *Interna forma*, and this loue cannot deccaue or be compelled, vt *ameris amabilis esto*, loue it selfe is the most potent *philtrum*, vertue and wisdom, *gratia gratum faciens*, the sole and only grace, not counterfeited but open, honest, simple, naked, q descending from heauen, as our Apostle hath it, an infused habit from God which hath giuen seuerall gifts, as witte, learning, tongues, for which they shall be amiable and gracious, *Eph. 4. 11*. as to *Saul* stature and a goodly presence, *1 Sam. 9. 1*. *Ioseph* found fauour in *Pharao's* court, *Gen. 39*. for r his person; And *Daniel* with the Prince of the Eunuques, *Dan. 19. 19*. *Christ* was gracious with God and men, *Luk. 2. 52*. There is still some peculiar grace as of good discourse, eloquence, wit, honesty, which is the *primum mobile*, first mouer, and a most forcible loadstone to drawe the favours and good wills of mens eyes, cares, and affections vnto them. When *Iesus* spake they were all astonied at his answeres, (*Luk. 2. 47*.) and wondred at his gracious words which proceeded from his mouth. An Orator steales away the hearts of men, and as another *Orpheus*; quo vult, vnde vult, hee pulls them to him by speech alone: a sweet voice causeth admiration, and he that can vtter himselfe in good words, in our ordinary phrase, is called a proper man, a diuine spirit. For which cause belike, our old poets *Senatus populusq; poetarum*, made *Mercurie* the Gentleman-vsher to the *Graces*, Captaine of eloquence, and those *Charites* to bee *Iupiters* and *Eurymones* daughters, descended from aboue. Though they be otherwise deformed, crooked, vgly to behold, these good parts of the minde denominate them faire. *Plato* commendes the beauty of *Socrates*, yet who was more grim of countenance, sterne and gaily to looke vpon, so are and haue beene many great Philosophers, as t *Gregory Nazianzen* obserues, deformed most part in that which is to be seene with the eyes, but most elegant in that which is not to be seene. *Sapē sub attritā latitat sapientia veste*. *Aesope*, *Democritus*, *Aristotle*, *Poetianus*, *Melancthon*, *Gesner*, &c. withered old men, *Sileni Alcibiadis*,

o Sect. sequent.

p Nihil diuinius  
humane probat.

q James 3. 17.

r Gracior est  
pulchro veniens  
ē corpore virtust Orat. 28. de-  
formis plerumq;  
philosophi ad id  
quod in aspectu  
cadit, ex parte e-  
legantis quæ o-  
culos fugit.



*cibiadis*, very harsh and impolite to the eye, but who were so terse, polite, eloquent, generally learned, temperate and modest? No man then living was so faire as *Alcibiades*, so lovely *quoad superficiem*, to the eye, as *† Boethius* observes, but he had *Corpus turpissimam internè*, a most deformed Soule; Honestly, vertue, faire conditions, are great entisers to such as are well giuen, and much auaile to get the fauour and good will of men. *Abdolominus* in *Cur- tius*, a poore man (but which mine Author notes, *the cause of this poverty was his honesty*) for his modesty and continency from a private person (for they found him digging in his garden) was saluted king, and preferred before all the magnificoes of his time, *inicta ei vestis purpuræ auroq; distincta*, a purple embrodered garment was put upon him,<sup>u</sup> and they bad him wash himselfe, and as he was worthy, take upon him the stile and spirit of a king, continue his continency and the rest of his good parts. *Titus Pomponius Atticus* that noble citizen of *Rome*, was so faire conditioned, of so sweet a carriage, that he was generally beloued of all good men, of *Cæsar*, *Pompey*, *Anthony*, *Tully*, of diuerse sects, &c. *multas hereditates* (\* *Cornelius Nepos* writes) *sola bonitate consequutus*, *vere pretium audire*, &c. It is worthy of your attention, *Livy* cries, *hat scorne all but riches, and giue no esteeme to vertue, except they be wea*. *ithalt*, *Q. Cincinnatus* had but foure acres, and by the consent of the *Senat* was chosen *Dictator* of *Rome*. Of such account were *Cato*, *Fabritius*, *Aristides*, *Antonius*, *Probus*, for their eminent worth: so *Cæsar*, *Traian*, *Alexander*, admired for valour, *† Ephestion* loued *Alexander*, but *Parmenio* the king: *Titus delitia humani generis*, and which *Aurelius Victor* hath of *Vespasian* the dulling of his time, as *† Edgar Etheling* was in *England*, for his *z* excellent vertues, their memory is yet fresh, sweet, and we loue them many ages after, though they be dead. *Suauem memoriam sui reliquit*, saith *Lipsius* of his friends; living and dead they are all one. *a* *I haue ener loued as thou knowest* (so *Tully* wrote to *Dolabella*) *Marcus Brutus*, for his great witte, singular honesty, constancy, sweet conditions, and beleue it there is nothing so amiable and<sup>o</sup> faire as vertue. *I doe mightily loue Calvisianus*, (so *Pliny* writes to *Sossius*) *a most industrious, eloquent, vpright man, which is all in all with me*. This affection came from his good parts. And as *St Austin* comments on the 84 *Psalme*, *There is a peculiar beauty of iustice*, an inward beauty, which wee see with the eyes of our hearts, loue, and are enamored with, as in *Martyrs*, though their bodies be torne in peeces with wild beasts, yet this beauty shines, and we loue their vertues. The<sup>d</sup> *Stoicks* are of opiniõ, that a wise man is onely faire, & *Cato* in *Tullies 3. de Finibus*, contends the same, that the lineaments of the minde are faire fairer then those of the dody, incomparably beyond them, wisdom and valour according to *Xenophon*, especially deserue the name of beauty, and denominate one faire, & *incomparabiliter pulchrior est* (as *Austin* holds) *veritas Christianorum quam Helena Græcorum*. Wine is strong, the King is strong, women are strong, but truth ouercometh all things, *Esdr. 1. 3. 10. 11. 12*. Blessed is the man that findeth wisdom and getteth vnderstanding, for the merchandise thereof is better then siluer, and the gaine thereof better then gold. It is more pretious

*1. Causa ei po-  
pularis, sum-  
plurimq; probata  
fuit.  
† 43. de consol.  
philosoph.*

*u. Abiit corpus,  
et capere regis a-  
nimam & in eâ  
fortunam qua  
dignus est comi-  
tationem istam  
profer.*

*\* Vita eius.  
z. Qui pro a divi-  
tibus humana  
seruauit, nec  
virtutis locum  
putauit nisi opes  
effluant. Q. Cinc-  
innatus consen-  
su patrum in di-  
ctatorem Ro-  
manum electus.*

*† Curtius.  
y. Edgar Ethel-  
ing Englands  
darling.*

*z. Morum sua-  
uitas, obuia co-  
mitat, promptâ  
officia mortali-  
um animos de-  
merentur.*

*a. Epist. lib. 8.  
Semper amari,  
ut tu scis, M.*

*Bratium propter  
eius summam  
ingratum, sua-  
rissimos mores,  
singularem pro-  
bitatem & con-  
stantiam, nihil  
est, mihi crede,  
virtute sumo-  
sius nihil ama-  
bilius.*

*b. Audentes am-  
res excitaret,  
si simulacrum  
eius ad oculos pe-  
netraret. Plaut.  
Phedrae.*

<sup>a</sup> Epist. lib. 4. *Valentinus diligo virum, rectum, discretum, quod apud me potentissimum est.* <sup>c</sup> Est quadam pulchritudo iustitiæ quam videmus oculis cordis amamus. & exordis simus, ut in martyribus, quorum eorum membra bestie lacerarent, et si alias desor- mer, &c. d. *Lipsius* manduc. ad *Phil.* *Stoic. lib. 3. diff. 17.* solus sapiens pulcher. <sup>†</sup> *Fortitudo & prudentia pulchritudinis laudent præcipue merentur.*



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c Franc. Belfo-  
rest. in hist. An.  
1430.

f Erat autem  
fede deformis,  
& ea forma, qua  
citius pueri ter-  
reri possent, quam  
inuitari ad cu-  
lum puelle.

g Deformis iste  
et si videatur se-  
nex, diuinum a-  
nimam habet.

i Fulgebat vol-  
tu suo, fulgor &  
diuina maiestas,  
homines ad se  
trahens.

k Prefat. lib.  
vulgar.  
l A true lover  
knot.

\* Statens e græco

† Solinus pulchri  
nulla est facies.

m O dulcissimi  
laquei, qui tam  
feliciter deuota-  
ciunt, ut etiam a  
violis distrahantur,  
qui a gratiis  
vincti sunt, cupiunt  
arctius  
diligari & in  
vnum redigi.  
na Statius.

then pearles and all the things thou canst desire, are not to be compared to her, Pro. 2. 13. 14. 15. a wise, true, iust, vpright, and good man, I say it againe, is onely faire. <sup>e</sup> It is reported of Magdalen Queene of France, & wife to Lewes the 11<sup>th</sup>, a Scottish woman by birth, that walking forth in an euening with her Ladies, she spied M. *Alanus* one of the Kings Chaplins, a silly, olde, & hard fauoured man, fast a sleepe in a bowre, and kissed him sweetly; when the young Ladies laughed at her for it, she replied that it was not his person that she did embrace & reuerence, but the diuine beauty of his Soule. Thus in all ages vertue hath beene adored, admired, a singular lustre hath proceeded from it, and the more vertuous he is, the more gracious, the more admired. No man so much followed vpon earth as *Christ* himselfe; & as the *Psalmist* saith 53. 3. he was fairer then the sonnes of men. *Christom. hom. 8. in Mat. Bernard ser. 1. de omnibus sanctis, Austin, Cassiodore, Hier. in 9. Mat.* interpret it of the beauty of his person, there was a diuine Maiesty in his lookes, it shined like lightning, and drew all men to it, but *Basil, Cyril, lib. 6. super 55. Esay, Theodoret, Arnobius, &c.* of the beauty of his diuinity, Iustice, Grace, eloquence, &c. *Thomas in Psal. 44.* of both, and so doth *Baradius*, and *Peter Morales, lib. de pulchritud. Iesu & Mariæ*, add: much of *Ioseph*, and the Virgin *Mary*. Be they present or absent, neer or a-farre off, this beauty shines, and will attract men many miles to con- and visit it. *Plato* and *Pythagoras* left their country, to see those wise Egyptian Priests: *Apollonius* travelled into *Ethiopia, Persia*, to consult with the *Magi, Brachmanni, Gymnosophists*. The Queene of *Sheba* came to visit *Solomon*, and many, saith <sup>k</sup> *Hierome*, went out of *Spaine* and remote places 1000 miles, to behold that eloquent *Livy*. No beauty leaues such an impression, strikes so deepe, <sup>l</sup> or linkes the soules of men closer, then vertue.

\* Non per deos aut pictor posset,  
Aut statuarius vllus fingere,  
Talem pulchritudinem qualem virtus habet,

no painter, no grauer, no Carver can expresse vertues lustre, or those admirable rayes that come from it, those enchanting rayes, that enamor posterity those eueralsting rayes that continue to the worlds end. Many saith *Phaonrinus* that loued and admired *Alcibiades* in his youth, knew not, cared not for *Alcibiades* a man, *nunc intuentes querebant Alcibiadem*, but the beauty of *Socrates* is still the same, <sup>†</sup> vertues lustre neuer fades, is euer fresh & greene, *semper vna* to all succeeding ages, and a most attractive loadstone, to draw and combine such as are present. For that reason belike, *Homer* faines the three *Graces* to be linked and tyed hand in hand, because the hearts of men are so firmly vnited with such graces. <sup>m</sup> O sweet bands (*seneca* exclaimes) which so happily combine, that those which are bound by them, loue their binders, desiring withall, much more harder to be bound, and as so many *Geryons* to bee vnited into one. For the nature of true friendship is to combine, to bee like affected, of one minde,

n Velle & nolle ambobus idem, satiatq. toto  
Mens ævo

as the Poet saith, still to continue one and the same. And where this loue takes place, there is peace and quietnes, a true correspondence, perfect amity, a *Diapason* of vowes and wishes, the same opinions, as betwixt *Danid & Ionathan*



nathan, Damon and Pythias, Pylades & Orestes, P Nysus and Euryalus, The-  
seus and Perithous, they will live and die together, and prosecute one an-  
other with good turns. † *Nam vinci in amore turpissimum putant*, not only  
living, but when their friends are dead, with Tombs and monuments, Nenia's,  
Epitaphs, Elegies, Inscriptions, Pyramids, Obeliskes, Statues, Images, Pi-  
ctures, Histories, Poems, Annales, Feasts, Anniversaries, many ages after (as  
Platoes Schollers did) they will *parentare still*, omit no good office that may  
tend to the preservation of their names, honours, and eternall memory. *Il-  
lum coloribus, illum cerâ, illum are &c.* He did expresse his friend in colours, in  
waxe, in brasse, in ivory, marble, gold and silver (as Pliny reports of a citizen  
at Rome) and in a great Auditory not long since, recited a iust volume of his  
life. In another place, \* speaking of an Epigram which Martial had compo-  
sed in praise of him, He gave me as much as he might, and would have done  
more if he could: though what can a man give more then honour, glory and  
eternity? But that which he wrote peradventure, will not continue, yet hee  
wrot it to continue. 'Tis all the recompence a poore scholler can make his  
well-deserving Patron, *Mecenas*, friend, to mention him in his workes, to de-  
dicate a booke to his name, to write his life &c. as all our Poets, Orators, Hi-  
storiographers have etier done, and the greatest revenge such men take of  
their adversaries, to persecute them with Satyres, Invectives, &c. & tis both  
waies of great moment, as Plato giues vs to vnderstand, *Paulus Iovius* in the  
fourth booke of the life & deeds of Pope Leo Decimus, his noble Patron, con-  
cludes in these words, † *Because I cannot honour him as other rich men doe,  
with like endeavour, affection, and piety, I haue undertaken to write his life,  
since my fortunes will not giue me leaue to make a more sumptuous monument,  
I will performe those rites to his sacred ashes, which a small perhaps, but a libe-  
rall wit can afford.* But I roue. Where this true loue is wanting, there can be  
no firme peace, friendship from teeth outward, counterfeit, or for some by  
respects, so long dissembled, till they haue satisfied their own ends, which vp-  
on every small occasion, breakes out into enmity, open warre, defiance, heart-  
burnings, whispering, calumnies, contentions, and all manner of bitter melan-  
choly discontents. And those men which haue no other object of their loue,  
then greatnesse, wealth, authority, &c. are rather feared then beloued; *nec a-  
mant quenquam, nec amantur ab ullo*: and howsoever borne with for a time,  
yet for their tyranny and oppression, griping, couetousnesse, currish hardnes,  
folly, intemperance, impudence, and such like vices, they are generally odi-  
ous, † *abhorred of all, both God and men.*

*Non vxor saluum te vult non filius, omnes*

*Vicini oderunt,*

wife and children,

friends, neighbours, all the world forsakes them, would faine bee rid of them,  
and are compelled many times to lay violent hands on them, or else Gods  
iudgements ouertake them: instead of Graces, come Furies. So when faire  
† *Abigail*, a woman of singular wisdom, was acceptable to *David*, *Nabal*  
was churlish and euill conditioned, and therefore † *Mardochy* was receaued,  
when *Haman* was executed, *Haman* the favorite, that had his seat aboue  
the other Princes, to whom all the kings seruants that stood in the gates,  
bowed their knees and revered. Though they flourish many times, such

Ecc

hypocrites,

o Hee loued  
him as he lo-  
ved his owne  
soule. 1 Sam.  
15.1 beyond  
the loue of  
women.

p. 170. 9. En.  
Qui super exa-  
minem sese con-  
icit amicum  
Conf. 115.

q amicus ani-  
me diuadium.  
Aust. confess. 4  
cap. 6.

Quod de Virgi-  
lio Horatius,  
serues animæ  
diuadium mea.  
Plinius.

\* Illum argento  
& aur, illum  
ebore, marmore  
effiggi, & nu-  
per ingenti ad-  
hibito auditorio,  
ingentem de vi-  
ta eius librum  
recitauit. epig.  
lib. 4. epig. 68.

\* Lib. 4. epig. 68.  
Prius suo Dedit  
mihi quantum  
potuit maximū,  
daturus amplius  
si potuisset. Ta-  
ceti quid homini  
dari potest ma-  
ius quam gloria,  
laus & eterni-  
tas.

At non erunt  
for tasse que  
scripsit. Ille ta-  
men scripsit tam  
quam essent fu-  
tura.

† Lib. 13. de Le-  
gibus. Magnam  
enim vim ha-  
bent, &c.

† Pari tamen  
studio & pieta-  
te conscribenda  
vita eius munus  
suscepi. & post-  
quam sumptuo-  
sa condere pro  
fortuna non li-  
cuit, exiguo sed  
eo sorte liberali  
ingeny monu-  
mento in ista san-

ctissimo cineri soluentur. 1 Sam. 15. 3. 1 Esdras 3. 2.



hypocrites, such temporizing Foxes, and bleare the worlds eyes by flattery, bribery, dissembling their natures, or other mens weaknesse, that cannot so soone apprehend their tricks, yet in the end they will be discerned, and precipitated in a moment: surely, saith David, thou hast set them in slippery places, Ps. 73. 5. as so many *Seiani*, they will come down to the *Gemonian scales*; and as *Eusebius* in *u. Ammianus*, that was in such authority, *ad iubendum Imperatorem*, bee cast downe headlong on a sudden. Or put case they escape and rest vnmasked to their liues end, yet after their death, their memory stinks as a snuffe of a candle put out, and those that durst not so much as mutter against them in their liues, will prosecute their name with Satyrs, Libels, and bitter imprecations, they shall *male audire* in all succeeding ages, and be odious to the worlds end.

## MEMB. 3.

*Charity, composed of all three kindes, Pleasant, Profitable, Honest.*

**B**Eside this loue that proceeds from Profit, Pleasant, Honest, (for one good turne askes another in equity) that which proceeds from the Law of nature, or from discipline and Philosophy; there is yet another loue compound of all these three, which is *Charity*, and includes piety, dilection, benevolence, friendship, euen al those vertuous habits, of which *Aristotle* at large in his *Ethicks*. Commanded by God, which no man can well performe, but he that is a Christian, and a true regenerate man; That is, *To loue God aboue all, and our neighbour as our selfe*. Other Obiects are faire, & very beautifull, I confesse, kindred, alliance, friendship, the loue that we owe to our countrey, nature, wealth, pleasure, honour, and such morall respects, &c. of which read *Aristotle* at large in his *Ethicks*. A man is beloued of a man, in that he is a man, but all these are farre more eminent and great, when they shall proceed from a sanctified spirit, that hath a true touch of Religion, and a reference to God. Nature bindes all creatures to loue their young ones; an henne to preferue her brood will runne vpon a Lion, and hinde will fight with a bull, a sowe with a Beare, a silly sheep with a Fox. So the same nature vrgeth a man to loue his Parents, *idē me pater omnes oderint, ni te magis quam oculos amem meos*) and this loue cannot be dissolved, as *Tully* holds, *y without detestable offence*: but much more Gods Commandement, which inioynes a filiall loue & obedience in this kind. *The loue of brethren is great, and like an arch of stones, where if one be displaced, all comes downe*, no loue so forcible and strong, honest, to the combination of which, nature, fortune, vertue happily concurre, yet this loue comes short of it. — *Dulce & decorum pro patriâ mori*, it cannot be expressed, what a deale of *Charity* that one name of Countrey containes. The *Decij* did se deuovere, *Horatij, Curtij, Scævola, Regulus, Codrus*, sacrifice themselves for their Countries peace and good.

*Vna dies Fabios ad bellum miserat omnes,  
Ad bellum missos perdidit vna dies.*

One day the *Fabij* stoutly warred,  
One day the *Fabij* were destroyed.

x *mundus  
duobus potis  
fientatur, ita lex  
Dei, quoniam Dei  
et proximi, du-  
ebus his funda-  
mentis vincitur,  
machina mundi  
corruit, si una de  
potis turbatur,  
lex perit, diuina  
fides ex his.  
7. 8. & 9. libro.  
Ter. Adelphi.  
4. 5.  
y Da amicis.  
Charitas paren-  
tum dilui nisi  
detestabili sceler-  
e non potest, la-  
pidum fornica-  
bus simillima,  
casus a pili se in-  
vicem sustenta-  
ret. Seneca.  
a *Dij immorta-  
les, dici non po-  
test quantum  
charitatis nomē  
illud habet.*  
b *Ouid, Fasti.**



Fifty thousand Englishmen lost their liues willingly neere *Battell Abbye*, in defence of their Countrey. <sup>c Anno 1347.</sup> *P. c. Amilius l. 6.* speaks of six Senators of *Cal.* <sup>Jacob Mayer.</sup> *lice*, that came with halters in their hands to the king of *England*, to die for the rest. This loue makes so many writers take such paines, so many Historiographers, Physitians, &c. or at least as they pretend for common safety, and their Countries benefit. <sup>Annal. Fland.</sup> *d Sanctum nomen amicitie, sociorum communio sa-* <sup>lib. 12.</sup> *era*; Friendship is an holy name, and a sacred communion of friends. <sup>d Tully.</sup> *e As the* <sup>c Lucianus To-</sup> *Sunne is in the Firmament, so is friendship in the world*, a most diuine and heavenly band. As nuptiall loue makes, this perfects mankind, and is to bee preferred (if you will stand to the iudgement of <sup>xari. Amicitia</sup> *† Cornelius Nepos*) before affinity or consanguinity. <sup>or sol in mundo</sup> *plus in amicitia valet similitudo morum, quam af-* <sup>c.</sup> *finitas, &c.* the cords of loue binde faster then any other wreath whatsoeuer. <sup>† Vu. Pompon.</sup> Take this away, and take all pleasure, ioy, comfort, happinesse, and true content out of the world, tis the greatest tye; and as our moderne *Maro* decides it, is much to be preferred before the rest. <sup>Atici.</sup>

<sup>f</sup> Hard is the doubt, and difficult to deeme,  
When all three kindes of loue together meet;  
And doe dispart the heart with power extreame,  
Whether shall waigh the ballance downe, to wit,  
The deare affection vnto kindred sweet,  
Or raging fire of loue to women kind,  
Or zeale of friends, combinde by vertues meet.  
But of them all, the band of vertuous minde,  
Me thinks the gentle heart should most assured bind.

<sup>† Spencer Fairy</sup>  
<sup>Queene lib. 5.</sup>  
<sup>cant. 9. stass. 1. 2.</sup>

For naturall affection soone doth cease,  
And quenched is with *Cupids* greater flame,  
But faithfull friendship doth them both suppress,  
And them with mastering discipline doth tame,  
Through thoughts aspiring to eternall fame.  
For as the Soule doth rule the earthly masse,  
And all the seruice of the body frame,  
So loue of Soule doth loue of Body passe,  
No lesse then perfect gold surmounts the meanest brasse.

<sup>g Syracides.</sup> <sup>h Plutarch. pre-</sup> <sup>i Xenophon. ce-</sup> <sup>rus amicus pre-</sup> <sup>stantissima pos-</sup> <sup>sessio.</sup>  
<sup>† Epist. 52.</sup>  
<sup>†</sup> A faithfull friend is better then <sup>h</sup> gold, a medicine of misery, <sup>i</sup> an onely possession, yet this loue of friends, nuptiall, heroically, profitable, pleasant, honest, all three loues put together, are little worth, if they proceed not from a true Christian illuminated soule, if it bee not done *in ordine ad Deum*, for Gods sake. *Though I had the gift of Prophecie, spake with tongue of men and Angels, though I feed the poore with all my goods, giue my body to be burned, &c. haue not this loue, it profiteth me nothing,* *1. Cor. 13. 1. 2. 3.* This is an all apprehending loue, a deifying loue, a refined, pure, diuine loue, the quintessence of all loue. *Non potest enim, as* <sup>† Austin inferres,</sup> *veraciter amicus esse hominis, nisi fuerit ipsius primitus veritatis,* Hee is no true friend that loues not Gods truth. And therefore this is true loue indeed, the cause of all good to mortall men, that reconciles all creatures, and glewes them together in perpetuall amity and firme league, and can no more abide bitternesse, hate, malice, then faire and soule weather, light and darknesse, sterility and plenty may







Angelical soules, how blessed, how happy should we bee, so louing, how might we triumph ouer the diuell, and haue another heauen vpon earth!

But this we cannot doe, and which is the cause of all our woes, miseries, discontent, melancholy, & want of this Charity. We doe *in vicem angariare*, contend, consult, vex, torture, molest & hold one anothers nose to the grindstone hard, provoke, raile, scoffe, calumnie, challenge, hate, abuse (hard-hearted, implacable, malicious, peeuish, inexorable as we are) to satisfie our lust or priuate spleene, for toyes, trifles, & impertinent occasions, spend our selues, goods, friends, fortunes, to be revenged on our aduersary, to ruine him and his. 'Tis all our study, practise and businesse, how to plot mischief, mine, countermine, defend and offend, warde our selues, iniurie others, hurt all, as if we were borne to doe mischief, and that with such eagernes and birternes, with such rancor, malice, rage and fury, we prosecute our intended designs, that neither affinity or consanguinity, loue or feare of God or men can containe vs, no satisfaction, no composition will be accepted, no offices will serue no submission; though he shall vpon his knees, as *Sarpedon* did to *Glaucus* in *Homer*, acknowledging his errour, yeeld himselfe with teares in his eyes, beg his pardon, we will not relent, forgiue, or forget, till wee haue confounded him and his, *made dice of his bones*, as they say, see him rot in prison, banished his friends, followers, & *omne inuisum genus*, rooted him out and all his posterity. Monsters of men as we are, Dogges, Wolues, Tygers, Fiends, incarnate Diuels, we doe not only contend, oppresse, and tyrannize our selues, but as so many fire-brands, we set on, and animate others, our whole life is a perpetuall combate, a conflict, a set battle, a sharling fit, *Eris dea*, is settled in our tents, *Omnia de lite*, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a Sea-fight, wee turne our broad sides, or two millstones with continuall attrition, we fire our selues, or breake anothers backs, and both are ruined and consumed in the end. Miserable wretches, to sat and enrich our selues, wee care not how wee get it, *Quocunq; modo rem*, how many thousands we vndoe, whom wee oppresse, by whose ruine and downfall we arise, whom we iniury, fatherlesse children, widdowes, common societies, to satisfie our owne private lust. Though wee haue myriades, abundance of wealth and treasure, (pittlesse, mercilesse, remorselesse, and vncharitable in the highest degree) and our poore brother in need, sicknesse, in great extremity, and now ready to bee starued for want of food, wee had rather, as the Foxe told the Ape, his taile should sweepe the ground still, then cover his buttocks, rather spend it idely, consume it with dogges, hawkes, hounds, vnnecessary buildings, in riotous apparell, ingurgitate, or let it be lost, then he should haue part of it, rather take from him that little which he hath, then relieue him.

Like the dogge in the manger, we neither vse it our selues, let others make vse of, or inioy it, part with nothing while we liue, for want of disposing our household, and setting things in order, set all the world together by the eares after our death. Poore *Lazarus* lies howling at his gates for a few crummes, he only seekes chippings, offals, let him roare and howle, faniish, and eat his owne flesh, he respects him not. A poore decayed kinsman of his, sets vpon him by the way in all his iollity, and runnes begging bareheaded by him, coniuering by those former bands of friendship, alliance, consanguinity, &c. vnkle,

*q. Disquisition pa-  
ti tur Charitas,  
aduers eius loco  
succedit, Basil. 1.  
ser. de institut.  
mon.  
x. Nodum in  
serpo quereutes.*

*(Hircaneg. ad-  
mirat vbra  
tigres.*

*Heraclitus.*

*u Si in gebenell  
abit, pauperi qui  
non alit, quid de  
eo fiet qui pau-  
perem denudat.  
Austim.*



cosen, brother, father.

—*Per ego has lachrymas, dextramq; tuam te,  
Si quidquam de te merui fuit aut tibi quidquam  
Dulce meum, miserere mei.*

Shew some pittie for Christs sake, pittie a sick man, an old man, &c. hee cares not, ride on: pretend sicknesse, inevitable losse of limmes, goods, plead fire-ship, or shipwracke, fires, common calamities, shew thy wants and imperfections.

*Et si per sanctum iuratus dicat O syrim,  
Credite non ludo cruaeles tollite claudum.*

Sweare, protest, take God and all his Angels to witnesse, *quare peregrinum*, thou art a counterfeit Cranke, a cheater, he is not touched with it, *pauper ubiq; iacet*, ride on, he takes no notice of it. Put vp a supplication to him in the name of a thousand Orphans, an hospitall, a spittle, a prison as he goes by, they cry out to him for aid, ride on, *sordo narras*, he cares not, let them eat stones, devoure themselves with vermine, rot in their owne dung, he cares not. Shew him a decayed haue, a bridge, a schoole, a fortification, &c. or some publike worke, ride on; good your worship, your honour, for Gods sake, your countries sake, ride on. But shew him a rolle, wherein his name shall bee registred in golden letters, and commended to all posterity, his aimes set vp, with his devices to be seene, then peradventure he will stay and contribute; or if thou canst thunder vpon him, as Papists doe, with satisfactory and meritorious workes, or perswade him by this meanes, he shall saue his soule out of hell, & free it from Purgatory, (if he be of any religion) then in all likelihood he will listen and stay; or that he haue no children, no neere kinsman, heire hee cares for at least, or cannot well tell otherwise how or where to bestow his possessions (for carry them with him he cannot) it may be then hee will build some schoole or hospitall in his life, or be induced to giue liberally to pious vses after his death. For I dare boldly say, vaine glory, that opinion of merit, and this enforced necessity, when they knowe not otherwise how to leaue, or what better to doe with them, is the maine cause of most of our goodworks. I will not say this, to derogate from any mans charitable devotion or bounty in this kinde, to censure any good worke, no doubt there be many sanctified, heroicall, and worthy minded men, that in true zeale, and for vertues sake (divine spirits) that out of commiseration and pittie, extend their liberality, and as much as in them lies, doe good to all men, cloath the naked, feed the hungry, comfort the sick and needy, relieue all, forget and forgiue iniuries, as true charity requires; yet most part there is *simulatum quid*, a deale of hypocrisy in this kinde, much default and defect. \* *Cosmus Medices* that rich citizen of *Florence* ingeniously confessed to a neere friend of his, that would knowe of him why he built so many publike and magnificent palaces, & bestowed so liberally on Schollers, not that hee loued learning more then others, but to *eternize his owne name, to be immortal by the benefit of Schollers*; for when his friends were dead, walls decayed, and all Incriptions gone, bookes would remaine to the worlds end. The lanterne in † *Athens* was built by *Xenocles*, the Theater by *Pericles*, the famous port *Pyraum* by *Musicles*, *Pallas Palladium* by *Phidias*, the Pantheon by *Callicratides*, but these braue monuments are decayed all, and ruined long since, their builders names alone flourish by mediation of writers. And as he said of that *Marian Oke*,

now

x *locus vita  
eius.*  
y *Immortalita  
tem beneficio fi  
terarium im  
mortali gloria  
quod in cupidi  
tate concupiscit.*  
Quod cives qui  
bus bene fecisset  
perituri, me  
ruitura, et grege  
sumptu edifica  
ta. noui libri.  
† *Plutarch pe  
ricle.*  
\* *Tullius lib. 1.  
de legibus.*



now cut downe and dead, *nullius Agricola manu culta stirps tam diuturna*, 399  
*quam qua poeta versu seminari potest*, no plant can growe so long as that,  
 which is *ingenio sata*, set and manured by those everliuing wits.† *Allon*, *Bac-* Gen. 35.8.  
*kuth* that weeping oke, vnder which *Deborah Rebecchaes* nurse died, and was  
 buried, may not suruiue the memory of such euerlasting monuments. Vaine-  
 glory and emulation (as to most men) was the cause efficient, and to bee a  
 trumpetter of his owne fame, *Cosmus* sole intent, so to doe good, that all the  
 world might take notice of it. Such for the most part is the charity of our  
 times, such our Benefactors, *Mecenates* and Patrons. Shew mee amongst so  
 many myriades, a truly devout, a right, honest, vpright, meeke, humble, a pa-  
 tient, innocuous innocent, a mercifull, a louing, a charitable man? † *Probus* 2. Hor.  
*quis nobiscum vivit*: Shew me a *Caleb* or a *Iosua*?

*Dic mihi Musa virum*— shew a vertuous woman, a con-  
 stant wife, a good neighbour, a trusty seruant, an obedient child, a true friend,  
 &c. Crowes in *Africke* are not so scant. Hee that shall examine this † iron a *Diorum genus*  
 age wherein we liue, where loue is cold, & *iam terras Asraa reliquit*; Lu- sumus.  
 stice fled with her assistants, vertue expelled,

— *Iustitia soror*.

*Incorrupta fides, nudaq. veritas*, — all goodnesse gone,  
 where vice abounds, the Diuell is loose, and see one man vilifie and insult o-  
 ver his brother, as if he were an innocent, or a blocke, oppresse, tyrannise,  
 pray vpon, torture him, vex, gaull, torment and crucifie him, starue him,  
 where is charity? He that shall see men sweare and forswear, lie, and beare  
 false witnesse, to aduantage themselves, preiudice others, hazard goods, liues  
 fortunes, credit, all, to be revenged on their enemies, men so vnspcakable in  
 their lusts, vnnaturall in malice, such bloody designements, *Italian* blasphem-  
 ing, *Spanish* renouncing, &c. may well aske where is charity? He that shall  
 obserue so many law suits, such endlesse contentions, such plotting, vndeter-  
 mining, so much money spent with such eagernes and fury, every man for him-  
 selfe his owne ends, the Diuell for all, so many distressed soules, such lamen-  
 table complaints, so many factions, conspiracies, seditions, oppressions, abu-  
 ses, iniuries, such grudging, repining, discontent, so much emulation, envie, so  
 many brawls, quarrels, monomachies, &c. may well enquire what is become  
 of charity? when wee see and read of such cruell warres, tumults, vproares,  
 bloody battles, so many † men slaine, so many citties ruinated &c. (for what  
 else is the subiect of all our stories almost, but Bills, Bowes and Gunnes) so  
 many murders and massacres, &c. where is Charity? Or see men wholly de-  
 vote to God, Churchmen, professed Divines, holy men, † to make the trum-  
 pet of the Gospel the trumpet of warre, a company of hell borne Iesuits, and  
 fiery spirited Friars, *facem praeferre* to all seditions, as so many firebrands set  
 all the world by the eares (I say nothing of their contentious and rayling  
 bookes, whole ages spent in writing one against another, and that with such  
 virulency and bitterness *Bionais sermonibus & sale nigro*) & by their bloo-  
 dy inquisitions that in 30 yeares, *Bale* saith, consumed 39 Princes, 148 Earles,  
 235 Barons, 14755 Commons; worse then those ten persecutions, may iustly  
 doubt where is charity? *obsecro vos quales hi demum Christiani*? Are these  
 Christians, I beseech you tell me? He that shall obserue and see these things  
 may say to them as *Cato* to *Cesar*, *credo quae de inferis dicuntur falsa existi-*  
 mas,

b Tull. pro Rasce-  
 menti vii cau-  
 sa mea, ego vero  
 cupide et liben-  
 ter mentior tua  
 causa, et si qua-  
 do me vis pene-  
 rare, ut paululu-  
 tu compendii fa-  
 ctus paratum so-  
 re scito.

c Gallienus in  
 Treb. Pollio la-  
 cera, occide, mea  
 mente irascere.  
 Rabie iecur in-  
 cendente serui-  
 tur Precipites.  
 Vopiscus of Au-  
 relian. Tantum  
 fudit sanguinis  
 quantum quis  
 vini potavit.  
 d Evangelii tu-  
 bam belli tubam  
 facientium pulpi-  
 tis pacem, in  
 colloquiis bellum  
 suadent.



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c Psal. 13. 1.

De bello Iudaico, lib. 6. c. 16. Puto si Romani contra nos venire tardassent, aut hiatus terre deuorandam fuisset ciuitatem, aut diluvio perituram, aut fulmina ac Sodoma cum incendio posuram, ob desperatum populi, &c.

f Benefacie anime sue vir misericors.

g Concordia maxime res crescit, discordia maxime dilabuntur.  
k Lipsius.

mas, sure I thinke thou art of opinion there is neither Heauen, nor Hell. Let them pretend religion, zeale, make what shewes they will, giue almes, peace makers, frequent sermons, if we may guesse at the tree by the fruit, they are no better then Hypocrites, Epicures, Atheists, with the *foole in their hearts, they say their is no God.* 'Tis no marvell then if being so vncharitable, hard hearted as we are, we haue so frequent and so many discontents, such melancholy fits, so many bitter pangs, mutuall discords, all in a combustion, often complaints, so common grievances, generall mischiefs, *fit tanta in terris tragædiæ, quibus labefactatur, & misere laceratur humanum genus*, so many pestilences, warres, vproares, losses, deluges, fires, inundations, Gods vengeance and all the plagues of *Egypt* come not vpon vs, since we are so currish one towards another, so respectlesse of God, and our neighbours, & by our crying sinnes pull these miseries vpon our owne heads. Nay more, tis iustly to be feared, which † *Iosephus* once said of his Countrymen *Iewes*, *If the Romans had not come when they did to sacke their Citty, surely it had been swallowed up with some earthquake, deluge, or fired from Heauen as Sodome and Gomorrah, their desperate malice, wickednesse and peevishnesse was such.* 'Tis to be suspected, if we continue these wretched waies, wee may looke for the like heauy visitations to come vpon vs. If we had any sense or feeling of these things, surely we should not goe on as we doe, in such irregular courses, practise all manner of impieties, our whole carriage would not be so auerse from God. If a man would but consider, when he is in the midst and full career of such prodigious and vncharitable actions, how displeasing they are in Gods sight, how noxious to himselfe, as *Solomon* told *Ioab*, 1. Kings, 2. the Lord shall bring this blood vpon their heads. *Prov. 1. 27.* *Suaden desolation and destruction shall come like a whirlwinde vpon them: affliction, anguish, the reward of his hand shall be given him.* *Isa. 3. 11. &c.* they shall fall into the pit they haue digged for others, and when they are scraping, tyrannizing, getting, wallowing in their wealth, *This night, O foole, I will take away thy soule*, what a seuer account they must make, and how f gracious on the other side a charitable man is in Gods eyes, *haurit sibi gratiam Mat. 5. 7.* *blessed are the mercifull for they shall obtaine mercy:* He that lendeth to the poore giues to God, and how it shall be restored to them againe, *how by their patience and long suffering they shall heape coales on their enemies heads, Rom. 12.* and hee that followeth after righteousness and mercy, shall find righteousness and glory: Surely they would checke their desires, curb in their vnnaturall inordinate affections, agree amongst themselves, abstaine from doing euill, amend their liues and learne to doe well. Behold how comely and good a thing it is for brethren to liue together in g vnion: it is like the pretious ointment, &c. How odious to contend one with the other, h *Miseri quid luctatiunculis hisce volumus, ecce mors supra caput est, & supremum illud tribunal, vbi & dicta & facta nostra examinanda sunt; Sapiamus.* Why doe wee contend and vex one another, behold death is ouer our heads, & we must shortly giue an account of al our vncharitable words and actions, thinke vpon it and be wise.



## SECT. 2.

## MEMB. I. SUBSECT. I.

*Heroicall loue causing melancholy. His Pedegree, Power, and Extent.*

**I**N the precedent Section mention was made amongst other pleasant objects, of this comelinesse and beauty which proceeds from women, that causeth *Heroicall* or loue melancholy, is more eminent aboue the rest, and properly called *Loue*. The part affected in men is the liuer, and therefore called *Heroicall*, because commonly Gallants, Noblemen and the most generous spirits are possessed with it. His power and extent is very large, and in that twofold division of Loue, *φιλία* and *ἔρως*, those two *Veneres* which *Plato* and some others make mention of, it is most eminent, and *ἔρως* called *Venerus*, as I haue said, or *Loue* it selfe. Which although it be denominated from men, and most evident in them, yet it extends and shewes it selfe in vegetall and sensible creatures, those incorporeall substances (as shall be specified) and hath a large dominion of souerainty ouer them. His pedegree is very ancient, deriued from the beginning of the world, as *Phaedrus* contends, and his parentage of such antiquity, that no Poet could ever finde it out. *Hesiod* makes *Terra* and *Chaos* to be Loues parents, before the Gods were borne:

*Ante Deos omnes primum generauit amorem,*

some thinke it is the selfe same fire, *Prometheus* fetched from heauen. *Plutarch amator*: libello. will haue loue to be the sonne of *Iris* and *Favonius*, but *Socrates* in that pleasant dialogue of *Plato*, when it came to his turne to speake of Loue, (of which subiect *Agatho* the Rhetoritian, *magniloquus Agatho*, that Chaunter *Agatho*, had newly giuen occasion) in a poetick straine, telleth this tale. When *Venus* was borne, all the Gods were invited to a banquet, and amongst the rest, *Porus* the God of bounty and wealth. *Penia* or pouerty came a begging to the doore. *Porus* well whited with *Nectar* (for there was no wine in those dayes) walking in *Iupiters* garden, in a Bowre met with *Penia*, and in his drinke got her with childe, of whom was borne *Loue*, and because hee was begotten on *Venus* birth day, *Venus* still attends vpon him. The morall of this is in *P. Ficinus*. Another tale is there borrowed out of *Aristophanes*: ¶ In the beginning of the World, men had foure armes and foure feet, but for their pride because they compared themselues with the Gods, they were parted into halves, and now peradventure by Loue they hope to be vnited againe and made one. Otherwise thus, *Vulcan* met two Louers, and bid them aske what they would and they should haue it, but they made answere, *O Vulcan faber Deorum, &c. O Vulcan the Gods great Smith, we beseech thee to worke vs anew in thy fornace, and of two make vs one, which hee presently did, and euer since true louers are either all one, or else desire to be vnited*. Many such tales you shall finde in *Leon*: *Hebraeus dial. 3.* and their morall to them. The reason why loue was still painted

¶ F ff

young

i Memb. 1.  
Subj. 2.  
k Amor & amicitia.  
l Phaedrus orat. in laudem amoris Platonis conuivie.  
m Vide Boetii de Genial. deorū.  
n See the morall in Plutarch of that fiction.  
o Affluentie Deum.  
p Cap. 7. Comment. in Plat. conuivium.  
q See more in Valestus lib. 3. cont. med. & cont. 13.  
r Virg. 3. de anima oramus te ut tuis artibus & c. amicus nos refingas, & ex duobus unum facias, quod et fecit, & exinde amatores unum sunt & unum esse petunt.  
s See more in Natalis comes Imagin. Deorum Platonis de Imaginibus. Lib. 1. lius Giralduus Symag. de dyt. &c.



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young, is because young men are most apt to loue, soft, faire, and fat, because such folkes are soonest taken: naked, because all true affection is simple and open: he smiles, because merry and giuen to delights: hath a quier, to shew his power, none can escape: is blinde, because hee sees not where hee strikes, whom he hits,

t Juuenis pin-  
gitur quod amo-  
re plerumq. iu-  
venes capiantur,  
sic & molles,  
formosus, nudus  
quod simplex &  
apertus hic affe-  
ctus, ridet quod  
oblectam. nimm  
præ se ferat, cum  
phœtra &c.

u A pety Pope  
clauis habet su-  
periorum & in-  
feriorum as Or-  
pheus &c.  
x Lib. 13. cap. 5.  
Dyscolophist.  
y Regnat & in  
superioribus ha-  
bet ille deus, O-  
uid.

\* Plautus.  
x Selden proleg.  
3. cap. de dys-  
colophist.  
a Dial. 3.  
† A concilio deo-  
rum reiectus &  
ad matrem eius  
ignominia, &c.  
b Fulmine con-  
cussus.  
\* Sophocles.

&c. His power and soueraignty is expressed by the Poets, in that he is held to be a God, and a great commanding God, aboute *Iupiter* himselfe, *Magnus* *Dæmon* as *Plato* calls him, the strongest and merriest of all the Gods according to *Alcinous* and \* *Athenæus*. *Amor virorum rex*, *amor rex & deum*, as *Euripides*, the God of Gods and gouernour of men, for wee must all doe homage to him, and sacrifice to his alter, that conquers all, y

\* *Mallem cum leone, ceruo & apro Æolico,*

*Cum Anteo & Symphalicis avibus luctari maueim,*

*Quam cum amore* —

I had rather contend with bulles, Lions, beares and giants, then with loue, he is so powerfull, enforceth all to pay tribute to him, domineeres ouer all, and can make mad and sober whom he list, in somuch that *Cæcilius* in *Tullies Tusculanes*, holds him to bee no better then a foole or an idiot, that doth notacknowledge loue to bee a great God.

z *Cui in manu sit quem esse dementem velit,*

*Quem sapere, quem sanari, quem in morbum injci, &c.*

That can make sicke and cure whom he list. *Homer* and *Stesichorus* were both made blinde, if you wil beleeue a *Leon: Hebræus* for speaking against his god-head: And though *Aristophanes* degrade him, and say that he was † scornfully reiected from the counsell of the Gods, had his winges clipped besides, that he might come no more amongst them, and to his farther disgrace banished heauen for euer, & confined to dwell on earth, yet he is of that power, maiesty, omnipotency, & dominion, that no creature can withstand him.

\* *Imperat cupido etiam dys pro arbitrio,*

*Et ipsum arcere ne arripotens potest Iupiter,*

He is more then quarter Master with the gods, — *Tenet,*

*Thetide æquor, umbras Æaco, cælum Ioue:*

and hath not so much possession, as dominion. *Iupiter* himselfe was turned into a Satyre, shephard, a Bull, a Swan, a golden showre, & what not; for loue; that as \* *Lucian's Iuno* right well obiected to him, *Iudus amoris tu es*, thou art *Cupid*; whirlegigge: how did he insult ouer all the other Gods, *Mars*,

\* *Tom. 4.*  
c *Dial. deorum.*  
† *Tom. 3.*

*Neptune*, *Pan*, *Mercury*, *Bacchus*, and the rest: *Lucian* brings in *Iupiter* complaining of *Cupid* that he could not be quiet for him; and the † *Moone* lamenting, that she was so impotently besotted on *Endimion*, euen *Venus* her selfe

\* *Quippe matrem ipsam quibus modis me affecit nunc in Idam adigen Anchise causa &c.*  
† *Lampridius* & *plagas ipsi in nates incussit Iau-dalis*

confessing as much, how rudely and in what sort her owne sonne *Cupid* had vsed her being his \* mother, *Now drawing her to mount Ida, for the loue of that Trojan Anchises, now to Libanus for that Assyrian youths sake. And although she threatened to breake his bow and arrowes, to clip his wings, † and whipped him besides on the bare buttocks with her pantophle, yet all would not serue, he was too headstrong and unruly. That monster conquering Hercules* was tamed by him: *Quem non mille fera, quem non Stheneleus hostis,*

*Nec potuit Iuno vincere vict amor.*

Whom neither beafts nor enemies could tame,  
Nor *Iuno's* might subdue, loue, quell'd the same.

Your



Your brauest fouldiers and most generous spirits are enervated with it, † *ubi mulieribus banditis permittunt se, & inquinantur amplexibus.* Apollo that tooke vpon him to cure all diseases, & could not helpe himselfe of this, and therefore *Socrates* calls loue a tyrant, and brings him triumphing in a Chariot, whom *Plutarch* imitates in his triumph of Loue, and *Fracastorius* in an elegant Poeme expresseth at large, *Cupid* riding, *Mars* and *Apollo* following his Chariot, *Psyche* weeping, &c.

In vegetall creatures what foueraignty loue hath, by many pregnant proofes and familiar examples may bee proued, especially of palme trees, which are both he and shee, and expresse not a sympathy but a loue passion, as by many obseruations hath bene confirmed.

† *Vivunt in venerem frondes, omnisq; vicissim  
Felix arbor amat, nutant ad mutua palma  
Fadera, populeo suspirat populus ictu,  
Et platano platanus, alnoq; a sibilat alnus.*

*Constantine de agric. lib. 10. cap. 4.* giues an instance out of *Florentius* his Georgicks, of a Palme tree that lou'd most feruently, and would not be comforted vntill such time her loue applied her selfe vnto her, you might see the two trees bend, and of their owne accords stretch out their boughes to embrace and kisse each other: They will giue manifest signes of mutuall loue. *Amianus Marcellinus lib. 24.* reports that they marry one another, and fall in loue if they grow in sight, and when the winde brings the smell to them, they are marvellously affected. *Philostratus in Imaginibus* obserues as much and *Galen lib. 6. de locis affectis cap. 5.* they will bee sicke for loue, ready to dye and pine away, which the husbandmen perceauing, saith *Constantine*, stroke many Palmes that grow together, and so stroking against the palme that is enamored they carry kisses from the one to the other: or tying the leaues and branches of the one to the stemme of the other, will make them both florish and prosper a great deale better: <sup>h</sup> which are enamoured they can perceine by the bending of their boughs, and inclination of their bodies. If any man thinke this which I say to be a tale, let him read that story of two palme trees in *Italy*, the male growing at *Brundisium*, the female at *Otranto* (related by *Iovianus Pontanus* in an excellent Poem, sometimes Tutor to *Alphonsus Iunior*, King of *Naples*, his Secretary of State, and a great Philosopher) <sup>i</sup> which were barren and so continued a long time, till they came to see one another growing vp higher, though many *Stadiums* asunder. *Pierius* in his Hieroglyphicks, and *Melchior Guilandinus memb. 2. tract. de papyro*, cites this story of *Pontanus* for a truth. See more in *Salmuth comment. in Pancirol. de Novarepert. Tit. 1. de nouo orbe*, *Mizaldus Arcanorum lib. 2. Sandes voyage lib. 2. fol. 103. &c.*

If such fury bee in Vegetalls, what shall wee thinke offensive creatures, how much more violent and apparent shall it be in them.

<sup>k</sup> *Omne adeo genus in terris hominumq; ferarumq;  
Et genus aquoreum, pecudes, pictaq; volucres  
In furias ignemq; ruunt, amor omnibus idem.*

All kinde of creatures in the earth,  
And fishes of the Sea.  
And painted birds doe rage alike,  
This loue bares equall sway.

F f f 2

† *Altophilus f. 77.  
d. Nullus amor  
est medicabilis  
berbis.*

c *Plutarch in  
Amatorio, Di-  
clator quo crea-  
to cessant reliqui  
magistratus.*

† *Claudian de-  
script. vener. au-  
te.*

f *Neg. prius ia-  
lis desiderium  
cessat dum deie-  
ctus consoletur.*

*videre enim est  
ipsam arbor em-  
braculata, ut  
troram ab u-*

*trig. vicissim ad  
oculum expro-  
rellit.*

*Manifesta dant  
mutui desiderii  
signa.*

g *Multas pal-  
mas, contingens  
que simul cres-  
cunt, purpurisq;  
ad amantem re-  
grediens, eamq;  
manu attin-  
gens quasi oscu-  
lum mutuo mi-  
nistrare vide-  
tur & expediti  
concubitus gra-  
tiam facit.*

h *Quam vero  
ipsa desideret,  
affectu ramorū  
significat, & ad  
illam respicit  
amantem, &c.*

k *Virg. 3. Geor.*

His



<sup>1</sup> Hic Deus & terras & maria alta domat.

1 Propertius.  
in Dial deorum.  
Confide mater,  
locubus ipfifsa  
militaria ianfa-  
ctus sum, & se-  
pe confundi eo-  
rum terga &  
apprehendi iu-  
das, equarum  
more audient,  
eos agros, & illi  
mibi caudis ad-  
blandiatur.  
2 Leones pra  
amore furunt.  
Pim. l. 8. cap. 16.  
Arist. lib. 6. hist.  
animal.  
3 Cap. 17. of his  
booke of hun-  
ting.  
4 Lucretius.  
o De Gale lib. 1.  
cap. 2. 1. Pifces  
ob amorem mar-  
cescunt, palles-  
cunt, &c.  
5 Haerente a-  
que causa veni-  
entes ex insidiis  
a Tritone com-  
prehensa &c.  
6 Plin. lib. 10.  
cap. 5. quavis  
oborta tempe-  
state perisset  
Hermias in fisco  
piscis expiavit.  
7 Postquam pu-  
er morbo abiit,  
& ipse delphi-  
nus periit.  
8 Pleni sunt li-  
bri quibus fere  
in homines in-  
fluminate fue-  
runt, in quibus  
ego quidem sem-  
per ascensum su-  
stiniui, verum ne  
fabulosa crede-  
rem. Donec vi-  
di lyctem quem  
habui ab Affria  
sic affectum er-  
ga unum de me-  
is hominibus,  
&c.  
9 Desiderium  
suum testatus,  
post incedium a-  
liquot dierum  
interiit.

Common experience & our sense will informe vs, how violently bruit beasts are carried away with this passion, horses about the rest. — *furor est in- signis equarum.* <sup>m</sup> Cupid in Lucian bids Venus his mother be a good cheere, for he was now familiar with Lions, and oftentimes did get on their backs, holde them by the mane, and ride them about like horses, and they would fawne vpon him with their tayles. Bulls, Bares, and Bores are so furious in this kinde that they kill one another: but especially Cocks, <sup>n</sup> Lions, and Harts, which are so fierce that you may heare them fight halfe a mile off, saith <sup>\*</sup> Turber- vile, and many times kill each other, or compell them to abandon the rutte, that they may remaine masters in their places; and when one hath driuen his corriuall away, he raiseth his nose up into the ayre, & lookes aloft as though he gane thanks to nature, which afforded him such great delight. How Birds are affected in this kinde, appeares out of Aristotle, hee will haue them to sing *ob futuram venerem*, for ioy or in hope of their ventry which is to come.

† *Aeria primum volucres te Dina, tumq;  
Significant initum, perculse corda tuâ vi.*

Fishes pine away for loue and wax leane, if <sup>o</sup> Gomefius authority may be taken, and are rampant to some of them; Peter Gillius lib. 10. de hist animal, telles wonders of a Triton in Epirus. There was a well not farre from the shore, where the country wenches fetched water,† they Tritons stupri causa would set vpon them and carry them to the Sea, and there drowne them, if they would not yeeld, so loue tyrannifeth in dumbe creatures. Yet this is naturall for one beast to dote vpon another of the same kinde, but what strange futey is that, when a Beast shall dote vpon a man? Saxo Grammaticus lib. 10. Dan hist. hath a story of a Beare that loued a womā, kept her in his den a long time & begot a son of her, out of whose loynes proceeded many Northerne Kings: this is the originall belike of that common tale of Valentine and Orson. *Abian*, Pliny, Peter Gillius are full of such relations. A Peacock in *Leucadia* lou'd a maide, and when she died the Peacocke pined. <sup>o</sup> A Dolphin loued a boy called Hermias, and when he died, the Fish came on land, and so perished. The like addes Gellius lib. 10. cap. 22. out of Appion, *Aegypti* lib. 15. a Dolpin at *Putcoli* loued a child, would come often to him, let him get on his backe, and carry him about, † and when by sicknesse, the child was taken away, the Dolphin died. † Euery booke is full (saith Busbequius, the Emperors Orator with the grand Senior, not long since ep. 3. legat. Turc.) and yeelds such instances, to beleene which I was alwaies afraid, lest I should bee thought to giue credit to fables, untill I saw a Lynx which I had from *Affria*, so affected towards one of my men, that it cannot be denyed but that he was in loue with him. When my man was present, the beast would use many notable entise- ments, and pleasant motions, and when he was going, hold him backe, and looke after him when he was gone, very sad in his absence, but most iocund when he returned: and when my man went from mee, the beast expressed his loue with continuall sicknesse, and after he had pined away some few daies, dyed. Such another story he hath of a Crane of *Maioorca*, that loued a Spaniard, that would walke any way with him, and in his absence seeke about for him, make a noise that he might heare her, and knocke at his doore, † and when he tooke his last farewell samished her selfe.

Such



Such pretty pranks can Loue play with Birds, Fishes, Beasts:

(† *Cælestis ætheris ponti, terra clauis habet venus,*

*Solaq; istorum omnium imperium obtinet.*)

† Orpheus hymno  
venæ

and if all be certaine that is credibly reported, with the spirits and diuells of hell themselves, who are as much inamored and dote (if I may vse that word) as any other creature whatsoever. For if those stories be true that are written of *Incubus* & *Succubus*, of *Nymphes*, lasciuious *Faunes*, *Satyrs*, & those Heathē gods which were diuells, those lasciuious *Telchines*, of whom the *Platonists* tell so many fables; or those familiar meetings in our dayes, and company of witches and diuells, there is some probability for it. I know that *Biarmannus*, *wierus lib. 3. cap. 19. & 24.* & some others stoutly deny it, that the Diuell hath any carnall copulation with women; that the Diuell takes no pleasure in such facts, they be meere phantasies all such relations of *Iucubi*, *Succubi*, lies and tales. But *Austin lib. 15. de ciuit. Dei* doth acknowledge it, *Erastus de Lamijs*, *Iacobus Sprenger* and his colleagues, &c. *Zanchius cap. 16. lib. 4. de oper. Dei* *Dandinus in Arist. de Animâ lib. 2. Text. 29. com. 30.* *Bodin lib. 2. cap. 7.* and *Paracelsus*, a great champion of this Tenent amongst the rest, which giue sundry peculiar instances, by many testimonies, proofes and confessions, evince it. *Hector Boethius* in his Scottish history, hath three or foure such examples, which *Cardin* confirms out of him *lib. 16. cap. 43.* of such as haue had familiar company many yeares with them, and that in the habit of men and women. *Philostratus* in his fourth booke *de vitâ Apollonijs*, hath a memorable instance in this kinde, which I may not omit: of one *Menippus Lycius* a young man 25 yeares of age, that going betwixt *Cenchreas* and *Corinth*, met such a phantasmē in the habit of a faire Gentlewoman, which taking him by the hand, carried him home to her house, in the suburbs of *Corinth*, and told him she was a *Phenician* by birth, and if he would tarry with her, *he should heare her sing and play, and drinke such wine as neuer any dranke, and no man should molest him; but shee being faire and louely, would line and dye with him, that was faire and louely to behold.* The young man a Philosopher, otherwise staid and discrete, able to moderate his passions, though not this of loue, tarried with her a while to his great content, and at last married her, to whose wedding amongst other guests came *Apollonius*, who by some probable coniectures, found her out to be a serpent, a *Lamia*, and that all her furniture, was like *Tantalus* gold described by *Homer*, no substance but meere illusions. When she saw her selfe descied, she wept, and desired *Apollonius* to be silent, but he would not be moued, and therevpon she, Plate, House, and all that was in it, vanished in an instant: *many thousands tooke notice of this fact, for it was done in the midst of Greece.* *Sabin* in his comment on the 10<sup>th</sup> of *Ovids* metamorphosis, at the tale of *Orpheus*, telleth vs of a Gentleman of *Bavaria*, that for many months together bewailed the losse of his deare wife, at length the Diuell in her habit came and comforted him, and told him because he was so importunate for her, that she would come and liue with him againe, on that condition he would be new married, never sware and blaspheme as he vsed formerly to doe, for if he did, shee should be gone: *He vowed it, married, and liued with her, she brought him children, and gouerned his house, but was still pale and sad, and so continued, till one day falling out with him, he fel a swearing, she vanished there-*

† Qui hæc in a-  
lra bilis aut i-  
maginationis  
cum referre co-  
nari sunt, nihil  
faciunt.

u Cantantem  
audies & vinum  
bibes, quale an-  
tea nunquam  
bibiſti, se ritulis  
turbabit nullus,  
pulchra autem  
pulchro conten-  
te vinam, &  
moriar.

x Multi factum  
hoc cognouere,  
quod in media  
Grecia geſſuſit.

y Rem curans  
domesticam, ut  
ante peperit ali-  
quos liberos, sem-  
per tamen tristiſ  
& pallida.



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upon, and was neuer after seene. <sup>2</sup> This I haue heard, saith Sabine, from persons of good credit, which told mee, that the Duke of Bauaria did tell it for a certainty to the Duke of Saxony. One more I will relate out of *Florilegius*, an honest historian of our nation, because he telleth it so confidently, as a thing in those dayes talked of all ouer *Europe*. A young Gentleman of *Rome* the same day that hee was married, after dinner with the Bride and his friends went a walking into the fields, and towards evening to the Tennis Court to recreate himselfe; whilst he played, hee put his ring vpon the finger of *Venus statua*, which was thereby made in brasse; after he had sufficiently played, and now made an end of his sport, hee came to fetch his ring, but *Venus* had bowed her finger in, and hee could not get it off. Wherevpon loath to make his company tarry at the present, there left it intending to fetch it the next day, or at some more conuenient time, went thence to supper, and so to bed. In the night when he should come to performe those nuptiall rites, *Venus* steps betwene him and his wife (vnseene, or felt of her) and told him that she was his wife, that he had betroathed himselfe vnto her by that ring, which he put vpon her finger; shee troubled him for some following nights. He not knowing how to helpe himselfe, made his moane to one *Palumbus*, a learned Magician in those dayes, who gaue him a letter, and bid him at such a time of the night, in such a crosse way at the townes end, where old *Saturne* would passe by with his associats in procession, as commonly he did, deliuer that script with his own hands to *Saturne* himselfe: the young man of a bold spirit, accordingly did it, and when the old fiend had read it, hee called *Venus* to him, which rode before him, & commanded her to deliuer his ring, which forthwith shee did, and so the Gentleman was freed. Many such <sup>a</sup> stories I finde in seuerall Authors to confirme this which I haue said; and though many be against it, yet I for my part, will subscribe to *Lactantius lib. 14. cap. 15.*

<sup>a</sup> *Hee audiuit a multis fide dignis qui asserunt eundem Batavie eadem retulisse Duci Saxonie proverbium.*  
<sup>a</sup> *Fabula Damirati & Aristonis in Herodoto lib. 6. Erato b D. us Angeles missi ad tuum cultum generis humani sed illos cum hominibus commorantes dominator ille terrae salacissimus paulatim ad vicia vellexit & mulierum congressibus inclinavit.*

<sup>b</sup> *God sent Angels to the tuition of men, but whilst they liued amongst vs, that mischievous all commander of the Earth, and hote in lust, entised them by little and little to this vice, and defiled them with the company of women: And to Anaxagoras de resurrect.*

<sup>c</sup> *Many of those spirituall bodies, overcome by the loue of mardes, and lust sailed, of whom those were borne we call Gyants. Iustin Matry, Clemens Alexandrinus, Sulpitius Severus, Eusebius, &c. to this sense make a two fold fall of Angels, one from the beginning of the World, another a little before the deluge, as Moses teacheth vs, openly professing that these Genj can beget, and haue carnall copulation with women. At Japan in the East Indies, at this present (if we may beleue the relation of \*travellers)*

<sup>d</sup> *there is an Idol called Teuchedy, to whom one of the fairest virgins in the country is monthly brought, and left in a priuate roome, in the Fotoqui or Church where shee sits alone to be deflowered. At certaine times the Teuchedy (which is thought to be the diuell) appeares to her, and knoweth her carnally. Euery moneth a faire Virgin is taken in, but what becomes of the old no man can tell. Many Diuines stiffely contradict this, but I will conclude with e Lipsius, that since examples, testimonies, and confessions of those unhappy women are so manifest on the other side, and many euen in this our towne of Louan, that it is likely to be so. & One thing I will adde, that I suppose that*

<sup>e</sup> *Quum dixerio, non opinari me villo retro evo tantam copiam Satyrorum, & salacium istorum Geniorum se ostendisse, quantum uincit quotidiane narrationes, & iudiciales sententiae proferunt.*



in no age past, I know not by what destiny of this unhappy time, there haue neuer appeared or shewed themselues so many lecherous diuels, Satyrs and Genij, as in this of ours, as appeares by the daily narrations, and iudiciall sentences vpon Record. Reade more of this question in Plutarch vit. Num. & Austin de civ. Dei. lib. 15. Wierus lib. 3. de praestig. Dem. Giraldu Cambrensis Itinerar. Camb. lib. 1. Malleus malefic. quest. 5. part. 1. Iacobus Rueffius lib. 5. cap. 6. fol. 54. Godelman. lib. 2. cap. 4. Erasmus Valesius de sacra philo. cap. 40. Iohn Nider Fornicar. lib. 5. cap. 9. Stor. Cicogna. lib. 3. cap. 3. Delrio, Lipsius, Bodine demonol. lib. 2. cap. 7. Pererius in Gen. lib. 8. in 6. cap. ver. 2. King IAMES &c.

## SVBSECT. 2.

How loue tyrannizeth ouer men. Loue or Heroicall melancholy,  
his definition, part affected.



Ou haue heard how this tyrant Loue rageth with brute beasts and spirits, now let vs consider what passions it causeth amongst men.

g *Improbe amor quid non mortalia pectora cogis?*

Horresco referens, ———

I am almost g *Virg.*

afraid to relate, amazed, <sup>h</sup> and ashamed, it hath wrought such stupend and prodigious effects, such foule offences. Loue indeed (I may not deny) first vnited Provinces, built citties, and by a perpetuall generation, makes and preserues man kind, propagates the Church; but if it rage it is no more Loue, but burning lust, a disease, Phrensie, Madnesse, Hell. <sup>i</sup> *Est orcus ille, vis est immedicabilis, est rabies insana;* it is no vertuous habit this, but a vehement <sup>5.12.</sup> perturbation of the minde, a monster of nature, witte and art, as *Alexis* in <sup>i</sup> *Athenens* settis it out, *viriliter audax, muliebriter timidum, furore praeceps, labore infractum, mel felleum, blanda percussio &c.* It subverts kingdomes, ouerthrowes citties, townes, families, marres, corrupts, and makes, a massacre of men; thunder and lightning, warres, fires, plagues, haue not done that mischief to mankind, as this burning lust, this brutish passion. Let *Sodome* and *Gomorrah*; *Troia*, (which *Dares Phrygius*, and *Dictis Getensis* will make good) and I know not how many Citties beare record, & *fuit ante Helenam*, &c. all succeeding ages will subscribe: *Ione* of *Naples* in *Italy*, *Fredegunde* and *Brunhalt* in *France*, all histories are full of these *Baseliskes*. Besides those daily monomachies, murders, effusion of blood, rapes, riot and immoderate expence, to satisfie their lusts, beggery, shame, losse, torture, punishment, disgrace, loathsome diseases that proceed from thence, worse then calentures & pestilent feauers, those often Gouts, Pox, *Artheritis*, palsies, crampes, *Sciatica*, convulsions, aches, combustions, &c. which torment the body, that ferall melancholy, which crucifies the Soule in this life, and everlastingly torments in the world to come.

Notwithstanding they know these and many such miseries, threats, tortures will surely come vpon them, rewards, exhortations, *contra*, yet either out of their owne weaknesse, a depraued nature, or loues tyranny, which so furiously rageth, they suffer themselues to bee led like an oxe to the slaughter. *Facilis descensus Auernei*, they goe downe headlong to their own perdition, they will commit folly with beasts, men *leauing the naturall vse of women*, as *Rom. 1. 17.*

Paul



408 Paul saith; burned in lust one towards another, and man with man wrought filthinesse.

k Lilius Giral.  
dus vita eius.

l Paeros amare,  
solis Philosophis  
relinquendum  
vult Lucianus  
dial. Amorum.

m Eusebius.

n Achilles Ta-  
tius lib. 2.  
o Lucianus  
Charidemus.  
p Non est hec  
mentula demens  
Mart.  
q Iovius M. 5. 6.

r Praefat. lectori  
lib. de vitis pon-  
tis.

s Mercurialis  
cap. de Priapif-  
mo. Celius. l. 11  
antiq. lect. cap.  
14. Galeus. 6.  
de locis off.  
† De morb. mu-  
lier. lib. 1. c. 15.

Semiramis equo, Pasiphae tauro, Aristo Ephesus asinae se commiscuit, Fulvius equae, alij canibus, capris, &c. unde monstra nascuntur aliquando, Centauri, Sylvari, & ad terrorem hominum prodigiosa spectra: Nec cum brutis, sed ipsis hominibus rem habent, quod peccatum Sodomie vulgo dicitur; & frequens olim vitium apud Orientales illos fuit, Gracos nimirum, Italos, Afros, Asianos, k Hercules Hylam habuit, Polycletum, Dionem, Perythoonta, Abderum & Phryga, alij & Euristium ab Hercule amatum tradunt. Socrates pulchrorum Adolescentum causa frequens Gymnasium obibat, flagitiosoque spectaculo pascebat oculos, quod & Philebus & Phaedon, Riuales, Charmides & reliqui Platonis Dialogi, satis superq; testatum faciunt. quod vero Alcibiades de eodem Socrate loquatur, lubens conticesco, sed & abhorreo; tantum incitamentum praebet libidini. At hunc perstrinxit Theodoretus lib. de curat. graec. affect. cap. ultimo. Quin & ipse Plato suum demiratur Agathonem, Xenophon Cliniam, Virgilius Alexin, Anacreon Bathyllum; Quod autem de Nerone, Claudio, caeterorumq; portentosa libidine memoriae proditum, mallem a Petronio, Suetonio, caeterisq; petatis, quando omnem fidem excedant quam a me expectetis, sed vetera querimur. m Apud Asianos, Turcas, Italos, nunquam frequentius hoc, quam hodierno die vitium; officinae horum alicubi apud Turcas, — qui saxis semina mandant — arenas arantes, & frequentes querelae, etiam inter ipsos coniuges hac de re, quae virorum concubitus illicetum calceo in oppositam partem verso magistratui indicant; nullum apud Italos familiare magis peccatum, qui & post n Lucianum & o Tatium, scriptis voluminibus defendunt. Iohannes de la Casa Beneventinus Episcopus divinum opus vocat, suave scelus, adeoq; iactat se non alia usum Venere. Nihil visitatius apud monachos, Cardinales, sacrificulos, etiam p furor hic ad mortem, ad insaniam. q Angelus Politianus, ob pueri amorem, violentas sibi manus iniecit. Et horrendum sane dictu, quantum apud nos patrum memoria, scelus detestandum hoc saevierit. Quum enim Anno 1538. prudentissimus Rex Henricus Octavus, cucullatorum canobia, & sacrificorum collegia, votariorum, per venerabiles legum Doctores Thomae Leum, Richardum Laytonum visitari fecerat &c. tanto numero reperti sunt apud eos scortatores, cinedi, ganeones, pedicones, puerarii, paderasta, Sodomitae, (r Balei verbis vtor) Ganymedes, &c. ut in unquoq; eorum novam credideris Gomorrhiam. Sed vide si lubet eorundem Catalogum apud eundem Baleum, puellae (inquit) in lectis dormire non poterant ob fratres necromanticos. Haec si apud votarios, monachos, sanctos scilicet homunciones, quid in foro, quid in aula factum suspiceris? quid apud nobiles, quid inter fornice, quam non saeditatem, quam non spurcitiam? Sileo interim turpes illas, & ne nominandas quidem monachorum s masturbationes, masturbatores t Rodericus a Castro vocat, tum & eos qui se invicem ad venerem excitandam flagris caedunt, Spintrias, succubas, Ambubeias, & lasciviente lumbo Tribades illas mulierculas, quae se invicem fricant, & praeter Eunuchos etiam ad Venerem explendam, artificiosa illa veretra habent. Iuno quod magis mirere foemina foeminam Constantinopoli non ita pridem deperiit, ausa rem plane incredibilem, mutato cultu mentita virum de nuptijs sermonem init, & brevi nupta est: sed authorem ipsum con-  
sule



fule, *Busbequium*. Omitto <sup>1</sup> salinarios illos *Aegyptiacos*, qui cum formosa-  
rum cadaveribus concumbunt, & eorum vesaniam libidinem, qui etiam Ido-  
la & imagines depereunt. Nota est fabula *Pigmalionis* apud <sup>2</sup> *Ovidium*, *Mun-*  
*di* & *Paulini* apud *Agesippum* belli *Iud.* lib. 2. cap. 4. *Pontius C. Caesaris* lega-  
tus referente *Plinio* lib. 35. cap. 3. quem suspicor eum esse qui Christum cruci-  
fixit, picturis *Atalanta* & *Helena* adeo libidine incensus, ut tollere eas vellet  
si natura tectorij permisisset, alius statuam bonæ *Fortune* deperijt, (*Elia-*  
*lib.* 9. cap. 37.) alius bonæ deæ, &c. Et ne qua pars probro vacet. \* *Raptus ad*  
*supra*, (quod ait ille) & ne vos quidem à libidine exceptum. *Heliogabalus*, per  
omnia cava corporis libidinem recepit, *Lamprid.* vita eius. *Hostius* quidam  
specula fecit, & ita disposuit, ut quum virum ipse pateretur, aversus omnes ad-  
missarij motus in speculo videret, ac deinde falsa magnitudine ipsius membri  
tanquam verâ gauderet, simul virum & sâminam passus, quod dictu scœdum  
& abominandum. Ut verum planè sit, quod apud <sup>3</sup> *Plutarchum* *Gryllus* *Vlyss-*  
obiecit. Ad hunc usq; diem apud nos neq; mas marem, neq; sâmina sâminam  
amavit, qualia multa apud vos memorabiles & præclari viri fecerunt, ut vi-  
les missos faciam, *Hercules* imberbem sectans socium, amicos deseruit &c. *Ve-*  
*stra* libidines intra suos naturæ fines coerceri non possunt, quin instar fluvij  
exundantes atrocem seditatem, tumultum, confusionemq; naturæ gignant in  
re veneræ, nam & capras, porcos, equos, interunt viri & sâmina infano besti-  
arum amore exarserunt, unde *Minotauri*, *Centauri*, *Sylvani*, *Sphinges*, &c.  
Sed ne confutando doceam, aut ea foras efferam, quæ non omnes scire con-  
venit (hæc enim doctis solummodo, quod causa non absimili <sup>4</sup> *Rodericus*, <sup>5</sup> *De morbis mu-*  
scripta velim) ne levissimis ingenij & depravatis mentibus scœdissimi sceleris  
notitiam, &c. nolo quem diutius hisce sordibus inquinare.

I come at last to that *Heroicall Love*, which is proper to men and women,  
is a frequent cause of melancholy, & deserves much rather to be called bur-  
ning lust, then by such an honourable title. There is an honest love I confesse,  
which is naturall, laqueus occultus captivans corda hominum, ut à mulieribus  
non possint seperari, a secret snare to captivate the hearts of men, as \* *Christo-*  
*pher Fonseca* proves, a strong allurements, and no man living can avoid it. <sup>2</sup> *Et*  
*qui vim non sensit amoris, aut lapis est, aut bellua*: He is not a man but a block  
a very stone, aut <sup>3</sup> *Numen* aut *Nebucadnessar*, he hath a gourd for his head, a  
pepon for his heart, that hath not felt the power of it, and a rare creature to  
be found, one in an age,

*Qui nunquam vise flagravît amore puella:*

for *semel insanivimus omnes*, dote we either young or old, as <sup>b</sup> he said, and  
none are excepted but *Minerva* and the *Muses*: so *Cupid* in <sup>c</sup> *Lucian* com-  
plains to his mother *Venus*, that amongst all the rest, his arrowes could not  
pierce them. But this nuptiall love, is a common passion, an honest, for men  
to love in the way of marriage, ut *materia appetit formam, sic mulier virum*.  
You know marriage is honourable, a blessed calling, appointed by God  
himselfe in Paradise, it breeds true peace, tranquillity, content and happines,  
when they live without iarring, scolding, lovingly as they should doe.

<sup>d</sup> *Fœlices ter & amplius,*

*Quos irrupta tenet copula, nec ullis*

*Divulsus querimonij,*

*Suprema citius solvit amor die.*

Ggg

Thrice

<sup>1</sup> *Heredotus* lib.

<sup>2</sup> *Entepet* xoxo-

rei insignium

virorum non

statim vita sum-

mas tradunt ed-

diendas, ac ne

eas quidem sâ-

minas que for-

mose sunt, sed

quatradas ante

desunt, nec

eum iis solim vj

edumbant, &c.

<sup>3</sup> *Metamor.* 13.

<sup>4</sup> *Seneca* de ira,

lib. 1. cap. 18.

<sup>5</sup> *Nullus est*

meatus ad quum

non pateat ad-

itus impudicicie.

*Clemens* Alex.

*prolog.* lib. 3. c. 3.

<sup>1</sup> *Seneca*, 1. nat.

quasi.

<sup>2</sup> *Tom.* 1. *Gryllo*

<sup>3</sup> *De morbis mu-*

*lierum*, lib. 1. c. 15.

<sup>4</sup> *Amphibear.*

*omne*, cap. 4. in-

terpret. *Curtio*,

<sup>5</sup> *Aeneas* Syl-

vius, *juvenat.*

<sup>1</sup> *Tertull.* pro-

verb. lib. 4. ad-

versus *Manc.*

cap. 40.

<sup>b</sup> *Chaucer.*

<sup>c</sup> *Tom.* 1. *diol.*

*deorum* *Lucia-*

*nas*, *Amore* non

ardent *Muse.*

<sup>d</sup> *Hor.*



Thrice happy they, and more then that,  
Whom bands of Loue so firmly ties,  
That without brawls till death them part,  
'Tis vndissolu'd and neuer dies.

As *Seneca* liued with his *Paulina*, *Abraham* & *Sara*, *Orpheus* & *Euridice*, *Arria* and *Petus*, *Artemisia* and *Mausolus*, *Rubenius Celer*, that would needs haue it ingrauen on his tombe, he had lead his life with *Ennea* his deare wife 43 yeares, 8 months, and neuer fell out. There is no pleasure in this world comparable to it, tis *summum mortalitatis bonum*. \* *hominum Diuina voluptas*, *Alma Venus*—*latet enim in muliere aliquid maius potentiusq; omnibus alijs humanis voluptatibus*, as † one holds, there's something in a woman beyond all humane delight; The husband rules her as head, but shee againe commands his heart, he is her servant, shee is onely ioy and content: no happinesse is like vnto it, no loue so great as this of man and wife, no such comfort, as † *Placens uxor*, a sweet wife:

\* *Lucretius.*† *Fosseca.*† *Hor.*  
c *Propert.*

*Omnis amor magnus, sed aperto in coniuge maior.*

when they loue at last as fresh as they did at first,

† *Simonides*  
*grec.*

† *Charag. charo conuoluit coniugi*, as *Homer* brings

*Paris* kissing *Helena*, after they had beene married ten yeares, protesting withall, that he loued her as deare as hee did the first houre hee was betroathed. And in their old age when they make much of one another, saying as hee did to his wife in the Poet.

† *Auonius.*

† *Vxor vivamus quod viximus, & moriamur,*  
*Servantes nomen sumpsimus in thalamo,*  
*Nec ferat ulla dies ut commutemur in aeo,*  
*Quin tibi sim inuenis, tuq; puella mihi.*  
Deare wife, let's liue in loue, and die together,  
As hitherto we haue in good will,  
Let no day change or alter our affections,  
But let's be young to one another still.

† *Geryon amicitie symbolum.*

Such should conjugiall Loue be, still the same, and as they are one flesh, so should they be of one minde, one consent, † *Geryon*-like, *coalescere in unum*, haue one heart in two bodies, will and nill the same. A good wife, according to *Plutarch*, should be as a looking glasse, to represent their husbands face & passion: If he be merry, she should be merry: if he smile, shee should smile; if he looke sad, she should participate of his sorrow, and beare a part with him, and so they should continue in mutuall loue towards another.

\* *Propert. lib. 2.*

\* *Et me ab amore tuo deducet nulla senectus,*  
*Siue ego Tithonus, siue ego Nestor ero.*  
No age shall part my loue from thee sweet wife,  
Though I liue *Nestor* or *Tithonus* life.

'Tis an happy state this indeed, when the fountaine is blessed (saith *Solomon* *Prov. 5. 17.* and he reioyceth with the wife of his youth, and shee is to him as the louing *Hinde*, and pleasant *Roe*, and he delights in her continually. But this loue of ours is immoderate, inordinate, and not to bee comprehended in any bounds. It will not containe it selfe within the vnion of marriage, or apply to one obiect, but is a wandring, extravagant, a domineering, a boundlesse, an irrefragable, a destructive passion: sometimes this burning lust rageth after



after marriage, and then it is properly called *lealouſie*; ſometimes before, and then it is called *Heroicall melancholy*, it extends ſometimes to corriuals, &c. begets rapes, inceſts, murders, *Marcus Antonius Compreſſit Fauſtinam ſororem, Caracalla Iuliam Novercam, Nero Matrem, Ciligula ſorores, Cineras Mirrham filiam, &c.* But it is confined within no tearmes, of blood, yeares, ſexe, or whatſoeuer elſe. Some furiously rage before they come to diſcretion or age. † *Quartella* in *Petronius*, neuer remembered ſhe was a maid; & the wife of *Bath* in *Chancer* cracks,

Since I was twelue yeares old beſiue,  
Husbands at Kirke dooze had I ſiue.

† *Aratines* *Lucretia* ſold her maiden-head a thouſand times, before ſhee was 24 yeares old, *plus millies vendideram virginitem, &c. neq. te celabo, non deerant qui ut integram ambirent.* *Rahab* that harlot began to be a profeſſed queane at ten yeares of age, & was but ſitene when ſhe hid the ſpies, as \* *Hugh Broughton* proues, to whom *Serrarius* the *Ieſuite*, *queſt. 6. in cap. 2. Iofue*, ſubſcribes. Generally women begin *pubeſcere* as they call it, or *catullare*, as *Iulius Pollux* cites, *lib. 2. cap. 3. onomaſt.* out of *Ariſtophanes*, & at foure-teeene yeares old, then they doe offer themſelues, and ſome plainly rage. † *Leo Afer* ſaith, that in *Africk* a man ſhall ſcarce finde a maid at 14 yeares of age, they are ſo forward, & many amongſt vs after they come into the teenes doe not liue without husbands, but linger. What pranks in this kinde the middle age hath plaid, is not to be recorded.

*Si mihi ſint centum lingue, ſint ora, centum,* no tongue can ſufficiently declare, every ſtory is full of men and womens vnſatiable luſt, *Nero's, Heliogabali, Bouoſi, &c.* \* *Calius Amphilenum ſed Quintius Amphelinam depereunt, &c.* They ney after other mens wiues (as *Jeremy* *cap. 5. 8.* complaineſt) like ſed horſes, or range like towne Bulls, as many of our great ones doe. *Solomons* wiſdome was extinguished in this fire of luſt, *Sampſons* ſtrength enervated, piety in *Lots* daughters quite forgot, grauity of Prieſthood in *Helies* ſonnes, reuerend old age in the Elders that would violate *Suſanna*, filiall duty in *Aboſo* to his ſtepmother, brotherly loue in *Ammon* towards his ſiſter. Humane, diuine lawes, precepts, exhortations, feare of God and men, faire, foule meanes, fame, fortunes, ſhame, diſgrace, honour cannot oppoſe, ſtaue off, or withſtand the fury of it. *Omnia vincit amor, &c.* The ſcorching beams vnder the *Aequinoctiall*, or extremity of cold within the circle *Artique*, where the very Seas are frozen, cold or torrid zone cannot avoid, or expell this heat, fury and rage of mortall men. Of womens vnuatural, <sup>h</sup> vnſatiable luſt, what country, what Village doth not complaine? Mother and daughter ſometimes dote on the ſame man, father and ſonne, maſter and ſeruant on one woman. — *Sed amor, ſed effrenata libido,*

*Quid caſtum in terris intentatumq. reliquit?*

What breach of vowes and othes, fury, dotage, madneſſe, might I reckon vp? Yet this is more tollerable in youth, and ſuch as are ſtill in their hot blood; but for an old foole to dote, to ſee an old leacher, what more odious, what can be more abſurd? and yet what ſo common? Who ſo furious?

† *Amare ea etate ſi oceperint, multo infaniunt acrius,*

Some dote then more then euer they did in their youth. How many decrepite, hoarie, harſh, writhen, burſtenbellied and crooked, toothleſſe, bald, beare-

† *Iuannem be-*  
*beam iratam, ſi*  
*unquam memi-*  
*nerim me virgi-*  
*nem fuiſſe.*

*Iofans enim pa-*  
*ribus inquinata*  
*ſum, & ſubinde*  
*maioribus me*  
*applicui, donec*  
*ad etatem per-*  
*ueni, ut Milo vi-*  
*tulum, inde tau-*  
*rum &c.*

† *Parnodidae,*  
*dial: lat. Interp.*  
*Caſp. Barthio ex*  
*lat.*

\* *Anglico ſcrip-*  
*tur. concentu.*  
*g. Epictetus cap.*  
*42. mulieres ſta-*  
*tim ab anno 14.*  
*motere incipi-*  
*unt, &c. attri-*  
*uari ſe ſuunt*  
*& exponunt.*  
*Leuius Lema-*  
*nus.*

† *Lib. 3. fol. 126*

† *Catullus.*

*h. De mulierum*  
*inexhauiſta libi-*  
*dine luxuq. in-*  
*ſatiabili omnes*  
*aque regiones*  
*conqueri poſſe*  
*exiſtimo Steph.*

† *Plautus.*



\* Oculi caligant,  
aures grauius  
audiant, capilli  
fluunt, cutis a-  
rescit, status o-  
let, in his &c.  
Cyprian.

† Lib. 8. apud  
Ruffinus.

i Hinc, turpis  
inter aridas na-  
tes pedes.

k Caduerosa  
adeo ut ab infe-  
ris reuerfa vide-  
ri possit, vult ad-  
huc catullire.

l Nam & ma-  
trimonium est de-  
spiciendum.

¶ Avian Silvanus.

m Quid tota  
terrarum orbe

com munis & que  
civitas, quod

oppidum, que  
familia vocat a-

matorum exem-  
plis? Avian Sil-

vanus, quis tri-  
simum annum

natus nullum  
amoris causa

peregit in igne  
facinus, ego de

me facio conu-

llam quem a-

mor in melle pe-

ricula misit.

n Forellus, Pla-

to.

o Praet. v. m.

Tract. 6. cap. 1.

Rob. 1. de agri-

cap. quod his

malis contingat

p Hec egritudo

est sollicitudo

melancholica, in

qua homo ap-  
plicat sibi conti-

nuam cogitatio-

nem super pul-

chritudine ipsius

quam amat, ge-

stium, morum.

eyed, impotent, rotten old men shall you see flickering still in euery place. One gets him a young wife, another a Curtisan, and when hee can scarce lift his legge ouer a fill, and hath one foot already in *Charons* boat, when he hath the trembling in his ioints, the gout in his feet; a perpetuall rheume in his head, a *continue cough*, \* *his sight fayles him*, *thicke of hearing*, *his breath stinks*, all his moisture is dried vp and gone, may not spit from him; a very childe againe, that cannot dresse himselfe, or cut his owne meat, yet he will be dreaming of, and honing after wenches, what can be more vnseemely? worse it is in women then in men, when she is *atate de clouis, diu vidua, mater olim*, *parum decori matrimonium sequi videtur*, an old widdow, a mother so long since († in *Plinies* opinion) shee doth very vnseemely seeke to marry, yet whilst she is i so old a crone, a beltaine, she can neither see, nor heare, goe nor stand, a meere k carcasse, a witch, and can scarce feele; shee catterwaules, and must haue a stallion, a Champion, she must and will marry againe, & betroth her selfe to some young man, l that hates to looke on, but for her goods; abhorres the sight of her, to the preiudice of her good name, her owne vndoing, grieve of friends, and ruine of her children.

But to enlarge or illustrate this power and effects of loue, is to set a candle in the Sunne. m It rageth with all sorts and conditions of men, yet is most e-vident among such as are young and lusty, in the flowre of their yeares, nobly descended, high fed, such as liue idle and at ease, and for that cause (which our Divines call burning lust) this n *serinus insanus amor*, this mad and beastly passion, as I haue said, is named by our Physitians, *Heroicall loue*, and a more honourable title put vpon it, *Amor nobilis*, as o *Sauanarola* styles it, because noble men and women make a common practise of it, and are so ordinarily affected with it. *Avicenna lib. 3. Fen. 1. tract. 4. cap. 23.* calleth this passion *Ilisbi*, and defines it to be a disease or melancholy vexation, or anguish of minde, in which a man continually meditates of the beauty, gesture, manners of his *Mistris*, and troubles himselfe about it: desiring (as *Sauanarola* addes) with all intention and eagernesse of minde, to compasse or inioy her, q as commonly *Hunters* trouble themselves about their sports, conetous their gold and goods, so is he tormented still about his *Mistris*. *Arnoldus Villanovanus* in his booke of *Heroicall loue*, defines it, r a continuall cogitation of that which hee desires, with a confidence or hope of compassing it: which definition his Commentator cavills at. For continuall cogitation is not the genus, but a symptome of loue, we continually thinke of that which we hate and abhorre, as well as that which we loue, and many things we couet and desire, without all hope of attaining. *Carolus à Lorme* in his questions makes a doubt, *An amor sit morbus*, whether this *Heroicall loue* be a disease: *Iulius Pollux Onomast. lib. 6. cap. 44.* determines it; They that are in loue are likewise sicke, *lascivus salax, lasciuens, & qui in venerem furit, verè est egrotus*. l *Arnoldus* will haue it improperly so called, and a malady rather of the body, then minde, *Tully* in his *Tusculanes* defines it a furious disease of the minde, *Plato* madnesse it selfe, *Ficinus* his Commentator cap. 12. a species of madnesse, for many haue runne mad for women, *Esd. 4. 26.* but *Rhases* r a melancholy passion, and most Physitians make it a species, or kinde of melancholy (as will appeare by the Symp-

concupiscentia, et in venatores, curum & opes avari. r Assidua cogitatio super rem desideratam, cum confidentia obtinendi, ut spe

atque in delectabile, &c. l Morbus corporis potius quam animi. r Amor est passio melancholica.



comes) and treat of it apart: whom I meane to imitate, and to discusse it in all his kindes, to examine his severall causes, to shew his symptomes, prognosticks, effects, that so it may be with more facilitie cured.

The part affected in the meane time as *Arnoldus* supposeth, is the former part of the head for want of moisture, which his Commentator reiects. *Langius med. epist. lib. 1. cap. 24.* will have this passion sited in the liuer, and to keepe residence in the heart, \* to proceed first from the eyes so carried by our spirits, and kindled with imagination in the liuer and heart; cogit amare recur, as the saying is. *Medius ferit per epar*, as *Cupid* in \* *Anacreon*, For some such cause belike *Homer* saines *Tityus* liuer (who was enamored on *Latona*) to be still gnawed by two vultures day and night in hell, For that young mens bowels thus enamored, are so continually tormented by loue. *Gordonius cap. 2. part. 2.* <sup>a</sup> will have the testicles an immediate subiect or cause, the liuer an Antecedent. But <sup>b</sup> properly it is a passion of the braine, as all other melancholy, by reason of corrupt imagination, and so doth *Iason Pratensis*, c. 19. de morb. cerebri, (who writes copiously of this Eroticall loue) place and reckon it amongst the affections of the braine. <sup>c</sup> *Melancthon de anima* confutes those that make the liuer a part affected, and *Guianerius Tract. 15. cap. 13. & 17.* though many put all the affections in the heart, referres it to the braine. *Ficinus cap. 7. in Convivium Platonis*, will have the <sup>d</sup> blood to be the part affected. *Io. Frieragius cap. 14. noct. med.* supposeth all foure affected, heart, liuer, brain, blood, but the maior part concurre vpon the braine, <sup>e</sup> tis imaginatio lesa, and both imagination and reason are misaffected, because of his corrupt iudgement, and continuall meditation of that which he desires, hee may truly bee said to be melancholy. If it be violent, or his disease inveterate, as I haue determined in the precedent partitions, both imagination and reason are misaffected, first one, then the other.

<sup>e</sup> Est corruptio imaginativæ & estimativæ facultatis, ob formam fortiter affixam, corruptumq; iudicium, ut semper de eo cogitet, ideoq; velle melancholicus appellatur. Concupiscentia vehemens ex corrupto iudicio estimativæ virtutis.

## MEMB. 2. SUBSECT. I.

Causes of Heroicall Loue, Temperature, full Diet,  
Idleness, Place, Climat, &c.



Fall causes the remotest are starres. <sup>f</sup> *Ficinus cap. 19.* saith they are most prone to this burning lust, that haue *Venus* in *Leo* in their *Horo- scope*, when the *Moone* and *Venus* be mutually affected, or such as be of *Venus* complexion. <sup>g</sup> *Plutarch* interprets Astrologically that tale of *Mars* and *Venus*, in whose genitures *J* and *Q* are in conjunction, they are commonly lascivious, & if women queanes, as the good wife of *Bath* confessed in *Chaucer*;

I followed aye mine inclination,  
By vertue of my constellation.

But of all those Astrologically Aphorismes, which I haue euer read, that of *Cardan* is most memorable, for which howsoever he bee bitterly censured for it by <sup>†</sup> *Marinus Marsennus*, a malapert Frier, and some others (which

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<sup>u</sup> Ob consuetudinem spirituum pars anterior capitis libet ob conuersionem humiditatis  
<sup>x</sup> Affectus animi concupiscentis a desiderio rei amate per aculos in mente concepto spiritus in corde & iecore incedit  
<sup>y</sup> Odyss. & Metamor. 4. Ovid.  
<sup>z</sup> Quodalem carnificem in adolescentum, visceribus emor fuerat inexplabilis.

<sup>a</sup> Testiculi quoad causam coniuuntiam, par antecedentem possunt esse subiectum.

<sup>b</sup> Proprie passio cerebri est ob corruptam imaginationem.

<sup>c</sup> Cap. de affectibus.

<sup>d</sup> Est in sanguine melancholico huiusmodi affectus.

<sup>e</sup> Comment. in convivium Platonis, Irretitur cito quibus nascitur Venus sicut in Leone, vel luna, Venerem vebementur affixerit, & qui eade complexionem sunt præditi.

<sup>g</sup> Plenaq; amatores sunt, & si fœmine meretrices, lib. de audiend. Poet.

<sup>†</sup> Comment. in Genes. cap. 3.

he



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\* *Etiam hoc pa-  
rum a praeclara  
infamia fluitat.  
ag. abere, viocet  
tamen amor ve-  
ritatis.  
† Edit. Basil.  
1553. Cum  
Commentat.  
in Pt. I. mei qua-  
druplatum.  
e Fol. 445. Basil.  
Editio 1553.*

\* he himfelfe suspected) yet me thinks it is free, downe right, plaine and inge-  
nious. In his eight *Geniture* or example, hee hath thefe words of himfelfe.  
¶ *Q. h. & q. h. in q. dignitatibus, assiduam mihi venereorum cogitationem pre-  
stabant, ita ut nunquam quiescam.* Et paulo post, *Cogitatio venereorum me  
torquet perpetuo, & quam facto implere non licuit, aut fecisse potentem puduit  
cogitatione assiduamente sum voluptatem.* Et alibi, ob *C. & q. dominium  
& hradiorum mixtionem, profundum fuit ingenium sed lascivum, egoq; tur-  
pi libidini deditus & obscenus.* So farre Cardan of himfelfe, quod de se fatetur  
ideo, & ut utilitatem adferat studiosis huiusce disciplinae.

Aptiores ad masculinam venerem sunt quorum genesi Venus est in signo  
masculino, & in Saturni finibus aut oppositione, &c. Ptolomeus in quadri-  
part. plura de his & specialia habet Aphorismata, longo proculdubio vfu con-  
firmata, & ab experientia multâ perfecta, inquit com. ntator eius Cardanus.  
Chiromantici ex cingulo Veneris plerumq; coniecturam faciunt, & monte  
Veneris, de quorum decretis, Taisnerum, Iohan. de Indagine, Goelenium,  
ceterosq; si lubet, inspicias. Physitians divine wholly from the temperature  
and complexion, Phlegmatick persons are seldome taken according to *Fici-  
nus comment. cap. 9.* naturally melancholy lesse then they, but once taken they  
are neuer freed, though many are of opiniõ flatus or hypocondriacall me-  
lancholy are most subiect of all others to this infirmity. *Valscus* assigns  
their strong imagination for a cause, *Bodine* abundance of winde. Sanguine  
are soone caught, young folkes most apt to loue, and by their good wills,  
saith *h. Lucian*, would have about with every one they see: the colts evill is  
common to all complexions. *Theomestus* a young and lusty gallant acknow-  
ledgeth (in the † said Author) all this to be verified in him. *I am so amorous-  
ly giuen, \* you may sooner number the Sea sands, and snowe falling from the  
skies, then my severall lones.* Cupid hath shot all his arrowes at me, I am delu-  
ded with severall desires, one lone succeeds another, and that so soone, that be-  
fore one is ended, I beginne with a second, he that is last is still fairest, and hee  
that's present pleaseth me most: as an Hydra's head my lones increase, no Iola-  
us can helpe me. Mine eyes are so moist a refuge and sanctuery of loue, that they  
draw all beauties to them, and are never satisfied. I am in a doubt what fury of  
Venus this should be: Alas, how have I offended her so to vex me, what Hip-  
politus am I? Another in \* *Anacreon* confesseth that he had twenty sweet  
hearts in *Athens* at once, fiftene at *Corinth*, as many at *Thebes*, at *Lesbos*, &  
at *Rhodes*, twice as many in *Ionis*, thrice in *Caria*, 20000 in all: or in a word,  
† *Num. 32.* *ei quida. & dicit, &c.*

h *Dial. amorum.*  
† *Citius maris  
fluctus & nives  
caelo delabentes  
numerâre quam  
amores meos.*  
Alii amoris alius  
succeedunt, ne  
priusquam desi-  
nant priores in-  
cipiant sequen-  
tes. Adeo humi-  
dis oculis meus  
inhabitat *Aplua*  
conven formam  
ad se rapient, ut  
nulla satietate  
expleatur, que-  
nam hac ira ve-  
neris, &c.

*Folia arborum omnium si*

*Nôli referre cuncta,*

*Aut computare arenas*

*In aequore universo,*

*Solum meorum amorum*

*Te fecero logistam.*

Canst count the leaves in May,

Or sands ith' Ocean Sea,

Then count my lones I pray.

His eyes are like a ballance, apt to propend each way, and to bee wayed  
downe with euery wenchs lookes, his heart a weathercocke, his affection  
tinder



tinder, or *Napthe* it selfe, which every faire object, sweet smile, or mistress fa-  
vour sets on fire. *Guianerius tract. 15. cap. 14.* referres all this to the hot tem-  
perature of the testicles, such as are very spermatick and full of seed, for which  
cause these young men, that be strong set, of able bodies, are so subiect to it.  
*Hercules de Saxonia*, hath the same words in effect. But most part, I say, such  
are aptest to loue that are young and lusty, liue at ease, staul-fedde, free from  
cares, like cattle in a ranke pasture, Idle and solitary persons.

\* *Mens erit apta capi tum quum letissimarum rerum,  
Vt seges in pingui luxuriabit humo.*

The minde is apt to lust, and hot or cold,  
As corne luxuriates in a better molde.

The place it selfe makes much wherein we liue, the clime, ayre, and discipline  
if they concur. In our *Misnia*, saith *Galen*, neere to *Pergamus*, thou shalt  
scarce finde an adulterer, but many at *Rome*, by reason of the delights of the  
seat. It was that plenty of all things, which made *Corinth* so infamous of old,  
and the opportunity of the place to entertaine those forraigne commers, eve-  
ry day strangers came in, at each gate, from all quarters. In that one Temple  
of *Venus* 1000 whores did prostitute themselves, as *Strabo* writes, beside *Lais*  
and the rest of better note: All nations resorted thither, as to a schoole of *Ve-*  
*nus*. Your hot and Southerne Countries are prone to lust, and farre more in-  
continent, then those that liue in the North, as *Bodine* discourseth at large,  
*Method. hist. cap. 5.* *Molles Asiatici*, so are *Turkes*, *Greekes*, *Spaniards*, *Itali-*  
*ans*, even all that latitude: and in those Tracts, such as are more fruitfull, plen-  
tifull, and delicious, as *Valence* in *Spaine*, *Capua* in *Italy*, (which *Hanibals* soul-  
diers can witnesse) *Canopus* in *Aegypt*, *Sibaris*, *Phaacia*, *Baia*,<sup>1</sup> *Cyprus*, *Lamp-*  
*facus*. In *Naples*, the fruits of the soyle & pleasant ayre enervate their bodies,  
and alter constitutions: Insomuch, that *Florus* calls it *Certamen Bacchi & Ve-*  
*neris*, but \* *Foliot* admires it. In *Italy* and *Spaine*, they haue their stewes in e-  
very great Citty, as in *Rome*, *Venice*, *Florence*: where as some say, dwell  
90000 inhabitants, of which 10000 are Curtizans, and yet for all this, every  
Gentleman almost hath a peculiar mistress, fornications, adulteries, are no  
where so common: how should a man liue honest amongst so many provo-  
cations? Now if youth, greatnesse, liberty I meane, and that impunity of sin,  
which grandies take vnto themselves in this kinde (shall meet, what a gappe  
must it needs open to all manner of vice, with what fury will it rage? For as  
*Maximus Tyrius* the *Platonist* obserues, *libido consequuta quam fuerit ma-*  
*teriam improbam, & pruriam licentiam, & effrenatam audaciam, &c.* what  
will not lust effect in such persons? For commonly Princes and great men  
make no scruple at all of such matters, but with that whore in *Spartan*: *quic-*  
*quid libet licet*, they thinke they may doe what they list, profess it publicly  
and rather brag with *Proculus* (that writ to a friend of his in *Rome*,<sup>n</sup> what fa-  
mous exploits he had done in that kind) then any way be abashed at it. *Ni-*  
*cholas Saunders* relates of *Henry the 8th* (I knowe not how truly) *Quod paucas*  
*vidit pulchriores quas non concupierit, & paucissimas non concupierit, quas*  
*non violaret.* He saw few fairemaides that he did not desire, and desired fewer  
whom he did not enioy; nothing so familiar amongst them, 'tis most of their  
business: *Sardanapalus*, *Messalina*, and *Ione* of *Naples*, are not comparable to  
p meancr men and women. *Solomon* of old had a thousand Concubines, *As-*  
*suerus*

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<sup>i</sup> *Qui calidum  
testiculorum  
crisum habent,  
&c.*

<sup>k</sup> *Ouid de arte,*

<sup>†</sup> *Gerbelius de-  
scrip. Græcie.*

*Rerum omnium  
affluencia & lo-*

*ca mira opportu-*

*mitas, nullo non  
die hospites in*

*portas adventa-*

*bant. Templo*

*Veneris mille*

*meretrices se*

*prostituebant.*

<sup>†</sup> *Tota Cypru in-*

*sula delitiis in-*

*cumbit, & ob id*

*tantum luxuria*

*delecta ut sit o-*

*lim Veneri sa-*

*crata. Ortelius,*

*Lampfacus olim*

*Priapo sacer ob*

*vinum genero-*

*sum, & loci de-*

*litias. Idem.*

<sup>m</sup> *Ag. i Neapo-*

*litani delectatio*

*elegantia, ame-*

*nitias, vix vix a*

*modum huma-*

*num consistere*

*videtur, unde*

*&c. Leand. Al-*

*bertus in Cam-*

*pania.*

<sup>n</sup> *Lib de laud.*

*urb. Neap.*

<sup>†</sup> *Disputat. de*

*morbis animi,*

*Reinoldo Inter-*

*pret.*

<sup>n</sup> *Lampadius*

*Quod decem*

*noctibus centum*

*virgines fecisset*

*mulieres.*

<sup>o</sup> *Vita eius.*

<sup>p</sup> *li they con-*

*taine them-*

*selves many*

*times tis not,*

*virtus amore*

*non deest volun-*

*tas sed fasces,*



416 *suernus* his Eupuches, and keepers, *Nero* his *Tigillinus*, Panders and Bawds, the *Turkes*, *Muscovites*, *Xeriffes* of *Barbary*, & *Persian* *Sophies*, are no whit inferiour to them in our times. *Delectus sit omnium puellarum toto regno forma praestantiorum* (saith *Iovius*) *pro imperatore*, & *quas ille linguat, nobiles habent*. They presse and muster vp wenches as we doe fouldiers, and haue their choice of the rarest beauties their countries can afford, and yet all this cannot keepe them from adultery, incest, Sodomy, buggery, and such prodigious lusts. We may conclude, that if they be young, fortunate, rich, high sed, and idle withall, it is almost impossible they should liue honest, not rage, and precipitate themselves into those inconveniences of burning lust.

*Catullus ad Lesbiam.*

*Otium & reges prius & beatas  
Perdidit vrbes.*

Idleness ouerthrowes all, *Vacuo pectore regnat amor*, loue tyrannizeth in an idle person. If thou hast nothing to doe

*[Her.]*

*[Poli. 8. num. 23. Vt napha adignem, sic amor ad illos qui torpescent otio.]*  
*[Pausanias Atticis lib. 1. Cephalus egregie forme iuuenis ab aurora raptus, quod eius amore capta esset.]*

*[In amatoris.]*  
*[Principes plebium, ad licentiam & aduentum diuitiarum, istam passionem solent incurrere.]*

*[E. Stobro ser. 62.]*  
*[Amor otiose cu' a est sollicitudinis.]*

*[Ardenter appetit, qui otio vitam agit, & communiter incurrit hac passio solitarius delictis, & viuentes, incontinentes, religio's &c.]*

*[Plutarch.]*  
*[vit. eius.]*

*[Vine parant animos Veneris.]*  
*[Sed nihil eructe faciunt, bulbiq; salaces.]*  
*[Improba nec prole iam saturat tibi, Ouid.]*

*Invidia vel amore miser torquere.---*

Thou shalt be

hailed a peeces with envy, lust, some passion or other. *Homines nihil agendo, male agere discunt*, 'Tis *Aristotles* Simile, *as a match or touchwood takes fire, so doth an idle person loue.*

*Queritur Agistius quare sit factus adulter, &c.* why was *Agistius* a whoremaster? You need not aske a reason of it. *Ismenedora* stole *Baccho*, a woman a man, as *Aurora* did *Cephalus*: No marvaile, saith *Plutarch*, *Luxurians opibus more hominum mulier agit*: She was rich, and doth but as men doe in that case, as *Iupiter* did by *Europa*, *Neptune* by *Amymone*. The Poets therefore did well to faine all Shepheards Louers, to giue themselves to songs & dalliances, because they liued such idle lines. For Loue, as *Theophrastus* defines it, is *otiosi animi affectus*, an affection of an idle minde, or as *Seneca* describes it, *iuuent a gignitur, luxu nutritur, feris alitur, otioq; inter late fortuna bona*. Youth begets it, riot maintaines it, idleness nourisheth it &c. which makes *Gordonius* the Physitian *cap. 20. part. 2.* call this disease the proper passion of nobility. Now if a weake iudgement and a strong passion shall concur, how, saith *Hercules de Saxonia*, shall they resist? *Sauarola* appropriates it almost to *Monkes, Friers, and religious persons*, because they liue solitary fare daintely, and doe nothing: and well hee may, for how should they otherwise choose?

Diet alone is able to cause it: A rare thing to see a young man or a woman that liues idly, and fares well, of what condition soeuer, not to bee in loue. *Alcibiades* was still dallying with wanton young women, immoderate in his expences, effeminate in his apparell, euer in loue, but why? he was ouerdelicate in his diet, too frequent and excessive in bankets. *Vbiq; securitas, ibi libido dominatur*, lust and security domineere together, as *S. Hierome* averreth. All which the wise of *Bath* in *Chaucer* iustifies,

*For all to sicker, as cold engend'reth hayle,  
A liquorissh tongue must haue a liquorissh tayle.*

Especially if they shall further it by choice Diet, as many times those *Sybarites* and *Phaeaces* doe, feed liberally, and by their good will, eat nothing else but lasciuious meats. *Vinum imprimis generosum, legumen, fabas, radices omnium generum bene conditas, & largo pipere aspersas, carduos hortulanos, laetucas, & erucas, rapas, porros, capas, nucem piccam, amygdalas dulces, electuaria,*



electuaria, syrupos, succos, cochleas, conchas, pisces optimè præparatos, aviculas, testiculos animalium, ova, condimenta diuersorū generum; molles lectos, pulvinaria, &c. Et quicquid ferè medici impotentiæ rei veneriæ laboranti præscribunt, hoc quasi diascytrion habent in delitijs, & his dapes multò delicatiores; multum, exquisitas & exoticas fruges, aromata, placentas, expressos succos multis ferculis variatos, ipsumq; vinum suauitate vincentes, & quicquid culina, pharmacopæa, aut quæq; ferè officina subministrare possit. Et hoc plerumq; victu quum se ganeones infarciant,<sup>a</sup> vt ille ob *Creseida* suam, se bulbis & cochleis curauit, etiam ad *Venerem* se parent, & ad hanc palæstram se exerceant, quī fieri possit, vt non miserè depereant,<sup>b</sup> vt non penitus insaniant? *Æstuans venter citò desinit in libidinem.* Hieronymus ait. <sup>c</sup> *Post prandia, Callyroen da*, quis enim continere se potest? <sup>d</sup> *Luxuriosa res vinam*, somentum libidinis vocat *Augustinus*, blandum dæmonem, *Bernardus*; lac veneris, *Aristophanes*. *Non Ætna, non Vesuvius tantis ardoribus cæstant, ac iuueniles meæ vno plena*, addit <sup>e</sup> *Hieronymus*: vnde ob optimum vinum *Lamfacus* olim *Priapo* sacer: & venerandi *Bacchi* socia, apud <sup>f</sup> *Orpheum Venes* audit. Hæc si vinum simplex, & per se sumptum præstare possit, nam—quo me *Bacche* rapis tui plenum? quam non insaniam, quem non furorem à cæteris expectemus? <sup>g</sup> *Gomesius* salem enumerat inter ea, quæ intempestivam libidinem provocare solent. Et *salaciores fieri feminas ob esum salis contendit*. *Venerem* idè dicunt ab *Occano* ortam, & hinc facta mater *Salacea Oceani coniux*, verbumq; fortassè *salax* à *sale* effluxit. Mala *Bacchica* tantum olim in amoribus prævaluerunt, vt coronæ ex illis statuæ *Bacchi* ponerentur.<sup>h</sup> *Cubebis* in vino maceratis vuntur *Indi orientales*, ad *Venerem* excitandum, & <sup>i</sup> *Surax* radice *Africani*. *Chine* radix eisdem effectus habet, talisq; herbæ meminit *mag. nat. lib. 2. cap. 16.* <sup>j</sup> *Baptista Porta* ex *Indiâ* allatæ, cuius mentionem facit & *Theophrastus*. Sed infinita his similia apud *Rhasin*, *Matthiolum*, *Mizaldum*, cæterosque medicos occurrunt, quorum idè mentionem feci, ne quis imperitior in hos scopulos impingat, sed pro virili tanquam syrtes & cautes consultò effugiat.

<sup>a</sup> *meminum* cubis erigitur. *Leo Afer* l. 9. cap. ult. <sup>f</sup> *Que* non solum eduibus sed & genitale tangentibus tantum valet, vt coire summe desisterent, quæties fere velint, possint, alius duodecies proficisse, alius ad 60 vices pervenisse refert.

## MEMB. 2. SUBSECT. 2.

*Other causes of Loue Melancholy, Sight, Beauty from the face, eyes, other parts, and how it pierceth.*



Any such causes may be reckoned vp, but they cannot availe, except opportunity be offered of time, place, and those other beautiful objects, or artificiall entisements, as kissing, conference, discourse, gestures concur, with such like lasciuious provocations.

*Kornmannus* in his booke *de Lineâ Amoris*, makes five degrees of lust, out of <sup>i</sup> *Lucian* Tom. 4. dial. *Amorum*.

<sup>i</sup> *Lucian* belike which he handles in five Chapters,

*Visus, Colloquium, Conuiuium, Oscula, Tactus.*

Sight of all other, is the first step to this vnruely loue, though sometime it bee prevented by relation or hearing, or rather incensed. For there bee those so apt, credulous and facile to loue, that if they heare of a proper man or wo-

H h h

man



man, they are in loue before they see them, and that meere by relation, as *Achilles Tatius* obserues. *\* Such is their intemperance and lust, that they are as much maimed by report, as if they saw them.* Calisthenes a rich young Gentleman of Byzance in Thrace, hearing of *Leucippe* Sostratus faire daughter, was farre in loue with her, and out of fame and common rumour, was so much incensed, that he would needs haue her to be his wife. And sometimes by reading they are so affected, As he in *Lucian* confesseth of himself, *I neuer reade that place of Panthea in Xenophon, but I am as much affected, as if I were present with her.* Such persons commonly faine a kind of beauty to themselves, and so did those three Gellewomen in *Balthasar Castilio*, fall in loue with a young man, whom they neuer knew, but onely heard him commended: or by reading of a letter, for there is a grace cometh from hearing *P* as a morall Philosopher informeth vs, as well as from sight, and the species of loue are receiued into the Phantasie by relation alone. *† Vt cupere ab aspectu, sic velle ab auditu*, both senses affect. *Interdum & absentes amamus*, sometimes we loue those that are absent, saith *Philostratus*, & giues instance in his friend *Athenodorus*, that lou'd a maide at *Corinth* whom he neuer saw, *non oculi sed mens videt*, We see with the eyes of our vnderstanding.

But the most familiar and vsuall cause of Loue, is that which comes by sight, which conuayes those admirable rayes of Beauty and pleasing graces to the heart. *Plotinus* deriues loue from sight, *ipso quasi quare*.

*Si nescis oculi sunt in amore duces*, the eyes are the harbingers of loue, and the first step of loue is sight, as *Lilius Giraldus* proues at large, *hisp. deor. syntag. 13.* they as two sluces let in the influence of that diuine, powerfull, soule-rauishing, and captiuating beauty, which, as one saith, *is sharper then any dart or needle, wounds deeper into the heart, and opens a gap through our eyes to that louely wound, which pierceth the soule it selfe* (*Eccles. 18.*) *Through it, loue is kindled like a fire.* This amazing, confounding, admirable, amiable Beauty, *† then which in all Natures treasure* (saith *Isocrates*) *there is nothing so maiesticall & sacred, nothing so diuine, louely, precious:* Tis natures Crowne, gold and glory, *† bonum si non summum de summis tamen non infrequentier triumphans*, whose power hence may be discerned, we contemne and abhorre generally such things as are foule and vgly to behold, accompt them filthy, but loue and couet that which is faire. Tis beauty in all things, which please and allureth vs. Tis that which Painters, Artificers, Orators, all ayme at, as *Eriximachus* the Physition in *Plato* contends. *\* It was beauty first that ministred occasion to Art, to finde out the knowledge of Caruing, Painting, Building, to finde out models, perfectiues, rich furnitures, and so many rare inventions.* Whiteneffe in the Lilly, red in the Rose, purple in the Violet, a lustre in all things without life, the cleere light of the Moone, the bright beames of the Sunne, splendor of gold, purple, sparkling Diamond, the excellent feature of the Horse, the maiesty of the Lion, the colour of Birds, Peacocks tailes, the siluer scales of Fish, wee behold with singular delight and admiration. *† And which is rich in Plants, delightfull in flowers, wonderfull in beasts, but most glorious in men*, doth make vs affect & earnestly desire it, as when we heare any sweet harmony, an elo-

quent



quent tongue, see any excellent quality, curious worke of man, elaborat art, or ought that is exquisite, there ariseth instantly in vs a longing for the same. We loue such men, but most part for comeliness of person, wee call them gods and goddeses, diuine, serene, happy, &c. And of all mortall men they alone (\* *Calcagninus* holdes) are free from calumny, *qui diuitijs, magistratu & gloria florent, iniuria lacesimus*, wee bacbite, wrong, hate, renowned, rich and happy men, wee repine at their felicity, they are vnderferuing wee thinke, fortune is a step mother to vs, a parent to them. We envy (saith *Isocrates*) wise, iust, honest, men, except with mutuall offices and kindneses, some good turne or other, they extort this loue from vs, onely faire persons wee loue at first sight, desire their acquaintance, and adore them as so many Gods: we had rather serue them, then command others, and account our selues the more beholding to them, the more seruice they intoyne vs, Though they bee otherwise vicious, vn honest: we loue them, fauour them, and are ready to doe them any good office for their beauties sake, though they haue no other good quality beside. *Dic igitur O formose adolescens* (as that eloquent *Phavorinus* breakes out in † *Stobaeus*) *dic Antiloque suauius nectare loqueris; dic O Telemache, vehementius Vlisse dicis; dic Alcibiades utcumq; ebrius, libentius tibi licet ebrio asculabimus*. Speake faire youth, speake *Antiloquus*, thy words are sweeter then *Nectar*, speake *O Telemachus*, thou art more powerfull then *Vlisses*, speake *Alcibiades* though drunke wee will willingly heare thee as thou art. Faults in such are no faults: For when the said *Alcibiades* had stolne *Anytus* his golde and siluer plate, he was so farre from prosecuting so foule a fact, (though every man els condemned his impudence, and insolency) that he wished it had beene more, and much better (he loued him deere-ly) for his sweete sake. No worth is eminent in such louely persons, all imperfections hid, for hearing, sight, touch &c. all our senses are captivated, *omnes sensus formosus delectat*. Many men haue beene preferred for their person alone, chosen Kings, as amongst the *Indians*, \* *Persians*, *Aethiopians* of old, the properest man of person the country could afford, was elected their Sovereigne Lord, *gratior est pulchro veniens e corpore virtus*, and so haue many other nations thought and done, as † *Curtius* obserues, *Ingens enim in corporis maiestate veneratio est*, for there is a maiestlicall presence in such men, and so farre was beauty adored, amongst them, that no man was thought fit to raigrie, that was not in all partes complete and supereminent. *Agis* King of *Lacedemon* had like to haue beene deposed, because hee married a little wife, they would not haue the royall issue degenerate. Who would euer haue thought that *Adrian the fourth*, an English monkes bastard (as \* *Papirius Massovius* writes in his life) *inops a suis reliquis, squalidus & miser*, a poore forsaken child should ever come to be Pope of Rome. But why was it *erat acri ingenio, sacundia expedita, eleganti Corpore, facieq; lata ac hilari*, he was wise, learned, eloquent, of a pleasant a promising countenance, a goodly proper man, he had in a worde, a winning looke of his owne, &c. that carried it, for that he was especially advanced. So *Saul* was a goodly person and a faire, *Maximinus* elected Emperour, &c. *O vis superba formae*, a goddesse beauty is, whom the very gods adore, *nam pulchrios dij amant*, she is *Amoris domina*, loues harbinger, loues loadstone, a witch, a charme, &c. Beauty is a dowre of it selfe, a sufficient patrimony, an ample commendation, an accurate

\* Libide calumnia. Formosi Caluotia vacat, dolemus alios meliore loco possit fortunam nobis nouerant illis, &c.

z. Invidemus sapientibus, iustis, nisi beneficiis assidue amorem extorquent, solos formosos amamus & primo velut aspectu beneuolentia coniungimur & eos tanquam Deos colimus, libentius id seruimus quam alij imperamus, maius, &c.

a. Formae maiestatem Barbari videntur, nec alumnationes quod quos eximia forma natura donata est, Herod. lib. 5. Curtius, 6. Arist. Polit.

† Serm. 63. † Plutarch. vit. eius.

\* Brissonius Strabo. † Lib. 5. magnarum operum non alios caueces putant quam quos eximia specie natura donauit.

c. Lib. de vitis pontificum Rom.

† Secundus bos.



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epistle, as<sup>b</sup> Lucian,<sup>c</sup> Apuleius, Tiraquellus, and some other conclude. Imperio digna forma, Beauty deserves a Kingdome, saith Abulenſis paradox. 2. cap. 101. immortality, and more haue got this honour and eternitie for their beauty, then for all other vertues besides: and such as are faire are worthy to be honoured of God and men. That Italian Ganymedes was therefore fetched by Iupiter into Heauen, Hephæstion deare to Alexander, Antinous to Adrian. Plato calls Beauty for that cause a priuiledge of Nature. Natura gaudens opus,<sup>h</sup> natures masterpeice, a dumbe comment, Theophrastus, a silent fraud, still rhetoricke Carneades, that perswades without speech, a kingdome without a guard, because beautifull persons command as so many Captaines, Socrates, a tyranny, which tyrannizeth ouer tyrants themselves, which made Diogenes belike call proper women Queenes, quod facerent homines quæ præciperent, because men were so obedient to their commands. They will adore, cringe, complement and bow to a common wench (if she be faire) as if she were a noble woman, a countesse, a Queene or a goddesse. Those intemperat young men of Greece, erected at Delphos, a golden image with infinite cost, to the eternall memory of Phryne the curtisan, as Alian relates, for she was a most beautifull woman, in so much saith Athenæus, that Appelles and Praxatiles drewe Venus picture from her. Thus young men will adore and honour beauty; Nay Kings themselves I say will doe it, and voluntarily submit their soueraignty to a louely woman. Wine is strong, Kings are strong, but a woman strongest, 1. Esd. 4. 10. as Zerobabel proued at large to king Darius, his princes and noble men. Kings sit still and commande Sea & land, &c. all pay tribute to the king, but women make kings pay tribute, and haue dominion ouer them. When they haue got gold and siluer, they submit all to a beautifull woman, giue themselves wholly to her, gaze and gaze on her, & all men desire her more then gold or siluer, or any pretious thing, they will leaue father and mother, and venture their liues for her, labour and trauell to get, and bring all their gaines to women, steale, fight and spoile for their Mistresse sakes. And no king so strong but a faire woman is stronger then he is. All things (as † he proceeds) feare to touch the king, yet I saw him & Apame his concubine, the daughter of the famous Bartacus, sitting on the right hand of the King, and she tooke the Crowne off his head, and put it on her owne, and strooke him with her left hand, yet the King gaped and gazed on her, and when she laughed he laughed, and when shee was angry he flattered to be reconciled to her. So beauty commands euen kings themselves, nay whole armies and kingdomes are captiuated together with their Kings: y Formâ vincit armatos, ferrum pulchritudo captivat, vincentur specie, qui non vincentur praelio. And t'is a great matter saith Xenophon, and of which all faire persons may worthily brag, that a strong man must labour for his liuing, if he will haue ought, a valiant man must fight and endanger himselfe for it, a wise man speake, shew himselfe and toyle; but a faire and beautifull person doth all with ease, he compasseth his desire without any paines taking: God and men, Heauen and earth conspire to honour him, every one pitties him about others, if he be in need, and all the world is willing to doe him good.<sup>m</sup> Chariclea fell into the hands of Pyrats, but when all the rest were put to the edge of the sword, shee alone was preferred for her person. <sup>n</sup> VVhen Constantinople was sacked by the Turke, Irene escaped, and was so farre from being made a captiue, that shee

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b Dial amorum  
c 2. De magia.  
Lib. 2. comusab.  
cap. 27 Vogo  
formosa est op-  
pido Panger ab-  
baside est dotata  
filicrares plures  
ob formam im-  
mortalitatem  
adepti sunt quâ  
ob reliquis om-  
nes virtutes.  
g Lucian. Tom.  
4. Chiridemon:  
qui pulchri,  
merito apud  
Deos et apud  
homines honore  
affecti.  
h Muta con-  
mentatio, quamvis  
epistola ad com-  
modandum ef-  
ficacior.  
i Lib. 9. Var hist.  
tanta forma  
elegantia ut ab  
ea nuda &c.  
j 1 Esdras. 4. 15  
k 1 Esdras. 4. 29.  
y Origin. boan. 23  
in Numb.  
l i Tiglis tyran-  
nos tyrannidem  
exceret.  
m 1 Idem certe  
magnâ ob quod  
gloriam possunt  
formosi, quod vo-  
luntis necessari-  
um fit laborare,  
fortem pericul-  
se obicere, sapi-  
entem, &c.  
n 1 Ad aurem vim  
habet ad com-  
mendandum  
forma, quom ac-  
curate scripta e-  
pistola. Arist.  
m Heliodor. lib.  
1.  
n Knowles hist.  
Turcia.



even captivated the grand *Senior* himselfe, So did *Rosamond* insult ouer King 421  
*Henry* the Second † ——— *I was so faire an object,*

*Whom Fortune made my King, my loue made subiect,*

*He found by prooffe the priuiledge of beauty,*

*That it had power to countermand all duty.*

It captiuates the very gods themselues, *Morossora Numina,*

\* ——— *Deus ipse deorum,*

*Factus ob hanc formam bos, equus, imber, plor.*

and those malignen<sup>y</sup> are taken with it, as † I haue already proued. *Formosam barbari verentur, & ad aspectum pulchrum immanis animus mansuescit.* (*Heliod. lib. 5.*) The Barbarians stand in awe of a faire woman, and at a beautifull aspect, a fierce spirit is pacified. For when as *Troy* was taken, and the warres ended (as *Clemens* <sup>e</sup> *Alexandrinus* quotes out of *Euripides*) angry *Menelaus* with rage and fury armed, came with his sword drawne, to haue killed *Helen* with his owne hands, as being the sole cause of all these warres and miseries: but when he saw her faire face, as one amazed at her diuine beauty, hee let his weapon fall, and embraced her besides, hee had no power to strike so sweete a creature. *Ergo hebetantur enses pulchritudine*, the edge of a sharpe sword (as the saying is) is dulled with a beautifull aspect. Beasts themselues are moued with it. *Sinalda* was a woman of such excellent feature, ° and a Queene, that when she was, to be trodden on by wilde horses for a punishment, the wild beasts stood in admiration of her person, (*Saxo Grammaticus lib. 8. Dan. Hist.*) and would not hurt her. Inanimate creatures I suppose, haue a touch of it; when a drop of *Psyche*s Candle fell on *Cupid*s shoulder, I think sure it was to kisse it. When *Venus* ranne to meet her rose-cheeked *Adonis*, as an elegant † *P* oet of ours sets her out

——— *the bushes in the way*

*Some catch her necke, some kisse her face,*

*Some twine about her legs to make her stay,*

*And all did couet her for to embrace.*

*Aer ipse amore inficitur*, as *Heliodorus* holds, the aire it selfe is in loue: For when *Hero* play'd vpon her Lute,

† *The wanton Aire in twenty sweet formes danc't*

*After her fingers.* ———

and those lasciuious windes

flaid *Daphne* when she fled from *Apollo*;

*Obuiaq; aduersus vibrabant flamina vestes.*

*Boreas Ventus* loued *Hyacinthus*, and *Orythia* *Erichon*s daughter of *Athen*: *virapuit, &c.* he tooke her away by force, as shee was playing with other wenches at *Ilissus*, and begat *Zetes* and *Calais* his two sonnes of her. That Seas and waters are inamored with this our beauty, is all out as likely as that of the ayre and windes; for when *Leander* swimm'd in the *Hellepont*, *Nep-tune* with his Trident did beat downe the waue, but

*They still mounted up intending to haue kis'd him,*

*And fell in drops like teares because they mist him.*

The † riuer *Alpheus* was in loue with *Arethusa*, as shee tells the tale her selfe † *Ouid. met. l. 5.*

——— *viridescit manu siccata capillos,*

*Fluminis Alpei veteris recitavit amores,*

*Pars ego Nympharum, &c.* ———

When our *Tame* & *Isis* meet,

H h h 3

Oscula

† *Daniel* in complaint of *Rosamond*.

\* *Stroza filius Epig.*

† *Self. 2. memb. 1. subf. 1.*

*e* *Stromatium l.*

*2. post. captam*

*Troiam cum*

*impetu ferretur,*

*ad occidendam*

*Helenam stupore*

*adeo pulchritudinis*

*corruptus ut ferrum ex-*

*cideret, &c.*

o *Tante forma*

*fuit ut cū vin-*

*ctis loris, seris*

*exposita foret e-*

*quorum calcibus*

*obseruenda, ipsi*

*iumentis admi-*

*rationi fuit, le-*

*dere noluerunt.*

p *Apuleius aur-*

*asma.*

\* *Shakespeare.*

† *Marlow.*

† *Ouid. l. Met.*



\* Leland.

† Angerianus.

† Si longe affi-  
cens hic trit  
lumine diuos,  
atq; hominis  
prope cur urere  
luna nequit. An-  
gerianus.  
† Idem Angeri-  
an.  
† Obsupuit mi-  
rabundus mem-  
brorum elegan-  
tiam &c. ep. 7.  
† Stobæus e gra-  
co.

† Pagan abfuit  
quo minus faxu  
ex homine fac-  
tus fuo, ipfo fla-  
tibus immobilia-  
rem me fecit.  
† Veteres Gor-  
gonis fabula can-  
fuerunt, exi-  
miam forme de-  
cus stupidos red-  
dunt.  
† Hor. Ode. 5.  
\* Marlon Hero.  
u. Asp. clām vir-  
ginis fronte fu-  
git infans fere.  
† Impossibile  
ex illis mi. ut si-  
mul eam affice-  
re quis possit, &  
intra temperan-  
tie metas se con-  
tinere.  
\* Apuleius lib.  
4. Multi morta-  
les longis itinere-  
bus &c.

\* *Oscula mille sonant, connexu brachia pallent,  
Mutuag, explicitis connectunt colla lacertis.*

Innachus and Pineus, and how many louing riuers can I reckon vp, whom beauty hath enthrall'd. I say nothing all this while of looking glasses, that haue beene rapt in loue, (if you will beleiue † poets) when their Ladies and mistresses looked on to dresse them.

*Et si non habeo sensum, tua gratia sensum  
Exhibet, & calidi sentio amoris omnis,  
Dirigis huc quoties spectantia lumina, flamma  
Succendunt inopi saucia membra mihi.*

Though I no sense at all or feeling haue,  
Yet your sweet lookes doe animate and saue,  
And when your speaking eyes doe this way turne,  
Mee thinks my wounded members liue and burne.

I could tell you such another story of a spindle that was fired by a faire ladies

\* lookes, or fingers, some say, I know not well whether, but fired it was by report, and of a cold Bath that suddenly smoked, and was very hot when naked Calia came into it, *Miramur quis sit tantus & unde vapor, &c.*

But of all the tales in this kinde, that is most memorable of † Death himselfe, when he should haue stroken a sweet young Virgin with his dart, hee fell in loue with the object. Many more such could I relate, which are to be beleeued with a poeticall faith. So dumbe & dead creatures dote, but men are mad stupified many times at the first sight of beauty, amazed, † as that fisherman in *Aristanetus*, that spied a maide bathing her selfe by the sea side,

*† Soluta mihi sunt omnia membra  
A capite ad calcem, seussusq; omnis perijt  
De pectore, tam immensus stupor animum inuasit mihi.*

and as † *Lucian in his Images*, confesseth of himselfe, that he was at his mistresss prefence void of all sense, immouable, as if he had seene a Gorgons head: which was no such cruel monster, (as † *Calius* interprets it, lib. 3. cap. 9. but the very quintessence of beauty, some faire creature, as without doubt the Poet vnderstood in the first fiction of it, at which the spectators were amazed.

\* *Miseri quibus intentata nites*, poore wretches are compelled at the very sight of her rauishing lookes to runne mad, or make away themselves.

\* *They wait the sentence of her scornfull eyes;  
And whom she fauours liues, the other dyes.*

u *Heliodorus lib. 1.* brings in *Thyamis* almost besides himselfe, when hee saw *Chariclia* first, and not daring to look vpon her a second time, for he thought it vnpossible for any man lining to see her and containe himselfe. The very fame of beauty will fetch them to it many miles off, (such an attractive power this loadstone hath) and they will seeme but short, they will vnder- take any toile or trouble, long journeyes, *Peneia* or *Atalanta* shall not ouergoe them, through Seas, Desarts, mountaines, and dangerous places, as they did to gaze on \* *Phyche*; many mortall men came farre and neare to see that glorious object of her age: *Paris* for *Helena*, *Corebus* to *Trois*,

*— Illis Troiam qui sorte diebus  
Venerat insano Cassandre incensus amore.*

King John of France once prisoner in England, came to visit his old friends againe, cros- sing



sing the seas, but the truth is, his coming was to see the Countesse of Salis-  
bury the *Non-percil* of those times, and his deare mistris. That infernall god  
*Plutus* came from hell it selfe, to see *Proserpina*. *Achilles* left all his friends  
for *Polixena's* sake, his enemies daughter; and all the † *Gracian* gods left their  
heavenly mansions, for that faire lady, *Philo Dioneus* daughters sake, the Pa-  
ragon of *Greece* in those dayes, *ea enim venustate fuit, ut eam certatim om-*  
*nes dij coniugem expeterent.*

† Nic. Gorgelius  
lib. 5. Achæia.  
\* 1. Secundus  
basorum libro.

\* *Formosa diuis imperat puella.*

They will not onely  
come to see, but as a Falkoner makes an hungry hauke, houer about, followe,  
giue attendance and service, spend goods, liues, & all their fortunes to at-  
taine,

*Were beauty vnder twenty lockes kept fast,*

*Yet Loue breakes through and picks them all at last.*

When faire *Hero* came abroad, the eyes, hearts, and affections of her spe-  
ctators were still attendant on her.

† *Et medios inter vultus supereminet omnes,  
Perq. urbem aspiciens venientem numinis instar.*

\* So farre about the rest faire *Hero* shin'd,  
And stole away the enchanted gazers mind.

y Musco. Illa  
autem bene mo-  
rata, per adem  
quocumq. vaga-  
batur, sequen-  
tem mentem ha-  
bebat, & oculos,  
& corda viro-  
rum.

† Homer.

\* Marlo.

† Permodis-  
colo dial. 11. al.  
Latin. amat. a  
Gasp. Baribio  
Germano.

\* Propertius.  
Vestium splen-  
dore & elegan-  
tia, ambitione  
incessus, domus,  
causileis &c.  
gratiam adipis-  
ci.

z. Pce ceteris  
corporis proceri-  
tate & egregia  
indole mirandus  
apparbat, cete-  
ri autem capi  
eius amore vi-  
debantur, &c.  
\* A. isenatus  
epist. 10.

† Tom 4. dial.  
merit. respecti-  
enter & adfor-  
mam eius obstu-  
pescentes.

a. In Charidemo.  
sapientia merito  
pulchritudo pre-  
fertur & opibus.  
b. Indignum nihil  
est Troas fortes  
& Achivos tem-  
pore tam longo  
perpetua esse tot  
labores.

† When *Peter Aretines* *Lucretia* came first to *Rome*, and that the same of  
her beauty, *ad urbanarum deliciarum sectatores venerat, nemo non ad viden-*  
*dam eam, &c.* was spread abroad, they came in (as they say) thicke and three-  
fold to see her, and howered about her gates, as they did of old to *Lais* of *Co-*  
*rinth*, and *Phryne* of *Thebes*,

\* *Ad cuius iacuit Gracia tota fores,*

† Every man sought to get her loue, some with gallant and costly apparell, some  
with an affected pace, some with musick, others with rich gifts, pleasant  
discourse, multitude of followers, others with letters, vowes and promises, to  
commend themselves and to be gracious in her eyes. Happy was hee that could  
see her, thrice happy that enioyed her company. *Charmides* in *Plato* was a  
proper young man, in comeliness of person, and all good qualities farre ex-  
ceeding others, whensoever faire *Charmides* came abroad they seem'd all to be  
in loue with him (as *Critias* describes their carriage) and were troubled at the  
very sight of him, many came neere him, many followed him wheresoeuer hee  
went, As those \* *formarum spectatores* did *Acontius*: if at any time he walked  
abroad; The *Athenean* lasses stared on *Alcibiades*, *Sapho* and the *Mitilean*  
women, on *Phaon* the faire. Such louely sights doe not onely please, entise,  
but ravish, and amaze. *Cleonymus* a delicate and tender youth, present at a  
feast with *Androcles* his vncle maide in *Piræo* at *Athens*, when hee sacrificed  
to *Mercury*, so stupified the guests, *Dineas*, *Aristippus*, *Agasthenes*, and the  
rest, (as *Charidemus* in † *Lucian* relates it) that they could not eate their  
meate, they sate all supper time gazing, glauncing at him, stealing looks,  
and admiring of his beauty. Many will condemne these men that are so ena-  
mour'd, for fooles; but some againe cominend them for it, many reiect *Pa-*  
*ris* iudgement, and yet *Lucian* approoues of it, admiring *Paris* for his choice,  
he would haue done as much himselfe, & by good desert in his minde, Beau-  
ty is to be preferred <sup>a</sup> before wealth or wisdom. <sup>b</sup> *Athenaus* *Dipnosophist. lib.*  
*13. cap. 7.* holds it not such idignity for the *Troians* and *Greekes* to contend  
ten yeares, to spend so much labour, loose so many mens liues for *Helens*

sake



424 fake, e for so faire a Ladies fake.

*Ob talem uxorem cui praestantissima forma,  
Nihil mortale refert.*

c Digna quidem  
facies pro qua  
vel obiret Achil-  
les, vel Priamus,  
belli causa pro-  
bando fuit. Pro-  
per. lib. 2.

† Cacus qui He-  
lena formam  
carperat.

d Those muti-  
nous Turkes  
that murmu-  
red at Mabo-  
met, who they  
saw Irene, ex-  
cused his ab-  
sence. Knowles

† In laudem He-  
lene orat.

\* Apul. milif.  
lib. 4.

\* Sacerdos bal.

13.

e Curtius lib. 5.  
f Confess.

That one woman was worth a kingdome, 100000 other women, a world it selfe. Well might † *Sterpsichores* be blinde for carping at so faire a creature, and a iust punishment it was. The same testimony giues *Homer* of the old men of *Troy*, that were spectators of that single combat betwixt *Paris* and *Meneclaus* at the *Seian* gate, when *Helena* stood in presence, they said all, the war was worthely prolonged and vnderaken<sup>d</sup> for her sake. The very gods themselves (as *Homer* and † *Isocrates* recorde) fought more for *Helena*, then they did against the Gyants. When \* *Venus* lost her sonne *Cupid*, shee made proclamation by *Mercury*, that hee that could bring tidings of him should haue 7 kisses, a noble reward some say, and much better then so many golden talents, seauen such kisses to many men, were more pretious then seauen cit- ties, or so many Provinces. One such a kisse alone, would recover a man if hee were a dying, \* *Suaniolum Stygia sic te de valle reducet, &c.*

Great *Alexander* married *Roxane*, a poore mans childe, onely for her per- son, 'twas well done of *Alexander*, and heroically done, I admire him for it: *Orlando* was mad for *Angelica*, and who doth not condole his mishap. *Thisbe* died for *Piramus*, *Dido* for *Aeneas*, who doth not weepe, as † *Au- stin* did in commiseration of her estate; shee died for him, *me thinkes* (as hee said) *I could dye for her*.

But this is not the matter in hand, what prerogatiue this Beauty hath, of what power and seuerainty it is, and how farre such persons that so much admire, and dote vpon it, are to be iustified, no man doubts of these matters, the question is how and by what meanes Beauty produceth this effect. By sight: the Eye betraies the soule, and is both Actiue and Passiue in this busi- nesse; it wounds and is wounded, is an especiall cause and instrument, both in the subiect and in the object, † *Asteares*, it beginnes in the eyes descends to the breast; It conuaies these beautilous rayes, as I haue said, vnto the heart. *Vt vi- di vt perij*, & *Mars videt hanc, visamq. cupit*. Shechem saw *Dinah* the daugh- ter of *Leah*, and defiled her. *Gen. 34.2. Jacob, Rachel. 29.17.* for she was beau- tifull and faire: *David* spied *Bersheba* a farre off, *2. Reg. 11.2.* the Elders *Su- sana*, & were captivated in an instant. *Viderunt oculi, rapuerunt pectora flamma*, *Ammon* fell sicke for *Thamars* sake, *2. Sam. 13.2.* The Beauty of *Ester* was such, that she found fauour not only in the sight of *Assuerus*, but of all those that looked vpon her. *Gerson*, *Origen*, and some others, contend that *Christ* himselfe was the fairest of the sonnes of men, and *Ioseph* next vnto him, *spe- ciosus pra filijs hominum*, and they will haue it literally taken, his very person was such, that he found grace and fauour of all those that looked vp- on him. *Ioseph* was so faire, that as the ordinary Glosse hath it, *filiu decurre- rent per murum, & ad fenestras*, they ranne to the top of the walles, and to the windowes to gaze on him, as wee doe commonly to see some great per- sonage goe by: as *Matthew Paris* describes *Matilda* the Empreffe going through *Cullin*, † *P. Morales* the Iesuite saith as much of the Virgin *Mary*. *Anthony* no sooner saw *Cleopatra*, but, saith *Appian lib. 1.* hee was enamou- red on her. † *Thesens* at the first sight of *Helen* was so befotted, that he esteem- ed himselfe the happiest man in the world if he might enioy her, and to that

† Seneca. amor  
in oculis oritur,  
in pectus labi-  
tur.  
g Ouid. Fastis.

h Lib de pul-  
chrit. Iesu &  
Marie.

i Antonius ubi  
venit in Aegy-  
ptu vidit Cleop-  
tram, eandem  
exorsit.

k Lucian Chari-  
demo, supra om-  
nes mortales se-  
licissimum si huc  
frui possit.



that purpose kneeled downe, & made his patheticall praier vnto the Gods.  
† *Charicles* by chance espying that curious picture of smiling *Venus* naked in  
her temple, stood a great while gazing, as one amazed, at length he brake in-  
to that mad passionate speech, *O fortunate God Mars, that wast bound in  
chaines and made ridiculous for her sake.* He could not containe himselfe, but  
kissed her picture I knowe not how oft, and heartely desired to bee so disgra-  
ced as *Mars* was. And what did he that his betters had not done before him?

— atq. aliquis de dijs non tristibus optat

Sic fieri turpis.

When *Venus* came first to heauen,  
her comelines was such, that (as mine author saith) *all the Gods came flocking  
about, and saluted her, each of them went to Jupiter, and desired he might haue  
her to be his wife.* When faire *Autiochus* came in presence, as a candle in the  
darke his beauty shined, all mens eyes (as *m Xenophon* describes the manner of  
it) were instantly fixed on him, & moued at the sight, insomuch that they could  
not conceale themselves, but that in gesture or looks it was discerned & ex-  
pressed. Those other senses hearing, touching, may much penetrate and affect,  
but none so much, none so forcible as sight. *Forma Briseis medijs in armis  
movit Achillem,* *Achilles* was moued in the midst of a battle by faire *Briseis*,  
*Ajax* by *Tecmessa*, *Judith* captiuated that great Captaine *Holofernes*; *Dali-  
lah*, *Sampson*; *Rosamund*, *Henry* the second, *Roxolana*, *Solyman* the Magnifi-  
cent, &c.

\* Νῆξά τ' ἢ σῖν' ἄνδρα  
Καὶ πῦρ καὶ κλῆ τῖς ἔσται

A fayre woman ouercomes fire and sword.

• Nought vnder heauen so strongly doth allure,  
The sense of man and all his minde possesse,  
As beauties loueliest bait, that doth procure  
Great warriors erst their rigor to suppressse,  
And mighty hands forget their manlinesse,  
Driuen with the power of an heart-burning eye,  
And lapt in flowres of a golden tresse,  
That can with melting pleasure mollifie  
Their hardened hearts inur'd to cruelty.

† *Clitiphon* ingeniously confesseth, that he no sooner came in *Leucippes* pre-  
sence, but that he did corde tremere, & oculis lasciuus intueri, & he was woun-  
ded at the first sight, his heart panted, & he could not possibly turne his eyes  
from her. So doth *Calysiris* in *Heliodorus lib. 2.* *Isis* Priest, a reuerent old man  
complaine, who by chance at *Atemphis* seeing that *Thracian Rodophe*, might  
not hold his eyes off her, *I will not conceale it, she ouercame me with her pre-  
sence, and quite assalted my continency, which I had kept vnto mine old age, I  
resisted a long time my bodily eyes, with the eyes of my understanding, at last  
I was conquered, and as in a tempest carried headlong.* *Xenophiles* a Philoso-  
pher, rayled at women downe right for many yeares together, scorned, ha-  
ted, scoffed at them, comming at last into *Daphnis*, a faire maids company,  
(as he condoles his mishap to his friend *Demarethus*) was farre in loue, and  
quite ouercome vpon a sudden.

Victus sum fateor à Daphnide, &c.

\* Sola hac inflexit sensus, animumq. labentem

† *Lucian amor.*  
*Insanum quid-*  
*dam se scribun-*  
*dam exclamât,*  
*O fortunatissime*  
*deorum Mars*  
*qui propter hanc*  
*vinculus fuisti.*  
\* *Ouid. lib. 3.*  
*Met.*

† *Omnes dñ cõ-*  
*plexi sunt, & in*  
*uicem sibi pe-*  
*tierunt, & c.*  
*Comes de Ven-*  
*re.*  
*in Vt cum lux*  
*noctis affulget,*  
*omnium oculos*  
*incurrit, sic Au-*  
*tiloquus, &c.*

† *Delevit om-*  
*nes ex animo*  
*mulieres.*

\* *Nam vincit*  
*& vel ignem,*  
*ferrumq. si quid*  
*pulebra est. A-*  
*marcon. 2.*  
*o Spencer in*  
*his Fairy*  
*Queene.*  
*p Achilles Ta-*  
*tinus lib. 1.*  
*q Statius de eã*  
*contemplatus*  
*sum, occidi, ocu-*  
*los à virgine a-*  
*vertere conatus*  
*sum, sed illi re-*  
*pugnabant.*

† *Pudet dicere,*  
*non celabo tam è*  
*Atemphion ve-*  
*niens me vicit,*  
*& continentia*  
*expugnauit, quã*  
*ad senectutem*  
*usq. seruaram.*  
*oculus corporis,*  
*&c.*

† *Nunc primò*  
*circa hanc anx-*  
*ius animi bores.*  
*Aristænetus, ep.*  
*17.*

\* *Virg. Æn. 4.*



Amoroso  
dial.

Comosq  
speculam dispo  
sunt.

Imag. Polystra-  
to. si illum salu-  
taria. n. statim  
immobilitatem  
se faciet. si con-  
spexerit eam  
non relinquetur  
faculus oculos  
ab ea am. n. n.  
abducat se. ali-  
gat non quocumq  
voluerit. ut ser-  
uum ad se trahere  
seruit ad a-  
mantem.  
i. Plaut. Mox.  
u. In the  
Knights Tale.

x Ex debita to-  
tius proportionem  
aptas partium  
compositiue.  
Picolesimpru.

Ex debita to-  
tius proportionem  
aptas partium  
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Ex debita to-  
tius proportionem  
aptas partium  
compositiue.  
Picolesimpru.

I could hold out no longer. Such another mishap, but worse, had *Stratocles* the Physitian, that bleare-eyed old man, *muco ple-nus*, (so *Prodromus* describes him) he was a seuerer woman hater all his life, *seca & contumeliosa semper in feminas profatus*, a bitter persecuter of the whole sexe, *humanas aspidas & vipers appellabat*, he forswore them all still, & mocked them wherefoeuer he came, in such vile tearmes, *ut matrem & so-rores odisses*, that if thou hadst heard him, thou wouldst haue loathed thine owne mother, and sisters for his words sake. Yet this old doting foole was taken at last, with that celestially and diuine look of *Myrilla* the daughter of *Anticles* the gardner, that smirking wench, that he shaued off his bushy beard, painted his face, curd his haire, wore a lawrell crowne to couer his bald pate, and for her loue besides was ready to runne mad. For the very day that he was married, he was so furious, *ut solis occasum minus expectare posset*, hee could not stay till it was night, *sed omnibus insalutatis in thalamum festinus irrupit*, the meat scarce out of his mouth, without any leaue taking, he would needs goe presently to bed. What young man therefore, if old men bee so intemperat can secure him selfe? Who can say I will not be taken with a beautifull object? I can, I will containe: No, saith *Lucian*, of his mistris, shee is so faire, that if thou dost but see her, *she will stupefie thee, kill thee straight, and Medusa like turne thee to a stone, thou canst not pull thine eyes from her, but as an adamant doth iron*, she will carry thee bound headlong whether shee will her selfe, infect thee like a Basiliske. It holds both in men and women, *Dido* was amazed at *Aeneas* presence; *Obstupuit primo aspectu Sydonia Dido*, and as he feelingly verified out of his experience.

*Quam ego postquam vidi, non ita amant ut sani solent  
Homines, sed eodem pacto ut insani solent.*

I lou'd her not as others soberly,

But as a mad man ragerly, so did I

So *Museus* of *Leander*, *nusquam lumen detorquet ab illa*, and *Chancer* of *Palamon*.  
He cast his eye vpon *Emilia*,  
And therewith he blent and cryed ha ha,  
As though he had bin stroke vnto the hart.

If you desire to knowe more particularly what this Beauty is, how it doth influence, how it doth fascinate (for as all hold, loue is a fascination) thus in brieft, *This comeliness or beauty ariseth from the due proportion of the whole, or from each seuerall part*. For an exact delineation of which, I referre you to Poets, Historiographers, and those amorous writers, To *Lucians Images*, and *Charidemus*, *Xenophons* description of *Panthea*, *Petronius* *Catalectes*, *Heliodorus* *Chariclia*, *Tatius* *Leucippe*, *Longus* *Sophista's* *Daphnis* and *Cloe*, *Theodorus* *Prodromus* his *Rhodantides*, *Aristanetus*, and *Philostratus* *Epistles*, *Balthasar* *Castilio*, lib. 4. de *aulico*, *Laurentius* cap. 10. de *melan*. *Aeneas* *Sylvius* his *Lucretia*, and every Poet almost, which haue most accurately described a perfect beauty, and absolute feature, and that through every member, both in men and women. Each part must concur to the perfection of it, for as *Seneca* saith, *Epist. 33. lib. 4. Non est formosa mulier cuius erus laudatur & brachium, sed illa, cuius simul vniuersa facies admirationem singulis partibus dedit*; Shee is no faire woman, whose arme, thigh, &c. are commended, except the face and all the other parts be correspondent, and the face especially giues a lustre



lustre to the rest. The Face is it that commonly denominates faire or fowle, 427  
*arx formæ facies*, the Face is Beauties Tower and though the other parts bee  
 deformed, yet a good face carries it (*facies non vxor amatur*) that alone is  
 most part respected, principally valued, *delit̃s suis ferox*, and of it selfe able to  
 captivate.

*Vrit te Glyceræ nitor,*

*Vrit grata protervitas,*

*Et vultus nimium lubricus aspici.*

*y Hor. Od. 19.  
lib. 1.*

*Glyceræ's* too faire a face was it that set him on fire, to fine to bee beheld.  
 When † *Cherea* saw the singing wenches sweet lookes, he was so taken, that  
 he cryed out. *O faciem pulchram, deleo omnes de hinc ex animo mulieres, t.e.*  
*det quotidianarum harum formarum*, O faire face, I'll never loue any but her,  
 looke on any other hereafter but her, I am weary of these ordinary beauties,  
 away with them. The more he sees her the worse he is; — *vritq; videndo*, as  
 in a burning glasse, the sunne beames are recollected in a center, the rayes of  
 loue are proiected from her eies. It was *Aneas* countenance rauished  
*Queene Dido*, *Os humerosq; Deo similis*, he had an angelicall face.

*O sacros vultus Baccho vel Apolline dignos,*

*Quos vir, quos tuto semina nulla videt.*

— O sacred lookes befitting Maiestie,

Which neuer mortall wight could safely see.

*x Petronius  
Cicell.*

Although for the greater part this beauty bee most eminent in the face, yet  
 many times those other members yeeld a most pleasing grace, and are alone  
 sufficient to enamour. An high browe like vnto the bright heauens, *cali pul-*  
*cherima plaga*, *Frons ubi vivit honor, frons ubi ludit amor*,  
 white and smooth like the polished alabaster, a paire of cheekes of Vermili-  
 an colour, in which loue lodgeth, *\* Amor qui mollihus genis puellæ pernoctas*,  
 A corall lip, *suaviorum delubrum*, in which

*Basia mille patent, basia mille latent,*

*gratiarum sedes gratissima*, a sweet smelling floure, from which Bees may ga-  
 ther hony, *Mellilegæ volucres quid adhuc caua thyma, rosasq; &c.*

*Omnes ad domina labra venite mea.*

*Illarosas spirat, &c.*

A white and round necke, that *via*

*lactea*, dimple in the chinne, blacke eye-browes, *Cupidinis arcus*, sweet breath,

white and euen teeth, which some call the sale peece, a fine soft round pappe,

giue an excellent grace, † *Quale decus tumidis Pario de marmore mammis?*

\* and make a pleasant valley *lactæum sinum*, betweene two chaulkie hills, So-

roriantes papillulas, & ad pruritum frigidis amatores solo aspectu excitantes.

Vnde is, &c. († *Forma papillarum quam fuit apta premi:* Againe

*Vrebant oculos duræ stantesq; mamille.*)

† *Læchæus.*  
\* *Arandus, val-*  
*lis amenissima, &*  
*duobus monti-*  
*bus composita*  
*nivis.*  
a *Ovid.*

A flaxen haire, golden haire was euer in great account, for which *Virgil*

commends *Dido*, *Nondum sustulerat flavum Proserpina crinem,*

*Et crines nodantur in aurum.* *Apollonius* (*Argonaut. lib. 4. Iasonis flava coma*

*incendit cor Medea*) will haue *Iasons* golden haire, to be the maine cause of

*Medea's* dotage on him, *Castor* and *Pollux* were both yellowe hair'd, *Paris*,

*Atenelaus*, and most amorous young men, haue beene such in all ages, *mol-*

*les ac suaves*, as *Baptista Porta* inferres, † *Physiolog. lib. 2.* louely to behold. *Ho-*

*mer* so commends *Helena*, makes *Patroclus* and *Achilles* both yellow hair'd.

*Pulchricoma Venus*, and *Cupid* himselfe was yellow hair'd: for so *Psyche* spy-

† *Fol. 77. Dap-*  
*les bilares and-*  
*tores &c.*



ed him asleepe, *Briseis, Polixena, &c. flavicome omnes,*— and *Hero the faire,**Whom young Apollo courted for her haire.*

b When Cupid  
 slept *Casarem*  
*aurum habem-*  
*tem, ubi Psyche*  
*vidit: mitemq;*  
*ex ambrosia cer-*  
*vicem insuixit,*  
*crines crispas,*  
*putpureas genas*  
*candidasq; &c.*  
*Apuleius.*

c In laud m  
 calui: *spendida*  
*coma quicq; a-*  
*dulter est, alluit*  
*aurea coma.*  
 e *Veni ipsa*  
*non placet co-*  
*mis uicta ca-*  
*pite spoliata, si*  
*qualis ipsa Ve-*  
*nus cum fuit*  
*uirgo omni gra-*  
*tiarum choro*  
*stipata, & toto*  
*euphimum po-*  
*pulo concinnata,*  
*baltheo suo cir-*  
*cta, cinnama*  
*fragrans, & bal-*  
*sama, si calva*  
*processerit, pla-*  
*cere non potest*  
*Vulcani suo.*

† *Arand. capilli*  
*retia cupidinis*  
*stiva eadua in*  
*qua misceat*  
*Cupido subeunt*  
*uoluit amores*  
*nullo modis se*  
*exerceant.*

† *Epist. 72. Vbi*  
*pulchram tibia,*  
*bene compacta,*  
*sennemq; pedem*  
*vidi.*

\* *Theod. Pro-*  
*dromus Amor,*  
*lib. 1.*

d *Plautus Cos.*

\* *Claudius op-*  
*time rem agit.*

e *Fol. 5. Sifer-*  
*vum viderint,*  
*aut flatores al-*  
*tius inclinat, aut*  
*pulvere persu-*  
*sam, aut histerio-*  
*nem in secula*  
*traductum, &c.*

† *De pulchra facie capere formam, verum luculentam*  
*que pars maxime desiderabilis, alius frontem, alius genas, &c.*

*Leland* commends *Guithera King Arthures* wife, for a faire flexen haire: so *Paulus Emilius* sets out *Clodeneus* that lovely King of *France*. *Synesius* holds euery effeminate fellow or adulterer is faire hair'd: and *Apuleius* adds that *Venus* herselfe, Goddesse of Loue, cannot delight, *Though shee come accompanied with the Graces, & all Cupids traine to attend vpon her, girt with her owne girdle, and smell of Cynamom and Bawme, yet if shee be bauld or bad hair'd, she cannot please her Vulcan.* Which belike makes our *Venetian Ladies* at this day, to counterfeite yellow haire so much, great women to Calamistrate and curl it vp, vibrantes ad gratiam crines, & quot orbibus in captivitate flexos: to adorne their heads with spangles, pearles, and flowres, and all Courtiers to affect a pleasing grace in this kinde. In a word, *the haire* are Cupids nets, to catch all commers, a brushie wood, in which Cupid builds his nest, and under whose shadowes, all Loues at thousand severall wayes sport themselves.

A little hand, pretty little mouth, small, fine, long fingers, *Gratia que digitis* — that which *Apollo* did admire in *Daphne*, — *laudat digitosq; manusq;* a streight and slender body: a small foot, and well proportioned legges, hath an excellent lustre, *\* Cui totum incumbit corpus uti fundamento ades.* *Clearchus* vowed to his friend *Amvander* in *† Aristinatus*, that the most attractive part in his Mistris, to make him loue and like her first, was her pretty legges and foot: a soft and white skinne, &c. haue their peculiar graces, *d Nebula haud est mollior ac huius cutis est, edepol papillam bellulam.* Though in men these parts are not so much respected; a grimme *Sarazen* sometimes,

— *nudus membra Pyracmon*, a martiall hirsute face pleaseth best, a blacke man is a pearle in a faire womans eye, and is as acceptable as *\* lame Vulcan* was to *Venus*; for hee being a sweaty fuliginous blacke smyth, was dearely beloued of her, when faire *Apollo*, nimble *Mercury* were reiected, and the rest of the sweet-fac'd Gods forsaken. Many women (as *Petronius* obserues) *for dibus calent* (As many men are more moued with kitchen wenches, and a poore market maid, then all these illustrious Court and City Dames) will sooner dote vpon a slaue, a seruant, a durt-dawber, a *Brontes*, a *Cooke*, a *Player*, if they see his naked legges or armes, *thorosaq; brachia* *† &c.* though he be all in ragges, obscene and durty, then vpon a Noble Gallant; *Nireus*, *Ephestion*, *Alcibiades*, or those embroidered Courtiers full of silke & Gold, *† Iustines* wife, a Citizen of *Rome*, fell in loue with *Pylades* a *Player*, and was ready to run mad for him, had not *Galen* himselfe helped her by chance. *Faustina* the Emperresse doted on a Fencer.

Not one of a thousand falls in loue, but there is some peculiar part or other which pleaseth most, and inflames him about the rest. *† A* company of young Philosophers on a time, fell at variance, which part of a woman was most desirable & pleased best, some said the forehead, some the teeth, some the eyes, cheekes, lips, necke, chinne, &c. the controuersie was referred to *Lais* of *Corinth* to decide, but she smiling, said, they were a company of fooles;

*† De pulchra facie capere formam, verum luculentam* — *nostra est, Petronius Catal. de Priapo.* *† Galen.* *† Calpurnius Apologia.*



for suppose they had her where they would, what would they \* first seeke?  
Yet this notwithstanding I doe easily grant, *neq; quis vestrum negaverit opi-*  
*nor*, All parts are attractive, but especially the eyes,

(*videt igne mecantes,*

*Syderibus similes oculos*)

which are Loues Fowlers, & *Aucupium amoris*, the shooing hornes, the hooks  
of Loue (as *Araundus* will) the guides, touchstone, Iudges, that in a moment  
cure madmen, and make sound folkes mad, the watchmen of the body, what doe  
they not? How vex they not? All this is true, and (which *Athenens lib. 13.*  
*dip. cap. 5.* and *Tatius* hold) they are the chiefe seats of Loue, as *James Lernu-*  
*tius* hath facetely exprest in an elegant Ode of his,

*Amorem ocellis flammeolis herae*

*Vidi insidentem, creante posteris:*

*Fratresq; circumludibundos,*

*Cum pharetra volitare & arcu & c.*

I saw Loue sitting in my Mistres eies

Sparkling, beleue it all posterity,

And his attendants playing round about

With bowe & arrow ready for to fly.

*Scaliger* calls the eyes, *k Cupids arrowes, the tongue, the lightning of Loue; the*  
*pappes, the tents:* *1 Balthasar Castilio*, the causes, the chariots, the lampes of  
Loue,

(*emula lumina stellis,*

*Lumina quae possent sollicitare Deos.*

Eyes emulating starrs in light,

Enuising Gods at the first sight.

Loues Orators, *n Petronius.*

*O blandos oculos, & o facetos,*

*Et quadam propria nota loquaces,*

*Illic est Venus, & leues amores,*

*Atq; ipsa in medio sedet voluptas.*

O sweet and pretty speaking eyes,

Where Venus loue and pleasure lies.

Loues Torches, Touch-box, Napthe and Matches, *p Tibullus.*

*Illius ex oculis quum vult exurere divos,*

*Accendit geminas lampades acer amor.*

Tart loue when he will set the Gods on fire,

Lightens the eyes as Torches to desire.

*Leander* at the first sight of *Hero's* eyes, was incensed, saith *Musens.*

*Simul in oculorum radys crescebat fax amorum,*

*Et cor feruebat inuicti ignis impetu,*

*Pulchritudo enim celebris immaculata femina,*

*Acutior hominibus est veloci sagitta.*

*Oculus verò via est, ab oculi ictibus*

*Vulnus dilabitur, & in praecordia viri manat.*

Loues torches ganne to burne first in her eyes,

And set his heart on fire, which neuer dies:

For the faire beauty of a Virgin pure,

Is sharper then a dart, and doth inure

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\* *Interfaminis.*

*1 Amoris hanc*

*duces iudices*

*indices qui mo-*

*mento inanes*

*sanant, inanes*

*in saure cogunt.*

*oculorum cor-*

*poris excubito-*

*res, quid non a-*

*gunt? quid non*

*argunt?*

*g. Henfius.*

*h. Sicut enim o-*

*culi praecipue*

*pulchritudinis*

*sedes lib. 6.*

*1 Oculi e. arm.*

*17. e. arm. & Lip-*

*sius epist. quest.*

*lib. 3. cap. 11.*

*examine ob ele-*

*gantiam.*

*1 Cynthis prima*

*suus miserum me*

*cepit ocellis, con-*

*taillum nullis*

*ante cupidinibus*

*Propert. l. 1.*

*n In Catal. l.*

*p De Sulpicio*

*l. 4.*

*q Pulchritudo*

*ipsa per occultos*

*radios in pectus*

*amantis diuina*

*formam inculp-*

*st, Tatius lib. 5.*



A deeper wound, which pierceth to the heart,  
By th' eyes, and causeth such a cruell smart.

r A moderne Poet brings in *Ammon* complaining of *Thamar*,

— & me fascino

*Occidit ille risus & forma lepos,  
Ille nitor, illa gratia, & verus decor,  
Ille amulantes purpuram, & rosas gena,  
Oculiq; vinetq; aurio nodo coma.*—

It was thy beauty, 'twas thy pleasing smile,  
Thy grace and comeliness did me beguile,  
Thy rose-like cheekes, and vnto purple faire  
Thy louely eyes, and golden knotted haire.

r *Philostratus Lemnius* cries out on his Mistis *Basiliske* eyes, *ardentes faces*, those two burning glasses, they had so inflamed his soule, that no water could quench it. *what a tyranny* (saith he) *what a penetration of bodies is this? thou drawst with violence, and swallowest me up, as Charybdis doth Saylers, with thy rockie eyes, he that falls into this gulf of Loue, can never get out.* The strongest beames of Beauty, are still darted from thy eyes,

† *Nam quis lumina, tanta, tanta  
Posset luminibus suis tueri,  
Non statim trepidansq; palpitansq;  
Præ desiderij æstuantis aurâ &c.*

For who such eyes with his can see  
And not forthwith ipamor'd be.

And as men catch dotrels, by putting out a leg or an arme, with those mutuall glances of the eyes they first inueagle one another. Of all eyes (by the way) blacke are most amiable, entising, and fairest, which the Poet obserues in commending of his Mistis,

u *Ouid amoris  
lib. 2. eleg. 4.  
† Scut. Hercules*

u *Spektandam nigris oculis, nigroq; capillo.*

which *Hesiod* admires in his *Alcmena*

† *Cuius à vertice ac nigritantibus oculis,  
Tale quiddam spirat ac ab aureâ Venere.  
From her black eyes, & from her golden face  
As if from Venus came a louely grace.*

and \* *Triton* in his

\* *Calpurnius  
dial.  
x *Placid.  
y *Hist. lib. 1.***

*Milene* — *nigra oculos formosa mihi.*

x *Homer* useth that Epithete of Oxeyeed, in describing *Iuno*, because a round blacke eye is the best, and farthest from black, the worse: Which y *Polidore Virgil* taxeth in our Nation, *Angli ut plurimum cæcis oculis*, wee haue gray eyes for the most part. *Baptista Porta Physiognom. lib. 3.* put gray colour vpon children; they be childish eyes, dull and heavy. Many commend on the other side *Spanish* Ladies, and those z *Greeke* Dames at this day, for the blacknesse of their eyes, as *Porta* doth his *Neapolitan* young wiues. *Sueton* describes *Julius Cesar* to haue beene *nigris vegetisq; oculis micantibus*, of a black quick sparkling eye; and although *Averroes* in his *Colliget* will haue such persons timorous, yet without question they are most amorous.

Now last of all, I will shew you by what meanes Beauty doth fascinate, bewitch, as some hold, and worke vpon the Soule of a man by the Eye. For certainly I am of the Poets minde, Loue doth bewitch and strangely change vs.

A

III

Ludit



<sup>a</sup> *Ludit amor sensus, oculos perstringit, & auferit  
Libertatem animi, mira nos fascinat arte.*

*Credo aliquis demon subiens precordia flammam  
Concitat, & raptam tollit de cardine mentem.*

Loue mocks our senses, curbs our liberties,

And doth bewitch vs with his Art and rings,

I thinke some Diuell gets into our entrals,

And kindles coales, and heaues our foules from the hinges.

*Heliodorus lib. 3.* proues at large, <sup>b</sup> that Loue is witch-craft, it gets in at our eyes, pores, nostrils, ingenders the same qualities, and affections in vs, as were in the party whence it came. The manner of the fascination, as *Ficinus com. 10. cap. com. in Plat.* declares it, is thus. Mortall men are then especially bewitched, when as by often gazing one on the other, they direct sight to sight, ioine eye to eye, and so drink and suck in Loue betwene them; for the beginning of this disease is the Eye. And therefore he that hath a cleere eye, though hee bee otherwise deformed, by often looking upon him, will make one mad, & tye him fast to him by the eye. *Leonard. Varius lib. 1. cap. 2. de fascinat.* relieth vs, that by this interview, & the purer spirits are infected, the one Eye pierceth through the other with his rayes, which he sends forth, and many men haue those excellent piercing eyes, that which *Suetonius* relates of *Augustus*, their brightness is such, they compell their spectators to looke off, and can no more endure them then the Sunne beames, <sup>d</sup> *Barradius lib. 6. cap. 10. de Harmonia* *Evangel.* reports as much of our Sauour *CHRIST*, and <sup>e</sup> *Peter Morales* of the Virgin *Mary*, whom *Nicephorus* describes likewise to haue bene yellow hair'd, of a wheat colour, but of a most amiable and piercing eye. The rayes, as some think, sent from the eyes, carry certaine spirituall vapours with them, and so infect the other party, and that in a moment. I knowe, they that hold *visto fit intra mittendo*, will make a doubt of this, but *Ficinus* proues it from bleare eyes, <sup>f</sup> That by sight alone, make others bleare eyed: & it is more then manifest, that the vapour of the corrupt blood doth get in together with the rayes, and so by the contagion, the spectators eyes are infected. Other arguments there are of a Basiliske, that kills a farre off by sight, as that *Ephesian* did of whom <sup>g</sup> *Philostatus* speaks, of so pernicious an eye, hee poysoned all hee looked steddily on: and that other argument, *menstrua femina*, out of *Aristotles Problems*, *morbose Capivaccius* addes, and <sup>h</sup> *Septalius* the Commentator, that contaminates a looking-glasse with beholding it. <sup>i</sup> So the beames that come from the agents heart, by the eyes infect the spirits about the patients, inwardly wound, and thence the spirits infect the blood. To this effect she complained in <sup>j</sup> *Apuleius*, Thou art the cause of my grieve, thy eyes piercing through mine eyes to mine inner parts, haue set my bowels on fire, & therefore pittie me that am now ready to dye for thy sake. *Ficinus* illustrates this with a familiar example of that *Marrhusian Phædrus* and *Theban Lycias*. <sup>k</sup> *Lycias* he stares on *Phædrus* face, and *Phædrus* fastens the balls of his eyes upon *Lycias*, and with those sparkling rayes, sends out his spirits. The beames of *Phædrus* eyes are easily mingled with the beames of *Lycias*, and spirits are

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ioyned



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ioyned to ſpirits. This vapour begot in Phædrus heart, enters into Lycias bowels; and that which is a greater wounder, Phædrus blood is in Lycias heart, and thence come thoſe ordinary loue ſpeeches, my ſweet heart Phædrus, and mine owne ſelfe, my deare bowels: And Phædrus againe to Lycias, O my light, my ioy, my ſoule, my life. Phædrus followes Lycias, becauſe his heart would haue his ſpirits, and Lycias followes Phædrus, becauſe ſhee loues the ſeat of his ſpirits, both follow, but Lycias the earneſter of the two: The riuer hath more need of the ſountaine, then the ſountaine of the riuer, as iron is drawne to that which is touched with a loadſtone, but drawes not it againe, ſo Lycias drawes Phædrus: But how comes it to paſſe then, that a blinde man loues, that neuer ſaw? Wee read in the liues of the fathers, a ſtory of a childe that was brought vp in the wilderneſſe, from his infancy, by an old Hermite: now come to mans eſtate, he ſaw by chance, two comely womē wandring in the woods: he asked the old man what creatures they were, he told him, *Fayries*. After a while talking obiter, the Hermite demanded of him, which was the plea-

† *Demonia inquit que in hoc Eremita ſuper occurrebant.*

† *Caſtillo de occultis lib. 3. fol. 218. Oculi ut milites in inſidiis ſemper recubant, & ſubito ad viſum ſagittas conſtitunt &c.*

† *Nec mirum ſi reliqui morbo, qui ex contagione naſcuntur conſideremus peſtem, pruritem, ſcabiem, &c. in Lucretius.*

ſanteſt ſight that euer he ſaw in his life, ſhee readily replied, the two † *Fayries* he ſpied in the wilderneſſe. So that without doubt, there is ſome ſecret loadſtone in a beautifull woman. 'Tis true indeed of naturall and chaſt loue, but not of this Heroicall paſſion, or rather brutiſh burning luſt, of which we treat, we ſpeake of wandring, wanton, adulterous eyes, which as <sup>1</sup> he ſaith, lye ſtill in wair, as ſo many ſouldiers, and when they ſpy an innocent ſpectator fixed on them, ſhoot him through, and preſently bewitch him: Eſpecially when they ſhall gaze & glote, as wanton Lovers doe one vpon another, & with a pleaſant eye-conſpect, participate each others ſoules. Hence you may perceauē how eaſily, and how quickly we may be taken in loue; ſince at the twinkling of an eye, Phædrus ſpirits may ſo pernitiouſly infect Lycias blood. <sup>m</sup> Neither is it any wonder, if we but conſider how many other diſeaſes cloſely, and as ſuddenly are caught by infection, Plague, Itch, Scabs, Flux, &c. The ſpirits taken in, will not let him reſt that hath receaued them, but egge him on,

<sup>n</sup> *Idq. petit corpus mens unde eſt ſaucia amore,*

& we may manifeſtly perceauē a ſtrange education of ſpirits, by ſuch as bleed at noſe after they be dead, at the preſence of the murderer; but read more of this in *Lemnius lib. 2. de occult. nat. mir. cap. 7. Valleriola lib. 2. obſerv. cap. 7. Valeſius controu. Ficinus, Cardan, Libanius de cruentis cadauer, &c.*

## MEMB. 2. SVESECT. 3.

Artificiall allurements of Loue, cauſes and provocations to luſt. Geſtures, Cloathes, Downe, &c.

o In Beauty, that of fauour is preferred before that of Colours; and decent motus is more then that of fauour Bacon Effayes.



Naturall beauty is a ſtronger loadſtone of it ſelfe, as you haue heard, a great temptation, and pierceth to the very heart, but much more when thoſe artificiall entisements and provocations of Geſtures, Cloathes, Jewels, Pigments, Exornations, ſhall bee annexed vnto it, thoſe other circumſtances, opportunity of time and place ſhall concur, which of themſelues alone were all ſufficient, each one in particular to produce this effect. It is a queſtion much controuerted by ſome wiſe men, *forma debeat plus arti an nature?* Whether naturall or artificiall objects bee more powerfull



powerfull, but not decided: for my part I am of opinion, that though beauty of it selfe be a great motiue, and giue an excellent lustre *in sordibus*, in beggery, as a Iewel on a dung hill, will shine and cast his rayes, it cannot be suppressed, which *Heliodorus* faines of *Charicia*, though shee were in beggers weeds: yet as it is vsed, artificiall is of more force, and much to be preferred.

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*Sic dentata sibi videtur Agle,*

*Emptis osibus Indicoq. cornu,*

*Sic quæ nigrrior est cadente moro,*

*Ceruffata sibi placet Lychoris.*

So toothlesse *Agle* seemes a pretty one,

Set out with new bought teeth of *Indy* bone,

So foule *Lychoris* blacker then berry,

Her selfe admires, now finer then cherry,

*John Lerius* the *Burgundian* cap. 8. *hist. navigat. in Brasil.* is altogether on my side. For whereas (saith he) at our comming to *Brasile*, we found both men and women naked as they were borne, without any couering, so much as of their priuities, and could not be perswaded by our Frenchmen that liued a yeare with them, to weare any: *Many will thinke that our so long commerce with naked women, must needes be a great provocation to lust,* but hee concludes otherwise, that their nakednesse did much lesse entise them to lasciuiousnesse, then our womens cloathes. And I dare boldly affirme (saith hee) that those glittering attires, counterfeited colours, head-gears, curled haire, plaited coates, cloakes, gownes, costly stomachers, garded and loose garments, and all those other countrements, wherewith our countrey women counterfeited a beauty, and so curiously set out themselves, cause more inconvenience in this kind, then that Barbarian homelines, although they be no whit inferiour unto them in Beauty. I could evince the truth of this by many other arguments, but I appeale (saith he) to my companions at that present, which were all of the same minde. His countrey-man *Montagne* in his *Essayes*, is of the same opinion, and so are many others. Out of whose assertions thus much in brieffe we may conclude; that Beauty is more beholding to Art then Nature, and stronger provocations proceede from outward ornaments, then such as Nature hath provided. It is true that those faire sparkling eyes, white neck, corall lips, turgent pappes, Rose coloured cheekes, &c. of themselves are potent entisers, but when a comely, artificiall, well composed looke, pleasing gesture, an affected carriage shall be added, it must needes bee farre more forcible then it was, when those curious needle-workes, variety of colours, Jewels, spangles, pendants, lawne, laces, tiffanies, faire and fine linnen, embroideryes, calamistrations, oyntments, &c. shall bee added, they will make the veriest doudy otherwise a Goddesse, when Nature shall bee furthered by Art. For it is not the eye of it selfe that entiseth to lust, but an adulterous eye, as *Peter* tearmes it 2, 2. 14. a wanton, a rolling lasciuious eye; A wandering eye, which *Isay* taxeth, 3. 16. *Christ* himselfe, and the Virgin *Mary*, had most beautiful eyes, as amiable eyes as any persons, saith *Baradius*, that ever liued, but withall so modest, so chaste, that who soeuer looked on them, was freed from that passion of burning lust, if we may beleue *Gerson* and *Bonauenture*; there was no such Antidote against it, as the Virgin *Maries* face. Tis not the eye, but carriage of it, as they vse it, that causeth such effects, when

p Multi tacite  
opinatur com-  
mercium illud  
ad o frequens  
cum barbaria,  
natis ac preser-  
tim cum semi-  
nis, ad libidinem  
provocare, at  
minus multo no-  
xia illorum na-  
ditas quam no-  
strarum semi-  
narum cultus.  
Autem assue-  
rare splendidi-  
illum cultum,  
suesc. &c.

q Hermo. evaa  
gel. lib. 6 cap. 9.  
r Serm. de con-  
cep. virg. p. 10. seg.  
nomia virginis  
omnes movet ad  
castitatem.  
13. sent. d. 3. q. 3.  
morum, virgo  
formosissima, sed  
a nimis concu-  
pita.

K k k

Pallas



434

† Met. 10.

*Pallas, Iuno, Venus*, were to win *Paris* fauour for the golden apple, as it is elegantly described in that pleasant Enterlude of † *Apuleius*. *Iuno* came with maiesty vpon the stage, *Minerua* grauity, but *Venus*, dulce subridens constitit amene, & gratissima Gratia deam propitiantes &c. came in smiling with her gracious Graces and exquisite mulicke, as if she had danced, & nonnunquam saltare solis oculis, and which was the maine matter of all, shee danced with her rolling eyes; They were the Brokers and Harbingers of her sute. So she makes her bragges in a moderne Poet,

† Rosmonds  
complaint, by  
Sam. Daniel.† *Æneas* Sylv.

u Heliodor. li. 2.

Rodophe Thra-

cia tam inuita-

bili fascino in-

structa, tam ex-

alte oculis intue-

ens attraxit, ut

si in illam quis

incidisset fieri

non posset quin

caperetur.

x Lib. 3. de pro-

videntia. Animi

fenestra oculi, &amp;

omnis improba

cupiditas per o-

cellos tanquam

canales introit.

† R. ubi aq.

† Soone could I make my brow to tyrannize,  
And make the World doe homage to mine eyes.

The eye is a secret Orator, the first bawde, *Amoris porta*, and with priuate lookes, winking, glances and smiles, as so many dialogues they make vp the match many times, & vnderstand one anothers meanings, before they come to speake a word. † *Eurialus* and *Lucretia* were so mutually enamored by the eye, and prepared to giue each other entertainment, before euer they had conference: he asked her good will with his eye, she did suffragari, and gaue consent with a pleasant looke. That † *Thracian Rodophe* was so excellent at this dumbe rhetoric, that if she had but looked vpon any one almost (saith *Calisiris*) she would haue bewitched him, and hee could not possibly escape it. For as † *Saluianus* obserues, the eyes are the windowes of our soules, by which as so many channels, all dishonest concupiscence gets into our hearts. They reueale our thoughts, and as they say, *frons animi Index*, but the eye of the countenance,

† *Quid procacibus intueri oculis, &c.*

I may say the same of smiling, gate, nakednesse of parts, plausible gestures, &c. To laugh is the proper passion of a man, an ordinary thing to smile; but those counterfeite, composed, affected, artificiall and reciprocall, those counter-smiles, are the dumbe shewes and prognosticks of greater matters, which they most part vse, to inueagle and deceiue; Though many fond louers againe are so frequently mistaken. For if they see but a faire maid laugh, or shew a pleasant countenance, vse some gracious words or gestures, they apply it all to themselves, as done in their fauour, Sure she loues them, shee is willing, coming, &c. *Stultus quando videt quod pulchra puellula ridet,*

*Tum fatuus credit se quod amare velit.*

When a foole sees a faire maid for to smile,

He thinkes she loues him, 'tis but to beguile.

They make an art of it as the Poet telleth vs,

y Ouid, de arte  
amandi.y *Quis credat, discunt etiam videre puella,**Queritur atq. illis hac quoque parte decor.*

Who can beleue? to laugh maides make an Art,

And seeke a pleasant grace in that same part.

And 'tis as great an entisement as any of the rest.

z Pers. 3. Sat.

z *subrisit molle puella,**Cor tibi rite salit.*

a Vel centum

Charites ridere

putaret, Musens

of Hero.

b Hor. Od. 22.

lib. 1.

She makes thine heart leape, with † a pleasing gentle smile of hers.

b *Dulce ridentem Lalagen amabo,**Dulce loquentem,*I loue *Lalage*as much for smiling, as for discoursing, *delectat a illa risit tam blandum*, as he said in *Petronius* of his Mistris, being well pleased, she gaue so sweete a smile.

It



It wonne *Ismenius*, as hee confesseth, *Ismene subrisit amatorium*, *Ismene* smiled so louingly the second time I saw her, that I could not chuse but admire her. And *Gallis* sweet smile quite ouercame *Fauſtus* the Shepharde,

*Me aspiciens motis blande subrisit ocellis.*

All other gestures of the body will enforce as much. *Daphnis* in *Lucian* was a poore tottered wench, when I knew her first, said *Corbilo pannoſa & lacera*, but now she is a stately piece indeed, hath her maides to attend her, braue attires, mony in her purse &c. and will you know how this came to passe? by setting out her selfe after the best fashion, by her pleasant carriage, affability, sweet smiling vpon all &c. Many women dote vpon a man for his complement only, and good behauiour, they are wonne in an instant; too credulous to beleue that euery light, wanton sutor, who sees or makes loue to them is instantly inamored, he certainly dotes on, admires them, will surely marry, when as hee meanes nothing lesse, 'tis his ordinary carriage in all such companies. So both delude each other, by such outward shewes, and amongst the rest, an vpriight, a comely grace, curtesies, gentle salutations, cringes, a mincing gate, a decent and an affected pace, are most powerfull enticers, and which the Prophet *Eſay* a courteor himselfe, and a great obseruer, objected to the daughters of *Sion* 3. 16. *they minced as they went, and made a tinkling with their feet.* To say the truth, what can they not affect by such meanes?

*Whileſt nature deckes them in their best attires,*

*Of youth and beauty which the World admires,*

† *Vrit*

*— voce, manu, gressu, pectore, fronte, oculis.*

When Art shall be annexed to beauty, when wiles and guiles shall concur: (for to speake as it is, Loue is a kind of legerdemaine, meere juggling, a fascination) When they shew their faire hand, fine foot and leg withall, *magnum sui desiderium, nobis relinquunt*, saith *Balthasar Castilio lib. 1.* they set vs a-longing, and so when they pull vp their petty-coates, and outward garments, as vually they doe, to shew their fine stockings, gold fringes, laces, embroyderings, (it shall goe hard but when they goe to Church, or to any other place, all shall be scene) 'tis but a springe to catch Woodcocks; and as *Chryſostome* telleth them downe-right, though they say nothing with their mouthes, they speake in their gate, they speake with their eyes, they speake in the carriage of their bodies. And what shall wee say otherwise of that baring of their necks, shoulders, naked breasts, armes and wrists, to what end are they, but onely to tempt men to lust.

† *Nam quid lacteolos sinus, & ipsas*

*Præteſers sine linteo papillas?*

*Hoc est dicere, posce, posce, trado,*

*Hoc est ad Venerem vocare amantes.*

There needs no more as *\* Fredericus Mateneſius* well obserues, but a crier to goe before them so dressed, to bid vs looke out, a trumpet to sound, or for defect a fowgelder to blowe.

7 *Looke out looke out and see,*

*What obieſt this may bee,*

*That doth perſtring mine eye,*

*A gallant Lady goes,*

*In rich and gaudy clothes,*

*But whether away God knowes,*

K k k 2

looke

*c. Epistatium l. 5.*

† *Marrian.*

† *Tom. 4. merit.*

*diol. Exornando*

*ſeipſ. in elegan-*

*ter, ſacilem &*

*bilarem ſe ge-*

*rendo erga corp.*

*ſon. videndo ſua*

*ve ac blandiam,*

*quid &c.*

† *Angerianus*

*d. Veli ſori*

*uſtumentum de*

*induſtria eleue-*

*tur, ut pedum ac*

*tribiarum pars a-*

*liqua conſpicia-*

*tur, dum templi*

*aut locum ali-*

*quem adierit.*

*c. Sermone, quod*

*non ſemina viris*

*cobabitent.*

*Non loquuta es*

*lingua, ſed lo-*

*quuta es gressu*

*non loquuta es*

*voce, ſed oculis*

*loquuta es clari-*

*us quon voce.*

† *Iouianus Pon-*

*tanus Baiar. lib.*

*1. ad Hermionē.*

*\* De luxu veſtiti-*

*ſis diſcuſ. 6. Nihil*

*aliud deſt niſi*

*ut præco vos*

*precedat, &c.*

7 *If you can tel*

*how you may*

*ſing this to the*

*tune a Sow-*

*gelder blowes*



—looke out, &c. & *que sequuntur*,  
or to what end and purpose. But to leaue all these phantasticall ruptures, I le  
prosequute mine intended Theame. Nakednesse, as I haue said, is an odious  
thing of it selfe, *remedium amoris*, yet it may bee so vsed in part, and at such  
times, that there can be no such entilement as it is.

*Nec mihi cincla Diana placet, nec nuda Cythere,  
Illa voluptatis nil habet, hac nimium.*

e *Antonius Epig.*  
28.

f *Plin. lib. 33. c.*  
20. *Campaspe.*  
nudam picturus  
*Apelles amore*  
*eius illaqueatus*  
*est.*

g *In Tyrbenis*  
*convitiis nuda*  
*mulieres mou-*  
*strabant.*

h *Epist. 7. lib. 2.*  
\* *Anastoria mul-*  
*centes vidit,*  
*&*  
*in ipsis comple-*  
*xibus ausa, &c.*  
*emersit inde Ca-*  
*pido in pectus*  
*Venerit.*  
h *Spartian.*

David so espied *Bersheba*, the Elders *Susanna*: *Apelles* was inamored with  
*Campaspe*, when he was to paint her naked. *Tiberius* in *Suet. cap. 42.* supped  
with *Sestius Gallus* an old leacher, *libidinoso sene, eâ lege vt nuda puella admi-*  
*nistrarent*, some say as much of *Nero*, and *Pontus Huter* of *Carolus Pugnax*.  
Amongst the *Babylonians*, it was the custome of some lasciuious queanes  
to dance Friskin in that fashion, saith *Curtius lib. 5.* and *Sardus de mor. gent.*  
*lib. 1.* writes of others to that effect. The *Tuscans* at some setbanquets, had  
naked women to attend vpon them, which *Leonicius de Varia hist. lib. 3. c. 96.*  
confirms of such other bawdy Nations. *Nero* would haue filthy pictures still  
hanging in his chamber, which is too commonly vsed in our times, and *He-*  
*liogabalus, Etiam coram agentes, vt ad venerem incitarent*: So things may be  
abused. A seruant maide in *Aristanetus*, spied her Master and Mistresse  
through the key hole \* merrily disposed, vpon the sight she fell in loue with  
her Master. *Antoninus Caracalla* obserued his mother in law with her breasts  
amorously laid open, he was so much moued, that he said, *Abstineret*, O  
that I might; which she by chance ouer hearing, replied as impudently, *Quic-*  
*quid libet licet*, thou maist doe what thou wilt: And vpon that temptation  
he married her: this obiekt was not in cause, not the thing it selfe, but that vn-  
seemely, vndecent carriage of it.

i *De immod.*  
*mulier. cultu.*  
j *Discurs. 6. de*  
*luxu vestium.*

When you haue all done, *veniant à veste sagittæ*, the greatest prouoca-  
tions of lust are from our apparell. God makes, they say, man shapen, and  
there is no motiue like vnto it, a filthy knaue, a deformed queane, a crooked  
carkasse, a maukin, a witch, a rotten post, an hedgestake may be so set out and  
tricked vp, that it may make as faire a shew, as much enamour as the rest:  
many a silly fellow is so taken. *Primum luxurie aucupium*, one calls it, the  
first snare of lust, *Bossus aucupium animarum, lethalem arundinem*, a fatall  
reed, the greatest bawd, *forte lenocinium sanguineis lachrimis deplorandum*,  
saith † *Alatenesius*, and with teares of blood to be deplored. Not that come-  
lines of clothes is therefore to be condemned, and those vsuall ornaments:  
there is a decency and *decorum* in this as well as in other things, fit to be vsed,  
becomming seuerall persons, and besitting their estates, hee is onely phanta-  
sticall, that is not in fashion, and like an old image in Arras hangings, when  
a manner of attire is generally receaued: but when they are so new fangled,  
so vnstaid, so prodigious in their attires, beyond their meanes and fortunes,  
vnbesitting their age, place, quality, condition, what should we otherwise  
thinke of them? Why doe they adorne themselues with so many colours of  
heerbs, flowres, curious needle workes, quaint devices, sweet smelling odors,  
with those inestimable riches of pretious stones, pearles, diamonds, emeralds,  
&c. Why doe they crowne themselues with gold and siluer, vse coronets &  
tires of seuerall fashions, decke themselues with pendants, bracelets, care-  
rings, chaines, girdles, rings, pins, spangles, embroyderies, shadows, rebatoes,  
ribbands



ribbands; why doe they make such glorious shewes with their scarfes, feathers, fannes, masks, fures, laces, tiffanies, ruffles, falls, cals, cuffes, damaskes, veluets, tinsels, cloth of gold, silver, tissue? with colours of heavens, starres, planets, the strength of mettals, stones, odors, flowres, birds, beasts, fishes, and whatsoeuer *Africke, Asia, America*, sea, land, art, and Industry of man can afford? Why doe they vse and couet such nouelty of inuentions, such new fangled tyres, and spend such inestimable summes on them? To what end are those crisped, false haire, painted faces, as the *Satyrists* obserue, such a composed gate, not a slop awry? Why are they like so many *Sybarites*, or *Neroes*, *Poppes*, *Assuerus* concubines, so costly, so long a dressing, as *Cæsar* was marshalling his army, or an hawke in pruning? *Dum moliuntur, dum comuntur, annus est.* *A Gardener takes not so much delight and paines in his garden, an horseman to dresse his horse, scoure his armour, a Marriner about his ship, a Merchant his shop and shopbooke, as they doe about their faces, and all those other parts: such setting vp with corks, streightning with whale-bones, why is it but as a day-net catcheth larkes, to make young men stoupe vn to them.* *Philocharus* a gallant in *Aristanetus*, aduised his friend *Polizenus*, to take heed of such entisements, for it was the sweet sound and motion of his *Mistris* spangles and bracelets, the smell of her oyntments, that captiuated him first, *Ille fuit mentis prima ruina mea.* *Quid sibi vult pixidum turba, laith<sup>m</sup> Lucian.* To what vse are pennes, pots, glasses, oyntments, irons, combs, bodkins, setting sticke, why bestow they all their patrimonies and husbands yearely revenues on such fooleries? *† bina patrimonia singulis auribus; why vse they dragons, waspes, snakes, for chaines, inamelled Iewels on their neckes, eares, dignum potius foret ferro manus istas reliqui, atq; ut inam monilia verè dracones essent,* they had more need some of them bee tied in *Bedlam* with iron chaines, haue a whip for a fanne, and haire cloathes next to their skins, instead of wrought smocks, haue their cheeks stigmatized with a hot iron, I say, some of our *Iesabells*, in steed of painting, if they were well serued. But why is all this labour, all this cost, preparation, riding, running, farre fetched, and deare bought stuffe? *Because forsooth they would be faire and fine, and where nature is defectiue supply it by art.* *Sanguine quæ vero non rubet, arte rubet, (Ouid)* and to that purpose they annoint and paint their faces, to make *Helen of He-cuba* — *paruaq; exortamq; puellam* — *Europen;* To this intent they crush in their feet and bodies, hurt and crucifie themselves, sometimes in laxe clothes, an hundred yardes I thinke in a gowne, a fleecue, and sometimes againe so close, *ut nudos expriment artus.* *Now long tailles and traines, and then short, vp, downe, high, lowe, thicke, thinne, &c. now little or no bandes, then as big as cart wheelles, now loose bodies, then great fardigalls and close girt, &c. Why is all this, but with the whore in the Prouetbs,* to intoxicate some or other:

*Quod pulchros Glycere sumas de pixide vultus,*

*Quod tibi composita nec sine lege coma,*

*Quod niteat digitis adamas, Beryllus in aure,*

*Non sum diuinus, sed scio quid cupias.*

*O Glycere in that you paint so much,*

*Your haire is so bedeck't in order such,*

K k k 3

With

*k Petronius fol. 95. quo spectant flexu comæ, quos facies medicamine atrita, & colorum mollis petulantia, quo incessus tam compositus &c.*

*1 Ter. Pet. Aretine. Hortulanus non ita exerceatur visendis hortis, eques equis, armis, tanta nobilibus &c.*

*† Epist. 4. Seneca armillarum bene sonantium, odor vnguentorum &c.*

*in Tom. 4. al. Amor. vascula plena multe infelicitatis, omnem maritorum opulentiam in hac impendunt, dracones pro monilibus habent, qui vtiuntur verè dracones essent. Lucian. † Ouid. epist. med. Iasoni.*

*† Seneca. in Cassio de auiliis, lib. 1. Mulieribus omnibus hoc inuicem inuolens est, ut formose sint, aut si corpore non sint, videantur tam esse, & si quæ parte natura defuit, artis suppetas adiungunt, vnde ille faciei vultiones, dolores cruciatus in arctandis corporibus, &c. o Modò caudatas tunicas, &c. Bosius.*







When *Venus* stood before *Anchises* first,  
He was amaz'd to see her in her tires,  
For she had on a hood as red as fire,  
And glittering chaines, and Ivy twilted spires,  
About her tender necke were costly bruches,  
And necke laces of gold, inamell'd ouches.

So when *Medea* came in preſence, attended by her Nymphes and Ladies, as ſhe is deſcribed by *Apollonius*.

*Cunctas verò ignis inſtar ſequebatur ſplendor,  
Tantum ab aureis ſimbriis reſplendebat inbar,  
Accenditq; in oculis dulce deſiderium,  
A luſtre followed them like flaming fire,  
And from their golden borders came ſuch beames,  
Which in his eyes provok'd a ſweet deſire.*

*Argonaut. l. 4.*

*\* Vid. Anthony.*

*u Regia domo*

*ornatus, certant-*

*its, ſe ac for-*

*mam ſuam An-*

*tonio offerentes,*

*et cum ornata*

*& incredibili*

*pompa per Cyd-*

*num ſilvium*

*navigaret: iura-*

*ta poppi, ipſa ad*

*ſimilitudinem*

*Veneris ornata,*

*puella Gratiis*

*ſimiles, pueri Ca-*

*pidinibus, Anto-*

*ninus ad viſum*

*ſtupefaſtus.*

*x Lib. de li. prop.*

*y Amictum*

*Chloride & co-*

*ronis, quum pri-*

*imum aſpexit*

*Cnemem, ex*

*potestate mentis*

*excidit.*

*z Ruth. 3. 3.*

*a Cap. 9. 5.*

*b Lucen. Sat. 6.*

*c Hor. lib. 2. od.*

*11.*

*d Cap. 27.*

*e Epist. 90.*

*f Quicquid eſt*

*boni moris leui-*

*tate extingui-*

*tur, & politura*

*corporis, mulie-*

*bres munditiæ*

*anteceſſimus,*

*colores meretri-*

*cios viri ſumi-*

*mus tenero &*

*mollis gradu ſu-*

*ſpendimus gra-*

*tiæ, non ambu-*

*lamus, nat. queſt.*

*lib. 7. cap. 31.*

Such a relation wee haue in *Plutarch*, when the *Queenes* came and offered themſelues to *Anthony*, *u* with diuers *Presents*, and enticing ornaments, *Aſiaticke* allurements, with ſuch wonderfull ioy and feſtiuity, they did ſo inuea-  
gle the *Romanes*, that no man could containe himſelfe, all was turned to de-  
light and pleaſure. The women transformed themſelves to *Bacchus* ſhapes, the  
men children to *Satyrs* and *Pans*; but *Anthony* himſelfe was quite beſotted  
with *Cleopatra's* ſweet ſpeeches, philtres, beauty, pleaſing tires: for when ſhe  
ſailed along the river *Cydnus*, with ſuch incredible pompe in a guilded ſhip,  
her ſelfe dreſſed like *Venus*, her maides like the *Graces*, her Pages like ſo many  
*Cupids*, *Anthony* was amazed, and rapt beyond himſelfe. *Heliodorus* lib. 1.  
brings in *Dameneta* ſtepmother to *Cnemom*, whom ſhe ſaw in his ſcarfes, rings,  
robes and coronet, quite mad for the loue of him. It was *Judiſhs* *Pantoſles*  
that rauiſhed the eyes of *Olofernes*. And *Cardan* is not aſhamed to con-  
feſſe, that ſeeing his wife the firſt time all in white, he did admire and inſtantly  
loue her. If theſe outward ornaments were not of ſuch force, why doth  
*Naomi* giue *ruth* counſell how to pleaſe *Booz*? and *Judiſh* ſeeking to capti-  
uate *Olofernes*, waſhed and anoynted her ſelfe with coſtly oyntments, dreſſed  
her haire, and put on coſtly attires? The riot in this kinde hath bin exceſſiue  
in times paſt, no man almoſt came abroad, but curled and annointed,

*b Et matutino ſudans Crispinus amomo,*

*Quantum vix redolent duo funera,*

one ſpent as

much as two funeralls at once, and with perfumed haire, *c* & *roſa canos o-*  
*dorati capillos Aſſyriaq; nardo.* What ſtrange things doth *d* *Sueton* relate in  
this matter of *Caligulas* riot? and *Pliny* lib. 12. & 13. Read more in *Dioſcori-*  
*des*, *Vlmus*, *Arnoldus*, *Randoletius* de ſuco & decoratione, for it is now an art,  
as it was of old, (ſo *e* *Seneca* records) *officina ſunt odores coquentium.* Wo-  
men are bad, and men worſe, no difference at all betwixt their and our times,  
*f* Good manners, as *Seneca* complains, are extinct with wantonneſſe, in tric-  
king vp themſelues men goe beyond women, they weare harlots colours and doe  
not walke, but iet and dance, *hic mulier, hæc vir*, more like *Players*, *Butter-*  
*flies*, *Baboons*, *Apes*, *Antickes* then men. So ridiculous moreouer we are in  
our attires, and for coſt ſo exceſſiue, that as *Hierome* ſaid of old, *Pro ſilo vil-*  
*larum inſunt pretia, vno lino decies ſeſtertiū inferitur*, 'tis an ordinary  
thing to put a thouſand *Oakes*, or an hundred *Oxen* into a ſute of apparell,



g. *Lin. l. 4. dec. 4.*  
 h. *Quid exultat*  
 in pulchritudine  
 panni, quod glo-  
 riaris in gemmis  
 ut facilius imi-  
 tes ad libidino-  
 sam intendam.  
 Mar. B. *offus de*  
 immoder. mulie.  
 cultu.  
 i. *Epist. 113* ful-  
 gent, monilibus,  
 moribus ardent;  
 purpurata vestis,  
 conscientia pan-  
 nolæ, cap. 3. 17.  
 k. *De virginali*  
 habitu dum or-  
 nari cultus dum  
 euagari virgines  
 voluit, desunt  
 esse virgines.  
 Clemens Alex-  
 andrinus lib. de  
 pulchr. anime,  
 ibidem.  
 l. *Lib. 2. de cultu*  
 mulierum, oculos  
 depictos vere-  
 cundia, inferen-  
 tes in aures ser-  
 monem dei, an-  
 nellantes crui-  
 bus iugum Chri-  
 sti, caput moribus  
 subiacentes, sic  
 facile & satis e-  
 ritia ornate: ve-  
 stite vos serico  
 probatâ, hyssi-  
 no sanctitatis,  
 purpura pudici-  
 tie, taliter pig-  
 mentate deum  
 habebitis ama-  
 torem.  
 m. *Suas habe-*  
 ant Rom. tunc  
 lasciuas, purpu-  
 rissâ, ac cerussâ  
 ora perungant,  
 fomenta libidi-  
 num, & corrupte  
 mentis iudicia,  
 vestrum ora  
 mentis deus sit,  
 pudicitia virtu-  
 tis studium.  
 Boissas.  
 Plautus.

n. *Solicitiore de capitis (in) decore quam de salute inter peccatum, & Speculum diem perdunt, conciniores, esse malum quam honesti-  
 res & tempus, minus turbare curat quam comam Seneca.*

to weare a whole Mannor on his backe. What with shooe-ties, hangers, points, cappes and feathers, scarfes, bands, cuffes, &c. in a short space their whole patrimonies are consumed. *Heliogabalus* is taxed by *Lampridius*, and admired in his age for wearing Jewels in his shooes, a common thing in our times, not for Emperours and Princes, but almost for seruimgmen & tailors: all the flowres, starres, constellations, gold & pretious stones doe condescend to set out their shooes. To repress the luxurie of those *Romane* matrons, there was *lex Valeria* and *Oppia*, and a *Cato* to contradict, but no lawes will serue to expresse the pride and insolency of our dayes, the prodigious riot in this kind. *Lucullus* wardrope is put downe by our ordinary cittizens, and a Coblers wife in *Venice*, a Curtelan in *Florence*, is no whit inferior to a Queene, if our Geographers say true, and why is all this? *why doe they glory in their Jewels* (as *he* saith) or exult and triumph in the beauty of clothes, *why is all this cost? to incite men the sooner to burning lust*. They pretend decency and ornament, but let them take heed, least while they set out their bodies, they doe not damne their soules, 'tis *Bernards* counsell: *shine in Jewels, stinke in conditions, haue purple robes, and a torne conscience*. Let them take heed of *Esayes* prophesie, that their slippers and tyres be not taken from them, sweet balles, bracelets, earings, vailles, wimpells, crisping pinnes, glasses, fine linnen, hoods, lawnes, and sweet favours, they become not bald, burnt, and stinke vpon a sudden. And let maides beware, as *k Cyprian* advieth, *least while they wander too loosely abroad, they loose not their virginities*: and like *Egyptian* temples, seeme faire without, but proue rotten carcasses within. How much better were it for them to follow that good counsell of *Tertullian*, *k To haue their eyes painted with chastitie, the word of God inserted into their eares, Christs yoke tied to their haire, to subiect themselves to their husbands*. If they would doe so, they should bee comely enough, cloath themselves with the silke of sanctity, damaske of deuotion, purple of piety and chastity, and so painted, they shall haue God himselfe to be a suiter: Let whores and queanes pranke vp themselves, *m let them paint their faces with minion and cerusse, they are but fuel of lust, and signes of a corrupt soule: if ye be good, honest, vertuous and religious matrons, let sobriety, modesty and chastity be your honour, and God himselfe your loue and desire*. *Mulier recte olet ubi nihil olet*, then a woman smells best, when shee hath no perfume at all, no crowne, chaine or iewell (*Guinarra* addes) is such an ornament to a virgin, or vertuous woman, *quam virgini pudor*, as chastity is: more credit in a wise mans eye and iudgement they get by their plainenesse, and seeme fairer then they that are set out with bables, as a Butchers meat is with prickles, puffed vp and adorned like so many layes with variety of colours. It is reported of *Cornelia* that vertuous *Romane* Lady, great *Scipio's* daughter, *Titus Sempronius* wife, and the mother of the *Gracchi*, that being by chance in company with a *Campanian*, a strange gentlewoman (some light hufwife be-like, that was dressed like a May Lady, and as most of our Gentlewomen are, was more solicitous of her head tires, then of her health, that spent her time betwixt a combe and a glasse, and had rather be faire then honest (as *Cato* said) and haue the commonwealth turned topsie turvie, then her tires marred)

And



And shee did nought but bragge of her fine robes and Iewels, and provoked the *Romane* Matron to shew hers. *Cornelia* kept her in talke til her children came from schoole, and these said she are my Iewels, and so deluded and put off a prowd, vaine, phantastickall huswife. How much better were it for our matrons to doe as she did, to goe ciuilly and decently, *o Honeſta mulieris inſtar que vititur auro pro eo quod eſt, ad ea tantum quibus opus eſt*, to vse gold as it is gold, and for that vse it ferues, and when they need it, then to conſume it in riot, begger their husbands, prostitute themſelues, inueagle others, and peradventure damne their owne ſoules. How much more would it bee for their honour and credit? Thus doing, as *Hierome* ſaid of *Bleſilla*, *p Furius* did not ſo triumph ouer the *Gaules*, *Papyrius* of the *Samnites*, *Scipio* of *Numantia*, as she did by her temperance; *pulla ſemper veſte, &c.* they ſhould inſult & domineere ouer luſt, folly, vaine-glory, all ſuch inordinate, furious and vnruely paſſions.

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o *Lucian.*

p *Non ſic Furius de Gallis, non Papyrius de Samnitibus, Scipio de Numantia triumphauit, ac illa ſe vincendo in hac parte.*

† *Anacreon, 4. ſolum intuebat aurum.*

† *Affer tecum ſi vis vivere mecum,*  
\* *Theognis.*

† *Cbaloner. lib. 9. de republ. Ang.*

† *Vxorẽ ducat Danaen, &c. Ouid.*

Aureo

But I am ouer tedious, I confeſſe, and whilſt I ſtand gaping after fine cloathes, there is another great allurements (in the worlds eye at leaſt) which had like to haue ſtolne out of ſight, and that is mony, *ueniunt à dote ſagittæ*, mony makes the match; † *Μονὴ ἀγρευτὶς ἐλπίσιν*. 'Tis like ſauce to their meat, *cum carne condimentum*, a good dꝛy with a wife. Many men if they doe but heare of a great portion, a rich heire, are more mad then if they had all the beautilous ornaments, and thoſe good parts Art and Nature can afford, they care not for honeſty, bringing vp, birth, beauty, perſon; but for mony.

\* *Canes & equos (o Cyrene) querimus*  
*Nobiles, & à bonâ progenie,*  
*Malam vero uxorem, malig. patris filiam*  
*Ducere, non curat vir bonus,*  
*Modo ei magnam dotem afferat.*

Our dogges and horſes ſtill from the beſt breed,  
We carefully ſeeke, and well may they ſpeed.

But for our wiues, ſo they proue wealthy,

Faire or foule, we care not what they be.

If ſhe be rich, then ſhe is faire, fine, abſolute and perfect, then they burne like fire, they loue her dearly, like pig and pye, and are ready to hang themſelues if they may not haue her. Nothing ſo familiar in theſe dayes, as for a young man to marry an old wife, as they ſay, for a peece of good; and though ſhee be an old crone, and haue neuer a tooth in her head, neither good conditions nor good face, a naturall foole, but only rich, ſhe ſhal haue twenty young gallants to be ſuiters in an inſtant. As ſhe ſaid in *Suctonius*, *non me, ſed mea ambiunt*, 'tis not for her ſake, but for her lands or mony; and an excellent match it were (as he added) if ſhe were away. So on the other ſide, many a young louely maid will caſt away her ſelfe vpon an old, doting, decrepit dizard,

† *Bis puer effæto, quamvis balbutiat ore,*

*Prima legit rara tam culta roſeta puella,*

That is rheumaticke and gouty, hath ſome twenty diſeaſes, perhaps but one eye, one leg, neuer a noſe, no haire on his head, wit in his braines, no honeſty, if he haue land or mony, ſhe will haue him before all other ſuiters,

† *Dummodo ſit dives barbarus ille placet.*

If ſhe be rich, he is the man, a fine man, and a proper man, *Gelaſimus de Monte*

Lll



† Epist. 14. for-  
manu pellant a-  
liis per gratias. &  
gopetiam & e-  
ne viti negotiū  
facisse.

† Qui caret er-  
gento frustra  
vltat a gumen-  
to.

† Tugentia.  
† Tom 4. merita  
dū multos ama-  
tores reiecit quia  
pater eius nuper  
mortuus ac do-  
mū diripere fa-  
ctus. hinc omniū  
omnium.

† Lib. 3. cap. 14.  
quis nobilium eo  
tempore sibi aut  
filio aut nepoti  
uxorem accipe-  
re cupiens obla-  
tam sibi aliquā  
propinquarum  
eius non accipe-  
ret obuiis mani-  
bus. quarum  
turis accue-  
rat ē Norman-  
niā in Angliam  
eius rei gratia.  
u Alexander  
Gagnus Sar-  
mas. Europ. de-  
script.

x Tom 3. annual.

y Libido flammam  
deferuit, susti-  
dum cepit, &  
quod in ea tan-  
topere adamasit  
affertur, &  
ab aegritudine  
liberatus in an-  
grem incidit.

aureo; St Giles Goosecap shall haue her. And as Phileasium in † Aristenetus told Emmusius, a s<sup>c</sup> argento omnia vana, hang him that hath no mony, 'tis to no purpose to talke of marriage without meanes, \* trouble me not with such motions, let others doe as they will, I'll be sure to haue one shall maintaine me fine and braue. Most are of her minde, † De moribus vltima fiet Questio, for his conditions, she shall enquire after them another time, or when all is done, the match made, and every body gone home. † Lucians Lycia was a proper young maid, and had many fine Gentlemen to her suiters. Ethecles a Sena- tors sonne, Melissus a Merchant, &c. but she forsooke them all for one Passi- us a base, hirsute, bald pated knaue; but why was it? His father lately died, & left him sole heire of his goods and lands. This is not amongst your dust- wormies alone, poore snakes that will prostitute their soules for money, but with this bait you may catch our most potent, puissant, and illustrious Prin- ces. That proud vpstart domineering Bishop of Elye, in the times of Richard the first, Viceroy in his absence, as † Nubrigensis relates it, to fortifie himselfe, and maintaine his greatnesse, propinquarum suarum connubijs plurimos sibi potentes, & nobiles deuincire curauit, married his poore kinswomen (which came forth of Normandy by droues) to the chiefest nobles of the land, and they were glad to accept of such matchies, faire or foule, for themselves, their sonnes, nephews, &c. Et quis tam praeclaram affinitatem sub spe magna pro- motionis non optaret? Who would not haue done as much for mony and preferment? as mine author addes. Fortiger king of Brittain, married Row- ena the daughter of Hengist the Saxon Prince, his mortall enemy, but where- fore? she had Kent for her dowry. Jagello the great Duke of Lithuania, 1386, was mightily enamored on Hedinga, insomuch that he turned Christian from a Pagan, and was baptized himselfe by the name of Vladislauus, & all his sub- iects for her sake, but why was it? she was daughter and heire of Poland, and his desire was to haue both kingdomes incorporated into one. Charles the great was an earnest suiter to Irene the Empreffe, but, saith \* Zonaras, ob reg- num, to annexe the Empire of the East to that of the West. Yet what is the event of all such matches, that are so made for money, goods, by deceit, or for burning lust, quos fada libido coniunxit, what followes? they are almost mad at first, but 'tis a meere flash, as chaffe and straw soone fired, burne vehe- mently for a while, yet out in a moment, so are al such matches made by those allurements of burning lust, where there is no respect of honesty, parentage, vertue, religion, education, and the like, they are extinguished in an instant, & instead of loue, comes hate; for ioy, repentance, and desperation it selfe. Fran- ciscus Barbarus in his first booke de re uxoria cap. 5. hath a story of one Philip of Padua that fell in loue with a common whore, and was now ready to runne mad for her; his father hauing no more sonnes, let him enioy her, & but after a few daies, the young man began to loath, could not so much as endure the sight of her, and from one madnesse fell into another. Such event commonly haue all these louers, and he that so marries, or for such respects, let him looke for no better successe, then Menelaus had with Helen, Vulcan with Venus, Theseus with Phaedra, Minos with Pasiphae, and Claudius with Messalina; shame, sorrow, misery, melancholy, discontent.



## SUBSECT. 4.

Importunity and opportunity of time, place, conference, discourse,  
singing, dancing, musicke, amorous tales, obieets,  
kissing, familiarity, tokens, presents,  
bribes, promises, protestations, teares, &c.

**A**LL these allurements hitherto are a farre off, and at a distance, I will come neerer to those other degrees of Loue, which are conference, kissing, dalliance, discourse, singing, dancing, amorous tales, obieets, presents, &c. which as so many Syrens itea'e away the hearts of men and women. For as *Tatius* obserues lib. 2. *It is no sufficient triall of a maids affection by her eyes alone, but you must say something that shall be more available, and use such other forcible engins. Therefore take her by the hand, wring her fingers hard, and sigh withall, if she take this in good part, and seeme to be much averse, then call her mistress, take her about the neck and kisse her, &c.* But this cannot be done, except they first get opportunity of liuing, or coming together, ingress, egress and regress; letters and commendations may doe much, outward gestures, and actions: but when they come to liue together in an house, loue is kindled on a sudden. Many a seruing man by reason of this opportunity and importunity, inueagles his masters daughter, many a gallant loues a Dowdie, many Ladies dote vpon their men, as the Queene in *Aristo* did vpon the dwarfe, many matches are so made in hast, and they compelled as it were by necessity so to loue, which had they beene free, come in company of others, seen that variety which many places afford, or compar'd them to a third, would neuer haue looked one vpon another. Or had not that opportunity of discourse and familiarity beene offered, they would haue loathed those and contemned, whom for want of better choice and other obieets, they are fatally driuen on, and by reason of their hot blood idle life, full diet, &c. are forced to dote vpon them that come next. And many times those which at the first sight cannot fancie or affect each other, but are harsh and ready to disagree, offended with each others carriage, like *Benedict* and *Betteris* in the *Comedie*, and in whom they finde many faults, by this liuing together in a house, conference, kissing, colling, and such like allurements, begin at last to dote insensibly one vpon another.

It was the greatest motiue that *Potiphars* wife had to dote vpon *Ioseph*, & *Clitiphon* vpon *Leucippe* his vnckles daughter, because the plague being at *Bizance*, it was his fortune for a time to sojourne with her, to sit next her at the table, as he telleth the tale himselfe in *Tatius* lib. 2. (which though it be but a fiction, is grounded vpon good obseruation, and doth well expresse the passions of louers) he had opportunity to take her by the hand, and after a while to kisse, and handle her pappes, &c. which made him almost mad. *Ismenius* the Orator makes the like confession in *Eustathius* lib. 1. when hee came first to *Sosthenes* house, and sate at table with *Cratistes* his friend, *Ismene* *Sosthenes* daughter, waiting on them with her breasts open, armes halfe bare, *Nuda pedem, discincta sinum, spoliata lacertos,* after the Greek

*De puelle vultu facere solis oculis non est satis, sed efficacia aliquid agere oportet, ibique etiam machinam alteram adhibere: itaque manus tangere, digitos committere, atque interstringendum spirare, si hec agerentem equo se animo feret, neque facta huiusmodi aspernabitur, tum vero clamor nam appella, eiusque collum suauitate.*  
Hungry dogs will eat dirty puddings.

*Shakespeare.*

*Tatius lib. 1.*

*In mammarum atredu, non alpe nuda inest iocunditas, & atreclatus, &c.*  
*Mantuan.*



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fashion in those times, \*—*nudos media plus parte lacertos*, as Daphne was when she fled from *Phæbus*, (which moued him much) was euer ready to giue attendance on him, to fill him drinke, her eies were neuer off him, *rogabundus oculi*, those speaking eies, courting eyes, enchanting eyes; but shee was still smiling on him, and when they were risen, that she had gotten a little opportunity, *she came and dranke to him, and withall trod vpon his toes, and would come and goe, and when she could not speake for the company, shee would wring his hand, and blush when she met him; and by this meanes first shee overcame him (bibens amorem hauriebam simul)* shee would kisse the cup and drinke to him, and simile, and drinke where hee dranke on that side of the cup, by which mutuall compressions, kissings, wringing of hands, treading of feet &c. *Ipsam mihi videbar sorbillare virginem*, I sipt, and sipt, and sipt so long, till at length I was drunke in loue vpon a sudden. *Philocharinus* in *† Aristænetus*, met a faire maid by chance, a meere stranger to him, he looked back at her, she looked backe at him againe, and smil'd withall.

\* *Ille dies lethi primus, primusq; malorum*

*Causa fuit*——

it was the sole cause of his farther acquaintance, and loue that vndid him.

\* *O nullis tutum credere blanditijs.*

This opportunity of time and place, with their circumstances are so forcible motiues, that it is vnpossible almost for two young folkes equall in yeares to liue together, & not be in loue, especially in great houses, Princes Courts, where they are idle *in summo gradu*, fare well, liue at ease, and cannot tell otherwise how to spend their time.

d Ouid. amor. lib. 2. eleg. 2.

*Illic Hippolitum pone, Priapus erit*, when as I say, *nox, vinum, & adolescentia*, youth, wine, and night shall concur, 'tis a wonder they be not all plunged ouer head and eares in loue, for youth is *benigna in amorem, & prona materies*, a very combustible matter, *Napthe* it selfe, the fuell of loues fire, and most apt to kindle it. If there be seaven servants in an ordinary house, you shall haue three couple in some good liking at least, and amongst idle persons how should it be otherwise? *Liuing at † Rome*, saith *Aratines Lucretia*, in the floure of my fortunes, rich, faire, young, and so well brought up, my conuersation, age, beauty, fortune, made all the world admire and loue me. Night alone, that one opportunity is enough to set all a fire, and they are so cunning in great houses, that they make their best aduantage of it; Many a Gentlewoman, that is guilty to her selfe of her imperfections, paintings, impostures, will not willingly be seene by day, but as

3. Rome virtus flore fortune, & opulentie mee, atas forma gratia conuersatio nis maxime me fecerunt expetibilem, &c.  
c De aulico lib. 1. fol. 63.

*Castilio* noteth, in the night, *Diem ut glis odit, tædæ lucem super omnia mavult*, She hates the day like a dormouse, and aboue all things loues torches and candle light, and if she must come abroad in the day, she couets, as *† in a Mercers shop*, a very obfusate and obscure sight. And good reason she hath for it: *Nocte latent mende*, and many an amorous gull is fetched ouer by that meanes. *Gomesius lib. 3. de sale gen. c. 22.* giues instance in a *Florentine Gentleman*, that was so deceaued: with a wife, shee was so radiantly set out with rings and iewels, lawnes, scarfes, laces, gold, soangles, and gaudy devices, that the young man tooke her to be a goddesse (for he neuer saw her but by torch light) but after the wedding solemnities, when as hee viewed her the next morning without her tires, and in a cleare day, she was so deformed, a leane, yellow, riueld, &c. such a beastly creature in his eyes, that he could not indure

† *Pe adulterina mercatorum patuit.*

to



to looke vpon her. Such matches are frequently made in *Italy*, where they haue no other opportunity to wooe but when they goe to Church, or as *in Turkie* see them at a distance, they must interchange few or no words, till such time they come to be married, and then as *Sardus lib. 1. cap. 3. de morib.* gent. and *Bohemus* relate of these old *Lacedemonians*, the Bride is brought into the chamber, with her haire girt about her, the Bridegroom comes in, & unties the knot, and must not see her at all by day light, till such time as hee is made a father by her. In those hotter countries these are ordinary practises at this day, but in our Northerne parts amongst *Germanes*, *Danes*, *French* and *Brittaines*, the continent of *Scandia* and the rest, wee assume more liberty in such cases, we allow them as *Bohemus* saith, to kisse coming and going, & modo absit lasciuia, in cauponam ducere, to talke merrily, sport, play, sing and dance, so that it be modestly done, goe to the Alehouse and Tauerne together. And 'tis not amisse, though *Chrysostome*, *Cyprian*, *Hierome*, and some other of the Fathers, speake bitterly against it: but that is the abuse which is commonly seene at some drunken matches, dissolute meetings, or great vn-ruly feasts. *A young pitruanted, trimbearded fellow*, saith *Hierom*, will come with a company of complements, and hold you vp by the arme as you goe, and wringing your fingers, will so be entised, or entise: one drinks to you, another embraceth, a third kisseth, and all this while the fidler plaies or sings a lasciuious song, a fourth singles you out to dance, & one speaks by becks and signes, and that which he dares not say, signifies by passions: amongst so many and so great provocations of pleasure, lust conquers the most hard and crabbed mindes, and scarce can a man liue honest, amongst feasting and sports, or at such great meetings. For as he goes on, she walkes along, and with the ruffling of her cloths, she makes men looke at her, her shooes creeke, her pappes tied vp, her waste pulled in to make her looke small, she is straight girded, her haire hang loose about her eares, her upper garment sometime falls, and sometimes tarries to shew her naked shoulder, and as if she would not be seen, she couers that in all hast, which voluntary she shewed. And not at Feasts, Playes, Pageants, and such assemblies, but as *Chrysostome* obiects, these trickes are put in practise, at Seruicetime in Churches, and at the Communion it selfe. If such dumb shewes, signes, and more obscure significations of Loue can so moue, what shall they doe that haue full liberty to sing, dance, kisse, coll, to vse all manner of discourse & dalliance? What shall he doe that is beleagred of all sides?

† Quem tot, tam rosea petunt puellæ,  
Quem cultæ cupiunt nurus, amorq,  
Omnis vndiq, & vndecunq, & vsq,  
Omnis ambit amor, Venusq, Hymenq.

After whom so many *Rosie maydes* enquire,  
Whom dainty *Dames* and louing wights desire,  
In every place, still, and at all times sue,  
Whom *Gods* and gentle *Goddes* doe wooe;

How shall he containe? The very Tone of some of their voices, a pretty pleasing speech, an affected tone they vse, is able of it selfe to captiuare a young man; but when a good wit shall concur, Art and eloquence, fascinating speech, pleasant discourse, sweet gestures, the *Syrens* themselues cannot so inchant. *P. Iovius* commendeth his *Italian* Country-women, to haue an excel-

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f. Blaque. epist.  
g. Paragonpi a  
in cubiculum  
adducta capillos  
ad eam refer-  
bat, sponsus  
inde ad eam in-  
gressus cingula  
soluebat, nec  
prius sponsum  
appetit interdiu  
quam ex illa sa-  
lus esset pater.  
h. Serm. cont.  
concup.  
i. Lib. 2. epist.  
ad filium, &  
virginem, &  
matrem viduam  
epist. 10. dabit  
tibi barbatulus  
quidam manu  
suscipiet las-  
sum, & pressis  
digitis aut rep-  
tabitur aut ten-  
tabit, &c.  
k. Loquetur ali-  
us nudiua, &  
quicquid metuit  
dicere, significa-  
bit affectibus.  
Inter has totas  
voluptatum il-  
lecebras etiam  
ferreas mentes  
libido domat.  
Difficile inter e-  
pulas seruatur  
pudicitia.  
l. Clamore vesti-  
um ad se irue-  
nes vocat, capil-  
li fasciatis com-  
primuntur crisp-  
pati, cingulo pe-  
ctus arctatur,  
capilli vel in  
frontem, vel in  
aures defluunt,  
palliolum inter-  
dum cadit, ut  
nudet humeros,  
& quasi videri  
noluerit, se si-  
mus celat, quod  
volens detexerit  
in Serm. contra  
concupin. In  
sancto & reve-  
rendo sacramen-  
torum tempore  
multas occasio-  
nes, ut illis pla-  
ceant, qui eas  
vident, prebent



† *Pont. Baia. l. 1.*  
*o Res est blanda*  
*cantare, discant*  
*cantare, quelle*  
*pro facie &c.*  
*Ouid. 3. de arte*  
*amandi.*  
 † *Epist. lib. 1.*  
*Cum loquatur*  
*Lais, quanta O*  
*dy boni, vocis*  
*eius dulcedo.*  
 † *Aristenetus*  
*lib. 2. epist. 5.*  
*Quam suave*  
*cavit, verbum*  
*audax dixi, om-*  
*nium quos vidi*  
*formosissimus,*  
*utinam amare*  
*me dignetur.*  
*p Imagines, si*  
*cantantem au-*  
*dieris ita demul-*  
*cebere, ut paven-*  
*tum & patrie*  
*flarum oblivisca-*  
*ris.*  
 q *Edyl. 18. neq;*  
*sane vlla sic Cy-*  
*tharam pulsare*  
*novit.*  
 x *Puellam Cy-*  
*thara canentem*  
*vidimus.*

† *Apollonius.*  
*Argonaut. lib. 3.*

† *Catallus.*

† *Parnodius sca-*  
*lo dial. Ital. La-*  
*tin. Interp. Iasp.*  
*Berthio Germ.*  
*Fiagebam hone-*  
*statem plusquam*  
*virginis vestalis*  
*intuebar oculis*  
*uxoris, addeba*  
*gestus, &c.*

faculty in this kinde, aboue all other nations, and amongst them the *Floren-*  
*tine* Ladies: some prefer *Roman & Venetian* Curtisians, they haue such plea-  
 sing tongues, and such ° elegancy of speech, that they are able to ouercome  
 a Saint, *Pro facie multis vox sua lena fuit.*

*Tant à gratia vocis famam conciliabat,* saith *Petrónius* in his fragment of pure  
 impurities, I meane his *Satyricon*, *tam dulcis sonus permulcebat aera, ut pata-*  
*res inter auras cantare Syrenum concordiam,* Shee sang so sweetly, that shee  
 charmed the Aire, and thou wouldst haue thought thou hadst heard a con-  
 sort of *Syrens*. O good God, when *Lais* speaks, how sweet it is! *Philocolus* ex-  
 claines in *Aristenetus*. To heare a faire young Gentlewoman play vpon  
 the Virginals, Lute, Viall, and sing to it, must needs be a great entisement. *Par-*  
*thenis* was so taken, O sister *Harpedona*, shee laments, I am vndone, † *how*  
*sweetly he sings, I le speake a bold word, he is the properest man that ever I saw*  
*in my life: O how sweetly he sings, I dye for his sake, O that he would lone mee*  
*again!* If thou didst but heare her sing, saith *P. Lucian*, *thou wouldst forget*  
*father and mother, forsake all thy friends and follow her.* *Helena* is highly com-  
 mended by *q Theocritus* the Poet, for her sweet voice and musick, none could  
 play so well as she, and *Daphnis* in the same *Edyllion*.

*Quàm tibi os dulce est, & vox amabilis o Daphni,*  
*Iucundius est audire te canentem, quàm mel lingere.*

How sweet a face hath *Daphne*, how louely a voice!

Hony it selfe is not so pleasant in my choice.

A sweet voice and musicke are powerfull intisers,

*Centum luminibus cinctum caput Argus habebat,*

*Argus* had an hundred eyes, all so charmed by one silly pipe, that he lost his  
 head. *Clitiphon* complaines in *Tatius* of *LenciPPes* sweet tunes, *he heard her*  
*play by chance vpon the Lute, and sing a pretty song to it in commendation of*  
*a rose, and that ransished his heart.* It was *Iasons* discourse as much as his beau-  
 ty, or any other of his good parts, which delighted *Medea* so much.

— *Delectabatur enim*

*Animus simul formâ, dulcibusq; verbis*

It was *Cleopatra's* sweet voice, and pleasant speech, which inueagled *Ambro-*  
*ny*, aboue the rest of her entisements.

*Verba ligant hominum, ut Taurorum cornua funes,* as Bulls  
 hornes are bound with ropes, so are mens hearts with pleasant words. *Her*  
*words burne as a fire, Eccles. 9. 10.* *Roxolana* bewitched *Solyman* the magnifi-  
 cent; and *Shores* wife by this engine ouercame *Edward* the fourth,

† *Omnibus unâ omnes surripuit Veneres.*

The wife of *Bath* in *Chaucer* confesseth all this out of her experience.

Some folke desire vs for riches,

Some for shap, some for fairenesse,

Some for that she can sing or dance,

Some for gentlenesse, or for dailiance.

† *Peter Aretines* *Lucretia* telleth as much and more of her selfe, *I counterfei-*  
*ted honesty, as if I had beene virgo virginissima, more then a vestall virgin, I*  
*looked like a wife, I was so demure and chaste, I did adde such gestures, tunes,*  
*speeches, signes and motions vpon all occasions, that my spectators and audi-*  
*tors were stupified, enchanted, fastned all to their places, like so many stocks &*  
*stones.* Many silly Gentlewomen are fetched ouer in like sort, by a company  
 of



of gullies and swaggering companions, riming *Coribantiasmi*, *Thraſonean Rhadomantes* or *Bombomachides*, that haue nothing in them but a few players ends and complements, that can diſcouſe at table of Knights and Lords combats, like † *Lucians Leontifeus*, of other mens trauels, braue aduentures, and ſuch common triviall newes, ride, dance, ſing old ballet tunes and weare their clothes in faſhion, with a good grace, a fine ſweet Gentleman, a proper man, who could not loue him? Shee will haue him though all her friends ſay no, though ſhe beg with him. Some againe are incenſed by reading amorous toyes, *Amedis de Gaul*, *Palmarin de Oliva*, the *Knight of the ſunne*, &c. or hearing ſuch tales of louers, deſcriptions of their perſons, laſciuious diſcouſes, ſuch as *Aſtyanaſſa*, *Helena's* waiting woman, by the report of *Suidas*, writ of old, *de varijs concubitus modis*, and after her, *Philenis* & *Elephantine*; muſt needs ſet them on fire, with ſuch like pictures, as thoſe of *Aratine*, or wanton objects in what kinde focuer; no ſtronger engine then to heare, or read of loue toyes, fables and diſcouſes (one ſaith) and many by this means are quite mad. This belike made *Aristotle Polit. lib. 7. cap. 18.* forbid young men to ſee Comedies, or to heare amorous tales. *Ilmenius* as hee walked in *Soſthenes* garden, being now in loue, when hee ſaw ſo many y laſciuious pictures, *Thetis* marriage, and I know not what, was almoſt beſide himſelfe. And to ſay truth, with a laſciuious object who is not moued, to ſee others dally, kiſſe, dance? and much more when he ſhall come to be an Actor himſelfe.

To kiſſe and to be kiſſed, which amongſt other laſciuious prouocations, is as a burdeſin a ſong, and a moſt forcible battery, as infectious † *Xenophon* thinks, as the poiſon of a ſpider; a great allurements, a fire it ſelfe, *proamium aut anticanium*, the prologue of burning luſt (as *Apuleius* addes) luſt it ſelfe,

*Venus quintà parte ſui neclariſ imbuir.*

A ſtrong aſſault, that conquers Captaines, and thoſe all commanding forces, (*Domasſi ferro ſed domaris oſculo*)

† *Aretines* *Lucretia*, when ſhe would in kindneſſe overcome a ſuter of hers, and haue her deſire of him, tooke him about the necke and kiſſed him againe and againe, and to that, which ſhe could not otherwiſe effect, ſhee made him ſo ſpeedily and willingly condeſcend. And 'tis a continuall aſſault, alwayes freſh, and ready to begin as at firſt, *baſium nullo ſine terminatur, ſed ſemper recens eſt*, and hath a fiery touch with it.

*Tenta modò tangere corpus,*

*Iam tua mellifluo membra calore ſluent.*

Eſpecially when they ſhall be laſciuiouſly giuen, as he feelingly ſaid, & me preſſulum deoſculata Fotis: Catenatis lacertis, † *Oborto valgiter labello.*

\* *Valgijs ſuavijs.*

*Dum ſemulco ſuauio,*

*Meam puellam ſuauior,*

*Anima tunc agra & ſancia*

*Concurrir ad labia mihi.*

The ſoule & all is moued, † *Iam pluribus oſculis labra crepitabant, animarum quoq; mixturam facientes, inter mutuos complexus animas anhelantes:*

*g Heſimus calentes,*

*Et transfudimus hinc & hinc labellis,*

*Errantes animas, valete cure.*

† *Tom 4. dial.*

*merit.*

*u Amatorius*

*ſermo te emens*

*vehementis cu-*

*piditatis incita-*

*lio eſt, Tatius*

*l. 1.*

*x Eneas Syri-*

*us, Nulla ma-*

*china validior*

*quam leſſio laſ-*

*civie biſſarie.*

*ſepe enim lu-*

*imodi ſabulis*

*ad ſierem in-*

*cinantur.*

*y Enſtaſius l.*

*1. Picture pa-*

*raat animum ad*

*Venerem &c.*

*Horatius ad res*

*Venerem inten-*

*perantior tradi-*

*tur nam cubicu-*

*lo ſuo ſe ſpecula*

*dicatur habuiſſe*

*diſpoſita, ut quo-*

*cum reſpectu ſet*

*imaginem coitus*

*reſerrent. Sue-*

*tonius vit. eius.*

*† Oſculum ve-*

*phylangium in-*

*ſicit.*

*z Hor.*

*a Henſus.*

*† Applico me il-*

*li proximis, &*

*ſpiſſe deoſculata*

*ſagum peto.*

*b Petronius Ca-*

*talect.*

*c Catullus ad*

*Leſbiam. d. mi-*

*bi baſia mille,*

*deinde centum,*

*&c.*

*d Petronius.*

*e Apuleius lib.*

*10. & Catalect.*

*† Petronius.*

*\* Apuleius,*

*f Petronius,*

*Proſeleos ad*

*Circen.*

*g Petronius,*

They



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They breath out their soules and spirits together with their kisses, saith <sup>h</sup> Bal-  
thasar Castilio, change hearts and spirits, and mingle affections as they doe  
kisses, & it is rather a connection of the mind, then of the body, And although  
these kisses be delightfull and pleasant, Ambrosian kisses,

<sup>†</sup> *Suauissimum dulci dulcius Ambrosia*, such as Gany-  
medes gaue Iupiter, Nectare *suauius*, sweeter then \* Nectar, Balsome, hony,  
\* *Oscula merum amorem stillantia*, Loue dropping kisses; for  
The Gilliflowre, the Rose is not so sweet,  
As sugred kisses be when Louers meet.

Yet they leaue an irksome impression,

<sup>†</sup> *Vt mi ex Ambrosia mutatum iam foret illud*  
*Suauissimum, tristi tristius Helleboro.*

At first Ambrose it selfe was not sweeter,  
At last blacke Hellebor was not so bitter.

They are deceptfull kisses. \* *Quid me mollibus implicas laertis?*  
*Quid fallacibus osculis inescas; &c.*

Why do't within thine armes me lap,  
And with false kisses me intrap?

They are destructive, and the more the worse.

<sup>1</sup> *Et que me perdunt, oscula mille dabat.*

They are the bane of these miserable Louers. There bee honest kisses, I deny  
not, *osculum charitatis*, friendly kisses, modest kisses, *vestall* virgin kisses, offi-  
cious and ceremoniall kisses, &c. *Osculi sensus, brachiorum amplexus*, kissing  
and embracing, are proper gifts of Nature to a man; but these are too lasciu-  
ious kisses, <sup>m</sup> *Implicuitq; suos circum mea colla lacertos, &c.* too continu-  
ate, and too violent, <sup>n</sup> *Brachia non heder, non vincunt oscula conche.*

they cling like Ivy, close as an Oyster, bill as Doues, meretricious kisses, bi-  
ting of lips, *cum addita nento: Tam impresso ore* (saith <sup>†</sup> Lucian) *ut vix labia*  
*detrahant, inter desculandum mordicantes, tum & os aperientes quoq; &*  
*mammillas attrahentes, &c.* such kisses as she gaue to Gyson, *innumera oscula*  
*dedit non repugnanti puero, seruirem invadens*, innumerable kisses, &c. More  
then kisses, or too homely kisses: as those that he spake of, *Accepturus ab*  
*ipsa Venere, 7. suavia &c.* with such other obscenities, that vaine louers vse,  
which are abominable and pernicious. If as *Peter de Ledismo cas. conf.* holds,  
every kisse a man giues his wife after marriage, be *mortale peccatum*, a mortal  
sinne, or that of \* *Hierome, Adulter est quisquis in uxorem suam ardentior est*  
*amator*, or that of *Thomas Secund. Secund. quest. 154. artic. 4. contactus & of-*  
*culum sit mortale peccatum*, what shall become of all such & immodest kisses  
and obscene actions, the forerunners of brutish lust, if not lust it selfe? what  
shall become of them, that often abuse their owne wiues? But what haue I to  
doe with this?

That which I ayme at, is to shew you the progresse of this burning lust: to  
epitomise therefore all this which I haue hitherto said, with a familiar exam-  
ple out of that elegant *Museus*: Obserue but with me those amorous proce-  
dings of *Leander* and *Hero*. They began first to looke one on the other with  
a lasciuious looke,

*Oblique intuens inde nutibus, —*

*Nutibus mutuis inducens in errorem mentem puellæ.*

Et

In Animas con-  
iungunt, & spi-  
ritus etiam no-  
ster per osculorum  
effluuium, alterna-  
tione in utroq;  
corpus insuadet  
res commiscet.  
Anima potius  
quam corporis  
conuulsio.

i Lucian, Tom 4

† Catullus,

† Non dat balsa-

dat Nicta ne-

ctar dat rores a-

nime suau: olen-

ter, dat nardum,

Tigmarq; Ciu-

namomomq; &

negl. &c. Secun-

dus bas 4.

i Enstachius 14

† C. rullus.

\* Buchman.

i Ouid. art. am.

Eleg. 18.

m Ouid.

n Cum capita

limant, solis

uisceribus, &

cum mamilla-

rum pressuacu-

lis, Lip. ad. ant.

12. lib. 3.

† Tom. 4. dial.

meretr.

p Apuleius Mi-

les 6. Et vnus

obediens lin-

gue aduulsum

longe mollium.

& p. lib. 11.

Artius eam

complexus cop-

iuuari iamq;

pauit patens

oris inhalitu

cinnamom. & ec-

cusantis lingue

illu. m. l. areo

&c.

\* Lib. 11. aduers.

Ioan. cap. 30.

q Omba qui

sumpt, si non

& cetera sum-

pt, &c.



*Et illa contra nutibus mutuis iuuenis*

*Leandri quod amorem non renuit &c.*

Inde

*Adibat in tenebris tacite quidem stringens*

*Roseos puellæ digitos, ex imo suspirabat*

*Vehementer*

Inde

*Virginis autem bene olens collum osculatus,*

*Tale verbum ait amoris iclus stimulo,*

*Preces audi & amoris miserere mei, &c.*

*Sic fatus recusantis persuasit mentem puella,*

With becks and nods he first beganne,

To try the wenches minde,

With becks and nods and smiles againe

An answer he did finde,

And in the darke he tooke her by the hand,

And wrong it hard, and sighd grievously,

And kissed her too, and wo'd her as he might,

With pitty me sweet heart, or else I dye,

And with such words and gestures as there past,

He wonne his Mistris fauour at the last.

The same proceeding is elegantly described by *Apollonius* in his *Argonauticks*, betwixt *Iason* and *Medea*, by *Eustathius* in the ten bookes of the *Ioues of Ismenius* and *Ismene*, In *Achilles Tatius* betwixt his *Clitiphon* and *Leucippe*, and in that notable tale in *Petronius* of a Souldier and a Gentlewoman of *Ephesus*, that was so famous all ouer *Asia* for her chastity, and that mourned for her husband: the Souldier wooed her with such Rhetoricke as Louers vse to doe, *placitone etiam pugnabis amori, &c.* at last *frangi pertinetiam passa est*, he got her good will, not onely to satisfie his lust, but to hang her dead husbands body on the crosse, which hee watched, instead of the theeuës that was newly stolne away, whilst he woo'd her in her Cabin. These are tales you will say, but they haue most significant Moralls, and doe well expresse those ordinary proceedings of doting Louers.

*Corpus placuit  
mariti sui tolli  
ex arca, atq; illi  
que vacabat  
cruci adfigi.*

Many such allurements there are, Nods, Iests, Winkes, Smiles, Wrastringes, Tokens, Favours, Symbols, Letters, Valentines, &c. For which cause belike, *Godfridus lib. 2. de amor.* would not haue women learne to write. Many such prouocations are vsed when they come in presence, † they will and will not.

*Malò mea Galatea petit lasciuia puella,*

*Et fugit ad salices & se cupit ante videri.*

My Mistris with an apple wooes me,

And hastily to couert goes,

To hide her selfe, but will be seene

With all her heart before God knowes.

*Hero* so tripped away from *Leander* as one displeased,

Yet as she went full often lookt behinde,

And many poore excuses did she finde,

To linger by the way,

but if he chance to ouertake her, she is most averse, nice and coy,

*Denegat & pugnat sed vult super omnia vinci,*

M m m

Shee

† *Neui iugeni  
molitur molans  
vbi velis, vbi  
molis cupiunt vi-  
ro. Ter. Euntuc.  
act. 4. sc. 7.*

a *Marie,*



She seemes not wonne, but wonne she is at length,

In such warres women vse but halfe their strength,

Sometimes they lye open and are most tractable and comming, apt, yeelding and willing to embrace, to take a greene gowne, to play and dally, at such seasons, and to some, as they spy their aduantage; & then coy, close againe, not a looke, not a smile, not a kisse for a kingdome. <sup>b</sup> *Arctines* *Lucretia* was an excellent Artisan in this kinde, as shee tells her one tale, *Though I was by nature and art most beautifull and faire yet by these trickes I seem'd to be farre more amiable then I was. For that which men earnestly seeke and cannot attaine, drawes on their affection with a most furious desire.* I had a tutor lou'd me dearly (saith she) and the <sup>c</sup> more he gaue mee, the more eagerly he wooed me, the more I seem'd to neglect, to scorne him, and which I commonly gaue others, I would not let him see me, converse with me, no not haue a kisse. To gull him the more and fetch him ouer (for him onely I aymed at) I personated mine owne seruant to bring in a present from a *Spanish* Count, whilst he was in my company, as if he had beene the Counts seruant, which he did excellently well performe. <sup>d</sup> *Comes de monte Turco* my Lord and Master, hath sent your Ladship a small present, and part of his hunting, a peece of Venison, a Pheasant, a few partridges, &c. (all which she bought with her owne money) commends his loue and seruice to you, desiring you to accept of it in good part, and he meanes very shortly to come and see you. With all she thewd him rings, gloues, scarfes, coronets, &c. which others had sent her, when there was no such matter, but onely to circumuent him. <sup>e</sup> By these meanes (as shee concludes) *I made the poore Gentleman so mad, that he was ready to spend himselfe, and venture his dearest blood for my sake.* *Philinna* in <sup>f</sup> *Lucian*, practised all this long before, as it shall appeare vnto you by her discourse, for when *Diphilus* her sweetheart came to see her (as his daily custome was) she frowned vpon him, would not vouchsafe him her company, but kissed *Lamprias* his corruall, at the same time & before his face, but why was it? to make him (as she telleth her mother that chid her for it) more iealous; to whetten his loue, to come with a greater appetite, & to knowe that her fauour was not so easie to be had. Many other tricks she vsed besides this (as she there confesseth) for she would fall out with and anger him of set purpose, picke quarrells vpon no occasion, because she would be reconciled to him againe. *Amantium ira amoris redintegratio*, as the old saying is, the falling out of louers is the renewing of loue; and according to that of *Aristinetus*, *iucundiores amorum post iniurias delitiae*, loue is increased by iniuries, as the sun beames are more gracious after a clowde. And surely this Aphorisme is most true, for as *Ampelis* informes *Crisis* in the said *Lucian*, <sup>h</sup> *If a louer be not iealous, angry, waspish, apt to fall out, sigh and sweare, he is no true louer.* To kisse and coll, hang about her necke, protest, sweare and wish, are but ordinary symptomes, *incipientis adhuc & crescentis amoris signa*, but if he be iealous, angry, apt to mistake, &c. *benè speres licet*, sweet sister he is thine owne, yet if you let him alone, humour him, please him, &c. and that he perceauce once he hath you sure without any corruall, his loue will languish, and hee will not care so much for you. Hitherto (saith <sup>i</sup> he) can I speake out of experience; De-

<sup>b</sup> *Parnedias* *calo dial Ital.*  
*Lavin donat. à*  
*Gasp. Bortio*  
*Germano, quam*  
*quam natura, &*  
*arie eram for-*  
*mosissima, isto*  
*tamen astu tan-*  
*to spetiosior vi-*  
*debar, quod*  
*enim oculis cu-*  
*pitiu aggre pre-*  
*betur, multo*  
*magis affectus*  
*humano inen-*  
*dit.*

<sup>c</sup> *Quò maiori-*  
*bus me donis*  
*propitiabat, eo*  
*periculis illu-*  
*modis tractabà,*  
*ne basium im-*  
*petrauit, &c.*

<sup>d</sup> *Comes de mû-*  
*te Thero Hys-*  
*mas, has de Ve-*  
*natione sua par-*  
*tes misit, iussu-*  
*que peramanter*  
*orare, ut hoc*  
*qualecumq; donu*  
*suo nomine ac-*  
*cipias.*

<sup>e</sup> *His artibus*  
*humorem ita*  
*excitant, ut*  
*promue ille ad*  
*omnia paratus,*  
*&c.*

<sup>f</sup> *Tom. 4. dial.*  
*meti.*

<sup>g</sup> *Relicto illo,*  
*aggre ipsi interm-*  
*faciens, & am-*  
*mino difficilis.*

<sup>h</sup> *Si quis enim*  
*nec Zelotypus*  
*irascitur, nec*  
*pugnat ali-*  
*quando amtor,*  
*nec periturus, non*  
*est habendus a-*  
*matore, &c. To-*  
*tus hic ignis Zelotypia constat, &c. maximi amores inde nascuntur. Sed si persuasum illi fuerit, se solum habere, elanguet*  
*illico amor suus.*



*mophantus* a rich fellow, was a suiter of mine, I seem'd to neglect him, and gaue better entertainment to *Calliades* the painter before his face, *principio abijt verbis me infectatus*, at first he went his waies all in a chafe, cursing and swearing, but at last he came submitting himselfe, vowing and protesting that he loued me most dearly, I should haue all hee had, and that hee would kill himselfe for my sake. Therefore I aduise thee (deere sister *Crisis*) and all maides, not to vse your suiters ouer kindly *insolentes enim sunt hoc cum sentiunt*, 'twill make them proud and insolent, but now and then reiect them, estrange thy selfe, & *si me audies semel atq; interim exclude*, shut him out of doores once or twice, let him dance attendance, follow my counsell, and by this meanes you shall make him mad, come off roundly, stand to any conditions, and doe whatsoeuer you will haue him. These are the ordinary practices; yet in the said *Lucian*, *Melissa* mee thinks, had a trick beyond all this; for when her suiter came coldly on, to stirre him vp, shee writ one of his courials names and his owne in a paper, *Melissa amat Hermotimum*, *Hermotimus Melissam*, causing it to be stucke vpon a post, for all gazers to behold, and lost in the way where he vsed to walke; which when the silly nouice perceaued, *statim vt legit credidit*, instantly apprehended it was so, came raving to me, &c. <sup>k</sup> and so when I was in despaire of his loue, foure months after I recovered him againe. *Eugenia* drewe *Timocles* for her *Valentine*, and wore his name a long time after in her bosome; *Camena* singled out *Pamphilus* to dance, at *Mysons* wedding (some say) for there she saw him first; *Falicianus* ouertooke *Celia* by the high way side, offered his seruice, thence came farther acquaintance, and thence came loue. But who can repeat halfe their deuises? What *Aratine* experienced, what conceited *Lucian*, or wanton *Aristanctus*? They will deny and take, stiffly refuse and yet earnestly seeke the same, repell to make them come with more eagernes, fly from you if you follow, but if you be auerse, as a shadow they will follow you againe, and haue a thousand such feuerall intisements. For as he saith.

<sup>c</sup> *Non est forma satis, nec que vult bella videri,  
Debet vulgari more placere suis.*

*Dicta, sales, lusus, sermones, gratia, risus  
Vincunt natura candidioris opus.*

'Tis not enough though she be faire of hewe,  
For her to vse this vulgar complement,  
But pretty toyes and iests, and sawes and similes,  
Are farre beyond what beauty can attempt.

<sup>a</sup> For this cause belike *Philostratus* in his Images, makes diuerse loues, some young, some of one age, some of another, some winged, some of one sexe, some of another, some with torches, some with golden apples, some with darts, ginnes, snares, and other engins in their hands, as *Propertius* hath prettily painted them out, lib. 2. & 29. and which some interpret, diuers entisements, or diuers affections of Louers, which if not alone, yet ioyntly may batter and ouercome the strongest constitutions.

It is reported of *Decius*, and *Valerianus*, those two notorious persecuters of the Church, that when they could inforce a yong Christian by no meanes (as <sup>x</sup> *Hierom* records) to sacrifice to their Idoles, by no torments or promises, they tooke another course to tempt him: they put him into a faire Gar-

Mmm 2

den

<sup>i</sup> *Veniens enim vides ipsum de-  
nuo inflammatum  
& prius insa-  
nientem.*

<sup>k</sup> *Et sic cum fe-  
re de illis despe-  
rassem, post men-  
ses 4. ad me re-  
dii.*

<sup>r</sup> *Petronius Ca-  
tal.  
u Imagines de-  
orum, fol. 327.  
varios amores  
facit, quos aliqui  
interpretantur  
multiplices affe-  
ctus, & illece-  
bras, alios puel-  
los, puellas, ala-  
tos, alios poma-  
reca, alios sa-  
gittas, alios la-  
queos, &c.*

<sup>x</sup> *Epist. lib. 3.  
vita Pauli Ert.  
mita.*



y Meretricis spe-  
ciosa cepit deli-  
catius itingere,  
colla complexi-  
bus & e. v. p. p. e.  
in libidinem  
concitato &c.  
z Cambden in  
Glocestershire.  
huic p. a. i. n. o.  
bilo & formosa  
Abbatissa, God-  
winus comes in  
dolo sub illo, nos  
ipsum, sed sus-  
cipiens reliquit  
nepotem suum,  
forma elegantis-  
simum, tanquam  
infirmum d. m. e.  
reuereretur, in-  
fuit &c.  
a Ille impiger  
regem ad Ab-  
batissam & suam  
pregnanciam edo-  
cet, exploratori-  
bus uisus pro-  
bat, & in celsis  
a domino suo  
manerium acci-  
pit.  
b Post sermones  
de casu suo su-  
auitate sermonis  
conciliat animi  
bonis manibus  
inter colloquia  
& risus ad bar-  
bam protendit,  
& p. p. a. e. p. e.  
ceruicem suam,  
& osculatur, quid  
malum caritatum  
ducit militem  
Christi, C. m. p. e.  
x. a. e. v. a. e. f. e. i. t.  
demonis in aere  
monachum rife-  
rant.  
† Chorus circu-  
lus, cuius centri  
diabolus.  
c Multa inde  
impudica domi-  
rederet, plures  
ambigui, melior  
nulla.  
d Turpius deliciarum comes est externa saltatio, neq. cerit facile distu que mala hinc visum hauriunt, & que pariat colloquia,  
monstruosos, inconditos gestus, &c. c. luv. Sat. 11.

den, and set a young Curtesan to dally with him, y she tooke him about the necke and kissed him, and that which is not to be named, manibusq. attricare, &c. and all those entilements which might be vled, that whom Torments could not, Loue might batter and beleager. But such was his constancy, shee could not ouercome, and when this last engine would take no place, they left him to his owne wayes. At <sup>z</sup> Barelye in Glocestershire, there was in times past a famous Nunnery (saith *Gualterus Mapes*, an olde Historiographer, that liued 400 yeares since) Of which there was a noble and a saire Lady Abbess: Godwin that subtile Earle of Kent, travelling that way, (seeking not her but hers) leaues a nephew of his, a proper young Gallant (as if he had beene sicke) with her, till he came backe againe, and giues the young man charge so long to counterfeit, till he had deflowred the Abbess, and as many besides of the Nunnes as he could: and leaues him with all rings, Jewels, girdles, and such toyes to giue them skill, when they came to visit him. The young man willing to vndergoe such a businesse, playd his part so well, that in short space hee got vp most of their bellies, and when he had done, told his Lord how he sped. His Lord makes instantly to the Court, tells the King how such a Nunnery was become a bawdie house, procures a visitation, gets them to be turned out, and begges the Lands to his owne vse. This story I doe therefore repeat, that you may see of what force these entilements are, if they be opportunely vled, & how hard it is euen for the most auerse and sanctified soules to resist such allurements. *John Major* in the life of *John* the Monke, that liued in the daies of *Theodosius*, commends the Eremite to haue beene a man of singular continency, and of a most austere life; but one night by chance the Diuell came to his Cell in the habit of a young market wench, that had lost her way, and desired for Gods sake some lodging with him, <sup>b</sup> The old man let her in, and after some common conference of her mishap, shee began to inueagle him with lasciuious talke and iests, to play with his beard, to kisse him, and doe worse, till at last she quite ouercame him. As he went to addresse himselfe to that businesse, she vanished on a suddaine, and the Diuels in the aire laughed him to scorne. Whether this be a true story, or a tale, I will not much contend, it serues to illustrate this which I haue said.

Yet were it so, that these of which I haue hitherto spoken, and such like entifing baites be not sufficient, there bee many others, which will of themselves intend this passion of burning lust, amongst which, *Dancing* is none of the least; and it is an engine of such force, I may not omit it. *Incitamentum libidinis*, *Petrarch* calls it, the spurre of lust, <sup>a</sup> A circle of which the Diuell himselfe is the center. <sup>c</sup> Many women that vse it, haue come dishonest home, most indifferent, none better. <sup>d</sup> Another tearmes it the companion of all filthy delights and entilements, and 'tis not easily told what inconueniencies come by it, what scurrile talke, obscene actions, and many times such monstrous gestures, such lasciuious motions, such wanton tunes, meretricious kisses, homely embracings,

(vt *Gaditana canoro*

*Incipiat prurire choro, plausuq. probate*

*Ad terram tremula descendat clune puella,*

*Irritamentum Veneris languentis)*



That it will make the Spectators mad. When that Epitomizer of † *Trogus* had to the full described and set out King *Ptolomies* riot, as a chiefe engine and instrument of his ouerthrow, he addes *tympanum & tripudium*, fiddling and dancing; *the King was not a spectator onely, but a principall Actor himselfe*. A thing neuertheless frequently vsed and part of a Gentlewomans bringing vp, to sing, dance, and play on the lute, or some such instrument, before she can say her *Pater Noster*, or ten Commandements. Tis the next way their Parents thinke, to get them husbands, they are compelled to learne, and by that meanes, *Incestos amores De tenero meditantur vogue*; 'Tis a great allurements as it is often vsed, and many are vndone by it. *Thais* in *Lucian*, inueagled *Lamprias* in a dance. *Herodias* so farre pleased *Herod*, that she made him sweare to giue her what shee would aske, *Iohn Baptists* head in a platter. *Robert Duke of Normandy*, riding by *Falais*, spied *Arlette* a faire maid, as she danced on a greene, and was so much enamoured with the obiect, that he must needs lye with her that night. *Owen Tudor* wonne *Queene Catharines* affection in a dance, falling by chance with his head in her lappe. Who cannot parallell these stories out of his experience? *Speusippus* a noble gallant in † that greeke *Aristenctus*, seeing *Panareta* a faire young Gentlewoman dancing by chance, was so farre in loue with her, that for a long time after he could thinke of nothing but *Panareta*, hee came rauiing home full of *Panareta*: *Who would not admire her, who would not loue her, that should but see her dance as I did? O admirable, O diuine Panareta! I haue seene old and new Rome, many faire citties many proper women, but neuer any like to Panareta, they are drosse, dowdies all to Panareta, O how she danced, how she tript, how she turn'd, with what a grace! happy is that man shall inioy her. O most incomparable onely Panareta!* When *Xenophon* in *Symposio* or Banquet, had discoursed of loue, and vsed all the engines that might be deuised, to moue *Socrates*, amongst the rest, to stirre him the more, hee shuts vp all with a pleasant Enterlude or dance of *Dionysius* and *Ariadne*. *First Ariadne dressed like a bride came in and tooke her place, by and by Dionysius entred, dancing to the Musicke. The spectators did all admire the young mans carriage, and Ariadne herselfe was so much affected with the sight, that she could scarce sit. After a while Dionysius beholding Ariadne, and incensed with loue, bowing to her knees, embraced her first, and kissed her with a grace, she embraced him againe, and kissed with like affection &c. as the dance required: but they that stood by and saw this, did much applaud and commend them both for it. And when Dionysius rose vp, he raised her vp with him, and many pretty gestures, embraces, kisses, and loue complements passed betweene them; which when they saw, faire *Bacchus* and beautifull *Ariadne* so sweetly and so vnfainedly kissing each other, so really embrasing, they swore they loued indeed, and were so inflamed with the obiect, that they beganne to rouse vp themselves, as if they would haue flowne. At the last when they saw them still, so willingly embracing, and now ready to goe to the Bride-chamber, they were so rauished with it, that they that were vnmarrried, swore they would forthwith marry, and those that were married, called instantly for their horses, and galloped home to their wiues. What greater motiue can there bee to this*

† *In fin lib. 10. Adianur instrumenta luxurie, tympana & tripudia, nec tam spectator rex, sed nequitie magister, &c.*  
† *Hor. li. 5. od. 6. g. Hauarde vita eius.*

h Of whom he begat *William* the Conqueror, by the same token shee tore her smock downe, laying &c.

† *Epist. 26. qui non miratus est saltantem quis non vidit & avarit? veterem & novam vidi Romam sed tibi similem non vidi Panareta, felix qui Panareta spectat, &c.*

i *Principio Ariadne velut sponsa prodit, ac sola recedit, prodient illico Dionysius ad numeros cantante tibia saltantem admirantur omnes saltantem inuocant, ipsaq; Ariadne, ut vix potuerit conuiescere, postea vero cum Dionysius eam aspexit, &c.*

Ut autem surrexit Dionysius, exivit sanus Ariadne, licet bato, spectare gestus oculantium, & inter se complotentur, qui autem spectabant, &c. Ad extremum videntes eos mutuis amplexibus implicatos &c.

*iam iam ad thalamum ituros, qui non duxerant uxores, iurabant uxores se ducturos, qui autem duxerant, confitebatur quicquid iocitatis, ut ipsos fruere, domum festinantes.*



burning lust? What so violent an oppugner? Not without a good cause therefore so many graue men speake against it, *Vse not the company of a woman*, saith *Syracides* 8.4. *that is a singer or a dancer, neither heave, lest thou be taken in her craftinesse.* In circo non tam cernitur quam discitur libido.

† Lib. 4. de commend. amoribus.

\* Ad Anysum ep. 57.

† Intemperatū si enim est, & a sapientis abhorrens inter saltantes potagium videtur sentem, & Episcopum.

\* Rem omnium in mortalium vita optimam innocenter accusare

k Quae honesta voluptatem respiciunt, aut corporis exercitium, contentum non debet.

\* Elegantissima res est, quae et mentem acuit, corpus exerceat, & spectantes oblectet, multos gestus decoros docent, oculos, animum ex aqua demulcent.

† Ouid.

l Apuleius, 10. Pueri, puellae, viri, florentes etatula, formae caniscenti, vestes nitidi, incessu gratiosi, graecianum saltantes pyrrhicam, dispositis ordinatibus, decoros ambitus invertebant, nunc in orbem flexi, nunc in obliquum feriem connexi, nunc in quadrum currebant, nunc in dissepant, &c.

n Lib. 1. cap. 15.

† Vit. Epaminonda.

\* Lib. 5.

† Read P. Mar-

tyr Ocean Decad.

Bonzo, Lelius, Haclui, &c.

† Angrianus Erotopedium.

m 10. Leg.

nec in pueris, &c.

hinc causa oportuit disciplinam constituere, ut iam pueri quam potius choreas celebrent, spectenturque, ac possint, &c.

† *Hedius* holdes, lust in theaters is not seene, but learned. *Gregory Nazianzen* that eloquent diuine (\* as he relates the story himselfe) when a noble friend of his solemnely invited him with other Bishops, to his daughter *Olympia's* wedding, refused to come; † *For it is absurd to see an old gowty Bishop sit amongst dancers*, he held it unfit to be a spectator, much lesse an Actor. *Nemo saltat sobrius*, *Tully* writes, he is not a sober man that danceth; for some such reason belike, *Domitian* forbad the *Romane* Senators to dance, and for that fact, remoued many of them from the Senate. But these, you will say, are lasciuious dances, 'tis the abuse that causeth such inconuenience, and I doe not well therefore to condemne, speake against, or innocently to accuse the best and pleasantest thing (so \* *Lucian* calls it) that belongs to mortall men. You misinterpret, I condemne it not; I hold it notwithstanding an honest disport, a lawfull recreation, if it be opportune, moderately and soberly vsed, I am of *Plutarchs* minde, k that which respects pleasure alone, honest recreation, or bodily exercise, ought not to be reiected and contemned: I subscribe to \* *Lucian*, t is an elegant thing, which cheareth up the minde, exerciseth the body, delights the spectators, which teacheth many comely gestures, equally affecting the eares, eyes, and soule it selfe. *Salust* discommends singing and dancing in *Sempronia*, not that she did sing or dance, but that shee did it in excesse, 'tis the abuse of it: and *Gregories* refusall doth not simply condemne it, but in some folks. Many will not allow men and women to dance together, because it is a prouocation to lust: they may as well with *Lycurgus* and *Mahomet*, cut downe all Vines, forbid the drinking of wine, for that it makes some men drunke.

*Nil prodest quod non ledere possit idem,*

*Ignem quid utilius* —

I say of this as of all other honest recreations, they are like fire, good and bad, and I see no such inconuenience, but that they may so dance, if it be done at due times, and by fit persons. Let them take their pleasures, and as l he said of old, *young men and maides flourishing in their age, faire and louely to behold, well attired, and of comely carriage, dancing a Greeke Galliard, and as their dance required, kept their time, now turning, now tracing, now a part, now altogether, now a curtesie, then a caper, &c.* and it was a pleasant sight. Our greatest Counsellours, and staid Senators, at some times dance, as *David* did before the arke. The greatest Souldiers, as \* *Quintilianus*, † *Emilius Probus*, \* *Celius Rhodiginus* haue proued at large, still vse it in *Greece*, *Rome*, and the most worthie Senators, *cantare, saltare, &c.* In this our age it is in much request in those countries, as in all ciuill common-wealthes, † amongst the *Barbarians* themselves nothing so pretious, all the World allowes it.

† *Dinitias contemno tuas rex Crase, tuamq;*

*Vendo Asiam, unguentis, flore, mero, Choreis.*

m *Plato* in his common-wealth, will haue dancing-schooles to be maintained, that yong folkes might meet, be acquainted, see one another, and be seene; nay



more, he would haue them dance naked, and laughes at those that laugh at it. But *Eusebius* prepar. *Evangel. lib. 1. cap. 11.* and *Theodoret lib. 9. curat. grec. affect.* worthily lash him for it, and well they might: for as one saith, *The very sight of naked parts, causeth enormous, exceeding concupiscences, and stirres up both men and women to burning lust.* There is a meane in all things, this is my censure in brieft. Dancing is a pleasant recreation of body and minde, if tempestiue ly vsed; a furious motiue to burning lust, if abused. But I proceed.

*n. Aspettus enim nudorum corporum, tam mores quam faminas irritare solet ad enormes lasciuie appetitus.*

*\* Camden. Annali. A. 1578. fol. 276. Amatorius facit & illecebris exquisitissimus.*

If these allurements doe not take place, for \* *Simierus*, that great master of dalliance shall not behaue himselfe better, the more effectually to moue others, and satisfie their lust, they will sweare and lye, promise, protest, forge, counterfeit, bragge, bribe, flatter and dissemble of all sides. 'Twas *Lucretia's* counsell in *Aretine*, *Si vis amicā frui, promitte, finge, iura, periura, iacta, simula, mentire*, and they put it well in practise, as *Apollo* to *Daphne*,

—† *mibi Delphica tellus*  
*Et Claros & Tenedos, Patareaq. regia seruit,*  
*Iupiter est genitor* —  
*Delphos, Claros and Tenedos serue me,*  
*And Iupiter is knowne my Sire to be.*

† *Met. 1. Ouid.*

The poorest swaines will doe as much,

\* *Molle pecus niuei sunt & mihi vallibus agni.* I haue a thousand  
sheepe, good store of cattle, and they are all at her commande,

\* *Erasmus egl. mille mei Sicula errant in montibus agni. Virg. † Lecteus.*

—† *Tibi nos, tibi nostra supellex,*  
*Rurq. seruiert.* — house, land, goods, are at  
her seruice, as he is himselfe. *Dinomachus*, a Senators sonne in *a Lucian*, in loue with a wench inferiour to him in birth and fortunes, the sooner to accomplish his desire, wept vnto her, and swore hee loued her withall his heart, and her alone, and that as soone as euer his father died (a very rich man and almost decrepit) he would make her his wife. The maide by chance made her Mother acquainted with the businesse, who being an old foxe, well experienced in such matters, told her daughter, now ready to yeeld to his desire, that he meant nothing lesse, for dost thou thinke hee will euer care for thee being a poore wench, <sup>b</sup> that may haue his choice of all the beauties in the City, one noble by birth, with so many talents, as young, better qualified, & fairer then thy selfe? Daughter beleue him not: the maide was abashed, and so the matter broke off. It is an ordinary thing too in this case to belie their age, which widdowes vsually doe, that meane to marry againe, and batchelours too sometimes, to say they are younger then they are. *Charmides* in the said *Lucian* loued *Philematium*, an olde maide of 45 yeares, <sup>c</sup> she swore to him she was but 32. next December. But to dissemble in this kinde, is familiar of all sides, and often it takes.

*a Tom 4. merit. diol. amare se iuras & lacrymatur, dictq. uxorem me ducere velle, quum pater oculos clausisset.*

*b Quum dotem alibi multo maiorem aspicit, &c.*

*c Dixerat illa secundum supra trigessimus ad proximum Decembrem completurum se esse. † Ouid.*

† *Fallere credentem res est operosa puellam,* 'tis soone done, no such great mastery, *Egregiam verò laudem, & spolia ampla,* —  
And nothing so frequent as to bely their estates, to preferre their suites, and to advance themselves. Many men to fetch ouer a young woman, widdowes, or whom they loue, will not sticke to cracke, forge and faine any thing comes next, bid his boy fetch his cloke, rapier, gloues, iewels, &c. in such a chest, scarlet, golden, tiffue breeches, &c. when there is no such matter;



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or make any scruple to giue out, as he did in *Petronius*, that he was master of a ship, kept so many seruants, and to personate their part the better, take vpon them to be Gentlemen of good houses, well descended and allied, hire apparell at brokers, some Scauingers, or prick-louse Tailers to attend vpon them for the time, sweare they haue great possessions, ° bribe, lye, cog, and foist how dearely they loue, how brauely they will maintaine her, like any Lady, Countesse, Dutches, Princessse, or Queene, they shall haue gownes, tires, iewels, coaches, and caroches, choice diet,

o Nam donis  
vincitur omnis  
amor, Catullus.  
1. eleg. 5.

*The heads of Parrats, tongues of Nightingales,  
The braines of Peacocks, and of Estriches,  
Their bath shall be the myce of Gilliflowres,  
Spirit of Roses, and of Violets,  
The milke of Vnicornes, &c.*

d Fox. all. 3.  
sc. 3.

the d Comœdy, when as they are no such men, not worth a groat, but meere sharkers, to make a fortune, to get their desire, or else pretend loue to spend their idle houres to be welcome, and for better entertainment. The conclusion is, they meane nothing lesse,

p Catullus.

*P Nil metuunt iurare, nihil promittere curant.  
Sed simul ac cupide mentis satiata libido est,  
Dicta nihil metuere, nihil periuria curant.*

q Periuria ridet  
amantem Iupi-  
ter, & ventos  
irrita ferre iu-  
bet, Tibull. lib. 3.  
et 6.  
e Ig Pölebo pe-  
ierantibus his  
dñi soli ignoscunt  
r Catul.

f Lib. 1. de con-  
temnendis amo-  
ribus.  
g Dial. Ital. ar-  
gentum et pa-  
leas proiecitbat.  
Biliofum habui  
amatores qui  
supplex flexis  
genuibus, &c.  
Nallus recens  
allatus terre  
fructus nullum  
expediarum ge-  
nus tam carum  
erat, nullum vi-  
num Creticum  
pretiosum, quin  
ad me ferret il-  
lico, credo alte-  
rum oculum pig-  
nori daturum,  
&c.  
h Post muscam  
opiperas epulas,  
& tanta iura  
mentis, donis  
&c.

Oathes, vowes, promises, are much protested,  
But when their minde and lust is satisfied,  
Oathes, vowes, promises, are quite neglected.

When Louers sweare *Venus* laughes, *Venus hæc perinriaridet.* q *Iupiter* smiles, & pardons it withall, as e *Plato* giues out, for of all periury, that alone for loue matters is forgiuen by the Gods. If promises, lyes, oathes, and protestations will not auaile, they fall to bribes, tokens, gifts, and such like feates. f *Plurimus auro conciliatur amor:* as *Iupiter* corrupted *Danae* with a golden showre, they will raine, Chickines, Florens, Crownes, Angells, all manner of coines and stampes in her lappe. And so must hee certainly doe that will speed, make many feasts, banquets, inuitations, send her some present or other euery foot. *Summo studio parentur epule* (saith f *Hædus*) & crebra fiant largitiones, he must bee very bountifull and liberall, seeke and sue, not to her onely, but to all her followers, friends, familiars, fidlers, panders, parasites, & household seruants, he must insinuate himselfe, and surely will, to all, of all sorts, messengers, porters, carriers, no man must bee vnrewarded, or vnre-spected. I had a suiter (saith g *Aretines Lucretia*) that when he came to my house, flung gold and siluer about, as if it had beene chaffe. Another suiter I had was a very cholericke fellowe, but I so handled him, that for all his fuming, I brought him vpon his knees: If there had beene an excellent bit in the market, any nouelty, fish, fruit, or fowle, muskadell, or malmsey, or a cuppe of neat wine in all the city, it was presented presently to mee, though neuer so deare, hard to come by, yet I had it: the poore fellow was so fond at last, that I thinke if I would I might haue had one of his eyes out of his head. A third suiter was a Marchant of *Rome*, and his manner of woing was with exquisite musicke, costly banquets, poems, &c. I held him off till at length he protested, promised, and swore *pro virginitate regno me donaturum*, I should haue all he had, house, goods and lands, *pro concubitu solo*,  
h Nei-



<sup>b</sup> Neither was there euer any Coniurer I thinke, to charme his spirits that v-  
fed such attention, or mighty words, as he did exquisite phrases, or Generall  
of an army so many stratagems to winne a citty, as he did trickes and deu-  
ises to get the loue of me. Thus men are actiue and passiue, and women not  
farre behinde them in this kinde. *Audax ad omnia semina, qua velamat vel*  
*edit:*

\* For halfe so boldly there can non  
Sweare and lye as women can.

<sup>f</sup> They will cracke, counterfeit and collogue as well as the best, with handker-  
chiefs, and wrought nightcaps, purses, poesies, and such toys, as hee iustly  
complained *Cur mittis violas? nempe ut violentius vrar,*

*Quid violas violis me violenta tuis, &c.*

Why dost thou send me Violets my deare,

To make me burne more violent I feare,

With Violets too violent thou art,

To violate and wound my gentle heart.

When nothing else will serue, the last refuge is their teares. *Hæc scripsi (testor*  
*amorem) mixta lachrymis & suspirijs,* twixt teares and sighs I write this (I  
take loue to witnesse) faith \* *Chelidonia* to *Philonius*. *Aretines* *Lucretia*,  
when her sweet heart came to towne † wept in his bosome, that he might bee  
perswaded those teares were shed for ioy of his retorne. *Quartilla* in *Petronius*  
when nought would moue, fell a weeping, and as *Balthasar Castilio* paints  
them out, <sup>u</sup> *To these Crocodiles teares, they will adde sobbes, fiery sighs, & sor-*  
*rowfull countenance, pale colour, leanenesse, and if you doe but stirre abroad,*  
*these fiends are ready to meet you at every turne, with such a sluttish neglected*  
*habit, deiected looke, as if they were now ready to dye for your sake, and how*  
*saith he, shall a young novice thus beset, escape? But belecue them not.*

\* *animam ne crede puellis,*

*Namq; est faminea tutior vnda fide.*

Thou thinkest peraduenture  
because of her vowes, teares, smiles, and protestations she is solely thine, thou  
hast her heart, hand, and affection, when as indeed there is no such matter, as  
the † *Spanish* *Baud* said, *gaudet illa habere vnum in lecto, alterum in porta,*  
*tertium qui domi suspiret,* she will haue one sweet heart in bed, another in the  
gate, a third sighing at home, a fourth &c. Euery young man she sees & likes  
hath as much interest, and shall as soone inioy her as thy selfe. On the other  
side, which I haue said, men are as false, let them sweare, protest, and lye,

\* *Quod vobis dicunt, dixerunt mille puellis.*

They loue some of  
them those eleuen thousand Virgins at once, and make them belecue each  
particular, he is besotted on her, or loue one till they see another, and then her  
alone: like *Milo's* wife in *Apuleius*, lib. 2. *Si quem conspexerit speciose forme*  
*iuuenem, venustate eius sumitur, & in eum animum intorquet.* 'Tis their  
commo complement in that case, they care not what they sweare, say, or doe.  
One while they slight them, care not for them, rayle downe right and scoffe  
at them, and then againe they will runne mad, hang themselves, stab and kill,  
if they may not enioy them. Henceforth therefore

— *nulla viro iuranti famina credat,*

let not maides be-  
lieue them. These tricks and counterfeit passions are more familiar with wo-  
men, *finem hic dolori faciet aut vita dies, miserere amanti,* quoth *Phædra* to  
*Hippolitus*, *ioessa* in <sup>b</sup> *Lucian*, told *Pythias* a young man, to moue him the

Nun

more

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<sup>b</sup> *Nunquam a-*  
*liquis umbram*  
*conuictor tam-*  
*sa attentione,*  
*tamq; potenti-*  
*bis vrbis vltus*  
*est, quam ille ex-*  
*quisitum mibi di-*  
*ctis &c.*

\* *Chancer.*

<sup>f</sup> *Ab crudele ge-*  
*nus nec tutans*  
*semina nomen*  
*Tibull. 3. eleg. 4*  
<sup>t</sup> *Iovianus Pau.*

\* *Aristianus*  
*lib. 2. epist. 13.*

† *Suauiter fle-*  
*bam, ut persua-*  
*sum haberet la-*  
*chrymas pre*  
*gaudio illius re-*  
*dictus mibi emi-*  
*nare.*

<sup>u</sup> *Lib. 3. his ac-*  
*cedunt vultus*  
*submissus, color*  
*pallidus, gemitus*  
*unda vox, igni-*  
*ta suspiria, la-*  
*chryme prope*  
*innumera abilet.*

*Fla se statim*  
*umbra offerunt*  
*tanto squalore et*  
*in omni fere di-*  
*verticulo, tanta*  
*macie, ut illas*  
*iam iam mori-*  
*bundas putet.*

\* *Petronius.*  
† *Culestina aff.*

<sup>7.</sup> *Bartio inter-*  
*pret. omnibus*  
*arridet, & a*  
*singulis amari se*  
*solum dicit.*

<sup>x</sup> *Ouid.*  
<sup>b</sup> *Tom 4. dial.*

*moris tu vero*  
*aliquando me-*  
*rore efficeris,*  
*ubi auferis me*  
*a meipsa loques*  
*tui causa suffo-*  
*cationem aut in*  
*puteum precipi-*  
*ratam.*

\* *Seneca Hip-*  
*pol.*



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more, that if he would not haue her, shee was resolu'd to make away her selfe. *There is a Nemesis, & it cannot choose but griene & trouble thee, so heare that I haue either strangled, or drowned my selfe for thy sake.* Nothing so common to this sex, as oathes, vowes, & protestations, & as I haue already said teares, which they haue at command, for they can so weepe, that one would thinke their very hearts were dissolued within them, and would come out in teares, their eyes are like rocks, which still drop water, *diarie lachryma & sudoris in modum turgere promptæ*, saith *Æristanetus*, they wipe away their teares like sweat, weepe with one eye, laugh with the other; or as children <sup>d</sup> weepe and cry they can both together.

c Epist. 20. l. 2.  
d Matrone  
flet duobus oculis,  
maiores  
quatuor, nūq-  
uam una, me-  
ritis nullo.  
y Ouid.

*Neve puellarum lachrymis mouere memento,  
Vt flerent oculos erudière suos.*

Care not for womens teares I counsell thee,

They teach their eyes as much to weep, as see.

And as much pitty is to bee taken of a woman weeping, as of a Goose going bare-foot. When *Venus* lost her sonne *Cupid*, she sent a Cryer about, to bid euery one that met him take heed.

z Imagines deo-  
rum sol. 332. c  
Machi amore  
fugituo, quem  
Politianus La-  
tium fecit.  
a Lib. 3. mille  
vix anni suffice-  
rent ad omnes  
illas in china-  
tionet, dolosq;  
commemorand-  
os, quos viri &  
mulieres vt se  
inuicem circum-  
veniant, excogi-  
tare solent.

*z Si silentem aspicias, ne mox fallare, caueto,  
Sin arridebit, magis effuge, & oscula si fors  
Ferre volet, fugito sunt oscula noxia, in ipsis  
Suntq; venena labris, &c.*

Take heed of *Cupids* teares, if cautelous,

And of his smiles and kisses I thee tell,

If that he offer't, for they be noxious,

And very poyson in his lips doth dwell.

<sup>a</sup> A thousand yeares, as *Castilio* conceaues, will scarce serue to reckon up those allurements and guiles, that men and women vse to deceaue one another with.

## SUBSECT. 5.

*Bawdes, Philters causes.*



Hen all other engines fayle, that they can proceed no farther of themselues, their last refuge is to flye to Bawds, Panders, Magi- call Philters, & receipts, rather then fayle, to the Diuell himselfe.

*Flectere si nequeunt superos, Acheronta mouebunt.*

And by those indirect meanes many a man is ouercome, and precipitated into this malady, if he take not good heed. For these Bawds first, they are every where so common, and so many, that as he said of old *Croton*, *omnes hic aut captantur, aut captant*, either inueagle, or bee inueagled, we may say of most of our Citties, there be so many professed, cunning Bawds in them. Besides bawdry is become an art, or a liberall science, as *Lucian* calls it, & there be such tricks and subtleties, so many nurses, old women, Panders, letter carriers, beggers, Physitians, Friers, Confessors employed about it, that *nullus tradere stylus sufficiat*, one saith, ——— *trecentis versibus*

b Petronius.

Plantus.

c Tritemius.

*Suas impuritas traloqui nemo potest.*

Such occult notes, *c* Steganography, Polygraphy, *Nuntius animatus*, or magneticall telling of their mindes, cunning conueyances in this kinde, that neither



neither *Iuno's* Icalosie, nor *Danaes* custody, nor *Argo's* vigilancy can keepe them safe. 'Tis the last and common refuge to vse a <sup>d</sup> Bawds helpe, an old woman in the businesse, as *Myrrha* did when she doted on *Cynirus*, & could not compasse her desire, the old Iade her Nurse was ready at a pinch, *dic, inquit, opemq; me sine ferre tibi*— & in hac mea (pone timorem) *Sedulitas erit apta tibi*, feare it not, if it be possible to be done, I will effect it: *non est mulier mulier insuperabilis*, as *† Celestina* said, let him or her be neuer so honest, watched, and reserved, 'tis hard but one of these old women will get access: and scarce shall you finde, as *† Austin* obserues, in a Nunnery a maide alone, if she cannot haue egress, before her window you shall haue an old woman, or some prating Gossip tell her some tales of this *Clarke*, and that *Monke*, describing, or commending some young Gentleman or other vnto her. As I was walking in the street (saith a good fellow in *Petronius*) to see the towne seru'd one euening, *I spied an old woman in a corner selling of Cabbages and Roots*, (as our Hucksters doe Plummes, Apples, and such like fruits) mother (quoth he) can you tell where I dwell? she being well pleased with my foolish vrbanity, replied, and why sir should I not tell with that she rose vp and went before me; I tooke her for a wife woman, and by and by she led me into a by lane, and told me there I should dwell; I replied againe I knowe not the house, but I perceaued on a sudden by the naked queanes, that I was now come into a Bawdy house, & then too late I beganne to curse the treachery of this old Iade. Such trickes you shall haue in many places, and amongst the rest it is ordinary in *Venice*, and in the Iland of *Zante*, for a man to bee Bawd to his owne wife. No sooner shall you land or come on shore, but as the Comickall Poet hath it,

*h Morem hunc meretrices habent;*  
*Ad portum mittunt seruulos, ancillulas,*  
*Si qua peregrina navis in portum adierit,*  
*Rogant cutatis sit, quod ei nomen fiet,*  
*Post illa extemplo sese adpicient.*

These white Diuells haue their Panders, Bawds and Factors in every place to seeke about, and bring in customers, to tempt and way-lay nouices & silly traouellers. And when they haue them once within their clutches, as *Agidius Maserius* in his Comment vpon *Valerius Flaccus* describes them, *with promises and pleasant discourse, with gifts, tokens, and taking their opportunities, they lay nets which Lucretia cannot avoid, and baits that Hippolitus himselfe would swallow, they make such strong assaults and batteries, that the Goddesse of Virginitie cannot withstand them; giue gifts, and bribes to moue Penelope, and with threats able to terrifie Sulanna. How many Proserpina's with those catchpoles doth Pluto take? These are the sleepey rods with which their soules touched descend to hell, this the gliew or lime with which the wings of the minde once taken cannot fly away; the Diuells ministers to allure, entice, &c.* Many young men and maids without all question are inueagled by these *Eumenides*, and their associates. But these are triuiall and well knowne. The most slye, dangerous, and cunning Bawdes, are your knauish Physitians, Empyricks, Masse Priests, Monkes, Iesuits, & Friars. Though it be against *Hippocrates* oath, some of them will giue a dramme, promise to restore maidenheads, and doe it without danger, make an abort if need bee, keepe downe their pappes, hinder conception, procure lust, make them able

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*d Cui eleg. 5.*  
*lib. 1. Venu in*  
*exilium calida*  
*lena meum.*  
*c Ouid. 1. o. met.*  
*† Pornobos.*  
*Banhu.*  
*† De vit. Erem.*  
*c. 3. ad fororem*  
*Vix aliquam re-*  
*clusum tuum*  
*temporis solam*  
*inveniet, ante*  
*cuius sententiam*  
*non anus garru-*  
*la, vel anggeru-*  
*la mulier sedet,*  
*q. a. eam fabulis*  
*occupet, in uerbi-*  
*bis pascit, huius*  
*vel illius mona-*  
*chii, &c.*

*† Agreste olus*  
*anuis vendebat,*  
*† rogo inquam*  
*mater nunquid*  
*scis ubi ego ha-*  
*bitem? delecta*  
*illa vrbane*  
*tam statim, &*  
*quid n. sciam*  
*nunquid conser-*  
*uatis? & cepit*  
*me precedere,*  
*diuinam ego pu-*  
*tabam, &c. nu-*  
*das video mere-*  
*trices, & inlu-*  
*parar me ad-*

*ductum, sed ex-*  
*ecutus amice*  
*insidias.*

*h Plautus Me-*  
*nech.*

*i Promissis euer-*  
*berant, molliant*  
*dilectiois &*  
*opportunitatem*  
*opus aucupantes*  
*lapidos ingerunt*  
*quos vix Lucre-*  
*tia vitaret, sed*  
*parat quum vel*  
*satur Hippoli-*  
*tus sumeret, &c.*

*Ha sane sunt*  
*virge soporifera*  
*quibus castella*  
*anime ad Orcu*  
*descendunt, hoc*  
*gluten quo com-*  
*passe negotium*  
*ale evolare ne-*  
*queunt, demonis*  
*ancilla, qua sol-*  
*licitant, &c.*



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with Satyrions, and now and then step in themselves. No Monastery so close, house so priuate, or prison so well kept, but these honest men are admitted to censure and aske questions, to feele their pulse beat at their bed side, and all vnder pretence of giuing Physick. Now as for Monkes, Confessors, & Friers, as he said, *Non audeat Stygius Pluto tentare quod audeat*

*l. 2. Sylvius.*

*Effraus Monachus, plenag. fraudis anus.*

That Stygian Pluto dares not tempt or doe,  
What an old Hag or Monke will vndergoe:

Either for himselfe to satisfie his own lust, for another, if he be hired thereto, or both at once, hauing such excellent meanes. For vnder colour of visitation, auricular confession, comfort and pennance, they haue free egress and regresse, and corrupt God knowes how many. They can such trades some of them, practise Physicke, vse exorcismes, &c.

*l. Chaucer in  
the wic of  
Bathes tale.*

*l. That whereas was wont to walke an Elfe,  
There now walkes the Lintier himselfe,  
In every bush and vnder every tree,  
There needs no other Incubus but he.*

*m. H. Stephani  
Apd. Herod.  
lib. 1. cap. 21.*

*n. Bala. Puella  
in lectis dormire  
non poterant.*

*† Leon Josephus  
lib. 18. cap. 4.*

*o. Liber edit. Au  
gusta Vindelicor-  
um Ao 1608.*

*p. Quorum ani-  
mas lucrari de-  
bent deo, sacrifi-  
cant diabolo.*

*m* In the mountaines betwixt *Dauphine* and *Savoy*, the Friers perswaded the good wiues to counterfeite themselves possessed, that their husbands might giue them free access, and were so familiar in those daies with some of them, that, as one *n* obserues, *wenches could not sleepe in their beds for Necromanticke Friers*: and the good Abbess in *Bocace* may in some sort witness, that rising betimes, mistooke and put on the Friers Breeches instead of her vaile or hat. You haue heard the story, I presume, of *† Paulina*, a chaste matrone in *Agessippus*, whom one of *Isis* Priests did prostitute to *Mundus* a young knight, and made her beleue it was their God *Anubis*. Many such pranks are played by our *Iesuits*, sometimes in their own habits, sometimes in others, like souldiers, courtiers, citizens, Schoollers, Gallants, and women themselves. *Proteus*-like in all formes, and disguises, they goe abroad in the night, to inescate and beguile young women, or to haue their pleasure of other mens wiues: And if we may beleue *o* some relations, they haue wardropes of severall suits in their Colleges for that purpose. Howsoeuer in publike they pretend much zeale, seeme to be very holy men, and bitterly preach against adultery, fornication; there are no verier Bawds or whoremasters in a countrey, *p* *Whose soules they should gaine to God, they sacrifice to the Diuell*. But I spare these men for the present.

The last battering engines, are Philters, Amulets, Spells, Charmes, Images, and such vnlawfull meanes, if they cannot prevaile of themselves by the help of Bawds, Panders, and their adherents, they will fly for succour to the Diuell himselfe. I knowe there be those that deny the Diuell can doe any such thing, (*Crato lib. 2. epist. med.*) and many Diuines, there is no other fascination then that which comes by the eyes, of which I haue formerly spoken, and if you desire to be better informed, read *Camerarius oper. subcis. cent. 2. c. 5*. It was giuen out of old that a *Thessalian* wench, had bewitched King *Philip* to dote vpon her, and by Philters enforced his loue, but when *Olympia* the Queene saw the maid of an excellent beauty, well brought vp, and quallified, these, quoth she, were the Philters which inueagled King *Philip*. Those the true charmes, as *Henry* to *Rosamund*,

*† M. Drayton  
Hierapyl.*

*† One accent from thy lippes the bloud more warmes*

*Then*



Then all their Philters, exorcismes, and charmes.

With this alone *Lucretia* braggies in † *Aretine*, shee could doe more then all Philosophers, Astrologers, Alchemists, Necromancers, Witches, and the rest of that crew. As for Hearbs and Philters, I could neuer skill of them, The sole philter that ever I used, was kissing & embracing, by which alone I made men rauen like beasts stupified, and compelled them to worshyp mee like an Idoll. In our times 'tis a common thing, saith *Erastus* in his booke *de Lamys*, for Witches to take vpon them the making of these Philters, & to force men and women to loue and hate whom they will, to cause tempests, diseases, &c. by Charms, Spels, Characters, Knots. St *Hierome* proues that they can doe it, (as in *Hilarius* life, epist. 1. 3.) he hath a story of a young man, that with a Philter made a maid mad for the loue of him, which maid was after cured by *Hilarian*. Such instances I finde in *John Nider*, *Formicar. lib. 5. cap. 5.* *Plutarch* records of *Lucullus* that he died of a Philter, and that *Cleopatra* vsed Philters to inueagle *Anthony*, amongst other allurements. *Eusebius* reports as much of *Lucretius* the Poet, *Panormitan. lib. 4. de gest. Alphonfi*, hath a story of one *Stephan* a *Neapolitan* Knight, that by a Philter was forced to run madde for loue. But of all others, that which † *Petrarch* epist. fam. lib. 1. 5. ep. relates of *Charles* the Great, is most memorable: He foolishly doted vpon a woman of meane fauour & condition, many yeares together, wholly delighting in her company, to the great grieve and indignation of his friends and followers. When she was dead, he did embrace her corps, as *Apollo* did the bay-tree, for his *Daphne*, and caused her Coffin (richly embalmed and decked with Iewels) to be carried about with him, ouer which he still lamented. At last a venerable Bishop that followed his Court, pray'd earnestly to God (commiserating his Lord and Masters case) to knowe the true cause of this madde passion, and whence it proceeded. It was revealed to him in fine, that the cause of the Emperours mad loue lay vnder the dead womans tongue. The Bishop went hastily to the carcasle, and tooke a small ring thence; vpon the remoueing, the Emperour abhor'd the Corse, and instead \* of it, fell as furiously in loue with the Bishop, he would not suffer him to be out of his presence: which when the Bishop perceaued, he flung the ring into the midst of a great Lake, where the King then was. From that houre the Emperour neglecting all his other houses, dwelt at † *Ache*, built a faire house in the midst of the Marsh, to his infinite expence, and a \* Temple by it, where after he was buried, and in which city all his posterity euer since vse to be crowned. *Marcus* the Hereticke is accused by *Irenaeus* to haue inueagled a young maid by this meanes; and some writers speake hardly of the Lady *Catharine Cobham*, that by the same Art she circumvented *Humfrey Duke of Glocester* to bee her husband. *Sycinius Emilianus* summoned † *Apuleius* to come before *Cneius Maximus*, Proconsull of *Africke*, that he being a peore fellow, had bewitched by Philters *Pudentilla* an ancient rich matron to loue him, and being worth so many thousand sesterces, to be his wife. *Agrippa lib. 1. cap. 48.* occult. philos. attributes much in this kinde to Philters, Amulets, Images: and *Salmutz com. in Pancirol. Tit. 10. de Horol. Leo Afer lib. 3.* saith, 'tis an ordinary practise at *Fez* in *Africke*: *Prastigiatore ibi plures, qui cogunt amores & concubitus*: as skilfull all out as that *Hyperborean* Magitian, of whom *Cleodemus* in † *Lucian*, tells so many fine feats, performed in this kind. But *Erastus*,

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† *Parnodius* calo dial. 11. al. lum. fact. 2. a G. sp. Barthio. Plus possum quā omnes Philo-phi, Astrologi, Necromantici, &c. sola salua iungens i. amplexu & basia tam furiose furer, tam inestabiler oblopesieri coegi, ut inftar Idoli me adorarent.  
q Sage omnes sibi arroganti notitiam & salutatem in amorē alligandi quos & elini, odia inter coniuges ferendi tempestates excitandi, morbos infligendi, &c.

† Idem refert Hen. Korman- nus de mir. mort. lib. 1. cap. 14. Perditē amantē mulierculam quandam, illius amplexibus acquiescens, summa cum indignatione suorum & dolore.

\* Et inde totus in Episcopum surrexit, illum colere.

† *Aquisgranum* vulgo Aix. Immo so sumptu templum & ades, &c.

† *Apolog. Quod Pudentillam viduam ditem & prouellentis aetatis feminam cantaminibus in amorem sui pellexisset.*

† *Pseudo. Tam. 3.*



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*Wierus*, and others, are against it; they grant such things indeed may be done, but (as *Wierus* discourseth *lib. 3. de Lamis cap. 37.*) not by Charms, Incantations, Philters, but the Diuell himselfe; *lib. 5. cap. 2.* he contends as much; So doth *Freitagius* *noc. med. cap. 74.* *Andreas Cispinus cap. 5.* and so much *Sigismundus Schereczius cap. 9. de hirco nocturno*, proue at large. † *Vnchast* women by the helpe of these Witches, The druels kitchen maids, haue their Lones brought to them in the night, and carried back againe by a phantasme flying in the Ayre in the likenesse of a Goat. I haue heard (saith he) diuerse confesse, that they haue beene so carried on a Goats back to their sweet-hearts, many miles in a night. Others are of opinion, that these feats, which most suppose to be done by charmes and Philters, are meere effect by naturall causes, as by *Mala insana*, Mandrake roots, Mandrake apples, pretious stones, dead mens clothes, candles, *mala Bacchica*, *panis porcinus*, *Hippomanes*, a certaine haire in a \* Wolfes taile, &c. of which *Rhasis*, *Dioscorides*, *Porta*, *Wecker*, *Rubens*, *Mizaldus*, *Albertus* treat: a swallowes heart, dust of a Doves heart, multum valent linguæ viperarum, cerebella asinorum, tela equina, palliola quibus infantes obuoluti nascuntur, funis strangulati hominis, lapis de nido Aquilæ &c. See more in *Skenkius obseruat. medicinal. lib. 4.* &c. which are as forcible, & of as much vertue, as that fountaine *Salmacis* in *Vitruvius*, *Ouid*, *Strabo*, that made all such mad for loue that dranke of it, or that hot Bath at † *Aix* in *Germany*, wherein *Cupid* once dipt his arrowes, which ever since hath a peculiar vertue, to make them louers all that wash in it. But heare the Poets owne description of it.

*Vnde hic feruor aquis terrâ erumpentibus vda?*  
*Tela olim hic ludens ignea tinxit amor,*  
*Et gaudens stridore nouo, feruete perennes*  
*Inquit, & hec pharitra sint monumenta meæ.*  
*Ex illo feruet, rarusq; hic mergitur hospes,*  
*Cui non titillet pectora blandus amor.*

These about named remedies haue happily as much power, as that Bath of *Aix*, or *Venus* enchanted girdle, in which saith *Natales Comes*, *Loue* toyes and dalliance, pleasantnesse, sweetnesse, perswasions subtilties, gentle speeches, and all witchcraft to enforce loue, was contained. Read more of these in *Agrippa de occult. philos. lib. 1. cap. 50. & 45.* *Malleus malefic. part. 1. quest. 7.* *Delrio tom. 2. quest. 3, lib. 3.* *Wierus*, *Pomponatius*, *cap. 8. de Incantat.* *Ficinus lib. 13. Theol. Plat.* *Calcagninus*, &c.

## MEMB. 3. SUBSECT. I.

Symptomes or signes of Loue Melancholy, in body,  
 Minde, good, bad, &c.



Symptomes are either of Body or Mind; of body, palenesse, leanness, drines, &c. \* *Pallidus omnis amans, color hic est aptus amanti*, as the Poet describes Louers: *fecit amor maciem*, Loue causeth leanness. † *Avicenna de Ilisbi cap. 23.* makes hollow eyes, drinesse, or heard some delectable object *Valleriola lib. 3. obseruat. c. 7.* *Laurentius c. 10.*

x *Ouid. Facit hunc amor ipse colorem*, *Met. 4.*  
 y *Signa eius profunditas oculorum, priuatio*  
*lacrimarum, suspiria sepe vident sibi, ac si quid delectabile viderent, aut audirent.*

*Alianus*



*Ælianus Montaltus de Her. amore. Langius epist. 24. lib. 1. epist. med. deliuer*  
as much, *corpus exangue pallet, corpus gracile, oculi cæci, leane, pale,*

— *ut nudis qui preßit, calceribus anguem,*

hollow-eyed, their eyes are hidden in their heads,

† *Tenerq; nitidi corporis cecidit decor,*

they pine away, and looke ill with waking, cares, sighes,

*Et qui tenebant signa Phebeæ facis*

*Oculi, nihil gentile nec patrium micant.* With groanes, griefe,

fadnesse, dulnesse, — *Nulla iam Cereris subit*

*Cura, aut salutis* —

want of appetite, &c.

A reason of all this, *z* Iason Pratenfis giues, because of the distraction of the spirits, the Luer doth not performe his part, nor turnes the aliment into bloud as it ought, and for that cause the members are weake for want of sustenance, they are leane and pine, as the hearbes in my garden doe this month of May for want of raine. The Greene sicknesse therefore often happeneth to young women, a Cacexia, or an euill habit to men, besides their ordinary sighs, complaints and lamentations, which are too frequent. As drops from a Still,

— *ut ocluso stillat ab igne liquor,* doth Cupids fire

prouoke teares from a true Louers eyes, — *† ignis distillat in undas.*

*Testis erit largus qui rigat ora liquor,* with many such like passions. When Chariclia was enamored on Theagines, as *a* Heliodorus sets her out, she was halfe distracted, and spake she knew not what, sighed to her selfe, lay much awake, and was leane vpon a sudden: and when she was befotted on her sonne in law, † *pallor deformis, marcentes oculi, &c.* she had vgly palenes, hollow eyes, restless thoughts, short winde &c. *b* Eurialus in an Epistle sent to Lucretia his Mistris, complains amongst other grieuances, *tu mihi & somni, & cibi usum abstulisti,* thou hast taken my stomacke and my sleep from me. So he describes it aright.

*His sleepe, his meat, his drinke is him bereft,*

*That leane he waceth, and dry as a shaft,*

*His eyes hollow and grisly to behold,*

*His hew pale and ashen to vnfold,*

*And solitary he was euer alone,*

*And waking all the night making none.*

Theocritus *Edyl. 2.* makes a fayre maide of Delphos in loue with a young man of Minda, confesse as much.

*Vt vidi ut insanq; ut animus mihi male affectus est,*

*Miseræ mihi forma tabescebat, neq; amplius pompam*

*Vllam curabam, aut quando domum redieram*

*Novi, sed me ardens quidam morbus consumebat,*

*Decubui in lecto dies decem, & noctes decem,*

*Defluebant capite capilli, ipsaq; sola reliqua*

*Offa & cutis.* —

No sooner scene I had, but mad I was,

My beauty sayl'd, and I no more did care

For any pomp, I knew not where I was,

But sick I was, and euill I did fare,

I lay vpon my bed ten dayes and nights,

A Sceleton I was in all mens sights.

† Seneca Hippol.

† Seneca Hippol.

z De morbis ce-

rebr de erat, a-

more. Ob spiritu-

um distractione,

hepar officio suo

non sumitur,

nec verum ali-

mentum in sin-

guum, videtur.

Ergo membra

debilia, & penu-

ria a libris succi

marcescunt,

squalentiq; ut

berbe in horto

meo hoc mense

Maio Zetise,

ob inbrium de-

fectum.

† Amator. Em-

blem. 3.

a Lib. 4. Anima

errai, & quid-

vis obuium la-

quatur, vigilas

absq; causa susti-

net, & succum

corporis subid-

amissu.

† Apuleius.

† Chaucer in

the Knights

tales.



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c Virg. 2. Æn.  
d Dum vaga  
passim sidera  
fulgent, nume-  
rat longas tēri-  
cus horas, & sol-  
licito nixus cu-  
bilio suspirando  
viscera rumpit.  
e Salubrit cre-  
bro tepidum cor  
ad aspidum Is-  
menes.  
f Gordianus e.  
20. amittunt se-  
pe cibum, p. ii.  
& mce. alur  
iade to: non cor-  
pus.  
i Ouid. Epist. 12.  
\* Jderu. Met. 4.  
g Ter. Eunuch.  
Dū boni quid  
hoc est? ad eone  
homines mutari  
ex amore, ut uau  
cognosceas eun-  
dem esse.  
h Ad eius nomē  
rabeat, & ad  
aspidum pulsus  
variabatur. Pū-  
tarch.  
† Epist. 13.  
† Barch. lib. 1.  
Oculi modico  
tremore erra-  
bant.  
i Pulsus eorum  
velox & inor-  
dinatus, si mul-  
er quam amat,  
forte transiat.  
k Signa sunt  
cessatio ab omni  
opere infecto.  
privatio somni,  
suspiria crebra,  
rubor cum sit  
sermo de re a-  
mata, & com-  
motio pulsus.  
l Si noscere vis  
an homines su-  
spelli tales sint,  
tangito eorum  
arterias.  
m Amor facit  
inequales, inor-  
dinatos.  
n In nobilis cu-  
iusdam uxore  
quā subolascere  
adulteri amore  
fuisse correptā et  
quā maritus &c.

All these passions are well expressed by <sup>c</sup> that Heroicall Poet in the person of *Dido*.

*At non infelix animi Phanissa, nec unquam  
Solvitur in somnos, oculisq; ac pectore amores  
Accipit, ingeminant cura, rursusq; resurgens  
Sevit amor, &c.*

Unhappy *Dido* could not sleepe at all,

But lyes awake, and takes no rest:

And vp she gets againe, whilst care and griefe,

And raging loue torments her brest.

*Accius Sanaſarius Egloga 2. de Galatea*, in the same manner faines his *Lycoris* tormenting her selfe for want of sleepe, sighing, sobbing, and lamenting.

And *Eustathius* in his *Ismenus* much troubled, and <sup>e</sup> panting at heart, at the sight of his mistress, he could not sleepe, his bed was thornes. <sup>f</sup> All make lean- nesse, want of appetite, want of sleep ordinary Symptomes, & by that means they are brought often so low, so much altered and changed, that as <sup>g</sup> hee iested in the Comedie, one can scarce knowe them to be the same men.

*Attenuant iuvenum vigilata corpora noctes,*

*Curaq; & immenso qui sit amore dolor.*

Many such Symptomes there are of the Body to discerne Louers by,

—† *quis enim bene celet amorem*, it will hardly be hid, though they doe all they can to hide it, it must out, *plus quam mille notis*— it may be descried, <sup>\*</sup> *Quoq; magis tegitur, tectus magis astat ignis*,

'Twas *Antiphanes* the Comedians obseruation of old, loue and drunkenness cannot be concealed, *celare alia possis, hac prater duo, vini potum, &c.* words, lookes, gestures, all will betray them: but two of the most notable signes are obserued by the Pulse and Countenance. When *Antiochus* the sonne of *Selencus* was sicke for *Stratonice* his mother in law, and would not confesse his griefe, or the cause of his disease, *Erasistratus* the Physitian found him by his Pulse and countenance to be in loue with her, <sup>h</sup> because that when shee came in presence, or was named, his pulse varied, and he blushed besides. In this very sort was the loue of *Calicles*, the sonne of *Polycles*, discovered by *Panaceus* the Physitian, as you may read the story at large in <sup>†</sup> *Aristanetus*. By the same signes *Galen* bragges, that hee found out *Iusta Boethius* the Consull's wife, to dote on *Pylades* the Player, because at his name still she both altered Pulse and Countenance, as <sup>†</sup> *Poliarchus* did at the name of *Argenis*. *Franciscus Valeſius* l. 3. *controv. 13. med. contr.* denies there is any such *pulsus amatorius*, or that Loue may be so discerned; but *Avicenna* confirms this of *Galen* out of his experience, lib. 3. *Fen. 1.* and *Gordonius* cap. 20. <sup>i</sup> Their pulse he saith is inordinate, and swift, if she goe by whom he loues, *Tangius* epist. 24. lib. 1. *med. epist. Nevifanus* lib. 4. numer. 66. syl. *nuptialis*, *Valeſcus* de *Taranta*, *Guianerius*, *Tract. 15.* *Valleriola* sets downe this for a Symptome, <sup>k</sup> difference of pulse, neglect of businesse, want of sleepe, often sighes, blushings, when there is any speech of their Mistress, are manifest signes. But amongst the rest, *Iosephus Struthius* that *Polonian*, in the fift booke cap. 17. of his doctrine of Pulses, holdes that this and all other passions of the minde, may be discovered by the Pulse. <sup>l</sup> And if you will knowe, saith he, whether the men suspected bee such or such, touch their arteries, &c. And in his 4 booke, 14 chap. he speakes of this particular pulse, <sup>m</sup> Loue makes an unequall pulse &c. <sup>n</sup> hee giues instance of a Gentle-

Gentle-



Gentlewoman, a Patient of his, whom by his meanes hee found to be much inamored, and with whom: he named many persons, but at the last when his name came whom he suspected, *her pulse began to vary, & to beat swifter, and so by often feeling her pulse, he perceived what the matter was.* *Apolonius Argonaut. lib. 4.* poetically setting downe the meeting of *Iason* and *Medea*, makes them both to blush at one anothers sight, and at the first they were not able to speake.

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*o Cepit illico  
pulsus variari,  
& ferri celeriter,  
& sic inueni.*

*† Eunuc. Act. 2,  
scen. 2.*

*—† totus Parmeno  
Tremo, horreoq; postquam aspexi hanc,*

*Phedria* trembled at the sight of *Thais*, others sweat, blow short, are troubled with palpitation of heart vpon the like occasion, *cor proximum ori*, saith *\* Aristanetus*, their heart is at their mouth, leapes, &c. they looke pale, red, and commonly blush at their first congresse; and sometimes through violent agitation of spirits, bleed at nose, or when she is talked off: which very signe *P Eustathius* makes an argument of *Ismenes* affection, that when she met her sweet-heart by chance, shee changed her countenance. 'Tis a common thing amongst Louers, as *¶ Arnulphus* that merry-conceited Bishop, hath well expressed in a facete Epigram of his,

*\* Epigr. 7. lib. 2.  
Tener sudor, &  
creber anhelitus,  
palpitatio cordis  
&c.  
p lib. 1.  
q Lexvicensis  
Episcopus.*

*Alternò facies sibi dat responsa rubore,*

*Et tener affectum prodit utriq; pudor, &c.*

Their faces answere and by blushing say,

How both affected are they doe bewray.

But the best coniectures are taken from such symptomes as appeare when they are both present; all their speeches, actions, lasciuious gestures will bewray them, they cannot containe themselves, but that they will be still kissing. *† Stratocles* the Physition vpon his wedding day, when hee was at dinner, *nihil prius sorbillauit, quam tria basia puella pangeret*, could not eate his meate for kissing the bride, &c. First a word, and then a kisse, then some other complement, and then a kisse, then an idle question, then a kisse, and when he hath pumped his wits dry, can say no more, kissing and colling are neuer out of season, *\* Hoc non deficit incipitq; semper*, 'tis neuer at an end, *†* another kisse, and then another, another, and another, &c.

*† Theodorus  
prodomus Am  
maranto dial.  
Gaulino Inter  
pret.*

*\* Centum basia centies.*

*Centum basia millies,*

*Mille basia millies,*

*Et tot millia millies,*

*Quot gutta Siculo mari,*

*Quot sunt sydera celo,*

*Istis purpureis genis,*

*Istis turgidulis labris,*

*Ocellisq; loquaculis,*

*Figam continuo impetui*

*O formosa Neera.*

*\* Petron. Catal.  
† Sed unum ego  
vsiq; & unum  
Petam à tuis la  
bellis, Postq; unū  
& unum & v  
num, Vnum dari  
rogabo. Lucilius  
Anacreon,  
r 10: Secundus  
bas. 7.*

As *Catullus* to *Lesbia*, *Da mihi basia mille, deinde centum,*

*Dein mille altera, da secunda centum,*

*Dein usq; altera millia, deinde centum.*

—first giue an hundred,

Then a thousand, then another

Hundred, then vnto the other

Adde a thousand, and so more, &c.

Ooo

*\* Translated  
or imitated by  
M. B. Johnson  
our arch-poet,  
in his 119. Ep.*

Till



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Till you equall with the store, all the grasse, &c. So *Venus* did by her *Adonis*, the *Moone* with *Endymion*, they are still dallying and culling, as so many doves, *Columbatimg, labra conserentes labijs,* and that with alacrity and courage,

a *Lucret. lib. 4.*b *Lucian dial.*

Tom 4. Merit.

sed &amp; aperien-

tes, &amp;c.

c *Epist. 16.*d *Deda'lo ore*

longo me basio

demulcet.

a *Affligant auide corpus, iunguntq, salinas**Oris, & inspirant prensantes dentibus ora.*

b *Tam impresso ore ut vix indig labra detrahant, cervicereclinata, at Lam-prias in Lucian kissed Thais, Philippus her<sup>e</sup> in Aristænetus, amore lymphato tam furiose adhæsit, ut vix labra solvere esset, totumq; os mihi contriuit, d* *Are-tines Lucretia*, by a suiter of hers was so saluted, & tis their ordinary fashion.

— *dentes illudunt sæpe labellis,**Atq, premunt ardè adfigentes oscula.*—

They cannot, I say containe themselves, they will be still not onely ioyning hands, kissing, but embracing, treading on their toes, &c. diuing into their bosomes, and that *libenter, & cum delectatione*, as *c Philostratus* confesseth to his mistress; & *Lam-prias* in *Lucian*, *mammillas premens, per sinum clam dextrâ, &c.* feeling their paps, and that scarce honestly sometimes: as the old man in the *Comedy* well obserued of his sonne, *Non ego te videbam manum huic puella in sinum inferere?* Did not I see thee put thy hand into her bosome? goe to; with many such loue tricks. *Iuno* in *Lucian*, *deorum* Tom. 3. dial. 3. complains to *Iu-piter* of *Ixion*, *hee looked so attentiuely on her, and sometimes would sigh & weepe in her company, and when I dranke by chance and gaue Ganymede the cup, he would desire to drinke still in that very cup that I dranke of, and in the same place where I dranke, and would kisse the cup, and then looke steadily on me, and sometimes sigh, and then againe smile.* If it bee so they cannot come so neere to dally, haue not that opportunity, familiarity, or acquaintance to confesse and talke together; yet if they bee in presence, their eye will bewray them: *vbi amor ibi oculus*, as the common saying is, they will loose them-selves in her lookes. *Alter in alterius iactantes lumina vultus,*

e *In delectis mi-*

mas tuas tango,

&amp;c.

f *Tom. 4. m. it.*

dial.

f *Ter. nt.*r *Attente adeo*

in me aspexit,

&amp; interdum in

gemiscebat, &amp;

lachrymabatur.

Et si quando bi-

beui, &amp;c.

n *Quique omnia*

ex-nere debes

*Lencothoe* spe-ctas, & *virgine*

figis in vna,

quos munda de-

bet oculos. *Ov.*

Met. 4.

f *Lucian. Tom.*

3. quod ies ad Ca-

riam *Venus* cur-

rum sistis, &amp; de

super aspectas.

\* *Ex quo te pri-*

mum vidi Py-

thia, alio oculos

vertere non su-

it.

f *Lib. 4.**Querebant taciti nosse vbi esset amor.*

They cannot looke off whom thy loue, they will *impregnare eam ipsis oculis*, deflowre her with their eyes, be still gazing, staring, stealing faces, smiling, glancing at her, as *Apollo* on *Lencothoe*, the *Moone* on her *† Endymion*, when she stood still in *Caria*, and at *Latmos* caused her Chariot to be staied. They must all stand and admire, or if she goe by, looke after her as long as they can see her, shee is *anime auriga*, as *Anacreon* calls her, they cannot goe by her dore or window, but as an adamant, she drawes their eyes to it, though she be not there present, they must needs glance yet that way, and looke backe to it. *Aristenetus* of *Exitheus*, *Lucian* in his *Imagin.* of himselfe, and *Tatius* of *Clitophon* say as much, *Ille oculos de Leucippe † nunquam deiecit*, and many louers confesse when they came in their mistresse presence, they could not hold off their eyes, but looke wistly & steddily on her, *inconniwo aspectu*, with much eagernesse and greedinesse, as if they would looke through, or should neuer haue enough sight of her,

— *Fixis ardens, obtutibus hæret;*

So shee will doe by him, drinke to him with her eyes, nay drinke him vp, deuoure him, swallow him as *Martiall's Mamura* is remembred to haue done:

*Insipexit molles pueros, oculisq, comedit, &c.*

There



There is a pleasant story to this purpose in *Nauigat. Vertom. lib. 3. cap. 5.* The Sultan of *Sanas* wife in *Arabia*, because *Vertomannus* was faire and white could not looke off him, from sunne-rising to sunne-setting, she could not desist, she made him one day come into her chamber, & *gemina horæ spatio intuebatur, non à me unquam aciem oculorum avertibat, me obseruans veluti Cupidinem quendam*, for two houres space she still gazed on him. A young man in † *Lucian* fell in loue with *Venus* picture, hee came euery morning to her temple, and there continued all day long, \* from sun-rising to sun-set, vnwilling to goe home at night, sitting ouer against the Goddesse picture, he did continually looke vpon her, and mutter to himselfe I know not what. If so bee they cannot see them whom they loue, they will still bee walking and waiting about their mistris doores, taking all opportunity to see them, as in *Longus Sophista*, *Daphnis* and *Cloe* two louers, were still houering at one anothers gates, he sought all occasions to be in her company, to hunt in summer, and catch birds in the frost about her fathers house in winter, that she might see him, and he her. † *A Kings palace was not so diligently attended*, saith *Aretines Lucretia*, as my house was when I lay in Rome, the porch and street was euer full of some walking or riding on set purpose to see mee, their eye was still vpon my window, as they passed by, they could not choose but looke backe to my house when they were past, and sometime hem, or cough; or take some impertinent occasion to speake aloud, that I might looke out and obserue them. 'Tis so in other places, 'tis common to euery loue, 'tis all his felicity to be with her, to talke with her, he is neuer well but in her company, and will walke † *seauen or eight times a day through the streete where shee dwels, and make steeuelesse errants to see her; plotting still where, when, and how to see her.*

† *Leuca, sub nocte susurri,*

*Composita repetuntur hora.*

And when he is gone, he thinkes euery minute an houre, euery houre as long as a day, ten dayes a whole yeare, till he see her againe.

† *Tempora si numeres, bene que numeramus amantes.*

And if thou be in loue, thou wilt say so too, *Et longum formosa vale*, farewell † *Ouid.* sweetheart, *vale charissima Argenis, &c.* Fare well my deare *Argenis*, once more farewell, farewell. And though hee is to meet her by compact, and that very shortly, perchance to mortow, yet loth to depart, heele take his leaue againe, againe, and againe, and then come backe againe, looke after and shake his hand, waue his hat a farre of. Now gone he thinkes it long till hee see her againe, and she him, the clockes are surely set backe, the hour's past,

† *Hospita demophoon tuæ Rhodophea Phillis,*

*Vltra promissum tempus abesse queror.*

† *Ouid.*

she lookes out at windowe still to see whether he come, euery man a farre of is sure he, eury stirring it h street, now he is there, that's he, *male Aurora, male soli dicit, deieratq; &c.* the longest day that euer was, so she raues, restlesse and impatient; for *Amor non patitur moras*, Loue brookes no delays: The time's quickly gone that's, spent in her company, the miles short, the way pleasant, all weather is good whilest he goes to her house, heate or colde, though his teeth chatter in his head, hee moues not, wet or dry, 'tis all one, wet to the skinne, he feelles it not, cares not at least for it, but will easily endure

† *Dial. Amorum.*

\* *Ad occasum*

*Solus æge domū*

*rediens, atq; totū*

*diem e. ad-*

*verso deo sedens*

*recto, in ipsam*

*perpetuo ocula-*

*rum illius di-*

*rexit, &c.*

x *Lib. 3.*

† *Regum pala-*

*tium non tam*

*diuigenti custo-*

*di septem*

*suū, ac ades me-*

*as stipabant &c.*

y *V. 100, & eodem*

*die sex, vel sept-*

*ies ambulauit*

*per eandem pla-*

*team, ut vel vni-*

*co amice sue*

*fruantur spectu*

*lib. 3. Theat.*

*Mundi.*

† *Hor.*



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\* Gen. 29. 20.

dure it and much more, because it is done with alacrity, and for his Mistris sweete sake, let the burden bee neuer so heauy, Loue makes it light. \* *Iacob* serued seauen yeares for *Rachel*, & it was quickly gone because he loued her. None so merry, if he may happily enioy her company, he is in heauen for the time, and if he may not, deiected in an instant, solitary, silent, hee departs weeping, lamenting, sighing, complaining.

† *Plautus Cistell.*\* *Stobaeus i. graeco.*

But the Symptomes of the minde in Louers, are almost infinite, and so diuerse, that no Art can comprehend them, though they be merry sometimes, and rapt beyond themselves for ioy, yet most part, Loue is a plague, a torture, a hell, a bitter sweet passion at last, † *Amor melle & felle est secundissimus, gustum dat dulcem & amarum.* 'Tis *suavis amarities, dolentia delectabilis, hilare tormentum,* \* *Et me melle beant suauiora,*

*Et me felle necant amariora,*

like a summer flye or *Spinxes* wings, or a raigne bow of all colours,

\* *Que ad solis radios, conuersa aurea erant,*

*Aduersus nubes Carulie, quale iubar Iridis,*

faire, fowle, and full of variation, though most part in some and bad. For in a word, the *Spanish* Inquisition is not comparable to it, a torment and <sup>2</sup> execution, it is as he calls it in the Poet, an vnquenched fire, & what not; <sup>a</sup> From it, saith *Austin*, arise biting cares, perturbations, passions, sorrowes, feares, suspitions, discontents, contentions, discords, warres, treacheries, enmities, flattery, cosening, riot, lust, impudence, cruelty, knauery, &c.

<sup>2</sup> *Plautus, credo ergo et hominis carnis cinerem amentem inuentum esse.*

<sup>a</sup> *De ciuit. lib. 22 cap. 20.*

*Ex eo oriuntur mordaces cura, perturbationes, merores, formidines, infama gaudia, discordie, lites, bella, insellie, iracundie, inimicitie, fallacie, adulatio, fraud, furum, nequitia, impudentia.*

† *Marullus lib. 1.*

<sup>b</sup> *Ter. Eunuch.*

<sup>c</sup> *Plautus Mercat.*

— † *dolor, querela,*

*Lamentatio, lachryma perennes,*

*Languor, anxietas, amaritudo;*

*Aut si triste magis potest quid esse,*

*Hos tu das Comites Naera vita.*

These bee the companions of louers, and the ordinary Symptomes, as the Poet repeats them. <sup>b</sup> *In amore hac sunt vitia,*

*Suspiciones, inimicitie, audacie,*

*Bellum, pax rursum &c.*

*Insomnia, erumna, error, terror, & fuga,*

*Excogitantia, excors immodestia,*

*Petulantia, cupiditas, & malevolentia,*

*Inheret etiam auiditas, desidia, iniuria,*

*Inopia, contumelia & dispendium, &c.*

In loue these vices are, suspitions,

Peace, warre, and impudence, detractions,

Dreames, cares, and errors, terrours and affrights,

Immodest pranks, deuises, sleights and flights,

Heart burnings, wants, neglects, desire of wrong,

Losse continuall, expence and hurt among.

Euery Poet is full of such catalogues of Loue symptomes, but feare and sorrow may iustly challenge the chiefe place. Though *Hercules de Saxonia* cap. 3. *Tract. de melanch.* well excluded feare from Loue Melancholy, yet I am otherwise perswaded. <sup>d</sup> *Res est solliciti plena timoris amor.*

<sup>d</sup> *Ouid.*

'Tis full of feare, anxiety, doubt, care, peeuishnesse, suspition, which made *Hesiod* belike, put feare and palenesse *Venus* daughters,

*Marti*



*Marti Clypeos atq; arma secanti,  
Alma Venus peperit pallorem, unaq; Timorem:*

because feare and loue are still linked together. Morcouer they are apt to mistake, amplify, too credulous sometimes, too full of hope and confidence, & then againe very ielous, vnapt to beleue or entertaine any good newes. The Comickall Poet hath prettily painted out this passage amongst the rest in a † Dialogue betwixt *Mitio* and *Æschines*, a gentle father & a loue sicke sonne. *M.* Be of good cheare my sonne, thou shalt haue her to wife. *Æ.* Ah father, doe you mocke me now? *M.* I mocke thee, why? *Æ.* That which I so earnestly desire, I more suspect and feare. *M.* Get you home, and send for her to be your wife. *Æ.* What now a wife, now father, &c. These doubts, anxieties, suspitions, are the least part of their torments, they breake many times; from passions to actions, speake faire, and flatter, now most obsequious and willing, by and by they are auerse, wrangle, fight, sweare, quarrell, laugh, weepe; and he that doth not so by fits, \* *Lucian* holdes, is not throughly touched with this Loadstone of Loue. So their actions and passions are intermixt, but of all other passions, Sorrow hath the greatest share, Loue to many is bitterness it selfe, *rem amaram*, *Plato* calls it, a bitter potion, a plague.

*Eripite hanc pestem perniciemq; mihi;  
Quæ mihi subrepens imos ut torpor in artus,  
Expulit ex omni pectore lætitiâs.*

O take away this plague, this mischief from me,  
Which as a numbesse oner all my body,  
Expels my ioyes, and makes my soule so heauy.

*Phedria* had a true touch of this, when he cried out,

—† *O Thais, ætinam esset mihi  
Pars aqua amoris tecum, ac pariter fieret, ut  
Aut hoc tibi doleret idem, ut mihi dolet.*

O *Thais* would thou hadst of these my paines a part,  
Or as it doth me now, so it would make thee smart.

So had that young man, when he roared againe for discontent,

\* *Laetor, crucior, agitor, stimolor,  
Versor in amoris rota miser,  
Exanimor, feror, distrahor, deriptor,  
Vbi sum, ibi non sum; vbi non sum, ibi est animus.*

I am vex't and tof'd, and rack't on Loues wheele,  
Where not, I am; but where am, doe not feele.

The *Moone* in *Lucian*, made her mone to *Venus*, that she was almost dead for Loue, *perco equidem amore*, and after a long tale, shee broke off abruptly and wept, *O Venus*, thou knowest my poore heart. *Charmides* in *Lucian*, was so impatient, that he sob'd and sigh'd, and tore his haire, and said hee would hang himselfe, *I am undone*, O sister *Tryphena*, I cannot endure these loue pangs, what shall I doe? *Vos O dij Auerunci*, solvite me his curis: O yee gods, free me from these cares and miseries, out of the anguish of his Soule, *Theocles* prays. Shall I say, most part a louers life is full of anxiety, feare and griefe, complaints, sighes, suspitions, and cares, full of silence and irksome solitarinesse, *Frequenting shady bowres in discontent,  
To the aire his fruitlesse clamors he will vent.*

† *Adelph. Act. 4.  
scen. 5. M. Bone  
animos, duces  
vixerem hanc  
Æschines. Æ.  
Hem pater, num  
tu ludis me  
nunc? M. Ego e  
te, quomobrem?  
Æ. Quod tam  
miserere cupio &c.  
\* *Ter. 4. dial.  
amorum.  
c. Aristotle. 2.  
Rhet. puts loue  
therefore in  
the irascible  
part.  
Ovid.**

† *Ter. Eunuch.  
Act. 1. scen. 2.*

\* *Plautus.*

a *Tom. 3.*

b *Scis quod  
posthac dicturus  
fuerim.  
c *Tom. 4. dial.  
merit. Tryphena.  
Amor me per-  
dit, neq; malum  
hoc amplius su-  
stinere possum.  
d *Aristænetus  
lib. 2. epig. 8.***



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except at such times that he hath *lucida intervalla*, pleasant gales, or sudden alterations, as if his Mistris smile vpon him, giue him a good looke, a kisse, or that some comfortable message be brought him, his seruice is accepted &c.

He is then too confident and rapt beyond himselfe, as *Calisto* was at *Maiebas* presence, *quis vnquā hac mortali vitā tam gloriosum corpus vidit, humanitatem transcendere videor?* &c. who euer saw so glorious a sight, what man euer enioyed such delight? More content cannot be giuen of the Gods, wished, had or hoped of any mortall man. There is no happinesse in the World comparable to his, he is in paradise.

*Quis me vno vivit feliciore aut magis hāc est*

*Optandum vitā dicere quis poterit?*

Who liues so happy as my selfe? what blisse

In this our life may be compar'd to this?

He will not change fortune in that case with a Prince,

*Donec gratus eram tibi,*

*Persarum vigui rege beator.*

The *Persian* Kings are not so ioyfull as he is, *O festus dies hominis*, O happy day, so *Cherea* exclaims when he came from *Pamphila* his sweet-heart, well pleased,

*Nunc est profecto interfici cum perpati ino possem,*

*Ne hoc gaudium contamine vitā aliquā egritudine.*

He could finde in his heart to be killed instantly, lest if he liue longer, some sorrow or sicknesse should contaminate his ioyes. A little after, hee was so merrily set vpon the same occasion, that he could not containe himselfe.

*O populares, et quis me vivit hodie fortunatior?*

*Nemo hercule quisquam, nam in me dispāte potestatem*

*Suam omnem ostendere.*

Is't possible (O

my Countrymen) for any living to be so happy as my selfe? No sure it cannot be, for the Gods have shewed all their power, all their goodnesse in me. Yet by and by when this young Gallant was crossed in his wench, he laments and cries, and roares downe right.

*Occidam.*

I am vndone,

*Neq. virgo est vsquam, neq. ego, qui ē conspectu illam a nisi meo,*

*Vbi queram, vbi investigem, quem percuniter, quam insulam viam?*

The virgin's gone, and I am gone, shee's gone, shee's gone, and what shall I doe? where shall I seeke her, where shall I finde her, whom shall I aske? what way, what course shall I take? what will become of me?

*vitales auras inuitus agebat,*

he was weary of his

life, sicke, mad and desperate *utinam mihi esset aliquid hic, quo nunc me*

*precipitatem dārem.* 'Tis not *Chereas* case this alone, but his and his, and e-

uery louers in the like state; If he heare ill newes, haue bad successe in his sute,

shee frowne vpon him, or that his Mistris in his presence, respe<sup>d</sup> another

more (as *Hedus* obserues) *Preferre another suiter, speake more familiarly*

*to him, or use more kindly then himselfe, if by nod, smile, message, she disclo-*

*seth her selfe to another, he is instantly tormented, none so diectd as he is, ve-*

*terly vndone, a castaway † in quem fortuna omnia odiorum suorum crudelissi-*

*ma tela exonerat,* a dead man, the scorne of fortune, worse then naught. *Are-*

*tines* *Lucretia* made very good prooffe of this, as she relates it her selfe. For

when I made some of my suiters beleene I would betake my selfe to a Nunnery,

they

† *Celestine* all.  
1. *Sancti* maior  
letitia non fru-  
itur. Si mihi  
deus omnium  
votorum mortu-  
am suam  
concedat non  
magis, &c.  
† *Callus* de  
*Lesbia*.  
g. *Hor.* ode 9.  
lib. 3.

c. *All.* 3. *Act.* 5.  
*Eunuch.* 1. *Ter.*

† *All.* 5. *Act.* 9.

† *Mantuan.*  
† *Ter.* *Adelp.*  
3. 4.  
g. *Lib.* 1. de con-  
temnendis  
Si quem alium  
respectu acri-  
ca iunius, &  
familiaris, si  
quem allegantia  
fuerit natu,  
nunci &c. *Ita-*  
*rim* eruiatur.  
† *Calisto* in *Cele-*  
*stina*.  
h. *Parnodidase*.  
*dial.* *Ital.* *Patre*  
& *matre* se sin-  
gula orbo cen-  
teat, quod into-  
contubernio ca-  
rendum esset.



they tooke on, as if they had lost father and mother, because they were for ever after to want my company. *Omnes labores leues fuere*, all other labour is light; † but this might not bee endured. They would all turne Friars for my sake, in hope by that meanes to meet, or see me againe, as my confessors at scole-ball or at barly-breake: and so afterwards when an importunate suiter came, i If I had bid my maid say that I was not at leasure, not within, busy, could not speake with him, he was instantly astonish'd, and stood like a pillar of marble, another went swearing, chafing, cursing, foaming,

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† *Illā sibi vox ipsa torvis violentior irā, cum tonat, &c.*  
but he to whom I gaue entertainment, was in the Elysian fields, ravish'd for ioy, quite beyond himselfe. 'Tis the generall humour of all Louers, she is their steme, Policitarre, and guide,

‡ *Delitiumq; animi, deliquiumq; sui.* As a Tulipant to the Sunne (which our Herbalists call *Narcissus*) when it shines, is *admirandus flos ad radios solis se pandens*, a glorious flowre exposing it selfe, † but when the sunne sets, or a tempest comes, it hides it selfe, pines away, and hath no pleasure left, (which *Carolus Gonzaga*, Duke of *Mantua*, in a cause not vnlike, sometimes vsed for an Imprese) doe all inamora'es to their Mistis, she is their Sun, their *Primum mobile*: this m one elegantly expressed by a windmill, still moued by the winde, which otherwise hath no motion of it selfe,

*Sic tua ni spiret gratia truncus ero.*

He is wholly animated from her breath, \* *sola clauis habet interitus & salutis*, she kept the keyes of his life, his fortune ebbes and flowes with her fauour, a gracious or bad aspect turnes him vp or downe,

*Atens mea lucefcit Lucia luce tua.*

Howsoeuer his present state bee pleasing or displeasing, 'tis continuat so long as he loues, he can doe nothing, thinke of nothing but her; desire hath no rest, she is his *Cynosure*, *Hesperus & Vesper*, his morning and evening star, his goddesse, his Mistis, † his life, his soule, his every thing, dreaming, waking, she is alwaies in his mouth; his heart, eyes, eares, and all his thoughts are full of her. His *Laura*, his *Victorina*, his *Columbina*, *Flauia*, *Flaminia*, *Celia*, *Delia* or *Isabella*, (call her how you will) she is the sole object of his senses, the substance of his soule, *nidulus animae suae*, he magnifies her aboue measure, *totus in illā*, can breath nothing but her. I adore *Malebea*, saith loueficke † *Calesto*, I beleue in *Malebea*, I honour, admire and loue my *Malebea*; His soule was sowled, imparadised, imprisoned in his Lady. When

‡ *Thais* tooke her leaue of *Phadria*,

— *mi Phædria, & nunquid aliud vis?*

(she said) will you command me any further seruice? he readily replied, and gaue this in charge,

— *egone quid velim?*

*Dies noctesq; ames me, me desideres,*

*Me somnies, me expectes, me cogites,*

*Me speres, me te oblectes, mecum tota sis,*

*Mens fac postremo animus, quando ego sum tuus.*

Dost aske (my deare) what seruice I will haue?

To loue me day and night is all I craue,

To dreame on me, to expect, to thinke on me,

Depende and hope, still couer me to see,

Delight

† Ter tua co-  
rendum quod  
erat.

‡ Si responsum  
esset dominam  
occupatam esse.

‡ alijq; vacaret,  
ille statim viz  
hoc audito, ve-  
lut in armor

obruquit, alij se  
dammare, &c.

at cui sauebam,  
in campis Elysijs  
esse videbatur,  
&c.

† Mantuan.  
‡ Lucanus.

‡ Sale se ocul-  
tante, aut tem-  
pestate venien-  
te, statim claudu-  
tur ac tangit-  
cin.

‡ Emblem a-  
mar. 33.

‡ Calisto de Ma-  
lebea.

‡ Anima non est  
ubi animat, sed  
ubi amat.

‡ Celestine off. 1.  
credo in Male-  
beam, &c.

‡ Ter Eunuch.  
‡ Alii 1. c. 3.



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Delight thy selfe in me, be wholly mine,  
For know my Loue, that I am wholly thine.

But all this needed not, you will say, if she loued him, shee will, she can, she must thinke and dreame of nought else but him, continually of him, as did Orpheus on his Euridice,

*Te dulcis coniux, te solo in litore mecum,  
Te veniente die, te discedente canebar.*

On thee sweet wife was all my song,  
Morne, Euening, and all along.

And Dido vpon her *Aeneas*.

*— & quae me insomnia terrent,  
Multa viri virtus, & plurima currit Imago.*

And euer and anon, she thinkes vpon the man,  
That was so fine, so faire, so blith, so debonaire.

Clitiphon in the first booke of *Achilles Tatius*, complaineth how that his Mistris *Leucippe* tormented him much more in the night, then in the day. *For all day long hee had some object or other to distract his senses, but in the night all ranne vpon her: All night long he lay † awake, and could thinke of nothing else but her, he could not get her out of his minde, towards morning sleepe tooke a little pittie on him, he slumbred a while, but all his dreames were of her.*

*— † te nocte sub atrâ  
Alloquor, amplector, falsâq; in Imagine somni,  
Gaudia sollicitam palpent evanida mentem.*

In the darke night I speake, embrace and finde,  
That fading ioyes deceiue my carefull minde.

The same complaint *Eurialus* makes to his *Lucretia*, day and night I thinke of thee, I wish for thee, I talke of thee, call on thee, looke for thee, hope for thee, delight my selfe in thee, day and night I loue thee.

*Nec mihi vespero  
Surgente decedunt amores,  
Nec rapidum fugiente solem;*

Morning, Euening, all is alike with me, I haue restlesse thoughts,

*Te vigilans oculis, animo te nocte requiro.*

Still I thinke on thee. *Anima non est ubi animat, sed ubi amat*, I liue and breath in thee, I wish for thee.

*\* O niuiam quae te poterit mihi reddere lucem,  
O mihi felicem terq; quaterq; diem.*

O happy day that shall restore me to thy sight. In the meane time he raues on her, her sweet face, eyes, actions, gestures, hands, feet, speech, length, breadth, hight, depth, and the rest of her dimensions, are so suruaied, measured and taken, by that Astrolabe of phantasie, and that so violently sometimes, with such earnestnes and eagernes, such continuance, so strong an imagination, that at length he thinkes hee sees her indeed, he talkes with her, hee embraceth her, *Ixion-like pro Iunone nubem*, a cloud for Iuno, as he said, *Nihil praeter Leucippen cerno*, *Leucippe mihi perpetuo in oculis, & animo versatur*, I see and meditate of nought but *Leucippe*, be she present or absent, all is one,

*† Et quamvis aberat placida praesentia forma,  
Quem decedat praesens forma, manebat amor.*

† Ouid. Fast. 2.  
p. 775.

That



That impression of her beauty is still fixed in his minde,

—\* *herent infixi pectore vultus.*

as he that is

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\* *Vag. An. 4.*

bitten with a mad dog, thinks all he sees dogges, dogges in his meat, dogges in his dish, dogges in his drinke, his mistris is in his eyes, cares, heart, in all his senses. *Valleriola* had a merchant his Patient in the same predicament; and *Viricus Molitor* out of *Austin*, hath a story of one, that through vehemency of his loue passion, stil thought he saw his mistris present with him, she talked with him, *Et commiseri cum ea vigilans videbatur*, still embracing him.

o *De Pythouissa*

Now if this passion of loue can produce such effects, if it bee pleasantly intended, what bitter torments shall it breed, when it is with feare and continuall sorrow, suspicion, care, as commonly it is, still accompanied, what an intolerable paine must it be?

— *Non tam grandes*

*Gargara culmos, quot demerso*

*Pectore curas longa nexas*

*Vsq; catenâ, vel quæpenitus*

*Crudelis amor vulnera miscet.*

Mount *Gargarus* hath not so many stemmes,

As Louers brest hath grieuous wounds,

And linked cares, with loue compounds.

p *Leno, nec ira  
delictum tantum,  
nec tela, nec ho-  
stis, quantum  
tute potes ani-  
mis illi: p[ro]us. Si-  
lus Ital. 15. bel.  
Punic. de amore.*

When the King of *Babylon* would haue punished a courtier of his, for louing of a young Lady of the royall blood, and farre aboue his fortunes, *q Apolloni- us* in presence, by all meanes perswaded to let him alone, *For to loue and not enioy, was a most vnspcakable torment*, no tyrant could inuent the like punishment; as a gnat at a candle, in a short space hee would consume himselfe. For Loue is a perpetuall flux, *angor animi*, a warfare, *militat omnis amans*, a grieuous wound is loue still, and a Louers heart is *Cupids* quiuer, a consuming fire, *accède ad hanc ignem, &c.* an inextinguible fire.

—\* *alitur & crescit malum,*

*Et ardet intus, qualis Ætnæ vapor*

*Exundat antro*—

As *Ætna* rageth, so doth Loue, & more then *Ætna*, or any materiall fire.

—\* *Nam amor sæpè Lyparco*

*Vulcano ardentiorẽ flammam incendere solet.*

*Vulcans* flames are but smoke to this; For fire, saith *Xenophon*, burnes them alone that stand neere it, or touch it, but this fire of loue burneth and scorcheth a farre off, and is more hot and vehement then any materiall fire. For when *Nero* burnt *Rome*, as *Calisto* vrgeth, he fired houses, consumed mens bodies and goods, but this fire deuoures the soule it selfe, \* *& one soule is worth 100000 bodies*. No water can quench this wild fire.

—\* *In pectus cacos absorbuĩt ignes,  
ignes qui nec aqua perimĩ potuere, nec imbre*

*Diminui, neq; graminibus, magicisq; susurris.*

A fire he tooke into his brest,

Which water could not quench,

Nor hearbe, nor art, nor Magicke spells,

Could quell, nor any drench.

Except it be teares and sighes, for so they may chance finde a little ease.

P p p

Sic

q *Philoftratus  
vita eius. Maxi-  
mum tormentũ  
quod excogitare,  
vel docere te  
possum, est ipse  
amor.*  
r *Ausonius c. 35  
Et cæco carpi-  
tur igne, & mihi  
sefe offert vltro  
meus ignis A-  
myntas.*  
† *Ter. Eunuch.*  
r *Seneca Hyppol*  
u *Theocritus  
edyl. 2. Levibus  
cor est violabile  
telus.*  
† *Ignis tangen-  
tes solum urit,  
at forma procal  
astantes inflam-  
mat.*  
\* *Maiores illa  
flamma que co-  
sumit tuam a-  
nimam, quam  
que centum  
milia corporũ.*  
x *Mont. eg. 2.*



† *Sic candentia colla, sic patens frons**Sic me blanda tui, Næra, ocelli,**Sic pares minis genæ perurunt,**Vt ni me lachrima rigent perennes,**Totus in tennes eam fauillas.*So thy white necke *Næra* me poore soule,

Doe scorch, thy cheekes, thy wanton eyes that roule:

Were it not for my dropping teares that hinder,

I should be quite burnt vp forthwith to cinder.

y *Imagines deo-*  
*ram.*  
z *Gold.*This fire strikes like lightning, which made those old *Gracians* paint *Cupid* in many of their Temples, with *Jupiters* thunder-bolts in his hands, for it wounds, and cannot be perceaued how, whence it came, where it pierced.z *Vrimur, & cæcum pectora vulnus habent,*a *Æneid. 4.*And can hardly be discerned at first. — *Est mollis flamma medullas,**Et tacitum insano vivit sub pectore vulnus.*

A gentle wound, an easie fire it was,

And slie at first, and secretly did passe.

But by and by it began to rage and burne amaine.

— *b Pectus insanum vapor,*b *Seneca.**Amorq; torret, intus sevens vorat**Penitus medullas, atq; per venas meat**Visceribus ignis mersus, & venis latens,**Vt agilis altas flamma percurrit trabes.*

This fiery vapour rageth in the veins,

And scorseth entralls, as when fire burnes

An house, it nimble runs along the beames,

And at the last the whole it ouerturnes,

† *Cer. totum*  
*combustum, i.e.*  
*cir. suffraginam,*  
*palmo arefactis*  
*et credam mi-*  
*seram illam a-*  
*nimum hinc elixi-*  
*am combustum,*  
*et maximum*  
*ardorem quem*  
*possitatur, obig-*  
*nem amoris.*\* *Embl. Amat.*  
4. & 5.† *Græci.*c *Lib. 4. nom**istius amoris**neq; principia,**neq; media aliud**habent quid,**quam molestia,**dolores, crucia-**tus, defatigatio-**nes, adeo ut mi-**serum esse, meo-**re, gemitu, solitu-**dine torqueri,**mortem optare,**semperq; debac-**chari, sunt certa**amantium signa**& certa afflic-**ti.*Abraham Hofemannus *lib. 1. amor. coniugal. cap. 2. pag. 22.* relates out of *Plato*, how that *Empedocles* the Philosopher was present at the cutting vp of one that died for loue, † his heart was combust, his liuer smoakie, his lungs dried vp, insomuch that he verily beleued his soule was either sod or roasted, through the vehency of Loues fire. Which belike made a moderne writer of amorous Emblems, expresse Loues fury by a pot hanging over the fire, & *Cupid* blowing the coales. As the heat consumes the water,\* *Sic sua consumit viscera cæcus amor,*

so doth Loue dry vp his radical moisture. Another compares loue to a melting Torch, which stood too neere the fire.

† *Sic quo quis propior sue puella est,**Hoc stultus propior sue ruina est.*

The nearer he vnto his Mistris is,

The nearer he vnto his ruine is.

So that to say truth, as *Castilio* describes it. The beginning, middle, ende of loue is naught else but sorrow, vexation, torment, irksomenesse, wearisomenes, so that to be squalid, vgly, miserable, solitary, discontent, detected, to wish for death, to complaine, raue, and to be peeuish, are the certaine signes, and ordinary actions of a loue-sicke person. This continuall paine and torture makes them forget themselves, if they be farre gone with it, in doubt, despaire of obtaining or eagerly bent, to neglect all ordinary businesse.\* *pendent*



— \* *pendent opera interrupta, minaq;*

*Murorum ingentes, equataq; machina cælo.*

Louefick *Dido* left her works vndone, so did *† Phædra*, — *Palladis tele vacant*

*Et inter ipsas pensa labuntur manus.* *Faustus* in \* *Mantuan*, \* *Egl. 1.*

tooke no pleasure in any thing he did,

*Nulla quies mihi dulcis erat, nullus labor agro*

*Pectore, sensus iners, & mens torpore sepulta,*

*Carminis occiderat studium.*

And tis the humour of them all, to bee carelesse of their persons, and their estates, as the shepherd in *† Theocritus*, *Et hac barba inculta est, squalidq; capilli*, their beards flagge, and they haue no more care of pranking themselves or of any businesse, they care not as they say, which end goes forward.

*† Oblitusq; greges, & rura domestica totus*

*† Vritur, & noctes in luctum expendit amarus.*

Forgetting flocks of sheep and country farmes,

The silly shepheard alwaies mournes and burnes.

Loueficke *† Chærea* when he came from *Pamphila's* house, and had not so good welcome as he did expect, was all amort, *Parmeno* meets him, *quid tristis es?* why art thou so sad man, *unde es?* whence com'st, how do'st? but hee sadly replies, *Ego hercle nescio neq; unde eam, neq; quorsum eam*, *Ita prorsus oblitus sum mei*. I haue so forgotten my selfe, I neither know where I am, nor whence I come, nor whether I will, what I doe. P. \* *How so? Ch. I am in loue.* *Prudens sciens* — *† vivus vidensq; pereo, nec quid agam scio.*

g He that erst had his thoughts free (as *Philostatus Lemnius* in an Epistle of his, describes this fiery passion) and spent his time like an hard student, in those delightful Philosophicall precepts, he that with the Sunne and Moone wandered all ouer the world, with Starres themselves ranged about, & left no secret or small mystery in nature vnsearched, since he was enamored, can doe nothing now but thinke and meditate of loue matters, day and night composeth himself how to please his mistress, all his study, endeavour, is to approue himselfe to his mistress, to winne his mistress favour, to compass his desire, to bee counted her servant. Now to this end and purpose, if there be any hope of obtaining his suit to prosecute his cause, he will spend himselfe, goods, fortunes for her, and though he lose and alienate all his friends, be cast off, and disinherited, vtterly vndone by it, disgraced, goe a begging, yet for her sweet sake, to inioy her, he will willingly beg, hazard all he hath, goods, lands, shame, scandall, fame, and life it selfe. *Non recedam neq; quiescam noctu & interdiu,*

*Prius profecto quam aut ipsam, aut mortem investigauero,*

Ile neuer rest or cease my sute,

Till she or death doe make me mute.

*Parthenis* in *† Aristænetus* was fully resolved to doe as much. *I may haue better matches I confesse, but farewell shame, farewell honour, farewell honesty, farewell friends and fortunes, &c.* O *Harpedona* keep my counsell, I will leaue all for his sweet sake, I will haue him say no more, contra gentes, I am resolved, I will haue him. \* *Gobrias* the Captaine, when he had espied *Rhodanthe* the faire captiue maid, fell vpon his knees before *Mytilus* the Generall, with teares, vowes, and all the Rhetoricke he could, by the scarres he had formerly receaued, the good seruice he had done, or whatsoever else was deare vnto

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\* *Verg. Æn. 4.*

† *Seneca Hipp.*

all.

\* *Egl. 1.*

c *Mant. Ecl. 2.*

f *Ouid met. 13.*

de *Polyphemo:*

vritur oblitus

pecorum, a tro-

rumq; morum,

namq; tibi for-

ma &c.

† *Ter. Eunuch.*

\* *Qui queso*

*Amo.*

† *Ter. Eunuch.*

g *Qui olim ca-*

*gitabat que*

*vellet, & pal-*

*cherrimis Phi-*

*losophic præcep-*

*tis operam in-*

*sumpsit, qui vni-*

*uersi circuitio-*

*nes collig, natu-*

*ram, &c. Hanc*

*onam intendit*

*operam, de sola*

*cogitat, noctes &*

*dies se componit*

*ad hanc, & ad*

*acerbam servi-*

*tutem redactus*

*animus, &c.*

† *Epist. lib. 6.*

*Valeat pudor,*

*valeat honestas,*

*valeat honor.*

\* *Theodor. pro-*

*dromus lib. 3.*

*Amor Mestili*

*genibus obvolu-*

*tus, obertimq;*

*lachrimans, &c.*

*Nihil ex tota*

*præda præter*

*Rhodanthen vir-*

*ginem accipiam.*



him, besought his gouernour he might haue the captiue virgin to be his wife, *virtutis sue spoliū*, as a reward of his worth and seruice; and moreover hee would forgiue him the mony which was owing, and all reckonings besides due vnto him; *I aske no more, no part of booty, no portion, but Rhodanthe to bee my wife.* And when as he could not compass her by faire meanes, hee fell to treachery, force and villany, and set his life at stake at last, to accomplish his desire. Tis a common humour this, a generall passion of all louers to bee so affected, and which *Amilia* told *Aratine* a courtier in *Castilio's* discourse, *surely Aratine, if thou werst not so indeed, thou didst not loue, ingeniously confesse, for if thou hadst beene thoroughly enamored, thou wouldst haue desired nothing more then to please thy mistress. For that is the law of loue, to will and nill the same,* \* *Tantum velle & nolle, velit nolit quod amica.*

h Lib. 2. Certe  
vix credim, &  
bona fide fa-  
re Aratine, te  
non amasse adeo  
vehementer, si  
enim vere ama-  
set, nil prius  
aut potius opta-  
set, quam ama-  
mulieri placere.  
Ea enim amoris  
lex est idem vel-  
le & nolle.  
\* *Stroza fil.*

Epig.  
† Quippe hec  
omnium ex atra  
bile & amore  
provenit. 1. a-  
san pratenus.  
i Immenus a-  
mor ipse stulticia  
est. Cardan lib. 1.  
de sapientia.  
\* Mantuan.

a Virg. Æn. 4.  
b Seneca Hyp.  
pol.  
\* Met. 10.

Vndoubtedly this may be pronounced of them all, they are very slaues, drudges for the time, mad men, fooles, dizards, † *atrabilij*, beside them- selues, and as blinde as beetles. Their dotage is most eminent, *Amare simul & sapere ipsi Ioui non datur*, as *Seneca* holds *Iupiter* himselfe cannot loue & be wise both together, the very best of them, if once they bee ouertaken with this passion, the most staid, discreet, graue, generous and wise, otherwise able to gouerne themselves, in this commit many absurdities, many indecorums, vnbesitting their gravity and persons.

\* *Quisquis amat seruit, sequitur captivus amantem,*  
*Fert domit à cervice iugum*

*Sampson, Dauid, Solomon, Hercules, Socrates, &c.* are iustly taxed of indiscretion in this point, the middle sort are betwixt hawke and buzzard, and although they doe perceauce and acknowledge their owne dotage, weaknesse, furie, yet they cannot withstand it; as well may witness those expostulations, and confessions of *Dido* in *Virgil*.

<sup>a</sup> *Incipit effari mediâq; in voce resistit.*

*Phædra* in *Seneca*,

<sup>b</sup> *Quod ratio poscit, vincit ac regnat furor,*

*Potensq; totâ mente dominatur deus.*

*Myrrha* in \* *Ovid.*

*Illâ quidem sentit, sed oq; repugnat amor,*  
*Et secum quo mente feror, quid molior, inquit,*  
*Dypprecor, & pietas, &c.*

She sees and knowes her fault, and doth resist,

Against her filthy lust she doth contend,

And whither goe I, what am I about?

And God forbid, yet doth it in the end.

Againe

— *Pervigil igne,*

*Carpitur indomito furiosaq; vota retractat,*

*Et modo desperat, modò vult tentare, pudetq;*

*Et cupit, & quid agat, non invenit, &c.*

With raging lust she burnes, and now recalls

Her vow, and then despaires, and when 'tis past,

Her former thoughts she'll prosecute in hast,

And what to doe she knowes not at the last.

She will and will not, abhorres; and yet as *Medea* did, doth it.

— *Trahit invitam nova vis, aliudq; cupido,*

*Mens aliud suadet, video meliora, proboq;*

*Deteriora*



*Deteriora sequor.*

Reason pulls one way, burning lust another,  
She sees and knowes what's good, but she doth neither.

† *O fraus, amorq; & mentis emotus furor,*

*Quo me abstulisti?*

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† *Barbarian.*

The maior part of louers are carried headlong like so many brute beasts, reason countells one way, their friends, fortunes, shame, disgrace, danger, and an Ocean of cares that will certainly follow; yet this furious lust, *præcipitates*, counterpoiseth, weighes down one the other: though it be their vtter vndoing, perpetuall infamy, losse, yet they will doe it, and become at last, *insensati* void of sense; degenerate into dogs, hogges, asses, brutes; as *Iupiter* into a Bull, *Apuleius* an Ass, *Lycaon* a wolfe, *Tereus* a Lap-wing, *Calisto* a Beare, *Elpenor* & *Grillus* into Swine by *Circe*. For what else may we thinke those ingenuous Poets to haue shadowed in their witty fictions and Poems, but that a man once giuen ouer to his lust (as *Fulgentius* interprets that of *Apuleius*, *Alicia* of *Tereus*) is no better then a beast.

*Rex fueram, sic crista docet, sed sordida vita;*  
*Immundam è tanto culmine fecit auem.*

I was a king, my Crowne a witnesse is,

But by my filthinesse am come to this.

Their blindnesse is all out as great, as manifest as their weaknesse & dotage, or rather an inseparable companion, an ordinary signe of it. Loue is blinde, as the saying is, *Cupid's* blinde, and so are all his followers.

*Quisquis amat ranam, ranam putat esse Dianam.*

Every Louer admires his mistris, though she bee very deformed of her selfe, ill fauored, wrinkled, pimpled, pale, red, yellow, tan'd, tallow-faced, haue a wolue luglers, or a thin, leane, chitty face, be crooked, dry, bald, goggle-eyed, beare eyed, heauy, dull, hollow-eyed, blacke or yellow about the eyes, or squint-eyed, sparrow mouthed, hooke nosed, haue a sharpe fox nose, a redde nose, flat, great nose, a nose like a promontory, gubber-tusht, rotten teeth, black, vneuen, browne teeth, beetle browed, a Witches beard, her breath stink all ouer the roome, her nose drop winter and summer, with a *Bavarian* poke vnder her chin, a sharpe chin, laue eared, with a long cranes necke, *pendulis mammis*, her dugges like two double iugges, bloody-falne-fingers, she haue filthy long vnpared nailes, scabbed hands or wrists, a tanned skinne, a rotten carkasse, crooked backe, lame, splea-footed, as slender in the middle as a coive in the waste, goutie legges, her ankles hang ouer her shooes, her feet stinke, she breed lice, a very monster, an Aufe imperfect, her whole complexion fauours, an harsh voice, incondite gesture, vile gate, a vast virago, or an vgly tit, (*siqua latent meliora puta*) and to thy iudgement lookes like a mard in a lant-horne, whom thou couldst not fancy for a world, but hatest, loathest, and would haue spit in her face, or blow thy nose in her bosome, *remedium amoris* to another man, a dowdy, a slut, a scold, a nasty, filthy, beastly queane, dishonest peradventure, obscene, base, beggerly, rude, foolish, vntaught, peeuish, *Itus* daughter, *Thirsitis* sister, *Grobians* scholler: if he loue her once, hee admires her for all this, he takes no notice of any such errors or imperfections, of body or minde, \* *Ipsa hec—delectant, veluti Balbinum Polypius Agna,*

he had rather haue her then any woman in the world. If he were a king (hee

k An immodest woman is like a Beare.  
† *Feram induit dum vofas comedat, dum ad se redat.*  
m *Alicia de pupa Enbl.*  
Animal immodestum pupa fieri con a amari, at e bac nihil sedius, nihil libidinosius Sabina Ovid.  
Met.  
n Loue is like a false glasse which represents euery thing fairer then it is.

\* *Hier. Jer. lib. 1. Ser. 3.*



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alone should be his Queene, his Empreffe. O that hee had but a carracke of Diamonds, a chaine of pearle, a caseanet of Iewels, (a paire of calfe skirne gloues of 4<sup>d</sup> a paire were fitter) or some such toy, to send her for a token, she should haue it with all his heart; hee would spend myrriades of Crownes for her sake. *Venus* her selfe, *Panthea*, *Cleopatra*, *Tarquins Tanquil*, or \* *Mary* of *Burgundy* if she were aliue, would not match her.

\* The daughter and heire of *Carotus* agnax.  
† *Seneca* in *ellauis*.

† *Vincet vultus hac Tyndaridos*,  
*Quimoverunt horrida bella*. Let *Paris* himselfe be iudge) renowned *Helena* comes short, that *Rhodopheian Phillis*, *Larissæan Coronis*, *Babylonian Thysbe*, *Polixena*, *Laura*, *Lesbia*, &c. your counterfeite Ladies were neuer so faire as shee is.

† *Ischra*.

† *Quicquid erit placidi, lepidi, grati, atq; faceti*,  
*Vivida cunctorum retines Pandora deorum*,  
Whate're is pretty, pleasant, facete, well,  
What e're *Pandora* had, she doth excell.

\* *Mantuan*  
Eglt.  
† *Angerianus*.

\* *Dicebam Triuia formam nihil esse Diane*, Diana was not to be compar'd to her; nor *Iuno*, nor *Minerva*, nor any Goddesse. Shee is all in all,  
———† *Calia ridens*

*Est Venus, incedens Iuno, Minerva loquens*.

*Ephemerus* in *Aristanetus*, so farre admireth his mistris good parts, that he makes proclamation of them, and challengeth all commers in her behalfe.

\* *Epil. 12* *Qui*  
*unquam formas*  
*vidit orientis,*  
*quia occidentis,*  
*veniant vadij*  
*omnes, & dicant*  
*veraces, at tam*  
*insignem vide-*  
*rint formam.*  
† *Nulla* *rex*  
*formam eius*  
*posset comprehē-*  
*dere.*  
\* *Calcegnini*  
*dial. Galat.*

\* *Who ever saw the beauties of the East, or of the West, let them come from all quarters, all, and tell truth, if ever they saw such an excellent feature as this is.* A good fellow in *Petronius* cries out, no tongue can tell his Ladies fine feature, or expresse it, *quicquid dixeris minus erit*, &c. Most of your louers are of his humour and opinion. She is *nulli secunda*, a rare creature, a *Phenix*, the sole Commander of his thoughts, Queene of his desires, his only delight as \* *Triton* now feelingly sings; that loue-sicke Sea-God,

*Candida Leucothoe placet & placet atra Melane*,  
*Sed Galatea placet longè magis omnibus una*.  
Faire *Leucothoe* black *Melane* please me well,  
But *Galatea* doth by oddes the rest excell.

All the gracious elogies, Metaphors, Hyperbolicall comparifons of the best things in the world, the most glorious names, whatsoeuer, I say, is pleasant, amiable, sweet, gratefull, and delitious, are too little for her.

*Phæbo pulchrior & sorore Phæbi*.

His *Phoebe* is so faire, she is so bright,

She dimmes the Sunnes lustre, and Moones light.

Startes, Sunnes, Moones, Mettals, sweet smelling flowres, Odours, perfumes, Colours, Gold, Siluer, Iuory, Pearles, pretious Stones, Snow, painted Birds, Dounes, Hony, Suger, Spice, cannot expresse her, so soft, so radiant, sweet, so faire is she. ——— *Mollior cuniculi capillo &c.*

o *Catullus*.  
p *Petronius*  
Ca. *alell*.

p *Lydia* *bella, puella candida*,  
*Que benè superas lac, & lilium*,  
*Albanâ, simul rosam & rubicundam*,  
*Et expolitum ebur Indicum*.

Fine *Lydia* my mistris white and faire,  
The milke, the lilly doe not thee come neere,

The



The rose so white, the rose so red to see,  
And Indian Ivory comes short of thee;  
Such a description our English *Homer* makes of a faire Lady,

\* That Emilia that was fairer to see,  
Then is Lilly upon the stalke greene:  
And fresher then May with flowres new,  
For with the Rose colour stroue her hew,  
I not which was the fairer of the two.

\* Chaucer in  
the knights  
tale.

q Ovid. met. 13

In this very phrase *q Polyphemus* courts his *Galatea*.

*Candidior folio niuei Galatea ligustri,  
Floridior prato, longâ procerior alno,  
Splendidior vitro, tenero lascivior hado, &c.  
Mollior & cigni plumis, & lacte coacto.*

Whiter *Galat* then the white withy-winde,  
Fresher then a field, higher then a tree,  
Brighter then glasse, more wanton then a kidde,  
Softer then Swannes downe, or ought that may be.

So she admires him againe, in that conceipted dialogue of *Lucian*, which  
*John Secundus*, an elegant Dutch moderne Poet hath translated into verse,  
When *Doris* and those other Sea Nymphes, vpbraided her with her vgly  
mishapen louer *Polyphemus*, she replies, they spake out of enuy and malice,

*Et plane inuidia huc mera vos stimulare videtur,  
Quod non vos itidem vt me Polyphemus amet;*

Say what they could, he was a proper man. To thy thinking shee is a most  
loathsome creature, and as when a country fellow discommended once, that  
exquisite picture of *Helena* made by *Zeuxis*, † for hee saw no such beauty in  
it, *Nichomachus* a loue-sick spectator replied, *sume tibi meos oculos & deam*  
*existimabis*, take mine eyes and thou wilt thinke she is a Goddesse, dote on  
her forthwith, count al her vices, vertues, her imperfections, infirmities, abso-  
lute and perfect. *Immo nec ipsum amica stercus fatat*, Though shee be na-  
sty, fulsome, as *Sostrata's* bitch, or *Parmeno's* sow: thou hadst as leiuue haue a  
snake in thy bosome, a toad in thy dish, and callest her witch, diuell, hagge,  
with all the filthy names thou canst inuent, he admires her on the other side,  
she is his Idoll, Ladie, Mistris, Venerilla Queene, the quintessence of beauty,  
an Angell, a † Starre, a Goddesse,

† Plutarch. sibi  
dixit tam pul-  
chram non vidi-  
ri, &c.

† Thou art my Vesta, thou my Goddesse art,  
Thy hollowed temple only is my hart.

The fragraney of a thousand Curtesians is in her face: *Nec pulchra effigies hæc*  
*Cypridis aut Stratonices*, \* Tis not *Venus* picture that as you suppose, ( good  
Sir) no Princess, or kings daughter, but his diuine mistris, forsooth, his deare  
*Antiphila*, to whose seruice he is wholly consecrate, whom he alone adores.

† Quanto quam  
Lucifer, aurea  
Phæbe, Tanto  
virginibus cou-  
spectior omni-  
bus Herce, Ov.  
† M.D. Son. 30.

\* Cui comparatus indecens erit pavo,  
*Inamabilis sciurus, & frequens Phenix*  
To whom confer'd a Peacocks vndeceit,  
A Squirrels harsh, a Phenix too frequent.

\* Martialis. 5.  
Epig. 38.

All the graces, vneres, elegances, pleasures, attend her. Hee preferres her be-  
fore a Myriade of Court Ladies.

( Ariosto.

† He that commends *Phyllis* or *Nerea*,  
Or *Amarillis*, or *Galatea*,

*Tityrus*



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*Tityrus or Melibea, by your leaue,**Let him be mute, his loue the praises haue.*

\* *Tully l. 1. de Nat. deor. pulchrior deo, & tamē erat oculis perueris fassim.*  
 Nay, before the Gods and Goddeses themselves. So \* *Quintus Catulus* ad-  
 mired his squinteyed friend *Roscius*,

*Pace mihi liceat (Caeſtes) dicere veſtra,**Mortalis viſus pulchrior eſſe Deo:*

By your leaue gentle Gods, this il'e ſay true,

There's none of you that haue ſo faire an hue.

All the bumbast Epithetes, adiuncts, incomparably faire, curiouſly neat, di-  
 vine, ſweet, dainty, delicious, &c, diminutives, *corculum, ſuauiolum, &c.* plea-  
 ſant names may be inuented, bird, mouſe, lambe, pus, pigeon, piginey, kidde,  
 hony, loue, doue, chicken, &c. he puts on her.

† *Marullus ad Ne-  
ram epig. 1. lib.*  
 \* *Bartolina.*

† *Ariosto, l. 2. biff. 8.*

† *Meum mel, mea ſuauiſſas, meum cor,**Meum ſuauiolum, mei lepores,* my life, my light, my Iewel,

my glory, \* *Margareta ſpecioſa, Cuius reſpectu omnia mundi pretioſa ſordent,*  
 my ſweet *Margret*, my ſole delight and darling. And as † *Rhodemant* cour-  
 ted *Iſabella*,

*By all kinde words, and geſtures that he might,**He calls her his deare heart, his ſole beloved,**His ioyfull comfort, and his ſweet delight.**His miſtris, and his goddeſſe, and ſuch names,**As louing Knights apply to louely dames.*

Every cloath ſhee weares, every faſhion pleaſeth him aboute meaſure, her  
 hand, *o quales digitos, quas habet illa manus!* pretty foot, pretty co-  
 ronets, her ſweet carriage, ſweet voice, tone, her diuine and louely looks,  
 her euery thing, louely, ſweet, amiable, and pretty, pretty, pretty. Her very  
 name (let it be what it will) is a moſt pretty pleaſing name, I belecue now,  
 there is ſome ſecret power and vertue in names, every action, ſite, habit, ge-  
 ſture, he admires, whether ſhe play, ſing or dance, in what tyres ſoeuer ſhee  
 goeth, how excellent it was, how well it became her, neuer the like ſcene or  
 heard.

u *Tibullus.*u *Mille habet ornatus, mille decenter habet.*† *Marull. lib. 2.*

Let her weare what ſhe will, doe what ſhe will, ſay what ſhe will,

† *Quicquid enim dicit, ſeu facit, omne decet,*

he applaudes and admires every thing ſhe weares, ſaith, or doth.

x *Tibullus lib. 4. de 4 Sulpitia.*x *Illam quicquid agit, quoquod veſtigia vertit,**Compoſuit furtim ſubſequiturq, decor,**Seu ſoluſt crines, ſuſis decet eſſe capillis,**Seu compſit, comptis eſt reuerenda comis.*

What ere ſhe doth, or whether ere ſhe goe,

A ſweet and pleaſing grace attend forſooth,

Or looſe, or binde her haire, or combe it vp,

She's to be honoured in what ſhe doth.

a *Ariſtoteles*

Epil. 1.

b *Epil. 24. veni*

cito chiſſime

Lycia, cito veni

pro te Satyri

omnes videntur

non homines,

nullo loco, ſoluſ

es, &amp;c.

a *Veſtem induitur, ſormoſa eſt, exuitur, tota forma eſt,* let her be dreſſed or vn-  
 dreſſed, all is one, ſhe is excellent ſtill, beautifull, faire, and louely to behold.

Women doe as much by men: nay much more, farre fonder, weaker, and that  
 by many paraſanges, Come to me my deare *Lycias* (ſaith *Musarium* in b *Ari-  
 ſtoteles*) come quickly ſweet heart, all other men are *Satyres*, meere clownes,  
 blockheads to thee, no body to thee: thy looks, words, geſtures, actions, &c. are  
 incomparably beyond all others. *Venus* was neuer ſo much beſotted on her  
*Adonis*,



*Adonis*, *Phædra* so delighted in *Hippolitus*, *Ariadne* in *Theseus*, *Thysbe* in her *Piramus*, as she is enamored on her *Mopsus*. I could repeat centuries of such. Now tell mee what greater dotage, or blindness can there bee then this in both sexes? and yet their *slavery* is more eminent, a greater signe of their folly then the rest.

They are commonly *slaves*, *captives*, *voluntary seruants*, *amatorum* *mancipium*, as *Castilio* tearmes him, his mistress *seruant*, her *drudge*, *prisoner*, *bondman*, what not? He *composeth himselfe wholly to her affections to please her*, and as *Emilia* said, *makes himselfe her lacky*. All his *cares*, *actions*, all his *thoughts*, are *subordinate to her will and commandement*; her most *devote*, *obsequious*, *affectionate seruant* and *vassall*. For *loue* (as *Cyrus* in *Xenophon* well obserued) is a *meere tyranny*, worse then any *disease*, and they that are troubled with it *desire to be free and cannot*, but are *harder bound then if they were in iron chains*. What greater *captivity* or *slavery* can there be (as *Tully* expostulates) then to be in *loue*? Is he a *free man* ouer whom a *woman domineers*, to whom she *prescribes lawes*, *commands*, *forbids what she will her selfe*? That *dares deny nothing she demands*, she *asks*, he *gives*; she *calls*, he *comes*; she *threatens*, he *fears*; *nequissimum hunc seruū puto*, I account this man a very *drudge*. And as he followes it, Is this no *small seruitude* for an *enamorated* to be *euery houre combing his head*, *stifning his beard*, *perfuming his haire*, *washing his face with sweet waters*, *painting*, *curling*, and *not to come abroad but sprucely crowned*, *decked*, and *apparellled*? Yet these are but *toyes* in respect to *goe to the Barber*, *Bath*, *Theatres*, &c. hee must attend vpon her where euer she goes, *runne along the streets*, by her *doores* and *windows* to see her, take all *opportunities*, *fleeuelesse errands*, *disguise*, *counterfeit shapes*, and as many *formes* as *Iupiter* himselfe euer tooke; and come *euery day* to her house (as he will surely doe if he be truly enamored) and offer her *seruice*, and follow her vp and downe from *roome to roome*, as *Lucretia's* *sutors* did, he cannot containe himselfe but he will doe it, hee must and will be where she is, sit next her, still talking with her. If I did but let my *gloue fall by chince*, (as the said *Aratines* *Lucretia* bragges) I had one of my *suiters*, nay two or three at once ready to *hoope and take it vp*, to *kisse it*, and with a *low congy* deliuer it vnto me, If I would walke, another was ready to *sustaine me by the arme*. A third to provide *fruits*, *peares*, *plummes*, *cherries*, or what soeuer I would *eate or drinke*. All this and much more he doth in her *presence*, & when he comes home tis all his *meditation* to recount with himselfe her *actions*, *words*, *gestures*, what *entertainment* he had, how *kindly* she vsed him in such a place, how she *smil'd*, how she *graced* him, and that infinitely pleased him, and therevpon instantly he makes an *Epigramme*, or a *Sonnet* to *five or seauen tunes*, or else how she *reiectioned* his *service*, *denied* him a *kisse*, *disgraced* him, &c. and that as *effectually* torments him. And these are his *exerciles* betwixt *combe and glasse*, *madrigalls*, *elegies*, &c. these his *co-gitations* till he see her againe. But all this is *ease* and *gentle*, and the least part of his *labour* and *bondage*, no *hunter* will take such *paines* for his *game*, *fowler* for his *sport*, or *souldier* to *sacke a city*, as hee will for his mistress *fauour*.

*Ipsa comes veniam, neq. me salebrosa mouebunt*

*Saxa, nec obliquo dente timendus aper,*

as *Phædra* to *Hippolitus*. No danger shall affright, for if that be true the poets

y. lib. 3. de  
lib. olerum of-  
scitai se totius  
compari, totus  
placere studet,  
et ipsius animā  
amare potesse  
quam scit.  
z. Cyroped. lib. 5.  
amor seruitus,  
et qui amat,  
optant eo libera-  
ri non secus  
ac alio quouis  
morbo, neq. libe-  
rari tamen pos-  
sunt, sed valuti-  
ori necessitate  
ligati sunt, quam  
si in serua vin-  
cula conuelli so-  
reant.

c. In paradoxis.  
An ille mihi li-  
ber videtur cui  
mulier imperat?  
cui leges impo-  
nit, prescribit,  
iubet, vetat  
quod videtur?  
Qui mihi impe-  
ranti negat, ni-  
hil audet, &c.  
posuit dandum,  
vocat, venien-  
dum, minatur ex-  
timiscendum.  
d. Illane parua  
est seruitus a-  
matorum, singu-  
lis ferè horis pe-  
lline capillum,  
calami, strag, bar-  
bam componere,  
faciem aquis re-  
dolentibus dilu-  
ere, &c.

e. Si quando in-  
pauimentum in-  
cautius quid mi-  
hi excidisset, ele-  
uare idem quā  
promissimè,  
nec nisi oculo  
compulso mihi  
commendare, &c.



faigne, loue is the sonne of *Mars* and *Venus*; as he hath delights, pleasures, elegancies from his mother, so hath he hardnesse, valour and boldnesse from his father. And tis true that *Bernard* hath; *Amore nihil mollius, nihil violentius*, nothing so boisterous, nothing so tender as loue. If once therefore enamored, he will goe, runne, ride, many a mile to meet her, day and night, in a very darke night, endure scorching heate, colde, waite in frost & snow, raine, tempests, till his teeth chatter in his head, thole Northern windes and shoures cannot coole or quench his flames of loue, *intempestâ nocte non deterrentur*, he will take my word, he will sustaine hunger, thirst, *penetrabit omnia, perumpet omnia*, through thicke and thinne he will to her; *expeditissimi montes videntur, omnes tranabiles*, light or darke all is one:

\* Lib. 1. de contem. amor. quid referam eorum pericula & claudis, qui in amicum adit per seut. (Bras) gressi, sollicitudine, gressi inde de turbati se dant precipites, membra frangunt, collidunt, aut animam amittunt.

† Ter. Eucub.

Alt. 5. Scen. 8.

a. Paratus sum

ad obeundam

mortem, siui in-

beas, hanc suam

effluatit sedam,

quem tuum sy-

dus perdidit, a-

que & spates

non negant, &c.

b. Si occidere

placet ferrum

menon vides, si

verberibus con-

tenta es, curro

nactus ad pe-

niam.

† Alt. 15. & 18.

Impera mihi;

occidam decem

viros, &c.

\* Galsper. Em.

paellam misere

deperiens, per

rogum ab ea in

Padum desili-

re iussus, statim

è ponte se preci-

pitanit. Alius

Ficinum in lacu a-

more ardens ab

amica iussus se

suspendere, illi-

co fecit.

c. Intelligo pecu-

niam rem esse

inueniendissimam,

meam tamen li-

berentius darem

Clinia quam ab alio acciperem, libentius hanc scriberem, quam alio imperarem, &c. Nollem & somnum accipere, quod illum non videam, tui autem & soli gratiam habeo quod mihi Cliniam ostendant. Ego etiam cum Clinia in ignem currerem & scilicet vos

quos, mecum ingressurus si videretis.

(*Rosida per tenebras Faunus ad antra venit*)

for her sweet

sake he will endure hazarde, &c. he feesles it not. \* *What shall I say* (saith *Hadus*)

*of their great dangers they vndergoe, single combats they undertake, how they*

*will venture their liues, creepe in at windowes, gutters, climbe over walls to*

*come to their sweet hearts,* (annointing the doores and hinges with oile, be-

cause they shall not creake, tread soft, swim, wade, watch, &c.) *and if they bee*

*surprised, leap out at windowes, cast themselues headlong downe, brusing or*

*breaking their legges or armes, and sometimes loosing life it selfe,* as *Calisto* did

for his louely *Melibeia*. Heare some of their owne confessions, protestations,

complaints, proferres, expostulations, wishes, bruiish attempts, labours in

this kinde. *Hercules* serued *Omphale*, put on an aporne, tooke a distaffe and

spunne. *Thraso* the souldier was so submisle to *Thais* that he was resolu'd to

doe whatsoeuer she enioyned. † *Ego me Thaidi dedam, & faciam quod iubet*,

I am at her seruice. *Philostratus* in an Epistle to his mistris, <sup>a</sup> *I am ready to dye*

*sweet-heart if it be thy will, alay his thirst whom thy starre hath scorched and*

*undone, the fountaines & riuers deny no man drinke that comes, the fountaine*

*doth not say thou shalt not drinke, nor the apple thou shalt not eat, nor the faire*

*meddow walk not in me, but thou alone wilt not let me come neere thee, or see*

*thee, contemned & despised dye for grieffe.* *Polienus* when his mistris *Circe* did

but frowne vpon him in *Petronius*, drew his sword, and bad her <sup>b</sup> kill, stabbe,

or whippe him to death, he would strip himselfe naked and not resist. Ano-

ther will take a Iourny to *Iapâ*, *longe nauigationis molestias non curans*; a third

(if she say it) will not speake a word for a tweluemonths space, her command

shall be most inuiolably kept: A fourth, with that Centurion in the *Spanish*

† *Calestina*, will kill ten men for his mistris *Arcusa*, for a word of her mouth,

he will cut bucklers in two like pippins, and flap downe men like flies, *elige*

*quo mortis genere illum occidi cupis?* \* *Galeatus* of *Mantua* did a little more:

for when he was almost mad for loue of a faire maid in the city, shee to trye

him belike what he would doe for her sake, bad him in iest leap into the riuier

*Po* if he loued her, he forthwith did leap headlong off the bridge and was

drowned. Another at *Ficinum* in like passion, when his mistris by chance

(thinking no harme, I dare sweare) bad him go hang, the next night at her

doores hanged himselfe. c. *Money* (saith *Xenophon*) is a very acceptable and

welcome guest, yet I had rather giue it my deare *Clinia*, then take it of others,

I had rather serue him, then command others, I had rather be his drudge, then

take

take

take

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take



take my ease, vndergoe any danger for his sake, then liue in security. For I had rather see Clinia then all the world besides, and had rather want the sight of all other things, then him alone. I am angry with the night and sleepe that I may not see him, and thanke the light and Sunne because they shew me my Clinia. I will runne into the fire for his sake, and if you did but see him, I know that you likewise would runne with me. So Philostratus to his mistris. Command me what you will I will doe it, bid me goe to Sea, I am gone in an instant, take so many stripes, I am ready, runne through the fire, and lay downe my life and soule at thy feet, 'tis done. So did Abolus to Iuno.

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— Tunc o regina quod optas

Explorare labor, mihi iussa capeffere fas est.

O Queene it is thy paines to inioyn me still,

And I am bound to execute thy wil.

And Phadra to Hippolitus.

c Me vel sororem Hippolite aut famulam voca,

Famulamq; potius, omne seruitium feram.

O call me sister, call me seruant, chuse

Or rather seruant, I am thine to vse.

Non me per altas ire si iubeas niues,

Pigeat gelatis ingredi Pindi iugis,

Non si per ignes ire aut infesta agmina

Cuncter paratus ensibus pectus dare,

Te tunc iubere, me decet iussa exequi.

h It shall not grieue to the snowy hills,

Or frozen Pindus tops forthwith to clime,

Or runne through fire, or through an armie,

Say but the word for I am alwaies thine.

Callicratides in i Lucian breakes out into this passionate speech, O God of heauen, grant me this life for euer to sit ouer against my mistris, and to heare her sweet voice, to goe in and out with her, to haue euery other busines common with her. I would labour when she labours, saile when she sailes, he that hates her should hate mee, and if a tyrant kill her, he should kill me, if she should dye, I would not liue, and one graue should hold vs both.

† Finiet illa meos moriens morientis amores,

Abrocomus in o Aristanetus makes the like petition for his Delphia,

— P Tecum viuere amem tecum obeam lubens.

'Tis the same

straine which Theagines vsed to his Chariclea, so that I may but inioy thy loue let me dye presently: Leander to his Hero, when he befought the sea waues to let him goe quietly to his loue, and kill him comming backe.

q Parcite dum propero, mergite dum redeo.

'Tis the common

humour of them all, to contemne death, to wish for death, to confront death in this case, quippe quis nec fera, nec ignis, neq; precipitium, nec fretum, nec ensis, neq; laqueus graui videntur; 'Tis their desire (saith Tyrius) to dye. And in the hower and moment of death to remember their deare mistris. When captaine Gobrias by an vn lucky accident had receiued his deaths wound, heu me miserum exclaim it, miserable man that I am, (instead of other deuotions) he cries out, (shall I dye before I see Rodanthe my sweet heart. Sic amor mortem, (saith mine author) aut quicquid humanitis accidit, aspernatur,

Q 99 2

so

d In simpos.

e Impera quid

vis, nauigare

iube, nauem con

scendo, plagas

accipere, plector,

animam profun-

d. regia ignem

currere, non re-

cuso, iubeat facio

f Seneca in

Hipp. act. 2.

g Huius ero vi-

uus, mortuus hu-

ius ero, Propert.

lib. 2. viuum si

viuat si cadat

illa eadem. Id.

i Dial. Amorum.

mibi o diu cele-

stes ultra sit vi-

ta hac perpetua

ex aduerso ami-

co sedere, & sua

ue loquentem

audire, &c. si

moriatur vive-

re non sustinebo

& idem erit se-

pulchrum utrisq;

† Buchanan.

o Epist. 21. Sit.

hoc votum a diis

amare Delphi-

dem ab ea a-

mari, ad loqui

pulchram, &

loquentem au-

dire.

p Hor.

q Mart.

† Theodorus pro-

chromus, Amori

lib. 6. Inter-

pret Gaurinus.



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so loue triumphs, contemnes, insults ouer death it selfe. Thirteene proper young men lost their liues for that faire *Hippodamias* sake, the daughter of *Onomarus* king of *Elis*: when that hard condition was proposed of death or victory, they made no account of it, but couragiously for loue died, till *Pelops* at last wone her by a fight. As many gallants desperately aduentured their dearest blood for *Atalanta* the daughter of *Schenius*, in hope of marriage, all vanquished and ouercame, till *Hippomenes* by a few golden apples happily obtained his suite. *Perseus* of old, fought with a sea monster for *Andromeda's* sake; and our *S. George* freed the Kings daughter of *Sebea* (the golden legend is mine author) that was exposed to a Dragon, by a terrible combate. Our Knights errant, and the *S<sup>t</sup> Lancelots* of these daies, I hope will aduenture as much for ladies favours, as the *Knight of the Sunne*, *S<sup>t</sup> Beuis of Southampton*, or that renowned peire,

*k* Ariost. lib. 1.  
c. 101. l. 115.

*k* Orlando, who long time had loued deare  
Angelica the fayre, and for her sake  
About the world, in nations farre and neare,  
Did high attempts performe and undertake,

They will sure, they will, for it is an ordinary thing for these enamorato's of our times to say and doe as much, to stab their armes, carouse in blood, challenge the field for their mistris sake, and in her quarrell, to fight so long till their head peice, bucklers, all broken, and swordes hackt like so many sawes, for they must not see her abused in any sort, 'tis blasphemie to speake against her, a dishonour without all good respect to name her. 'Tis common with these creatures, to drinke healths vpon their bare knees, though it were a mile to the bottom (no matter of what mixture) off it comes. If she bid them they will goe barefoot to *Ierusalem*, to the great *Chams* court, to the East *Indies*, to fetch her a bird to weare in her hat: and with *Drake* and *Candish* saile round about the world for her sweet sake, aduersis ventis, serue twice seuen yeares as *Jacob* did for *Rachel*; doe as much as *Gesmund* the daughter of *Tancredus* prince of *Salerna*, did for *Guiscardus* her true loue, eat his heart when he died; or as *Artimesia* dranke her husbands bones beaten to powder, and so bury him in her selfe: and endure more torments then *Thesens* or *Paris*. Et hic colitur Venus magis quam thure, & victimis, with such sacrifice as these (as *Aristanetus* holds) *Venus* is well pleased and pacified. Generally they vndertake any paine, any labour, any toyle, for their mistris sake, loue and admire a seruant, not to her alone, but to all her friends and followers, they hug and embrace them for her sake, her dogge, picture, and euerie thing shee weares, they adore it as a relique. If any man come from her, they feast him, reward him, will not be out of his company, doe him all offices, still remembring, still talking of her:

† Dum Cassius  
pertusa, ensis in-  
stat, terra exci-  
sit, statum &c.  
Barthius Cele-  
stina.

† Lesbica sex Cy-  
athia septem Lu-  
cina bibatur.  
I As, Xanthus  
for the loue of  
Europpe, omnem  
Europam per-  
grauit. Parthe-  
nia Erot. cap. 8.

† Reuoluitur d  
Bocatio.  
c. Epist. 17. lib. 2.

† Lucretius.  
m. Aeneas Sil-  
vius, Lucretia  
quam accepit  
Euriali literas  
hilaris statim  
milleq; papilli  
basitavit.  
u. Medius in se-  
ruit papillis li-  
teram eius mille  
prius pangens  
suerat. Arist. 2.  
epist. 13.

† Nam si abest quod ames, prae sto simulachra tamen sunt  
Illius, & nomen dulce obuersatur ad aures.

The very carrier that comes from him to her is a most welcome guest, and if he bring a letter, she will read it twenty times ouer, and as *Lucretia* did by *Eurialus*, kisse the letter a thousand times together & then read it: And *Che- lidonia* by *Philonius*, after many sweet kisses put the letter in her bosome,

And kisse againe, and often looke thereon,  
And stay the messenger that would be gone:

And aske ma-  
ny



ny pretty questions, ouer and ouer againe, as how he looked, what he did, and what said he? In a word,

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*Vult placere sese amica, vult mihi, vult pedissequae  
Vult famulis, vult etiam ancillis, & catulo meo.*

*n Plautus Asi-  
nar.*

He strues to please his mistris, and her maide,  
Her seruants, and her dogge, and's well paide.

If he get any remnant of hers, a buske-point, a feather of her fan, a shoo-tye, a lace, a ring, a bracelet of haire,

*\* Pignusq; direptum lacertis,*

*Aut digito male pertinaci,*

*\* Hor.*

he weares it for a fauour on his arme, in his hat, finger, or next his heart. Her picture he adores twice a day, and for two houres together; will not looke off it; As *Laodamia* did by *Protielaus*, when he went to warre, *† sit at home with his picture before her*: a garter or a bracelet of hers is more pretious then any Saints Relique he layes it vp in his casket, (O blessed Relique) and euery day will kisse it: if in her presence, his eye is neuer off her, and drinke he will where she dranke, if it be possible in that very place, &c. If absent, he will walke in the Walke, sit vnder that tree where she did vse to sit, in that bowre, in that very seat, many yeares after sometimes, though she be farre distant, and dwell many miles off, he loues yet to walke that way stil, to haue his chamber window looke that way: To walke by that riuers side (which though farre away) runnes by the house where she dwels, he loues the wind blowes to that coast.

*† O Quoties dixi Zephyris properantibus illuc,*

*Felices pulchram visuri Amaryllida venti.*

O happy Westerne windes that blow that way,

For you shall see my loues faire face to day,

° to conferre with some of her acquaintance, for his heart is still with her, P to talke of her, admiring & commending her, lamenting, honing, wishing himselfe any thing for her sake, to haue opportunity to see her, O that he might but inioy her presence. So did *Philosstratus* to his mistris, *† O happy ground on which she treads, and happy were I if she would tread vpon mee, I thinke her countenance would make the riuers stand, and when she comes abroad, birds will sing, and come about her,*

*Ridebunt valles, ridebunt obuia Tempe,*

*In florem viridis protinus ibit humus.*

The fields will laugh, the pleasant vallies burne,

And all the grasse will into flowres turne.

*Omnis Ambrosiam spirabit aura.*

*\* When she is*

in the meadow, she is fairer then any flowre, for that lasts but for a day, the riuer is pleasing, but it vanissheth on a sudden, but thy flowre doth not fade, thy streame is greater then the Sea. If I looke vpon the Heauen, me thinkes I see the sunne salne downe to shine below, and thee to shine in his place, whom I desire. If I looke vpon the night, me thinkes I see two more glorious starres, *Hesperus* and thy selfe. A little after he thus Courts his mistris; If thou goest forth of the citty, the protecting gods that keepe the towne, will runne after to gaze vpon thee: If thou saile vpon the seas, as so many small boates, they will follow thee: what riuer would not runne into thy Sea. Another, he sighes and sobs, sweares he hath *Cor seissum*, an heart brused, to powder, dissolved and melted

*† Illa domi sedens, imaginem eius fixis oculis assidue contempla-*

*† Bnechanan.*

*Sylua.*

*o Happy seruants that serue her, happy men that are in her company.*

*p Non ipsos solum, sed ipsorum memoriam amant.*

*Lucian. Epist. O ter felix solum! beatus ego, si me calcaueris, vultus tuus animas soscere potest, &c.*

*\* Idem epi. in prato cum sit, flores superat, illi fulcri sed vnus tantum dies, flauus gratus, sed evanescit, at tuus flauus mari maior. Sicelano aspicio, solem exillimo cecidisse, & in terra ambulare &c.*

*† Si ciuitate egrederis, sequentur te dii custodis, spectaculo commoti, sinuages sequentur, quos stans saluum tuum morigaret?*



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ted within him, or quite gone from him, to his mistress bosome belike, he is in an ouen, a Salamander in the fire, so scorched with loves heat; Hee wisheth himselfe a saddle for her to sit on, a posie for her to smell to, and it would not grieue him to be hanged, if he might be strangled in her garters: he would willingly dye to morrow, so that shee might kill him with her owne hands.

12 El. 15.

\* *Ouid* would be a flea, a gnat, a ring, *Catullus* a sparrow,

*O si tecum ludere, sicut ipsa possem,*  
*Et tristes animi levare curas.*

\* *Carm* 30.

\* *Anacreon*, a glaife, a gowne, chaine, any thing,

*Sed speculum ego ipse fiam,*

*Vt me tuum usq; cernas,*

*Et vestis ipse fiam,*

*Vt me tuum usq; gesses.*

*Mutari & opto in undam,*

*Lauem tuos vt artus,*

*Nardus puella fiam,*

*Vt ego te ipsam inungam,*

*Sim fascia in papillis.*

*Tuo & monile collo.*

*Fiamq; calceus, me*

*Saltem vt pede usq; calces.*

But I a looking glasse would be,

Still to be look'd vpon by thee,

Or I, my loue would be thy gowne,

By thee to be worne vp and downe;

Or a pure Well full to the brims,

That I might wash thy purer lims:

Or I'd be pretious balme to noint,

With choifest care each choifest ioint,

Or, if I might, I would be faine,

About thy necke the happy chaine.

Or would it were my blessed happe

To be the Lawne o're thy faire pappe.

Or would I were thy shooe to bee

Daily but trod vpon by thee.

Englified by  
Mr B. Holiday  
in his Technoz.  
Art. 1. Sect. 7.

O thrice happie man that shall enioy her: as they that saw *Hero* in *Muscus*, &c.

\* *Ouid*, *Mel*. 1. 4.

\* *Salmacis* to *Hermephroditus*, — *Felices mater, &c. felix nutritrix* —

*Sed longè cunctis, longeq; beatior ille,*

*Quem fructu sponsi & socij dignabere lecti.*

The same passion made her breake out into the comedy,

† *Na ille fortunatus est qui cum illo cubant,*

\* *Xenophon* Cy-  
roped. lib 5.

† *Plautus* de  
milit.

† *Lucian*,  
\* *Petronius*.

happy are his bedfellowes; and as she said of *Cyrus*, beata quæ illi uxor futura esset, blessed is that woman that shall bee his wife, nay thrice happy she, that shall inioy him but a night,

† *Vna nox Iovis sceptro equiparanda,*

lodging is worth *Iupiters* scepter.

\* *Qualis nox erit illa, dñ, de aq,*

*Quam mollis thorax?*

such a nights

O what



O what a blissefull night would it bee, how soft, how sweet a bed? She will adventure all her estate for such a night, for a Nectarean, a balsome kisse alone.

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\* *Qui te videt beatus est,*

*Beator qui te audit,*

*Qui te positur est deus.*

† E. Graco Ruff.

The Sultan of Sana's wife in Arabia, when shee had seene Vertomannus that comely traveller, lamented to herselfe in this manner, "O God, thou hast made this man whiter then the Sunne, but me, mine husband, and all my children blacke, I would to God he were my husband, or that I had such a sonne, she fell a-weeping, and so impatient for loue at last, that (as Potiphars wife did by Ioseph) she would haue had him gone in with her, she sent away Gazella, Tegeia, Galzerana her waiting maides, loaded him with faire promises and gifts, and wooed him with all the Rhetoricke she could,

u. Lod. Verto-  
mannus navi-  
gib. a. ca. 5. O de-  
us, hunc exasti-  
sile candidiorē,  
ē dāvis so me ē  
coniugem meum  
ē natos meos  
cūnes nigrican-  
tes, & cinam bīc,  
Cic.

— *extremum hoc misere dānūm amantē* —

Itis Gazella,  
Tegeia, Galze-  
rana, & premā-  
sa oīerant, &  
dāvis, & c.

but when he gaue not consent, shee would haue gone with him and left all, to be his page, his seruant, or his Lackey, *Certa sequi, Charum corpus ut vmbra solet*, so that she might enioy him, threatening moreouer to kill herselfe, &c. Men will doe as much & more for women, spend goods, lands, liues, fortunes, Kings will leaue their Crownes, as King John for Matilda the Nunne at Dunmow.

\* *But Kings in this yet priuiledg'd may bee,*  
*I le be a Monke so I may liue with thee.*

M.D.

The very gods will endure any shame (atq. aliquis de dijs non tristibus inquit, &c.) bee a spectacle, as Mars and Venus were to all the rest; so did Lucians Mercury with, & peradventure so dost thou. They will adventure their liues with allacrity,

— *† pro quā non metuum mori* —

may more, *pro quā non metuum bis mori*, I will dye twice, nay twenty times for her. If shee dye, there's no remedy, they must dye with her, they cannot helpe it. A louer in Calcagninus, wrote this on his darlings Tombe,

† Hor. ode. 9. 1. 3.

*Quincia obijt, sed non Quincia sola obijt,*

*Quincia obijt, sed cum Quinciā & ipse obijt,*

*Risus obijt, obijt gratia, lusus obijt,*

*Nec mea nunc anima in pectore, at in tumulo est.*

*Quincia my deare is dead, but not alone,*

*For I am dead and with her I am gone,*

*Sweet smiles, mirth, graces, all with her doe rest,*

*And my soule too, for 'tis not in my brest.*

How many doting Louers vpon the like occasion might say the same? But these are toyes in respect, they will hazard their very soules for their mistris sake. \* *Atq. aliquis inter iuvenes miratus est, & verbum dixit,*

*Non ego in calo cuperem Deus esse,*

*Nostam uxorem habens domi Hero*

*One said, to Heaven would I not*

*desire at all to goe,*

*If that at mine owne house I had*

*such a fine wife as Hero.*

Venus forooke heaven for Adonis sake — *† calo praesertur Adonis.*

† Ouid. Met. 10.

Old Ianiuer in Chaucer thought when he had his faire May, he should neuer goe to heauen, he should liue so merrily here on earth, had I such a mistris, he protests,



488 protests, † *Cælum djs ego non suum inuiderem,*  
*Sed sortem mihi djs meam inuiderent.*

I would not envy their prosperity,  
 The Gods should envy my felicity.

Another as earnestly desires to behold his sweet-heart, he will adventure & leaue all this, and more then this to see her alone.

\* *Omnia quæ patior mala si pensare velir fors,*  
*Vnâ aliquâ nobis prosperitate, djs*

*Hoc precor, vt faciant, faciant me cernere coram,*  
*Cor mihi captivum quæ tenet hocce, deam.*

If all my mischiefs were recompensed,  
 And God would giue me what I requested,  
 I would my mistress presence onely seeke,  
 Which doth mine heart in prison captiue keepe.

But who can reckon vp the Dotage, madnesse, seruitude, and blindnesse, the foolish phantasmes and vanities of Louers, their torments, wishes, idle attempts?

Yet for all this, amongst so many irksome, absurd, troublesome Symptomes, inconueniences, phantasticall fites and passions, which are vsually incident to such persons, there be some good qualities in Louers, which this affection causeth. As it makes wisemen fooles, so many times it makes fooles become wise, y it makes base fellowes become generous, cowards couragious as Cardan notes out of Plutarch, conetous, liberall and munificent; clownes, ciuill; cruell gentle; wicked prophane persons, to become religious; stouens neat; churles mercifull; & dumbe dogges eloquent. *Feras mentes domat cupido*, that fierce, cruell and rude Cyclops Polyphemus sighed, and shed many a salt teare for *Galateas* sake. No passion causeth greater alterations, or more vehement of ioy or discontent. Plutarch Sympos. lib. 1. quest. 5. 2. saith, that the soule of a man in loue, is full of perfumes and sweet odors, and all manner of pleasing tones and tunes: It addes spiritis, and makes them otherwise soft and silly generous and couragious, <sup>a</sup> *Audacem faciebat amor*. *Ariadne's* loue, made *Theseus* so adventurous, and *Medeas* beauty *Iason* so victorious, expectorates amor timorem. <sup>b</sup> Plato is of opinion that the loue of *Venus* made *Mars* so valorous. A young man will be much abashed to commit any soule offence, that shall come to the hearing or sight of his mistress. And if it were <sup>c</sup> possible to haue an Army consist of louers, such as loue, or are beloued, they would be extraordinary valiant and wise in their gouernment, modestly would detaine them from doing amisse, emulation incite them to doe that which is good and honest, and a few of them would ouercome a great company of others. There is no man so pusillanimous, so very a dastard, whom loue would not incense, make of a diuine temper, and an heroicall spirit. As he said in like case, † *Tota ruat cæli moles non terreor*, &c. for as \* *Agatho* contends, a true louer is wise, iust, temperat and valiant. <sup>d</sup> I doubt not therefore, but if a man had such an Army of Louers (as *Castilio* supposeth) he might soone conquer all the world, except by chance hee met with such another army of Inamorato's to oppose it. <sup>e</sup> For so perhaps they might fight as that fatall dogge, and fatall hare in the heauens, course one another round, and neuer make an end. *Castilio* thinks *Ferdinand* King of Spaine would neuer haue conquered *Granado*, had not Queene *Isabell* and her Ladies

† Buchanan.

Hendecasyll.

\* Petrarca.

† Cardan lib. 5.

de sap. ex vrbibus

generosos efficitur

solet, ex timidis

audaces, ex aua-

ris splendidas,

ex agrestibus ci-

uiles, ex crudeli-

bis mansuetos,

ex impijs religi-

osos, ex torridis

mitidos atq. cul-

tos, ex duris mi-

sericordes, ex

mau eloquentes,

z. Anima homi-

nis amore capti,

tota referta suf-

fusiis & odori-

buz, pænes ve-

suat, &c.

a Ouid.

b In conuiuio,

Amor ueneris

diuturni diu-

net, & sortem

facit, adolescen-

tem maxime e-

radescere cœmi-

mus, quum ama-

trix eum turpe

quid commit-

tentem offendit.

c Si quo pacto

stiri ciuitas

aut exercitus

posset parum ex

his qui amant

parum ex his,

&c.

† Angerianus.

\* Plat. Conuiuio

d Lib. 3. de Au-

lico. Non dabit

quin is qui ta-

lem exercitum

haberet, totius

orbis statim vi-

ctor esset, nisi

forte cum ali-

quo exercitu

consequendum

esset, in quo om-

nes amatores ef-

fenti.

c Higinius de

cane & lepore

calesi. & Deci-

maior.



Ladies beene present at the siege, <sup>489</sup> *It cannot be expressed what courage the Spanish Knights tooke, when the Ladies were present, a few Spaniards overcame a multitude of Moores.* They will vndergoe any danger whatsoever, as *St Walter Manny* in *Edward* the thirds time, stucke full of Ladies fauours, fought like a Dragon. For *soli amantes, as Plato holds, pro amicis mori appetunt*, only Louers will dye for their friends, and in their Mistris quattell. And for that cause † he would haue women followe the Camp, to be spectators and encouragers of noble actions: vpon such an occasion; *S. Lancelot*, or *Sir Tristram*, *Cesar*, or *Alexander* shall not bee more resolute, or goe beyond them.

*Vix dies potest  
quantum inde  
audaciam assu-  
merent Hispani,  
inde pauci infi-  
nitatis Mauroru  
copias superā-  
runt.*  
† *Lib. 5. de La-  
gibus.*

Not courage only doth Loue adde, but as I said, subtlety, wit,

• *Mant. Egl. 1.*

*\* Namq. dolos inspirat amor, fraudesq. ministrat,*  
wildome, warinelle, — *\* quis fallere possit amantem.*

• *Virg.*

All manner of ciuility, decency, complement, and good behauiour, † *plus fa-  
cis & leporis*, polite grace, and merry conceipt. *Bocace* hath a pleasant tale to  
this purpose, which he borrowed from the *Greekes*, and which *Beroaldus*  
hath turned into *Latine*, *Bebelius* in verse, of *Cymon* and *Iphigenia*. This *Cy-  
mon* was a foole, a proper man of person, and the *Gouernour* of *Cyprus* son,  
but a very Ass, inso much that his father being ashamed of him, sent him to a  
Farmer house he had in the Country to be brought vp. Where by chance, as  
his manner was, walking alone, he espied a gallant young Gentlewoman na-  
med *Iphigenia*, a *Burgomasters* daughter of *Cyprus* with her maid, by a brook  
side in a little thicket, fast asleepe in her smocke, where she had newly bathed  
her selfe: *When Cymon saw her, he stood leaning on his staffe, gazing on her  
immoueable, and in a maze:* at last he fell so farre in loue with the glorious ob-  
iect, that he beganne to rouse himselfe vp, to bethinke what he was, would  
needs follow her to the City, and for her sake began to be ciuill, to learne to  
sing and dance, to play on Instruments, and got all those Gentlemen-like  
qualities and complements in a short space, which his friends were most glad  
of. In brieft, he became from an Idiot and a Clowne, to bee one of the most  
compleat Gentlemen in *Cyprus*, did many valorous exploits, and all for the  
loue of mistris *Iphigenia*. In a word, I may say thus much of them all, let the  
be neuer so clownish, rude and horrid, *Grobian* and sluts, if once they bee in  
loue, they will be most neat and spruce, for,

*Hanc ubi con-  
spicatus est Cy-  
mon, baculo im-  
mox immobilis  
stetit, & mira-  
bundus &c.*

† *Omni bus rebus, & nitidis nitoribus antecedit amor,* they will  
follow the fashion, beginne to tricke vp, & to haue a good opinion of them-  
selues *venustatū enim mater Venus*, a ship is not so long a rigging, as a yong  
Gentlewoman a trimming vp her selfe, against her sweet-heart comes. A  
Painters shoppe, a flowry meadow, no so gracious aspect in Natures store-  
house, as a yong maid, a *Nouitise*, or *Venetian* Bride, that lookes for an hus-  
band, or a yong man that is her suiter, composed lookes, composed gate;  
cloathes, gestures, actions, all composed; all the graces, elegances in the  
world are in her face. Their best robes, lewels, lawnes, Linnens, Laces, Span-  
gles, must come on, <sup>h</sup> *præter quam res patitur student elegantie*, they are be-  
yond all measure coy, nice, and too curious on a sudden: 'Tis all their study,  
all their businesse, how to weare their cloaths neat, to be polite and terse, and  
to set out themselves. No sooner doth a yong man see his sweetheart com-  
ming, but he smugges vp himselfe, pulls vp his cloake now false about his

† *Plautus Ce-  
l. 2. sc. 4.*

h *Plautus*

R r r

Shoulders



490 shoulders, ties his garters, points, sets his band, cuffes, flickes his haire, twires his beard, &c. When Mercury was to come before his Mistris,

† Ouid. Met. 2.

—† *Chlamydemq. ut pendeat apè*

*Collocat, ut limbus totumq. appareat aurum.*

He put his cloake in order, that the lace,

And hemme, and gold worke all might haue his grace.

Salmacis would not be seene of Hermaphroditus, till shee had spruced vp her selfe first.

† Ouid. Met. 4.

† *Nec tamen ante adiit, et si properabat adire,*

*Quam se composuit, quam circumspexit amictum,*

*Et finxit vultum, & meruit formosa videri.*

Nor did she come, although 'twas her desire,

Till she compos'd her selfe, and trim'd her tire,

And set her lookes to make him to admire.

\* Virg. 1. Æn.

Venus had so ordered the matter, that when her sonne \* Aeneas was to appeare before Queene Dido, he was

*(Os humerosq. deo similis, namq. ipsa decoram*

*Casariem nato genetrix, lumenq. inuenta*

*Purpureum, & latos oculis afflaret honores.)*

like a God, for she was the tire-woman her selfe, to set him out with all naturall and artificiall impostures. When that hirsute Cyclopicall Polyphemus courted Galatea.

† Ouid. Met. 13

† *Iamq. tibi formæ, iamq. est tibi cura placendi,*

*Iam rigidos pectus rastrois Polypheme capillos,*

*Iam libet hirsutam tibi falce recidere barbam,*

*Et spectare feros in aqua & componere vultus.*

And then he did begin to pranke himselfe,

To please and combe his head, and beard to shaue,

And looke his face ith' water as a glasse,

And to compose himselfe for to be braue.

He now began to haue a good opinion of his owne feature, and good parts.

*Iam Galatea veni, nec munera despicere nostra,*

*Certe ego me novi, liquidamq. in imagine vidi*

*Nuper aquæ placuitq. mihi mea forma videnti.*

Come now my Galatea scorne me not,

Nor my poore presents; for but yesterday

I saw my selfe ith' water, and me thought

Full faire I was, scorne me not I say,

† *Non sum adeo informis, nuper me in littore vidi,*

*Cum placidum ventis staret mare —*

† Virg. Egl. 2.

k Epist. An. vix

literato sit da-

cenda. Nolle

insomnes transu-

cende, literis re-

nunciandum,

sicpe gemendum,

nonnunquam et

illachrymandū

forti & conditi-

oni tua. Viden-

dum que vestes,

quis cultus te

deceat, quis in

usu sit, verum

latus barbe, &c.

Cum cura lo-

quendum, ince-

edendum, biben-

dum, & cum cu-

ra insaniendum,

'Tis the common humour of all Sutors to tricke vp themselves, to be prodigall in apparell, pure lotus, neat, comb'd & curl'd, with powdred haire, comp-tus & calami-stratus, with a long loue-locke, a floure in his eare, perfumed rings, scarfes, feathers, points, &c. as if he were a Princes Ganymede, with eue-ry day new suits, as the fashion varies; going as if he trod vpon egges, and as Hensius writ to Primierus, k If once he be besotted on a wench, hee must lye a- wake a nights, renounce his booke, sigh and lament, now and then weepe for his hard hap, and marke about all things what Hats, Bands, Doublets, Breeches are

in



in fashion, how to cut his Beard, and weare his Lock, to turne up his Munshe. to's, and curle his head, prune his Pickitivant, or if he weare it broad, that the East side be correspondent to the West: he must be in league with an excellent Tayler, Barber, † *Tonsorem puerum sed arte talem,*

*Qualis nec thalamus fuit Neronis;*

† *Mari. Epig. 5.*

haue neat shooc-ties, points, garters, speake in print, walke in print, eat and drinke in print, and that which is all in all, he must be made in print.

Amongst other good qualities an amorous fellow is endowed with, hee must learne to sing and dance, play vpon some Instrument or other, as without all doubt he will, if hee be truly touched with this Loadstone of Loue.

For as<sup>1</sup> *Erasmus* hath it, *Musica docet amor & Poësin*, Loue will make them Musicians, and to compose ditties, Madrigals, Elegies, Loue Sonnets, & sing them to seuerall pretty tunes, to get all good qualities may be had. † *Iupiter*

1 *Civil. cont. 5. pro. 15.*

perceaued *Mercury* to be in loue with *Philologia*, because he learned languages, polite speech, (for *Suadela* her selfe was *Venus* daughter, as some write) Arts and sciences, *quò virgini placeret*, all to please his mistris. 'Tis their

† *Adrianus*

*Capella lib. 1. de*

*mus. philol. tam*

*illum tentio a-*

*more teneri, e-*

*iusq; studio plu-*

*res habet: e com-*

*paratas in sa-*

*mulis diuici-*

*plas &c.*

in *Lib. 3. de au-*

*lico. Quis Cho-*

*reis insudaret,*

*nisi seminarum*

*causa? quis mu-*

*sica tantam na-*

*uaret operam,*

*nisi quod illius*

*dulcedine per-*

*mulcere speret?*

*quis tot carmina*

*componeret, nisi*

*ut inde affectus*

*suos in mulieres*

*explicaret.*

*in Craterem ne-*

*ctaris evertit*

*saltem apud de-*

*os, qui in terram*

*eadem, rosam*

*primo albam ru-*

*bore infecit.*

*o Puellas cho-*

*reantes circa*

*iuuenilem cupi-*

*dinis statuum*

*fecit. Philostrat.*

*Imag. lib. 3. de*

*statuis. Exerci-*

*tium amoris ap-*

*plissimum.*

† *Lib. 6. Met.*

† *Tom. 4.*

† *Korinthen.*

*de cur. mort.*

*part. 5. cap. 28.*

*Sat. puella dor-*

*micum insultan-*

*tium, &c.*

chieft study to sing, dance, and without question, so many Gentlemen and Gentlewomen would not be so well qualified in this kinde, if loue did not incite them. <sup>m</sup> *who*, saith *Castilio*, would learne to play, or giue his minde to mu-

sicke, learne to dance, or make so many Rimes, Loue songs, as most doe, but for womens sake, because they hope by that meanes to purchase their good wills, and winne their fauour.

Wee see this daily verified in our young women and wiues, they that being maids tooke so much paines to sing, play and dance,

with such cost and charge to their parents, now being married will scarce touch an instrument, they care not for it. *Constantine agricult. lib. 11. cap. 18.*

makes *Cupid* himselfe to be a great dancer, by the same token as he was cape- ring amongst the Gods, <sup>n</sup> he slung downe a bowle of *Nectar*, which distilling

vpon the white Rose, euer since made it red: and *Calistratus* by the helpe of *Dedalus* about *Cupids* statua, <sup>o</sup> made a many of young wenches still a dan-

cing, to signifie belike, that *Cupid* was much affected with it, as without all doubt he was. For at his and *Psyche*s wedding, the Gods being present to

grace the feast, *Ganymede* fill'd *Nectar* in abundance (as <sup>\*</sup> *Apuleius* describes it) *Vulcan* was the Cooke, the *Honors* made all fine with Roses and flowres,

*Apollo* plaid on the Harpe, the *Muses* sang to it, *sed suauis Musica super in-*

*gressa Venus saltavit*, but his mother *Venus*, danced to his & their sweet con-

tent. Witty † *Lucian*, in that Patheticall Loue passage, or pleasant descripti-

on of *Iupiters* stealing of *Europa*, and swimming from *Phenicia* to *Crete*,

makes the Sea calme, the windes hush, *Neptune* and *Amphitrite* riding in

their chariot to breake the waues before them, the *Tritons* dancing round

about, with euery one a Torch, the Sea-nymphes halfe naked, keeping time

on Dolphins backs, and singing *Hymeneus*, *Cupid* nimbly tripping on the

top of the waters, and *Venus* her selfe comming after in a shell, strawing Ro-

ses and flowres on their heads. *Praxistiles* in all his pictures of loue, faines *Cu-*

*pid* euer smiling, and looking vpon dancers, And † in *St. Markes* Garden in

*Rome* (whole worke I knowe not) one of the most delitious peeces, is a many

of *Satyrs* dancing about a wench asleepe. So that dancing still is as it were a



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† View of Fr.

hearts, & dance about a May-pole, or in a towne greene vnder a shady elme. Nothing so familiar in † *France* as for Cittizens wiues and maids to dance a round in the streets, and many times for want of better instruments, to make good Musicke of their owne voices, and dance after it. Yea many times this loue will make old men and women that haue more toes then teeth dance, maske and mumme; for *Comus* and *Hymen* loue masks, and all such merri-ments about measure, will allow men to put on womens apparell in some ca-ses, and promiscuously to dance young and old, rich and poore, generous & base, of all sorts. *Paulus Iovius* taxeth *Augustine Niphus* the Philosopher, P For that being an old man, and a publike Professor, a father of many children, he was so mad for the loue of a young maid (that which many of his friends were ashamed to see) an old gouty fellow, yet would dance after Fiddlers. Many laughed him to scorne for it, but this omnipotent loue would haue it so,

† *Hyacinthino bacillo,*  
*Properans amor, me adegit*  
*Violenter adsequendum.*

Loue hasty with his purple staffe did make  
Me follow, and the dance to vndertake.

And who can withstand it? If once we be in loue, young or old, though our teeth shake in our heads, like virginall Iacks, there is no remedy, wee must dance. *Plutarch Sympos. 1. quest. 5.* doth in some sort excuse it, and telleth vs moreouer in what sense, *Musica docet amor, licet prius fuerit rudis,* how loue makes them that had no skill before, learne to sing and dance; hee con-cludes, 'tis only that power and prerogatiue loue hath ouer vs. 9 *Loue* (as hee holds) will make a silent man speake, a modest man most officious; dull, quicke, slow, nimble, and that which is most to be admired, an hard, base, vtractable churle, as fire doth iron in a smithes forge, free, facile, gentle, and easie to bee intreated. Nay 'twill make him prodigall in the other extreame, and giue an

† hundred sesterces for a nights lodging, as they did of old to *Lais* of *Corinth* or † *ducenta drachmarum millia pro unica nocte*, as *Mundus* to *Paulina*, spend all his fortunes (as too many doe in like case) to obtaine his sute. For which cause many compare Loue to wine, which makes men Iouiall & merry, fro-licke and sad, whine, sing, dance, and what not.

But aboute all the other Symptomes of Louers, this is not lightly to bee ouerpasse, that likely of what condition soeuer, if once they be in loue, they turne to their ability, Rimers, Ballet-makers, and Poets. For as *Plutarch* saith, † They will be witnesses and trumpeters of their Paramours good parts, bedec-king them with verses and commendatory songs, as we doe statues with gold, that they may be remembred and admired of all. Ancient men will dote in this kinde sometimes as well as the best; their heat of loue will thawe their frozen affections, and dissolue the ice of age. *Iovianus Pontanus* makes an old foole rime, and turne Poetaster to please his Mistris.

*Ne ringas Mariana, meos ne despice canos,*  
*Desene nam luvenem Diareferre potes, &c.*

Sweet *Marian* doe not mine age disdain,  
For thou canst make an old man young againe.

They will be still singing amorous songs and ditties (if young especially) and cannot abstaine though it be when they goe to, or should be at Church. We haue

p Vita eius. Pu-  
elle amore sep-  
tuagenarius se-  
nex usq; ad infa-  
miam correptus,  
multis liberis  
suscepit: multi  
non sine pudore  
conspexerunt  
senem & Phi'o-  
sophum podagri-  
cum, non sine ri-  
sustantem ad  
tibia nudas.  
† *Anacreon*  
*carna. 7.*  
q De taciturno  
loquacem facit,  
& de verecundo  
officiosum reddit  
de negligente  
industriam, de  
seconde impi-  
gram.

† *Iosephus* an-  
tiq. Iud. lib. 18.  
cap. 4.  
† *Gellius* lib. 1.  
cap. 8. pretium  
noctis centum  
sestertia.  
† *Ipsius* enim vo-  
lunt suarum a-  
miferum pul-  
chritudinis pre-  
cones ac testes  
esse, eoz laudi-  
bus, & cantile-  
nis, & versibus  
exornare, ut au-  
ro statuas, ut  
memorentur, &  
ab omnibus ad-  
mirentur.  
† *Tom. 2. Anti-*  
*Dialogo.*



haue a pretty story to this purpose in † *Westmonasteriensis*, an old writer of 493  
ours (if you will beleue it) *An. Dom. 1012. at Colewiz in Saxony*, on Christ- † *Flaves hist.*  
mas Eue a company of young men and maids, whilst the Priest was at Masse *fol. 298.*  
in the Church, were singing catches and loue songs in the Church-yard, hee  
sent to them to make lesse noyse, but they sung on still; and if you will, you  
shall haue the very song it selfe,

*Equitabat homo per syluam frondosam,  
Ducebatq; secum Meswinden formosam,*

*Quid stamus cur non imus?*

A fellow rid by the greenewood side,  
And faire *Meswinde* was his bride,

Why stand we so, and doe not goe?

This they sung, he chafte, till at length impatient as he was, hee prayed to St  
*Magnus* patron of the Church, they might all there sing and dance till that  
time tweluemonth, and so \* they did, without meat and drinke, wearisome-  
nesse or giuing ouer, till at yeares end they ceased singing, and were absolved  
by *Herebertus* Archbisshop of *Colen*. They will in all places bee doing thus;  
young folkes especially, reading loue stories, talking, singing, telling or hear-  
ing lasciuious tales, tunes, such objects are their sole delight, their continual  
meditation, they can thinke, discourse willingly, or speake almost of no other  
subiect. This loue is the cause of all good conceits, neatnesse, exornations,  
playes, elegancies, delights, and all the sweetnesse of our life, † *qualis iam vi-*  
*ta foret, aut quid iucundi sine aureâ venere, Emoriar cum istâ non amplius*  
*mihî cura fuerit*, let me liue no longer then I may loue, saith a mad merry fel-  
low in *Mimernus*. This loue is it that seasoneth our harsh and dull labours,  
and giues a pleasant relish to our other vasauiory proceedings, \* *Ab sit amor*  
*surgunt tenebra, torpedo, veternum, pestis, &c.* All our feasts almost, maskques  
mummings, banquets, merry meetings, weddings, pleasing songs, fine tunes,  
Poems, Loue-stories, playes, Comœdies, Attellans, ligges, Fescenines, Ele-  
gies, Odes, &c. Symbols, Emblems, Impreses, deuises, if we shall beleue *Io-*  
*uius, Contiles, Paradine, Camillus de Camillis*, may be ascribed to it. Most of  
our arts and sciences, painting amongst the rest, was first inuented, saith † *Pa-*  
*tritius, ex amoris beneficio*, for loues sake. For when the daughter of *Debu-*  
*riades* the *Sicyonian*, was to take leaue of her sweetheart now going to wars,  
*ut desiderio eius minus tabesceret*, to comfort her selfe in his absence she took  
his picture with cole vpon a wall, as the candle gaue the shadowe which her  
father admiring perfected afterwards, and it was the first picture; by report,  
that euer was made. And euer after † *Sycion* for painting, caruing, statuary,  
musicke, and Philosophy was preferred before all the citties in *Greece*. *Apollo*  
was the first inuenter of Physicke, Diuination, Oracles; *Minerva* found out  
weauing, *Vulcan* curious iron-worke, *Mercury* letters, but who prompted all  
this into their heads? Loue, *Nunquam talia inuenissent, nisi talia adamas-*  
*sent*, they loued such things, or some party; for whose sake they were vnder-  
taken at first. 'Tis true, *Vulcan* made a most admirable Bruch or neck-lace,  
which long after *Axion* and *Temenus*, *Phygias* sonnes, for the singular worth  
of it, consecrated to *Apollo* at *Delphos*, but *Pharyllus* the tyrant stole it away  
and presented it to *Ariston's* wife, on whom he miserably doted (*Partheni-*  
*us* tells the story out of *Phylarchus*) but why did *Vulcan* make this excellent

\* Per totum  
annum, cana-  
ruat, placis su-  
per illos non ca-  
cidit, non frigis,  
non calor, non  
sitis, nec lassitu-  
do illis officit,  
&c.

† Hinc mundi-  
tias, ornatum,  
leporum, delicias,  
ludos, elegantiâ,  
omnem deniq;  
vita suauitatem  
debemus.

† E Græco.

\* Angerianus,

† Lib. 4. Tit. 11.  
de prim. institut.  
è Plinij lib. 35.  
cap. 12.

\* Gerbelinus l.  
6. descript. Gr:  
u. Francus lib. 3.  
De symbolis: qui  
primus symboli  
excogitauit, vo-  
luit nimirum  
hac ratione im-  
plicatum animi  
evolucere, eumq;  
vel domine vel  
alij intuitibus  
ostendere.



ouche? to giue *Hermione* *Cadmus* wife, whom he dearely loued. All our Tilt and Turnaments, Orders of the *Garter*, *Golden Fleece*, &c. owe their beginnings to loue, and many of our histories. By this meanes, saith *Iovius*, they would expresse their louing minds to their Mistris, and to the beholders. 'Tis the sole subiect almost of Poetry, all our inuention tends to it, all our songs, what euer those old *Anacreons*; And therefore *Hesiod* makes the *Muses* & *Graces* still follow *Cupid*, and as *Plutarch* holds, *Menander* and the rest of the Poets were loues Priests, for almost *Greece* and *Latine* *Epigrammatists*, Loue writers, *Anthony Diogenes* the most ancient, whose Epitome we finde in *Phocius Bibliotheca*, *Longus Sophista*, *Eustathius*, *Achilles Tattius*, *Aristanetus*, *Heliodorus*, *Plato*, *Plutarch*, *Lucian*, *Parthenius*, *Theodorus Prodrumus*, *Ouid*, *Catullus*, *Tibullus*, &c. Our new *Ariosto*, *Boyardes*, authors of *Arcadia*, *Urania Fairy Queene*, &c. *Marullus*, *Leotichius*, *Angerianus*, *Stroza*, *Secundus*, *Capellanus*, &c. with the rest of those facetie modern Poets, haue written in this kinde, are but as so many Symptomes of Loue. Their whole books are a *Synopsis* or breuiary of Loue, the Portiours of Loue, Legends of Lovers liues and deaths, and of their memorable aduentures. Nay more, *quod leguntur, quod laudantur amori debent*, as *Nevisanus* the Lawyer holdes, there neuer was any excellent Poet, that invented good fables, or made laudable verses, which was not in loue himselfe.

x Lib. 4. num.  
102. *Sylue* nup-  
tialis poete non  
inueniunt fabu-  
las, aut versus  
laudatos faciunt  
nisi qui ad amo-  
res fuerint exci-  
tati.  
*Martial* Epig.  
73. lib. 9.

*Cynthia* te vatem fecit lasciuie *Propertius*,  
Ingenium Galli pulchra *Lycoris* habet,  
Fama est argenti *Nemesis* formosa *Tibulli*,  
*Lesbia* dictavit docte *Catulle* tibi.

Non me *Pelignus*, nec spernet *Manthua* vatem  
Si qua *Corinna* mihi, si quis *Alexis* erit:

Wanton *Propertius*, and witty *Gallus*,

Subtile *Tibullus*, and learned *Catullus*,

It was *Cynthia*, *Lesbia*, *Lychoris*,

That made you Poets all, and if *Alexis*,

Or *Corinna* chance my Paramour to be,

*Virgil* and *Ouid* shall not despise me.

*Petrarch*s *Laura* made him so famous, *Astrophels Stella*, and *Iovianus Pontanus* Mistris was the cause of his *Roses*, *Violets*, *Lillies*, *Nequitie*, *blanditie*, *ioci*, *decor*, *Nardus*, *Ver*, *Coralla*, *Thius*, *Mars*, *Pallas*, *Venus*, *Charis*, *Crocum*, *Laurus*, *Ynguentum*, *Costum*, *Lachryma*, *Myrrha*, *Musa*, &c. And the rest of his Poems. The very rusticks and hog-rubbers, *Menalcas* and *Coridon*, qui fatant de stercore equino, those fulsome knaues, if once they tast of this Loue liquor, are inspired in an instant. Instead of those acurate Emblems, curious Imprefes, gaudy masques, Tilt, Turnaments, &c. They haue their Wakes, Whifon-ales, Shepheards feasts, meeting on holy daies, country dances, roundelaies, writing their names on trees, true loues knots, pretty gifts.

With tokens, hearts diuided, and halfe rings,

Shepheards in their loues are as coy as kings.

Choosing Lords, Ladies, Kings, Queenes, and Valentines, &c. they goe by couples,

*Coridons Phyllis*, *Nysa* and *Atopius*,

With dainty *Donsibell* and *S<sup>r</sup> Topbus*.

Instead of Odes and Elegies, &c. they haue their Ballads, country tunes, they

mult



must write likewise and indite all in Rime.

495

Thou Hony-suckle of the Hathorne hedge,  
Vouchsafe in *Cupids* cup my heart to pledge,  
My hearts deare blood, sweet *Cis* is thy Carouse,  
Worth all the Ale in Gammer *Gubbins* house.

3 S R 1600.

I say no more, affaires call me away,  
My fathers horse for prouender doth stay.  
Be thou the Lady *Cresselight* to me,  
Sir *Trolly Lolly* will I proue to thee,  
Written in hast, farwell my Cowslip sweet,  
Pray let's a Sunday at the Alehouse meet.

Your most grimme *Stoicks*, and seuerer *Philosophers* will melt away with this passion, and if *Athenaus* belye them nor, *Aristippus*, *Apollidorus*, *Antiphanes*, &c. haue made Loue songs and Commentaries of their Mistris praises, <sup>a</sup> Orators write Epistles, Princes giue titles, honours, what not? <sup>b</sup> *Xerxes* gaue to *Themistocles* *Lampsacus* to finde him wine, *Magnesia* for bread, and *Myunte* for the rest of his diet. The <sup>c</sup> *Persian* kings allotted whole citties to like vse, *hac ciuitas mulieri redimiculum præbeat, hac in collum, hac in crines*, one whole citty serued to dresse her haire, another her necke, a third her hood. *Assuerus* would haue <sup>e</sup> giuen *Esther* halfe his Empire, and <sup>f</sup> *Herod* bid *Herodias* aske what she would she should haue it. *Caligula* gaue an 100000 sesterces to his Curtisan, at first word to buy her pinnes, and yet when hee was sollicitated by the Senate, to bestow something to repaire the decayed walls of *Rome*, for the Common-wealths good, he would giue but 6000 sesterces at most. <sup>\*</sup> *Dionysius* that *Sicilian* tyrant reiected all his priuy counsellours, and was so befotted on *Mirtha* his fauorite and Mistris, that he would giue no office, or in the most waightiest businesse of the kingdome, doe ought without her especiall aduise, preferre, depose, send, entertaine no man, though worthy & well deseruing, but by her consent, and he againe whom shee commended, howsoeuer worth, unworthy, was as highly approued. Kings and Emperours instead of Poems, build citties, *Adrian* built *Antinoa* in *Egypt*, besides Constellations, Temples, Altars, Statues, Images, &c. in the honour of his *Antinous*. *Alexander* bestowed infinite summes, to set out his *Hephestion* to all eternity. <sup>e</sup> *Socrates* professeih himselfe *loues* seruant, ignorant in all arts and sciences, a Doctor alone in loue matters, & *quum aliarum rerum omnium scientiam diffiteretur*, saith <sup>f</sup> *Maximus Tyrius* his sectator, *huius negotij professor*, &c. and this he spake openly, at home and abroad, at publike feasts, in the Academy, in *Pyræo*, *Lyceo*, *sub Platano*, &c. But I conclude there is no end of Loues Symptomes, 'tis a bottomlesse pit, Loue is subiect to no dimensions; not to be suruayed by any art or engine: and besides I am of <sup>g</sup> *Hardus* minde, no man can discourse of loue matters, or iudge of them aright, that hath not made triall in his owne person, or as *Aeneas Silvius* addes, hath not a little doted, beene mad or loue-sicke himselfe. I confesse I am but a nouice, yet *homo sum*, &c. inexpert in this subiect, *non sum praeceptor amandi*, and what I say, is meerely reading, by mine own obseruation, and others relation.

y Lib 13. cap.

Dionysodisist.

a See Paterculus

epist. 33. de sua

Margareta Be-

roa. das &amp;c.

b Hen. Stephens

apol. pro Herod.

f Tully orat. 3.

ver.

c Elib. 5.

d Mat. 147.

\* Gravissimis

regni negotiis

nihil sine amasie

sue consensu se-

cit, omnesq. af-

fectiones suas scor-

tillo communi-

caruit &amp;c. Nich.

Bellus discurs.

26. de amar.

e Amoris fannu-

lus amens sci-

entiam differe-

tur, amandi ta-

men se scientifi-

cium doctorem

agnoscit.

f Serm. 8.

2. Quis horum

scribere mole-

stias potest, nisi

qui &amp; is aliquā-

tum insanit.

f Lib. 1. de non

temnendis ama-

ribus, opinor hac

de re neminem

aut deceptare

velle posse aut

iudicare, qui non

in ea versatur,

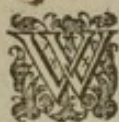
aut magnum se-

ceris periculum.

MEMB. 4.



## Prognosticks of Loue Melancholy.



That Fires, Torments, Cares, Jealousies, Suspitions, Feares, Griefes, Anxieties, accompany such as are in loue, I haue sufficiently said: the next question is, what will be the euent of such miseries, what they foretell. Some are of opinion that this loue cannot be cured,

a Semper mori-  
tur, quam  
mortalis est qui  
amat. *Al. Silu.*  
b Eurial. ep. ad  
Lucretium, apud  
Æneam Siluiū,  
Rogas ut amare  
desiccam, roga  
montes ut in  
planum deuol-  
ant, ut fontes  
flumina repe-  
tant, tam possū  
te non amare, ac  
suum Phæbus  
relinquere cur-  
sum.

† Buchanan. Syl.

c Propert. lib. 2.  
Eleg. 1.

d Est orcus ille  
vls, est immen-  
tabilis, est rabies  
insana.

e Lib. 2.

† Virg. Egl. 3.

f R. T.

g Qui quidem  
amor vtriusq; &  
totam Ægyptū  
extremis cala-  
mitatibus in-  
voluit.

*Nullis amor est medicabilis herbis*, it accompanies them to the <sup>a</sup> last,

*Idem amor exitio est pecori pecorisq; magistro*, and is so continue, that by no persuation almost it may be relieved. Bid me not loue, said <sup>b</sup> Eurialus, bid the Mountaines come downe into the plaines, bid the Riuers run backe to their fountaines; I can as soone leaue to loue, as the Sunne leaue his course,

† *Et prius aquoribus pisces, & montibus vmbra,*

*Et volucres deerunt syluis, & murmura ventis,*

*Quam mihi discedent formosa Amarillidis ignes.*

First Seas shall want their fish, the mountaines shade,

Woods singing birds, the windes murmur shall fade,

Then my faire *Amarillis* loue alaid.

Bid me not loue, bid a deafe man heare, a blind man see, a dumb speake, lame runne, counsell can doe no good, a sicke man cannot rellish. No Physick can ease me.

*Non prosunt domino que prosunt omnibus artes.*

As *Apollo* confessed, and *Iupiter* himselfe could not be cured.

c *Omnes humanos curat medicina dolores,*

*Solus amor morbi non habet artificem.*

Physicke can soone cure every disease,

d Excepting Loue, that can it not appease.

But whether Loue may be cured or no, and by what meanes shall bee explained in his place, in the meane time, if it take his course, and bee not otherwise eased or amended, it breaks out into outragious often and prodigious euent.

*Amor & Liber violenti dij sunt*, as <sup>e</sup> *Tatius* obserues, & *eouſq; animum incendunt, ut pudoris obliuisci cogant*, Loue and *Bacchus* are so violent Gods, so furiously rage in our minds, that they make vs forget all honesty, shame and common civility. For such men ordinarily as are thoroughly possessed with this humour, become *insensati & insani*, for it is <sup>f</sup> *amor insanus*, as the Poet calls it, beside themselves, and as I haue proued, no better then beasts, irrational, stupid, head-strong, void of feare of God or men, they frequently forswear themselves, spend, steale, commit incests, rapes, adulteries, murders, depopulate Townes, Citties, Countries, to satysfie their lust.

† A Diuell 'tis, and mischiefe such doth worke,

As neuer yet did Pagan, Iew, or Turke.

The warres of *Troy* may bee a sufficient witness; and as *Appian. lib. 5. hist.* said of *Antony* and *Cleopatra*, *Their loue brought themselves, and all Egypt into extreame and miserable calamities*, The end of her is as bitter as worm-wood, and as sharpe as a two-edged sword. *Prov. 5. 4. 5. Her feet goe downe to death, her steps lead on to hell. She is more bitter then death (Eccles. 7. 28.) and the sinner shall be taken by her.*

h Qui



*Qui in amore precipitavit, peius perit, quam qui saxo salit.* 497  
 Hee that runnes headlong from the top of a rocke, is not in so bad a case, as hee that falls into this gulf of Loue. For hence, saith *Platina*, comes repentance, Dage, they loose themselves, their wittes, and make shipwracke of their fortunes altogether, Madnesse, to make away themselves and others, violent death. *Prognosticatio est talis*, saith *Gordonius*, *si non succurratur ijs, aut in maniam cadunt, aut moriuntur*, the prognostication is, they will either runne mad, or dye. For if this passion continue, saith *Alban Alontaltus*, it makes the blood hot, thicke and blacke, and if the inflammation get into the braine, with continuall meditation and waking, it so dries it up, that madnesse followes, or else they make away themselves.

† O Coridon, Coridon, quæ te dementia cepit?

Now as *Arnoldus* addes, it will speedily worke these effects, if it be not presently helped, *They will pine away, runne mad, & dye vpon a sudden. Facile incidunt in maniam*, saith *Valescius*, quickly mad, *ni si succurratur*, if good order be not taken, † *Eheu triste iugum quisquis amoris habet,*

*Is prius ac norit se perisse perit.*

Oh heauy yoke of loue, which who so beares,

Is quite vndone, and that at vnawares.

So she confessed of her selfe in the Poet.

— *Insaniam priusquam quis sentiat,*

*Vix pili intervallo à furore absum.*

I shall be mad before it be perceiued,

An haire breadth off scarce am I, now distracted.

As mad as *Orlando* for his *Angelica*, or *Hercules* for his *Hylas*.

*At ille ruebat quò pedes ducebant, furibundus,*

*Nam illi se uis Deus intus iecur laniabat,*

He went he car'd not whether, mad he was,

The cruell God so tortur'd him, alas.

At the sight of *Hero* I cannot tell how many ran mad,

† *Alius vulnus celans insanit pulchritudine puelle,*

And whilst he doth conceale his grieffe,

Madnesse comes on him like a theefe.

Goe to *Bedlam* for examples. It is so well knowne in euery village, how many haue either died for loue or voluntary made away themselves, that I need not much labor to proue it. *Nec madus aut requies nisi mors reperitur amoris.* Death is the common *Catastrophe* to such persons.

† *Mori mihi contingat, non enim alia*

*Liberatio ab ærumnis fuerit vllò pacto istis.*

Would I were dead, for nought God knowes,

But death can rid me of these woes.

Assoone as *Eurialus* departed from *Senes*, *Lucretia* his Paramour neuer looked up, no iests could exhilarate her sad minde, no ioyes comfort her wounded and distressed soule: but a little after she fell sicke and died. But this is a gentle end, a naturall death, such persons commonly make away themselves:

— *proprioq; in sanguine latus,*

*Indignantem animam vacuas effudit in auras;*

so did *Dido*,

*Sed moriamur ait, sic sic iuuat ire per umbras;*

ss

*Pyramus*

*h Plantus.*

*i t corpus possi-*

*dere, sic animus*

*amore precipi-*

*tatur. Auson. 2.*

*de civ. di. c. 23.*

*h Dial. tre o-*

*ritu pientia-*

*lia desperatio, et*

*non videtur in-*

*genium se com-*

*re simul amisse.*

*h Idem Savana-*

*rolo, & plures*

*alii, &c.*

*Rabulum scilicet*

*ius Oretus. Lu-*

*uca.*

*in Cap. de He-*

*raico Amore.*

*Hæc passio du-*

*ras sanguines*

*torridum & a-*

*trahiliarium*

*re idit. hic verò*

*ad cerebrum de-*

*latus. Insaniam*

*parat, vigilia &*

*crebro delicta*

*exiccans.*

† *Ving. Egl. 2.*

*in Insani sunt,*

*aut sibi ipsi de-*

*spicientes morde*

*asserunt. Lan-*

*guentes cum mor-*

*tem aut massi-*

*am patiuntur.*

† *Calagnum.*

o *Theocritus*

*Edyl. 14.*

p *Lucian. Imag.*

*Sofor Lucian*

*mistris all that*

*saw her, and*

*could not en-*

*ioy her, ranne*

*mad, or han-*

*ged themselves,*

q *Museus.*

l *Ouid. met. 10.*

*Eneas Silvius*

*ad rem decessu*

*numquam visa*

*Lucretia videt,*

*nullis facit in so-*

*cia, nullo gaudio*

*potuit ad letitia*

*remotari, mox in*

*agritudinem in-*

*cidit & sic breui*

*contabuit.*

† *Anacreon.*



498 *Pyramus and Thysbe, Medea, † Corefus and Callyrhoe, \* Theagines the Philosopher and many Myriades besides, and so will euer doe,*

———† & mihi fortis

*Est manus, est & amor, dabit hic in vulnera vires,*

Who euer heard a story of more woe,

Then that of *Isoliet* and her *Romeo*.

† *Pausanias* A-

*chælis lib. 7.*

\* *Megareus*

*amare flagran.*

*Lucian* Tom. 4.

† *Ovid* 3. *Met.*

† *Flavio* *Arrianus*

*paravit se vide-*

*re Imaginem*

*puellæ, & coram*

*loqui blandiens*

*illi, &c.*

u *Iuven.* He-

*braus.*

u *Iuvenis* *Medi-*

*cine operam*

*duas* *Dalloris*

*filiam* *deperibat*

*&c.*

y *Gardus* *Ar-*

*thus* *Gall* *belgi-*

*cus*, *pand. ver-*

*nal.* 1615. *collu-*

*monacula* *averu-*

*it: & inde ex-*

*piravit.*

z *Cum* *renuente*

*pa. ente* *utreg,*

*& ipsa* *virgine*

*frui* *non* *posset,*

*ipsum* *& ipsam*

*interfecit, hoc à*

*magistratu* *pe-*

*tem, ut in co-*

*dem* *sepulchro*

*sepeliri* *posset.*

† *Bocace.*

\* *Sedes* *eorum*

*qui pro amoris*

*impatientiâ* *per-*

*eunt.* *Virg.* 6.

*Æneid.*

† *Sal* *Val. Max.*

\* *Sabel* *lib. 3.*

*En. 6.*

† *Curtius* *lib. 5.*

a *Chalcocondi-*

*tas* *de reb. Tur-*

*cicis* *lib. 9.* *Nerei*

*uxor* *Atthæarü*

*domina, &c.*

b *Nicephorus*

*Greg. hist. lib. 8.*

*Vxorem* *occidit, liberat, &*

*Michaelem* *filium* *videre* *abhorruit*

*Thessalonice* *amore* *captus* *pro* *notarii* *filii, &c.*

*c* *Parthenius* *Evot*

*lib. cap. 5.*

d *Idem* *cap. 21.*

*Gubernatoris* *filia* *Achillis* *amore* *capta, civitatem* *prodidit, c*

*Idem* *cap. 9.*

*Valleriola lib. 2. observ. 7.* hath a lamentable narration of a Merchant his patient, *that rauing through impatience of loue, had he not beene watched, would every while have offered violence to himselfe.* *Amatus Lucitanus cent. 3. car. 56.* hath such<sup>u</sup> another story, and *Felix Platter med. observ. lib. 1.* a third of a young<sup>x</sup> Gentleman that studied Physicke, and for the loue of a Doctors daughter, hauing no hope to compasse his desire, poisoned himselfe, y<sup>o</sup> An<sup>o</sup> 1615. A barber in *Francfort*, because his wench was betroathed to another, cut his owne throat. z At *Neoburge* the same yeare, a young man, because he could not get her Parents consent, killed his sweet-heart, and afterward himselfe, desiring this of the magistrate, as hee gaue vp the Ghost, that they might be buried in one graue,

*Quodq. rogis superest vnâ requiescat in urnâ,*

which † *Gismunda* besought of *Tancredus* her father, that she might be in like sort buried with *Guiscardus* her loue, that so their bodies might lye together in the graue, as their Soules wander about: \* *Campos lugentes* in the *Elysian* fieldes,

———quos durus amor crudeli tæbe peredit,

in a myrtle groue

———& myrtea circum

*Sylva tegit: curæ non ipsâ in morte relinquunt.*

You haue not yet heard the worst, they doe not offer violence to themselves in this rage of lust but vnto others, their nearest and dearest frends. † *Cateline* killed his only sonne, *misitq. ad orci pallida, letbi obnubila, obsita tenebris loca*, for the loue of *Aurelia Orestilla*, *quod eius nuptias vino filio recusaret.* \* *Laodice* the sister of *Mithridates*, poisoned her husband, to giue content to a base fellow, whom she loued. † *Alexander* to please *Thais* a concubine of his, set *Persipolis* on fire. a *Nereus* wife, a widdow and Lady of *Athens*, for the loue of a *Venetian* Gentleman, betrayed the City, and he for her sake, murthered his wife, the daughter of a Noble man in *Venice*. b *Constantine* *Despota*, made away *Catharine* his wife, turned his sonne *Michael* and his other children out of doores, for the loue of a base Scriueners daughter in *Thes. salonica*, with whose beauty he was enamored. c *Leucophria* betrayed the city where she dwelt, for her sweet-hearts sake, that was in the enemies Campe. d *Pithidice* the Gouvernours daughter of *Methinia* for the loue of *Achilles*, betrayed the whole Iland to him, her fathers enemy. e *Diognetus* did as much in the City where he dwelt, for the loue of *Polierita*, &c. Such Acts & Scenes hath this Tragicomædy of loue.



Cure of Loue Melancholy, by Labour, Diet, Physicke, Fasting, &c.

**A**lthough it be controuerted by some, whether Loue Melancholy may be cured, because it is so irresistable and violent a passion, for as you know, ———— \* *facilis descensus Avernus,* \* *Vug. Æn. 6.*  
*Sed revocare gradum, superasq. evadere ad antras,*  
*Hic labor, hoc opus est.* ————

It is an easie passage downe to hell,

But to come backe, once there, you cannot well.

Yet without question, if it bee taken in time, it may be helped, and by many good remedies amended. *Avicenna lib. 3. Fen. 1. cap. 23. & 24.* sets downe seaven compendious waies, how this malady may be eased, altered and expelled. *Savonarola* 9. principall obseruations, *Iason Pratenfis* prescribes 8 rules besides Physicke, how this passion may be tamed, *Laurentius* 2. maine precepts, *Arnoldus, Valleriola, Montaltus, Hildeheim, Langius*, and others enforme vs otherwaies, and yet all tending to the same purpose. The summe of which I will briefly Epitomize, & enlarge againe vpon occasion, as shall seeme best to me, and that after mine own method. The first rule to be obserued in this stubborne and vnbrideled passion, is exercise and diet. It is an old and well knowne sentence, *Sine Cerere & Baccho friget Venus*; As an idle sedentary life, liberall feeding, are great causes of it, so the opposite labour, slender and sparing diet, with continuall businesse, are the best and most ordinary meanes to preuent it.

*Otia si tollas perière Cupidinis artes,*

*Contemptaq. iacent, & sine luce faces.*

Take idlenesse away, and put to flight

Are Cupids Arts, his torches giue no light.

*Minerva, Diana, Vesta*, and the 9 *Muses* were not inamored at all because they neuer were idle, \* *Frustra blanditiæ appulsi ad has,* \* *Bacchanon, Hendeccajit.*

*Frustra nequitie venisti ad has,*

*Frustra delitiæ obsidebitis has,*

*Frustra has illecebra, & procacitates,*

*Et suspiria, & oscula, & susurri,*

*Et quisquis mala sana corda amantum*

*Blandis ebria fascinat venenis.*

In vaine are all your flatteries,

In vaine are all your knaueries,

Delights, deceipts, procacities,

Sighes, kisses, and conspiracies,

And what ere is done by Art,

To bewitch a louers heart.

Tis in vaine to set vpon those that are busie. Tis *Savonarola's* third rule, *Ocupari in multis & magnis negotijs*, And *Avicenna's* Precept cap. 24.

*8 Cedit amor rebus, res age tutus eris.*

To bee busie still, and as *Guianerius* inioynes, about matters of great mo-



500 ment, if it may be.<sup>i</sup> *Magninus* addes, neuer to be idle, but at the houres of sleep.

—k & ni

*Poscas ante diem librum cum lumine, si non  
Intendas animum studijs, & rebus honestis,  
Invidia vel amore miser torquere.*—

For if thou do'st not ply thy booke,  
By candle-light to study bent,  
Imploy'd about some honest thing,  
Envy or loue shall thee torment.

No better Physicke then to be alwaies occupied, seriously intent.

*Cur in penates rarius tenues subit,  
Hac delicatas eligens pestis domus,  
Mediūq; sanos vulgus affectus tenet? &c.*

Why dost thou aske poore folkes are often free,  
And dainty places still molested be?

Because poore people fare courfly, worke hard, goe wollward and bare. *Guianerius* therefore prescribes his patient to goe with haire-cloth next his skinne, to goe bare-footed, and bare-legged in cold weather, to whip himselfe now and then, as Monkes doe, but aboue all, to fast. Not with sweet wine, mutton and pottage, as many of those Tenterbellies doe, howsoeuer they put on Lenten faces, and whatsoeuer they pretend; but from all manner of meat. Fasting is an all-sufficient remedy of it selfe; for as *Iason Pratenfis* holdes, the bodies of such persons that feed liberally, and liue at ease, are full of bad spirits and Diuels, diuellsish thoughts, no better Physicke for such parties, then to fast. *Hildeßheim spicel. 2.* to this of hunger, addes often bathes, much exercise and sweat, but hunger and fasting he prescribes before the rest. And 'tis indeed our Saviours Oracle, This kinde of diuine is not cast out but by fasting & Prayer, which makes the fathers so immoderate in commendation of Fasting. As *Hunger* saith *P Ambrose*, is a friend of virginity, so is it an enemy to lasciuiousnesse, but fulnesse ouerthrowes chastity, and fostereth all manner of provocations. If thine horse be too lusty, *Hierome* aduise thee to take away some of his prouender, by this meanes those *Pauls*, *Hillaries*, *Antonies*, and famous Anachorites subdued the lusts of the flesh, by this meanes, *Hilarion* made his asse, as he called his owne body, leaue kicking, (as *q Hierome* relates of him in his life) when the diuell tempted him to any such foule offence. By this meanes those *Indian Brachmanni* kept themselves continent, they lay vpon the ground, couered with skinnes, as the *Redbankes* doe on Hadder, and dieted themselves sparingly on one dish, which *Guianerius* would haue all young men put in practise; and if that will not serue, *Gordonius* would haue them soundly whipped, or to coole their courage, kept in prison, and there fed with bread and water, till they acknowledge their error, and become of another minde. If imprisonment and hunger will not take them downe, according to the direction of that *Theban Crates*, Time must weare it out, if time will not, the last refuge is an halter. But this you will say, is comically spoken. Howsoeuer Fasting by all meanes must be still vsed; and as they must refraine from such meates formerly mentioned, which cause Venerie, or prouoke lust,

i Part. 2. cap. 23  
reg. San. His,  
pater horam  
somnia, nulla per  
otium transseat.  
k Hor. lib. 1.  
Epist. 2.  
l Seneca.  
m Tract. 16.  
cap. 18. sepe nu-  
da carne ciliū  
portent, tempore  
frigido sine cali-  
gis, & nudis  
pedibus incedat,  
in pane & aqua  
ieiunent, sepe  
se verberibus  
cadant, &c.  
n Demonibus.  
referta sunt cor-  
pora nostra, illa-  
rum precipue  
qui delicatis ve-  
scuntur edulis,  
adulterant &  
corporibus inhe-  
rent, hanc ob-  
rem ieiunium  
impedio proba-  
tur ad pudicitia.  
o Vicius sit at-  
tenuatus, balnei  
frequens usus &  
sudationes, cold  
bathes, not  
hot saith *Mag-  
ninus* part. 3.  
cap. 23. to diue  
ouer head and  
eares in a cold  
riuer, &c.  
p *Ser. de gula*  
fames amica vir-  
ginitati est, iui-  
mica lasciuie:  
satiuitas vero  
castitatem per-  
dit, & nutrit  
illecebras.  
q *Vita Hilario-  
ni* lib. 3. epist.  
cum tentasset  
eum demon ti-  
tillatione inter  
cetera; Ego, in-  
quit, aselle, ad  
corpus suum, fa-  
ciam, &c.  
r *Strabo* lib. 15.  
Grec. sub pellibus cubant, &c. l Cap. 2. part. 2. Si sit iuuenis, & non vult obedire, flagelletur frequenter & fortiter, dum incipi-  
at fieri: x *L. ierinus* lib. 6. cap. 5. amari medetur fames, si aliter, tempus, si non hoc Jaquens.



so they must vse an opposite diet. <sup>u</sup> Wine must be altogether avoided of the younger sort. So \* *Plato* prescribes, and would haue the magistrates themselves abstaine from it, for examples sake, highly commending the *Carthaginians* for their temperance in this kinde. And t'was a good edict, a commendable thing, so that it were not done for some sinister respect, as those old *Egyptians* abstained from wine, because some fabulous poets had giuen out, wine sprang first from the blood of the Gyants, or out of superstition as our moderne *Turkes*, but for temperance, it being *anima virus & vitiorum fomes*, a plague it selfe, if immoderately taken. Women of old for that cause, in hot countries were forbid the vse of it; as feuerely punished for drinking wine, as for adultery, and young folkes, as *Leonicus* hath recorded, *Var. hist. l. 3. cap. 87. 88.* out of *Athenus* and others; and is still practised in *Italy* and some other countries of *Europe*, and *Asia*, as *Claudius Minoës* hath well illustrated in his comment on the 23. Embleme of *Alciat*. So choice is to be made of other diet.

*Nec minus erucas aptum est vitare salaces,  
Et quicquid Veneri corpora nostra parat.*

Eringo's are not good for to be taken,  
And all lasciuious meates must be forsaken.

Those opposite meates which ought to be vsed, are Cowcumbers, Mellons, Purse-lan, water lillies, Rue, Woodbine, Amni, Lettice, which *Lemnius* so much commends, *lib. 2. cap. 42.* & *Mizaldus hort. med.* to this purpose. *Vitex*, or *Agnus castus* before the rest, which saith \* *Magninus*, hath a wonderfull vertue in it. Those *Athenian* women, in their solemne feasts called *Thesmopheries*, were to abstaine nine daies from the company of men, during which time, saith *Alian*, they lai'd a certaine hearbe named *Hanea*, in their beddes, which asswaged those ardent flames of loue, and freed them from the torments of that violent passion. See more in *Porta*, *Matthiolus*, *Crescentius*, *lib. 5. &c.* and what euer Herbalist almost & Physitian hath written, *cap. de Satyriasi & Priapismo*, *Rhasis* amongst the rest. In some cases againe; if they be much deiected and brought low in body, & now ready to despair through anguish, grieve, and too sensible a feeling of thir misery, a cuppe of wine and full diet is not amisse, and as *Valescus* aduise, *cum aliâ honestâ venerem sæpe exercendo*, which *Langius* *epist. med. lib. 1. epist. 24.* approoues out of *Rhasis*, *ad assiduationem coitus inuitat*, and *Guianerius* seconds it. *cap. 16. tract. 16.* as a y very profitable remedy,

*—\* tument tibi quum inguina, cum si  
Ancilla, aut verna praeito est, tentigine rumpi  
Malis? non ego Namq; &c.*

† *Iason Pratensis*

subscribes to this counsell of the Poet, *excretio enim aut tollit prorsus aut lenit egritudinem*. As it did the raging lust of *Assuerus* \* *qui ad impatientiam amoris leniendam, per singulas fere noctes novas puellas deuirginauit*. And to be drunke too by fits, but this is mad Physicke, if it be at all to be permitted. If not, yet some pleasure is to be allowed, as that which *Vines* speaks of *lib. 3. de anima*. <sup>z</sup> *Alouer* that hath as it were lost himselfe through impotency, impatience, must be called home as a traeller by musicke, feasting, good wine, if need be to drunkenesse it selfe, which many so much commend for the easing of the minde, all kinde of sports and merriments, to see faire pictures, hangings, buildings, pleasant fields, Orchards, Gardens, Groues, Ponds, Pooles, Rivers, fishing, fowling, hawking, hunting, to heare merry tales, & pleasant discourse,

<sup>u</sup> *Vina parant animas Veneri, &c.*

<sup>z</sup> *de Legibus*  
*Non minus si vinum bibissent ac si adulterii admisset Gelium lib. 10. c. 23.*

<sup>x</sup> *Re. Sam. pat. 3. cap. 23. Mirabilem vim habet.*

<sup>y</sup> *Cum muliere aliqua gratiosa sepe coire erit utilissimum.*  
*Idem Laurentius cap. 11.*

<sup>\*</sup> *Cap. 29. de morbo cereb.*

<sup>\*</sup> *Ber. alius orat. de Amore.*

<sup>z</sup> *Amatori, cuius est pro impotentia mens amota, opus est, ut paulatim animus velut a peregrinatione domum revoce: ut per musicam, convivia, &c.*

*Per occupationes fabulas, & festiuias narrationes, laborem v'q; ad sudorem, &c.*



reading, to use exercise till he sweat, that new spirits may succeed: or by some vehement affection or contrary passion, to bee diueried till he be fully wained from anger, suspicion, cares, feares, &c. and habituated into another course.

*Semper tecum sit* (as *† Sempronius* aduised *Calisto* his loue sicke matter) *qui sermones ioculars moueat, conciones ridiculas, dicteria salsa, suaves historias, fabulas venustas recenseat, coram ludat &c.* still haue a pleasant companion to sing and tell merry tales, songes and facete histories, sweet discourse, &c. And as the methode of Musicke, merriment, singing, dancing, doth augment the passion of some louers, as *a Avicenna* notes, so it expelleth it in others, and doth very much good. These things must be warily applied, as the parties Symptomes vary, and as they shall stand variously affected.

*† Celestina* Act. 2. Barbio inter. pri.  
*a Cap. de Jilhis*  
*Multos vocasse*  
*flusant cantu-*  
*lena, letitia, mu-*  
*sica, & quidem*  
*san: qui hoc*  
*augme nant.*

If there be any need of Physicke, that the humours be altered, or any new matter aggregated, they must be cured as melancholy men. *Carolus à Lorme* amongst other questions, discussed for his degree at *Montpelier in France*, hath this, *An Amantes & amentes isdem remedijs curentur?* Whether Lovers and mad men be cured by the same remedies, he affirms it, for loue extended is meere madneise. Such Physicke then as is prescribed, is either inward or outward, as hath beene formerly handled, in the precedent partition in the cure of Melancholy. Consult with *Valleriola obseruat. lib. 2. obseru. 7. Lod. Atercatius lib. 2. cap. 4. de mulier. affect: Iason Pratensis* and others for peculiar receipts.

*b Cent. 3. curat.*  
*56. Sympo hel-*  
*laborato & aliis*  
*que ad atram*  
*bilem pertineat.*  
*c Purgeur sto-*  
*ius dispositio ve-*  
*nerit ad adust.*  
*diariorum, & ple-*  
*bosomistur.*  
*d Amantium*  
*morbus ut pu-*  
*ritus soluitur,*  
*ve acfessione &*  
*cucurbitula,*  
*e Cura à Venæ*  
*seffione per au-*  
*res unde semper*  
*Heriles.*

*b Amatus Lucitanus* cured a young Iew that was almost mad for loue, with the Syrupe of *Hellebor*, and such other evacuations and purges, which are vsually prescribed to blacke choler: *c Avicenna* confirms as much if need require, and *d bloodletting* about the rest, which makes *amantes ne sint amentes*, Louers to come to themselves, and keepe in their right mindes. 'Tis the same which *Schola Salernitana, Iason Pratensis, Hildeheim*, &c. prescribe, bloodletting to be vsed as a principall reinedy. Those old *Scythians* had a tricke to cure all appetite of burning lust, by letting themselves blood vnder the eares, and to make both men and women barren, as *Sabellius* in *Enneades* relates of them. Which *Salmuth Tit. 10. de Herol. comment. in Pancirol. de nou. report. Mercurialis var. lac. lib. 3. cap. 7.* out of *Hippocratis* and *Benzo* say still is in vse amongst the *Indians*, a reason of which *Langius* giues *lib. 1. epist. 10.*

Huc faciunt medicamenta venerem sopientia, ut *Camphora* pudendis alligata, & in brachage stata (quidam ait) membrum flaccidum reddit. *f Laboravit hoc morbo virgo nobilis, cui inter cetera prescripsit medicus, ut laminam plumbeam multis foraminibus pertusam ad dies viginti portaret in dorso, ad exiccandum vero sperma iussit eam quam parcissime cibari, & manducare frequenter coriandrum praparatum, & semen lactuca & acetose, & sic eam à morbo liberauit.* Porro impediunt & remittunt coitum folia salicis, trita & epota, & si frequentius vsurpenter ipsa in totum auferunt. Idem præstat Topatius annulo gestatus, dexterum lupi testiculum attritum, & oleo vel aqua rosatâ exhibitum Veneris tædium inducere scribit *Alexander Benedictus*: lac buturi comestum & semen Canabis, & *Camphora* exhibita idem præstant. Verbena herba gestata libidinem extinguit, pulvisq; ranæ decollatæ & exiccatae. Ad extinguendum coitum, vngantur membra genitalia, & renes, & pecten aquâ, in qua opium Thebaicum sit dissolutum, libidini maxime contraria camphora est, & coriandrum siccum frangit coitum, & erectionem vir-



virgæ impedit, idem efficit synapium ebibitum. Da verbenam in potu & non erigetur virga sex diebus, vtere mentha sicca cum aceto, genitalia illinita succo Hyoscyami aut cicuta, coitus appetitum sedant, &c. R. seminis lactuc portulac, cortandri an. ʒj. menta sicca ʒij. sacchari albiss. ʒijij. pulveriscentur omnia subtiliter, & postea simul misce aqua Neunpharis, f. confec. solida in morsulis, Ex his sumat mane unum quum surgat. Innumera ferè his similia peras, ab Hiladishemo loco prædicto, Mizaldo, Porta carterisq.

## SVESECT. 2.

Withstand the beginnings, avoid occasions, change his place: faire and fowle meanes, contrary passions, with witty inuentions: to bring in another, and discommend the former.

**O** Ther good rules and precepts are enioyned by our Physitians, which if not alone, yet certainly conioyned may doe much. The first of which is *obstare principijs*, to withstand the beginning, *Quisquis in primo obstitit, Populitq. amorem tutus ac victor fuit*, *Seneca.* he that will but resist at first may easily be a conquerer at the last, *Baltasar Ca. Filio lib. 4.* vrgeth this prescript about the rest, *when he shall chance* (saith he) *to light vpon a womā, that hath good behauiour ioyned with her excellent person, and shall perceauē his eyes, with a kinde of greedinesse, to pull vnto them this Image of beauty, and carry it to the heart: shall obserue himselfe to be somewhat incended with this influence, which moueth within: whē he shall discern those subtile spirits sparkling in her eyes, to administer more fuelle to the fire, he must wisely withstand the beginnings, rowze vp reason stupified almost, fortifie his heart by all meanes and shut vp all those passages, by which it may haue entrance.* 'Tis a precept which all concurre vpon,

*h Opprime dum noua sunt subiti mala semina morbi,  
Dum licet, in primo limine siste pedem.*

Thy quicke disease, whilst it is fresh to day,  
By all meanes crush, thy feet at first step stay.

*h Ouid, de rem,  
lib. 1.*

Which cannot speedier be done, then if he confesse his griefe and passion to some iudicious friend (*qui tacitus ardet magis vritur*, the more he conceales the greater is his paine) that by his good aduise may happily ease him on a sudden; and withall to auoide occasions, or any circumstance that may aggravate his disease, to remoue the object by all meanes, for who can stand by a fire and not burne? *\* Suscite obsecro & mittite istanc foras,*

*Quæ misero mihi amanti ehibit sanguinem.*

*\* Plautus gurgu.*

'Tis good therefore to keepe quite out of her company, which *Hierome* so much labours to *Paula*, to *Nepotian*; *Chrisost.* so much inculcates in *ser. in con. tabern.* *Cyprian*, & many other fathers of the Church. *Siracides* in his 9 chapter, *Iason Pratenfis*, *Savanorola*, *Arnoldus*, *Valleriola*, &c. and every Physitian that treats of this subiect. Not only to avoid as *k Gregory Tholosanus ex. horts*, kissing, dalliance, all speeches, tokens, loue-letters and the like, or as *Castilio lib. 4.* to conuerse with them, heare them speake, *l those amiable smiles, admirable graces, and sweete gestures*, which their presence affords.

*k Tom. 2. lib. 4.  
cap. 10. Syntag.  
med. ar. Mirab.  
vitetur oscula,  
tallus sermo,  
& scripta impudica, litera, &c.  
l Tam admirabilem splendorem declinet, gratia, scintillas, amabiles rictus, gestus suauissimos &c.*

New



† *Non capita liment solitis morsuunculis,  
Et his papillarum oppressuunculis  
Abstineant.*

but all talke, name, mention, or cogitation of them, and of any other women, persons, circumstance, amorous booke or tale that may adinister any occasion of remembrance. † *Prosper* aduise young men not to read the *Canticles*, and some parts of *Genesis* at other times, but for such as are enamored they forbid, as before, the name mentioned, &c. especially all sight, they must not so much as come neere, or looke vpon them.

† *Lipsius* horri-  
leg. lib. 3. antiq.  
lee.

† *Lib. 3. de vit.  
calius compar.  
cap. 6.*

\* *Lucretius.*

† *Iob. 31. pepigi  
sedes cum oculis  
meis ut ne co-  
gitarem de vir-  
gine.*

† *Dial. 3. de  
contempn. vnu-  
di. Nil facilius  
recrudescit qua  
amor, ut pompa  
vrsa renouat am-  
bitionem, auri  
species avariti-  
am, thesauri  
corporis forma  
incendit luxuri-  
am.*

† *Ouid.*

† *Met. 7. ut so-  
let à ventis a-  
limenta resume-  
re, quæque par-  
ua sub indulta  
latuit scintilla  
favilla crescere  
& in veteres agi-  
tata resurgere  
flammenas.*

† *Enclatbii l. 3.*

† *aspetus amoris  
incedit, ut mar-  
cescentem in  
palea ignem  
ventus, ardebam  
interea maiore  
concepto incen-  
dio.*

† *Heliodorus  
lib. 4. inflam-  
mat incensum  
nouum aspectus,  
perinde ac ignis  
materia adma-  
tus, Chariclia,  
&c.*

† *Epist. 15. lib. 1.*

† *Epist. 4. lib. 2.*

\* *Et fugitare decet simulachra & pabula amoris,*

*Abstinere sibi atq; aliò conuertere mentem.*

*Gaze not on a maid,*  
saith *Syracides*, turne away thine eyes from a beautifull woman, c. 9. v. 7. *Saucre*  
*te oculos*, saith *David*, or if thou doe see them, as *Fictus* aduise, let not  
thine eye be intentus ad libidinem, doe not intend her more then the rest: but  
as *Hierome* to *Neporian*, aut equaliter ama, aut equaliter ignora, either see all  
alike, or let all alone; make a league with thine eyes, as † *Iob* did, and that is  
the safest course, let all alone, see none of them. Nothing sooner reuiues,  
or waxeth sore againe, as *Petrarch* holds, then loue doth by sight. As *Pompe*  
renues ambition; the sight of gold, couctousnesse; a beauntious obiect sets on fire  
this burning lust. *Et multum saliens incitat vnda sitim.*

The sight of drinke makes one drie, and the sight of meat increaseth appetite.  
Especially if he haue beene formerly enamored, the sight of his mistris strikes  
him into a new fit, and makes him raue many dayes after.

— *In firmis causa pusilla nocet,  
Ut penè extinctum cinerem si sulphure tangas,  
Vivet, & ex minimo maximus ignis erit:  
Sic nisi vitabis quicquid renovabit amorem,  
Flamma recrudescit, quæ modo nulla fuit.*

A sickly man a little thing offends,  
As brimstone doth a fire decayed renew,  
And make it burne afresh, doth loues dead flames,  
If that the former obiect it reuiue.

Or as the Poet compares it to embers in ashes, which the wind blowes, *ut  
solet à ventis, &c.* a scald head (as the saying is) is soone broken, dry wood  
soone kindles, and when they haue beene formerly wounded with sight, how  
can they by seeing but bee inflamed? *Ismentius* acknowledgeth as much of  
himselfe, when he had beene long absent, and almost forgotten his mistrisse,  
† *at the first sight of her, as straw in a fire, I burned afresh, and more then euer  
I did before.* † *Chariclia* was as much moued at the sight of her deare *Theage-  
nes*, after he had beene a great stranger. † *Mertila* in *Aristenetui* swore shee  
would neuer loue *Pamphilus* againe, and did moderate her passion, so long  
as he was absent; but the next time hee came in presence, she could not con-  
taine effuse amplexa attrectari se finit, &c. she broke her vow, & did profuse-  
ly embrace him. *Hermotimus* a young man (in the said \* Author) is all out as  
vnstaide, he had forgot his mistris quite, and by his friends was well weaned  
from her loue; but seeing her by chance, he raue amaine, *illi tamen emer-  
gens veluti lucida stella cepit elucere, &c.* she did appeare as a starre, or an An-  
gell to his sight. And it is the common passion of all louers to bee ouercome



in this sort. For that cause belike Alexander discerning this inconueni-  
ence and danger that comes by seeing, when he heard Darius wife so much  
commended for her beauty, would scarce admit her to come in his sight, fore-  
knowing belike that of Plutarch, *formosam videre periculosissimum*, how full  
of danger it is to see a proper woman. Wherefore when as Araspas in Xe-  
nophon, had so much magnified that diuine face of Panthea to Cyrus, by how  
much she was fairer then ordinary, by so much hee was the more unwilling to  
see her. Scipio a young man of 23 yeares of age, and the most beautifull of  
the Romans, equall in person to that Grecian Charinus, or Homers Nireus, at  
the siege of a Citty in Spaine, when as a Noble and a most faire young Gen-  
tlewoman was brought vnto him, and he had heard she was betroathed to a  
Lord, rewarded her, and sent her backe to her sweet-heart. Xenocrates lay with  
Lais of Corinth all night, and would not touch her. "It is a good happinesse to  
be free from this passion of Loue, and great discretion it argues in such a man  
that can so containe himselfe, but when thou art once in loue to moderate thy  
selfe (as he saith) is a singular point of wisdom.

\* *Nam vitare plagas in amoris ne iaceamus  
Non ita difficile est, quam captum retibus ipsis  
Exire, & validos Veneris percurrere nodos.*

To avoid such nets is no such mastery,  
But tane to escape is all the victory.

But forasmuch as few men are free, so discreet Louers, or that can con-  
taine themselves, and moderate their passions, to curb their senses, as not to  
see them, not to looke lasciuiously, not to conferre with them, such is the fu-  
ry of this headstrong passion, and their weaknesse *ferox ille ardor à natura  
insitus*, as he tearmes it, such a furious desire Nature hath inscrib'd,

*Sic Diue veneris furor,*

*Insanis aded mentibus incubat,*

which neither reason,  
counsell, pouerty, paine, misery, drudgery, *partus dolor, &c.* can deterre them  
from, we must vse some speedy meanes to correct and prevent that, and all  
other inconueniences, that come by conference and the like. The best, rea-  
diest, surest way, and which all approue, is *Loci mutatio*, to send them seue-  
rall waies, that they may neither heare of, see, nor haue opportunity to send  
to one another againe, or liue together as so many *Gilbertines*. *Elongatio à  
patriâ*, tis *Savonarola's* fourth rule, and *Gordonius* precept, *distrahatur ad  
longinquas regiones*, send him to travel. 'Tis that which most runne vpon, as  
so many hounds with full cry, Poets, Diuines, Philosophers, Physitians, all,  
*mutet patriam, Valesius*, \* as a sicke man hee must bee cured with change of  
Aire, Tully 4. *Tuscul.* The best remedy is to get thee gone: *Iason Prætextis*,  
change ayre and soyle, *Laurentius, Fugelittus amatum.*

Virg. *Vtile finitimus abstinuisset locis,*

y Ovid. *Iprocal, & longas carpere perge vias.*

— *sed fuge tutus eris.* Trauelling is an Antidote of Loue,

time and absence weare away paine and grieffe, as fire goes out for want of  
fuell. But so as they tarry out long enough, a whole yeare † *Xenophon* pre-  
scribes *Critobulus*, *vix enim intra hoc tempus ab amore sanari poteris*, some  
will hardly be wained vnder. All this † *Hensius* merrily inculcates in an Epi-  
tle to his friend *Primierus*. First fast, then tarry, thirdly change thy place,  
fourthly

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\* *Carinus lib. 3.  
cum vxore Da-  
rii laudat au-  
diuisset, tantum  
cupidiuati sue  
suum iniecit,  
ut illam vix  
vellet intueri.  
† *Cyprius, cum  
Panthea formâ  
exisset Aras-  
pas, tanto magis  
inquit Cyrus, ab-  
stinere oportet,  
quanto pulchri-  
or est.**

† *Lucretius, Cum  
eam regulo cui-  
dam desponsa-  
tam audisset,  
miseribus cu-  
mulatam remisit  
u Heliodorus  
lib. 4. experiem  
esse amoris bea-  
titudinem est, quâ  
captus sit ad  
moderationem  
revocare animi  
prudencia sin-  
gularis.*

\* *Lucretius l. 4.  
† *Hædus lib. 11.  
de amor. coti-  
nem.**

x *Loci mutatio  
ne tanquam  
non conuales-  
cent curandus est  
cap. 11.*

y *Amorum lib. 2.  
Quisquis amat,  
loca nota nocent  
dies, et iustitiam  
admit, absentia  
delet. Ite licet  
procul hinc, pa-  
triam, relinquere  
fuit, Ouid.*

† *Lib. 1. Socras.  
memor, Tibi O  
Critobule consu-  
to ut integrum  
animum abhis  
ere.*

z *Proximum est  
ut esurias, 2. ut  
moram temporis  
opponas 3. & lo-  
cum mutas, 4. ut  
de laqueo cogi-  
tes.*



\* Philostratus  
de vitis Sopi-  
storum.

\* Virg. 6. Æn.

† Buchananus.

a Cura post ali-

quot annos iahn

reversus, illi

obviam saluus

esset, quam ve-

lenter ama-

rat. rogat, quo

casu illa oculum

amississet non,

inquit, amisi

culam, sed tu o-

culos invenisti.

b Amantur enim

valde tristitia

possit mutarem

obscure.

c Aut quod sit

scelus senectus-

lus, aut habeat

honorem mag-

nium.

d Adolescens

Grecus erat in

Ægypti cenobio

qui nulla operis

magnitudine,

nulla persuasio-

ne flammâ pote-

rat sedare: mo-

nasterii pater

hac arte serva-

vit. Imperat cu-

idâ e sociis, &c.

Flebat ille, om-

nes adversaban-

tur, solus pater

calidè opponere,

ne abundantia

crispine absorbe-

retur, quid mul-

ta hoc introito

curatus est, & a

cogitationibus

prius avoca-

tas.

fourthly thinke of an halter. If change of place, continuance of time, absence will not weare it out with those precedent remedies, it will hardly bee removed: but these commonly are of force. *Felix Plater obser. lib. 1.* had a baker to his patient, almost mad for the loue of his maid, and desperate, by removing her from him, he was in a short space cured. *Isæus* a Philosopher of *Assyria*, was a most dissolute liuer in his youth, *palam lasciuiens*, in loue with all hee met; but after he betooke himselfe by his friends aduice to his study, and left womens companies, he was so changed, that hee cared no more for pleas, nor feasts, nor maskes, fine cloathes, nor no such loue toyces, he became a new man vpon a sudden, *tanquam si priores oculos amississet*, (saith mine \* Author) as if he had lost his former eyes. *Peter Godefridus* in the last chapter of his third booke, hath a story out of *S<sup>c</sup> Ambrose*, of a young man that meeting his old Loue after long absence, on whom he had extreame doted, would scarce take notice of her, she wondred at it, that hee should so lightly esteeme her, called him againe, *lenibat dictis animum*, and told him who she was, *Ego sum inquit, At ego non sum ego*; But he replied, he was not the same man, *proripuit sese tandem*, as *Dido* fled from \* *Aneas*, not vouchsafing her any farther parley, loathing his folly, and ashamed of that which formerly hee had done, † *Non sum stultus ut ante iam Neera.* *Petrarch* hath

such another tale of a young gallant, that loued a wench with one eye, & for that cause by his parents was sent to trauell into farre Countries, after some yeares he returned, and meeting the maid for whose sake hee was sent abroad, asked her how and by what chance she lost her eye? no said she, I haue lost none, but you haue found yours: Signifying thereby that all Louers were blinde, as *Fabius* saith, *Amantes de formâ iudicare non possunt*, Louers cannot iudge of beauty, no scarce of any thing else, as they will easily confesse after they returne vnto themselves, by some discontinuance or better aduice, wonder at their owne folly, madnesse, stupidity, blindness, \* *And laugh at Loue*, and call't an idle thing, condemne themselves that euer they should be so belotted and misleed; and be heartely glad that they haue so happely escaped.

If so be (which is seldome) that change of place will not effect this alteration, then other remedies are to be annexed, faire & foule meates, as to persuade, promise, threaten, terrifie, or to divert by some contrary passion, rumour, tales, newes, or some witty intencion, to alter his affection, b by some greater sorrow, to driue out the lesse, saith *Gordonius*, as that his house is on fire, his best friends dead, his mony stolne, c That he is made some great Gouernour, or hath some honour, office, some inheritance is befallne him, hee shall be a Knight, a Baron: or by some false accusation, as they doe to such as haue the hickehope, to make them forget it. *Saint Hierome lib. 2. epist. 16. to Rusticus* the Monke, hath an instance of a d young man of Greece, that lived in a Monastery in *Ægypt*, that by no labour, no continence, no persuasion could be diuerted, but at last by this trick he was deliuered. The Abbot sets one of his conuent to quarrell with him, and with some scandalous reproach or other, to defame him before company, and then to come and complaine first, the witnessses were likewise suborned for the plaintiffe. The young man wept, & when all were against him, the Abbot cunningly tooke his part, lest he should be overcome with immoderate griefe: but what need many words? By this invention he was cured, and alienated from his pristine loue-thoughts. Injuries, slanders, contempts,



contempts, disgraces, are very forcible meanes to withdraw mens affections, *contumelia affecti amatores amare desinunt*, as *Lucian* saith, Louers reuiled or neglected, contemned or misused, turne Loue to hate, *redam? non si me*. *Tom. A.*  
*obsecr. l' le ne ver loue thee more. Egone illam, que illam, que me, que non?* *Ter.*  
 So *Zephrus* hated *Hyacinthus* because he scorned him, and preferred his co-  
 rivall *Apello* (*Palephatus fab. nar.*) he will not come againe though he be in-  
 uited. Tell him but how he was scoffed at behinde his backe, 'tis the counsell  
 of *Avicenna* that his loue is false, and entertaines another, cares not for  
 him, or that shee is a foole, a nasty queane, a slut, a fixen, a scold, a diuell, or  
 which *Italians* commonly doe, that hee or shee hath some loathsome filthie  
 disease, gout, st one, strangury, falling sicknesse, and they are hereditary, not  
 to be avoided, he is subiect to a consumption, hath the Poxe, that hee hath  
 three or foure incurable tetter, issues: that she is bald, her breath stinkes, shee  
 is mad by inheritance, and so are all the kinred, an hare-braine, with many o-  
 ther secret infirmities, which I will not so much as name, belonging to wo-  
 men. That he is an Hermaphrodite, an Eunuch, imperfect, impotent, a spend-  
 thrift, a gamester, a foole, a gull, a begger, a whoremaster, farre in debt, & not  
 able to maintaine her, a common drunkard, his mother was a witch, his father  
 hanged, that he hath a wolfe in his bosome, a sore leg, he is a leper, hath some  
 incurable disease, that he will surely beat her, he cannot hold his water, that he  
 walkes in the night, will stab his bedfellow, tell all his secrets in his sleepe, and  
 that no body dare lye with him, his house is haunted with spirits, with such  
 fearefull and tragicall things, able to avert and terrifie any man or woman li-  
 ving. *Gordanius cap. 20. part. 2. hunc in modum consuluit: Paretur aliqua ve-*  
*tula turpissima aspectu, cum turpi & vili habitu: & portet subtus gremium*  
*pannum menstruaem, & dicat quod amica sua sit ebriosa, & quod mingat in*  
*lecto, & quod est epileptica & impudica, & quod in corpore suo sunt excrecen-*  
*tie enormes, cum sapore anhelitus, & alie enormitates, quibus vetule sunt e-*  
*docte: si nolit his persuaderi subito extrahat & pannum menstruaem, coram fa-*  
*cie portando, exclamando, talis est amica tua, & si ex his non demiserit, non est*  
*homo, sed diabolus incarnatus. Idem serè Avicenna cap. 24. de cura Ilihi,*  
*Lib. 3. Fen. 1. Tract. 4. narrent res immundas vetule, ex quibus abominatio-*  
*nem incurrat, & res sordidas, & hoc assidue. Idem Arculanus cap. 16. in 9.*  
*Rhasis, &c.*  
 Withall as they doe discommend the old, for the better affecting a more  
 speedy alteration, they must commend another Paramour, *alteram inducere*,  
 let him or her to be, woe, or woe some other, that shall bee fairer, of better  
 note, better fortune, birth, parentage, much to be preferred,  
*Invenies alium si te hic fastidit Alexis*, by this meanes, which  
*Iason Pratenfis* wisheth, to turne the streame of affection another way,  
*Successere non traditur omnis amor.*  
 or as *Kalesius* aduise, by subdividing to diminish it.

*Hortor & ut pariter binas habeatis amicas, &c.*

If you suspect to bee taken, bee sure, saith the Poet, to have two mistresses at  
 once, or goe from one to another: or bring him to some publike shewes,  
 playes, meetings, where he may see variety, and hee shall likely loath his first  
 choice: carry him but to the next towne, yea peradventure to the next house,  
 and as *Paris* lost *Oenones* loue by seeing *Helena*, he will dislike his former mi-



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a Lib. de salt.

b E. lib. 2. c.

gressus hilaris,

ac si pharismi

oblivionis bibis-

set.

c Mus in cista

nervus &amp;c.

d Ia quem e

spicu subterra-

neo, medicum

lucis illabitur.

e Deplorabant

eorum miseriam

qui subterraneis

illis locis vitam

dequant.

1 Tacitus lib. 6.

† Arilevatus

epist. 4.

\* Calceagnus

dial. Galat.

Max. aliam pre-

tulit, aliam pra-

laturus quam

primam occasio

ariserit.

m. E. lib. 2. 16

Philosophi facili

veterem amorē

novo, quā si cla-

vum clavo re-

pellere, quod &amp;

Assuero Regi

septem Principes

Persarum fecer-

e, ut vasis Re-

gine dispendium,

amore compen-

sarent.

n Ovid.

o Lugubri veste

indutus, consola-

tiones non ad-

missi, donec Ce-

sar ex ducali si-

guine, formosam

virginem ma-

trimonio con-

iunxit, Eneas

Sylvius hist. de

Eurialo &amp; Lu-

cretia.

stris. A young man in <sup>a</sup> Lucian was pittifully in loue, he came to the Theater by chance, and by seeing other faire obiects there, *mentis sanitatem recepit*, was fully recouered, <sup>b</sup> and went merrily home, as if he had taken a dramme of oblivion. <sup>c</sup> A mouse (saith an Apologer) was brought vp in a chest, there fed with fragments of bread and cheefe, thought there could bee no better meat, till coming forth at last, and feeding liberally of other variety of viands, loathed his former life: moralize this fable thy selfe. *Plato* in his seueenth book *De Legibus*, hath a pretty fiction of a Citty vnder ground, <sup>d</sup> to which by little holes, some small store of light came, the Inhabitants thought there could not be a better place, & at their first coming abroad they might not endure the light *agerrime solem intueri*; but after they were accustomed a little to it, <sup>e</sup> they deplored their fellowes misery that liued vnder ground. A silly Louer is inlike state, none so faire as his mistris at first, he cares for none but her; but after a while when he hath compared her with others; he abhorres her name, sight and memory. 'Tis generally true; for as he obserues, <sup>1</sup> *priorem flammā nouus ignis extrudit, & ea multorum natura, ut presentes maxime ament*, One fire driues out another, and such is womens weaknesse, that they loue commonly him that is present. And so doe many men (as he confessed) hee loued *Amye*, till hee saw *Florat*, and when hee saw *Cynthia*, forgat them both: but faire *Phillis* was incomparably beyond them all, *Cloris* surpassed her, and yet when he espied *Amarillis*, she was his sole mistris, O diuine *Amaryllis*, *quā procera, cupressi ad instar, quā elegans, quā decens* &c. how louely, how tall, how comely she was, (saith *Polemius*) till he saw another, and then she was the sole subiect of his thoughts. <sup>2</sup> *Triton* the Sea god first loued *Leucothoe*, till he came in presence of *Atilene*, she was the commandresse of his heart till he saw *Galatea*; but (as she complaines) hee loued another estoones, another, and another. 'Tis a thing which by *Hieroms* report, hath bin vsually practised. <sup>m</sup> *Heathen Philosophers* drine out one loue with another, as they doe a pegge, or pinne with a pinne. Which those seuen Persian Princes did to *Assuerus*, that they might requite the desire of *Queene Vasthi* with the loue of others: *Pausanias* in *Eliacis*, saith, that therefore one *Cupid* was painted to contend with another, and to take the garland from him, because one loue driues out another. <sup>n</sup> *Alterius vines subtrahit alter amor*, and *Tully* 3. nat. deor. disputing with *C. Cotta*, makes mention of three seuerall *Cupids*, all differing in office. *Felix Platter* in the first booke of his obseruations, boasts how he cured a widower in *Basil*, a patient of his, by this stratagemme alone, that doted vpon a poore seruant his maid, when friends, children, no persuation could serue to alienate his minde: they mentioned him to another honest mans daughter in the towne, whom hee loued, and liued with, long after, abhorring the very name & sight of the first. After the death of *Lucretia*, <sup>o</sup> *Eurialus* would admit of no comfort, till the Emperour *Sigismunde* married him to a noble Lady of his Court, and so in short space hee was freed.

SUBJECT.



## SUBSECT. 3.

By counsell and perswasion, fouldnesse of the fact, mens, womens  
faults, miseries of marriage, events of lust, &c.



There be diuerse causes of this burning lust, or heroicall Loue; so  
there be many good remedies to ease and helpe, amongst which,  
good counsell & perswasion, which I should haue handled in the  
first place, are of a great moment, and not to be omitted. Many  
are of opinion, that in this blinde head-strong passion, counsell can doe no  
good.

*Que enim res in se, neq; consilium, neq; modum  
Habet, ullo eam consilio regere non potes.*

Which thing hath neither iudgement, or an end,  
How should aduice or counsell it amend?

—† *quis enim modus ad sit amori?*

But without question, good counsel and aduice must needs be of great force,  
especially if it shall proceed from a wise, fatherly, reuerent, discreet person, a  
man of authority whom the parties doe respect, stand in awe of, or from a iu-  
dicious friend, of it selfe alone, it is able to diuert and suffice. *Gordonius* the  
Physitian attributes so much to it, that he would haue it by all meanes vsed in  
the first place. *Amoveatur ab illa consilio viri quem times, ostendendo peri-  
culu seculi, iudicium inferni, gaudia Paradisi.* He would haue some discreet  
men to dissuade them, after the fury of passion is a little spent, or by absence  
allaid; for it is intempestiue at first, to giue counsell, as it is, to comfort pa-  
rents when their children are in that instant departed; to no purpose to pre-  
scribe Narcoticks, Cordials, Nectarines, potions, *Homerus* *Nepenthes*, or *He-  
lena's* boule &c. *non cessabit pectus tundere*, shee will lament and houle for a  
season: let passion haue his course a while, and then he may proceed, by fore-  
shewing the miserable euents & dangers which will surely happen, the paines  
of hell, ioyes of Paradise, and the like, which by their preposterous courses  
they shall forfeit or incur; and 'tis a fit method, a very good meanes: for  
which † *Seneca* said of vice, I say of loue, *Sine magistro discitur, vix sine ma-  
gistro deseritur*, 'tis learned of it selfe, but \* hardly left without a Tutor. 'Tis  
not amisse therefore to haue some such ouerseer, to expostulate and shew the  
such absurdities, inconueniences, imperfections, discontents, as vsually follow;  
which their blindnesse, fury, madnesse, cannot apply vnto themselves, or will  
not apprehend: and good for them to disclose themselves, to giue care to  
friendly admonitions. Tell me sweet-heart, (saith *Tryphena* to loue-sick *Char-  
mides* in † *Lucian*) what it is that troubles thee, peradventure I can ease thy  
minde, and further thee in thy suit, and so without question shee might, & so  
maist thou, if the patient be capable of good counsell, and will heare at least  
what may be said.

If he loue at all, shee is either an honest woman or a whore. If dishonest,  
let him read or inculcate to him that 5. of *Solomons* *Prou.* *Ecclus.* 26. *Ambros.*  
*lib. 1. cap. 4.* in his booke of *Abel and Cain*, *Philo Iudeus* de mercede meret.  
*Platinus dial. in Amores*, *Espenceus*, and those three bookes of *Pet. Hadus* de  
contem. amoribus, *Aeneas Sylvius* tart. *Epistle*, which he writ to his friend

p. 17.

† *Virg. Egl. 2.*† *Lib. de beat.*

vii. cap. 14.

\* *Longo usu di-**dicimus, longa**deusitudine de-**discendum est.*† *Petrarch. epist.**lib. 5. 8.*† *Tom. 4. dial.**meret. Fortasse**etiam ipsa ad a-**morem istum**nonnihil comu-**tero.*



*Quid enim meretrix nisi uentutis expilatrix, uirorum rapina (scu mori; patrimonii deuoratrix, honoris perniciis, patibulum diaboli, ianua mortis, infirmi supplementum.*  
*\* Sanguinem hominum sorbent.*  
*a Contemplatione lido. c. 34.*  
*discrimen uite, mors blanda, mel felleum, dulce uenenum, perniciis delicata, malum spontaneum, &c.*  
*b Parnodice. dial. Ital gula, ira, inuidia, superbia, sacrilegia, latrocinia, cetera, eo die nata sunt, quod primi meretrix professionem fecit. Superbia maior quam opulenti rustici, inuidia quam lucu uenere, inuidia nocetior melicholia, auaritia in immensum profunda.*  
*c Quis extra sum uides, qualis intus nouit Deus, &c.*  
*d Virg.*

Nicholas of wartburge, which he calls *medelam illiciti amoris, &c.* For what's an whore, as he saith, but a poler of youth, \* ruine of men, a destruction, a deuourer of patrimonies, a downefall of honour, fodder for the diuell, the gate of death, and supplement of hell. *Talis amor est laqueus anime &c.* a bitter honny, sweet poyson, delicate destruction, a voluntary mischief, *commixtum carum, sterquilinum.* And as *b Pet.* Aratines Lucretia, a notable queane, confessed; Gluttony, anger, envy, pride, sacrilege, theft, slaughter, were all borne that day that a whore beganne her profession: for as she followes it, her pride is greater then a rich churles, shee is more envious then the pox, as malicious as melancholy, as couetous as hell. If from the beginning of the world any were mala, peior, pessima, bad in the superlatiue degree, tis a whore; how many haue I vndone, caused to be wounded, slaine. O Antonia thou seest what I am with out, but within God knowes, a puddle of iniquity, a sinke of sin, a pocky queane. Let him now that so dotes, meditate on this; Let him see the event and successe of others, *Sampson, Hercules, Holofernes, &c.* those infinite mischieses attend it. If she be another mans wife he loues, 'tis abominable in the sight of God and men, adultery is expressly forbidden in Gods commandement, a mortall sinne, able to endanger his soule, if hee be such a one as seares God, or haue any religion, he will eschew it, and abhorre the loathsomenesse of his owne fact. If he loue an honest maid, 'tis to abuse or marry her: if to abuse, 'tis fornication, a fowle fact, (though some make light of it) and almost equal to adultery it selfe. If to marry, let him seriously consider what hee takes in hand, looke before he leap, as the prouerb is, or settle his affections, and examine first the party and condition of his estate and hers, whether it bee a fit match, for fortunes, yeares, parentage, and such other circumstances, *an sit (ne Veneris.* Whether it be likely to proceed: if not, let him wisely stau: himselfe off at the first, curb in his inordinate passion, and moderate his desire, by thinking of some other subiect, diuert his cogitations. Or if it bee not for his good, as *Aeneas* forewarned by *Mercury* in a dreame, lest *Dido's* loue, and in all hast got him to Sea,

*At nestea Surge sumq. vocat fortemq. Cloanthem, Classem aptent taciti iubet* — and although shee did oppose with vowes, teares, prayers, and imprecations,  
*— nullis ille monetur*

*Fletibus, aut illas voces tractabilis audit;*  
 Let thy *Mercury* reason rule thee against all allurements, seeming delights, pleasing inward or outward prouocations. Thou maist doe this if thou wilt, *pater non deperit filiam, nec frater sororem*, a father dotes not on his owne daughter, a brother on his sister, and why? because it is vnnatural, vnlawfull, vnfit. If he be sickly, soft, deformed, let him thinke of his deformities, vices, infirmities; if in debt, let him ruminare how to pay his debts; if hee be in any danger, let him seeke to auoid it; if hee haue any law-sute, or other businesse, hee may doe well to let his loue matters alone and follow it, labour in his vocation, what euer it is. But if hee cannot so ease himselfe, yet let him wisely premeditate of both their estates; If they bee vnequall in yeares, shee young and he old, what an vnfit match must it needs be, an vneuen yooke, how absurd and vndecent a thing is it, as *Lycinus* in *Lucian* told *Timolaus*, for an old bald crook-nosed knaue to marry a young wench, how odious a thing

*f Tom. 2. in uotis Caluus cum sit, n. lum habeas sumum, &c.*



thing is it to see an old Leacher, what should a bald fellow doe with a comb, a dumbe doter with a pipe, a blinde man with a looking glasse, & thou with such a wife? How absurd is it for an young man to marry an old wife for a peece of good. But put case she be equall in yeares, birth, fortunes, and other qualities correspondent, he doth desire to be coupled in marriage, which is an honourable estate, but for what respects? Her beauty belike, and comelienesse of person, that is commonly the maine object, there is a most absolute forme in his eye atleast, *Cui formam Paphia, & Charites tribuere decorem*, but doe other men affirme as much? Or is it an errour in his iudgement?

† *Fallunt nos oculi vagiq; sensus,*

† *Petronius.*

*Oppressa ratione mentiuntur*, our eyes and other senses will commonly deceaue vs; It may be, to thee thy selfe vpon a more serious examination, or after a little absence, she is not so faire as she seemes. *Quedam videntur & non sunt*; Compare her to another standing by, tis a touchstone to try, conferre hand to hand, body to body, face to face, eye to eye, nose to nose, neck to neck, &c. examine every part by it selfe, then altogether, in all postures, seuerall sitings, and tell me how thou likest her. It may be not she, that is so faire, but her coats, or put another in her cloaths, and shee will seeme all out as faire; as the Poet then prescribes, separate her from her cloathes: suppose thou saw'st her in a base beggers weed, or else dressed in some old hire-sute attires out of fashion, fowle linnen, course rayment, befineared with foot, colly, perfumed with Opoponax, Sagapenum, Assa foetida, or some such filthy gummes, durty, about some vndecent action or other; or in such a case as † *Brasivola* the Physitian found *Malatasta* his patient, after a potion of Hel-lebor, which he had prescribed: *Manibus in terram depositis, & ano versus caelum elevato (ac si videretur Socraticus ille Aristophanes, qui Geometricas figuras in terram scribens, tubera colligere videbatur) atram bilem in albam parietem inieciat, adeoq; totam cameram & se deturpabat, ut, &c.* all to bee rayed, or worse, if thou saw'st her (I say) Wouldst thou affect her as thou dost? Suppose thou sawst her in a frosty morning, in cold weather, in some passion or perturbation of minde, weeping, chafing, &c. riuell'd and ill fauored to behold. Shee many times that in a composed looke seemes so amiable and delicious, *tam scitula formâ*, if she doe but laugh or smile, makes an vgly sparow mouthed face, & shewes a paire of vneuen, loathsome, rotten, soule teeth. She hath a black skinne, gouty legges, a deformed crooked carkase vnder a fine coat. It may be for all her costly tyres she is bald, and though shee seeme so faire by darke, by candle light, or a farre off at such a distance, as *Callieratis* obserued in \* *Lucian*, if thou shouldst see her neere, or in a morning, shee would appeare more vgly then a beast, \* *si diligenter consideres, quid per os & nares & ceteros corporis meatus egreditur, vilius iterquilinum nunquam vidisti*. Follow my counsell, see her vndrest, see her, if it bee possible, out of her attires, *furtiuus nudatam coloribus*, it may be she is like *Aesopes* Iay, or \* *Plinius* Cantarides, she will be loathsome, ridiculous, thou wilt not endure her sight: or suppose thou sawst her sicke, pale, in a consumption, on her death bed, skin and bones, or now dead, *Cuius erat gratissimus amplexus*, as *Bernard* saith, *erit horribilis aspectus*.

† *Ovid.*

† *In Catarrich lib. 2.*

u *Si ferueat deformis, ecce formosa est, si frigat, at formosa iam sit infirma.*  
Th. Morus Epigram.

x *Amorum dial. Tom. 4. si quis ad auroram contempletur multas mulieres à uelle lecto surgentes, turpiore spectabit esse bestias.*  
\* *Hugo de clouffo Anima, lib. 1 cap. 1.*

\* *Hist. nat. 11. cap. 35. A flye that hath golden wings but a poysoned body.*

*Non redolet sed olet, que redolere solet.* As a posie, shee smells sweet, is most fresh and faire one day, but dried vp, withered, and stinks another.

Beautifull



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† Buchanan.  
Hendecasyll.

Beautifull *Nireus*, by that *Homer* so much admired, once dead, is more deformed then *Thyrſites*, and *Solomon* deceased as vgly as *Marcolphus*: thy louely miſtris, that was erſt † *Charis charior oculis*,

dearer to thee then thine eyes, once ſicke or departed, is

*Vili viſor aſtimata cano*,

worſe then any durt or dunghill. her embraces were not ſo acceptable, as now her looks be terrible, thou haſt better behold a *Gorgons* head, then *Helenas* carcaſe.

y Apol. pro  
Rem. Sub.

Some are of opinion, that to ſee a woman naked is able of it ſelfe to alter his affection, and it is worthy of conſideration, ſaith y *Montaigne* the *French man* in his Eſſayes, that the ſkilfulleſt maſters of amorous dalliances, appoint for a remedy of venereous paſſions, a full ſurway of the body; which the Poet inſinuates. † *Ille quod obſcenus in aperto corpore partes*

z Ouid. 1. rem.

*Viderat, in curſu qui ſuit, haſit amor.*

The loue ſtood ſtill, that ran in full careire,

When once it ſaw thoſe parts ſhould not appeare.

It is reported of *Seleucus* king of *Syria*, that ſeeing his wife *Stratonices* bald pate, as ſhe was vndreſſing her by chance, he could neuer affect her after. *Ramundus Lullius* the Phyſitian, ſpying an vlcere or canker in his miſtris breaſt, whom he ſo dearly loued, from that day following abhorred the lookes of her. *Philip* the *French* K. as *Neubrigensis*, lib. 4. cap. 24. relates it, married the king of *Denmarkes* daughter, and after he had vſed her as a wife one night, becauſe her breath ſtunke they ſay, or for ſome other ſecret fault, ſent her backe againe to her father. *Peter Mathews* in the life of *Lewes* the eleuenth, findes fault with our Engliſh † *Chronicles*, for writing how *Margaret* the king of *Scots* daughter, and wife to *Lewes* the 11 *French* king, was ob graueolentiam oris reiected by her husband. Many ſuch matches are made for by reſpects, or ſome ſeemely comelineſſe, which after hony moones paſt, turne to bitterneſſe, for burning luſt is but a flaſh, a gunpowder paſſion, and hatred oft folowes in the higheſt degree, diſlike, and contempt.

a Poſt unam  
noctem ioceri  
unde offenſam  
cepit, propter ſe-  
rentem eius ſpi-  
ritum, alii dicunt,  
vel latentem ſa-  
ditatem repudi-  
auit, rem faci-  
em plane illici-  
tam, & regie  
perſone multum  
indecoram.  
† Hall and Gra-  
ſton belike.  
\* Lucenal.  
\* Tully in Cat.

—\* *Cum ſe cutis arida laxat*, when they wax old, and ill fauored, they may commonly no longer abide them.

—† *Iam grauis es nobis*, be gone, they growe ſtale, fullſome loathſome, odious, thou art a beaſtly filthy queane, (I ſay) be gone, \* *porta patient, proficiſcere*.

Yea but you will inferre, your miſtris is compleat, of a moſt abſolute form in all mens opinions, no exceptions can bee taken at her, nothing may bee added to her perſon, nothing detracted, ſhee is the mirror of women for her beauty, comelineſſe & pleaſant grace, vnimitable, *mer a delitia, meri lepores*, ſhe is *Myrothecium Veneris*, *Gratiarum paxis*, ſhee hath all the *Veneres*, and *Graces*, — *mille faces & mille figuras*, in each part abſolute and compleat, † *Leta genus, leta or roſeum, vaga lumina leta*, to be admired for her perſon, a moſt incomparable, vnmatchable peece, *aurea proles, ad ſimulachrum alicuius numinis compoſita*, a *Phenix*, *vernantis at atule vene- rilla*, a *Nymphe*, a *Fairy*, † like *Venus* her ſelfe when ſhe was a maide, *nulli ſecunda*, a meere quinteſſence, flores ſpirans & amaracum, *ſarminæ prodigium*; Put caſe ſhe be, how long will ſhe continue?

† Quales ſunt  
Venus cum ſuit  
virgo, huius  
ſpirans, &c.  
\* Seneca.

—\* *Florem decoris ſinguli carpunt dies*: Every day detracts from her



her person, and this beauty is *bonum fragile*, a meere flash, a venice glasse is quickly broken, <sup>a</sup> *Anceps forma bonum mortalibus* — *exigui donum breue temporis*, it will not last. As that faire flowre <sup>b</sup> *Adonis*, which we call an *Anemone*, flourisheth but one moneth, this gracious all commanding beauty fades in an instant. It is a iewel soone lost, the painters Goddesse, *falsa veritas*, a meere picture. *Fauour is deceitfull, and beauty is vanity*, *PRON. 31. 30.*

† *Vitrea gemmula, fluxaq; bullula, candida forma est,*

*Nix, Rosa, ros, ventus, fumus & aura, nihil.*

A brittle Iem, bubble, is beauty pale,

A Rose, dewe, snow, smoke, winde, ayre, naught at all.

If she be faire, as the saying is, she is commonly a foole, if proud, scornefull, *sequiturq; superbia formam*, or dishonest, *rara est concordia forme atq; pudicitie*, can she be faire and honest too? <sup>a</sup> *Aristo* the sonne of *Agasicles* married a *Spartan* lasse, the fairest Lady in all *Greece* next to *Helen*, but for her conditions the most abominable, & beastly creature of the world. So that I would wish thee to respect with <sup>b</sup> *Seneca* not her person but qualities. Will you say that's a good blade which hath a guilded scabbard, embroydered with gold, and iewells? No, but that which hath a good edge and point, well tempered mettles, able to resist. This beauty is of the body alone, and whar is that, but as <sup>c</sup> *Gregory Nazianzen* telleth vs, a mocke of time and sicknesse, or as *Boethius*, *as mutable as a flower, and tis not nature so makes vs, but most part the infirmity of the beholder*: For aske another he sees no such matter. *Dic mihi per gratias qualis tibi videtur*, I pray thee tell mee how thou likest my sweet-heart, as she asked her sister in <sup>d</sup> *Aristenatus*, whom I so much admire, mee thinks he is the sweetest gentleman, the properest man that euer I saw; but I am in loue, I confesse, (*nec pudet fateri*) and cannot therefore well iudge. Shee suspects her iudgement, as well shee might, and so maist thou. But be shee faire indeed, golden haired, as *Anacreon* his *Bathillus*, (to examine particulars) she haue † *Flammeolos oculos, collaq; lacteola,* a pure sanguine complexion, little mouth, corall lips, white teeth, soft and plump necke, body, hands, feet, all faire and louely to behold, composed of all graces, elegances, an absolute piece,

† *Lumina sint Melite Iunonia, dextra Minerva,*  
*Mamilla Veneris, sura maris domina, &c.*

Let <sup>d</sup> her head be from *Prage*, paps out of *Austria*, belly from *France*, backe from *Brabant*, hands out of *England*, feet from *Rhine*, buttocks from *Switzerland*, let her haue the *Spanish* gate, the *Venetian* tire, *Italian* complements & endowments,

† *Candida syderijs ardescant lumina flammis,*  
*Sudent colla rosas, & cedat crinibus aurum,*  
*Mellea purpuream depromant ora ruborem,*  
*Fulgeat, ac Venerem caelesti corpore vincat,*  
*Forma dearum omnis, &c.* —

let her be such a one throughout, as *Lucian* decipheres in his *Imagines*, as *Euphramor* of old painted *Venus*, *Aristinatus* describes *Lais*, another *Helena*, *Chariclia*, *Leucippe*, *Lucretia*, *Panthea*, *Pandora*, let her haue a boxe of beauty to repaire herselfe still, such a one as *Venus* gaue *Phaon*, when he carried her ouer the ford, let her vse all helpes Art and nature can yeeld, be like her and her, and whom thou wilt, or all these in one; A little sicknesse, a feuer, small

<sup>a</sup> *Seneca* *Hypp.*

<sup>b</sup> *Camerarius*

*emb. 68. cent. 1.*

*flos omnium pul-*

*cherrimus, fac-*

*rim languet*

*forme typus.*

† *Bernar. Bau-*

*hus Epig. li. 4.*

<sup>a</sup> *Panamus La-*

*con. lib. 3. vxore*

*duxit Sparie*

*mulierum omni-*

*um post Helenā*

*formosissimam,*

*at ob mores em-*

*inuiti largiscinā*

<sup>b</sup> *Epist. 76. gla-*

*dium bonum di-*

*ces, non cui de-*

*coratus est bel-*

*lhenus, nec cui*

*uagina genomis*

*distinguitur, sed*

*cui d' secundum*

*subtilis a-*

*cies, & macro*

*mutamentum*

*ante rupturam,*

<sup>c</sup> *Polebriudo*

*corperis, tempo-*

*ris & morbi la-*

*ludibrium. orat. 3.*

<sup>d</sup> *Florum mu-*

*tabilitate fuga-*

*cior, nec sua na-*

*turam formosar*

*um in similitas,*

† *Epist. 11. Quā*

*ego depereci Ju-*

*uenis mihi pul-*

*cherimus vide-*

*tur sed forsitan a-*

*more precita de*

*amore non recte*

*iudico.*

† *Luc. Brugen-*

*car. reliquis.*

† *Jlem.*

<sup>d</sup> *Bebelius ada-*

*giu ger.*

† *Petrou. catal.*



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poxe, wound, scarre, losse of an eye, or limme, a violent passion, a distemperature of heate or cold, marres all in an instant; disfigures all, child bearing, old age, care, riuels her vpon a sudden; after shee hath beene married a small while, and the blacke oxe hath trodden on her toe, shee will be so much altered, and waxe out of fauour, thou wilt not know her. One growes to fat, another to leane &c. all at last out of fashion. Those faire sparkling eyes will looke dull, her soft corall lips will be pale, dry, cold, rough and blew, her skinne rough, that soft *superficies* will bee hard and harsh, her whole complexion change in a moment: as \* *Matilda* writ to King *Iohn*,

\* *M. Dracott.*

*I am not now as when thou saw'st me last,  
That fauour soone is vanished and past,  
That Rosy blusht lapt in a Lilly vale,  
Now is with morpheu ouer-growne and pale.*

'Tis so in the rest, their beauty fades as a tree in winter, which *Deianira* hath elegantly expressed in the Poet,

e *Sententia* aff. 2.  
Herc. Oetius.

*Deforme solis aspicias truncis uemus?  
Sic nostra longum forma percurrens iter,  
Deperdit aliquid semper, & fulget minus,  
Malisq; minus est quicquid in nobis fuit,  
Olim petita cecidit, & partu labat,  
Materq; multum rapuit ex illa mihi,  
Atas citato senior eripuit gradu.*

And as a tree that in the greene wood growes,  
With fruit and leaues, and in the Summer blowes,  
In winter like a stocke deformed shewes:  
Our beauty takes his race and iourney goes,  
And doth decrease, and loose, and come to nought,  
Admir'd of old, to this by childbirth brought:  
And mother hath bereft me of my grace,  
And crooked old age coming on a pace.

*Vides uenustam mulierem, fulgidum habentem oculum, vultu hilari, curis amens, exornis quendam aspectum, & decorem praefere-  
mentem, tuam concupiscentiam agentem? cogita terram esse id quod amas, & quod admiraris sterus & quod termit & c. cogita illam iam senescere, iam rugosam tanquam genit, agrotantibus tantis iordibus intus plena est, pituita, stercore: reputa quid intra mares, oculi, cerebrum gestat, quae fides, &c.*

g Subf. 13.

To conclude with *Chrysostome*, *When thou seest a faire and beautifull person, a bella Donna, quae saluam moueat, lepida puellam & quam tu facile ames, a comely woman, hauing bright eyes, a merry countenance, a shining lustre in her looke, a pleasant grace, wringing thy soule, and increasing thy concupiscentie: bethink with thy selfe that it is but earth thou louest, a meere excrement, which so vexeth thee, which thou so admirest, and thy raging soule will be at rest. Take her skinne from her face, and thou shalt see all loathsomnesse vnder it, that beauty is a superficiall skinne and bones, nernes, sinewes: suppose her sicke, now riuil'd, hoarie-headed, hollow cheeked, old: within she is full of filthy steame, stinking, putride, excrementall stuffe: not and sneuill in her nostrils, spittle in her mouth, water in her eyes, what filth her braines, &c. Or take her at best, and looke narrowly vpon her in the light, stand nearer her, nearer yet, thou shalt perceiue almost as much, and loue lesse, as *Cardan* well writes, *minus amant, qui acutè vident*, though *Sealiger* deride him for it. If he see her neare, or looke exactly at such a posture, whosoever he is, according to the true rules of symmetrie and proportion, those I meane of *Albertus Durer*, *Loma sius* & *Tafner*, examine him of her: If he be elegans formarū spectator, he shall finde many faults in Physiognomy, an ill colour, ill forme, one*



one side of the face likely bigger thē the other, crooked nose, bad eyes, prominent veines, concauities about the eyes, wrinkles, pimples, red streckes, freckons, haire, wrats, neuies, inequalties, roughnesse, scabredity, palenesse, yellownes, and as many colours as are in a turkicocks necke, many indecorums in their other parts, *est quod desideres, est quod amputes*, one leiree, another frowne, a third gapes, squints, &c. And 'tis true that he saith, *h Diligenter consideranti raro facies absoluta, & qua vitio caret*, seldome shall you finde an absolute face without fault, as I haue often obserued; not in the face alone is this defect or disproportion to be found, but in all the other parts, of body and minde, she is faire indeed, but foolish; pretty, comely and decent, of a maiesticall presence, but peradventure imperious, vn honest, *acerba, iniqua*, selfewill'd: she is rich, but deformed, hath a sweet face, but bad carriage, no bringing vp, a rude and wanton flurt, a neat body shee hath, but is a nasty queane otherwise, a very slut of a bad kinde. As flowres in a garden haue colour some, but no smell; others haue a fragrant smell, but are vnseemely to the eye; one is vsuall to the tast as rue, as bitter as wormwood, & it a most medicinall cordiall flowre, most acceptable to the stomach; so are men & womē, one is well qualified, but of ill proportion, poore & base: a good eye shee hath, but a bad hand and foot, *seda pedes & seda manus*, a fine leg, bad teeth, a vast body, &c. Examine all parts of body & minde, I aduise thee to enquire of all. See her angry, merry, laugh, weepe, hote, cold, sicke, fullen, dressed, vndressed, in all attires, sies, gestures, passions, eate her meales &c. and in some of these you will surely dislike. Yea not her onely let him obserue, but her parents how they carry themselves: for what deformities, defects, incumbrances of body or minde be in them at such an age, they will likely be subiect to, be molested in like manner, they will *patrizare* or *matrizare*. And with all let him take notice of her companions, *in conuictu* (as *Quuerra* prescribes) & *quibuscum conuersetur*, whom she conuerseth with.

*Noscitur ex Comite, qui non cognoscitur ex se,*

According to *Thucydides* she is commonly the best, *de quo minimus foras habetur sermo*, that is least talked of abroad. For if shee bee a noted reueller, a gadder, a finge, a pranker or a dancer, then take heed of her. For what saith *Theocritus*?

*At vos festinae ne ne saltate puelle,*

*En malus hircus adest in vos saltare paratus,*

*Young men will doe it when they come to it,*

Fawnes and Satyrs will certainly play wreekes, when they come in such wanton *Bacchi's* or *Elenora's* presence. Now when they shall perceiue any such obliquity, indecency, disproportion, deformity, bad conditions, &c.

let them still ruminare on that, and as *† Hecius* aduiseeth out of *Ouid*, *earum mendas notent*, note their faults, vices, errors, and thinke of their imperfections; 'tis the next way to diuert and mitigate Loues furious head-strong passions, as a Peacocks feete, and filthy combe, they say, make her forget her fine feathers, and pride of her taile. Besides these outward naues or open faults, errors, there be many inward infirmities, secret, some priuate (which I will omit) and some more common to the sexe, in this case fit to bee considered. Consideratio seditatis mulierum, menstruae imprimis, quam immundae sunt, quam *Sauanarola* proponit regula septima penitus obseruandam, & *Platina* dial. Amoris fuse perstringit, *Lodouicus Bonfialus mulieb. lib. 2. cap. 2. Pet. He-*

*† Lib. de epi-  
tem: amoribus.  
Earum mendas  
volunt animo,  
sepe ante oculos  
constituant, sepe  
dumant.*



*duo, Albertus, & infiniti ferè medici.* \* A Louer in *Calcagninus* Apologues, wished withall his heart he were his mistris Ring, to heare, embrace, see and doe I know not what: O thou foole quoth the Ring, if thou werst in my roome, thou shouldst heare, obserue, and see *pudenda & penitenda*, that which would make thee loath and hate her, and peradventure all women for her sake.

\* *Quam amari annulum se amice optaret, ut eius amplexu frui posset, &c. O remisse non ait amulus, si meas vices, obiret, videris, audiret, &c. nihil non odio dignum obseruaret.*

I will say nothing of the vices of their mindes, their pride, envy, inconstancy, weaknesse, malice, selfewill, lightnesse, insatiable lust, iealousie. *Eccles. 15. 14. No malice to a womans: no bitternesse like to hers, Eccles. 7. 21.* and as the same author vrgeth *Prov. 31. 10. Who shall finde a vertuous woman?* He makes a question of it. † *Neq. ius, neq. bonum, neq. equum sciunt, melius peius, pro sit absit, nihil vident: nisi quod libido suggerit: They know neither good nor bad, be it better or worse (as the Comickall poet hath it) beneficiall or hurtfull, they will doe what they list.*

\* *Lazibius.*

\* *Insidie humani generis, querimonia vite, Exuvia noctis, durissima cura diei, Pena virum, nex & iuuenum, &c.*

† *Qui se facilem in amore probavit, hanc succendit. At qui succendat, ad hanc diem repertus nemo. Calcagninus. 1 Aristot.*

when *Leander* was drowned, the inhabitants of *Seios* consecrated *Hero's* Lanterne to *Anteros, Anteroti sacrum*, † and hee that had good successe in his loue, should light the candle: but neuer any man was found to light it, which I can referre to nought, but the inconstancy and lightnesse of women.

‡ *For in a thousand good there is not one, All be so proud, vnthankfull and unkinde, With flinty hearts, carelesse of others moane, In their owne lusts carried most headlong blinde, But more herein to speake I am forbidden, Sometime for speaking truth one may be chidden.*

† *Hor.*

I am not williug, you see, to prosecute the cause against them, and therefore take heed you mistake me not, † *matronam nullam ego tango*, I honour the sex, with all good men, & as I ought to doe, rather then displease them, I will voluntarily take the oath which *Mercurius Britannicus* tooke, *Viragin. descript. lib. 2. fol. 95. Me nihil vnquam mali nobilissimo sexui, vel verbo, vel facto machinaturum, &c.* let *Simonides, Mantuan, Platina, Pet. Aretine* and such women haters bare the blame, if ought be said amisse, I haue not writ a tenth of that which might be vrged out of them and others, *non possunt inuestigare omnes, & satyre in feminas scripta, vno volumine comprehendit.* And that which I haue said (to speake truth) no more concernes them then men, though women be more frequently named in this tract; (to Apologise once for all) I am neither partiall against them, or therefore bitter: what is said of the one, *mutato nomine*, may most part be vnderstood of the other. My words are like *Passus* picture in † *Lucian* of whom, when a good-fellow had bespoken an horse to be painted with his heeles vpward, tumbling on his backe, hee made him passant: now when the fellow came for his piece, he was very angry, and said, it was quite opposite to his minde; but *Passus* instantly turned the Picture vpside downe, shewed him the horse at that site which he requested, and so gaue him satisfaction. If any man take exception at my words, let him alter the name, reade him for her, and 'tis all one in effect.

† *Christoph. Fontana.*

† *Encom. Demosthen.*

But to my purpose: If women in generall be so bad (and men worse then they



they) what a hazard is it to marry, where shall a man finde a good wife, or a woman a good husband? A woman a man may eschue, but not a wife: wedding is vndoing (some say) marrying, marring: wooing woing: <sup>m</sup> a wife is a feuer hefticke, as Scaliger calls her, and not to be cured but by death, as out of Menander, <sup>n</sup> Athenæus addes,

*In pelagus te iacis negotiorum,*  
*Non Libyæ, non Ægeum, vbi ex triginta non pereunt*  
*Tria nauigia: ducens uxorem seruat prorsus nemo.*  
 Thou wadest into a sea it selfe of woes,  
 In Lybicke and Ægean each man knowes,  
 Of thirty not three ships are cast away,  
 But on this rocke not one escapes, I say.

The worldly cares, miseries, discontents, that accompany marriage, I pray you learne of them that haue experience for I haue none; <sup>mildas</sup> <sup>izy</sup> <sup>al</sup> <sup>ky</sup> <sup>ue</sup> <sup>syne</sup> <sup>fius</sup> <sup>lib</sup> <sup>on</sup> <sup>ego</sup> <sup>liberos</sup> <sup>geni</sup> many married men exclaime at the miseries of it, and raile at wiues downe right; I neuer tryed but as I heare some of them say,

◦ *Mare haud mare, vos mare acerrimum,* An Irish Sea is not  
 so turbulent and raging as a litigious wife.

\* *Scylla & Charybdis Sicula contorquens freta,*  
*Minus est timenda, nulla non melior fera est.*

Which made the Diuell belike, as most interpreters hold, when he had taken away Iobs goods, *corporis & fortune bona*, health, children, friends, to persecute him the more, leaue his wicked wife, as *Pmeda* proues out of *Tertulian*, *Cyprian*, *Austin*, *Chrysostome*, *Prosper*, *Gaudentius*, &c. *ut novum calamitatis inde genus viro existeret*, to vex and gaulle him worse, *quam totus infernus*, then all the fiends in hell, as knowing the conditions of a bad woman, *Iupiter non tribuit homini pestilentius malum*, saith *Simonides*, better dwell with a Dragon or a Lion, then keepe house with a wicked wife. *Eccles* 25. 18. better dwell in a wilderness. *Prou* 21. 19. no wickednesse like to her, *Eccles* 25. 22. She makes a sorry heart, an heauy countenance, a wounded mind, weake hands, and feeble knees, *vers* 25. A woman and death are two the bitterest things in the world, *uxor mihi ducenda est hodie, id mihi visus est dicere, abi domum & suspende te*. *Ter. And* 1. 5. And yet for all this we Batchers desire to be married, with that *Vestall* virgin, wee long for it.

† *Felices nuptæ, moriar nisi nubere dulce est.* 'Tis the sweetest thing in the world, I would I had a wife saith he, hahho for an husband cries shee, and happy are they that are so coupled, we doe earnestly seeke it, and are neuer well till we haue effected it. But with what fate? like those birds in the † Embleme, that fed about a cage, so long as they could flye away at their pleasure, liked well of it; but when they were taken and might not get loose, though they had the same meat, pined away for fullennesse, and would not eat. So we commend marriage, — *donec miselli liberi,*

*Aspicimus dominam, sed postquam heu ianua clausa est,*

*Felintus est quod mel fuit.*

So long as we are wooers, may kisse and koll at our plesure; nothing is so sweet, wee are in heauen as wee thinke: but when we are once tied, and haue lost our liberty, marriage is an hell, *give me my yellow hose againe*, a moule in a trap liues as merrily, wee are in a purgatory some of vs, if not hell it selfe. *Dulce bellum inexpertis*, as the

*m* *Febris belli-*  
*ca* *uxor, & non*  
*nisi* *morte* *avel-*  
*lenda.*  
*n* *Dypnosophist.*  
*lib. 13 cap. 3.*

*\* Synefius, lib. on*  
*ego liberos geni.*

*o* *Plautus Aful.*  
*act. 1.*  
*\* Seneca in Her-*  
*cul.*

*† Seneca.*

*† Amator Em-*  
*blem. 19.*



o De rebus Hi-  
ternicis lib. 3.  
p Gemma po-  
tula, argentea  
vafa, calata cu  
delabra aurea,  
etc. Conchiliata  
anlea, buccina-  
rum clangorem,  
tibiarum can-  
tum, & sympho-  
nia suauitatem,  
maiestatem,  
principis coro-  
nati cum vidi-  
sent, sella diui-  
nata, &c.

p Euripides in  
Crisyl. Athenus  
deproposit. l.  
13. cap. 3.  
† Translated  
by my brother  
Ralph Barton.  
\* Iuuenal.

q Gomefius de  
fale lib. 3. cap. 7.  
r Batchelers  
olwaies are  
the brauest  
men. Bacon.  
seeke eternitay  
in memory  
not in posteri-  
ty, like Epami-  
nondas, that  
instead of chil-  
dren, left two  
great victo-  
ries behind  
him, which he  
called his two  
daughters.

x Hec in speci-  
em dicta caue  
ut credas.

y Qui cupit ux-  
orem suam ca-  
pit atq. dolorem.  
\* Eccles. 28. 1.

† Euripides  
Andromach.

proverbe is, 'tis fine talking of warre, and marriage sweet in contemplation, till it be tried, and then as warres are most dangerous, irksome, euery minute at deaths dore, so is, &c. When those wild Irish Peeres, saith o Stanhurst, were feasted by king Henry the second (at what time hee kept his Christmas at Dublin) and had tasted of his Princelike cheere, generous wines, dainty fare, had seene his P massie plate of siluer, gold, inamel'd, beset with iewels, golden candlestickes, goodly rich hangings, braue furniture: heard his trum-pets sound, Fifes, Drummes, and his exquisite musicke in all kindes: when they had obserued his maiestically presence as he late in purple robes, crow-ned, with his scept. r, &c. in his royall seat, the poore men were so amased, inamored, & taken with the obiect, that they were *pertasi domestici & pristini tyrotarichi*, as weary & ashamed of their own fordidit & manner of life. They would all bee English forthwith, who but English, but when they had now submitted themselves, and lost their former liberty, they began to rebell some of the, others repent of what they had done, when it was too late. 'Tis so with vs Batchelours, when we see & behold thole gaudy shewes that womē make, giue eare to their Siren tunes, see them dance, &c. we are taken with dumbe signes, and would faine bee married. But when we feele the miseries, cares, woes, that accompany it, we make our moane many of vs, cry out at length and cannot be released. If this be true now, as some out of experience will enforme vs, farewell wiuing for my part, and as the Comicall Poet merrily

saith,

p *Perdatur ille pessimè qui seminam  
Duxit secundus, nam nihil primo imprecor,  
Ignarus ut puto mali primus fuit.*

† Foule fall him brought the socond match to passe,  
The first I wish no harme, poore man alas,  
He knew not what he did, nor what it was.

What shall I say to him that marries againe and againe,

\* *Stulta maritali qui porrigit ora capistro,*

I pittie him not, for the first time he must doe as he may, beate it out some-times by the head and shoulders, and let his next neighbour ride, or else run away, or as that q *Syracusan* in a tempest, when all ponderous things were to be exonerated out of the ship, *quia maximum pondus erat*, fling his wife into the Sea. But this I confesse is Comically spoken, \* and so I pray you take it. In sober sadnesse, marriage is a bondage, a thraldome, an yoke, an hinder-ance to all good enterprises, *(he hath married a wife and cannot come)* a stop to all preferments, a rocke on which many are saued, many impinge and are cast away: not that the thing is euill in it selfe or troublesome, but full of all contentment and happinesse, one of the three things which please God, \* *when a man and his wife agree together*, An honorable and happy estate, who knowes it not? If they be sober, wise, honest, as the Poet infers.

† *Si commodos nanciscantur amores,*

*Nullum ipsi abest voluptatis genus.*

If fitly matcht be man and wife,

No pleasures wanting to their life.

But to vndiscreet sensuall persons, that as brutes are wholly led by sense, it is a ferall plague, many times an hell it selfe, and can giue little or no content, being



being that they are often so irregular and prodigious in their lusts, so diuerse in their affections, *Vxor nomen dignitatis non voluptatis*, as <sup>†</sup> he said; a wife is a name of honour, not of pleasure, she is fit to beare the office, gouerne a family, to bring vp children, sit at bords end and carue, as some catnall men thinke and say; they had rather goe to the stewes, or haue now and then a snatch as they can come by it, borrow of their neighbours, then haue wiues of their owne. Except they may, as some Princes and great men doe, keepe as many Curtisians as they will themselves, fly out *Impune*,

<sup>†</sup> *Adm. Vbius*  
imperator. *Spar.*  
*vir. eius.*

*permolere uxores alienas*, that polygamy of <sup>†</sup> *Turkes*, *Lex Iulia*, which *Cesar* once enforced in *Rome* (though *Leuius Torrentius*, and others suspect it) *vt uxores quot & quas vellent liceret*, that euery great man might marry, and keepe as many wiues as he would, or *Irish* diuorcement were in vse: but as it is, 'tis hard and giues not that satisfaction to these catnall men, beastly men as too many are, <sup>†</sup> what still the same, to be tied to one, be she neuer so faire, neuer so vertuous, is a thing they may not endure. Say thy pleasure and counterfeit as thou wilt, as <sup>†</sup> *Parmeno* told *Thais*, *Neg. tu vno eris contenta*, one man will neuer please thee. Nor one woman many men: But as <sup>†</sup> *Pan* replied to his father *Mercury*, when hee asked whether he were married? *Nequaquam pater, amator enim sum, &c.* No father, no, I am a lover still, and cannot be contented with one woman, *Pythias*, *Eccho*, *Menades*, and I know not how many besides were his Mistresses, he might not abide marriage. *Varietas delectat*, 'tis loathsome and tedious, what one still? which the *Satyrist* said of *Iberina*, is verified in most,

<sup>†</sup> *Hor.*  
<sup>†</sup> *Quod licet in-*  
*gra uis est.*  
<sup>†</sup> For better  
tor worse, for  
richer for  
poorer, in  
sickness and  
in health, &c.  
*tis durus semper*  
to a sensuall  
man.  
<sup>†</sup> *Ter. act. 1.*  
*Sc. 2. Eunuch.*  
<sup>†</sup> *Lucian, Tom.*  
*4. neg. cam vna*  
*aliqua rem ha-*  
*bere contentus*  
*forem.*  
<sup>†</sup> *Jouenal.*

<sup>†</sup> *Vnus Iberina vir sufficit? oculus illud*

*Extorquebis, vt hac oculo contenta sit vno.*

'Tis not one man will serue her by her will,

As soone she'll haue one eye as one man still.

As capable of any impression as *materia prima* it selfe, that still desires new formes, like the Sea their affections ebbe and flow. Husband is a cloake for some to hide their villany; once married she may fly out at her pleasure, the name of Husband is a sanctuary to make all good. *Ed ventum* (saith *Seneca*) *vt nulla virum habeat, nisi vt irritet adulterum*. They are right and straight, as true *Troians* as mine hostes daughter, that *Spanish* wench in <sup>u</sup> *Ariosto*, as good wiues as *Messalina*. Many men are as constant in their choice, and as good husbands as *Nero* himselfe, they must haue their pleasure of all they see, and are in a word far more filthy then any woman,

<sup>u</sup> *Lib. 28.*

For either they be full of searousie,

Or masterfull, or louen novelty, &c.

but I will say nothing of dissolute and bad husbands, of batchelors and their vices, their good qualities are a fitter subiect for a iust volume, too well knowne already in euery village, towne and citty, they neede no blazon; and least I should marre any matches, or dishearten louing maides, for this present I will let them passe.

Being that men and women are so irreligious, depraued by nature, so wandering in their affections, so brutish, so subiect to disagreement, so vnobseruant of marriage writes, what shall I say? If thou beest such a one, or thou light on such a wife, what concord can there be, what hope of agreement? As the *Reed* and *Ferne* in the <sup>†</sup> *Embleme*, auerse and opposite in nature, 'tis twenty to one thou wilt not marry to thy contentment.

<sup>†</sup> *Cameras. 82.*  
*cent. 3.*

*Nec*



*Nec integrum vnquam transiges latus diem.*

If he or she be such a one,

Thou hadst much better be alone.

If she be barren, she is not—&c. If she haue \* children, and thy state bee not good, though thou be wary and circumspect, thy charge will vndoe thee,

— *secunda domum tibi prole grauabit*, thou wilt not be able to bring them vp, y and what greater misery can there bee, then to beget children, to whom thou canst leaue no other inheritance but hunger and thirst:

† *cum famae dominatur, strident voces rogantium panem, penetrantes patris Cor*: what so greiuous as to turne them vp to the wide world, to shift for themselves. No plague like to want: and when thou hast good meanes, and art very carefull of their education, they will not be ruled. Thinke but of that

old proverbe, *Heroum filij noxe*, great mens sonnes seldom doe well, *O vtinam aut calebs mansissem aut prole carerem*, \* *Augustus*

exclaimes in *Suetonius*. *Jacob* had his *Ruben*, *Simeon* and *Leui*: *David* an *Ammun*, an *Abolon*, *Adoniah*, wife mens sonnes are commonly fooles, inso-

much that *Spartian* concludes, *Neminem propè magnorum virorum optimum & utilem reliquise filium*; They had beene much better to haue beene childlesse. 'Tis too common in the middle sort; Thy sonne's a drunkard, a

gamester, a spendthrift, thy daughter a foole, a whore, thy seruants lazy drones and theeues, thy neighbours diuells, they will make thee weary of thy life. † *If thy wife be froward, when she may not haue her will, thou hadst better be buried alive*, she will be so impatient, nothing but tempests all is in an vproare. If she be lost and foolish thou wearest better haue a blocke, shee will

shame thee and reueale thy secrets: if wise, and learned, well qualified, there is as much danger on the other side, *mulierem doctam ducere, periculosissimum*, saith *Nenianus*, she will be too insolent and pceuiish,

† *Malo Venusinam quàm te Cornelia mater*. Take heed; if she be a slut, thou wilt loath her; if proud shee' begger thee, \* *shee' spend thy patrimony in bables, all Arabia will not serue to perfume her haire*, saith *Lucian*:

If faire and wanton, shee' make thee a *Cornato*; if deformed, she will paint. † *If her face be filthy by nature, she will mend it by art*, alienis & adscititijs imposturis, which who can endure? If shee doe not paint she will looke so filthy, thou canst not loue her, and that peradventure will make thee vnlonest.

*Cromerus lib. 12. hist.* relates of *Casimirus*, † that he was vnchast, because his wife *Adleida* the daughter of *Henry Lansgrae* of *Hestia*, was so deformed. If she be poore she brings beggery with her (saith *Nenianus*) misery and discontent. If you marry a maid it is vnertaine how she proues,

*Hæc forsàn veniet non satis apta tibi*, If young she is likely wanton and vntaught, if lusty too lasciuious, if an old maide, 'tis an hazard she dies in childbed, if a rich † widdow, *induces te in laqueum*, thou dost halter thy selfe, she will make all away before-hand, to her other children, &c. — *dominam quis possit ferre tonantem?* she will hit thee still in the teeth with her first husband, if a yong widdow, she is often vnfaillable and immodest. If she be rich, well descended, bring a great dowrie, or be nobly allied, thy wiues friends will eat thee out of house and home, *diues ruinam adibus inducit*, she will be so proud, so high minded, so imperious,

— *(nihil est magis intolerabile dñe)*

thou

† *Simonides*.

† *Children*.

make misfor-

tunes more

bitter. *Ænon*.

† *Heusius Epist.*

† *Prætorio xi. il*

† *miserius quàm*

† *procreare liberos*

† *ad quos tibi ex*

† *hereditate tua*

† *peruicere videris*

† *as præter sanæ*

† *et sciam.*

† *Liberi sibi*

† *carissimata.*

† *Y Melius fuerat*

† *eos sine liberis*

† *discessisse.*

† *† Clorid. Forsee.*

† *† Lemnius. cap.*

† *6. lib. 1. Si mo-*

† *rofa, si non in*

† *omnibus obse-*

† *quaris omnia*

† *impacata in e-*

† *diuis, omnia sur-*

† *sum miseri vi-*

† *deas, mte tem*

† *pestates, &c.*

† *a Lib. 2. numer.*

† *101. fil. sup.*

† *b Iuuenal.*

† *\* Tom. 4. Auto-*

† *ret. omnem va-*

† *rii opulentiam*

† *profundet, tota*

† *Arabiam capis-*

† *lis redolens.*

† *† Idem. & quis*

† *sane mentis (u-*

† *stare queat,*

† *&c.*

† *e Subegit an-*

† *cillas quod vxor*

† *eius disformis*

† *esset.*

† *e Sil. sup. lib. 2.*

† *num 25. Diues*

† *inducit tempe-*

† *statem, pauper*

† *curam. Ducens*

† *viduam se indu-*

† *cit in laqueum*

† *† Sic quisq. di-*

† *cit alteram da-*

† *citatem.*



thou shalt be as the Tassell of a gosse-hauke, <sup>e</sup> she will ride upon thee, domineere as she list, weare the breeches, and begger thee besides. *Vxores diuites, seruitutem exigunt*, as Seneca hits them (*declam. lib. 2. declam. 6.*) *Dotem accipi, imperium perdidit*. They will haue soueraignty, *pro coniuge dominam arcessis*, they will haue attendance, they will doe what they list. <sup>f</sup> In taking a dowrie thou loofest thy liberty, *dos intrat, libertas exit*, hazardest thine estate.

*Ha sunt atq; alie multe in magnis dotibus  
Incommoditates sumptusq; intolerabiles, &c.*

with many such inconveniences, take her at best, shee is a commanding servant, thou hadst better haue taken a good hufwisely maid in her linnock. Since then there is such hazard, if thou be wise, keepe thy selfe as thou art, 'tis good to match, much better to be free,

——— *† procreare liberos lepidissimum,*

*Herce verò liberum esse, id multò est lepidius,*

\* art thou young, then match not yet; if old, match not at all,

*Vis inuenis nubere? nondum venit tempus,*

*Ingravescente aetate iam tempus praeterijt.*

And therefore with that Philosopher, still make answere to thy friends that importune thee to marry, *adhuc intempestivum*, tis yet vnseasonable, and euer will be. Consider withall how free, how happy, how secure, how heavenly, in respect, a single man is, how merrily he liues, hee hath no man to care for but himselfe, none to please, no charge, none to controle him, is tied to no residence, no cure to serue, may goe and come, when, whither, liue where hee will, his owne master, and doe what hee list himselfe. Consider the excellency of Virgins, *† virgo caelum meruit*, marriage replenisheth the earth, but virginity Paradise, virginity is a pretious lewell, a faire garland, a neuer-fading flowre, <sup>h</sup> for why was *Daphne* turned to a greene Bay tree, but to shew that virginity is immortall? a fine picture, as <sup>i</sup> *Bonaventure* calls it, a blessed thing in it selfe, and if you will belieue a Papiſt, meritorious. Consider last of all these commodious prerogatiues a Bachelor hath, how well he is esteemed how hearty welcom to all his friends, *quam mentis obsequijs*, as *Ter tullian* obserues, with what counterfeite curtelies they will adore him, follow him, present him with gifts, *hamat is donis, it cannot be beleued* (saith <sup>o</sup> *Ammianus*) *with what humble seruice he shall be worshipped*, how loued and respected: If he want children (and haue meanes) he shall bee often invited, attended on by Princes, and haue aduocates to plead his cause for nothing, as <sup>p</sup> *Plutarch* addes wilt thou then be revered, and had in estimation?

——— *dominus tamen & domini rex*

*Si tu vis fieri, nullus tibi parvulus aula*

*Luserit Aeneas, nec filia dulcior illa?*

*Incundum & charum sterilis facit uxor amicam.*

Liue a single man, marry not, and thou shalt soone perceauce how those *He redipat* (as for so they were called of old) will seeke after thee, bribe and flatter thee for thy fauour, to be thine heire or executor: *Aruntius* and *Aerius*, those famous parasites in this kinde, as *Tacitus* and <sup>q</sup> *Seneca* haue recorded, shall not goe beyond them. *Periploclomenes* that good personat old man, *de-litium senis*, well vnderstood this in *Plautus*, for when *Pleusides* exhorted him to marry that he might haue children of his owne, hee readily replied in this

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fort,

<sup>e</sup> Si dotata erit,  
imperia, conti-  
nuoq; viro in-  
quitare conab-  
tur. *Petrarch.*  
<sup>f</sup> If a woman  
nourish her  
husband, shee  
is angry and  
impudent and  
full of reproch  
*Eccles. 25. 24.*

<sup>g</sup> Scilicet uxori  
nubere nola me  
<sup>†</sup> *Plautus mil.*  
*glor. act. 3. sc. 1.*

<sup>h</sup> *Stobaeus ser. 68*  
*Alex. ad Alex.*  
*and. lib. 4. cap. 8.*  
<sup>i</sup> They shall  
attend the  
lamb in hea-  
ven because  
they were not  
defiled with  
women, *Apos.*  
*14.*

<sup>k</sup> *Nuptie re-  
plent terram  
virginitas pau-  
disum, Hieron.*  
<sup>h</sup> *Daphne in  
laurem semper  
virentem, im-  
mortalem docet  
gloriam paratam  
virginibus pudici-  
tiam seruati-  
tibus.*

<sup>i</sup> *Diet. salut. cap.*  
*22. pulcherrimū  
sertum infiniti  
pretii gemma, et  
pictura speciosa.*  
<sup>o</sup> *Lib. 24. Quia  
obsequiorum di-  
uersitate colan-  
tur homines sine  
liberis.*

<sup>p</sup> *Hanc autē ad  
cuius iuvitane  
princeps hanc  
sumatur, ora-  
tores gratis pa-  
troquantur. lib.*  
<sup>q</sup> *de amore prali.*  
<sup>†</sup> *Anna. 11.*  
<sup>q</sup> *60 de benefi.*



522 fort,

*Quando habeo multos cognatos, quid opus mihi sit liberis?  
Nunc bene viuo & fortunatè, atq; animo vt lubet.  
Mea bona me à morte cognatis dicam interpartiant.  
Illi apud me edunt, me curant, vifunt, quid agam, ecquid velim,  
Qui mihi mittunt munera, ad prandium ad cenam vocant,  
Vhilt I haue kinne, what need I brats to haue?  
Now I liue well, and as I will, moft braue,  
And when I dye my goods Ile giue away,  
To them that doe invite me every day,  
That vifite me, and fend me pretty toyes,  
And ftirue who fhall doe me moft curtefies.*

This refpect thou fhalt haue in like maner liuing as he did, a fingle man, but if thou marry once, befides a Myriade of cares, miferies, and troubles,

(† *Duxi uxorem, quam ibi miferiam vidi, nati filij, alia cura*)

all gifts and inuitations ceafe, no friend will efteeme thee, and thou fhalt bee compelled to cry out at laft, with \* *Phoroneus* the lawyer, *How happy had I beene, if I had wanted a wife.* If this which I haue faid will not fuffice, fee more in *Lemnius lib. 4. cap. 13. de occult. nat. mir.* *Effpenseus de continentia, lib. 6. cap. 8.* *Kornman: de virginitate, Platina in Amor. dial. Practica artis amandi, Barbarus de re uxoria. Arniseus in polit. cap. 3.* and him that is *inftar omnium, Nevifanus* the Lawyer, *Sylva nuptial.* almoft in euery page.

\* *Ter. Adelph.*  
† *Brufon. lib. 7.*  
2. cap. Si uxor  
defceffet, nihil mi  
hi ad fummas  
felicitatem de  
fuiffet.

## SUBJECT. 4.

*Philters, Magicall and Poëticall cures.*



Here perfwaſions and other remedies will not take place, many fly to vnlawfull meanes, Philters, Amulets, Magicke ſpels, Ligatures, Characters, Charmes, which as a wound with the ſpeare of *Achilles*, if ſo made and cauſed, muſt ſo be cured. If forced by Spells and Philters, ſaith *Paracelfus*, it muſt be eaſed by Characters, *Mag. lib. 2. cap. 28.* and by Incantations, *Fernelius Path. lib. 6. cap. 13.* *k Skenkius lib. 4. obſeru. Med.* hath ſome examples of ſuch as haue beene ſo magically cauſed, and magically cured, and by witchcraft, ſo ſaith *Baptiſt. Codronchus, lib. 3. cap. 6. de mor. ven. Malleus malef. cap. 6.* 'Tis not permitted to bee done, I confeſſe, yet often attempted: ſee more in *Wierus lib. 3. cap. 18. de præſtig. de remedijs per Philtra. Delrio Tom. 2. lib. 3. quaſt. 3. ſect. 3. diſquiſit. magic.* *Cardan. lib. 16. c. 90.* reckons vp many magneticall medicines, as to piſſe through a ring, &c. *Mizaldus, cent. 3. 30.* *Baptiſta Porta, Iafon Pratensis, Lobelius p. 87. Matthiolus, &c.* preſcribe many abſurd remedies. *Radix mandragoræ* ebibitæ, *Annulli ex vngulis aſini*, *Stercus amatae* ſub ceruical poſitum, illa neſciente &c. qui odorem ſceditatis ſentit, amor ſoluitur. Noctua ouum abſtemios facit comeltum, ex conſilio *Iarthe Indorum* gymnoſophiſtæ apud *Philoftratum lib. 3.* Sanguis amaſtæ ebibitus omnem amoris lenſum tollit, *Fauſtinæ Marci Aurelij* uxorem, gladiatoris amore captam, ita penitus conſilio *Chaldeorum* liberatam, reſert *Iulius Capitolinus*. Our old Poets and phantaſticall writers haue many fabulous remedies for ſuch as are loue ſicke, as that of *Protifiſlaus* tombe in *Philoftratus*, in his Dialogue betwixt *Phenix* and *Vinitor: Vinitor* vpon

k *Extinguitur*  
*virilitas ex in-*  
*cantamentorum*  
*maleficijs, neq;*  
*enim fabula eſt,*  
*nonnulli reperti*  
*sunt qui ex ve-*  
*neficijs amore*  
*privati ſunt, ut*  
*ex multis hiſto-*  
*ris patet.*



vpon occasion discoursing of the rare vertues of that shrine, telleth him that *Protifilaus* altar and tombe, <sup>1</sup> cures almost all manner of diseases, consumptions, dropies, quartan agues, sore eyes, & amongst the rest, such as are loue sick, shall there be helped. But the most famous is <sup>m</sup> *Leucata Petra*, that renowned rock in Greece, of which *Strabo* writes, *Geog. lib. 10.* not farre from *St. Maures* faith *Sands lib. 1.* From which rocke if any Louer flung himselfe down head-long, he was instantly cured. *Venus* after the death of *Adonis*, when she could take no rest for loue, † *Cum vesana suas torreret flamma medullas*, came to the Temple of *Apollo* to knowe what she should doe to be eased of her paine: *Apollo* sent her to *Leucata Petra*, where she precipitated her selfe, and was forthwith freed, and when she would needs knowe of him a reason of it, he told her againe, that he had often obserued <sup>n</sup> *Iupiter* when he was in-amored on *Iuno*, thither goe to ease and wash himselfe, and after him diuers others. *Cephalus* for the loue of *Protela*, *Deionetus* daughter leapt downe here, that *Lesbian Sappho* for *Phaon*, on whom she miserably doted.

† *Cupidinis astro percita è summo praeceps ruit*,  
hoping thus to ease her selfe, and to be freed of her loue pangs.

*Hic se Deucalion Pyrrha succensus amore  
Mersit, & illa se corpore pressit aquas,  
Nec mora, fugit amor, &c.*

Hither *Deucalion* came, when *Pyrrha's* loue  
Tormented him, and leapt downe to the sea,  
And had no harme at all, but by and by  
His Loue was gone, and chased quite away.

This medicine *Ios. Scaliger* speaks of, *Ausoniarum lectionum lib. 18.* *Salmutz in Pancirol. de 7. mundi mirac.* & other writers. *Pliny* reports, that amongst the *Cyzeni*, there is a Well consecrated to *Cupid*, of which if any Louer tast, his passion is mitigated: And *Anthony Verdurius Imag. deorum, de Cupid.* faith, that amongst the Ancients there was *P Amor Lethes*, hee tooke burning torches, and extinguished them in the riuer, his statua was to bee seene in the Temple of *Venus Elusina*, of which *Ouid* makes mention, and faith, that all louers of old went thither on pilgrimage, that would be rid of their loue pangs. *Pausanias* in † *Phocicis*, writes of a Temple dedicated, *Veneri in speluncâ*, to *Venus* in the vault, at *Naupactus* in *Achaia* (now *Lepanto*) in which your widows that would haue second husbands, made their supplications to the Goddess, all manner of suits concerning Louers were commenced, and their grieuances helped. The same Author in *Achaicis*, tells as much of the riuer *Senelus* in Greece, if any Louer washed himselfe in it, by a secret vertue of that water, (by reason of the extreame coldnesse belike) hee was healed of Loues torments, † *Amoris vulnus idem qui sanat facit*. which if it be so, that water as hee holds is *omni auro preciosior*, better then any gold. Where none of all these remedies will take place, I know no other, but that all Louers must make an head, and rebell, as they did in *q Ausonius*, and crucifie *Cupid* till he grant their request, or satisfie their desires.

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1 *Curas omnes morbos, Pyres, hydropes & calidum morbos & febre quartana laborantes, & amore captos miris artibus eos demulcet.*  
m The morall is, vehement Feare expells Loue.  
† *Catullus.*  
n *Quum Iunoni deperiret Iupiter innotuerit, ibi solitus leuari, &c.*  
† *Menander.*  
o *Ouid. ep. 21.*

p *Apud antiquos amor Lethes olim fuit, is ardens facies in profluentem inclinabat, huius statua Veneris Elusinae templo vixebatur, quod amantes consuebant, qui amorem memoriam deponere volebant.*  
† *Lib. 10. Vota ei nuncupant amatores, multa de causis, sed in primis vidue mulieres, ut sibi alteras à deâ nuptiis exposcant.*  
† *Seneca.*  
† *Rhodignus ant. lect. lib. 16. cap. 25. callit Selenus, Omni amore liberat.*  
q *Cupido crucifixus, lepulum poema.*



The last and best cure of Loue Melancholy, is, To let them haue their desire.

**H**is last refuge and surest remedie, to be put in practise in the utmost place, when no other meanes will take effect, is to let them goe together, and enioy one another; *potissima cura est ut heros amantia sua potiatur*, saith *Guianerius*, cap. 15. tract. 15. *Æsculapius* himselfe to this maladie, cannot inuent a better remedy, *quàm ut amanti cedat amatum*, † (*Iason Pratenfis*) then that a Louer haue his desire.

*Et pariter torulo bini iungantur in vno,*  
*Et pulchro detur Æneæ, Lauinia coniux.*  
And let them both be ioyned in a bed,  
And let *Æneas* faire *Lavinia* wed.

'Tis the speciall cure, to let them bleed in *vena Hymenea*, for loue is a pluresie, and if it be possible, so let it be, — *optataq; gaudia carpant*. † *Arculanus* holdes it the speediest and the best cure, 'tis *Sauanarola's* last precept, a principall infallible remedy, the last, sole and safest refuge.

*Iulia sola potes nostras extinguere flammæ,*  
*Non nix, non glacie sed potes igne pari.*  
*Iulian* alone can quench my desire

With neither ice nor snow, but with like fire

When you haue all done, saith † *Avicenna*, there is no speedier or (after course, then to ioine the parties together according to their desires and wishes, the custome and forme of loue, and so we haue seene him quickly restored to his former health, that was languished away to skinn and bones, after his desire was satisfied, his discontent ceased, and we thought it strange, our opinion is therefore, that in such cases Nature is to be obeyed. *Arctus* an old Author lib. 3. cap. 3. hath an instance of a young man, "when no other meanes could prevaile, was so speedily relieued. What remains then but to ioine them in marriage?

† *Tunc & Basia morsuunculasq;*  
*Surreptim dare, mutuos fouere*  
*Amplexus licet, & licet iocari.*

They may then satiate themselves with loues pleasures, which they haue so long wished and expected.

*Atq; vno simul in toro quiescant,*  
*Coniuncto simul ore suauientur,*  
*Et somnos agitent quiete in vna.*

Yea but *his labor, hoc opus*, this cannot conueniently be done, by reason of many and seuerall impediments. Sometimes both parties themselves are not agreed, Parents, Tutors, Masters, Gardians, will not giue consent, Lawes, Customs, Statutes hinder: pouerty, superstition, feare & suspicion: many men dote on one woman, *semel & simul*, she dotes as much on him, or them, and in modesty must not, cannot wooe, dare not make it knowne, shew her affection, or speake her minde. And hard is the choice (as it is in *Euphues*) when one is compelled either by silence to dye with griefe, or by speaking to liue with shame

† Cap. 10. de  
morb. cerebri.

† *Pati mi potia-  
tur re amara, si  
fieri possit, opti-  
ma cura*, cap. 16,  
in 9. Rhafis.

† *Si nihil aliud,  
nuptie & coqua-  
litas curat.*

† *Petronius Ca-  
tal.*

† *Cap. de Iulii.*  
*Non inuenitur  
cura, nisi regi-  
men connexio-  
nis inter eos, se-  
cundum modum  
promissionis, &  
legis, & sic vidi-  
mus ad carmen  
restitutum, qui  
iam venerat ad  
aresfactionem,  
evanuit cura  
postquam sensu,*  
*&c.*

† *Fama est me-  
lancholicum  
quendam ex a-  
more insanabili-  
ter se habentem,  
ubi puella se  
coniunxisset, re-  
stitutum, &c.*

† *Iovian. Ponta-  
nus Baius lib. 1.*



shame. In this case almost was the faire Lady *Elizabeth*, *Edward* the fourth  
his daughter, when shee was enamored on *Henry* the seuenth, that noble  
young Prince, and new saluted King, when she brake forth into that passionat  
speech, † *O that I were worthy of that comely Prince, but my father being*  
*dead, I want friends to motion such a matter. What shall I say? I am all alone,*  
*and dare not open my minde to any. What if I acquaint my mother with it?*  
*bashfulness forbids. What if some of the Lords? audacity wants: O that I might*  
*but conferre with him, perhaps in discourse I might let slip such a word that*  
*might discover mine Intention.* How many modest maids may this concern,  
I am a poore seruant, what shall I doe? I am a fatherlesse child, and want  
meanes, I am blith and buxome, young and lusty, but I haue neuer a tutor,  
*Expectant stolidi ut ego illos rogatum veniam*, as † she said, a company of fil-  
ly fellowes, looke belike that I should wooe them and speake first: faine they  
would and cannot wooe, make sute, with many such lets & inconueniences,  
which I knowe not, what shall we doe in such a case? Some are so curious in  
this behalfe, as those old *Romanes*, our moderne *Venetians*, *Dutch* and *French*  
that if two parties dearely loue, the one noble, the other ignoble, they may  
not by their Lawes match, though equall otherwise in yeares, fortunes, edu-  
cation, and all good affection. In *Germany* except they can proue their genti-  
lity by three descents, they scorne to match with them. A noble man must  
marry a noble woman, a Baron, a Barons daughter, a Knight, a Knights, a  
Gentleman, a Gentlemans, as flatters sort their flattes, doe they degrees and  
families. If she be neuer so rich, faire, well qualified otherwise, they will make  
him forsake her. The *Spaniards* abhorre all widowes. The *Turkes* repute  
them old women, if past fife and twenty. But these are too seuerer Lawes, &  
strict Customes, *dandum aliquid amori*, we are all the sonnes of *Adam*, 'tis op-  
posite to Nature, it ought not to be so. Againe, he loues her most impotent-  
ly, she loues not him, and so è *contra*. \* *Pan* loued *Eccho*, *Eccho Satyrus*, *Saty-*  
*rus Lyda*, *Quantum ipsorum aliquis amantem oderat,*  
*Tantum ipsius amans odiosus erat.*

† Speeds hist.  
e M.S. Ber. An-  
drea.

† *Lucretia* in  
*Caecilia*, act.  
19. *Bartio* in-  
terpres.

† *E* *græco*  
*Moschi*.

They loue and loath of all sorts, he loues her, she hates him; and is lothed of  
him, on whom she dotes. *Cupid* hath two darts, one to force loue, all of gold,  
and that sharpe, — *quod facit auratum est*: another blunt, of  
Leade, and that to hinder, — *fugat hoc, facit illud amorem*. This we see  
too often verified in our common experience. <sup>b</sup> *Choresus* dearely loued that  
Virgin *Callirrhoe*, but the more he loued her, the more she hated him. *Oenone*  
loued *Paris*, but he reiected her, they are stiffe of all sides, as if Beauty were  
therefore created to vndoe, or be vndone. I giue her all attendance, all ob-  
seruance, I pray and intreat, † *Alma precor miserere mei*, faire Mistris pittie  
me, I spend my selfe, my time, friends and fortunes to winne her fauour, (as  
he complaines in the <sup>c</sup> *Eglogue*) I lament, sigh, weepe, and make my moane  
to her, but she is hard as flint — *cautibus Ismarijs immotior* —  
as faire and hard as a diamond, shee will not respect, *Despectus tibi sum*, or  
heare me, — *fugit illa vocantem*

a *Ouid. Met. 1.*

b *Pausanias* *A-*  
*clausa* lib. 7.  
*Perdidit amabat*  
*Callirrhoe vir-*  
*ginem. & quan-*  
*to erat boresti a-*  
*mor uehementi-*  
*or, tanto erat*  
*puelle animus*  
*ab eius amore*  
*alienior.*

† *Virg. 6. Æn.*  
c *Erasmus* *Egl.*  
*Galatea.*

*Nil lachrymas misera mea, nil flexa querelis.*

What shall I doe? I wooed her as a young man should doe,  
But Sir she said I loue not you.

\* *Durior at scopulis mea Cælia, marmore, ferro,*

\* *Angerianus*  
*Eratopegion.*

*Robore*



*Robore, rupe, antro, cornu, adamante, gelu.*

Rocke, marble, heart of Oke with iron bar'd,

Frost, flint or adamants are not so hard.

I giue, I bribe, I send presents, but they are refused.

d Verg.  
e Lucanus

I protest, I sweare, I weepe, *⁠ Rusticus est Coridon, nec munera curat Alexis.*

*Irrisu lachrymas* ——— *⁠ odioq, rependit amores,*

she neglects me for all this, she derides me, contemnes me, she hates me, *Phyllida floutes me, Caute, feris, quercu durior Euridice,* stiffe, churlish, rocky still. And 'tis most true, many Gentlewomen are so nice, they scorne all suiters, crucifie their poore Paramours, and thinke no body good enough for them, as dainty to please as *Daphne* her selfe, *† Multi illum petière, illa aspernata petentes,*

† Ouid, Met. 1.

*Nec quid Hymen, quid amor, quid sint connubia curat,*

Many did wooe her, but she scorn'd them still,

And said she would not marry by her will.

One while they will not marry, as they say at least (when as they intend nothing lesse) another while not yet, when 'tis their only desire, they raue vpon it. She will marry at last, but not him: he is a proper man indeed, & well qualified, but he wants meanes: another of her suiters hath good meanes, but he wants wit; one is too old, another too young, too deformed, she likes not his carriage: a third too loosely giuen, he is rich, but base borne: shee will bee a Gentlewoman, a Lady, as her sister is, as her mother is, shee is all out as faire, as well brought vp, hath as good a portion, & she looks for as good a match as *Matilda* or *Dorinda*; if not, she is resolu'd as yet to tarry. In the meane time, *quot tor sit amantes,* one suiter pines away, languisheth in loue, *mori quot deniq, cogit:* another sighes & grieues, she cares not: & which \* *Stroza* objected to *Ariadne*,

\* Erot. lib. 2.

*Nec magis Euriali gemitu, lacrymisq, moueris,*

*Quam prece turbati flectitur ora salu.*

*Tu iuuenem, quo non formosior alter in vrbe,*

*Spernis, & insano cogis amore mori.*

Is no more mou'd with those sad sighes and teares,

Other sweet-heart, then raging Sea with prayers:

Thou scorn'st the fairest youth in all our City,

And mak'st him almost mad for loue to dye.

They take a pride to pranke vp themselues, to make young men enamored, to dote on them, and to runne mad for their sakes,

† Virg. 4. Æn.

— *† sed nullis illa mouetur*

*Fletibus, aut voces vllas tractabilis audit.*

*whilest niggardly their fauours they discover,*

*They loue to be belou'd, yet scorne the Louer.*

All sute and seruice is too little for them, presents too base: As *Atalanta* they must be ouer-runne, or not wonne. Many young men are as obstinate, and as curious in their choice, as tyrannically proud, insulting, deceitfull, false-hearted, as irrefragable and peeuish on the other side, *Narcissus* like,

x. Metamorph. 3

*\* Multi illum iuuenes, multa petière puella,*

*Sed fuit in tenerâ tam dira superbia formâ,*

*Nulli illum iuuenes, nulla petière puella.*



Young men and maids did to him sue,  
But in his youth so proud; so coy was he,  
Young men and maids bad him adue.

*Eccho* wept & wooed him by all meanes aboue the rest, but he was obstinate,

*Arte ait emoriar quam sit tibi copia nostri,*

he would rather dye then giue consent. Thus many Louers doe hold out so long doting on themselves, stand in their owne light, till in the end they come to be scorned and reiected, as *Stroza's Gargiliana* was,

*Te iuuenes, te odere senes, desertaq; langues,*

*Que fueras procerum publica cura prius.*

Both young and old doe hate thee scorned now,

That once was all their ioy and comfort too.

as *Narcissus* was himselfe, ——— who despising many

*Died ere he could enioy the loue if any.* They beginne to bee

contented themselves of others, as he was of his shadow, and take vp with a poore curat, or an old seruingman at last, that might haue had their choice of right good matches in their youth. Yet this is a common humour, will not be left, and cannot be helped.

† *Hanc volo que non vult, illam qua vult ego nolo,*

† *Ausanius.*

† *Vincere vult animos, non satiare Venus.*

I loue a maid, shee loues me not: full faine

She would haue me, but I nother againe;

So Loue to crucifie mens soules is bent,

But seldome doth it please or giue content.

Their loue danceth in a ring, and *Cupid* hunts them round about, he dotes, is doted on againe, *Dumq; petit petitur pariterq; accendit & ardet,*

their affection cannot be reconciled. Oftentimes too they may and will not, 'tis their owne foolish proceeding that marres all, they are too distrustfull of themselves, too soone deiected, say she be rich, thou poore? she young, thou old; she louely and faire, thou most illfaured and deformed; she noble thou base; she spruce and fine, but thou an vgly Clown? *nihil desperandum*, there's hope enough yet, *Mopso Nisa datur, quid non speremus amantes,* put thy selfe forward once more, as vnlikely matches haue beene and are dayly made, see what will be the euent. But commonly they omit opportunities, *oscula qui sumpsit, &c.* they neglect the vsuall meanes and times.

*He that will not when he may,*

*When he will he shall hane nay:*

they looke to bee wooed,

sought after, and sued too. Most part they will and cannot, either for the aboue-named reasons, or for that there is a multitude of suiters equally enamored, doting all alike, and where one alone must speed, what shall become of the rest? *Hero* was beloued of many, but one did enioy her, *Penelope* had a company of suiters, yet all missed of their aime. In such cases he or they must wisely and warily vnwinde themselves, vsfettle his affections by those rules aboue prescribed, — *quin stultos excutit ignes,* diuert his cogitations, or else brauely beare it out, as *Turnus* did, *Tua sit Lavinia coniux,* when hee could not get her, with a kinde of Heroicall scorne he bid *Aneas* take her, or with a milder farewell, let her goe, — *Et Phillida solus habeto,* take her to you, God giue you ioy Sir. The Fox in the Embleme would eat

no



528 no grapes, but why? because he could not get them; care not thou for that, which may not be had.

Many such inconveniences, lets and hinderances there are, which crosse their projects, and crucifie poore Louers, which sometimes may, sometimes againe cannot be so easily remoued. But put case they bee reconciled all, agreed hitherto, suppose this loue or good liking be betwixt two alone, both parties well pleased, there is *mutuus amor*, mutuall loue and great affection, yet their parents, gardians, tutors, cannot agree, thence all is dashed, the match is vnequall; one rich, onother poore; *durus pater*, an hard-hearted, vn-naturall, a couetous father will not marry his sonne, except he haue so much mony, *ita in aurum omnes insaniunt*, as *† Chrysostome* notes, nor ioine his daughter in marriage, to saue her dowry, or for that hee cannot spare her for the seruice shee doth him, and is resolu'd to part with nothing whilest he liues, not a penny, though he may peradventure well giue it, he will not til he dies, and then as a pot of mony broke, it is diuided amongst them that gaped after it so earnest. Or else he wants meanes to set her out, he hath no mony, and though it be to the manifest preiudice of her body and soules health, he cares not, he will take no notice of it, she must and shall tarry. Many slack and carelesse Parents, *iniqui patres*, measure their childrens affections by their owne; they are now cold and decrepit themselves, past all such youthfull conceits, and they will therefore starue their childrens *Genius*, haue them

*† Ter. à pueris † Illico nasci senes*, they must not marry, *nec earum affines esse rerum quas secum fert adolescentia: ex sua libidine moderatur que est nunc, non que olim fuit*; as he said in the Comœdy, they wil stifle nature, their yong bloods must not participat of youthfull pleasures, but be as they are themselves, old vpon a sudden. And 'tis a generall fault amongst most parents in bestowing of their children, the father wholly respects wealth, when through his owne folly, riot, indiscretion, he hath embeazled his estate, to recouer himselfe, he confines and prostitutes his eldest sonnes loue and affection to some deformed peece for mony, *† Phanareta ducet filiam, rufam illam virginem,*

*† Ter. Heauton. Scen. vii.*

*Castam, sparso ore, adunco naso*— and though his sonne vtterly dislike, with *Clitipho* in the Comœdy, *Non possum pater*: If she be rich, *Eia* (he replies) *ut elegans est, credas animum ibi esse*: hee must and shall haue her, she is faire enough, if he looke or hope to inherit his lands, he shall marry, not when or whom he loues, *Archonidis huius filiam*, but whom his father commands, when and where he likes, his affection must dance attendance vpon him. His daughter is in the same predicament forsooth, as an empty boat she must carry what, where, when and whom her father will. So that in these busineses the father is still for the most advantage; Now the mother respects good kindred, most part the son a proper woman. All which *† Livy* exemplifies *dec. i. lib. 4.* a Gentleman and a Yeoman woo'd a wench in *Rome* (contrary to that statute that the gentry and commonalty must not match together) the matter was controverted. The Gentleman was preferred by the mothers voice, *qua quam splendidissimis nuptijs iungi puellam volebat*: the ouerseers stood for him that was most worth, &c. But parents ought not to be so strict in this behalfe, Beauty is a dowry of it selfe all sufficient, *† Rabell* was so married by *Iacob*, and *Bonaventure* in a sent. denies that he so much as venially sinnes, that marries a maid for comeliness of person.

*z Plebeius & nobilis ambiebant puellam, puella certamen in partes venit. &c.*

*z Gen. 26. b Non peccat venialiter qui mulierem ducit ob pulchritudinem.*

The



The *Iewes*, Deut. 21. 11, if they saw amongst the captiues a beautifull woman, some small circumstances obserued, might take her to wife. They should not be to seuer in that kinde, especially if there bee no such vrgent occasion, or grievous impediment. Tis good for a commonwealth † *Plato* holds, that in their contracts young men should neither auoide the affinity of poore folkes, or seeke after rich. Pouerty and base parentage may be sufficiently recompenced by many other good qualities, modesty, vertue, religion and good bringing, \* *I am poore, I confesse, but am I therefore contemptible, and an abiect?* Loue it selfe is naked, the Graces, the Starres, and Hercules clad in a Lions skinne. Giue some thing to vertue, loue, wisdom, fauour, beauty, person, be not all for money. Besides you must consider that *Amor cogi non potest* Loue cannot be compelled, they must affect as they may: *Fatum est in partibus illis Quas finis abscondit*, as the saying is, marriage and hanging goes by destiny, matches are made in heauen.

*It lies not in our power to loue or hate,  
For will in vs is ouerrul'd by fate.*

A seruant maid in † *Aristanetus* loued her mistris Minion, which when her Dame perceaued, furiosa emulatione, in a ieaious humour shee dragged her about the house by the haire of the head, and vexed her fore. The wench cried out, \* *O mistris, fortune hath made my body your seruant, but not my soule*, Affections are free, not to be commanded. Moreouer it may be to restraine their ambition, pride, and couetousnesse, to correct those hereditary diseases of a family, God in his iust iudgement assigns and permits such matches to bee made. For I am of *Plato* and *Bodines* minde, that Families haue their bounds and periods as well as kingdoms, beyond which for extent or continuance they shall not excede, six or seuen hundred yeares, as they there illustrate by many examples, and which *Peucer* and † *Melancthon* approue; but in a perpetuall tenor (as we see by many pedegrees of Knights, Gentlemen, Yeomen) continue as they began, for many descents with little alteration. Howsoeuer let them I say, giue something to youth, to loue, they must not thinke that they can fancy whom they appoint, \* *Amor enim non imperatur, affectus liber si quis alius & vices exigens*, this is a free passion, as *Pliny* said in a Panegyricke of his, and may not be forced, loue craues liking, as the saying is, it requires mutuall affections, a correspondency: *inuito non datur nec auferitur*, it may not be learned, *Ouid* himselfe cannot teach vs how to loue, *Solomon* describe, *Apelles* paint, or *Helena* expresse it. They must not therefore compell or intrude, but consider withall the miseries of enforced marriages, take pittie vpon youth; and such about the rest as haue daughters to bestowe, must be very carefull & prouident to marry them in due time, *Virgines enim tempestiue locande*, as *Lemnius* admonisheth. lib. 1. cap. 6. Virgins must be provided for in season, to preuent many diseases, of which † *Rodericus a Castro de morbis mulierum lib. 2. cap. 3.* and *Lod. Mercatus lib. 2. de mulier. affect. cap. 4. de melanch. virginum & viduarum* haue both largely discoursed. And therefore aswell to auoide these ferall maladies, 'tis good to get them husbands betimes, as to preuent some other grosse inconueniencies, and for a thing that I know besides, *vbi nuptiarum tempus & atas aduenit*, as *Chrysostome* aduise, let them not deferre it, they perchance will marry themselues else, or doe worse. If *Neuisanus* the Laver doe not impose,

Yyy

they

† Lib. 6. de leg.  
Ex usu reipub.est vs in nuptiis  
iuvenes neq.  
pauperum affi-  
nitatem fugiant,  
nec diuitem se-  
lectentur.\* Philostr. epist.  
quoniam pauper  
sum idcirco con-  
temptior. & ab-  
iectior tibi vide-  
or. Amor ipse na-  
dus est, gratia et  
astra, Hercules  
pedaleonina in-  
datus.

† Iuuenal.

† Lib. 2. epist. 7.

\* *Et iulianus in-  
quit, non men-  
tem tua addix-  
it mihi fortuna*

seruitute.

d De reipub. cap.

de period. etrum

pub.

† Com. in car.

Chron.

e Plin. in paneg.

† Puellis impri-  
mis nulla des-  
da occasio. sap.

su, Lem. lib. 1.

54. de virg. illit.

† See more

part. 1. c. memb.

2. subsect. 4.

\* Hom. 5. in 4.

cap. 1. Thessal.

ver. 1.



530

they may doe it by right; for as he proues out of *Curtius* and some other Ci-  
vilians, *Sylua nup. lib. 2. numer. 30.* & A maid past 25. yeares of age, against her

g. *Filia eadem  
anum 25. po-  
test infans patre  
nubere, licet in-  
dignus sit mari-  
tus, & cum co-  
gere ad congrue  
dotaandum.*

† *Mulier apud  
nos 24. annorum  
vetula est &  
profectissima.*  
h. *Aufonius*  
*echl. 14.*

parents consent may marry such a one as is unworthy of, and inferior to her, and  
her father by law must be compelled to giue her a competent dowry. For if they  
tarry longer they are past date, and no body will respect them. A woman with  
ys in Italy (saith † *Arctines Lucretia*) 24 yeares of age, is old already, past  
the best, of no account. A virgin as the Poet holds, *lasciuia & petulans puella*  
*virgo*, is like a flowre, a Rose withered on a sudden.

h. *Quam modò nascentem rutilus conspexit Eous,*

*Hanc rediens sero vespere vidit anum.*

She that was erst a maide as fresh as May,

Is now an old Crone, time so steales away.

Let them take time then while they may, make aduantage of youth, and as  
he prescribes, *Collige virgo rosas dum slos novus & nova pubes,*

*Et memor esto ævum sic properare tuum.*

Idem.

Faire maide goe gather Roses in the prime,

And thinke that as a flowre so goes on time.

Let's all loue, *dum vires anniq. sinunt*, whiles we are in the flowre of yeares,  
fit for loue matters, and while time serues. For

p. *Catullus.*

p. *Soles occidere & redire possunt,*

*Nobis cum semel occidit brevis lux,*

*Nox est perpetuò una dormienda.*

q. Translated  
by M. B. John-  
son.

q. *Sunnes that set may rise againe,*

*But if once we loose this light,*

*'Tis with vs perpetuall night.*

*Volat irrevocabile tempus*, time past cannot be recal'd. But we need no such  
exhortation, we are all commonly too forward, yet if there be an escape, and  
all be not as it should, as *Diogenes* stroke the father when the sonne swore,  
because he taught him no better: if a maide or young man miscarry, I thinke  
their parents oftentimes, Guardians, Ouerseers, Gouvernours, *neq. vos* (saith  
\* *Chrissosome*) *a supplicio immunes evadetis, si non statim ad nuptias, &c.* are in  
as much fault, and ought as severely to be punished as their children, in pro-  
viding for them no sooner.

\* *Hon. 5. in 1.  
Thof. cap. 4. l.*

Now for such as haue free liberty to bestow themselves; I could wish that  
good counsell of the Comical old man were put in practise,

\* *Plautus.*

\* *Opulentiores pauperiorum ut filias*

*Indotatas ducant uxores domum.*

*Et multò fiet ciuitas concordior,*

*Et inuidiâ nos minore utemur, quàm utimur.*

That rich men would marry poore maidens some,

And that without dowry, and so bring them home.

So would much concord be in our city,

Lesse envy should we haue, much more pitty.

p. *Epist. 12. lib. 2.  
Sic ut coniugem  
pauperem, indo-  
tatum & subito  
deam autem, ex  
consuetudine  
cuiusque.*

If they would care lesse for wealth, we should haue much more content and  
quietnesse in a common wealth. Beauty, good bringing vp, me thinks, is a  
sufficient portion of it selfe, and he doth well that will accept of such a wife.  
*Eubulides* in P. *Aristenetus* married a poore mans child, *facie non illatibili*,  
of a merry countenance, and heavenly visage, in pitty of her estate and that

quickly



quickly. *Acontius* comming to *Delos*, to sacrifice to *Diana*, fell in loue with *Cydippe* a noble lasse, and wanting meanes to get her loue, flung a golden apple into her lap with this inscription vpon it,

*Iuro tibi sanè per mystica sacra Diana,  
Me tibi venturum comitem, sponsumq; futurum.*

I sweare by all the rites of *Diana*,

He' come and be thy husband if I may.

Shee considered of it, and vpon some small enquiry of his person and estate, was married vnto him. Blessed is the wooing.

That is not long a doing,

As the saying is, when the parties are sufficiently knowne to each other, what needs such scrupelosity, so many circumstances? dost thou know her conditions, her bringing vp, like her person, let her meanes be what they will, take her without any more adoe, *¶ Dido* and *Aeneas* were accidentally driven by a storme both into one caue, they made a match vpon it; if thou louest the party doe as much: good education and beauty is a competent dowry, stand not vpon money. *Erant olim aurei homines* (saith *Theocritus*) *et amantes redamabant*, in the golden world men did so, it all be true that is reported, and some few now a daies will doe as much, here and there one; 'tis well done me thinks, and all happinesse befall them for so doing. *Leontius* a Philosopher of *Athens*, had a faire daughter called *Athenais*, *multo corporis lepore ac Venere*, (saith mine author) of a comely carriage, he gaue her no portion but her bringing vp, *occulto forma presagio*, out of some secret fore-knowledge of her fortune, bestowing that little which he had amongst his other children. But she thus qualified, was preferred by some friends to *Constantinople* to serue *Pulcheria* the Emperours sister, of whom she was baptised and called *Eudocia*. *Theodosius* the Emperour in short space tooke notice of her excellent beauty and good parts, and a little after, vpon his sisters sole commendation made her his wife: 'Twas nobly done of *Theodosius*. *¶ Rodophe* was the fayrest lady in her dayes in all *Aegypt*, she went to wash her, and by chance (her maides meane while looking but carelessly to her cloathes) an Eagle stole away one of her shooes, and laid it in *Psammetichus* the king of *Aegypt*s lap at *Memphis*. Hee wondred at the excellency of the shooe and pretty foot, but more *Aquila factum*, at the manner of the bringing of it: and caused forthwith proclamation to bee made, that she that owned that shooe should come presently to his Court, the virgin came and was forth with married to the King. I say this was heroically done, and like a Prince: I commend him for it, and all such as haue meanes, that will either doe (as he did) themselves, or so for loue, &c. marry their children. If hee bee rich, let him take such a one as wants, if he haue fortunes of her owne, let her make a man. *Danaus* of *Lacedemon* had a many daughters to bestow, and meanes enough for them all, he neuer stood enquiring after great matches, as others vse to doe, but \* sent for a company of braue young gallants home to his house, and bid his daughters choose every one, whom she liked best, & take him for her husbände, without any more adoe. This act of his was much approued in those times. I but in this yron age of ours we respect riches alone, couetousnesse and filthy lucre marres all good matches, so loue is banished, and wee feelee the smart of it in the end. But I am too lauish peraduenture in this subiect.

Yyy 2

another

¶ Virg. Æn.

¶ Lippius polit.  
Sebast. Mayer.  
Select. Sect. 1.  
cap. 13.

¶ Maytrus Se-  
lect. Sect. 1. c. 14.  
¶ Alian. l. 13.  
cap. 33. cum fa-  
mule luuantis  
vestes incuriosus  
custodirent.  
¶ C. Mand. vñ  
per vniversum  
Aegyptum ve-  
stibus quare-  
retur, cuius is  
calectus esset, e-  
amq; sic inuen-  
tam in mari-  
monium accepit.  
¶ Pausanias lib.  
3. de Laconicis.  
Dimisit qui nūq;  
ciarent, &c.  
optionem puellis  
dedit, ut earum  
quolibet cum si-  
bi virum delige-  
ret, cuius maxi-  
me esset forma  
complacita.



Another let or hindrance is strict and seuerer discipline, lawes and rigorous customes that forbid men to marry at set times, and in some places: As Prentises, Seruants, Collegiats, states of liues in coppy holds, or in some base inferior offices, *Velle licet* in such cases, *potiri non licet*, as he said. They see but as prisoners through a grate, they couet and catch, but *Tantalus à labris, &c.* Their loue is lost, and vaine it is in such an estate to attempt. † *Grauiſſimum eſt adamare nec potiri*, 'tis a grieuous thing to loue and not enioy. They may indeed, I deny not, marry if they will, and haue free choice some of them; but in the meane time their case is desperate, *Lupum auribus tenent*, they hold a wolfe by the eares; they must either burne or starue. 'Tis *Cor-nutum sophisma*, hard to resolue, if they marry they forfeit there estates, they are vndone and starue themselves through beggery and want: if they doe not marry, in this heroicall passion they furiously rage, are tormented, and torne in peeces by their predominate affections. Euery man hath not the gift of continence, better it is to marry then burne, for their soules health, but for their present fortunes, by some other meanes to pacifie themselves, and diuert the streame of this fiery torrent, to continue as they are, *reſt ſatiſſied*, *lugentes virginitatis ſtorem ſic aruiſſe*, & with *Iepthes* daughter to bewaile their virginities.

Of like nature is ſuperſtition, thoſe raſh vowes of Monkes and friers, and ſuch as liue in religious orders, but farre more tyrannicall and much worſe. Nature, youth, and this furious paſſion forcibly inclines, and rageth on the one ſide: but their order and vow checkes them on the other.

\* *Votoꝝ ſuoſua forma repugnat.*

What merits and Indulgen-ces they heape vnto themſelves by it, what commodities, I knowe not; but I am ſure, from ſuch raſh vowes, and inhumane manner of life proceed many inconueniences, many diſeaſes, many vices, maſturbation, Satyriſis, Pri-apisimus, melancholy, madneſſe, fornication, adultery, buggery, Sodomy, theft, murder, and all manner of miſchiefs: read but *Bales Catalogue of Sodo-mites*, at the viſitation of Abbies here in England, *Henry Stephen* his Apol. for *Herodotus*, that which *Viricus* writes in one of his Epistles, *that Pope Gregory when he ſaw 600. ſkulles and bones of infants taken out of a fiſhpand necere a Nunnerie thereupon retracted that decree of Priests marriages, which was the cauſe of ſuch a ſlaughter, was much grieued at it, and purged himſelfe by repentance.* Read many ſuch, and then aſke what is to be done; Is this vow to be broke or not? No, ſaith *Bellarmine*, cap. 38. lib. de *Monach.* *melius eſt ſcortari & vri quam de voto celebratus ad nuptias tranſire*, better burne or fly out then to breake thy vow. And *Coſter* in his *Enchirid. de celebrat. sacerdotum*, ſaith it is abſolutely *grauius peccatum*, a greater ſinne for a Pri-est to marry, then to keepe a Concubine at home. *Gregory de Valence*, cap. 6. de *calibat.* maintaines the ſame, as thoſe *Effei* and *Montaniſts* of old. In ſo much that many Votaries, out of a falſe perſwaſion of merit and holineſſe in this kinde, will ſooner dye then marry, though it bee to the ſauing of their liues. ° *Anno 1419. Pius 2. Pope*, *James Roſſa* Nephew to the king of *Portugall*, and then elect Archbiſhop of *Liſbone*, being very ſicke at *Florence*, when his *Phyſiti-ans* told him, that his diſeaſe was ſuch, he muſt either lye with a wench, marry, or dye, cheerefully chooſe to die. Now they commended him for it. But *S<sup>t</sup> Paul* teacheth otherwiſe, better marry then burne, and *Cyprian Epist. 8.* boldly de-nounceſh

i. *Apuleius in*  
*Caſel. n. bis Ca-*  
*p. de velle dei,*  
*ſiſt aduocat.*  
† *Anacreon. 56.*

\* *O. P. 1. met.*  
† *Macrobius de*  
*Priapismo.*  
m. *Mens inabile*  
*quod Virici. e-*  
*piſtola reſeri.*  
*Gregorius quid*  
*ex pſcina qua-*  
*dam allata plus*  
*quam ſex mille*  
*infantum cani-*  
*ta viſiſſet. inge-*  
*nuuſſe, & decre-*  
*tum de calibatu*  
*trium caſis*  
*cauſam coſiſſus*  
*condigno illud*  
*penitentie fru-*  
*ctu purgaſſe. K-*  
*nicius ex: concil.*  
*Trident. pari. 3.*  
*de calibatu ſa-*  
*cerdotum.*  
o *Si nabat, quid*  
*ſi domi concubi-*  
*nam alat.*  
o *Alphonſus Ci-*  
*conius lib. de*  
*geſt. pontificum.*  
p. *Cum medici*  
*ſuaſerent vi aut*  
*nabe: et aut coi-*  
*tu uteretur, ſic*  
*mortem vitari*  
*poſſe, mortem*  
*potius interpi-*  
*bus*  
*expeſtauit, &c.*



nounceeth, *Adulterum est, impium est, sacrilegum est, quodcumq; humano furore statuitur, ut dispositio diuina violetur*, It is abominable, impious, adulterous, and sacrilegious, what men make and ordaine after there owne furies to crosse Gods lawes. It is an vnaturall and impious thing to barre men of this Christian liberty, too seuer and inhumane an edict.

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• The lilly wrenne, the Titmouse also,  
The little Redbreast haue their election,  
They flye I saw and together gone,  
Whereas hem list, about enuiron  
As they of kinde haue inclination,  
And as nature Impresse and guide,  
Of euery thing list to prouide.

o Lidgate in  
Chaucers flow-  
er of courtise.

But man alone, alas the hard ston,  
Full cruelly by kinder ordinance  
Constrained is, and by statutes bound,  
And debarred from all such pleasure:  
What meaneth this, what is this pretence  
Of lawes, I wis, against all right of kinde  
Without a cause, so narrow men to binde.

Many Lay-men repine still at Priests marriages about the rest, and not at Cleargy men onely; but all of the meaner sort and condition, they would haue none marry but such as are rich and able to maintaine wiues, because their parish belike shall be pestered with Orphans, and the world full of beggers: but these are hard hearted, vnaturall, monsters of men, shallow politicians, they doe not consider that a great part of the world is not yet inhabited as it ought, how many Colonies into *America, Terra Australis incognita, Africa* may be sent? Let them consult with *S<sup>r</sup> William Alexanders* booke of Colonies, *Orpheus Iunior*s Golden Fleece, Captain *Whitburne*, Mr *Hagthorpe*, &c. and they shall surely be otherwise enformed. Those politique *Romans* were of another minde, they thought their City and Country could neuer be too populous. *Adrian* the Emperour said he had rather haue men then money, *malle se hominum adiectione ampliari impertum, quam pecuniam*. *Augustus Caesar* made an oration in *Rome* ad celibes, to perswade them to marry, some countries compelled them to marry of old, as *Iewes, Turkes, Indians, Chinise*, amongst the rest in these dayes, who much wonder at our discipline to suffer so many Idle persons to liue in Monasteries, and often maruell how they can liue honest. In the Isle of *Maragnan*, the Gouvernour and petty King there did wonder at the *Frenchmen*, and admire how so many Friars, and the rest of their company could liue without wiues, they thought it a thing vnpossible, and would not beleue it. If these men should but survey our multitudes of religious houses, obserue our numbers of Monasteries all ouer *Europe*, 18 Nunneries in *Padua*, In *Venice* 31. Cloisters of Monkes, 28. of Nunnes, &c. *ex ungue leonem*, 'tis to this proportion, in all other Prouinces and Citties, what would they thinke, doe they liue honest? Let them dissemble as they will, I am of *Tertullians* minde, that few can containe but by compulsion. \* *O chastity* (saith he) thou art a rare Goddesse in the world, not so easily got, seldome continueate: Thou maiest now and then bee

p Tis not multitude but idleness which causeth beggary.

q Or to see them a work, and bring the vp in some honest trade.

r Dion. Cassius lib. 56.

s Sardus.

Buxtorpius.

t Claude Albin.

uille in his hist

of the French

men to the

Isle of Marag.

nan. An. 1614.

\* *Rara quidem*

*dea tu es O cha-*

*stas in his ter-*

*ris, nec facile*

*percella, rarius*

*perpetua, cogi*

*nonnunquam po-*

*test, ob natura*

*defectum, vel si*

*disciplina per-*

*uaserit, censura*

*compreffert.*



compel neither for defect of nature, or if discipline perswade, decrees enforce: Or for some such by respects, want of meanes, rash vowes, &c. But can hee willingly containe? I thinke not. Therefore either out of commiseration of humane imbecillity, in pollicy, or to prevent a faire worse inconuenience, <sup>a</sup> In most countries they doe much encourage them to marriage, give great rewardes to such as haue many children, and mulct those that will not marry, *In trium liberorum*, and in *Agellius lib. 2. cap. 15.* *Alian lib. 6. cap. 5.* *Valerius lib. 1. cap. 9.* \* We read that three children freed the father from painefull offices, & free from all contributions. *A woman shall be saued by bearing children.* *Epictetus* would haue all marry, and <sup>†</sup> as *Plato* will 6. *de legibus*, hee that marrieth not before 35 yeares of his age, must be compelled & punished, and the money consecrated to *Iuno's* Temple, or applied to publike vses. They account him in some countries vnfortunate that dies without a wife, and lament him for it: to my sweet soune, &c. See *Lucian de luctu*, *Sands fol. 85.*

Yet notwithstanding many with vs are of the opposite part, they are married themselves and for others let them burne, fire and flame they care not, so they be not troubled with them. Many poore people, and of the meaner sort are too distrustfull of Gods providence, *they will not, dare not for such worldly respects*, feare of want, woes, miseries, or that they shall light, as <sup>†</sup> *Lemnius* saith, *on a scold, a slut, or a bad wife.* And therefore <sup>†</sup> *Tristrem Inuentam uenere deserti colunt*, they are resolu'd to liue single, as <sup>†</sup> *Epaminondas* did, and ready with *Hippolitus* to abiure all women. \* *Detestor omnes horreo fugio, exsecror, &c.* <sup>†</sup> Some make a doubt, *an uxor literato sit ducenda*, whether a scholler should marry, if she be faire, with kissing and dalliance she will hinder his study; if foule, with scolding, but this is a toy,

\* *Nec dulces amores sperne puer, neq. tu choreas;*  
these men are too distrustfull and much to blame.

<sup>a</sup> *Parcite paucorum diffundere crimen in omnes,*  
They must not blame all for some. As there be many bad, there be some good wiues, as some be vitious, some be vertuous: read what *Solomon* hath said in their praises, *Prov. 31.* and *Stracides cap. 26. & 30.* hee that hath no wife wandreth to and fro mourning. *Minuuntur atra coniuge curæ*, women are the sole only ioy, and comfort of a mans life.

<sup>p</sup> *Delitia humani generis, solatia uitæ,*  
*Blanditiæ noctis, placidissima cura diei,*  
*Vota virum, iuuenum spes, &c.*

*A wife is a young mans Mistresse, a middle ages companion, an old mans nurse: Particeps latorum & tristium.* A prop, an helpe, &c.

<sup>†</sup> *Optima viri possessio est uxor beneuola,*  
*Mitigans iram et avertens animam eius a tristitia,*  
Mans best possession is a louing wife,  
She tempers anger and diuerts all strife.

There is no ioy, no comfort, no pleasure in the world, like to that of a good wife,

*Quam cum chara domi coniux, fidusq. maritus*  
*Vananimus degunt* — saith old *Homer*, she is still the same in sicknesse and in health, his eye, his hand, his bosome friend, his partner at all times, his other selfe, not to be separated by any calamity, but ready

<sup>a</sup> *Alexander ab Alexandro lib. 4. cap. 8.*

<sup>†</sup> *T. es filij patrem ab excubis quing. ab om nibus officiis liber abint.*

<sup>y</sup> *Præcepta pri mi. Cogatur nubere aut mul-*

*clator. & c. uia scripto lu-*

*nomi deductur & publica si. t.*

<sup>z</sup> *Quis e. pi- stris matrem in aligari uia pa-*

*statur. Lem. li. 4. 19. de oc-*

*cul. Aut. Ador- vent multi a m-*

*tritione. ne mo- rosam, querula-*

*ate. Nam, aue- ram uxorem pe- ferte cogit-*

*ur.*

<sup>†</sup> *Sente. Hippol. † Celebs eum uxorat nec ad uxorem ducen-*

*dam unquam induci potuit.*

<sup>\*</sup> *Sene. Hipp. † Ennius Silius de distin. signi-*

*mendi. H. n. f. p. r. m. e. d. i. H. n. f. p. r. m. e. d. i.*

<sup>†</sup> *Hor. a Ouid.*

<sup>p</sup> *Lucanus. b Bacon Essay*

<sup>†</sup> *Epictetus.*



ready to share all sorrow, discontent, and as the *Indian* women doe, liue and dye with him, nay more to dye presently for him, *Admetus* King of *Thessaly* when he lay vpon his death bed, was told by *Apollo's* oracle, that if hee could get any body to dye for him, he should liue longer yet, but when all refused, his parents *et si decrepiti*, friends and followers forlooke him, *Alceſtes* his wife though young, most willingly vndertooke it, what more can be desired or expected? And although on the other side there be an infinite number of bad husbands (I could raile downe downe right against some of them) able to discourage any woman, yet there be some good ones againe, and those most obseruant of marriage rites. An honest country fellow (as *Fulgosius* relates it) in the kingdome of *Naples*, \* at plough by the sea side, saw his wife carried away by *Mauritanian* pirats, he ranne after in all hast, vp to the chin first, and when he could wade no longer, swam, calling to the gouernour of the ship to deliuer his wife, or if he must not haue her restored, to let him follow as a prisoner, for he was resolved to be a gallislaue, his druge, willing to endure any misery, so that he might but enioy his deare wife. The *Moore*s seeing the mans constancy and relating the whole matter to their gouernour at *Tunnis*, set them both free, and gaue them an honest pension to maintaine themselves during their liues. I could tell many stories to this effect; but put case it often proue otherwise, because marriage is troublesome, wholly there-to auoide it, is no argument; c he that will auoide trouble must auoide the world, (*Eusebius* prepar. *Evangel.* 5. cap. 50.) Some trouble there is in marriage I deny not, *Et si graue sit matrimonium*, saith *Erasmus*, *edulcatur tamen multis*, &c. yet there be many things to d sweeten it, a pleasant wife, *placens uxor*, pretty children *dulces nati*, *delitia filiorum hominum*, the chiefe delight of the sonnes of men *Eccles.* 2. 8. &c. And howsoeuer though it were all troubles, c *utilitatis publicae causa devorandum*, *grave quid libenter subendum*, it must willingly be vndergone for publike goods sake,

\* *Audite populus hec, inquit Susarion,*  
*Mala sunt mulieres, veruntamen O populares,*  
*Hoc sine malo domum inhabitare non licet.*

Heare me O my countrymen saith *Susarion*,  
Woemen are nought, yet no life without one.

† *Malum est mulier, sed necessarium malum,*

they are necessary euills and for our owne ends wee must make vse of them, to haue issue, \* *Supplet Venus ac restituit humanum genus*, and to propagate the Church. *Matrimonium humano generi immortalitatem tribuit* saith *Neanianus*, Matrimony makes vs immortall.

§ *Indignè uiuit per quem non uiuit & alter*, † which *Pelopidas*, objected to *Epaminondas*, he was an vnworthy member of a common-wealth, that left not a childe after him to defende it, and as *Trismegistus* to his sonne *Tatius*, haue no commerce with a single man. If we could liue without wines, as *Marcellus Numidicus* said in *Agellius*, we would all want them, but because we cannot, let all marry, and consult rather to the publike good, then their owne priuate pleasure or estate. It were an happy thing, as wife † *Euripides* hath it, if wee could buy children with gold and siluer, and be so prouided, *sine mulierum congressu*, without womens company, but that may not be, \* *Orbis iacebit squallido turpis situ*,

\* *Cum iuxta mare ager coleret,*  
*Omnis enim miseria inmemorem,*  
*coniugalis amor eam fecerat.*  
*Non sine ingenti admiratione,*  
*tanta hominis ciuitate motus rex,*  
*sibi uos esse iussit,*  
&c.

c *Qui uult uitare molestias*  
*uitet mundum,*  
d *Tis Blos*  
*etis xus*  
*agellius.*  
*Quid uita est*  
*quid quid*  
*est sue cypride*  
*dulce Mimner,*  
e *Erasmus.*

\* *E Stobee.*  
† *Menander.*  
† *Seneca Hipp.*  
*Lib. 3. man. 1.*  
g *Paltingenius.*  
† *Bruſon. lib. 7.*  
*cap. 23.*

h *Noti societate*  
*habere, &c.*

i *Lib. 1. cap. 6.*  
Si, inquit, *Qui-*  
*rites sine uxorē*  
*esse possemus,*  
*omnes corere-*  
*mur.* Sed quoni-

am sic est, saluti  
potius publice  
quam voluptati  
consultandum.

† *Neuam foret*  
*si liberor auro &*  
*argento mercari*  
&c.

\* *Seneca, Hipp.*



*Vanum sine vllis classibus stabit mare,  
Alesq; caelo deerit & sylvis fera.*

Earth, Aire, Sea, Land efrsoone would come to nought,  
The World it selfe should be to ruine brought.

necessity therefore compells vs to marry. I conclude with *Seneca*,

*— cur Toro viduo iaces?*

*Tristem inuentam solue: nunc luxus rape,  
Effunde habenas, optimos vitæ dies  
Effluere prohibe.*

Why dost thou lye alone,

let thy youth and best dayes so passe away? Marry whil' thou maist, *donec viuenti canities abest morosa*, and take thy fortune as it falls; 'tis true,

† *— calamitosus est qui incidit*

*In malam uxorem, felix qui in bonam,*

'Tis an hazard both waies I confesse, to liue single or to marry,

† *Nam & uxorem ducere, & non ducere malum est,*

it may be bad, it may be good, as it is a crosse and calamity on the one side, so 'tis a sweet delight, an incomparable happinesse. a blessed estate, a most vspeakeable benefit, a sole content on the other, 'tis all in the prooffe. Be not then so curious and nice, but let's all marry, *mutuos fouentes amplexus*, to morrow is *S<sup>t</sup> Valentines day*, and celebrate \* *Venus vigil* with our Ancestors for company together, singing as they did,

*Cras amet qui nunquam amauit, quiq; amauit, cras amet.*

Let him that is averse from marriage reade more in *Barbarus de re ux<sup>or</sup> lib. 1.*

*cap. 1. Lemnius de institut. cap. 4. P. Godesfridus de Amor. lib. 3. cap. 1. \* Neuisa-*

*nus lib. 3. Alex. ab Alexandro, lib. 4. cap. 8. Tunstall, Erasmus tractis in laudem*

*matrimonij, &c.* And I doubt not but in the end he will rest satisfied, and bee

as willing to embrace marriage as the rest: There will not be found, I hope,

1 *No not in that seuere family of Stoicks, who shall refuse to submit his graue*

*beard, and supercilious lookes to the clipping of a wife, or disagree from his fel-*

*lowes in this point. For what more willingly (as † Varo holds) can a proper*

*man see then a faire wife, a sweete wife, a louing wife? can the world asford a*

*better sight, a more gracious aspect?*

Since then this of marriage, is the last and best refuge, and cure of Heroi-

call loue, all doubts are cleared, and impediments remoued; I say againe,

what remaines, but that according to both their desires, they bee happily

ioyned, since it cannot otherwise be helped. If all parties be pleased, aske

their Banes, 'tis a match. *Fruitur Rhodante sponfa sponso Doficle, Rhodante*

*and Doficles shall goe together, Clitiphon and Lencippe, Theagines and Cha-*

*riclia; Poliarchus hath his Argenis, Lysander Calista, m. Potiturg, sua puer*

*Iphis Ianthi.* And although they haue hardly past the pikes, through many

difficulties and delayes brought the match about, yet let them take this

of \* *Aristanetus* (that so marry) for their comfort: *After many troubles and*

*cares, the marriages of louers are more † sweet and pleasant.* As we common-

ly conclude a Comedy with a wedding, and shaking of hands, lets shut vp

our discourse, and end all with an † *Epithalamium.*

*Feliciter nuptis,* God giue them ioy together. † *Hymen o Hyminæ, Hy-*

*men ades o Hyminæ. Bonum factum,* 'Tis well done.

*Ambo animis, ambo præstantes viribus, ambo*

*Florentes annis,*

they

† Euripides.

\* E. græco vale-  
rius lib. 7. cap. 7.

\* Peruigilium  
Veneris e veterere

poeta.

k. Domus non  
potest consistere

sine uxore. Ne-

visianus lib. 2.

num 18.

1 Nemo in seve-

riusima Stoicoru

facilia qui non

barbam quocq;

& supercilium

complexibus ux-

oris submitterit,

aut in ista parte

à reliquis desista-

serit. Hensius

Primero.

† Quid libenti-

us homo mascu-

lus videre debet

quam bellam

uxorem.

\* conclusio The-

od: Podromi. 9.

lib. Amorum.

m Ovid.

\* Epist. 4. lib. 2.

Jacundiores

multo & suavi-

ores longe post

molestas turbas

amantium nap-

tie.

† Olim memi-

nisse iuvabit.

o Quid expe-

llatus, inus fi-

unt nuptie,

the musick,

guests, and all

the good

cheare is with

in.

q Catallu.



they both excell in gifts of body and minde, are both equall in yeares, youth, 537  
vigor, alacrity, she as faire and lonely as *Lais* or *Helena*, he as another *Charis*. *p. Catullus.*  
*nus* or *Alcibiades*. — *p. ludite ut lubet & breui Liberos date.* — *† 10. Secundus*

Then modestly goe sport and play,  
And let's haue every yeare a boy. *† Goe giue a sweet smell as*  
*incense, and bring forth flowres as the Lilly: that we may say hereafter,*  
*Scitus Mecastor, natus est Pamphilo puer.*

In the meane time I say, *Itē agite o iuvenes, non murmura vestra columbae,*  
*Brachia non hœdera, neq. vincant oscula concha.*

O gentle youths goe sport your selues betimes,  
Let not the Doves outpasse your murmurings,  
Or Ivy clasping armes, or oyster kissings.

And in the morne betime, as those *Lacedæmonian* Lasses saluted *Helena* and  
*Menelaus*, singing at their windowes, and wishing good successe, doe wee *† Theocritus*  
at yours. *Salve o sponsa, salve salix, det vobis Latona*  
*Falicem Sobolem, Venus dea det equalem amorem*

*Inter vos mutuo; Saturnus durabiles diuitias,*  
*Dormite in pectora mutuo amorem inspirantes,*  
*Et desiderium.*

Good morrow Master Bridegrome, & mistris Bride  
Many faire louely Bernes to you betide:  
Let *Venus* to you mutuall loue procure,  
Let *Saturne* giue you riches to endure,  
Long may you sleepe in one anothers armes,  
Inspiring sweet desire, and free from hartnes.

Even all your liues long, *§ Contingat vobis turturum concordia,*  
*\* Cornicula vivacitas*

The loue of Turtles hap to you,  
And Ravens yeares still to renew.

Let the *Muses* sing (as he said) the *Graces* dance, not at their weddings onely  
but all their daies long; so couple their hearts, that no irksomnesse or anger  
ever befall them: Let him never call her other name then my ioy, my light, or  
she call him otherwise then sweet-heart. To this happinesse of theirs, let not  
old age any whit detract, but as their yeares, so let their mutuall loue and com-  
fort increase. And when they depart this life

— *† concordēs quoniam vixere tot annos,*  
*Auferat hora duos eadem, nec coniugis vsquam*  
*Busta sue videat, nec sit tumultu ab illa.*  
Because they haue so sweetly liu'd together,  
Let not one dye a day before the other,  
He bury her, she him with euen fate,  
One houre their soules let iointly seperate.  
*Fortunati ambo si quid mea carmina possunt,*  
*Nulla dies unquam memori vos eximet ævo.*

Atq; hæc de amore dixisse sufficiat, sub correctione, *h quod ait ille, cuiusq;* *h Kormanus*  
*melius sentientis.* Plura qui volet de remedijs amoris, legat *Iasonem Praten-* *de linea amoris.*  
*sem, Arnoldum, Montaltum, Savanarolam, Langium, Valescum, Crimisonum,*  
*Alexandrum Benedictum, Laurentium, Valleriolam, & Poetis Nasonem, & no-*  
*stratibus Chaucerum, &c.*



## SECT. 3.

## MEMB. I. SUBSECT. I.

*Jealousie, his Equivocations, Name, Definition, Extent, severall kinds, of Princes, Parents, Friends. In Beasts, Men, before marriage, as Corrivalls, or after, as in this place.*



*Aleſcius de Taranta cap. de Melanchol. Aelian Montaltus, Fa-  
lix Platerus, Guianerius, put Jealousie for a cauſe of Melan-  
choly, others for a Symptome; becauſe melancholy perſons  
amongſt theſe paſſions and perturbations of the minde, are  
moſt obnoxious to it. But me thinks for the latitude it hath,  
and that prerogative about other ordinary Symptomes, it ought to be trea-  
ted of as a Species a-part, being of ſo great and eminent note, ſo furious a  
paſſion, and almoſt of as great extent as Loue it ſelfe, as *Benedetto Varchi*  
holds, *No lone without a mixture of Jealousie.* For theſe cauſes I will dilate,  
and treat of it by it ſelfe, as a baſtard branch, or kinde of Loue Melancholy;  
which as *Heroicall Loue*, goeth commonly before marriage, doth vſually fol-  
low, torture, and crucifie in like ſort, deſerues therefore to bee rectified alike,  
requires as much care & induſtry, in ſetting out the ſeueral cauſes of it, prog-  
noſticks and cures. Which I haue more willingly done, that hee that is, or  
hath beene Jealous, may ſee his errour as in a glaſſe; he that is not, may learn  
to deteſt, avoid it himſelfe, and diſpoſſeſſe others that are any way wiſe affe-  
cted with it.*

i In his Orati-  
on of Jealou-  
ſie, put out by  
Fr. Sanguin.

ic Benedetto  
Varchi.  
i Nixeritat. 3. 17  
Cura melancol  
ne amata rei  
extrohemur  
poſſeſſione.  
m Zelus de for-  
ma. & inviden-  
tia ſpecies, ne  
quis forma, qui  
amatus, frua-  
tur.  
n 3. de Anims.  
o R. de animâ.  
Tangimus Zelo-  
pyia de pupilla,  
liberit, et aſſiſſi,  
cure noſtra co-  
credit, non de  
forma, ſed ne  
male ſit iſſe, aut  
ne nobis ſibi q  
pauent ignomi-  
niam.  
p Plutarch.  
q Senec. in Herc.  
fur.

*Jealousie* is deſcribed and defined to be <sup>k</sup> a certaine ſuſpition which the Lo-  
ver hath of the party he chiefly loueth, leaſt he or ſhe ſhould be enamored of ano-  
ther: or any eager deſire to enioy ſome beauty alone, to haue it proper to  
himſelfe only: a feare or doubt, leaſt any forrainer ſhould participate or  
ſhare with him in his loue. Or (as *Scaliger* addes) a feare of loſing her fauor,  
whom he ſo earneſtly affects. *Cardan* calls it, a <sup>m</sup> zeale for lone, and a kind of  
envy leaſt any man ſhould beguile vs, *Lodovicus Vives* defines it in the very  
ſame words, or little differing in ſenſe.

There be many other *Jealoſies*, but improperly ſo called all; as that of Pa-  
rents, Tutors, Guardians over their children, friends whom they loue, or ſuch  
as are left to their wardſhip or proteſtion,

*Storax non redijt hac nocte à canâ Aſchinius,  
Neq. ſervulorum quiſpiam qui aduerſum ierant?*

As the old man in the Comœdie cryed out in paſſion, and from a ſollicitous  
feare and care he had of his adopted ſonne, <sup>o</sup> not of beauty, but leſt they ſhould  
miſcarry, doe amiſſe, or any way diſcredit, diſgrace (as *Vives* notes) or endan-  
ger themſelues and vs. <sup>p</sup> *Agæus* was ſo ſollicitous for his ſonne *Theſe-  
us*, (when he went to fight with the *Minotaur*) of his ſucceſſe, leſt he ſhould  
be foyled, <sup>q</sup> *Prona eſt timori ſemper in petus fides.* We are ſtill apt to ſuſpect  
the worſt in ſuch doubtfull caſes, as many wiues in their husbands abſence,  
fond mothers in their childrens, leſt if abſent they ſhould be miſſed or ſicke, &  
arc



are continually expecting newes of them, how they doe fare, and what is be-  
come of them, they cannot endure to haue them long out of their sight: Oh  
my sweet sonne, O my deare child, &c. Paul was iealous ouer the Church of  
Corinth, as he confesseth, 2. Cor. 11. 12. *With a godly iealousie, to present them*  
*a pure Virgin to Christ*, and he was afraid still, lest as the Serpent beguiled  
Eua, through his subtilty, so their mindes should be corrupt from the simpli-  
city that is in Christ. God himselfe in some sense is said to be iealous, *I am*  
*a zealous God, and will visite*, so Psal. 79. 5. *Shall thy iealousie burne like fire*  
*for ever?* But these are improperly called Iealousies, and by a Metaphor, to  
shew the care and sollicitude they haue of them. Although some Iealousies  
expresse all the Symptomes of this which we treat of, feare, sorrow, anguish,  
anxiety, suspicion, &c. the object only varied. That of Princes, is most noto-  
rious, as when they feare corriuals (if I may so call them) successors, emula-  
tors, subiects, or such as they haue offended. *Omniſq; potestas Impatiens con-*  
*fortis erit: They are still suspicious, lest their authority should bee diminished,*  
*as one obserues; and as Comineus hath it, "It cannot be expressed what ster-*  
*der causes they haue of their griefe and suspicion, a secret disease, that com-*  
*monly turkes and breeds in Princes families.* Sometimes it is for their honour  
only, as that of Adrian the Emperour, *that killed all his emulators.* Saul  
envied David; Domitian, Agricola; because he did excell him, obscure his ho-  
nour as he thought, eclipse his fame. Iuno turned Prætus daughters into  
Kine, for that they contended with her for beauty, Cyparissæ King Eteocles  
children, were envied of the Goddesses for their excellent good parts, and  
dancing amongst the rest, saith Constantine, and for that cause, *slung downe*  
*headlong from heauen, and buried in a pit, but the earth tooke pittie of them, &*  
*brought out Cypresse trees to preserve their memories.* Niobe, Arachne, and  
Marsias, can testifie as much. But it is most grieuous when it is for a king-  
dome it selfe, or matters of commodity, it produceth lamentable effects, espe-  
cially amongst Tyrants, in Despotico Imperio, and such as are more feared,  
then beloued of their subiects, that get and keepe their soveraigntie by force,  
and feare. *Quod civibus tenere te iuvit scias, &c.* as Phalaris, Dionysius,  
Periander held theirs. For though feare, cowardise & Iealousie, in Plutarchs  
opinion be the common causes of tyranny, as in Nero, Caligula, Tiberius, yet  
most take them to be symptomes. For *what slave, what hangman (as Bodine*  
*well expresseth this passion l. 2. cap. 5. de rep.) can so cruelly torture a condem-*  
*ned person, as this feare and suspicion? Feare of death, infamy, torments, are*  
*those furies and vultures, that vex and disquiet tyrants, and torture them*  
*day and night, with perpetuall terrors and affrights, envy, suspicion, feare, de-*  
*sire of revenge, and a thousand such disagreeing perturbations, turne and af-*  
*fright the soule out of the hinges of health, and more grievously wound and*  
*pierce, then those cruell masters can exasperate and vex their prentises or ser-*  
*vants, with clubbes, whippes, chaines and tortures.* Many terrible examples  
we haue in this kinde, amongst the Turkes especially, many iealous outrages,  
Selimus killed Cornutus his youngest brother, sue of his Nephewes, Mustafa-  
pha Bassa, and diverse others. *Baiazet the second Turke*, iealous of the va-  
lour and greatnesse of Amet Bassa, caused him to be slaine. *Solyman the*  
*magnificent, murdered his owne sonne Mustapha, and 'tis an ordinary thing*  
*amongst the, to make away their brothers, or any cōpetitors: at the first cō-*

Exod. 20.  
Lucian.  
Dionius Apo-  
st. polit. Semper  
metuant ne co-  
rum auctoritates  
minuatur.  
u Belli Nepol  
lib. 5.  
x Dicit non po-  
tuit quam tenu-  
er & infirmas  
causas habent  
maioris & su-  
spicionis, & hic  
est morbus oc-  
cultus, qui in fa-  
miliis principū  
regnat.  
x Omnes enu-  
los interfecti,  
Lampridius.  
y Constat, agri-  
cult. lib. 10. c. 5.  
Cyparissæ Eteo-  
cli sine, saltan-  
tes ad emulatio-  
nem deorum, in  
puteum demoli-  
ta sunt, sed terra  
miserata, eorum  
sui iude produx-  
it.  
z Ovid. Met.  
a Seneca.  
b Quis autem  
carissex addi-  
tum supplicio  
crudelis affici-  
at, quam metus?  
Atque inquam  
moris, infamie,  
cruciatibus sum;  
illa vitrices su-  
rie, que tyran-  
nos exagitant;  
&c. Multo acer-  
bius sanctius &  
pugnat, quam  
crudeles domini  
servos vinculis,  
fustibus ac tor-  
mentis excule-  
runt possunt.  
c Louiserus To.  
i. Turc hist. c. 24  
d Iovius vita  
eius.  
e Keovles.  
Barbequius.  
Sandi fol. 52.



† Nicephorus  
lib. 11. cap. 45.  
Socrates lib. 7.  
cap. 35. Neg. Va-  
lens alius per-  
cepit qui The-  
od. cognomine  
vocaretur.  
† Alexander Ga-  
guinus Muscov.  
lib. 1. descrip. c. 5  
g. D. Fletcher.  
timet omnes ne  
invidia essent.  
h. Herodian, l. 7.  
Maximianus in-  
visum se senti-  
ens, quod ex in-  
fimo loco in ca-  
sam fortunam  
venisset, moribus  
ac genere hor-  
ribus, metuens  
ne nativum ob-  
secrum obice-  
retur, omnes A-  
lexandri prede-  
cessores mini-  
stros ex aula e-  
iecit, pluribus in-  
terfectis quod  
maius essent ad  
mortem Alex-  
andri, infidius  
inde metuens,  
li. lib. 8. tanquam  
ferre solitudine  
vivere, ter-  
re nites alios, ti-  
metes.  
i. Serres fol. 56.  
li. Neapol. belli  
lib. 5. nullis pro-  
fuit homini fide-  
bat, omnes in fi-  
dium sibi puta-  
bat.  
i. Camdenus Re-  
miner.  
in Mat. Paris.  
n. R. 7. Notis in  
blasph. ielousie.  
o Daniel in his  
Panegyricke  
to the King.

ming to the Crowne, 'tis all the solemnity they vse at their fathers funeralls. What mad pranks in his ielous fury did *Herod* of old, commit in *Iury*, whe he massacred all the children of a yeare old? † *Valens* the Emperour in *Con-stantinople*, when as he left no man aliue of quality in his kingdome that had his name begun with *Theod*: *Theodoti*, *Theognosti*, *Theodosii*, *Theoduli*, &c. They went also to their long home, because a wisard told him that name should succeed in his Empire. And what furious designes hath † *Io. Basilus*, that *Muscovian* tyrant, practised of late? It is a wonder to read that strange sus-  
pition, which *Suetonius* reports of *Claudius Caesar*, & of *Domitian*, they were afraid of every man they saw: And which *Herodian* of *Antoninus* and *Geta*, those two ielous brothers, the one could not endure so much as the others servants, but made away him, his chiefeft followers, and all that belonged to him, or were his well-wishers. † *Maximinus* perceiuing himselfe to bee odi-  
ous to most men, because he was come to that height of honour out of base begin-  
nings, and suspecting his meane parentage would be objected to him, caused all  
the Senators that were nobly descended, to be slaine in a ielous humor, turned  
all the servants of *Alexander* his predecessor out of doores, and slew many of  
them, because they lamented their masters death, suspecting them to bee trait-  
tors, for the loue they bare to him. When *Alexander* in his fury had made  
*Clitus* his deare friend to be put to death, and law now (saith † *Curtius*) an ali-  
enation in his subiects hearts, none durst talke with him, he began to bee iea-  
lous of himselfe, lest they should attempt as much on him, and said they liued  
like so many wild beasts in a wildernesse, one afraid of another. Our moderne  
stories afford vs many notable examples. † *Henry* the third of *France*, ielous  
of *Henry* of *Lorraine* Duke of *Guise*, Anno 1588, caused him to be mured in  
his owne chamber. *Lewes* the eleuenth was so suspitious, hee durst not trust  
his children, every man about him he suspected for a traytor; Many strange  
tricks *Comineus* telleth of him. How ielous was our *Henry* the fourth of  
King *Richard* the second, so long as he liued, after he was depofed; and of his  
owne sonne *Henry*, in his latter daies? which the Prince well perceiuing,  
came to visite his father in his sicknesse, in a watchet velvet gowne, full of ilet  
holes, and with needles sticking in them, (as an embleme of Ielousie) and so  
pacified his suspitious father, after some speeches, and protestations, which  
he had vsed to that purpose. Perpetual imprisonment, as that of *Robert* Duke  
of *Normandy*, in the daies of *Henry* the first, forbidding of marriage to some  
persons, with such like edicts and prohibitions, are ordinary in all states. In a  
word (as he said) three things cause Ielousie, a mighty state, a rich treasure,  
a faire wife, or where there is a crackt title, much tyranny, and many exacti-  
ons. In our state, as being freed from all these feares and miseries, we may be  
most secure and happy, vnder the raigine of our fortunate Prince.

o His fortune hath indebted him to none,  
But to all his people vniuersally,  
And not to them but for their loue alone,  
Which they account as placed worthily.  
He is so set, he hath no cause to be  
Ielous, or dreadfull of disloyaltie,  
The pedestall whereon his greatnesse stands,  
Is held of all our hearts, and all our hands.

But



But I roue, I confesse, These Equivocations, Jealousies, & many such, which crucifie the soules of men, are not here properly meant, or in this distinction of ours included, but that alone which is for beauty, tending to loue, and wherein they can brooke no corrivall, or endure any participation: and this Jealousie belongs as well to bruit beasts, as to men. Some creatures, faith P. Vives, Swannes, Doues, Cocks, Bulls, &c. are jealous as well as men, and as much moued, for feare of communion.

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*Grege pro toto bella iuuenti,*

*Si coniugio timuere suo,*

*Postcunt timidi praelia cervi,*

*Et mugitus dant concepti signa furoris.*

In Venus cause what mighty battles make

Your rauing Bulls, and stirres for their heards sake,

And Harts and Bucks that are so timorous,

Will fight and roare if once they be but iealous.

P. 3. de ciuita-  
cap. de zel. Ani-  
malia quaedam  
gloriosa tan-  
guuntur, ut aleros  
columba, galli,  
sauri, &c. ob  
metum commu-  
nionis.  
q. Seneca.

In Bulls, Horses, Goates, this is most apparantly discerned, Bulls especially, *alium in pascuis non admittit*, hee will not admit another Bull to feed in the same pasture, faith † Oppian: which Stephanus Bathorius, late King of Poland vsed as an Imprese, with that Motto, *Regnum non caput duos*. R.T. in his blason of Jealousie, telleth a story of a Swanne about *Windsore*, that finding a strange Cock with his mate, did swimme I know not how many miles after to kill him, and when he had so done, came back and killed his henne, a certaine truth, he faith, done vpon Thames, as many Water men, & neighbour Gentlemen can tell. *Fidem suam liberet*, for my part, I doe beleue it may bee true, for Swannes haue euer beene branded with that Epithete of Jealousie.

Lib. 11. Cymo-  
get.

† The iealous Swan against his death that singeth,  
And eke the Owle that of death hode bringeth.

recher in his  
assembly of  
soules.

† Some say as much of Elephants, that they are more iealous then any other creatures whatsoeuer; and those old Egyptians, as † Pierius informeth vs, expressed in their Hieroglyphicks, the passion of Jealousie by a Camell, <sup>n</sup> because that fearing the worst still about matters of Venery, he loues solitudes, that he may enioy his pleasure alone. I haue read as much of † Crocodiles, and if Peter Martyrs authority be authentique, *legat: Babylonica lib. 3.* you shall haue a strange tale to that purpose confidently related. Another story of the iealousie of dogges, see in Hieron. Fabritius Tract. 3. cap. 5. de loquelâ animalium.

† Alderovandus  
Lib. 12.  
u. Sibi timens  
circa res vene-  
reas, solitudines  
amat, quo solus  
sola famula fru-  
atur.  
† Crocodili Ze-  
lotipi & uxoris  
amantissimi &c

But this furious passion is most eminent in men, and is as well amongst Bachelors, as married men: if it appeare amongst Bachelours, wee commonly call them rivalls or corrivalls, a metaphore derived from a riuier, *rivales à rivo*, for as a riuier, faith Acron in Hor. art. Poet. and Donat. in Ter. Eunuch. divides a common ground betwixt two men, and both participate of it, so is a woman indifferent betwixt two suiters, both likely to enioy her; and thence comes this emulation, which breakes out many times into tempestuous stormes, and produceth lamentable effects, murder it selfe with much cruelty, many single combats. They cannot endure the least iniury done to them before their mistris, and in her defence, will bite off one anothers noses, they are most impatient of any flout, disgrace, least emulation or participation in that kinde. † Phadria could not abide his corrivall Thraso; for when Parmeno de-

† Qui dividit  
agros commu-  
nem, inde dedu-  
citur ad aman-  
tes.  
† Ter. Eun. act.  
1. sc. 1. Munus  
nostrum ornato  
verbis, & istum  
amulum, quod  
poteris, ab ea  
pellito.



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manded, *numquid aliud imperas?* whether hee would command him any more seruice, *No more* (saith he) *but to speake in his behalfe, and to driue away his corriuall if he could.* Constantine in the eleuenth booke of his husbandry, cap. 11. hath a pleasant tale of the Pine tree, \* shee was once a faire maid, who *Pineus* and *Boreas* two corriualls, dearely fought; but iealous *Boreas* broke her necke, &c. And in his 18 chapter, he telleth another tale of *Mars*, that in his iealousie slew *Adonis*. *Petronius* calleth his passion, *amantium furiosam emulationem*, a furious emulation, and their symptomes are well expressed by *St. Ieffrey Chancer* in his first *Canterbury* tale. It will make the nearest and dearest friends fall out; they will endure all other things to bee common, goods, lands, moneys, participate of each pleasures, and take in good part any disgraces, iniuries in another kinde, but as *Propertius* well describes it in an Elegie of his, in this they will suffer nothing, haue no corriualls.

x *Pinus puella quondam* (uiv, &c.  
y *Mars* zelory-  
pus, *Adonidem*  
interfecit.

R.T.

*Tu mihi vel ferro pectus, vel perde veneno,  
A domina tantum te modo tolle mea,  
Te socium vita, te corporis esse licebit,  
Te Dominum admitto rebus amice meis.  
Lecto te solum, lecto te deprecor vno,  
Rivalem possum non ego ferre Iovem.  
Stab me with sword, or poyson strong  
Giue me to worke my bane;  
So thou court not my lasse, so thou  
From mistris mine refraine.  
Command my selfe, my body, purse,  
As thine owne goods take all,  
And as my ever dearest friend,  
I ever vse thee shall.  
O spare my Loue, to haue alone  
Her to my selfe I craue,  
Nay, Ioue him selfe Ile not endure  
My Rivall for to haue.*

This Iealousie which I am to treat of, is that which belongs to married men, in respect of their owne wiues, to whose estate, as no sweetnesse, pleasure, happinesse can be compared in the world, if they liue quietly and louingly together; so if they disagree or be iealous, those bitter pills of sorrowe and grieffe, disastrous mischises, mischances, tortures, gripings, discontents are not to be separated from them. A most violent passion it is where it taketh place, an vnpeakable torment, a hellish torture, an infernall plague, as *Ariosto* calls it, *A fury, a continuall fever, full of suspicion feare, and sorrow, a martyrdome, a mirth-marring monster.* The sorrow and grieffe of heart is one woman iealous of another, heavier then death, *Ecclus 28.6.* as *Peninnah* did *Hannah*, *vexe her and vpbraide her sore.* 'Tis a maine vexation, a most intollerable burden, a corruie to all content, a frenzie, a madnesse it selfe, as *Beneditto Varchi* proues out of that select Sonnet of *Gionanni de la Casa*, that reuerend Lord, as he styles him.

21. Sam. 1.6.

2 *Isaou* of ica-  
longie.



*Causes of Iealousie, who are most apt. Idleness, Melancholy,  
Impotency, long absence, Beauty, Wantonnesse,  
naught themselves, Allurements, from  
time, place, persons, bad vsage causes.*

**A**strologers make the starres a cause or signe of this bitter passion, and out of every mans *Horoscope*, will giue a probable coniecture whether he will be iealous or no, and at what time, by direction of the significators to their seuerall promissors: their Aphorismes are to be read in *Alubater, Pontanus, Schoner, Iunctine, &c. Bodine, c. 5. method. hist.* ascribes a great cause to the country or clime, & discourseth largely there of this subiect, saying that southerne men are more hot, lasciuious, & iealous, then such as liue in the north, they can hardly containe themselves in those hotter climes, but are most subiect to prodigious lusts. *Leo Afer* telleth incredible things almost of the lust and iealousie of his countrymen of *Africke*, and especially such as liue about *Carthage*, and so doth every Geographer of them in *Asia, Turkie, Spaniards, Italians: Germany* hath not so many drunkards, *England* Tobacconists, *France* dancers, *Holland* Mariners, as *Italy* alone hath iealous husbands. And in † *Italy* some account them of *Piacenza* more iealous the the rest. In *Germanie, France, Brittain, Scandia, Poland, Muscovie*, they are not so troubled with this ferall malady, although *Damianus à Goes*, which I doe much wonder at, in his *Topography of Lapland*, and *Herbastain of Russia*, against the streame of all other Geographers, would fasten it vpon those Northerne inhabitants. *Alsomarus, Poggins, & Munster* in his description of *Baden*, reports that men and women of all sorts goe commonly into the Bathes together, without all suspicion, the name of iealousie (saith *Munster*) is not so much as once heard of amongst them. In *Frisland* the women kisse him they drinke to, and are kissed againe of those they pledge. The Virgins in *Holland* goe hand in hand with young men from home, glide on the Ice, such is their harmelesse liberty, and lodge together abroad without suspicion, which rash *Sanforvius* an *Italian* makes a great signe of vnchastity. In *France*, vpon small acquaintance it is vsuall to court other mens wiues, to come to their houses, and accompany them arme in arme in the streets, without imputation. In the most Northerne Countries yong men and maids familiarly dance together, men and their wiues, † which *Siena*, only excepted, *Italians* may not abide. ¶ The *Greekes* on the other side haue their private Bathes for men and women, where they must not come neere, not so much as see one another: and as <sup>e</sup> *Bodine* obserues *lib. 5. de repub.* the *Italians* could never endure this, or a *Spaniard*, the very conceit of it would make him mad: and for that cause they lock vp their women, and will not suffer them to be neere men, so much as in the <sup>f</sup> *Church*, but with a partition betweene. He telleth moreouer, how that when he was *Embassadour in England*, he heard *Mendoza* the *Spanish* Legate finding fault with it, as a filthy custome for men and women to sit promiscuously in Churches together, but *Dale* the master of the Requests told him againe, that it was indeed a filthy custome

¶ Fines Monifou  
b Mulierum  
conditio misera,  
nullam honesta  
credunt nisi do-  
mo coelestia vi-  
uat.

c Nomen zelo-  
typie apud illos  
locum non ha-  
bet, lib. 3. cap. 8.

† Fines Mor.  
part. 3. cap. 2.  
d Busbequius.  
Sends.

e Pra amore &  
zotypia sepius  
misceant.

f Australes ne  
spera quidem  
publica fieri pa-  
tiantur, nisi o-  
terq; sexus par-  
ete medio diui-  
datur: & quum  
in Angliam, in-  
quis, legationis  
consa professus  
esset, audiui  
Mendoza legat-  
um Hispaniarum  
discentem, turpo-  
se viros & fe-  
minas in ecc.



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custome in Spaine, where they could not containe themselves from lascivious thoughts in their holy places, but not with vs. we are farre from any such strange conceits, and will permit our wiues and daughters to goe to the Taverne with a friend, as *Aubanus* saith, *modo absit lascivia* and suspect nothing, to kisse comming and going, which as *Erasmus* writes in one of his Epistles, they cannot endure. *England* is a Paradise for women, an hell for herfes; *Italy* a paradise of herfes, hell for women, as the diuerbe goes. Some make a question whether this headstrong passion, rage more in women then men, as *Montagne* l. 3. But sure it is more outragious in women, as all other melancholy is, by reason of the weaknesse of their sexe. *Scaliger Poet. lib. cap. 13.* concludes against women. *8 Besides their inconstancy, treachery, suspicion, dissimulation, superstition, pride,* (for all women are by nature proud) *desire of soueraignty, if they be great women* (he giues instance in *Iuno*) *bitternesse and ialousie are the most remarkable affections.*

*g* Ideat mulieres  
præter quā quod  
sunt infide, suspici-  
aces, inconstan-  
tes, iustitiose, si-  
mulatrices, su-  
perstitiosæ, & si  
potentes, iustole-  
rabiles, amore  
zelotypa (supra  
modum. *Ouid. 2.*  
de art.  
h Bartello.

*Sed neq. fulvus aper media tam fulvus in ira est,  
Fulmineo rapidos dum rotat ore canes.*

*Nec Leo, &c. —*

*Tyger, Boore, Beare, Viper, Lionesse,  
A womans fury cannot expresse.*

*h* Some say red headed women, pale coloured, black eyed, & of a shrill voice, are most subiect to ialousie.

R. T.

*High colour in a woman choller shewes,  
Naught are they pecuifish, proud, malicious,  
But worst of all red, shrill, and ialous.*

Comparisons are odious, I neither parallell them with others, nor debase them any more: men and women are both bad, and too subiect to this pernicious infirmity. It is most part a symptome and cause of Melancholy, as *Plater* and *Valesius* teach vs: melancholy men are apt to be ialous, and ialous apt to be melancholy.

R. T.

*Pale ialousie child of insatiate loue,  
Of heart-sick thoughts which melancholy bred,  
A hell tormenting feare, no faith can mone,  
By discontent with deadly poyson fed.  
With headlesse youth and errour vainely led.  
A mortall plague, a vertue drowning flood,  
A hellish fire not quenched but with blood.*

*i* Lib. 2. num. 8.  
mulier otiosa fa-  
cile præsumitur  
luxuriosa, &  
sepe zelotypa.

If idlenesse concurre with melancholy, such persons are most apt to bee ialous, 'tis *i Nevisanus* note, *An idle woman is presumed to be lascivious & often ialous. Mulier cum sola cogitat, male cogitat:* And 'tis not vnlikely, for they haue no other businesse to trouble their heads with.

More particular causes bee these which follow. Impotency first, when a man is not able of himselfe to performe those dues which he ought vnto his wife, for though he bee an honest liuer, hurt no man, yet *Trebius* the lawyer may make a question, *an suum cuiq. tribuat*, whether he giue euery one their owne, and therefore when he takes notice of his wants, and perceaues her to be more crauing, clamorous, vnfatiable and prone to lust then is fit, he begins presently to suspect that wherein he is defective, she will satisfie herselfe, she will be pleased by some other meanes. This cause is most euident in

in



in old men, that are cold and dry by nature, and married *succipiens*, to young wanton wiues, with old doting *Ianiuer* in Chaucer, they beginne to mistrust all is not well,

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— He was young and he was olde,  
And therefore he feared to be a Cuckolde.

And how should it otherwise be? Old age is a disease of it selfe, loathsome, full of suspicion and feare, when it is at best, vnable, vnfit for such matters.

*Tam apta nuptijs quam bruma mēstris*, as welcome to a young woman as snowe in haruest, saith *Neuisanus*. *Et si capis iuuenulam faciet tibi cronua*: Marry a lusty maide and she will surely graft hornes on thy head. *All women are slippery, often vnfaithfull to their husbands* (as *Aeneas Sylvius* epist. 38. seconds him) *but to old men most trecherous*: they had rather *mortem amplexarier*, lye with a corse then such a one, *† Oderunt illum pueri, contemnant mulieres*. On the other side many men, saith *Hieronimus*, are suspicious of their wiues, *m* if they bee lightly giuen, but old folkes aboute the rest. In so much that she did not complaine without a cause in *Apuleius* of an old bald, bedridden knaue she had to her goodman. *Poore woman as I am, what shall I doe? I haue an old grimme fire to my husband, as bald as a cout, as little and as vnable as a child, a bedfellow of bones, he keepes all the doores barred and locked vpon me, woe is me, what shall I doe?* He was iealous, & she made him a cuckold for keeping her vp: suspicion without a cause, hard vsage is able of it selfe to make a woman fly out, that was otherwise honest.

le Lib. 2. mem. 42  
1. Quam emi-  
bus infidelis se-  
name, sensibus  
infidelissime,  
m. Fix aliqua  
non impudica,  
quam non suspi-  
ciat merito  
quis habeat.  
† Atimnerus.  
n Lib. 5. de aur.  
asino. At ego mē-  
sera patre meo  
eniam mari-  
tum nacta sum,  
dein cucurbitā  
caluiorem, &  
quousi patero pu-  
muerem, can-  
clam diuini  
seris & caluēti  
obditam custo-  
dientem.  
† Chaloner.  
o Lib. 4. n. 80.  
p Ouid 2. de  
art amandi.

— *pleraq; bonas tractatio prauas*

*Esse facit*, — bad vsage aggravates the mat-  
ter. *Nam quando mulieres cognoscunt maritum hoc aduertere, licentius pec-  
cant*, as *Neuisanus* holdes, when a woman thinkes her husband watcheth  
her, she will sooner offend, *P Liberiū peccant & pudor omnis abest*, rough  
handling makes them worse: as the good wife of *Bathe* in Chaucer bragges,

In his owne greafe I made him frie,  
For anger and for very Jealousie,

Of two extreames, this of hard vsage is the worst. 'Tis a great fault (for some  
men are *uxorij*) to bee too fond of their wiues, to dote on them as *P Senior*  
*Deliro* on his *Fallace*, to be too effeminate, or as some doe, to be sick for their  
wiues, breed children for them, and like the *q Tiberini* lye in for them, as  
some birds hatch egges by turnes, they doe all womens offices. *Calus Rho-*  
*diginus* ant. lect. lib. 6 cap. 24. makes mention of a fellow out of *Seneca*, *r* that  
was so besotted on his wife, he could not endure a moment out of her com-  
pany, he wore her scarfe when he went abroad next his heart, and would ne-  
ver drinke but in that cup she began first. Wee haue many such fondlings  
that are their wiues packhorses and slaues, to carry her muffle, dog, and fanne,  
let her wear the breeches, lay out, spend, and doe what shee will, goe and  
come, whether, when she will, they giue consent.

Here take my muffle, and doe you heare good man,  
Now giue me Pearle, and carry you my fanne. &c.

— *poscit pallam, redimicula, in aures,*

*Curre, quid hic cessas? vulgo vult illa videri,*

*Tu pete lecticas* —

many braue and worthy  
men haue trespassed in this kinde, *multos foras claros, domestica hec destrux-*

AAAA

p Euery man  
out of his hu-  
mour,  
q Calpurnius  
Apoll. Tiberini  
ab uxore par-  
tu carum vices  
subeunt, et ones  
per vices inu-  
bant, &c.  
r Exiurus  
sacra uxoris pe-  
llam alligabat,  
nec memento  
presencia eius  
carere poterat,  
p. tñg. non beu-  
rebat nisi pe-  
gustatam labris  
eius.  
† Chaloner.



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*it infamia*, and many noble Senators and soldiers \* (as *Pliny* notes) haue lost their honour, in being *uxorij*, so foolishly ouerruled by their wiues. These offend in one extreame, but too hard and too seuerer are far more offensive on the other. As iust a cause may be long absence of either party, when they must of necessity bee much from home, as Lawyers, Physicians, Mariners, by their professions, or otherwise make friuolous, impertinent iourneys, tarry long abroad to no purpose, lye out, and are gadding still, vpon small occasions, it must needs yeeld matter of suspition; when they vse their wiues unkindly in the meane time, and neuer tarry at home, it cannot choose but ingender some such conceit.

q Ter. Adelph.  
Act. 1. Sc. 1.  
r Fab. Calus.  
Rauennate in-  
terprete.

f Dum rediero  
domum meam  
habuiabim, & si-  
cet cum paren-  
tibus habitet, hac  
mea peregrina-  
tione, ea tamen  
& eius in rei  
obseruabis, uti  
absentia viri sui  
probed gat, nec  
alios viros cogi-  
tet aut querat.  
r Femina sem-  
per custode egret  
quise pudica m  
continet, suap-  
te enim natura  
nequitas insti-  
tas habet. quas  
nisi in dies com-  
primat, ut arbo-  
res stolonis mis-  
cunt, &c.

n Hensius.  
x Vxor enuf-  
dau nobilis quid  
debitum mari-  
tale sacra passio-  
nis h b' omada  
non obineret,  
alterum adit,  
y Ne tribus  
primis nobis-  
b' n rem habe-  
ret cum ea, ut  
esset in pecori-  
bus seruuatus,  
ab uxore more  
impotente &c.

\* Totum nescim  
bene & pulchre  
nemini molestus  
dormiendo tran-  
sigit, maxie autē  
quam nullius  
conicius facino-  
ris sui esset: &  
inertia poterat;  
audisse se di-  
bit cum dolore calculi solvere eam consisteret. Duo precepta iuris vna nolle expressit, neminem laeseris & honeste vixe-  
ras, sed atq; suum cuiq; reddidisset, quiri poterat, Mutius opinor & Trebatius hac negassent.

q Vxor si cessas amare te cogitat,

Aut tete amari aut potare, aut animo obsequi,

Et tibi bene esse soli quum sibi sit male.

If thou be absent long, thy wife then thinks,  
Th'art drunke at ease, or with some pretty minkes,  
'Tis well with thee, or else beloued of some,  
Whilft shee poore soule doth fare full ill at home.

*Hippocrates* the Physitian had a smacke of this disease, for when hee was to goe from home as farre as *Abdera*, and some other remote citties of *Greece*, he writ to his friend *Dionysius* (if at least those Epistles be his) to ouersee his wife in his absence, although she liued in his house with her father and mother, whom he knew would haue a care of her, yet that would not satisfie his iealousie, he would haue his especiall friend *Dionysius*, to dwell in his house with her, all the time of his peregrination, and to obserue her behauiour, how she carried her selfe in her husbands absence, and that shee did not lust after other men. For a woman had need to haue an ouerseer to keepe her honest, they are bad by nature, and lightly giuen all, and if they be not curbed in time, as an vnproy- ned tree, they will be full of wild branches, and degenerate of a sudden. Especi- ally in their husbands absence, though one *Lucretia* were trusty, and one *Penelope*, yet *Chytemnestra* made *Agamemnon* cuckold, and no question there be too many of her conditions. If their husbands tarry too long abroad vpon vnecessary businesse, well they may suspect; or if they runne one way, their wiues at home will fly out another, *Quid pro quo*. Or if present, and giue them not that content which they ought, *Primum ingrata, mox inuise noctes que per somnium transiguntur*, they cannot endure to lye alone, or to fast long. *Peter Godefridus* in his second booke of loue and sixt chapter, hath a story out of *St. Anthonies* life, of a Gentleman, who by that good mans aduise, would not meddle with his wife in the passion weeke, but for his paines she set a paire of hornes on his head. Such another he hath out of *Ab- Hemius*, one perswaded a new married man, y to forbear the three first nights, and he should all his life time after be fortunate in cattle, but his impa- tient wife would not tarry so long: well hee might speed in cattle, but not in children. Such a tale hath *Hensius* of an impotent and slacke scholler, a meere student and a friend of his, that seeing by chance a fine damfcell sing & dance, would needs marry her, the match was soone made, for hee was young and rich, *genis gratus, corpore glabellus, arte multiscius, & fortunā opulentus*, like

that



that *Apollo* in † *Apuleius*. The first night, hauing liberally taken his liquor 547  
(as in that countrey they doe) my fine scholler was so fuddled, that he no so-  
ner was laid in bed, but he fell fast a sleepe, neuer waked till morning, & then  
much abashed, *parpareis formosa rosis cum Aurora ruberet*, hee made an ex-  
cuse, I know not what, out of *Hippocrates* Cons. &c. and for that time it went  
currant, but whē as afterward he did not play the man as he should doe, shee  
fell in leagne with a good fellow, and whilst he sat vp late at his study about  
those Criticisms, mending some hard places in *Festus* or *Pollux*, came cold  
to bed, and would tell her still what hee had done, shee did not much regard  
whath he said, &c. <sup>a</sup> *Shee would haue another matter mended much rather,*  
*which he did not perceauē was corrupt:* thus he continued at his study late, shee  
at her sport, *alibi enim festiuas noctes agitabat*, hating all schollers for his sake,  
till at length he began to suspect, and turned a little yellow, as well he might;  
for it was his owne fault, and if men be i calous in such cases (as oft it falls out)  
the mends is in their own hands, they must thanke themselves. Who will pit-  
ty them saith *Neander*, or bee much offended with such wiues, *si decept. & pri-*  
*us viros decipiant*, & *cornutos reddant*, if they deceaue those that cosened  
them first. A Lawyers wife in \* *Aristenetus*, because her husband was negli-  
gent in his businesse, *quando lecto danda opera*, threatened to cornute him: &  
did not slicke to tell *Philinna* one of her goisps as much, and that aloud for  
him to heare; *if hee follow other mens matters and leaue his owne, I le haue an*  
*Orator shall plead my cause*, I care not if he know it.

A fourth eminent cause of icalousie may be this, when he that is deformed,  
hirsute, ragged, vertuously giuen, will marry some very faire nice pcece, or  
light hufwife, he beginnes to misdoubt (as well he may) she doth not affect  
him. <sup>c</sup> *Lis est cum formā magna pudicitie*, Beauty and honesty hau: cuer bin  
at oddes. *Abraham* was i calous of his wife because she was faire; so was *Vul-*  
*can* of his *Venus*, when he made her creeking shooes, saith † *Philostratus*, *ne*  
*macharetur, sandalio scilicet deferente*, That he might heare by them when  
she stirred, which *Mars* indigne ferre, \* was not well pleased with. Good  
cause had *Vulcan* to doe as he did, for she was no honeste then she should  
be. Your fine faces haue commonly this fault, and it is hard to finde, saith  
*Francis Philelphus* in an epistle to *Saxola* his friend, a rich man honest, a pro-  
per woman not prowd or vnchast. *Can she be faire and honest too?*

† *Sæpe etenim occuluit pietā sese Hyāra sub herbā,*

*Sub specie forma, incauto se sæpē marito*

*Nequam animus vendit.*

He that marries a wife that is snowt faire alone, let him looke saith *Barbarus*  
for no better successe, then *Vulcan* had with *Venus*, or *Claudius* with *Messali-*  
*na*. And 'tis impossible almost in such cases the wife should containe, or the  
good man not bee i calous, for when he is so defectiue, weake, ill proportio-  
ned, vnpleasing in those parts which women most affect, and the most abso-  
lutely faire and able on the other side, if she be not very vertuously giuen, how  
can she loue him: and although shee be not faire, yet if he admire her and  
thinke her so, in his conceit she is absolute, he holds it vnpossible for any man  
liuing not to dote as he doth, to looke on her and not lust, not to couet, and  
if she be in company with her, not to lay seige to her honesty: or else out of a  
deepe apprehension of his infirmities, deformities, and other mens good



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parts, out of his owne little worth and desert, he distrusts himselfe, (for what is iealousie but distrust) he suspects she cannot affect him, or be not so kinde and louing as she should, shee certainly loues some other man better then himselfe.

*c* Cum steriles  
sunt ex mutati-  
one viri se pu-  
tant concipere.

*c* *Nemisanus lib. 4. num. 72.* Will haue barrennesse to be a maine cause of Iealousie. If her husband cannot play the man, some other shall, they will leaue no remedies vnassaid, and therevpon the goodman growes iealous, I could giue an instance, but be it as it is.

I finde this reason giuen by some men, because they haue beene formerly naught themselves, they thinke they may be so serued by others: they shall haue *legem talionis*, like for like.

*f* Tibullus eleg. 6.

*f* *Ipse miser docui, quo posset ludere pacto*  
*Custodes, eben nunc premor arte mea,*  
Wretch as I was, I taught her bad to be,  
And now mine owne fly trickes are put vpon me.

*Mala mens, malus animus*, as the saying is, ill dispositions cause ill suspicions.

*g* Wisbiers Sat.

*g* *There is none iealous I durst pawne my life,*  
*But he that hath defil'd anothers wife,*  
*And for that he himselfe hath gone astray,*  
*He straightway thinks his wife will tread that way.*

To these two aboue named causes, or incendiaries of this rage, I may very well annexe those circumstances of time, place, persons, by which it ebbs & flowes, the fewell of this fury, as *h* *Vines* truly obserues, and such like accidents or occasions, proceeding from the parties themselves or others, which much aggrauate and intend this suspicious humour. For many men are so lasciuiously giuen, either out of a depraued nature, or too much liberty, which they doe assume vnto themselves, by reason of their greatnesse, in that they are noble men, though their owne wiues be neuer so faire, noble, vertuous, honest, wife, able and well giuen, they must haue change.

*h* 3. de Anim.  
Crescit ac de-  
crescit zelotipia  
eius personis, locis,  
temporibus, ne-  
gatiis.

*i* *Qui cum legitimi iunguntur fœdere lecti,*  
*Virtute egregijs facies, domoq. puellis,*  
*Scorta tamen, fœdasq. lupas in fornice querunt,*  
*Et per adulterium noua carpere gaudia tentant,*  
Who being match'd to wiues most vertuous,  
Noble and faire, fly out lasciuious,

*i* Marullus.

*Quod licet ingratum est*, that which is ordinary, is vnpleasant. *Noro* (saith *Tacitus*) abhorred *Octauia* his owne wife, a noble vertuous lady, and loued *Acte* a base queane in respect. *† Cerinthus* reiected *Sulpitia*, a noble mans daughter, and courted a poore seruant maide.

*†* Tibullus Epig.

*— tanta est aliena in messe voluptas,*  
for that *k* *stolne waters* be more pleasant, or as *Vitellius* the Emperour was wont to say, *Incundiores amores, qui cum periculo habentur*, like stolne Venison still the sweetest is that lous, which is most difficultly attained; they like better to hunt by stealth in another mans walke, then to haue the fairest course that may be at game of their owne.

*k* *Prov. 9. 17.*

*l* *Proper. Eleg. 2.*

*l* *Aspice ut in celo modo sol modo luna ministret,*  
*Sic etiam nobis una puella parum est.*  
As Sunne and Moone in heauens change their course,  
So they change loues though often to the worse.

Or



Or that some faire object so forcibly moues them, they cannot containe themselves, be it heard or scene, they will be at it. \* *Nessus* the Centaure, was by agreement to carry *Hercules* and his wife ouer the riuer *Euenus*, no sooner had he set *Dianira* on the other side, but he would haue offered violence vnto her, leauing *Hercules* to swimme ouer as he could; and though her husband was a spectator, yet would he not desist till *Hercules* with a poysoned arrow shot him to death. † *Neptune* saw by chance that *Theffulian Tyro*, *Eunippius* wife, he forthwith in the fury of his lust, counterfeited her husbands habit, & made him cuckold. *Tarquine*, heard *Collatine* commend his wife, and was so farre enraged, that in midlt of the night to her he went. † *Thesens* stole *Ariadne*, vi rapuit that *Trazenian Anaxa*, *Antiope* and now being old *Helena* a girle, not yet ready for an husband. Great men are most part thus affected all, as an horse they neigh, saith *Jeremiah*, after their neighbours wiues, and if they be in company with other women, though in their owne wiues presence, they must be courting & dallying with them. *Iuno* in *Lucian*, complaines of *Iupiter* that he was still kissing *Ganymede* before her face, which did not a little offend her: And besides hee was a counterfeit *Amphitruo*, a bull, a swan, a golden shower, and played many such bad pranks, too long, too shamefull to relate.

\* Ouid lib. 9.  
met. pausanius.  
Strabo. quum  
creuit umbribus  
hyemalibus.  
Dianiram susci-  
pit, He. culent  
nando sequi in-  
bet.  
† Lucian Tom. 4.  
† Plutarch.  
in cap. 5. 8.

Or that they care little for their owne ladies, and feare no Lawes, they dare freely keepe whores at their wiues noses. 'Tis too frequent with noble men to be dishonest, *Pietas, probitas, fides, priuata bona sunt*, as<sup>n</sup> he said long since, piety, chastity, and such like, are for priuate men: And which *Suetonius* of the good Princes of his time, they might be all engraue in one ringe, we may truely hold of chaste potentates of our age. For great personages, will familiarly run out in this kinde, and yeeld occasion of offence. ° *Montaigne* in his essayes, giues instance in *Cesar*, *Mahomet* the Turke, that sacked *Constantinople*, and *Ladislaus* king of *Naples*, that besieged *Florence*: great men, and great souldiers, are commonly great, &c. *probatum est*, they are good doers. *Mars* and *Venus* are equally balanced in their actions.

° Lib. 2. cap. 23

† *Militis in galea midum fecere columbe,*

† Petronius Ca-  
tal.

*Apparet Marti quam sit amica Venus.*

A doue within a head-piece made her nest,

'Twixt *Mars* and *Venus* see an Interest.

*Cesar*, saith *Curio* in *Sueton*, was *omnium mulierum vir*, hee made loue to *Eunoe* Queene of *Mauritania*, to *Cleopatra*, to *Posthumia* wife to *Sergius Sulpitius*, to *Lollia* wife to *Gabinus*, to *Tertulla* of *Crassus*, and to *Mutia Pompe's* wife, and I know not how many besides: And well he might, for if all be true that I haue read, he had a licence to lye with whom he list. *Inter alios honores Casari decretos*, (as *Sueton* cap. 52. de *Julio*, and *Dion* lib. 44. relate) *ius illi datum, cum quibuscumq; feminis se iungendi*. Every priuate history will yeeld such variety of instances: Otherwise good, wise, discreet men, vertuous and valiant, but too faulty in this: p *Philippus bonus* left 14 bastards, *Laurence Medices* a good Prince, and a wise, but, saith q *Machiavel*, prodigiously lasciuious. None so valiant as *Castrucci* *Castrucanus*, but as the said Author hath it, r none so incontinent as he was. And 'tis not only predominant in *Grandies* this fault, but if you will take a great mans Testimony, 'tis familiar with euery base souldier in *France* (& elsewhere I thinke.) *This vice*

p Pontus Hea-  
ter vitacius.  
q Lib. 8. Flor.  
lib. Dux omni-  
um optimus &  
sapientissimus,  
sed in re venerat  
prodigiosus.  
r P. Castruc-  
ci Idem uxores  
mariti abasce-  
ruit.



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(\*saith mine Author) is so common with vs in France, that he is of no account, a meere coward not worthy the name of a soldier, that is not a notorious whoremaster. In Italy he is not a gentleman, that besides his wife hath not a Curtisan and a Miltis. 'Tis no maruaile then, if poore women in such cases be iealous, when they shall see themselves manifestly neglected, contemned, loathed, unkindly vsed, their disloyall husbands to entertaine others in their roomes, and many times to court Ladies to their faces, other mens wiues to weare their iewels, how shall a poore woman in such a case moderate her passions? † *Quis tibi nunc Dido cernenti talia sensus?*

\* Scellius lib. 2.  
de repub. Gallo-  
rum. Ita nunc  
apud infimos  
obtinuit hoc vi-  
tium, ut nullus  
fere pretiis, &  
ignavis miles,  
qui non in scor-  
tatione maxime  
excellat, & a-  
dultis.  
† Virg. Æn. 4.  
\* Epig. 9. lib. 4.

How on the other side shall a poore man containe himselfe from this fe-  
rall in lady, when hee shall see so manifest signes of his wiues inconstancy?  
when as like *Milo's* wife, she dotes vpon euery yooing man shee sees, or as  
\* *Martials* Sota ——— *desert sequitur Clitum marito.*

Though her husband be proper and tall, faire and louely to behold, able to  
giue contentment to any one woman, yet she will talie of the forbidden  
fruit, *Iuuenals* *Iberina* to an haire, she is as well pleased with one eye, as one  
man. If a young gallant come by chance into her presence, a *Fastidus* *Briske*,  
that can weare his cloathes well in fashion, with a Locke, a gingling spurre, a  
feather, that can cringe, and with all complement court a Gentlewoman,  
she raues vpon him, *O what a louely proper man he was*, another *Hector*, an  
*Alexander*, a goodly man, a demigod, how sweetly he carried himselfe, with  
how comely a grace, *sic oculos, sic ille manus, sic ora ferebat*, how neatly hee  
did weare his clothes, discourse, ride, sing and dance, &c. and then she be-  
ginnes to loath her husband, *repugnans osculatur*, to hate him and his filthy  
beard, his gotish complexion, as *Doris* said of *Poliphemus*, † *Totus qui sani-*  
*em, totus ut hircus olet*, he is a rammy fulsom fellow, a goblin faced fellow, he  
smelles, he stinkes, *Et capas simul allium, ruclat* ——— *si quando ad tha-*  
*lamum, &c.* how like a dizard, a foole, an asse he lookes, how like a clowre  
he behaues himselfe, † she will not come neare him by her good will, but  
wholly reiects him, as *Venus* did her fuliginous *Vulcan*,

† *Secundus* *sgl.*

† *Æneas* *Siluius*

*Nec Deus hunc mensa, Dea nec dignata cubili est.*

So did *Lucretia* a Lady of *Senæ*, after she had but seene *Eurialus*, *In Eurialum tota ferebatur, domum reuersa, &c.* she would not hold her eyes off him  
in his presence, ——— \* *tantum egregio decus enitet ore.*

and in his absence could thinke of none but him, *odit virum*, she loathed her  
husband forthwith, might not abide him.

\* Virg. 4. Æn.  
\* S. Græco Si-  
monidis.  
† Cont. 2. cap. 38.  
Oper. subcis. ma-  
licius liberius &  
familiaris com-  
municantis cum  
omnibus licentia  
& immodestia,  
sicuti sermonis  
& suspitionis  
materiam viro  
præbet.  
u Voces libere,  
oculorum colla-  
quia, contrella-  
tiones parum  
verecunde, mo-  
tus immodici,  
&c. Henfius.

† *Et conjugalis negligens tori, viro  
Præsentem, acerbo nanseat fastidio.*

All against the Lawes of Matrimony,  
She did abhorre her husbands *Phisnomy*.

and sought all opportunity to see her sweet heart againe. Now when the  
good man shall obserue his wife so lightly giuen, *to be so free, and familiar  
with euery gallant, her immodesty and wantonnesse* (as \* *Camerarius* notes) it  
must needs yeeld matter of suspicion to him, when shee still prances vp her  
selfe beyond her meanes & fortunes, makes impertinent iorneyes, vnecessary  
visitations, staies out so long, with such and such companions, so frequent-  
ly goes to playes, masks, feasts & all publike meetings, shall vie such immo-  
dest gestures, free speeches, and withall shew some distast of her owne hus-  
band



band; how can he chuse, though he were another *Socrates*, but be suspicious, and instantly jealous? \* *Socraticas tandem faciet transcendere metas;* More especially, when he shall take notice of their more secret & sly trickes, which to comute their husbands they commonly vse, (*dum ludis ludos hac te facit*) they pretend loue, honour, chastity, and seeme to respect them before all men liuing, Saints in shew, so cunningly can they dissemble, they will not so much as looke vpon another man, in his presence, † so chaste, so religious, and so devout, they cannot endure the name or sight of a queane, an harlotte, out vpon her, and in their outward carriage are most louing and officious, will kisse their husbande, & hang about his necke (deare husband, sweet husband) and with a composed countenance, salute him, especially when he comes home, or if he goe from home, weepe, sigh, lament, & take vpon them to be sicke and swoune, (like *Iocundo's* wife in \* *Ariosto*, when her husband was to depart) and yet arrant, &c. they care not for him.

*Aye me the thought (quoth she) makes me so fraid,  
That scarce the breath abideth in my brest,  
Peace my sweet loue and wife, Iocundo said,  
And weepes as fast, and comforts her his best, &c.  
All this might not assuage the womans paine,  
Needs must I dye before you come againe,  
Nor how to keepe my life can I deuise,  
The dolefull daies and nights I shall susaine,  
From meat my mouth, from sleepe will keepe mine eyes, &c.  
That very night that went before the morrow,  
That he had pointed surely to depart,  
Iocundo's wife was sicke, and swoun'd for sorrow,  
Amid his armes, so heauy was her heart.*

And yet for all these counterfeite teares and protestations, *Iocundo* comming backe in all hast for a lewell he had forgot,

*His chaste and yoke-fellow be found  
Yok't with a knaue, all honesty neglected,  
Th' adulterer sleeping very sound,  
Yet by his face was easily detected,  
A beggars brat bred by him from his cradle,  
And now was riding on his masters saddle.*

Thus can they cunningly counterfeite, as y *Platina* describes their customes, kisse their husbands whom they had rather see hanging on a Gallowes, and sweare they loue him dearer then their owne liues, whose soule they would not ransom for their little dogges,

— *similis si permutatio detur,*

*Morte viri cupiunt animam seruare catelle.*

Many of them seeme to be perforce and holy forsooth, and will goe to such a Church, to heare such a good man by all meanes, an excellent man, when 'tis for no other intent (as he followes it) then to see and to be seene, to obserue what fashions are in vse, to meet some Pander, Bawd, Monke, Frier, or to entise some good fellow. For they perswade themselves, as a *Nenianus* shewes, That it is neither sinne nor shame to lye with a Lord or a parish Priest, if hee be a proper man: b and though she kneele often, and pray devoutly, 'tis (saith

*Platina*

\* *Chalmer.*

† What is here  
said, is not pre  
iudiciall to ho-  
nest women.  
x *Lib. 28. c. 13.*

y *Dial. amor.*  
*Pender fallax*  
Et blanda circa  
oscula miri,  
quem in cruce, si  
fieri posset, dios-  
culari vellet. *Jhu-*  
us vitam chris-  
tem esse sua iu-  
reivando affir-  
mat: quem certe  
non redimeret a  
nimam catelli si  
posset.

z *Adeunt tem-*  
plum et rem di-  
vinam audiunt,  
ut ipse simulant,  
sed vel ut Mo-  
nachum, fratrem,  
vel adulterum  
lingua, oculis, ad  
libidinem proco-  
cent.

a *Lib. 4. num. 81.*  
Iste sibi persua-  
det, quod adul-  
terium cum  
Principe vel cu  
Præfule, non est  
pudor nec pecca-  
tum.

b *Deum rogat*  
non pro salute  
mariti sui, cog-  
nati vota susci-  
pit, sed pro redi-  
tu machababesi,  
pro valetudine.  
lenoni si agro-  
tet.



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*Platina*) not for her husbands welfare or childrens good, or any friend, but for her sweet hearts returne, her Panders health. If her husband would haue her goe, she faines her selfe sicke, *c Et simulat subito condoluisse caput:* her head akes, and she cannot stirre: but if her Paramour aske as much, she is for him in all seasons, at all houres of the night. *d* In the kingdome of *Malabar*, and about *Goa* in the East Indies, the women are so subtile, that with a certaine drinke they giue them, to driue away cares, as thy say, *c they will make them sleepe for 24 houres, or so intoxicate them, that they can remember nought of that they saw done, or heard, and by washing of their feet, restore them againe, and so make their husbands cuckolds to their faces.* Some are ill disposed at all times, to all persons they like, others more wary to some few, at such and such seasons, as *† Augusta Liuis, non nisi plenā nauī vectorem tollebat.* But as he said,

*f No penne could write, no tongue attaine to tell,*

*By force of eloquence, or helpe of Art,*

*Of womens treacheries the hundreth part.*

Both, to say truth, are often faulty, Men and Women giue iust occasions in this humour of discontent, aggrauate and yeeld matter of suspition: but most part the chiefe causes proceede from other aduentitious accidents and circumstances, though the parties bee free, and both well giuen themselves. The vndiscreet carriage of some lasciuious gallant (*& c contra* of some light woman) by his often frequenting of an house, bold vnseemely gestures, may make a breach, and by his ouer familiarity, if he be inclined to yellownesse, colour him quite out. If he be poore, basely borne, saith *Benedicto Varchi*, & otherwise vnhandsome; hee suspects him the lesse; but if a proper man, well descended, commendable for his good parts, hee taketh on the more, and watcheth his doings. *† Theodosius* the Emperour, gaue his wife *Eudoxia* a golden apple when he was a suter to her, which she long after bestowed vpon a young gallant in the Court, of her especiall acquaintance. The Emperour espying this apple in his hand, suspected forthwith, more then was, his wifes dishonesty, banished him the Court, and from that day following, forbore to accompany her any more. Now when those other circumstances of time & place, opportunity and importunity shall concur, what will they not affect?

*Faire opportunity can winne the coyest she that is,*

*So wisely he takes time, as hee lbe sure he will not misse:*

*Then he that loues her gamesome weane, & tempers toys with Art,*

*Brings Loue that swimmeth in her eyes to diue into her heart.*

As at Playes, Maskes, great feasts and banquets, one singles out his wife to dance, another courts her in his presence, a third tempts her &c. and then as he saith,

*She may no while in chastity abide,*

*That is assaide on euery side.*

For after a great feast, *g Vno sepe suum nescit amica virum.*

*Noah* (saith *† Hierome*) shewed his nakednesse in his drunkennesse, which for six hundreth yeares he had couered in sobernesse. Lot lay with his daughters in his drinke. — *\* quid enim Venus ebria curat?*

The most continent may be overcome, or if otherwise they keepe bad company, they that are modest of themselves, and dare not offend, confirmed by others, grow impudent, and confident, and get an ill habite.

*Alia*

*c Tibullus.  
d Gortardus Ar-  
thus descrip. In-  
die Orient.  
Linchofien.  
e Garcias ab  
Horto hist lib 2.  
cap. 24. Daturū  
herbam vocat  
& describit.  
Tam proclives  
sunt ad venerem  
mulieres, ut  
vires incubient  
per 24. horas,  
liquore qu-dam,  
ut nihil vident,  
reuerentur, at  
dormiant, &  
post lotionem  
pedum, ad se  
resistunt, &c.  
Aristo.  
f Lib. 28. §. 75.*

*† Lipsius polit.*

*Chaucer.  
g Tibullus  
† Epist. 85. ad  
Oceanum. Ad  
vnius hora ebrie-  
tatem nudat se-  
mora, que per  
sexcentos annos  
sobrietate con-  
texerat.  
\* Inuocat. Sat.  
13.  
h Nihil audent  
primū post ab a-  
liis confirmate,  
audaces & con-  
fidentes sunt, v.  
bi semel vici-  
tudine limites  
transierint.*



\* *Alia quæstus gratiâ matrimonium corrumpit,  
Alia peccans multas vult morbi habere socias.*

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\* *Enripides.*

Or if they dwell in suspected places; as in an infamous Inne, neere some Stewes, neere Monkes, Friers, *Nevisanus* addes, where bee many tempters and solliciters, idle persons that frequent their companies, it may giue iust cause of suspicion. *Aeneas Silvius* puts in a caveat against Princes Courts, because there be *tot formosi iuuenes qui promittunt*, so many braue suiters to tempt, &c. If you leaue her in such a place, you shall likely finde her in company you like not, either they come to her or she is gone to them. <sup>i</sup> *Kornmannus* makes a doubting iest in his lasciuious Country, *Virginis illibata censeatur ne castitas ad quam frequenter accedant scholares?* And *Baldus* the Lawyer scoffes on, *quum scholaris, inquit, loquitur cum puellâ, non præsumitur ei dicere, Pater noster*, When a Scholler talks with a maid, or another mans wife in priuate, it is presumed he saith not a *Pater noster*. Or if I shall see a Monke or a Friar, clime vp by a ladder at midnight, into a virgins or widdows chamber window, I shall hardly thinke he then goes to administer the Sacraments, or take her confession. These are the ordinary causes of iealousie, which are intended or remitted as the circumstances vary.

† De miser. Ca-  
vialium. Aut a-  
lium cum eâ in-  
veniet, aut isse  
ad alium repe-  
riet.  
i Cap. 18. de  
Vng.

## MEMB. 2 SUBSCT. I.

*Symptomes of Iealousie. feare, sorrow, suspicion, strange actions,  
gestures, outrages, locking vp, oathes, trials, Lawes, &c.*



Fall passions, as I have already proved, Loue is most violent, and of those bitter potions which this Loue Melancholy affords, this bastard Iealousie is the greatest, as appeares by those prodigious Symptomes which it hath & that it produceth. For besides *Feare* and *Sorrow*, which is common to all melancholy, anxiety of mind, suspicion, aggravation, restless thoughts, palenesse, leanenesse, meagernesse, neglect of businesse, and the like, these men are farther yet misaffected, and in an higher straine. 'Tis a more vehement passion, a more furious perturbation, a bitter paine, a fire, a pernicious curiosity, a gaule corrupting the hony of our life, madnesse, plague, hell: They are more then ordinarily disquieted, more then ordinarily suspicious. Iealousie, saith *Vives*, *begets vnquietnes in the mind, night and day: he hunts after every word he heares, every whisper, and amplifies it to himselfe* (as all melancholy men doe in other matters) *with a most iniust calumny of others, he misinterprets every thing is said or done, most apt to mistake and misconster*, he pryces in every corner, followes close, obserues to an haire. 'Tis proper to Iealousie so to doe,

*Pale hag, infernall fury, pleasures smart,*

*Envies obseruer, prying in every part.*

Besides those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, gawly looks, broken pace, interrupt, precipitate, halfe turnes. Hee elives, will sometimes sigh, weepe, sob for anger,

*Nempe suos imbres etiam ista tonitrua fundunt,*

sweare and belye, slander any man, curse, threaten, brawle, scold, fight; and sometimes againe flatter, and speake faire, aske forgiuenesse, kisse, and coll,

B b b b

condemne

k 3. De animâ.  
Omnes voces,  
auras, omnes  
susurros capiat  
zelotypus, &c.  
amplificat apud  
se cum iniquissi-  
mâ de singulis  
calumniâ.

Maximè suspiti-  
osus, & ad peiora  
credendum pro-



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condemne his rashnesse and folly, vow, protest and sweare, he will neuer doe so againe; and then estfoones, impatient as he is, raue, roare, & lay about him like a mad man, thumpe her sides, dragge her about perchance, driue her out of dores, send her home, he will be divorced forthwith, she is a whore, &c. by and by with all submisse complements, intreat her faire, and bring her in againe, he loues her dearly, shee is his sweet, most kinde and louing wife, hee will not change, not leaue her for a kingdome; so he continues off and on, as the roy takes him, the obiect moues him, but most part brawling, fretting, vnquiet he is, accusing and suspecting not strangers onely, but Brothers and Sisters, Father, and Mother, nearest & dearest friends. He thinks with those Italians,

*Chi non tocca parentado,  
Tocca mai e rado.*

And through feare, conceaues vnto himselfe things almost incredible & impossible to be effected. As an Hearne when she filhes, still prying on all sides; or as a cat doth a mouse, his eye is neuer off hers, hee glotes on him, on her, accurately obseruing on whom she lookes, who lookes at her, what she saith, doth, at dinner, at supper, sitting, walking, at home, abroad, he is the same, still enquiring, mandring, gazing, listning, affrighted with every small obiect. All which he confesseth in the Poet,

1 Propertius.

*1 Omnia me terrent, timidus sum, ignosce timori,  
Et miser in tunicâ suspicor esse virum.*

*Me ledit si multa tibi dabit oscula mater,  
Me soror, & cum quâ dormit amica simul.*

Each thing affrights me, I doe feare,

Ah pardon me my feare,

I doubt a man is hid within

The cloathes that thou dost weare.

Is't not a man in womans apparell, is not some body in that great chest, or behind the doore, or hangings, or in some of those barrells? May not a man steale in at the window with a ladder of ropes, or come downe the chimney, haue a false key, or get in when he is asleepe? If a Mouse doe but stirre, or the winde blowe, a casement clatter, that's the villain, there he is, by his good will no man shall see her, salute her, speake with her, shee shall not goe forth of his sight, so much as to doe her needs. <sup>m</sup> *Non ita bovem Argus, &c.* Argus did not so keepe his Cow, that watchfull dragon the golden fleece, or Cerberus the comming in of Hell, as he keepes his wife. If a deare friend or neare kinsman come as a guest to his house, to visit him, he will neuer let him bee out of his owne sight & company, least peradventure, &c. If the necessity of his busines be such, that he must goe from home, he doth either lock her vp, or commit her with a deale of iniunctions and protestations, to some trusty friends, him and her he sets and bribes to oversee; & yet all this will not serue, though his businesse be very vrgent, he will when he is halfe way, come backe againe in all post hast, rise from supper, or at midnight, and be gone, and sometimes leaue his businesse vndone. Though there be no danger at all, no cause of suspicion, she liue in such a place, where *Messalina* her selfe could not bee dishonest if she would, yet he suspects her as much as if she were in a bawdy house, some Princes Court, or in a common Inne, where all commers might haue free successe. He calls her all to naught, shee is a strumpet, a light huswife, a bitch,

in *Æneas Silij.*



bitch, an arrant whore. No perswasion, no protestation can divert this passion, nothing can ease him, secure or giue him satisfaction. It is most strange to report what outrageous acts by men and women haue beene committed in this kinde, by women especially, that will runne after their husbands into all places, and companies, as <sup>n</sup> *Iovianus Pontanus* wife did by him, followe him whether soeuer he went, it matters not, or vpon what businesse, raving like *Iuno* in the Tragedy, miscalling, cursing, swearing, and mistrusting every one she sees. *Gomefius* in his third booke of the life and deeds of *Francis Ximinius*, sometime Archbishop of *Toledo*, hath a strange story of that incredible Iealousie of *Ioane* Queene of *Spaine*, wife to King *Philip*, mother of *Ferdinand*, and *Charles* the 5. Emperours; when her husband *Philip*, either for that he was tyred with his wiues ielousie, or had some great businesse, went into the Low-countries; she was so impatient and melancholy vpon his departure, that she would scarce eat her meat, or converse with any man; and though she were with child, the season of the yeare very bad, the winde against her, in all hast she would to sea after him. Neither *Isabella* her Queene mother, the Archbishop, or any other friend could perswade her to the contrary, but she would after him. When shee was now come into the Low-countries, and kindly entertained by her husband, she could not containe her selfe, <sup>o</sup> but in a rage ranne vpon a yellow hair'd wench, with whom she suspected her husband to be naught, cut off her haire, did beat her black and blen, & so dragged her about. It is an ordinary thing for women in such cases, to scrat the faces, slit the noses of such as they suspect; as *Henry* the seconds impertune *Iuno* did by *Rosamund* at *Woodstocke*; for she complains in a † modern Poet, she scarce spake,

*But flies with eager fury to my face,  
Offring me most unwomanly disgrace,  
Looke how a Tigresse, &c.  
So fell she on me in outrageous wise,  
As could Disdaine and Iealousie deuise.*

Or if it be so they dare not or cannot execute any such tyrannicall iniustice, they will miscall, rayle and revile, beare them deadly hate and malice, as *P. Tacitus* obserues, *The hatred of a ielous woman is inseparable against such as she suspects.*

\* *Nulla vis flamma, tumidiq; venti  
Tanta, nec teli metuenda torti,  
Quanta quum coniux viduata t. edis  
Ardet & odit.*

Windes, weapons, flames make not such hurly burly,  
As raving women turne all topsie turvy.

So did *Agrippina* by *Lollia*, and *Calphurnia* in the daies of *Claudius*. But women are sufficiently curbed in such cases, the rage of men is more eminent, & frequently put in practise. See but with what rigour those ielous husbands tyrannize ouer their poore wiues. In *Greece*, *Spaine*, *Italy*, *Turkie*, *Africke*, *Asia*, and generally ouer all those hot countries,

† *Mecastor lege dura viuunt mulieres,* they lock them vp † *Plautus*,  
still in their houses, which are as so many prisons to them, will suffer no body to come at them, or their wiues to come abroad,

— *nec campos liceat lustrare patentes,*

Bbb b 2

They must not so  
much

<sup>n</sup> *Ant. Dial.*

<sup>o</sup> *R. this conceit  
is Caesarium ab-  
rasit, puellam  
mirabiliter in-  
sultans, faciem  
vulicibus feda-  
uit.*

† *Daniel*.

<sup>p</sup> *Annal. lib. 12.  
Principis mul-  
eris xelotype est  
in alias mulieres  
quas suspectas  
habet, odium in-  
separabile.  
\* Seneca in  
Medea.*



much as looke out. And if they be great persons they haue *Eunuchs* to keepe them, as the *Grand Senior* amongst the *Turkes*, the *Sophies* of *Persia*, those *Tartarian Mogors*, and *Kings of China*. *Infantes masculos* estant innumeros vt regiserviant, saith *Riccius*, they geld innumerable infants to this purpose, the *King of China* maintaines 10000 *Eunuchs* in his family to keepe his wines. The *Xeriffes* of *Barbary* keepe their *Curtesans* in such strict manner, that if any man come but in sight of them he dies for it, and if they chance to see a man, and doe not instantly cry out, though from their windowes, they must be put to death. The vulgar sort of women, if at any time they come abroad, which is very seldome, to visite one another, or to goe to their Bathes, are so couered that no man can see them, as the matrons were in old *Rome*, *lectica aut sella tecta vecta*, so *Dion* and *Seneca* record, *Velata tota incedunt* which *Alexander ab Alexandro* relates of the *Parthians* lib. 5. c. 24. which with *Andreas Tiraquellus* his commentator, I rather thinke should be vnderstood of *Persians*. I haue not yet said all, they doe not only lock them vp, sed & pudendis seras adhibent: heare what *Bembus* relates lib. 6. of his *Venetian* history, of those inhabitants that dwell about *Quiloa* in *Africke*. *Lusitani*, inquit, quorundam civitates adierunt, qui natis statim faeminis naturam consunt, quoad vrinae exitus ne impediatur, easq; quum adoleverint sic consutas in matrimonium collocant, vt sponsi prima cura sit conglutinas puella oras ferro interseindere. In some parts of *Greece* at this day, like those old *Iewes*, they will not beleue their wiues are honest, nisi pannum menstruaturn primam nocte videant, our countrey man *Sandes* in his peregrination, saith it is severely obserued, in *Zazynthus*, or *Zante*, and *Leo Afer* in his time at *Fez* in *Africke*, non credunt virginem esse nisi videant sanguineam mappam, si non ad parentes pudore reicitur; Thole sheets are publicly shewed by their parents, and kept as a signe of incorrupt virginity. The *Iewes* of old, examined their maids ex tenui membrana, called *Hymen*, which *Laurentius* in his *Anatomy*, *Columbus* lib. 12. cap. 16. *Capivaccius* lib. 4. cap. 11. de vteri affectibus, *Vincent. Alsarius* *Genuens* quasit. med. cent. 4. *Hieronymus Mercurialis* consult. *Ambrose. Aureus*, *Iulius Caesar Claudinus* Respons. 4. as that also de u ruptura venarum vt sanguis fluat: copiously confute, tis no sufficient triall, they contend. And yet others againe defend it, *Gaspar Bartholinus* Institut. Anat. lib. 1. cap. 31. *Pineus* of *Paris*, *Albertus Magnus* de secret. mulier. cap. 9. & 10 &c. and thinke they speake too much in fauour of women. *Lodovicus Boncialus* lib. 2. cap. 2. muliebr. naturalem illam vteri labiorum constrictionem, in qua virginitatem consistere volunt, astringentibus medicinis fieri posse vendicat, et si desolatae sint, astute mulieres (inquit) nos fallunt in his. Idem *Alsarius Crucius* *Genuens* usdem serè verbis. Idem *Avicenna* lib. 3. Fen. 20. tract. 1. cap. 47. *Rhasis* *Continent* lib. 24. *Rodericus à Castro* de nat. mul. lib. 1. c. 3. An old bawdie nurse in *Aristanetus*, (like that *Spanish Calestina*, *que quinq; mille virgines fecit mulieres*, totidemq; mulieres arte sua virgines) when a faire maid of her acquaintance wept and made her moane to her, how she had beene deflowred; and now ready to be married, was afraid it would be perceaued; comfortably replied, *Noli vereri filia, &c.* feare not daughter, I'll teach thee a tricke to helpe it. Sed hac extra callem. To what end are all those *Astrologically* questions, an sit virgo, an sit casta, an sit mulier? And such strange absurd trialls in *Albertus Magnus*, *Baptista Porta*, *Mag.* lib.

g Expedi in  
Sinas. l. 3. c. 9.  
i Decem Eun-  
chorum millia  
numerantur in  
regia familia,  
qui seruam vx-  
ores eius.

† Lib. 57. ep. 81.  
i Semitas à vi-  
ris seruant in iu-  
te. ioribus, ibi co-  
rum conspectu  
inueniunt.

† Lib. 1. fol. 7.

u Disruptiones  
hymenis saepe fi-  
unt à propriis  
digitis vel ab al-  
liis instrumentis  
x Idem *Rhasis*  
*Arab* cont.  
† Qui & pher-  
michum præ-  
scribit docetq;  
\* Ita clausa  
pharmacia vt  
non possunt coi-  
tum exercere.  
† Epist. 6. *Mer-  
cero* Inter.  
† *Barthius*. Lu-  
dus illi temera-  
rum pudicitie  
florementis  
machinis pro in-  
tegro vendere.  
Ego docebo te,  
qui mulier aue-  
nariis sponso-  
re prodes virgi-  
nem.



lib. 2. cap. 21. in *Wecker lib. 5. de secret.* by Stones, perfumes, to make them pisse, and confesse I knowe not what in their sleepe; some iealous braine was the first founder of them. And to what passion may wee ascribe those severe lawes against iealousie, *Numb. 5. 14.* Adulterers, *Deut. c. 22. v. 22.* as amongst the *Hebrewes*, amongst the *Aegyptians* (read *Bohemus l. 1. c. 5. de mor. gen.* of *Qui mulier 2 violasset virita* the *Carthaginians*, cap. 6. of *Turkes*, l. 2. c. 11.) amongst the *Athenians* of olde, *execabant, & mille virgas dabant.* *Italians* at this day, wherein they are to bee seuerely punished, cut it peeces, burned, buried aliue, with seuerall expurgations, &c. are they not as so many symptomes of incredible ielousy? we may say the same of those vestal virgins that fetched water in a Cisse, as *Tatia* did in *Rome*, Anno ab urb. condita 800. before the Senators, and \* *Emilia, virgo innocens*, that ran ouer hot irons, \* *Dion. Halicar* as *Emma*, *Edward the Confessors* mother did, the king himselfe being a spectator, with the like. We read in *Nicephorus* that *Chunegunda* the wife of *Henricus Bavarus* Emperour, suspected of adultery, *insimulata adulterij per ignitos vomeres illa transit*, trod vpon red hot coulter and had no harme, such another story we finde in *Regino*, lib. 2. In *Auentinus* and *Sigonius* of *Charles* the third and his wife *Richarda* An. 887, that was so purged with hot irons. *Pausanias* saith that hee was once an eye witnesse of such a miracle at *Diana's Temple*, a maid without any harme at all walked vpon burning coales, *Pius secund.* in his description of *Europe*, cap. 46. relates as much, that it was commonly praised at *Diana's Temple*, for women to goe barefoot ouer hot coales, to try their honesties; *Plinius*, *Solinus*, and many writers make mention of *Feronias Temple*, and *Dionysius Halicarnassensis*, l. 3. of *Mem.* *nons statue*, which were vsed to this purpose. *Tatius* lib. 6. of *Pan* his *Cauc*, (much like old *St Wilfrides* needle in *Torkshire*) wherein they did vse to trie maids, <sup>a</sup> whether they were honest: when *Lenciippe* went in, *suauissimus exaudi sonus cepit*. *Austin. de civ. Dei*, lib. 10. c. 16. relates many such examples, al which *Lavater de spectr.* part. 1. cap. 19. contends to be done by the illusion of Diuells, though *Thomas quest. 6. de potentia*, &c. ascribe it to good Angells. Some, saith <sup>b</sup> *Austin*, compell their wiues to sweare they be honest, as if perjury were a lesser sinne then adultery, <sup>c</sup> some consult Oracles, as *Pharus* that blind king of *Aegypt*. Others reward, as those old *Romans* used to doe; If a woman were contented with one man, *Corona pudicitiae donabatur*, she had a crowne of chastity bestowed on her. When all this will not serue, saith *Alexander Gaguinus*, cap. 5. *descript. Muscouia*, the *Muscovites*, if they suspect their wiues, will beat them till they confesse, and if that will not auail, like those wild *Irish*, bee divorced at their pleasures, or else knocke them on the heads, as the old <sup>d</sup> *Gaules* haue done in former ages. Of this tyranny of Iealousie read more in *Parthenius Erot.* cap. 10. *Camerarius* cap. 53. *hor. subcis.* & cent. 2. cap. 34. *Calius Epistles*, *Th. Chaloner de repub. Ang.* lib. 9. *Aristo* lib. 31. *stasse* 1. *Felix Platerus obseruat.* lib. 1. &c.

<sup>2</sup> Viridi gaudes  
Feronia laco.

<sup>3</sup> Virg.

<sup>a</sup> Iliene was

so tried by Di-

anas Well, in

which maides

did swimme,

vnchast were

drowned, Eu-

statius lib. 8.

<sup>b</sup> Contra men-

dac ad confess.

<sup>c</sup> 21 cap.

<sup>d</sup> Pharus A-

gypti rex capus

oculis per decen-

nium, oraculum

consultis de vx-

oris pudicitia.

<sup>e</sup> Herod. Euterp.

<sup>f</sup> Cesar lib 6. de

bello Gal. vite

necis, in vxores

habuerunt po-

testatem.



Prognosticks of Iealousie, Despaire, Madnesse, to  
make away themselves and others.



Hose which are Iealous most part, if they be not otherwise relie-  
ved, proceed from suspicion to hatred, from hatred to frensie, mad-  
nesse, iniury, murder and despaire.

A plague by whose most damnable effect,  
Diuers in deepe despaire to die haue sought,  
By which a man to madnesse neere is brought,  
As well with causelesse as with iust suspect.

In their madnesse many times, saith *Vives*, they make away themselves and  
others. Which enduceth *Cyprian* to call it *Facundam & multiplicem perni-  
ciem, fontem cladum & seminarium delictorum*, a fruitfull mischiefe, the se-  
minary of offences, and fountaine of murders. Tragicall examples are too  
common in this kinde, both new and old, in all ages, as of *Cephalus* and *Pro-  
cris*, *Pharus* of *Egypt*, *Terens*, *Atrous*, and *Thyestes*. *Alexander Phareus*  
was murdered of his wife, ob pellicatus suspicionem, *Tully* saith. *Antoninus Ve-  
rus* so made away by *Lucilla*, *Demetrius* the son of *Antigonus*, & *Nicanor*, by  
their wiues. *Hercules* poysoned by *Deianira*. *Cecinna* murdered by *Vespa-  
sian*, *Iustina* a *Romane* Lady by her husband. *Ameistris*, *Xerxes* wife, because  
she found her husbands cloake in *Masista* his house, cut off *Masista* his wines  
pappes, and gaue them to the dogges, slead her besides, and cut off her eares, lips,  
tongue, and slit the nose of *Artaynta* her daughter. Our late writers are full  
of such out-rages. *Paulus Amilius* in his history of *France*, hath a Tragi-  
call story of *Chilpericus* the first his death, made away by *Ferdegunde* his  
Queene. In a iealous humour he came from hunting, and stole behinde his  
wife, as she was dressing, and combing her head in the sunne, gaue her a fami-  
liar touch with his wand, which she mistaking for her louier said, *Ab Landre*,  
a good knight should strike before and not behinde, but when she saw her selfe  
betrayed by his presence, she instantly tooke order to make him away. *Hie-  
rome Osorius* in the eleuenth booke of the deeds of *Emmanuel* King of *Por-  
tugall*, to this effect hath a tragicall narration, of one *Ferdinandus Chalderia*,  
that wounded *Gotherinus* a noble country man of his, at *Goa* in the East In-  
dies, and cut off one of his legges, for that he looked as he thought too famili-  
arly vpon his wife, which was afterwards a cause of many quarrells, and much  
bloodshed. *Guianerius* cap. 36. de egritudine matris. speaks of a silly iealous fellow,  
that seeing his child new borne included in a kell, thought fire a *Franciscan*  
that vsed to come to his house, was the father of it, it was so like a *Friers* Coule  
and thereupon threatned the *Frier* to kill him: *Fulgosus* of a woman in *Nar-  
bone* that cut off her husbands priuities in the night, because shee thought hee  
plai'd false with her. The story of *Ionuses Bassa*, and faire *Manto* his wife, is

d. Animi dolores  
& x. luy pia si  
diutius perseve-  
rent demones  
reddant. Atch.  
cousment. in p. r.  
art. Ga'eni.  
e. Aristo lib. 31  
stiff 6.  
f. 3. de anio.  
c. 3. de x. luy p.  
transit in rabi-  
em & aduim, &  
fili & alii vto-  
lentia sepe in i-  
mos iacunt.  
g. Pharus A-  
gypti rex de ca-  
citate oraculum  
consultans, vñam  
ei reditum  
accepit, si oculos  
abduisset locho  
mulieris, que a-  
liorum variorum  
esset expert, vx-  
oris vñam ex-  
perts nihil pro-  
fecit & aliam  
frustra, eas om-  
nes (ad excep-  
ta per quam cura-  
tus fuit) vñam  
in locum coactas  
concremavit.  
Herod. Euterp.  
h. O. lib. 2.  
i. Anetius Vi-  
lor.  
k. Herod. lib. 9.  
in Calliope. Ma-  
sista vxorem ex-  
carneficat, mi-  
nistrus presen-  
dit, ea q. canibus  
adhuc, filia na-  
res prescidit, la-  
bra, lingua, &c.  
I. Lib. 1. Dum  
forme curande  
inuenta capillum  
in oleo pectit, a

marito per luyon leuiter percussa, furtim superueniente virgã. Risa subito mi Landrice dixit. frantem viri fortis pete, &c. Marito  
conspetto atroxita, cum Landrico mox in eius mortem conspirat, & statim inter venandum efficit. in Qui Goe vxorem habens,  
Gaterinum, principem quendam virum quid exco: i sua oculos adiecerat, ingenti vulnere deformavit in facie, & tibiam abscedit, on-  
de mutus cecidit. n. Eo quod infans natus involutus esset parriculo, erodebat eum filium patrii Francisci, &c. o. Knowles.

well



well knowne to such as haue read the *Turkish* history, and that of *Ioane* of *Spaine*, of which I treated in my former section. Her iealousie, saith *Gomesius*, was cause of both their deaths; King *Philip* died for grieue a litle after, as *P. Martian* his Physitian gaue it out, and she for her part, after a melancholy discontented life, mispent in lurking holes and corners, made an end of her miseries. *Felix Plater* in the first booke of his observations, hath many such instances, of a Physitian of his acquaintance, *q* that was first mad through iealousie, and afterwards desperate: of a Marchant that killed his wife in the same humour, and after precipitated himselfe: Of a Doctor of law that cut off his mans nose, of a Painters wife in *Basil An. 1600*, that was a mother of nine children, and had beene 27 yeares married, yet afterwards iealous, and so impatient that shee became desperate, and would neither eat nor drinke in her owne house, for feare her husband should poyson her. 'Tis a common signe this, for when once the humours are stirred, and the imagination misaffected, it will vary it selfe in diuers formes, and many such absurd symptomes will accompany, euen madnesse it selfe. *Skenkius obseruat. lib. 4. cap. de Vter.* hath an example of a iealous woman that by this meanes had many fits of the Mother: and in his first booke of some that through iealousie ran madde: of a Baker that gelded himselfe to try his wiues honestie, &c. Such examples are too common.

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*p* Zelotypia regina regis mortem acceleravit paulo post, ut *Martianus medicus* mihi retulit. Illa autem atrâ bile inde exagitata in latebras se subducens præ agitudine animi reliquum tempus consumpsit. *q* Zelotypia redactus ad insaniam & desperationem. *Uxorem interemit, inde desperatissimus ex alto se precipitavit.*

## MEMB. 4. SUBSECT. I.

*Cure of Iealousie: by avoiding occasions, not to be idle: by good counsell: to contemne it, not to watch or locke them up: to dissemble it, &c.*



Of all other melancholy, some doubt whether this malady may be cured or no, they thinke 'tis like the *Gout*, or *Suitzers*, whom we commonly call *Wallownes*, those hired souldiers, if once they take possession of a Castle, they can never be got out.

*Qui timet ut sua sit, ne quis sibi subtrahat illam,  
Ille Machaonia vix ope saluus erit.*

'This is that cruell wound against whose smart,  
No liquors force preuailes or any plaister,  
No skill of starres, no depth of Magicke art,  
Devised by that great cleark Zoroaster,  
A wound that so infects the soule and heart,  
As all our sense and reason it doth master,  
A wound whose pang and torment is so durable,  
As it may rightly called be incurable.

*Tollere nodos  
nescit medicina  
podagram.*

*Ariosto lib. 31.  
stiff.*

Yet what I haue formerly said of other Melancholy, I will say againe, it may be cured or mitigated at least by some contrary passion, good counsell and perswasion, if it be withstood in the beginning, maturely resisted, and as those ancients holds, *the nayles of it be pared before they growe too long*. No better meanes to resist or expell it then by avoiding idlenesse, to be still seriously busied about some matters of importance, to driue out those vaine feares, foolish phantasies and irksome suspicions out of his head, and then to be perswa-

*u Veteres matrem suadent vigiles amoris effradandos, primum quam producant se nimis.*

ded



x Gomeſius lib.  
3. de reb. geſtis  
Ximenii.  
y Vt enim  
precordia egri-  
tudo animi com-  
preſſa, & in an-  
guſtiis aduulſa  
mentem ſubuer-  
tit, nec alio me-  
dicamine facili-  
us erigitur, quā  
cordati hominis  
ſermone.

x 3. De anima.

a Lib. 3.  
b Argetocoxi  
Caledonii Reguli  
uxor, Iulia Au-  
guſta cum iſtam  
morderet quid  
inhoneſte verſa-  
retur, reſpondet  
non cum optimis  
viris conſuetu-  
dinem habemus,  
vos Romanas  
autem occulte  
paſſim homines  
conſuſcipiant.  
c Leges de mo-  
chis ſecit, ex ci-  
vibus plures in  
ius vocati.

ded by his iudicious friends, to giue eare to their good counſell and advice, and wiſely to conſider, how much he diſcredits himſelfe, his friends, diſhonours his children, diſgraceth his familie, publiſbeth his ſhame, & as a tempter of his owne miſery, divulgeth, macerates, grieues himſelfe and others; what an argument of weakneſſe it is, how abſurd a thing in its owne nature, how ridiculous, how brutiſh a paſſion, how ſortiſh, how odious, how harebraine, mad and furious. If he will but heare them ſpeake, no doubt hee may be cured, x *Joane* Queene of *Spaine*, of whom I haue formerly ſpoken, vnder pretenſe of changing ayre, was ſent to *Complutum*, or *Alcada de las Heneras*, where *Ximenius* the Archbiſhop of *Toledo* then liued, that by his good counſell (as for the preſent he was) ſhe might be eaſed, y *For a diſeaſe of the ſoule, if concealed, tortures and ouerturnes it, and by no phyſicke can ſooner bee removed then by a diſcreet mans comfortable ſpeeches.* I will not here inſert any conſolatory ſentences to this purpoſe, or foreſtall any mans invention, but leaue it every one to dilate & amplifie as hee ſhall thinke fit in his own iudgement: let him adviſe with *Siracides* cap. 9. 1. read that comfortable & pithie ſpeech to this purpoſe of *Ximenius* in the author himſelfe, as it is recorded by *Gomeſius*, conſult with *Chaloner* lib. 9. de repub. Anglor. or *Celia* in her Epiſtles, &c. Only this I will adde, that if it be conſidered aright, which cauſeth this iealous paſſion, be it iuſt or vniuſt, whether with or without cauſe, true or falſe, it ought not ſo hainouſly to be taken; tis no ſuch reall or capitall matter that it ſhould make ſo deep a wound. Tis a blowe that hurts not, an inſenſible ſmart, grounded many times vpon falſe ſuſpition alone, and ſo foſtered by a ſiniſter conceit. If ſhe be not diſhoneſt, he troubles and macerates himſelfe without a cauſe, or put caſe which is the worſt, he be a Cuckold, it cannot be helped, the more he ſtirres in it, the more he aggrauates his owne miſerie. How much better were it in ſuch a caſe to diſſemble or contemne it, why ſhould that be feared which cannot be redreſſed, *multi tandem depoſuerunt* (ſaith x *Viues*) *quum ſlecti meritos non poſſe vident*, Many women when they ſee there is no remedy, haue beene pacified; and ſhall men bee more iealous then women? Tis ſome comfort in ſuch a caſe to haue companions,

*Solamen miſeris ſocios habuiſſe doloris*; Who can ſay he is free? Who can aſſure himſelfe he is not one *de praterito*, or ſecure himſelfe *de futuro*? If it were his caſe alone it were hard, but being as it is almoſt a commō calamity, tis not ſo grieuouſly to be taken. In ſome countries they make nothing of it, *ne nobiles quidem*, ſaith a *Leo Afer*, in many parts of *Africke* (if ſhe be paſt foureteene) there's not a Noble man that marries a maid, or that hath a chaſt wiſe, tis ſo common, as the Moone giues hornes once a moneth to the world, doe they to their husbands at leaſt. And tis moſt part true, which that *Caledonian* Lady, b *Argetocoxus* a *Brittiſh* Prince his wife, told *Iulia Auguſta*, when ſhe tooke her vp for diſhoneſty, *we Brittaines are naught at leaſt with ſome few choiſe men of the better ſort, but you Romanes lye with euery baſe knaue, you are a company of common whores.* *Severus* the Emperour in hiſtime made lawes for the reſtraint of this vice, and as c *Dion Nicaus* relates in hiſ life, *tria millia machorum*, three thouſand Cuckold makers, or *naturæ monetam adulterantes*, as *Philo* calls them, falſe coiners, and clippers of *Natures* money, were ſummoned into the Court at once. And yet,

*Non omnem molitor quæ ſluit unda videt,* the Miller fees  
not



not all the water that goes by his mill, no doubt but as in our dayes, theſe were of the commonalty all, the great ones were not ſo much aſ called in queſtion for it. <sup>d</sup> *Martialis* Epigram I ſuppoſe might haue beene generally applied in thoſe licentious times, *Omnia ſolus habes, &c.* thy goods, lands, mony, wits are thine owne, *uxorem ſed habes Candide cum populo*, but neighbour *Candidus* your wife is common, Husband and Cuckold in that age it ſeemes were reciprocall tearmes, the Emperours themſelues did weare *A* *Caſons* badge; how many *Caſars* might I reckon vp together, and what a catalogue of cornuted kings and princes in euery ſtory? *Agamemnon, Menelaus, Philippus of Greece, Ptolomaus of Egypt, Lucullus, Caſar, Pompeius, Cato, Auguſtus, Antonius, Antoninus, &c.* The braueſt ſouldiers and moſt heroicall ſpirits could not auoide it. They haue beene actiue and paſſiue in this buſines. <sup>e</sup> King *Arthur* whom we call one of the nine worthies, for all his great valour was vnworthily ſerued by *Mordred* one of his Round-table knights, and *Guithera*, or *Helena Alba* his faire wife, as *Leland* interprets it, was an arrant honeſt woman. *Parcerem libenter* (ſaith mine <sup>f</sup> author) *Heroinarum leſe maiestati, ſi non hiſtorie veritas aurem vellicaret*, I could willingly winke at a faire Ladies faultes, but that I am bound by the lawes of hiſtory to tell truth: againſt his will, god knowes, did he write it, and ſo doe I repeat it. I ſpeake not of our times all this while, we haue good, honeſt, vertuous men and women, whom fame, zeale, feare of God, religion and ſuperſtition containes, and yet for all that, we haue too many knights of this order, ſo dubbed by their wiues, many good women abuſed by diſſolute husbands. In ſome places and ſuch perſons you may as ſoone inioyne them to carry water in a Ciffe, as to keepe themſelues honeſt. What ſhall a man doe now in ſuch a caſe? What remedy is to be had, how ſhall he be eaſed? By ſuing a diuerce, that is hard to be effected, *ſi non caſſe tamen cautè*, they carry the matter ſo cunningly, that though it be as common as Simony, as cleare and as manifeſt as the noſe in a mans face, yet it cannot be euidently proued. Much better put it vp, the more hee ſtrives in it, the more hee ſhall diſulge his owne ſhame; make a vertue of neceſſity, and conceale it: Yea but the world takes notice of it, 'tis in euery mans mouth, let them talke their pleaſure, of whom ſpeake they not in this ſence? From the higheſt to the loweſt they are thus cenſured all, there is no remedy then but patience. It may be 'tis his owne fault, and he hath no reaſon to complaine, 'tis *quid pro quo*, ſhee is bad, hee is worſe, <sup>g</sup> *Bethinke thyſelfe, haſt thou not done as much for ſome of thy neighbours, why doſt thou require that of thy wife, which thou wilt not per- forme thyſelfe*. Thou rangeſt like a Towne Bull, *why art thou ſo incen- ſed if ſhee tread awry?*

<sup>h</sup> Be it that ſome women breake chaſt wedlocks lawes,  
And leaues her husband and becomes vnchaſt,  
Yet commonly it is not without cauſe,  
Shee ſees her man in ſinne her goods to waſt,  
Shee fees that hee his loue from her withdrawes,  
And hath on ſome perhaps leſſe worthy plac'e,  
Who ſtrikes with ſword, the ſcabbard them may ſtrike,  
And ſure loue craueth loue, like asketh like.

*Ea ſemper ſtudebit*, ſaith <sup>i</sup> *Newſannus*, *pares reddere vices*, ſhe will quit it if ſhe

Cccc

dL. 3. Epig. 26.  
e Aſſer. Arthur-  
ri, parcerem li-  
benter heroina-  
rum leſe mai-  
ſtati, ſi non hi-  
ſtorie veritas  
aurem vellica-  
ret. Leland.

f Lelandus aſ-  
ſeruit.

g Cogita an ſe  
alijs tu unquam  
feceris an hoc  
tibi nunc fieri  
dignum ſit: ſe-  
verus alio, in-  
dulgenſ tibi, cur  
ab uxore exigis  
quod non ipſe  
proſtat? Plutar.  
g. V. ad libidine  
cum ipſe quous  
raparius, cur ſi  
vel modicam ab  
erret ipſa, inſa-  
nua.  
h Ariſtoliſ.  
28. ſtaſt. 80.  
i Sylue nupt. l. 4.  
num. 73.

can



can. I doe not excuse her in accusing thee, but if both be naught, mend thy selfe first.

Lemnius lib. 4.  
h. cap. 13. de oc-  
cult. nat. mir.

1 Optimus be-  
ne natus.

Yea but thou repliest, 'tis not the like reason betwixt man and woman, through her fault my children are bastards, I may not endure it. *Sic amara- lenta, sit imperiosa, prodiga, &c.* Let her scold, brawle and spend I care not, *modo sit casta*, so she be honest, I could easily beare it, but this I cannot. And why not this? Euen this which thou so much abhorrest, it may bee for thy progenies good, better be any mans son but thine, to be begot of base *Irus*, poore *Seius*, or meane *Meuius*, the towne swine-heards, a shepards sonne, & well is hee, that like *Hercules* he hath any two fathers, for thou thy selfe hast peraduenture more diseases then an horse, more infirmities of body & minde, a cankerd soule, crabbed conditions, make the worst of it, as it is *vulnus in- sanabile, sic vulnus insensibile*, as it is incurable, so it is insensible. But art thou sure it is so? It may be thou art ouer suspitious, and without a cause as some are, if it be *octimestris partus*, borne at eight months, or like him & him they fondly suspect he got it; if she speake or laugh familiarly with such or such men, then presently she is naught with them, such is their weaknesse: Whereas charity, or a well disposed minde would interpret all vnto the best. *S. Francis* by chance seeing a Frier familiarly kissing another mans wife, was so farre from misconceauing it, that hee presently kneeled downe and thanked god there was so much charity left: but they on the other side will ascribe nothing to naturall causes, indulge nothing to familiarity, mutuall society, friendship, but out of a sinister suspition, presently locke them close, watch them, thinking by those meanes to prevent all such inconueniences, that's the way to helpe it, whereas by such trickes they doe aggrauate the mischief. 'Tis but inuaine to watch that which will away.

in Ouid. amor.  
lib. 3. eleg. 4.

*Nec custodiri si uelit ulla potest,*

*Nec mentem seruare potes, licet omnia serues,*

*Omnibus exclusis, intus adulter erit,*

None can be kept resisting for her part,

Though body be kept close, within her heart

Aduourtie lurkes, to exclude it ther's no art.

n Lib. 4. st. 7.

o Polerat. lib. 8.

c. 11. De amor.

Eurial. & Lu-

cret. qui uoces

occludunt, meo

iudicio minus

utiliter faciunt,

sunt enim in-

genio mulieres,

ut id potissimum

cupiant, quod

maxime dene-

gatur, si liberae

habent liberas,

minus delin-

quunt, frustra

seram adhibes,

si non sit sponte

casta.

p Quando cog-

noscent mariti

hoc aduertere,

q Ausonius.

*Argus* with an hundred eyes cannot keepe her, & *hunc unus sepe fefellit a-*  
*mor*, as in *Ariosto*. *If all our hearts were eyes, yet sure they said*

*We husbands of our wines should be betraid.*

*Hierome* holdes, *uxor impudica seruari non potest, pudica non debet, infida*  
*custos castitatis est necessitas*, to what end is all your custody? A dishonest

woman cannot be kept, an honest woman ought no to be kept, necessity is a

keeper not to be trusted. *Difficile custoditur, quod plures amant*, That which

many couer can hardly bee preserved, as *Salisburiensis* thinkes. I am of

*Aeneas Syluius* minde, those *Jealous Italians* doe very ill to locke vp

their wines, for women are of that disposition, they will most couet that which

is denied most, and offend least when they haue free liberty to trespassse. It is in

vaine to locke her vp if she be dishonest; For when she perceaues her husband

obserues her and suspects, *liberius peccat*, saith *P. Nuisanus*, & *Toxica zeloty-*  
*po dedit uxor macha marito*, she is exasperated, seekes by all meanes to vin-

dicare her selfe, and will therefore offend, because shee is vniustly suspected.

The best course then is to let them haue their owne wills, giue them free li-  
berty, without any keeping.



*In vaine our friends from this doe vs dehorte,  
For beauty will be where is most resort,*

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If she be honest as *Penelope*, *Lucretia*, she will so continue her honour, good name, credit,

*Penelope coniux semper Ulixis ero;*

and as *Phocias* wife in † *Plutarch*, called her husband, *her wealth, treasure*, † *Opes suas, mundum suum, thesaurum suum, &c.*  
world, joy, delight, orbe and speare, she will hers. The vow shee made vnto her goodman, loue, vertue, religion, zeale, are better keepers then all those lockes, Eunuchs, prisons, she will not be moued.

*At mihi vel tellus optem prius ima dehiscat,  
Aut pater omnipotens adigat me fulmine ad umbras,  
Pallentes umbras Erebi, noctemq; profundam,  
Ante pudor, quam te violem, aut tua iura resolvam.*

† *Virg. Æn.*

First I desire the earth to swallow me,  
Before I violate mine honesty,  
Or thunder from aboue driue me to hell,  
With those pale Ghosts, and vgly night to dwell.

She is resolu'd with *Dido* to be chaste, though her husband be false, shee will be true: and as *Octavia* writ to her *Anthony*,

† *These walls that here doe keepe me out of sight,  
Shall keepe me all vnspotted vnto thee,  
And testifie that I will doe thee right,  
I'le neuer staine thine house, though thou shame me.*

† *Daniel.*

Turne her loose to all those *Tarquines* and *Satyr*s, shee will not be tempted.  
† When one commended *Theana's* fine arme to his fellowes, shee tooke him vp short, *Sir, 'tis not common*, she is wholly reserued to her husband. † *Bilia* had an old man to her spouse, and his breath stunke, so that no body could abide it abroad, comming home one day, he reprehended his wife, because shee did not tell him of it: she vowed vnto him she had told him, but that she thought enery mans breath had beene as strong as his. † *Tigranes* and *Armena* his Lady; were inuited to supper by King *Cyrus*, when they came home, *Tigranes* asked his wife, how she liked *Cyrus*, and what shee did especially commend in him; she swore she did not obserue him; when he replied againe, what then she did obserue, whom she looked on? She made answer, her husband, that said he would die for her sake. Such are the properties and conditions of good women, and if she be well giuen, she will so carry her selfe; if otherwise she be naught, vse all the meanes thou canst, she will be naught. *Non deest animus sed corruptor*, she hath so many lies, excuses, as an hare hath mules, trickes, Panders, Bawdes, shifts to deceaue, 'tis to no purpose to keepe her vp, or to reclaime her by hard vsage. Faire meanes peradventure may doe somewhat.

† *So quam formosus lacertus hic, quidam inquit ad aequales conuersus, at illa publicus, inquit, non est.*

† *Bilia Dimittens virum senem habuit & spiritum acutum habuit, quem quidam exprobrasset, &c.*

† *Numquid tibi, Armena, Tigranes videbatur esse pulcher? & illum, inquit, adeperit &c. Xenop. Cyroped. l. 3. x Ouid.*

\* *Obsequio vinces aptius ipse tuo:*

Men and wo-

men are both in a predicament in this behalfe, so sooner wonne, and better pacified. *Duci volunt non cogi*, though she be as arrant a scold as *Xantippe*, as cruel as *Medea*, as clamorous as *Hecuba*, as lustfull as *Messalina*, by such meanes (if at all) she may be reformed. Many patient y *Grizels* by their obsequiousnesse in this kinde, haue reclaimed their husbands from their wandring lusts. In *Nova Francia* and *Turkie* (as *Lea*, *Rabel*, and *Sarah* did to *Abraham* and *Iacob*) they bring their fairest damfels to their husbands beds; *Livia* seconded the lustfull appetites of *Augustus*, *Stratonice* wife to king *Deio-*

† *y Read Petrarch's tale of patient Grizell in Chaucer.*



*tarus*, did not onely bring *Electra* a faire maide, to her goodmans bed, but brought vp the children begot on her, as carefull as if they had beene her owne. *Tertius* *Emilius* wife, *Cornelia's* mother, perceauing her husbands intemperance, *rem dissimulauit*, made much of the maide, and would take no notice of it. The best remedy is by faire meanes; if that will not take place to dissemble it as I say, or turne it off with a iest: heare *Guenerra's* aduise in this case, *vel ioco excipies, vel silentio eludes*, for if you take exceptions at euery thing your wife doth, *Solomons* wisdom, *Hercules* valour, *Homers* learning, *Socrates* patience, *Argus* vigilancy will not serue turne. Therefore *Minus malum*, & a lesse mischiefe *Neuisanus* holdes, *dissimulare* to bee <sup>a</sup> *Cunatum emptor*, a buyer of cradles, as the prouerbe is, then to bee too folicitous. <sup>b</sup> A good fellow when his wife was brought to bed before her time, bought halfe a dozen Cradles before hand for so many children, as if his wife should continue to beare children at euery two moneths. <sup>c</sup> *Pertinax* the Emperour, when one told him a Fidler was to familiar with his Empreffe, made no reckoning of it. And when that *Macedonian Philip* was vpbraided with his wifes dishonesty, *cum tot victor regnum ac populorum esset, &c.* a Conquerour of Kingdomes could not tame his wife, (for she thrust him out of doores) he made a iest of it. *sapientes portant cornua in pectore, stulti in fronte*, saith *Neuisanus*, wise men beare the hornes in their hearts, fooles on their foreheads *Eumenes* kinge of *Pergamus*, was at deadly feud with *Perseus* of *Macedonia*, in so much that *Perseus* hearing of a journey he was to teke to *Delphus*, <sup>\*</sup> set a company of souldiers to intercepe him in his passage, they did it accordingly, and as they supposed left him stoned to death. The newes of this fact was brought instantly to *Pergamus*, *Attalus*, *Eumenes* brother proclaimed himselfe king forthwith, tooke possession of the crowne, and married *Stratonice* the Queene. But by and by when contrary newes was brought, that king *Eumenes* was aliue, and now coming to the city, he laid by his crowne, left his wife, as a priuate man went to meete him, and congratulate his returne. *Eumenes*, though he knew all particulars passed, yet dissembling the matter, kindly embraced his brother, and tooke his wife into his fauour againe, as if no such matter had beene hard of or done. *Iocundo* in *Aristo*, found his wife in bed with a knaue, both a sleepe, went his wayes, and would not so much as wake them, much lesse reprove them for it. <sup>d</sup> An honest fellow finding in like sort his wife had plaid false at tables, and borne a man to many, drew his dagger, and swore if he had not beene his very friend, he would haue kill'd him. Another hearing one had done that for him, which no man desires to bee done by a deputy, followed in a rage with his sword drawne, & hauing ouertaken him, laide adultery to his charge; the offender hotly pursued, confessed it was true, with which confession hee was satisfied, and so left him, swearing that if hee had denied it he would not haue put it vp. How much better is it to doe thus, then to macerate himselfe, impatiently to raue and rage, to enter an Action (as *Arnoldus Tilius* did in the Court of *Tholouse*, against *Martin Guerre* his fellow souldier, for that he counterfeited his habit, and was too familiar with his wife) so to divulge his owne shame, and to remaine for euer a Cuckold on record; how much better to contemne in such cases, or to take no notice of it, *Melius fieri errare, quam zelotypie curis*, saith *Erasmus*, *se conficere*, better be a witall and put it vp, then to trouble himselfe to no purpofe. And though he

<sup>a</sup> *Silvius lib. 4. num. 80.*

<sup>b</sup> *Erasmus.*

<sup>c</sup> *Quam accepisset uxorem perisse secundo à nuptiis magis, tuncas quinas vel senas coemit, ut si forte uxor singula bimensibus pareret.*

<sup>d</sup> *Iulius Capitol. vitâ eius: quum palam Cutharedus uxorem diligeret, minime curiosus fuit.*

<sup>\*</sup> *Disposuit armatos qui ipsum interficeret, hi per se mandati exequentes, &c. Ille & rex declaratur, & stratonice que fratri nupserat, uxorem ducit, sed postquam audiuit fratrem vivere, &c.*

*Attalum comiter accepit, priusquam uxorem complexus, magno honore apud se habuit.*

<sup>d</sup> *S. Iohn Harringtons notes in 28 booke of Aristo.*



he do not *omnibus dormire*, yet to winke at it as many doe, is not amisse at some times, in some cases, to some parties, if it bee for his commodity, or some great mans sake, his Land lord, Pattone, benefactor, and so to let it passe:

—† *pol me haud pœnitet,*

*Scilicet boni dimidium à videre cum love,*

it neuer troubles me, said *Amphitrio*, to be cornuted by *Iupiter*; let it not molest thee then, be friends with her,

*Tu cum Alcmena uxore antiquam in gratiam*

*Redi* —

let it, I say make no breach of loue

betwixt you. Howsoeuer, the best way is to contemne it, which <sup>d</sup> Henry the second King of France, aduised a courtier of his, ieaious of his wife, and complaining of her vnchastnes, to reiect it, and comfort himselfe; for he that suspects his wiues incontinency, and feares the Popes curse, shall neuer liue a merry houre, or sleepe quiet night: no remedy but patience. When all is done according to that counsell of *e Neuisanus*, *si vitium uxoris corrigi non potest, ferendum est*: If it may not be helped, it must be endured. *Date veniam & sustinete taciti*, tis *Sophocles* aduise, keepe it to thy selfe, and which *Chrysostome* calles *palestram philosophia*, & *domesticum Gymnasium*, a schoole of Philosophy, put it vp. There is no other cure, but time to weare it out, *Iniuriarum remedium est obliuio*, age will bereaue her of it, *dies dolorem minuit*, time and patience must end it.

† The mindes affections, Patience will appease,  
It passions kills, and healeth each disease.

† *Plautus* (cen.  
vlt. *Amphit.*

\* *Idem*

d T *Dauid*  
cōiurat. *French.*

c Li. 4. *Num. 20*

f R. T.

#### SUBJECT. 2.

By preuention before, or after marriage, Plato's community, marry a  
Curtisan, Philters, Stewes, to marry one equall in yeares,  
fortunes, of a good family, education good  
place, to vse them well, &c.



F such medicins as conduce to the cure of this malady, I haue sufficiently treated, there be some good remedies remaining, by way of preuention, precautions, or admonitions, which if rightly practised, may doe much good: *Plato* in his commonwealth, to preuent this mischiefe belike, would haue all things common, wiues and children all as one: and which *Cesar* in his commentaries obserued of those old *Britaines*, that first inhabited this Land, they had ten or twelue wiues allotted to such a Family, or promiscuously to be vsed by so many men; not one to one, as with vs, or foure, fise, or sixe to one, as in *Turkie*. The *Nicholaites*, a Sect that sprung, saith *Austin*, from *Nicholas* the Deacon, would haue women indifferent, and the cause of this filthy sect, was *Nicholas* the Deacons ieaiousie, for which when he was condemned, to purge himselfe of his offence, he broched his heresie, that it was lawfull to lye with one anothers wiues, and for any man to lye with his: like to those *Anabaptists* in *Munster*: that would consort with other mens wiues, as the spirit moued them: or as <sup>h</sup> *Mahomet* the seducing Prophet, would needes vse women as he list himselfe, to beget Prophets, so their *Alcoron* saith, were in

g Lib. de heres.  
Quam de zelo  
culparetur, pur-  
gandis causis  
permisissetur,  
ut ea qui vellet  
uteretur, quod  
eius factum in  
seclum turpissi-  
mam versum  
est, qua placet vi-  
uis indifferens  
fornicarum.  
Sleidan.  
h Alcoran.



loue with him. Amongst the old *Carthaginians*, as *Bohemus* relates out of *Sabellicus*, the king of the countrey lay with the bride the first night, and once in a yeare they went promiscuously altogether. *Munster Cosmog. lib. 3. cap. 497.* ascribes the beginning of this brutish custome ( iniustly ) to one *Picardus* a Frenchman, that inuented a new sect of *Adamites*, to goe naked as *Adam* did, and to vse promiscuous Venerie at set times. When the priest repeated that of *Genesis*, *Increase and multiply*, out \* went the candles in the place where they met, and without all respect of age, persons, conditions, catch that catch may, euery man tooke her came next, &c. some fasten this on those ancient *Bohemians* and *Russians*: † others on the inhabitants of *Mambrium*, in the *Lucerne* valley in *Pedemont*; And as I read it was practised in *Scotland* amongst Christians themselves, vntill King *Malcomes* time, the King or the Lord of the towne had their maidenheads. In some parts of *India* in our age, and those <sup>l</sup> *Islanders* <sup>m</sup> as amongst the *Babylonians* of old, they will prostitute their wiues and daughters (which *Chalcocondila* a *Greeke* moderne Writer, for want of better intelligence, puts vpon vs *Britaines*) to such trauellers or sea-faring men as come amongst them by chance, to shew how far they were from this serall vice of iualouie, and how little they esteemed it. The Kings of *Calecut*, as † *Lod. Vertomannus* relates, will not touch their wiues, till one of their *Biarmi*, or high priests haue laine first with them, to sanctifie their wombes. But those *Esa* and *Montanists*, two strange sects of old, were in another extreame, they would not marry at all, or haue any society with women, because of their intemperance, they held them to bee all naught. *Neuisannus* the Lawyer, *lib. 4. num. 33. syl. nupt.* would haue him that is inclined to this malady, to preuent the worst marry a queane, *Capiens meretricem, hoc habet saltem boni, quod non decipitur, quia scit eam sic esse, quod non contingit alijs.* <sup>o</sup> *Hierome* king of *Syracuse* in *Sicily*, espoused himselfe to *Pitho*, keeper of a Stewes; and *Ptolomie* tooke *Thais* a common whore to be his wife, had two sonnes, *Leontiscus* and *Lagus* by her, and one daughter *Irene*: tis therefore no such vnlike thing. <sup>p</sup> A cittizen of *Eugubine* gelded himselfe to try his wiues honesty, and to be freed from iualouie, so did a baker in *Basile*, to the same intent. But of all other presidents in this kind, that of *Combalus* is most memorable: who to preuent his masters suspicion, for he was a beautifull young man, and sent by *Seleucus* his Lord and king, with *Stratonice* the Queene to conduct her into *Syria*; Fearing the worst, gelded himselfe before he went, & left his genitals behinde him in a boxe, sealed vp. His mistrisse by the way fell in loue with him, but he not yeelding to her, was accused to *Seleucus* of incontinency, (as that *Bellerophon* was in like case, falsely traduced by *Sthenobia*, to king *Prætus* her husband, cum non posset ad coitum inducere) and that by her, and was therefore at his comming home, cast into prison: the day of hearing appointed, he was sufficiently cleared & acquitted by shewing his priuities, which to the admiration of the beholders hee had formerly cut off. The *Lydians* vsed to geld women whom they suspected, saith *Leonicus var. hist. lib. 3. cap. 59.* as well as men. To this purpose, <sup>f</sup> *Saint Francis*, because hee vsed to confesse women in priuate, to preuent

i De mor. gent. lib. 1. cap. 6. Nuptia regi de virginanda ex hidentur.

\* Lumen extin- guentur, nec persone & etatis habita reuerentia, in quam quisq; per senectutem incidit, mulierem cognoscit.

† Leander Albertus Flazitio- forita cuncti in eadem conuenientes post impar em concituit, extinctis luminibus in Venerem ruunt.

k Lod. Vertomannus naviq; lib. 6. cap. 8. & Marcus Polus lib. 1. cap. 46. Vxoribus pro- stituit.

l Dithmarus Eberhardus, ut Agetas Aristani, pulcherrimam uxorem habens, proliciuit.

m Herodot. in Erato. Mulieres Babylonicæ cum hospite permiscentur ob argentum quod post Veneri sacrum.

o Bohemus lib. 2. cap.

p Navigas. lib. 5. cap. 4. prius liborum non iniecit, quam a digniore sacerdote nona nuptia de florata sit.

q Bohemus lib. 2. cap. 3. Ideo nubere nolent ob mulierum in-

temperantiam, nullam seruare viro fidem putabant. <sup>o</sup> Stephanus prefat. Herod. Alius è lupanari meretricem, Pitho dictam, in uxorem Auxii. Ptolomeus Thaidem nobile scortum duxit, & ex ea duos filios suscepit, &c. <sup>p</sup> Poggius Florent. q Felix Plater. r Plutarch. Lucian. Salom. Tit. 2. de porcellanis com. in Pancirol. de nou. rept. et Plutarchus. f Stephanus è lib. confor. Bonavent. cap. 6. vii. Francisca.

suspicion



suspition, and proue himselfe a maide, stripped himselfe before the Bishop of Assise and others: and Frier Leonard for the same cause, went through *Viterbium* in Italy, without any garments.

Our Pseudocatholikes, to helpe these inconveniences which proceede from Iealousie, to keepe themselves and their wiues honest, make seuerall Lawes against adultery, present death, and withall fornication a veniall sin, as a sinke to convey that furious and swift streame of concupiscence, they appoint and permit stewes, those punkes and pleasant sinners, the more to secure their wiues in all populous Citties, for they hold them as necessary as Churches, and howsoeuer vnlawfull, yet to avoide a greater mischief, to be tollerated in pollicy, as vsury for the hardnesse of mens hearts, and for this end they haue whole Colledges of curtesans in their townes and Citties. Of \* *Cato's* minde belike, that would haue his seruants (*cum ancillis congregari coitus causa, desinito ere, ut grauiora facinora euitaret, ceteris interim interdicens*) familiar with some such feminine creatures, to avoide worse mischiefs in his house, and made allowance for it. They holde it vnpossible for Idle persons, young rich and lusty, so many seruants Monkes, Friers, to liue honest, too tyranicall a burden to compell them to bee chaste, and most vnfit to suffer poore men, younger brothers, and souldiers, at all to marry; as those diseased persons, votaries, priests, seruants. Therefore as well to keepe and ease the one as the other, they tolerate and winke at these kinde of Brothell-houses and Stewes. Many probable arguments they haue to proue the lawfulnessse, the necessity, and a toleration of them, as of vsury, and without question in policy they are not to be contradicted: but altogether in Religion. Others prescribe philters, spells, charmes to keepe men and women honest. *¶ Mulier ut alienum virum non admittat prater suum: Accipe sel hirci, & adipem, & exsicca, caleseat in oleo &c. & non alium prater te amabit. In alexi Porta, &c. plura inuenies, & multo his absurdiora, ut in Rhafi, ne mulier virum admittat, & maritum solum diligat, &c.* But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.

The best meanes to avoide these and like inconveniences, are to take awaie the causes and occasions. To this purpose *a Varro* writ *Satyram Menippeam*, but it is lost. *b Patritius* prescribes foure rules to be observed in choosing of a wife (which who so will may read) *Fonseca* the Spaniard in his 45. cap. *Amphitheat: Amoris*, sets downe six speciall cautions for men, foure for women; *Sam. Neander* out of *Shonbernerus* giue for men, giue for women; *Anthony Guivarra*, many good lessons; *c Cleobulus* two alone, others otherwise, as first to make a good choice in marriage, to inuite *Christ* to their wedding, and to pray to him for her, (*A domino enim datur vxor prudens. pro. 19.*) not to be too rash and precipitate in his election, to runne vpon the first he meets, or dote on euery stout faire peece he sees, but to choose her as much by his eares as eyes, to be well aduised whom he takes, of what age, &c. and cautious in his proceeding. An old man should not marry a young woman, or a young woman an old man,

*† Quam malè inaequales veniunt ad aratra Iuuenti;*  
such matches must needs minister a perpetuall cause of suspition, and be distastefull to each other.

\* *Plutarch. vit. cius.*

*¶ Wecker lib. 7. secret.*

*a citatur a Gellia.*

*b Lib. 4. Tit. 4. de iustis repub. de officio mariti.*

*c Ne cum ea blandè nitens agas, ne obiurgas praesentibus ex- tractis.*

*10 vid.*

*Noctua*



\* *Noctua ut in tumulis, super atq; cadauera bubo,*  
*Talis apud Sophoclem nostra puella sedit.*

Night-crowes on tombes, Owle sits on carcasfe dead,  
 So lies a wench with *Sophocles* in bed.

r. *Alciat emb.*  
 116.

u. *Diplosoph. lib.*  
 3. cap. 12.

\* *Euripides,*

† *Pontanus dia-*  
*rum lib. 1.*

† *Ossic. lib. 1. u-*

*xi. 12. cum omni*

*etati turpis, in*

*senectute sedissi-*

*ma.*

\* *Ecclus. 25. 2.*

An old man

that dotes, &c.

For *Sophocles*, as *u. Athenaeus* describes him, was a very old man, and doted  
 vpon *Archippe* a young Curtesan, then which nothing can be more odious.  
 \* *Senex maritus uxori iuuenti ingratus est*, an old man is a most vnwell-

come guest to a young wench.  
 † *Amplexus suos fugiunt puellae,*  
*Omnis horret amor, venusq; Hymenq;*

*Seneca* therefore disallows all such vnseasonable matches, *habent enim ma-*  
*ledicti locum crebrae nuptiae.* And as † *Tully* farther iueighes, 'tis vnfit for any,

but vgly and filthy in old age. *Turpe senilis amor*, one of the three things

\* *God* hateth, *Plutarch* in his booke *contra Coleten*, railes downeright at such  
 kinde of marriages, which are attempted by old men, and makes a question  
 whether in some cases it be tollerable at least for such a man to marry,

— *qui venerem affectat sine viribus;*

that is now past those venerous exercises, as a gelded man lies with a virgin  
 and sighes, *Fecius. 30. 20.* and now complaine with him in *Petronius*, *funera-*  
*ta est haec pars iam, quae fuit olim Achillea*, he is quite done,

\* *Vixit puellis nuper idoneus,*

*Et militauit non sine gloria.*

But the question is

whether he may delight himselfe as those *Priapeian* Popes, which in their  
 decrepit age, lay commonly between two wenches euery night, *contactu*  
*formosarum, & contrectatione, num adhuc gaudeat*: and as many doting Syres  
 still doe to their owne shame, their childrens vndoing, & their families con-  
 fusion; he abhorres it, *tantum ab agresti & furioso domino fugiendum*, it must  
 be auoided as a mad bedlam matter, and not obeyed.

*Alecco* — *Ipsa facies praefert nubentibus, & malus Hymen*

*Triste ululat,* — the diuell himselfe makes

such matches. \* *Leuius Lemnius* reckons vp three things which generally di-  
 sturb the peace of marriage: the first is when they marry intempestiue or vn-  
 seasonably, as many mortall men marry precipitately and inconsiderately,  
 when they are effeate<sup>d</sup> and old; The second when they marry vnequally for for-  
 tunes and birth: the third, when a sicke impotent person weddes one that is  
 sound, *non a nupta spes frustratur*; Many dislikes instantly follow. Many do-  
 ting dizards, it may not be denied, as *Plutarch* confesseth, *recreat themselues*  
*with such obsolete, vnseasonable and filthy remedies* (so he calls them) *with a*  
*remembrance of their former pleasures*, against nature they stirre vp their  
 dead flesb: but an old leacher is abominable, *mulier tertio nubens*,<sup>2</sup> *Neuisanus*  
 holds, *presumitur lubrica & inconstans*, a woman that marries a third time,  
 may be presumed to be no honeste then she should. Of them both, thus *Am-*  
*brose* concludes in his comment vpon *Luke*,<sup>2</sup> *they that are coupled together,*  
*not to get children but to satisfie their lust, are not husbands but fornicators,*  
 with whom *S. Austin* consents: matrimony without hope of children, *non*  
*matrimonium, sed concubium dici debet*, is not a wedding but a jumbling  
 or coupling together. In a word/except they wed for mutuall society, helpe  
 and comfort one of another, in which respects though † *Tiberius* deny it,  
 without

\* *H. 1. lib. 3. ode*  
 26.

x *Cap. 54. inflit.*

ad optimam

vitam maxima

mortalium pars,

precipitauerunt &

inconsiderate

nubunt idq; eade-

rate quae minus

apta est, quoniam

senex adolecentu-

le, sanus mar-

bide, diues pau-

peri &c.

y *Ab. oleo, in-*

*tempestiue, turpi*

*remedio fatentur*

*se uti recordatio-*

*ne pristinam vo-*

*luptatem se re-*

*creant & aduer-*

*sante naturae*

*pollentiam car-*

*nem & enellam*

*excitant.*

z *Lib. 2. na. 25.*

a *Qui vero non*

*procreande pro-*

*lis, sed expiende*

*libidinis causa*

*sibi inuicem co-*

*pulantur, non*

*tam coniuges*

*quam fornicarii*

*habentur.*

† *Lex papia: Sue-*

*ton. Claud. c. 23.*



without question old folkes may well marry ) it is most odious, when an old 569

*Acheronticke* dizard, that hath one foot in his graue, a *silicernium*, shall flie-  
ker after a young lustie wench that is blithe and bonny, ——— *salatior q̃*

*e Ponticus bi-  
arum lib. 1.*

*Verno passere, & albulis columbis.* what can be more detestable?

*b Tu cano capite amas senex nequissime*

*b Plautus mer-  
cator.*

*Iam plenus atatis, animaq; fetida,*

*Senex hircosus tu osculare mulierem,*

*Vtine adiens vomitum potius excuties.*

Thou old goat, hoary, lecher, naughty man,

With stinking breath, art thou in loue?

Must thou be flauering, she spewes to see

Thy filthie face, it doth so moue.

Yet as some will, it is much more tolerable for an old man to marry a young  
woman (our *Ladies* match they call it) for *eras erit mulier*, as he said in *Tul-  
ly*, *Cato the Roman*, *Critobulus* in *† Xenophon*, and many famous presidents *† Symposio*.  
we haue in that kinde, but not *e contra*, tis not held fit for an ancient woman  
to match with a young man. And therefore as the Poet enueighes, thou old  
*Vetustina* bed-ridde & queane; that art now skinned and bones,

*c Cui tres capilli, quatuorq; sunt dentes,*

*c Martial. lib. 3.  
62. epigr.*

*Pectus cicadae, crustulamq; formicae,*

*Rugosorem quae gerat sola frontem,*

*Et araneorum cassibus pares mammas.*

That hast three haire, foure teeth, a brest

Like grasshopper, an Emme's crest,

A skinned more rugged then thy cote,

And dares like spiders webbe to boote.

Must thou marry a youth againe? And yet *ducentas ire nuptam post mores  
amant*: howsoeuer it is, as *Auleius* giues out of his *Meroe*, *congressus anno-  
sus, pestilens, abhorrendus*, a pestilent match, abominable, and not to be endu- *Lib. 1. miles*  
red. In such case how can they otherwise chuse, but be iealous, how should  
they agree one with another? This inequality is not in yeares onely but in  
birth, fortunes, conditions, and all good qualities,

*\* Si qua voles apte nubere, nube pari,*

'Tis my counsell, saith *\* Ouid.*

*Anthony Guinerra*, & chuse such a one. *Civis Civem ducat, Nobilis Nobi-  
lem*, let a citizen match with a citizen, a gentleman with a gentlewoman; he  
that obserues not this precept (saith he) *non generum sed malum Genium, non  
norum sed Furiam, non vitam Comitum sed litis fomitem, domi habebit*, in stead  
of a faire wife shall haue a fury, for a fit sonne in law, a meere feind, &c. exam-  
ples are too frequent.

Another maine caution fit to be obserued, is this, that though they bee e-  
quall in yeares, birth, fortunes, and other conditions, yet they doe not omit  
vertue and good education, which *Musonius* & *Antipater* so much inculcate  
in *Stobaeus*; *† Dos est magna parentum*

*Virtus, & metuens alterius viri*

*Certo fœdere chastitas.*

If as *Plutarch* adviseth, one must eat *modium salis*, a bushell of salt with him,  
before he choose his friend, what care should be had in choosing a wife, his  
second selfe, how sollicitous should he be to knowe her qualities and behavi-  
our



e Rablais hij.  
 Pantagruel. l. 3.  
 cap. 33.  
 f Hom. 80. Qui  
 pulchram habet  
 uxorem, nihil pe-  
 ius habere potest  
 g. Arnim.  
 h Itinerar. Ital.  
 Colonia edit.  
 1620 Nominis  
 trium Ger. fol.  
 304. diffinit  
 quid domine fi-  
 liabus imma-  
 tent nomen in-  
 ditum in Baptis-  
 mo. & pro Ca-  
 tharina, Mar-  
 gareta, &c.  
 ne quid desit ad  
 luxuriam, appel-  
 lant ipsas nomi-  
 nibus Cynthia,  
 Camena, &c.  
 i Leonius de  
 var. lib. 3. c. 43.  
 Aulus virginii  
 deformium Cas-  
 sandre templum  
 Plutarch.

k Polyerat. lib. 8  
 cap. 1. 1

our, and when he is assured of them, not to preferre birth, fortune, beauty be-  
 fore bringing vp, and good conditions. *Coquage* god of Cuckolds, as one  
 merrily said, accompanies the goddesse Jealousie, both follow the fairest, by  
*Iupiters* appointment, and they sacrifice to them together: beauty & honesty  
 seldome agree. *Suspitionis plena res est, & insidiarum*, beauty (saith *Chryso-*  
*Rome*) is full of treachery and suspition, he that hath a faire wife, cannot haue  
 a worse mischief, and yet most couet it, as if nothing else in marriage but that  
 and wealth were to be respected, & *Francis Sforza* Duke of *Millain*, was so  
 curious in this behalfe, that hee would not marry the Duke of *Mantua's*  
 daughter, except he might see her naked first; Which *Lycurgus* appointed in  
 his lawes, and *Morus* in his *Vtopian* Common-wealth approues. <sup>h</sup> In *Italy*, as  
 a traveller obserues, if a man haue three or foure daughters or more, & they  
 proue faire, they are married effsoones: if deformed, they change their louely  
 names of *Lucia*, *Cynthia*, *Camena*, call them *Dorothie*, *Vrsula*, *Briget*, and so  
 put them into Monasteries, as if none were fit for marriage, but such as are e-  
 minently faire: but these are *cautious* tenants, a modest virgin well condi-  
 tioned, to such a faire snout peece, is much to bee preferred. If thou wilt auoid  
 then, take away all causes of suspition & ieaousie, marry a course peece, fetch  
 her from *Cassandra's* Temple, which was wont in *Italy* to be a Sanctuary of  
 all deformed maids, & so thou shalt be sure that no man will make thee cuc-  
 kold, but for spite. A Citizen of *Bizance* in *Thrace*, had a filthy dowdy, de-  
 formed slut to his wife, and finding her in bed with another man, cryed out as  
 one amazed, *o miser! que te necessitas huc adiecit?* O thou wretch, what ne-  
 cessitie brought thee hither? as well he might, for who can affect such a one?  
 but this is warily to be vnderstood, most offend in another extreame, they  
 preferre wealth before beauty, & so she be rich, they care not how she look,  
 but these are all out as faulty as the rest. *Attendenda vxoris forma*, as <sup>k</sup> *Sal-*  
*isburienfis* advileth, *ne si alteram aspexeris, mox eam sordere putes*, as the  
 Knight in *Chaucer* that was married to an old woman,

And all day after hid him as an Owle,  
 So woe was him his wife looked so fowle.

Haue a care of thy wiues complexion, lest whilst thou seeest another, thou loat-  
 thest her, she proue ieaous, thou naught,

*Si tibi deformis coniux, si serua venusta*

*Ne vtaris serva,* —

I can perhaps giue instance. *Molestum*  
*est possidere, quod nemo habere dignetur*, a misery to possesse that which no  
 man likes, on the other side, *Difficile custoditur quod plures amant*. *Scipio* did  
 never so hardly besiege *Carthage*, as these young gallants will beset thine  
 house, one with wit or person, another wealth, &c. If she be faire, saith *Guaz-*  
*zo*, she will be suspected howsoeuer. Both extreames are naught, *Pulchra ci-*  
*to adamat, sed a facile concupiscit*, the one is soone beloued, the other loues,  
 one is hardly kept, because proud & arrogant, the other not worth keeping,  
 what is to be done in this case? *Ennius* in *Menelippe* advileth thee as a friend  
 to take *statam formam*, *si vis habere incolumem pudicitiam*, one of a middle  
 size, neither too faire, nor too foule,

\* *Marullus*.

*Nec formosa magis quam mihi casta placet*, with old *Cato*,  
 thought fit, let her beauty be, *neq; lectissima, nec illiberalis*, betweene both.  
 This I approue, but of the other two, I resolue with *Salisburienfis*, *ceteris pa-*  
*ribus*



ribus, both rich alike, endowed alike, *maiori miſeria deformis habetur, quam formoſa ſervatur*, I had rather marry a faire one, and put it to the hazard, then be troubled with a blowze: but doe thou as thou wilt, I ſpeake only for my ſelfe.

Howſoeuer, quod iterum moneo, I would adviſe thee thus much, bee ſhee faire or foule, to chooſe a wife out of a good kindred, parentage, wel brought vp in an honeſt place.

† *Primum animo tibi proponas quo ſanguine Creta,  
Qua forma, qua atate, quibusq; ante omnia virgo  
Moribus, in iunctos veniat nova nupta penates.*

Hethat marries a wife out of a ſuſpected Inne or Alehouſe, buyes a horſe in Smithfield, & hires a ſervant in *Paules*, as the diverb is, ſhall likely have a lade to his horſe, a knave for his man, an arrant honeſt woman to his wife. *Filia præſumitur eſſe matri ſimilis*, ſaith *Neviſanus*: Such<sup>m</sup> a mother ſuch a daughter, *malum corus malum ovum*, Cat to her kinde.

† *Scilicet expectas ut tradat mater honeſtos,  
Atq; alios mores quam quos habet? —*

If the mother bee diſhoneſt, in all likelyhood the daughter will *matrizare* take after her in all good qualities,

*Credens Paſiphae non tauripotentem futuram,  
Tauripetam? —*

If the damme trot, the ſole will not amble. My laſt caution is, that a woman doe not beſtow her ſelfe vpon a fool, or an apparent melancholy perſon, Icalouſie is a Symptome of that diſeaſe, and fooles haue no moderation. *Iuſtina a Romane* Lady was much perſecuted, and after made away by her icalous huſband, ſhee cauſed and inioyned this Epitaph, as a caveat to others, to be ingrauen on her tombe,

*Discite ab exemplo Iuſtina, diſcite patres,  
Ne nubat fatuo filia veſtra viro, &c.*

Learne parents all, and by *Iuſtina's* caſe,

Your children to no dizards for to place.

After marriage, I can giue no better admonitions, then to uſe their wiues well, and which a friend of mine told me that was a married man, I will tell you as good cheap, ſaith *Nicoſtratus* in *† Stobæus*, to avoid future ſtrife, and for quietneſſe ſake; *when you are in bed, take heed of your wiues flattering ſpeeches ouer night, and Curten ſermons in the morning*. Let them doe their endeavour likewiſe, to maintaine them to their meanes, which *† Patricius* ingeminates, and let them haue liberty with diſcretion, as time and place requires: many women turne queanes by compulſion, as *o Neviſanus* obſerues becauſe their huſbands are ſo hard, and keepe them ſo ſhort in diet and apparel, *paupertas cogit eas meretricari*, pouerty and hunger, want of meanes, makes them diſhoneſt, or bad vſage; their churlith behauiour forceth them to fly out, or bad examples, they doe it to cry quittance. In the other extreame ſome are too liberall, as the prouerbe is, *Turdus malum ſibi cacat*, they make a rod for their owne tailles, as *Candaules* did to *Gyges* in *\* Herodotus*, commend his wiues beauty himſelfe, and beſides would needs haue him ſee her naked. Whilſt they giue their wiues too much liberty to gad abroad, and bountefull allowance, they are acceſſary to their owne miſeries, *anima uxorum peſſimè olent*, as *Plautus* gibes, they haue deformed ſoules, and by their

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† Chalmer lib.  
9. de reſpub. Ang.

1 Lib. 2. num.

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m Si genetrix  
caſte, caſte quoq;  
filia uiuet, Si  
meretrix mater  
filia talis erit.  
† Inuen. Sat. 6.

n Canterarius  
cent. 2. cap. 54.  
oper. ſubſeſ.

† Ser. 72. Quod  
ponicus quidam  
uxorem habens  
mihi dixit, dicat  
vobis. In cubili  
cavende adula-  
tiones uſpeti,  
mane clamores.  
† Lib. 4. tit. 4. de  
inſtitu. Reipub.  
cap. de officiis  
mariti & ux-  
oris.

o Lib. 4. ſil. nup.  
num. 81. Non  
curant de ux-  
oribus, nec uolunt  
illis ſubuenire de  
uilla, veſtitu,  
&c.

\* In Clio, Speci-  
em uxoris ſupra  
modum extol-  
lens, fecit ut il-  
lam nudam co-  
ram afficeret.



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¶ Iuven. Sat. 6.  
He cannot  
kille his wife  
for paint.  
p Oed. contra  
ibz.

painting and colours, procure, *odium mariti*, their husbands hate, especially, besides, their wiues (as P. Basil notes, *Impudenter se exponunt masculorum a-*  
*speculibus, iactantes tunicas, & coram tripudiantes*, impudently thrust them-  
selues into other mens companies, and by their indecent wanton carriage,  
provoke and tempt the spectators. Vertuous women should keepe house, &  
twas well performed and ordered by the Greekes,

*mulier ne qua in publicum*

*Speclandam se sine arbitrio praebeat viro*, which made Phidias  
belike at Elis, paint Venus treading on a Tortoise, a symboll of womens si-  
lence and house-keeping. For a woman abroad & alone is like a Deere brokē  
out of a Park, *quam mille Venatores insequuntur*, who euery hunter follows;  
and besides in such places she cannot so well vindicate her selfe,

*Imbelles dame quid nisi praeda sumus?*

And therefore I knowe not what Philosopher he was, that would haue wo-  
men come but thrice abroad all their time; † To be baptised, married, and bu-  
ried, but he was too straight laced. Let them haue their liberty in good sort,  
and goe when they will, *modo non annos viginti etatis suae domi relinquunt*,  
as a good fellow said, so that they looke not 20 yeares younger abroad, then  
they doe at home; they be not spruce, neat, angells abroad, beasts, dowdies,  
fluts at home; but seeke by all meanes to please and giue content to their hus-  
bands, to be quiet about all things, obedient, silent and patient; if they be in-  
censed, angry, chide a little, their wiues must not \* campell againe, but take it  
in good part. An honest woman; I cannot now tell where she dwelt, but by  
report an honest woman she was, hearing one of her Gossips by chance com-  
plaine of her husbands impatience, told her an excellent remedy for it, and  
gaue her withall a glasse of water, which when he brauled thee should hold  
still in her mouth, and that *toties quoties*, as often as hee chid; shee did so two  
or three times with good successe, and at length seeing her neighbour, gaue  
her great thanks for it, and would needs knowe the ingredients, † she told her  
in brieft, what it was, *Faire water*, and no more; For it was not the water, but  
her silence which performed the cure. Let every froward woman imitate this  
example, and be quiet within dores, and (as M. Aurelius prescribes) a neces-  
sary caution it is to be obserued of all good matrons, that loue their credits,  
to come little abroad, but follow their worke at home; looke to their house-  
hold affaires and priuate businesse, *aeconomie incumbentes*, bee sober, thrifty,  
wary, circumspect, modest, and compose themselues to liue to their husbands  
meanes, as a good huswife should doe,

¶ Chalazar.

¶ Mentander.

¶ Horol. princ.

lib. 2. cap. 8. De

ligenter cauere

domum suam.

lib. 2. cap. 4. Le-

uimus Lemnius

cap. 54. de institut.

Christ. Barbarus

de re uxoris

lib. 2. c. 2. Fran-

ciscus Patritius

de institut.

Reipub. lib. 4.

Tit. 4. & 5.

de officio mariti

& uxoris

*Que studijs gaudia coli, partita labores*

*Fallet opus cantu, forme assimilata corone*

*Cura puellaris, circumfusa, rotasq.*

*Cum voluet, &c.* How soeuer 'tis good to keepe them priuat,

not in prison, *Quisquis custodit uxorem veatibus & seris,*

*Et si sibi sapiens, stultus est, & nihil sapit.*

Read more of this subie & Horol. princ. lib. 2. per totum; & Arnif. eus polit. Cypri-

an. Tertullian; Bossus de mulier apparat. Godefridus de Amor. lib. 2. cap. 4. Le-

uimus Lemnius cap. 54. de institut. Christ. Barbarus de re uxoris lib. 2. c. 2. Fran-

ciscus Patritius de institut. Reipub. lib. 4. Tit. 4. & 5. de officio mariti & uxoris

ris



ris, Christ. Fonseca Amphitheat. Amor. cap. 45. Sam. Neander. &c.

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These cautions concerne him; and if by these, or his owne discretion, otherwise he cannot moderate himselfe, his friends must not be wanting by their wisdom, if it be possible, to giue the party grieved satisfaction, to prevent and remoue the occasions, objects, if it may be to secure him. If it be one alone, or many, to consider whom he suspects, or at what times, in what places he is most incensed, in what companies. \* *Nevisanus* makes a question, whether a young Physitian ought to bee admitted in case of sicknesse, into a new married mans house, to administer a Iulip, a syrupe, or some such physick. The *Persians* of old would not admit a young Physitian to come amongst women. \* *Apollonides* *Cous* made *Artaxerxes* cuckold, and was after buried alieue for it. A laylor in *Aristanetus*, had a fine young Gentleman to his prisoner, in commiseration of his youth and person, he let him loose, to enjoy the liberty of the prison, but he unkindly made him a *Cornuto*. The like measure was offered to *Agis* king of *Lacedemon*, by \* *Alcibiades* an exile, for his good entertainment, he was too familiar with *Timaa* his wife, begetting a child of her, called *Leotichides*, & bragging moreouer when he came home to *Athens*, that he had a sonne should be king of the *Lacedemonians*. If such objects were remoued, no doubt but the parties might easily bee satisfied, or that they could vse them gently, and intreat them well, not to revile them, scoffe at, hate them, as in such cases commonly they doe, tis an humane infirmitie, a miserable vexation, and they should not adde griefe to griefe, nor aggrauate their misery, but seeke to please, and by all meanes giue them content, by good counsell, remouing such offensive objects, or by mediation of some discreet friends. In old *Rome* there was a temple erected by the matrons to that \* *Viriplaca* *Dea*, another to *Venus verticorda*, *qua maritos uxoribus reddebat beneuolos*, whither (if any difference hapned betwixt man and wife) they did instantly resort, there they did offer sacrifice, a white Hart, *Plutarch* records, *sine felle*, without the gall, (Some say the like of *Iuno's* temple) and make their prayers for coniugall peace, before some indifferent arbitratours and friends, the matter was heard betwixt man and wife, and commonly composed. In our times we want no sacred Churches, or good men to end such controuersies, if vse were made of them. Some say that precious stone called \* *Beryllus*, others a *Diamond*, hath excellent vertue, *contra hostium iniurias, & coniugatos inuicem conciliare*, to reconcile men and wiues, to maintaine vntie and loue; you may try this when you will, & as you see cause. If none of all these meanes and cautions will take place, I knowe not what remedie to prescribe, or whither such persons may goe for ease, except they can get into that same \* *Turkie* paradise, *where they shall haue as many faire wiues as they will themselves, with cleare eyes, and such as looke on none but their own husbands*, no feare, no danger of being cuckolds; Or else I would haue them obserue that strict rule of \* *Alphonfus*, to marry a deafe and dumb man, to a blinde woman. If this will not helpe, let them to preuent the worst, consult with an \* *Astrologer*, and see whether the significators in her *Horoscope*, agree with his, that they be not *in signis & partibus odiose intuentibus aut imperantibus, sed mutuo & amice antiscejs & obedientibus*, otherwise (as they hold) there will be intolerable enmities betweene them. If this course be not approued, and other remedies may not be had, they must in the last place

Lib. 5. num. 11  
Ctesias in Persis, finxit uolue morbum esse, nec curari posse, nisi cum uero concubueret, hac arte voti compos &c.  
Ex soluis in oculis, solutamq, demisit, at ille inhumatus, ita prauit coniug. Plutarch uita eius.

Rofinus lib. 2. 19. Valerius lib. 2. cap. 1. u Alexander ab Alexandro 1. 4. c. 8. gen. diu. \* Fr. Rucius de gemis lib. 2. cap. 8. & 15. x Sirozus Cicogna lib. 2. cap. 15 spirit. & Incan. habent ibidem uxores quot uolunt, cum oculis clarissimis quos nunquam ut aliquem prater maritum fixuri sunt, &c. Bredenbachius. Idem & Robemus, &c. \* Vxor ceca ducat maritum suum, &c. \* See Valent. Rabod differ. 1 Com. in Aleabitium ubi plura.



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† Cap. 40. Apol.  
quod mulieres  
sine concupiscentia  
sine affectu non  
possent, &c.

sue for a divorce: or as † *Tertullian* reports of *Democritus*, that put out his eyes, because he could not looke vpon a woman without lust, and was much troubled to see that which he might not enioy; let him make himselfe blind, and so he shall avoid that care and molestation of watching his wife. One other soveraigne remedy I could repeat, an especiall Antidote against Iealousie, an excellent cure, but I am not now disposed to tell it, not that like a covetous Empericke, I conceale it for any gaine, but some other reasons, I am not willing to publish it, if you be very desirous to knowe it, when I meet you next, I will peradventure tell you what it is, in your eare. This is the best counsell I can giue, which he that hath need, as occasion serues, may apply vnto himselfe. In the meane time — *dij talem terris avertite pestem*, as the proverbe is, from Heresie, Iealousie, and Frenzie, good Lord deliuer vs.

## SECT. 4.

MEM. 1. SVESECT. 1.

### Religious Melancholy.

*His object God, what his beauty is? How it allureth.*

*The parts and parties affected.*

y Called Religious because it is still conuerfant about Religion and such diuine objects.  
\* *Grotius*.

\* *Lib. 1. cap. 16.*  
mirabili opinio-  
nibus additi  
sunt, & futura  
se praedicere ar-  
bitrantur.  
a Alii videtur  
quod sunt Pro-  
phetae & inspi-  
rati a Spiritu  
sancto, & inci-  
piunt propheta-  
re, & multa fu-  
tura praedicunt.  
b *Cap. 6. de*  
*Melanch.*

c *Cap. 5. Tra-*  
*ctat. multi ob ti-*  
*morem dei, sunt*  
*melancholici, &*  
*timorem gehem-*  
*ne. They are*  
*still troubled*  
*for their sins.*  
d *Plater. c. 13.*



Hat there is such a distinct Species of Loue Melancholy no man hath ever yet doubted, but whither this subdivision of Religious Melancholy be warrantable, it may bee controuerted.

\* *Pergite Pierides, medio nec calle vagantem*

*Linguite me, quia nulla pedum vestigia ducunt,*

*Nulla rota currus testantur signa priores.*

I haue no patterne to followe as in some of the rest, no man to imitate. No Physician hath as yet distinctly written of it as of the rest, all acknowledge it a most notable Symptome, some a cause, but few a Species or kind. \* *Aretius*, *Alexander*, *Rhasis*, *Avicenna*, & most of our late writers, as *Gordomius*, *Euchsius*, *Plater*, *Ernel*, *Montaltus*, &c. repeat it as a Symptome. a Some seeme to be inspired of the Holy Ghost, some take vpon them to be Prophets, some are addicted to new opinions, some foretell strange things, de statu mundi & Antichristi, saith *Gordomius*. Some will prophetic of the end of the world to a day almost, and the fall of Antichrist, as they haue been addicted or brought vpon; for so melancholy workes with them, as b *Laurentius* holds. If they haue begne precisely giuen, all their meditations tend that way, and in conclusion produce strange effects, the humour imprints symptomes according to their severall inclinations and conditions, which makes c *Guianerius* and *Felix Plater* put too much devotion, blinde zeale, feare of eternall punishment, & that last iudgement, for a cause of those enthusiasticks, and desperate persons: but some doe not obscurely make a distinct Species of it, dividing Loue melancholy into that, whose object is women; and into the other, whose object is God. *Plato* in *Convivio*, makes mention of two distinct furies, and amongst

c ut



our Neotericks, *Hercules de Saxonia lib. 1. pract. med. cap. 16. cap. de Melanch.* doth expressly treat of it as a distinct Species. <sup>c</sup> *Loue Melancholy* (saith hee) is twofold, the first is that (to which some peradventure will not vouchsafe) this name or Species of Melancholy affection of those which put God for their object and are altogether about prayer, fasting, &c. the other about women. Peter Forestus in his obseruations deliuereth as much, in the same words: and Felix Platerus de mentis alienat. cap. 3. *frequentissima est eius species, in qua curanda sepius multum sui impeditus*, tis a frequent disease, & they haue a ground of what they say, forth of *Areteus* and *Plato*. <sup>e</sup> *Areteus* an old Author in his third booke cap. 6. doth so diuide Loue Melancholy, and deriues this second from the first, which comes by inspiration or otherwise. <sup>g</sup> *Plato* in his *Phaedrus* hath these words, *Apollo's priests in Delphos, and at Dodona in their fury doe many pretty feats, & benefit the Greekes, but neuer in their right wits.* He makes them all mad, as well hee might, and hee that shall but consider that superstition of old, those prodigious effects of it (as in his place I will shew the seuerall furies of our *Sibyls*, *Enthusiasts*, *Pseudoprophets*, *Hereticks*, and *Schismaticks* in these our latter ages) shall instantly confesse, that all the world againe cannot afford so much matter of madnesse, so many stupend symptomes, as superstition, heresie, schisme hath brought out: that this Species alone may be parallel'd to all the former, hath a greater latitude, & more miraculous effects; that it more besets and insatuates men, then any other aboue named whatsoever, doth more harme, works more disquietnes to mankinde, and hath more crucified the soule of mortall men (such hath beene the diuells craft) then warres, plagues, sicknesses, dearth, famine, and all the rest.

Giue me but a little leaue, and I will set before your eyes in brieft, a stupend, vast, infinite Ocean of incredible madnesse & folly: a Sea full of shelues and rockes, sands, gulfs, Euripes and contrary tides, full of fearefull monsters, vncouth shapes, roring waues, tempests, and Siren calmes, Halcyonian seas; vnspcakable misery, such Comedies and Tragœdies, such absurd and ridiculous, ferall and lamentable fits, that I knowe not whether they are more to be pittied or derided, or may be beleeued, but that wee daily see the same still practised in our daies, fresh examples, *nona nouitia*, fresh objects, of misery and madnesse in this kinde that are still represented vnto vs, abroad, at home, in the midst of vs, in our bosomes.

But before I can come to treat of these seuerall errours and obliquities, their causes, symptomes, affections, &c. I must say something necessarily of the object of this loue, God himselfe, what this loue is, how it allureth, whence it proceeds, and (which is the cause of all our miseries) how we mistake, wander and swarue from it.

Amongst all those diuine attributes that God doth vindicate to himselfe, Eternity, omnipotency, immutability, wisdom, maiesty, iustice, mercy, &c. his <sup>h</sup> beauty is not the least, *One thing saith Dauid, haue I desired of the Lord and that will I still desire, to behold the beauty of the Lord, Psal. 27. 4. And out of Sion which is the perfection of beauty hath God shined, Psal. 50. 2.* All other creatures are faire, I confesse, and many other objects doe much inamour vs, a faire house, a faire horse, a comely person. <sup>i</sup> *I am amazed, saith Austin, when I looke vp to heauen and behold the beauty of the starres, the beauty of Angels, principalities, powers, who can expresse it? who can sufficiently commend, or*

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<sup>c</sup> Melancholia  
erotica vel que  
cum amore est,  
duplex est: pri-  
ma que ab aliis  
foris non me-  
retur nomen  
melancholice, est  
affectio eorum  
qui pro obiecto  
proponunt deum  
& ideo nihil ali-  
ud curant nec  
cogitant quam  
deum, ieiunia,  
vigilias, aliter a  
ob mulieres,  
<sup>e</sup> Alia reperitur  
furoris species à  
prima vel à se-  
cunda deorum  
rogantium, vel  
à flatu numinis  
furor hic venit.  
<sup>g</sup> Qui in Del-  
phis futura præ-  
dicunt vates, &  
in Dodonâ sa-  
cerdotes furens  
quidem mal-  
ta iocunda Gre-  
cis deferunt, so-  
ni vero exigua  
aut nulla.

<sup>h</sup> Deus, bonus,  
iustus, pulcher  
iuxta Platonem  
i Miror & stu-  
peo cum celum  
aspicio, & pul-  
chritudinem sy-  
derum, angelo-  
rum &c. & quia  
digne laudet  
quod in nobis  
vigeat corpus tā  
pulchrum, fron-  
tem pulchrum,  
nares, genas, o-  
culos, intellectū,  
omnia pulchra,  
sicut in creaturis  
laboramus, quid  
in ipso des-

set



576 set out this beauty which appeares in vs? so faire a body, so faire a face, eyes, nose, cheekes, chinne, browes, all faire and lovely to behold, besides the beauty of the soule which cannot be discerned. If wee so labour and bee so much affected with the comelnesse of creatures, how should we be ravished with that admirable lustre of God himselfe? If ordinary beauty haue such a prerogative and power, and what is amiable and faire, to draw the eyes and eares, hearts and affections of all spectators vnto it, to moue, win, intice, allure, how shall this diuine forme rauish our soules, which is the fountaine and quintessence of all beauty? *Cælum pulchrum sed pulchrior cali fabricator*. If heauen bee so faire, the Sunne so faire, how much fairer shall hee be, that made them faire? This beauty and <sup>k</sup> splendor of the diuine God, is it that drawes all creatures to it, to seeke it, loue, admire, and adore it; & those Heathens, Pagans, Philosophers, out of these reliques they haue yet left of Gods Image, are so farre forth incensed, as not only to acknowledge a God; but, though after their owne inventions, to stand in admiration of his bounty, goodnesse, to adore and seeke him, the magnificence and stature of the world it selfe, and beauty of all his creatures, his goodnesse, prouidence, protection, inforceth them to loue him, seeke him, feare him, though a wrong way, to adore him: but for vs that are Christians, regenerate, that are his adopted sonnes, illuminated by his word, hauing the eyes of our hearts and vnderstandings opened, how fairely doth he offer and expose himselfe? *Ambit nos Deus* (Austin saith) *donis & forma sua*, he wooes vs by his beauty, gifts, promises, to come vnto him, <sup>l</sup> the whole Scripture is a message, an exhortation, a loue letter to this purpose, to incite vs and inuite vs, <sup>m</sup> Gods Epistle, as Gregory calls it, to his creatures. Hee sets out his sonne and his Church, in that *Epithalamium* or mysticall song of Solomon, to enamour vs the more, comparing his head to fine gold, his locks curled and blacke as a Rauens, *Cant. 4. 5. cap. his eyes like dones, on riuers of waters, washed with milke, his lippes as lillies, dropping downe pure iuyce, his hands as rings of gold set with chrysolite: and his Church to a vineyard, a garden inclosed, a fountaine of liuing waters, an orchard of Pomegranates, with sweet sents of saffron, spike, calamus and cynamon, and all the trees of incense, as the chiefe spices, the fairest amongst women, no spot in her, <sup>n</sup> his sister, his spouse, undefiled, the onely daughter of her mother, deare vnto her, faire as the Moone, pure as the Sunne, looking out as the morning; That by these figures, that glasse, these spirituall eyes of contemplation, we might perceauie some resemblance of his beauty, the loue betwixt his Church and him. And so in the 45. Psalm. this beauty of his Church, is compared to a *Queene in a vesture of gold, of Ophir, embrodered rayment of needlemorke, that the king might take pleasure in her beauty*. To incense vs farther yet, <sup>o</sup> John in his *Apocalypse*, makes a description of that heauenly Ierusalem, the beauty of it, and in it the maker of it. *Likening it to a cittie of pure gold, like vnto cleere glasse, shining & garnished with all manner of pretious stones, hauing no need of Sunne or Moone: for the lambe is the light of it, the glory of God doth illuminate it: to giue vs to vnderstand the infinite glory, beauty, and happinesse of it*. Not that it is not fairer then these creatures to which it is compared, but that this vision of his, this lustre of his diuine Maiestie cannot otherwise be exprest to our apprehensions, *no tongue can tell, no heart conceaue it*, as Paule saith. *Moses* himselfe, *Exod. 33. 18.* When he desired to see God in his glory, was answered that hee might*

<sup>k</sup> Fulgor diuine  
maiestatis, Aug.

<sup>l</sup> Ho Psal. 64.  
miser ad nos E.  
pistolas & tota  
scripturam, qui-  
bus nobis face-  
ret amandi de-  
siderium.  
in Epist. 48. l. 4.  
quid est tota  
scriptura nisi fi-  
gura omni-  
potentis dei ad cre-  
aturam suam.

<sup>n</sup> Cap. 6. 3.

<sup>o</sup> Cap. 27. 11.



might not endure it, no man could see his face and live. *Sensibile forte destruit sensum*, a strong object ouercometh the sight, according to that axiome in Philosophy: *fulgorē solis ferre non potes, multo magis creatoris*, if thou canst not endure the Sunn beames, how canst thou endure that fulgor and brightnesse of him that made the Sunne; The Sunne it selfe and all that wee can imagine are but shadowes of it, 'tis *visio præcellens*, as *P. Austin* calls it the quintessence of beauty this, *which farre excels the beauty of heauens, Sun and Moone, Starres, Angells, gold and sluer, woods, faire fields, and whatsoeuer is pleasant to behold*. All those other beauties faile, varie, are subiect to corruption, to loathing, <sup>r</sup> *But this is an immortall vision, a diuine beauty, an immortall loue, an indefatigable loue and beauty*, with sight of which wee shall neuer be tired, nor wearied, but still the more we see the more we shall couet him.<sup>f</sup> *For as one saith, where this vision is, there is absolute beauty, and where is that beauty, from the same fountaine comes all pleasure and happinesse, neither can beauty, pleasure, happinesse, be separated from his vision or sight, or his vision from beauty, pleasure, happinesse*. In this life we haue but a glimpse of this beauty and happinesse, wee shall hereafter, as *Iohn* saith, see him as hee is, thine eyes, as *Isay* promisseth, 33. 17. *shall behold the King in his glory*, then, shall wee be perfectly inamored, haue a full fruition of it, desire, behold and loue him alone, as the most amiable and fairest object, our *summum bonum*, or chiefest good.

This likewise should we now haue done, had not our will beene corrupted, and as we are enioined to loue God with all our heart, and all our soule: for to that end were we borne, to loue this object, as *Melancthon* discourseth, and to enioy it. *And him our will would haue loued and sought alone*, as our *summum bonum*, or principall good, & all other good things for Gods sake: and nature as she proceeded from it would haue sought his fountain, but in this infirmity of humane nature this order is disturbed, our loue is corrupt: Sea man is like to that monster in *Plato* composed of a *Scylla*, a lyon, and a man, wee are carried away headlong with the torrent of our affections, the world, and that infinite variety of pleasing objects in it, doe so allure and enamour vs that we cannot so much a looke towards God, seeke him, or thinke on him as we should, we cannot saith *Austin*, *Rempub. celestem cogitare*, we cannot containe our selues from them, their sweetnesse is so pleasing to vs, Marriage, saith *Y Gualter*, detaines many, *a thing in it selfe laudable, good, and necessary, but deceiued and carried away with the blinde loue of it, they haue quite laid aside the loue of God, and desire of his glory. Meate and drinke hath ouercome as many, whilst they rather strue to please, satisfie their guts and belly, then to serue God and nature*. Some are so busied about merchandise to get mony, they loose their owne soules, whilst couetously carried, and with an vnstoppable desire of gaine, they forget God, as much wee may say of honours, leagues, friendships, health, wealth, and all othes profits or pleasures in this life whatsoeuer. <sup>2</sup> *In this world there be so many beautifull objects, splendors and brightnesse of gold, maiesty of glory, assistance of friends, faire promises, smooth words, victories, triumphs, and such an infinite company of pleasing beauties to allure vs, and draw vs from God, that we cannot looke after him*.

*versum abiecerunt, plurimos cibis & potus perdit. 2. In mundo splendor opum, gloria maiestas, amicitiarum profectio, verborum blaudities, voluptatum omnis generis illecebre villorie, triumphus & infinita alia ab amore dei nos abstrahunt, &c.*

Eccc

And

*p* In Psal. 85.  
omnes pulchritu-  
dines terrenas,  
auri, argenti ne-  
morum & cam-  
porum, pulchri-  
tudinem Solis et  
Lune, stellarum,  
omnia pulchra  
superant.

*r* Immortalis  
hæc visio immor-  
talis amor, inde-  
fessus amor &  
visio.

*s* Osarius, ubi-  
cumq; visio &  
pulchritudo di-  
uini aspectus, i-  
bi voluptas ex  
eodem fonte an-  
nisi, beatitudo,  
nec ab eius aspe-  
ctu voluptas, nec  
ab illa volupta-  
te aspectus sepe-  
rari potest.

*r* Leon Hebraeus  
Onditur an  
humana felici-  
tas Deo cognos-  
cendo an aman-  
do terminetur.  
*u* Lib. de anima  
Ad hoc obiectum  
amandum &  
fructum natu-  
sumus, & hunc  
expetisserim-  
us, huic amas-  
set humana vo-  
luntas, ut sum-  
mum bonum &  
ceteras res om-  
nes eo ordine.

*x* 9 De repub.

*y* Rom. 19. in

epist. Johannis

cap. 2. Multos

coningium dece-  
pit, res aliquæ

salutariæ & ne-  
cessariæ, eo quod

cæci eius amore

decepti, diuini

amoris & gloriæ

studium in uni-



And this is it which Christ himselfe, those Prophets and Apostles so much thunder against, 1. *Ioh. 7. 15*, dehort vs from; *Loue not the world, nor the things that are in the world, if any man loue the world the loue of the father is not in him, 16. For all that is in the World, as lust of the flesh, the lust of the eyes, and pride of life, is not of the father but of the world, & the world passeth away & the lusts therof, but he that fulfilleth the wil of God abideth for euer. No man, faith our Sauour, can serue two masters, but he must loue the one & hate the other, &c. bonos vel malos mores, boni vel mali faciunt amores*, Austin well infers, & this is that which all the fathers inculcate. He cannot (<sup>a</sup> *Austin* admonisheth) bee Gods friend, that is delighted with the pleasures of the world, *make cleane thine heart, purifie thine heart, if thou wilt see this beauty, prepare thy selfe for it. It is the eye of contemplation by which wee must beholde it, the wing of meditation which lifts vs up and reares our soules, with the motion of our hearts, and sweetnesse of contemplation*, so faith *Gregory* cited by <sup>b</sup> *Bonauenture*. And as <sup>c</sup> *Philo Iudeus* seconds him, *he that loues God will soare aloft and take him wings, and leauing the earth fly up to heauen, wander with Sunne and Moone, Starres, and that heauenly troope, God himselfe being his guide. If wee desire to see him, we must lay aside all vaine obiects, which detain vs and dazell our eyes, and as Ficinus adviseth vs, get vs solar eyes, spectacles as they that looke on the Sunne, to see this diuine beauty, lay aside all materiall obiects, all sense, and then thou shalt see him as hee is. Thou couetous wretch, as <sup>e</sup> *Austin* expostulates, why dost thou stand gaping on this drosse, muckhills, filthy excrements, behold a farre fairer obiect God himselfe wooes thee, behold him, enioy him, he is sicke for loue. Cant. 5. Hee inuites thee to his sight, to come into his fayre garden, to eate and drinke with him, to be merry with him, to inioy his presence for euer. † *Wisdom* cries out in the streets, besides the gates, in the toppes of high places, before the city, at the entrie of the doore, and bids them giue eare to her instruction, which is better then gold or pretious stones, no pleasures can be compared to it: leaue all then and follow her; vos exhortor o amici & obsecro, In *Ficinus* words, I exhort and beseech you, that you would embrace and follow this diuine loue with all your hearts and abilities, by all offices and endeauours make this so louing God propitious vnto you. For whom alone, faith <sup>g</sup> *Plotinus*, we must forsake the kingdomes and Empires of the whole earth, Sea, Land, and Ayre, if we desire to be engrafted into him, leaue all and follow him.*

Now for as much as this loue of God, is an habit infused of God, as <sup>h</sup> *Thomas* holds, 1. 2. *quest. 23. by which a man is inclined to loue God aboue all, and his neighbour as himselfe*, Wee must pray to God that he will open our eyes make cleere our hearts, that we may be capable of his glorious rayes, & performe those duties that he requires of vs, *Deut. 6. and Ios. 23. To loue God aboue all, and our neighbour as our selfe*, to keepe his commandements. In this we knowe, faith *Iohn. 5. 2. we loue the children of God, when we loue God and keepe his commandements. This is the loue of God that wee keepe his commandements, he that loueth not knoweth not God, for God is loue, cap. 4. 8. and he that dwelleth in loue dwelleth in God, and God in him, for loue presupposeth knowledge, faith, hope, and vnites vs to God himselfe*, as <sup>i</sup> *Leon Hebre-*

a In Psal. 32.  
Dei amicus esse  
non potest qui  
mundi studius  
delectatur, vt  
hanc formam  
videas munda-  
cor, serenacor  
&c.

b Contemplatio-  
nis pluma nos  
subleuat, atq; in-  
de erigimur in-  
tentione cordis  
dulcedine con-  
templationis.  
distin. 6. de 7.  
limeribus.

c Lib. de villi-  
nis, agrorum deu  
sublimia petit,  
sumptis alijs &  
in celum reser-  
uat, resilla  
terra, cupidus  
aberrandi cum  
sote, luna, stella-  
rumq; sacra mi-  
lilia, ipso deo  
duce.

d In com. Plat.  
cap. 7. vt Solon  
videas oculis si-  
eri debes solaris.  
vt diuinam a-  
spicias pulchri-  
tudinem dimi-  
tte materiam de-  
mitte sensum,

e deum qualis  
sit videbis.  
f Avere, quid  
iubeas his &c.  
pulchrior est qui  
te ambit ipsum  
visurus, ipsum  
habiturus.

† Prou. 8.

g Cap. 18 Rom.  
Amorem hunc  
diuinum totis  
viribus amplex-  
amini, deum vo-  
bis omni officio-  
rum genere pro-  
pitium facit.

h Habitus a Deo infusus per quem inclinatur homo ad diligendum deum super omnia.

g Cap 7. de pulchritudine, regna imperia totius terra & maris & celi oportet abicere si ad ipsum conuersus ve-  
lis inferi, h Habitus a Deo infusus per quem inclinatur homo ad diligendum deum super omnia.



us deliuereth vnto vs, and is accompanied with the feare of God, humility, meeknesse, patience, all those vertues, and charity it selfe. For if we loue God, we shall loue our neighbour, and performe the dueties which are required at our hands, to which we are exhorted. 1. Cor. 13. 4. 5. Ephes. 4. Coloss. 3. Rom. 12. We shall not be enuious or puffed vp, or boast, disdain, thinke euill, or be prouoked to anger but suffer all things, *Endenour to keepe the v-nity of the spirit, the bond of peace.* Forbeare one another, forgieue one another, Cloath the naked, visit the sicke, and performe all those workes of mercy which *Clemens Alexandrinus* calls *amoris & amicitie impletionem & extentionem*, the extent and complement of loue; And that not for feare or worldly respects, but *ordine ad Deum*, for the loue of God himselfe. This we shall doe if wee be truly enamored, but we come short in both, wee neither loue God, nor our neighbour as wee should. Our loue in spirituall things is too *defectiue, in worldly things too excessiue, there is a iarre in both.* Wee loue the world too much: God too little, our neighbour not at all, or for our owne ends.

i Dial. 1. Omnia  
conuertit amor  
in ipsius pulcherr  
naturam.  
k Stromatam  
lib. 2.

Greenham.

*Vulgus amicitias utilitate probat.*

The chiefe thing wee respect is our commodity, and what wee doe, is for feare of worldly punishment, for vaine-glory, praise of men, fashion, and such by-respects, not for Gods sake. Wee neither know God aright, nor seeke, loue, or worship him as we should. And for these defects, wee involue our selues into a multitude of errors, we swarue from this true loue and worship of God, which is a cause vnto vs of vnspcakable miseries, running into both extreames, we become fooles, madmen, without sense, as now in the next place I will shew you.

The parties affected are innumerable almost, and scattered ouer the face of the earth, farre and neere, and so haue beene in all precedent ages, from the beginning of the world to these times, of all sorts and conditions. For methods sake I will reduce them to a twofold diuision, according to those two extreames of *Excesse* and *Defect*, impiety and Superstition, idolatry and Athisme. Not that there is any excesse of diuine worship or loue of God, that cannot be, we cannot loue God too much, or doe our dueties as wee ought, as Papists hold, or haue any perfection in this life, much lesse supererogate, when we haue all done, we are *unprofitable seruants*. But because we doe *alind agere*, zealous without knowledge, and too solicitous about that which is not necessary, busying our selues about impertinent, needlesse, idle, and vaine ceremonies, *populo vt placerent*, as the *Iewes* did about sacrifices, oblations, offerings, incense, new moones, feasts, &c. but as *Isay* taxeth them 1. 12. *who required this at your hands?* Wee haue too great opinion of our owne worth, that we can satisfie the law, and doe more then is required at our hands, by performing those Euangelicall Counsels, & such workes of supererogation merit for others, which *Bellarmino*, *Gregory de Valentia*, all their Iesuites, and champions defend, that if God should deale in rigor with them, some of their *Franciscans* and *Dominicans* are so pure that nothing could be objected to them. Some of vs againe are too deare, as wee thinke, more diuine and sanctified then others, of a better mettle greater gifts, and with that proud *Pharisee*, contemne others in respect of our selues, we are better Christians, better learned, choice spirits, inspired, know more haue especiall reuelation, perceiue Gods secrets, and thereupon presume,



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in De primo  
præcepto.n De relig. lib. 3  
Thes. 1.o 2. De nat. deo-  
rum.p Hist. Belgic.  
lib. 8.q Superstitio er-  
ror infans est.  
epist. 123.† Nam qui su-  
perstitioe imbu-  
tus est, quietum  
esse nunquam po-  
test.

r Greg.

r Polit. lib. 2.  
cap. 13.

c Hist.

u Epist. Phalar.

say, & doe that many times, which is not befitting to be said or done. Of this number are all superstitious Idolaters, Ethnicks, Mahometans, Iewes, Here- ticks, <sup>m</sup> Enthusiasts, Diuinators, Prophets, Sectaries, & Scismaticks. *Zan- chius* reduceth such Infidels to foure chiefe sects, but I will insist and follow mine owne intended method: all which, with many other curious persons, Monkes, Hermites, &c. may be ranged in this extreame, and fight vnder this superstitious banner, with those rude Idiots, and infinite swarmes of people that are seduced by them. In the other extreame or in defect, march those impious Epicures, Libertines, Atheists, Hypocrites, Infidels, worldly, secure, impenitent, vnthankfull, and carnall minded men, that attribute all to naturall causes, that will acknowledge no supream power; that haue cauterized consciences, or liue in a reprobate sense: or such desperate persons as are too distrustfull of his mercies. Of these there bee many subdiuisions, diuerse degrees of madnesse and folly, some more then others, as shall bee shewed in the Symptomes: And yet all miserably out per- plexed, doting, and besides themselves for religions sake. For as <sup>n</sup> *Zanchy* well distinguiheth, and all the world knowes, Religion is twofold, True or False; False is that vaine superstition of Idolaters, such as were of old, *Greekes, Romans*, present *Mahometans*, &c. *Timorem deorum inanem*, <sup>o</sup> *Tul- ly* could tearme it; or as *Zanchy* defines it *Vbi falsi dij, aut falso cultu colitur deus* When false gods, or that God is falsely worshipped. And 'tis a misera- ble plague, a torture of the soule, a meere madnesse, *Religiosa insania*, <sup>p</sup> *Ae- teran* calls it, or *insanus error*, as <sup>q</sup> *Seneca*, a franticke error, or as *Austin*, *In- sanus animi morbus*, a furious disease of the soule; *insania omnium insanissima*, a quintessence of madnesse; † for hee that is superstitious, can neuer bee quiet. Tis proper to man alone, *uni superbia, auaritia, superstitio*, saith *Pliny lib. 7. c. 1. atq; etiam post seuit de futuro*, which wrings his soule for the present, & to come; The greatest misery belongs to mankind, a perpetuall seruitude, a flauerty <sup>r</sup> *Ex timore timor*, an heauy yoke, the seale of damnation, an intoller- able burden. They that are superstitious, are still fearing, suspecting, vexing themselves with auguries, prodigies, false tales, dreames, idle, vaine workes, vnprofitable labours, as <sup>r</sup> *Borerius* obserues, *curâ mentis ancipiti versantur*, Enemies to God and to themselves. In a word, as *Seneca* concludes, *Religio Deum colit, superstitio destruit*, superstition destroyes, but true religion ho- noures God. True Religio; *ubi verus Deus verè colitur*, where the true GOD is truly worshipped, is the way to Heauen, the mother of all vertues, Loue, Feare, Deuotion, Obedience, Knowledge, &c. It creares the deiected soule of man, and amidst so many cares, miseries, persecutions, which this world af- fords, it is a sole ease, an vnspcakable comfort, a sweet reposall, *Iugum suauè & leuè*, a light yoke, an anchor, and an haue. It addes courage, boldnesse, & begets generous spirits, although tirants rage, persecute, & that bloody *Lictor* or Seriant be ready to martyre them, *aut lita, aut morere*, as in those persecu- tions of the Primitiue church, it was put in practise, as you may read in *Eu- sebius* and others) though enemies be now ready to inuade, and all in an vp- roare, <sup>r</sup> *Sè fractus illabatur orbis, impavidos ferient ruinae*, though Heauen should fall on his head, hee would not be dismaid. But a good Christian Prince once made answer to a menacing *Turke*, *facile scelerata hominum arma contemnit, qui dei presidio tutus est*: Or as <sup>u</sup> *Phalaris* writ to *Alexander*, in



in a wrong cause, he nor an other enimie could terrify him, for that he trusted in God. *Si Deus nobiscum, quis contra nos?* In all calamities, persecutions whatsoeuer, as *David* did, *Sam.* 1. 22. he will sing with him, *The Lord is my rocke, my fortresse, my strength, my refuge, the towre and horne of my saluation, &c.* In all troubles and aduersities, *Psal.* 46. 1. *God is my hope and helpe, still ready to be found, I will not therefore feare, &c.* 'tis a feare expelling teare; hee hath peace of conscience, and is full of hope, which is, saith *x* *Austin*, *vita vite mortalis*, the life of this our mortall life, hope of immortality, the sole comfort of our misery; otherwise as *Paul* saith, wee of all others were most wretched, but this makes vs happy, counterpoising our hearts in all misery, superstition torments and is from the Diuell, the author of lyes, but this is from God himselfe, as *Lucian* that *Antiochian* Priest made his diuine confession in *y* *Eusebius*, *Autor nobis de Deo Deusest*, God is the Author of our Religion himselfe, his Word is our rule, a lanthorne to vs, dictated by the holy Gost, he plaies vpon our hearts as so many harp-strings, and we are his temples, he dwelleth in vs, and we in him.

*x* In *Psal.* 3.

*y* Lib. 9. cap. 6.

The part affected of superstition, is the Braine, heart, will, vnderstanding, Soule it selfe, and all the faculties of it, *totum compositum*. All is mad, and dotes. Now for the extent, as I say, the World it selfe is the Subiect of it, (to omit that grand sinne of Atheisme) all times haue beene misaffected; i past, present, *there is not one that doth good, no not one, from the Prophet to the priest, &c.* A lamentable thing it is to consider, how many miriads of men this Idolatry and Superstition (for that comprehends all) hath infatuated in all ages, besotted by this blind zeale, which is Religions Ape, Religions bastard, Religions shadow, false glasse. For where God hath a Temple, the Diuell will haue a chappell: where God hath sacrifices, the diuell will haue his oblations, where God hath Ceremonies, the diuell will haue his traditions, where there is any religion the diuell will plant superstition; and 'tis a pittifull sight to behold and reade, what tortures, miseries it hath procured, what slaughter of souls it hath made, how it rageth amongst those old *Perfians*, *Syrians*, *Aegyptians*, *Greekes*, *Romans*, *Tuscans*, *Gaules*, *Germans*, *Britans*, &c. *Britannia eam hodie celebrat tam attonitè*, saith *z* *Pliny*, *tantis ceremoniis* (speaking of superstition) *ut dedisse Persis Videri possit*. The Brittaines are so stupendly superstitious in their ceremonies, that they goe beyond those *Perfians*. He that shall but reade in *Pausanias* alone, those Gods, Temples, alters, Idols, statues, so curiously made with such infinite cost, and charge, amongst those old *Greekes*, such multitudes of them and frequent varieties, as *† Gerbelius* truly obserues, may stand amazed, and neuer enough wonder at it; and thanke God withall, that by the light of the Gospell, we are so happily freed from that slauiish Idolatry, in these our dayes. But heretofore almost in all Countries, in all places, superstition hath blinded the hearts of men: in all ages what a small portion hath the true church euer beene?

*z* Lib. 3. cap.

*†* Lib. 6. descrip.

*Gec. nulla est*

*via que non is-*

*numerus idolis est*

*referta. Tan-*

*tum tunc tem-*

*porè in miser-*

*rimos mortales*

*potente et cru-*

*delis Transiit*

*Satan exercuit*

*Dinifum imperium cum Ioue Damon habet.*

The Patriarchs and their families, the Israelites a handfull in respect, *Christ* and his Apostles, and not all of them neither. Into what straights hath it bin compinged a little flocke: how hath superstition on the other side dilated her selfe, errour, ignorance, barbarisme, folly, madnesse, deceived, triumphed, and insulted ouer the most wise, discreet, and vnderstanding men, Philoso-



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phers, Dynasties, Monarches, all were inuolued and ouer-shadowed in this mist, in more then *Cymmerian* darknesse. At this present, *quota pars?* How small a part is truly religious? How little in respect? Diuide the World in to fixe parts, and five are not so much as Christians, Idolaters and *Mahometans* possesse almost *Asia*, *Africke*, *America*, *Magetania*. The Kings of *China*, great *Cham*, *Siam* & *Bornaye*, *Pegu*, *Decan*, *Narsinga*, *Iapan*, &c. are *Gentiles*, Idolaters, and many other petty princes in *Asia*, *Monomotopa*, *Congo*, &c. I know not how many *Negro* Princes in *Africke*, all *Terra Australis incognita*, most of *America*, Pagans, differing all in their seuerall superstitions, and yet all Idolaters. The *Mahometans* extend themselues ouer the great *Turkes* dominions in *Europe*, *Africke*, *Asia*, to the *Xeriffes* in *Barbary*, and his territories in *Fet*, *Sus*, *Morocco*, &c. The *Tartar*, the great *Mogor*, the *Sophy* of *Persia*, with most of their dominions and subiects, are at this day *Mahometans*. See how the Diuell rageth: Those at oddes, or differing among themselues, some for *Alli*, some for *Enbocar*, for *Aemar* and *Ozimen*, those foure Doctors, *Mahomet*s successors, and are subdiuided into *quinferi* or Sects, as *Leu Afer* reports. The *Iewes* as a company of vagabonds are scattered ouer all parts, whose story, present estate, progresse from time to time, is fully set downe by Mr *Th. Iackson* Doctor of Diuinity, in his comment on the *Creede*. A fifth part of the world, and hardly that, now professeth *CHRIST*, but so inlarded and interlaced with seuerall superstitions, that there is scarce a sound part to be found, or any agreement amongst them. *Presbyter Iohn* in *Africke*, Lord of those *Abyssines*, or *Ethiopiens*, is by his profession a *Christian*, but so different from vs, with such new absurdities and ceremonies, such liberty, such a mixture of Idolatry and paganism, that they keepe little more then a bare title of Christianity. They suffer *Polygamy*, *Circumcision*, stupend fastings, diuorce as they will themselues, &c. and as the *Papists* call on the virgin *Mary*, so doe they on *Thomas Didymus* before *Christ*. The *Greeke* or *Easterne* Church is rent from this of the West, and as they haue foure chiefe patriarches, so haue they foure subdiuisions, besides those *Nestorians*, *Iacobines*, *Syrians*, *Armenians*, *Georgians*, &c. scattered ouer *Asia minor*, *Syria*, *Egypt*, &c. *Greece*, *Valachia*, *Circassia*, *Bulgary*, *Rosnia*, *Albanta*, *Illyrichum*, *Saluonia*, *Croatia*, *Thrace*, *Serua*, *Rascia*, and a sprinkling amongst the *Tartars*. The *Russians*, *Muscovites*, and most of that great *Dnkes* subiects, are part of the *Greeke* Church, & still Christians; but as *one* saith, *temporis successu multas illi addiderunt superstitiones*. In proceffe of time, they haue added so many superstitions, that they bee rather semi-Christians, then otherwise. That which remaines, is the westerne Church with vs in *Europe*, but so eclipsed with seuerall scismes, heresies and superstitions, that one knowes not where to finde it. The *Papists* haue *Italy*, *Spaine*, *Savoy*, part of *Germany*, *France*, *Poland*, and a sprinkling in the rest of *Europe*. In *America* they hold all that which *Spaniards* inhabite, *Hispania noua*, *Castella Aurea*, *Peru*, &c. In the *East Indies*, the *Philippina*, some small holdes about *Goa*, *Melacha*, *Zelan*, *Ormus*, &c. which the *Portugall* got not long since, and those land-leaping *Iesuites* haue assaid in *China*, *Iapan*, as appears by their yearely letters. In *Africke* they haue *Melinda*, *Quiloa*, *Atombaza*, &c. and some few townes, they driue out one superstition with another. *Poland* is a receptacle of all religions, where *Samosetani*, *Arrians*,  
Anabap-

a Purchas Pilgrim lib. 1. cap. 3.  
b Lib. 3.

\* 2 part. sec. 3.  
lib. 1. cap. 5.  
deinceps.

c Titheanus  
Magius.  
Bredembachius.  
Fr. Aluarezus  
Ilin de Abissinis.  
Herbas folium  
exsantur voca-  
rii, aquis mento-  
seus dormiant,  
&c.  
d Bredembachius  
Ioh. a Meggen.

e See Postvi-  
mus, Herbaspin,  
Magis D. Flat-  
cher, Isnius,  
Hacut, Purchas  
&c. of their  
errors.



Anabaptists are to be found, as well as in some German cities. Scandia is Christian, but as *Damianus* A goes the Portugall Knight complains, so mixt with Magicke, Pagan Rites and ceremonies, they may be as well counted Idolaters: which *Tacitus* formerly said of a like nation is verified in them,

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† A people subject to superstition, contrary to Religion: Yet very superstitious, like our wild Irish: Though they of the better note, & the kings of *Denmarke* and *Sueden* themselves, that possesse it, be *Lutherans*. The remnant are *Calvinists*, *Lutherans*, in *Germany* equally mixt: And yet the Emperor himselfe, Dukes of *Lorraine*, *Bavaria*, and the Princes *Electors*, are most part professed Papists. And though some part of *France*, great *Brittaine*, halfe the Cantos in *Suitzerland*, and the low countries be *Calvinistes*, more defecate then the rest, yet at oddes amongst themselves, not free from superstition. And which

† Deploret Gentis Lapp.  
† Gens superstitioni obnoxia, religionibus aduersa.

\* *Brocard* the monke in his description of the Holy land, after he had censured the greeke church, and shewed their errors, concluded at last, *Faxit Deus ne latinis multa irreperint stultitia*, I say God grant there be no fopperies in our Church. As a damne of water stopt in one place, breakes out into another, so doth superstition. I say nothing of *Anabaptists*, *Brownists*, *Barrowists*, *Familists*, &c. There is superstition in our prayers in our hearing of Sermons, besides bitter contentions, inveciues, perlecutions, strange conceits, diuersity of opinions, scismes, factions, &c. But as the *Lord* (*Iob. 42. cap. 7. vers.*) said to *Eliphaz* the *Temanite* and his two friends, *his wrath was kindled against them, for they had not spoken of him things that were right*: we may iustly of these Scismaticks and Hereticks, how wise so euer in their owne conceits, *non recte loquuntur de Deo*, they speake not, they thinke not, they write not well of God, and as they ought. And therefore *Quid quæso mi Dorpi*, as *Erasmus* concludes to *Dorpius*, *hisce Theologis faciamus, aut quid preceris, nisi fortè fidelem medicum, qui cerebro medeatur*. What shall we wish them, but *suam mentem*, and a good physitian? But more of their differences, paradoxes, opinions, mad pranks, in the Symptomes. I now hasten to the causes.

\* Cap. de Incollis terra sancta.

## SVBSEC. 2.

Causes of Religious melancholy. From the Diuell by miracles, apparitions, oracles. His instruments or factors, polititians, Priests, Impostors, Heretickes, blind guides. In them simplicity, feare, blinde Zeale, ignorance, solitarinesse, curiositie, pride, vaine glory, presumption, &c. his engins, fasting, solitarynes, hope, feare, &c.



Are taught in holy Scripture, that the Diuell rangeth abroad like a roaring Lyon, still seeking whom he may deuoure: and as in seuerall shapes, so by seuerall engines and deuices he goeth about to seduce vs; sometimes hee transformes himselfe into an Angell of light, and is so cunning, that he is able, if it were possible, to deceiue the verie Elect. Hee will be worshipped as God himselfe, and is so adored by the

g Plato in Crit.  
Demones custodes sunt hominum & eorum domini ut nos animalium, nec hominibus, sed & regionibus

imperant, vaticiniis, auguriis, somniis, oraculis, nos regunt. Idem fere Map. Tyrius ser. l. 6. 26. 27. medios vult demones inter deos & homines, deorum ministros, presides hominum, a celo ad homines descendentes.

Hca.



h. De preparat.  
Euangel.

3. Vt in abusum

dei, vel in abu-

lutionem. Dan-

dinus com. in

lib. 2. Arist. de

An. Tex. 29.

h. Dæmones con-

sulant, & fami-

liares habent de

mones pleriq; sa-

cerdotes. Riccius

lib. 1. cap. 10.

expedit. Sinar.

1. Vt in abusum

foeminas inque-

sant, irrepentes

etiam in corpora,

mentes terrent,

valetudinem

frangunt, morbos

laccant, ut ad

cultum sui co-

gant, nec aliud

huius studium,

quam ut à verâ

religione, ad su-

perstitionem ver-

tant, cum sit

in ipsos penales, qua-

rent sibi ad pe-

nas comites ut

habeant, erroris

participes.

in Lib. 4. prepa-

rat. Euangel. c.

Tantumq; vi-

cliam amicu-

titia hominum

consequuntur sum,

ut si colligere

in unum velles

uniuscuiusq; orbis,

ipsi in celestibus

spiritibus subit-

eam fuisse iun-

ctas. Vtq; ad sal-

vatoris adven-

tum hominum

cede, pernitioff-

simi demones

placabant, &c.

† Plato.

n. Strosius, ci-

cognos omnis.

mag. h. 3. cap. 7.

Exek. 8. 4.

Reg. 11. 4. Reg. 3.

17. 14. 11. 1.

49. Numb. 11.

3. Reg. 13.

o Lib. 4. cap. 8.

prepar.

Heathen, and esteemed. And in imagination of that divine Power, as *Eusebius* observes, to abuse or emulate Gods glory, as *Dandinus* addes, he will haue all homage, sacrifices, oblations, and whatsoever else belongs to the worship of God, to be done likewise vnto him, *similis erit altissimo*, and by this meanes infatuates the World, deludes, intraps, & destroyes many a thousand soules. Sometimes by dreames, visions (as God to *Moses* by familiar conference) the Diuell in seuerall shapes talkes with them, in the *Indies* it is common, and in *China* nothing so familiar, as apparitions, inspirations, oracles, by terrifying them with false prodigies, counterfeited miracles, sending stormes, tempests, diseases, plagues, (as of old in *Athens* there was *Apollo Alexiacus*, *Apollo rhuus pestifer & malorum depulsor*) raising warres, seditions, by spectrums, troubling their Consciences, driuing them to despair, terrors of minde, intollerable paines, by promises, rewardes, beneficts, & faire meanes, he raiseth such an opinion of his Diety and greatnesse, that they dare not doe otherwise then adore him, doe as he will haue them; they dare not offend him, and to compell them more to stand in awe of him, *he sends and cures diseases, disguises their spirits* (as *Cyprian* saith) *torments and terrifies their soules, to make them adore him, and all his study, all his endeavour is to diuert them from true religion, to superstition: and because he is damned himselfe, and in an error, he would haue all the world participate of his errors, and be damned with him.* The *primum mobile* therefore, and first mouer of all superstition, is the Diuell, that great enemy of mankind, the principall agent, who in a thousand seuerall shapes, after diuerse fashions, with seuerall engines, illusions, and by seuerall names hath deceiued the Inhabitants of the earth, in seuerall places and countries, still reioycing at their falls. *All the world over, before Christs time, he freely domineered, and held the souls of men in most slavish subiection, saith m Eusebius, in diuerse formes, ceremonies, and sacrifices, till Christs coming.* As if those Diuels of the Ayre had shared the earth amongst them, which the Platonists held for gods, (*† ludus deorum sumus*) and were our Gouvernours and keepers. In seuerall places, they had seuerall rites, orders, names. *n Adonided* amongst the *Syrians*, *Adramilech* amongst the *Capernaïtes*, *Asinia* amongst the *Emathites*; *Astartes* with the *Sydonians*; *Asteroth* with the *Palestines*; *Dagon* with the *Philistines*; *Tartari* with the *Hanei*; *Melchonis* amongst the *Ammonites*; *Beli* the *Babylonians*, *Beelzebub* and *Baal* with the *Samaritans* and *Moabites*, *Isis* and *Osyris* amongst the *Egyptians*, *Apollo* at *Delfhos*, *Iupiter* in *Crete*, *Venus* at *Cyprus*, *Iuno* at *Carthage*, *Esculapius* at *Epidaurus*, *Diana* at *Ephesus*, *Pallas* at *Athens*, &c. And euen in these our daies, both in the East and West *Indies*, in *Tartary*, *China*, *Iapan*, &c. What strange Idols, in what prodigious formes, with what absurd ceremonies are they adored? See but what *Vertomannus*, l. 5. c. 2. *Marcus Polus*, *Lerius*, *Benzo*, *P. Martyr* in his *Ocean Decades*, and *Mat. Riccius* expedit. *Christ. in Sinar* lib. 1. relate. *o Eusebius* wonders how that wise citty of *Athens*, and flourishing kingdome of *Greece* should be so befotted, and we in our times, how those wittie *China's*, so perspicacious in al other things, should be so gulled, so tortured with superstition, so blind as to worship stockes and stones. But it is no maruell, when we see all out as great effects amongst Christians themselues: how are those *Anabaptists*, *Arrians*, and *Papists* about the rest, miserably infatuated. *Mars*, *Iupiter*, *Apollo*, and *Escula-*



*Asculapius*, haue resigned their interest, names and offices to Saint *George*, 583

† (*Maxime bellorum rector, quem nostra iuuentus*

*Pro Martore colit. ....*)

† Bapt. Man. 4.  
Fals. de Sancto  
Georgio.

S<sup>t</sup> *Christopher*, and a companie of fictitious Saints, *Venus* to the Lady of *Lauretta*. And as those old *Romanes* had severall distinct gods, for diuerse offices, persons, places, so haue they Saints, as *Lavater* well obserues out of *Lactantius*, *mutato nomine tantum*, 'tis the same Diuell that deludes them still. The manner how, as I say, is by rewardes, promises, terrors, affrights, punishments; In a word faire and foule meanes, *Hope* and *Fear*. How often hath *Iupiter*, *Apollo*, *Bacchus* and the rest, sent plagues in *Greece* and *Italie*, because their sacrifices were neglected,

† *Dij multa neglecti dederunt*

*Hesperie mala luctuosa.*

to terrifie them,

to rouze them vp, and the like: see but *Livy*, *Dionysius Halicarnassensis*, *Thucydides*, *Pausanias*, *Philostratus*, &c. *Oeneus* rained in *Aetolia*, and because he did not sacrifice to *Diana* with his other Gods, she sent a wild bore, *insolita magnitudinis, qui terras & homines miserè depascebatur*, to spoile both men and country, which was afterwards killed by *Meleager*. What prodigies and miracles, dreames, visions, predictions, apparitions, oracles, haue been of old at *Delphos*, *Dodona*, what strange cures performed by *Aspollo* and *Asculapius*? *Iuno's* Image, and that of *Fortune* spake, *Castor* and *Pollux* fought in person for the *Romanes* against *Hannibals* Army, as *Pallas*, *Mars*, *Iuno*, *Venus*, for *Greekes* and *Troians*, &c. Amongst our *Pseudocatholicks*, nothing so familiar as such miracles, how many cures done by our Lady of *Lauretta*: at *Sichem*, of old at our *S. Thomas* Shrine, &c. *S. Sabine* was seene to fight for *Arnulphus* Duke of *Spoletto*, *S. George* fought in person for *John* the bastard of *Portugall*, against the *Castilians*. In the battle of *Bonnoxburne*, where *Edward* the second, our English king was foyled by the *Scots*, *S. Philanus* arme was seene to fight (if *Hector Boethius* doth not impose) that was before shut vp in a silver capcase: Another time in the same author, *S. Magnus* fought for them. Now for visions, revelations, miracles, not only out of the Legend, out of *Purgatory*, but every day come newes from the *Indies*, and at home read the *Iesuits* letters, *Ribadeneyra*, *Thurselinus*, *Acosta*, *Lippomanus*, *Xauerius*, *Ignatius* liues, &c. and tell me what difference?

His ordinary instruments or factors which he vseth, as God himselfe did good Kings, lawfull Magistrates, Patriarchs, Prophets, to the establishing of his Church, are Politicians, Statesmen, Priests, Hereticks, blind guides, impostors, Pseudoprophets, to propagate his superstition. And first to beginne with Politicians, it hath euer beene a principall axiome with them, to maintaine religion or superstition, they make Religion meete policy, a cloake, an humane inuention, *nihil equè valet ad regendos vulgi animos ac superstitio*, as *Tacitus* and *Tully* hold. *Austin* lib. 4. de ciuitat. Dei cap. 9. censures *Sc. e. vola* saying and acknowledging, *expedire ciuitates religione falli*, that it was a fit thing cities should bee deceaued by religion, according to the diuerbe, *Si mundus vult decipi, decipiatur*, if the world will be gulled, let it be gulled, 'tis good howsoeuer to keepe it in subiection. 'Tis that *Aristotle* & *Plato* to inculcate in their Politicks, Religion neglected, brings plagues to the Citty, opens a gap to all naughtinesse. 'Tis that which all our late Politicians inge-

p Part. 1. cap. 1.  
lib. 2. cap. 9.

q Polid. Virg.  
lib. 1. de prodig.

† Hor. l. 3. od. 6.

† Orat. Inge me  
dicasti mulieres  
Dion. Halicarn.  
Tully de nat.  
deorum lib. 2.  
† Aqua Venus  
Teucrii, Pallas  
iniqua fuit.

† Io. Molanus  
lib. 3. cap. 59.

† Pet. Oliver. de  
Iohanne primo  
Portugallia Re-  
ge. Strenue pug-  
nans, & a duci-

se partis usus  
clypeo excipiens.

† L. 14. Loculos  
sponte aperuisse,

† pro his pug-  
nasse.

† Religion, as  
they hold, is  
policy, inuen-

ted alone to  
keepe men in

awe.

† 1. Animal.

† Omnes religio-  
ne mouentur. 5.

† in verum.

† Zelenchus.

† profat. legis. quid  
vult aut regi-

oem inhabitant  
periculos esse o-

portet esse Deo  
110 de legibus.

† Religio neglecta  
maximam pe-

stem in ciuitate  
infert omnium  
scelerum seve-



minate. *Cromerus l. 2. pol. hist. Boterius l. 3. de incrementis urbium, Clapmarus l. 2. c. 9. de Arcanis rerump. Arneſeus cap. 4. lib. 2. polit.* Captaine Machiavel will haue a Prince by all meanes to counterſeit religion, to be ſuperſtitious in ſhew at leaſt, to ſeeme to be devout, frequent holy exerciſes, honour diuines, loue the Church, affect Priests, as *Numa, Licurgus*, & ſuch law-makers were, and did *non ut his fidem habeant, ſed ut ſubditos religionis metu facilius in officio contineant*, to keepe the people in obedience. But this error of his, *Innocentius Ientilettus* a French Lawyer, *Theorem. 9. comment. 1. de Relig.* hath copiouſly confuted. Many Politicians, I doe not deny, maintaine Religion as a true meanes, and ſincerely ſpeake of it without hypocrifiſe, are truly zealous and religious themſelues. Juſtice and Religion, are the two chiefe props and ſupporters of a well-govern'd commonwealth: but moſt of them are but

*Machiavellians*, counterſeits onely for politicall ends, as knowing *magnum eius in animos imperium*, and that as *Sabellicus* deliuerſ, *a man without religion, is like an horſe without a bridle*. No way better to curbe then ſuperſtition, to terrifie mens conſciences, and to keepe them in awe: they make new lawes, ſtatutes, invent new Religions; ceremonies, as ſo many ſtalking horſes, to their owne ends. Therefore, ſaith *Polybius* of *Lycurgus*, *did hee maintaine ceremonies, not that hee was ſuperſtitious himſelfe, but that hee perceaued mortall men more apt to embrace paradoxes, then ought elſe, and durſt attempt no euill thing for feare of the Gods*. This was *Zamolchus* ſtratagem amongſt the *Thracians*, *Numa's* plot, when he ſaid he had conference with the *Nymphe Algeria*, and that of *Sertorius* with an Heart. To get more credit to their Decrees, by deriuing them from the gods; or elſe they did all by diuine inſtinct, which *Nich: Damascen* well obſerues, of *Lycurgus, Solon, & Minos*, they had their lawes dictated, *monte ſacro*, by *Iupiter* himſelfe. So *Mahomet* referred his new lawes to the *Angell Gabriel*, by whoſe direction he gaue out they were made. *Caligula* in *Dion* ſained himſelfe to be familiar with *Caſtor* and *Pollux*, and many ſuch, which kept thoſe *Romanes* vnder (who as *Machiavel* proues, *lib. 1. diſput. cap. 11. & 12.* were *Religione maxime moti*, moſt ſuperſtitious:) and did curbe the people more by this meanes, then by force of armes, or ſeueritie of humane lawes. To this ende that *Syrean Phyrecides*, *Pythagoras* his maſter broched in the Eaſt amongſt the Heathens firſt the immortality of the Soule, as *Trismegistus* did in *Egypt*, with a many of ſained Gods. Thoſe French and Brittain Druides in the weſt firſt taught, ſaith *Caſar*, *non interire animas, but after death to goe from one to another, that ſo they might encourage them to vertue*. 'Twas for a politicke end, and to this purpoſe the old Poets ſained thoſe *Elyſian* fields, their *Eacus, Atinos, and Rhadamantus*, their infernall iudges, & thoſe *Stygian* lakes, fiery *Phlegetons*, *Pluto's* kingdome, & variety of torments after death. 'Tis this which *Plato* labors for in his *Phadon*, & *9. de rep.* the *Turks* in their *Alcoran*, when they ſet downe rewards, & ſeuerall puniſhments for every particular vertue and vice, & when they perſwade men, that they that die in battle, ſhall goe directlie to heauen, &c. A *Tartar* Prince, ſaith *Marcus Polus*, *lib. 1. cap. 28.* called *Senex de montibus*, the better to eſtabliſh his government amongſt his ſubiects, and to keepe them in awe, found a convenient place in a pleaſant valley, environed with hils, in which he made a

delicious

*c. Lipſius l. 1. c. 3*  
*d. Homo ſine re-*  
*ligione, ſicut e-*  
*quis ſine ſigno.*  
*c. Lib. 10. Ideo*  
*Lycurgus, & c.*  
*non quod ipſe*  
*ſuperſtitioſus,*  
*ſed quod vide-*  
*ret mortales pa-*  
*radoxa facilius*  
*amplecti, nec rei*  
*grauis audere*  
*ſine periculo de-*  
*orum.*

*\* Cleonardus*  
*epiſt. 1. Novas*  
*leges ſuas ad*  
*Angelum Ga-*  
*brilem refere-*  
*bat, quo monito-*  
*re mentibatur*  
*coniſaſe gerere.*  
*† Lib. 6. belli*  
*Gallici, v. mo-*  
*tu mortis negle-*  
*ſto, ad virtutē*  
*incitarent.*  
*‡ De his, lege*

*Lucianum de*  
*luſu, Tom. 1.*  
*Homer. Odiſſ. 11*  
*Virg. Ene. 6.*  
*Celſum lib. 6.*  
*g. Boterius.*

*† Et 3. de republ.*  
*omnis inſtitutio*  
*ad loſcentum co-*  
*referenda, ut*  
*de deo bene ſen-*  
*tiant ob com-*  
*mune bonum.*  
*h. C. r. a. quam,*  
*viduam*  
*plantam maxi-*  
*mum, & pul-*  
*cherimum, ſi-*  
*gnum adriſeris,*  
*& ſortibus ple-*  
*num, &c.*



delicious Parke full of odoriferous flowers and fruits, and a Pallace full of all worldly contents, that could possibly be devised, Musicke, Pictures, variety of meats, &c: and chose out a certaine young man, whom with a *soporiferous* 585  
*potion*, he so benumbed, that he perceaued nothing: and so fast a sleepe as hee was, caused him to be conveyed into this faire garden. Where after he had li-  
 ued a while, in all such pleasures a sensuall man could desire, <sup>k</sup> He cast him in-  
 to a sleepe againe, and brought him forth, that when hee waked he might tell o-  
 thers he had beene in Paradise: The like he did for Hell, and by this meanes  
 brought his people to subiection. Many such tricks and impostures are acted  
 by Polititians in *China* especially, but with what effect I will discourse in the  
 Symptomes.

Next to Polititians, if I may distinguish them, are our Priests, (who make  
 Religion Policie) if not farre beyond them, for they domineere ouer Prin-  
 ces and Statelmen themselves. *Carnificinam exercent*, one faith, they tyrani-  
 zize, ouer mens consciences, more then any other tormentors whatsoeuer.  
 Partly for their commoditie and gaine, for soueraignty, credit, to mainetaine  
 their state and reputation, out of *Ambition & Avarice*, which are their chiefe  
 supporters. What haue they not made the common people to beleeue? Im-  
 possibilities in nature, incredible things, what devices, traditions, ceremonies,  
 haue they not invented in all ages to keepe men in obedience, to enrich them-  
 selves? *Quibus questui sunt capti superstitione animi*, as *Livy* saith. Those  
*Aegyptian* Priests of old got all the soueraignty into their hands, and know-  
 ing, as *Curtius* insinuates, *nullares efficacius multitudinem regit quam super-*  
*stitio, melius uariis quam ducibus parent, uana religione capti, etiam impo-*  
*tescentes feruere*, the common people will sooner obey Priests then Captaines,  
 and nothing so forcible as superstition, or better then blinde zeale to rule a  
 multitude; haue so terrified and gulled them, that it is incredible to relate.  
 All nations almost haue beene befotted in this kinde, amongst our *Brittains*  
 and old *Gaules* the *Druides*, *Magi* in *Persia*; Philosophers in *Greece*, *Chalde-*  
*ans* amongst the *Oriental*, *Brachmani* in *India*, *Gymnosophistes* in *Aethio-*  
*pia*, the *Turditanes* in *Spaine*, *Augures* in *Rome*, haue insulted, *Apolloe's* Priests  
 in *Greece*, by their oracles and phantasmes, *Amphiaras* and his companions;  
 now *Mahometan*, and *Pagan* Priests, what can they not effect? How doe they  
 not infatuate the world? *Adeo ubiq.* (as <sup>†</sup> *Scalliger* writes of the *Mahometan*  
 Priests) *tum gentium tum locorum, gens ista sacrorum ministra, vulgi secat*  
*spes, adea que ipsi fingunt somnia*, so cunningly can they gull the Commons  
 in all places and countries. But aboue all others that high Priest of *Rome*, the  
 damme of that monstrous and superstitious brood, which now rageth in the  
 West, that three-headed *Cerberus* hath plaid his part. <sup>n</sup> *Whose religion at this*  
*day is maere policy, a state wholly composed of superstition and wit, and needes*  
*nothing but wit and superstition to maintaine it, that useth Colleges and reli-*  
*gious houses, to as good purpose as forts and castells, and doth more at this day*  
 by a company of scribbling Parasites, fiery spirited Friars, zealous Anachorits,  
 hypocritical confessors, and those Pretorian souldiers, his Ianifary Iesuits,  
 that dissociable society, as <sup>\*</sup> *Langius* tearmes it, *postremus diaboli conatus, &*  
*seculi excrementum*, that now stand in the forefront of the battle,

<sup>a</sup> *Excipiant soli totius vulnera belli,* and fight alone almost,  
 (for the rest are but his dromedaries and asses) then euer he could haue done

*i Potum quen-*  
*dam dedit, quo*  
*inefciam, &*  
*gravis opo-*  
*ressus, in uir-*  
*derium inter-*  
*ducebatur, &c.*  
<sup>k</sup> *Atq. iterum*  
*memoratum po-*  
*tum bibendum*  
*exhibuit, & sic*  
*extra Paradi-*  
*sum reducit, ut*  
*cum exiguaret,*  
*sopore somno,*  
*&c.*

<sup>1</sup> *Lib. 4.*

<sup>m</sup> *Lib. 4.*

<sup>†</sup> *Scalliger, 228.*

<sup>n</sup> *S. A. Sandi.*

<sup>\*</sup> *In conspectu de*  
*princ. inter pro-*  
*vinc. Europ.*  
*a Lucian.*



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by garrisons and armies. What power of Prince, or poenall law, bee it never so strict, could enforce men to doe that which for conscience sake they will voluntarily vndergoe? As to fast from all flesh, abstaine from marriage, abandon the world, wilfull poverty, performe canonicall and blinde obedience, to prostrate their goods, fortunes, bodies, liues, and offer vp themselues at their superiours feet, at his command? What so powerfull an engin as superstition? which they right well perceauing, are of no religion at all themselues: *Primum enim* (as Calvin rightly suspects, the tenour and practise of their life proues) *arcane illius Theologie, quod apud eos regnat, caput est, nullum esse deum*, they hold there is no God, as Leo 10. did, Hildebrand the Magitian, Alexander the 6. Julius 2. meere Atheists, and what is said of Christ, to be fables and impostures, of heauen and hell, day of iudgement, Paradise, Immortality of the soule, are all

p Seneca.

*P Rumores vacui, verbaq. inania,  
Et par sollicito fabula somnio,*

q *Vice cotis, acutum reddere  
que ferrum valet, exors ipsa  
secunda.*

Dreames, toyes, and old wiues tales. Yet as so many q whetstones to make other tooles cut, but cut not themselues, though they bee of no religion at all they will make others most devout and superstitious, by promises & threats, compell, to enforce from, and lead them by the nose like so many beares in a line; When as their end is not to propagate the Church, advance Gods kingdom, seeke his glory or common good, but to enrich themselues, to enlarge their territories, to domineere and compell them to stand in awe, to liue in subiection to the Sea of Rome. For what otherwise care they? *Si mundus vult decipi, decipiatur*, tis fit it should be so. And for which † Austin cites Varro to maintaine his Roman religion, we may better apply to them: *multa vera, que vulgus scire non est utile, pleraq. falsa que tamen aliter existimare populum expedit*, some things are true, some false, which for their owne ends they will not haue the gullish Comminalty take notice of. As well may witnessse their intolerable covetousnesse, strange forgeries, fopperies, fooleries, vnrighteous subtleties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they haue still forged, to enthrall, circumuent, and subiugate them, to maintaine their owne estates. † One while by Bulls, Pardons, Indulgences, and their doctrine of good workes, that they be meritorious, hope of heauen by that meanes, they haue so fleeced the commonalty, and spurred on this free superstitious horse, that he runnes himselfe blinde, & is as an Ass to carry burdens. They haue so amplified Peters Patrimony, that from a poore Bishop, he is become *Rex Regum, Dominus dominantium*, a Demi-God, as his Canonists make him (*Felinus* and the rest) about God himselfe. And for his wealth and † temporalities, is not inferiour to many kings; his Cardinals Princes companions, and in euery kingdom almost, Abbots, Priors, Monks, Friars, &c. and his Cleargie haue ingrossed a<sup>u</sup> third part, halfe, in some places all into their hands. Three Prince Electors in Germany Bishops, besides Maydeburge, Spire, Saltsburge, Breme, Bamberge, &c. In France, as Bodine lib. de repub. giues vs to vnderstand, their reuenues are twelue millions, and three hundred thousand leures, and of twelue parts of the reuenues in France, the Church possesseth seauen. The Iesuits a new sect begonne in this age, haue as \* Middendorpius and † Pelargus reckon vp, three or foure hundred Colleges in Europe, and more reuenues then many Princes. In France as Arnoldus proues, in thirty yeares they haue got, *bis centum*

† De civ. Dei  
lib. 4. cap. 31.  
‡ Seeking  
their owne,  
saith Paul, not  
Christs.

§ He hath the  
Dutchy of  
Spoleto in Italy,  
the Marquisat  
of Ancona, be-  
side Rome, and  
the territories  
adiacent, Bo-  
logne, Ferrara,  
&c. diuision in  
France, &c.

‡ Elote fratres  
mei, & principes  
huius mundi,  
words of their  
creation.

u The Laity  
suspect their  
greatnesse,  
witnessse those  
statutes of  
monastaine.

\* Lib. 3. de Aca-  
dem.

† Prefas. lib. de  
paradox. Iesuit.  
Rom. provincia  
label. Col. 36.

Neapol. 23. Ve-  
netia 17. Lust.  
25. India orient.  
27. Brasilia, 20.  
&c.



centum librarum millia annua, 200000<sup>l</sup>. I say nothing of the rest of their orders. How many Townes in every kingdom hath superstition enriched? What a deale of mony by musty reliques, Images, haue their Masse Priests ingrossed, and what summes haue they scraped by their other tricks; *Laurentum* in Italy, *Walsingham* in England, in those daies, *Vbi omnia auro nitent*, saith *Erasmus*, *S. Thomas* shrine &c. may witnesse. † *Delphos* so renowned of old in Greece for *Apollo's* oracle, *Delos commune conciliabulum & emporium* sola religione munitum, *Dodona*, whose fame and wealth were sustained by religion, were not so rich, so famous. If they can get but a relique of some Saint, the Virgin *Maries* picture, or the like, that Citty is for euer made, it needs no other maintenance. Now if any of these their impostures, or iuggling tricks be controuerted, or called in question: If a magnanimous and zealous *Luther*, an heroicall *Luther*, as \* *Dithmarus* calls him, dare touch the Monkes bellies, all is in a combustion, all is in an uproare: *Demetrius* and his associats are ready to pull him in peeces, to keepe vp their trade, † *Great is Diana of the Ephesians*: With a mighty shout of two houres long they will roare and not be pacified.

Now for their authority, what by auricular confession, satisfaction, penance, *Peters* keyes, thundrings, excommunications, &c. roaring bulls, this high Priest of *Rome*, shaking his *Gorgons* head, hath so terrified the soule of many a silly man, insulted ouer maiestie it selfe, and swaggered generally ouer all *Europe* for many ages, and still doth to some, holding them as yet in slavish subiection, as neuer tyrannizing *Spaniards* did by their poore *Negroes* or *Turkes* by their Gally-slaves. \* *The Bishop of Rome* (saith *Stapleton*, a parahte of his, *de mag. Eccles. lib. 2. cap. 1.*) hath done that without armes, which those *Roman Emperours* could neuer atchieue with 40 legions of souldiers, deposed Kings, and crowned them againe with his foot, made friends, & corrected at his pleasure, &c. † *Tis a wonder*, saith *Machiauell*, *Florentine hist. lib. 1.* what slavery King *Henry the second* endured for the death of *Th. Becket*, what things he was enioyned by the Pope, and how he submitted himselfe to doe that which in our times a priuate man would not endure, and all through superstition. † *Henry the fourth*, deposed of his Empire, stood bare-footed with his wife, at the gates of *Canossus*. † *Fredericke* the Emperour was troden on by *Alexander* the third. Another held *Adrians* stirrup: King *John* kissed the knees of *Pandulphus* the Popes Legat, &c. What made so many thousand Christians trauell from *France*, *Brittaine*, &c. into the holy Land, spend such huge summes of money, goe a pilgrimage so familiarly to *Ierusalem*, to creep and couch, but superstition? What makes them so freely venture their liues, to leaue their native countries, to goe seeke martyrdom in the *Indies*, but superstition? to be assassinated to meet death, murder Kings, but a false persuasion of merit, of canonically or blinde obedience which they instill vnto them, and animate them by strange illusions, hope of being Martyrs and Saints? Such pretty feats can the Diuell worke by Priests, and so well for their owne aduantage, can they play their parts. And as if it were not yet enough, by Priests and Politicians to delude mankind, and crucifie the soules of men, he hath more actors in his Tragedy, more yrons in the fire, another Scene of Hereticks, factious, ambitious wits, insolent spirits, Schismatics, Impostors, false Prophets, blinde guides, that out of pride, singularity, vaine glory, blinde

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† *Pausanias* in *Laconicis* lib. 3.  
Idem de *Achai.*  
cui lib. 7. cuius  
summa opes, &  
valde inclyta  
fama.  
\* *Exercit. Elib.*  
Cellez 3. disp. 3.  
† *Alt. 19. 22.*

\* *Pontifex Romanus* pro suis  
inermis regibus  
terre iura dat,  
ad regna eorum,  
ad pacem cogit,  
& peccantes ca-  
stigas, &c. quod  
Imperatores Ro-  
mani 40 legio-  
nibus armati  
non effecerunt.  
† *Mirum quan-  
ta passus sit H. 2.*  
quomodo se sub-  
misit, ea se saltu-  
rum pollicitus,  
quorum hodie  
ne priuatus qui-  
dem partem fa-  
ceret.

\* *Sigonius* 9.  
hist. Ital.  
† *Curio* lib. 4.  
*Fox. Martyrol*



*b* Hierocles con-  
tends *Apolloni-*  
us to haue  
beene as great  
a Prophet as  
*Christ*, whom  
*Eusebius* con-  
futes.

zeale, cause much more madnesse yet, set all in an uproare by their new do-  
ctrines, paradoxes, figments, crotchets, make new diuisions, subdiuisions,  
new sects, oppose one superstition to another, one kingdom to another,  
commit Prince and subiects, brother against brother, father against sonne, to  
the ruine and destruction of a common-wealth, to the disturbance of peace,  
and to make a generall confusion of all estates. How did those *Arrians* rage  
of old, how many did they circumvent? those *Pelagians*, *Manichies*, &c. their  
names alone would make a iust volume. How many silly foules haue Impo-  
stors still deluded, *Lucians Alexander*, *Simon Magus*, *Apollonius Tiancus*,  
*Cynops*, *Eumo*, who by counterfeiting some new ceremonies and iuggling  
tricks, of that *Dea Syria*, by spitting fire, and the like, got an armie together  
of fortie thousand men, and did much harme: with *Eudo de Stellis*, of whom  
*Nubrigenis* speaks, *lib. 1. cap. 19.* that in king *Stephens* daies, imitated most  
of *Christs* miracles, fed I knowe not how many people in the wilderness, &  
built castles in the aire, &c. to the seducing of multitudes of poore foules. In  
*Franconia* 1476, a base illiterate fellow tooke vpon him to be a Prophet, and  
preach, *Iohn Beheim* by name, a neareheard at *Nicholhausen*, hee seduced  
30000 persons, and was taken by the Commonalty to bee a most holy man,  
come from heauen. \* *Tradescmen* left their shops, women their distaues, ser-

\* *Manifer* *Cof-*  
*moz*, *lib. 3. c. 36.*  
*Artifices* *ex offi-*  
*cinis*, *arator*  
*silua*, *semine* *e*  
*colo*, &c. *quasi*  
*nomine* *quodam*  
*rapti*, *uicis* *pa-*  
*rentis* *et* *do-*  
*mini* *restita* *ade-*  
*not*, &c. *Cam-*  
*bustus* *demum*  
*ab* *Herbipolensi*  
*episcopo* *heresi*  
*evanuit*.

vants ranne from their masters, children from their parents, schollers left their  
tutors all to heare him, some for nouelty, some for zeale. Hee was burnt at last  
by the Bishop of *Wartzburg*, and so he & his heresie vanished altogether. How  
many such Impostors, false Prophets, haue liued in euery kings raigne? what  
Chronicle will not afford such examples? that as so many *Ignes fatui*, haue  
led men out of the way, terrified some, deluded others, that are apt to be car-  
ried about with the blast of euery winde, a rude inconstant multitude, that  
follow all, and are cluttered together like so many pibbles in a tide. What  
prodigious follies, madnesse, vexations, persecutions, absurdities, impossibili-  
ties, these impostors, hereticks, &c. haue thrust vpon the world, what strange  
effects, shall be shewed in the Symptomes:

Now the meanes by which, or aduantages the diuell and his infernall mi-  
nisters take, so to delude and disquiet the world, with such idle ceremonies,  
false doctrines, superstitions, sopperies, are from themselues, innate feare, ig-  
norance, simplicity, *Hope*, and *Feare*, those two battering Cannons & princi-  
pall Engines, with their objects, reward and punishment, *Purgatory*, *Limbus*  
*Patrum*, &c. with now more then euer tyrannize, † for what Province is free  
from *Atheisme*, *superstition*, *Idolatry*, *Schisme*, *heresie*, *impiety*, their factors,  
and followers? thence they proceed, and from that same decayed Image of  
God, which is yet remaining in vs. *Os homini sublimè dedit, cælumq; videre*

† *Nulla* *non*  
*provincia* *hete-*  
*sius*, *Atheismus*  
*et* *plena*, *Nul-*  
*lus* *orbis* *angu-*  
*lus* *ab* *hisce* *bel-*  
*lis* *inuenit*,  
*c* *Lib. 1. de nat.*  
*Deorum*.

*Iussit*, — our owne conscience  
doth dictate so much vnto vs, we knowe there is a God, and Nature doth in-  
forme vs, *Nulla gens tam barbara* (saith *Tully*) *cui non infideat hec persuasio*  
*deum esse*, *Sed nec Scythia, nec Græcus, nec Persa, nec Hyperboreus dissentiet* (as  
*Maximus Tyrius* the Platonist *ser. 1.* farther addes) *nec continentis nec insula-*  
*rum habitator*, let him dwell where he will, in what coast foeuer, there is no  
nation so barbarous, that is not perswaded there is a God, *The Heauens de-*  
*clare the glory of God, and the Firmament sheweth his handiworke*, *Psal. 19.* E-  
very creature will evince it, *Præsentemq; refert qualibet herba deum.*

*nolentes*



*volentes sciunt fatentur inniti*, as the said *Tyrius* proceeds, will or nill, they must acknowledge it. The Philosophers, *Socrates*, *Plato*, *Plotinus*, *Trismegistus*, *Seneca*, *Epicletus*, those *Magi*, *Druides*, &c. went as farre as they could by the light of Nature, *multa praeclara de natura Dei scripta reliquerunt*, writ many things well of the nature of God, but they had but a confused light, a glimpse, † *Quale per incertam lunam sub luce maligna*

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1 Zanchius.

† Virg. 6. Aen.

Est iter in sylvis,

as he that walkes

by Moonshine in a wood, they groped in the darke; they had a grosse knowledge, as he in *Euripides*, *O Deus quicquid es, siue caelum, siue terra, siue aliud quid*, & that of *Aristotle*, *Ensentiunt misere mei*. So some said this, some that, as they conceaued themselves, which the diuell perceauing, ledde them farther out (as *Lemnius* obserues) & made them worship him as their God, with stocks and stones, and torture themselves to their owne destruction, as he thought fit himselfe, inspired his Priests and Ministers with lies and fictions to prosecute the same, which they for their owne ends were as willing to vndergoe, taking aduantage of their simplicity, feare and ignorance. For the common people are as a flocke of sheepe, a rude illiterate rout, void many times of common sense, a meere beast, *bellua multorum capitum*, will goe whither soeuer they are led: as you lead a ramme ouer a gapp by the hornes, all the rest will follow, † *Non quae eundum, sed quae itur*, they will doe as they see others doe, and as their Prince will haue them, let him bee of what religion he will, they are for him. § *And little difference there is betwixt the discretion of men and children in this case*, especially of old folkes and women, as *Cardan* discourseth, when as they are tossed with feare and superstition, and with other mens folly and dishonestie. So that I may say, their owne ignorance is a cause of their superstition, a symptome and madnesse it selfe,

Supplicij causa est suppliciumq. sui.

their owne feare,

folly, stupidity, to be deplored Lethargie, is that which giues occasion to the, other, and pulls these miseries on their owne heads. For in all these Religions and superstitions, amongst our Idolaters, you shall still find, that the parties first affected, are silly, rude, ignorant people, old folkes, that are naturally prone to superstition, weake women, or some poore rude illiterate persons, that are apt to be wrought vpon, and gulled in this kinde, prone to beleue any thing. And the best meanes they haue to broach first, or to maintaine it when they haue done, is to keepe them still in ignorance: for *Ignorance is the mother of devotion*, as all the world knowes, and these times can amply witness. This hath beene the Diuels practise, and his infernall ministers in all ages, not as our Satiour by a few silly Fishermen, to confound the wisdom of the world, to saue Publicans and Sinners, but to make aduantage of their ignorance, to convert them and their associates, and that they may better effect what they intend, they begin, as I say, with poore <sup>h</sup> stupid, illiterate persons. So *Mahomet* did when he published his *Alcoron*, which is a peece of worke (saith *Bredenbachius*) full of non sense, barbarisme, confusion, without rime, reason, or any good composition, first published to a company of rude rusticks, hogge-rubbers, that had no discretion, iudgement, art, or vnderstanding, and is so still maintained. For it is a part of their policy to let no man comment, dare to dispute or call in question to this day any part of it, be it neuer so absurd, incredible, ridiculous, fabulous as it is, it must be beleued implicitly,

e Superstitio ex ignorantia diuinitatis emerfit, ex vitiosa emulatione, & demonis illecebris, inconstans, timens, fluctuans, & cui se addicat, nesciens, quem imploret, cui se committat a demone facile decepta, Lemnius lib. 3. cap. 3.

f Seneca. g De rerum varietate l. 3. c. 38. Parum vero distat sapientia virorum, a puerili, multo minus senum & mulierum, cum metu & superstitione, & aliena stultitia & improbitate simplices agitantur.

h In all superstition, wise men followe fables. Bacons Essayes. i Peregrin. Hierosol. cap. 5. totum scriptum confusum sine ordine vel colore, absq. sensu & ratione ad rusticissimos idem dedit, & dissimulans, et prorsus agrestes, qui nullius erant discretionis, ut diuicare possent.



te, vpon paine of death no man must dare to contradiēt it, *God and the Emperour, &c.* What else doe our Papists, but by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceale the Scriptures, read it in Latin, and to some few alone, feeding the people in the meane time with tales out of Legends, and such like fabulous narrations? Whom doe they begin with, but collapfed Ladies, some fewe tradesmen, superstitious old folkes, illiterate persons, weake women, discontent, rude, silly companions, or sooner circumvent? So doe all our schismatics and hereticks. *Marcus* and *Valentinian* hereticks in *Ireneus*, seduced first I knowe not how many women, and made them beleue they were Prophets. *I* Frier *Cornelius* of *Dort*, seduced a company of silly women. What are all our *Anabaptists*, *Brownists*, *Barrowists*, *Familists*, but a company of rude illiterate, capritious base fellowes? What are most of our Papists, but stupid, ignorant, and blinde baiards, how should they otherwise bee, when as they are brought vp and kept still in darknesse. <sup>m</sup> *If their Pastors* (saith *Lavater*) *had done their duties, and instructed their flocke as they ought, in the Principles of Christian Religion, or had not forbidden them the reading of Scriptures, they had not beene as they are.* But being so misled all their liues in superstition, and carried hood-winked like hawkes, how can they proue otherwise then blinde Idiots, and superstitious Asses, what shall we expect else at their hands? Neither is it sufficient to keepe them blinde, and in *Cimmerian* darknesse, but withall, as a Schoolemaster doth by his boyes, to make them follow their books, sometimes by good hope, promises & encouragement, but most of al by feare, strict discipline, seuerity, threats & punishment, doe they collogue and sooth vp their silly Auditors, and so bring them into a fooles Paradise. *Rex eris aiunt, si recte facies*, doe well, thou shalt be crowned; but for the most part by threats, terrors, and affrightus, they tyrannize and terrifie their distressed soules: knowing that feare alone is the sole & only meanes to keepe men in obedience, according to that *hemistichium* of *Petronius*, *Primus in orbe deos fecit timor*, the feare of some diuine and supream powers, keepes men in obedience, makes the people doe their duties: they play vpon their consciences; <sup>n</sup> which was practised of old in *Agypt*, by their Priests, when there was an Eclipse, they made the people beleue God was angry, great miseries were to come, they take all opportunities of naturall causes, to delude the peoples senses, and with fearefull tales out of Purgatory, fained apparitions, earth quakes in *Iapona* or *China*, tragicall examples of diuells, possessions, obsessions, false miracles, counterfeited visions, &c. They doe so insult ouer, and restraints them, neuer Hobie so dared a Larke, that they will not offend the least tradition, tread, or scarce looke awrie: *Deus bone* (p *Lavater* exclaimes) *quot hoc commentum de Purgatorio miserè afflixit*: good God, how many men haue beene miserably afflicted by this fiction of Purgatory?

To these advantages of *Hope* & *Feare*, ignorance & simplicitie, he hath severall engines, traps, deuices, to batter and enthrall, omitting no opportunities, according to mens seuerall inclinations, habilities, to circumvent and humour them, to mainetaine his superstition: sometimes to stupifie, besot them, sometime againe by oppositions, factions, to set all at oddes, and in an uproare, sometimes he infects one man, and makes him a principall agent, sometimes

\* Lib. 1. cap. 9.  
Valent. heres. 9.  
I Metranus lib  
8. hist. Belg.

m Si Doctores  
suum fecissent  
officium, & ple-  
bem fidei com-  
missum recte in-  
struissent, de do-  
ctrina Christiana  
ne capitis, nec  
sacris scripturis  
interdixissent, de  
multis proculdu-  
bid recte sensis-  
sent.

n Curtius lib. 4.

o See more in  
Remissus Exa-  
men, Concil. Tri-  
dent. de Purga-  
torio.  
p Part. 1. cap. 16  
part. 3. cap. 18.  
& 19.



times whole Cities, Countries. If of meaner sort, by stupidity, Canonically obedience, blinde zeale, &c. If of better note, by pride, ambition, popularity, vaine glory. If of the Cleargie, and more eminent of better parts then the rest, more learned, eloquent, he puffs them vp with a vaine conceit of their owne worth, *scientiâ inflati*, they beginne to swell and scorne all the world in respect of themselves, and therevpon turne hereticks, schismaticks, broach new doctrines, frame new crotchets, & the like, or else out of too much learning become madde, or out of curiositie they will search into Gods secrets, and eate of the forbidden fruit, or out of presumption of their holynesse and good gifts, inspirations, become Prophets, *Enthusiasts*, and what not. Or else if they be displeased, discontent, and haue not (as they suppose) preferment to their worth, haue some disgrace, repulse, neglected, or not esteemed as they fondly value themselves, or out of emulation, they beginne presently to rage and raue, *calum terra miscent*, they become so impatient in an instant, that a whole kingdome cannot containe them, They will set all in a combustion, all at variance, to be revenged of their aduersaries. ¶ *Donatus* when he saw *Cecilianus* preferred before him in the Bishopricke of *Carthage*, turned hereticke, and so did *Arian*, because *Alexander* was advanced; we haue examples at home, and too many experiments of such persons. If they be Lay men of better note, the same engines of pride, ambition, emulation, and iealousie take place, they will be Gods themselves, *Alexander* in *India* after his victories, became so insolent, he would be adored for a God, and those *Romane* Emperours came to that height of madnesse, they must haue temples built to them, sacrifices to their Deities, *Divus Augustus*, *D. Claudinus*, *D. Adrianus*. *Helioabalus* put out that vestall fire at *Rome*, expelled the *Virgins*, and banished all other Religions all ouer the World, and would be the sole God himselfe. Our *Turkes*, *China Kings*, great *Chams* and *Mogors*, doe little lesse, assuming diuine and bumpast titles to themselves, the meaner sort are too credulous, and led with blind zeale, blind obedience, to prosecute and maintain whatsoeuer their sottish leaders shall propose, what they in pride or singularity, reuenge, vainglory, ambition, spleen, for gaine, shall rashly maintain and broch, their disciples make a matter of conscience, of hell and damnation, if they doe it not, and will rather forsake wiues, children, house and home, lands, goods, fortunes, life it selfe, then omit or abiure the least title of it, and to aduance the common cause, vndergoe any miseries, turne traytors, assassins, with full assistance and hope of reward in that other world, that they shall surely merit by it, win heauen, bee canonized for Saints.

Now when they are truly possessed with blind zeale, and nussed with superstition, he hath many other baits to inueagle & infatuate them farther yet, to make them quite mortified and mad, and that vnder colour of perfection, to merit by penance, going wolward, whipping, almes, fastings, &c. Anno 1320. there was a Sect of whippers in *Germany*, that to the astonishment of the beholders, lashed, and cruelly tortured themselves. I could giue many other instances of each particular. But these workes so done, are meritorious, *ex opere operato*, *ex condigno*, for themselves and others, macerate & consume their bodies, *specie virtutis & umbrâ*, those Euangelicall counsels are propounded, as our Pseudocatholickes call them, Canonically obe-

G g g g

dience

¶ *Austine*.¶ *Curtius lib. 8.*¶ *Lampadius*  
*vita eius. Virgi-*  
*nes vestales, &*  
*sacrum igne Ro-*  
*me extinxit, &*  
*omnes ubiq; per-*  
*orbem terra re-*  
*ligiones, utrum*  
*hoc studeat, ut*  
*solus deus colere*  
*tur.*¶ *Flagellatorum*  
*secta. Munster.*  
*lib. 3. Cosmog.*  
*cap. 19.*



z *Votum celi-*  
*batus, monacha-*  
*tus.*

u *Mater sani-*  
*tatis, clavis ce-*  
*lorum, ala anime*  
*que leues pen-*  
*as producat, ut*  
*in sublimi ferat,*  
*currus spiritus*  
*sacri, vexillum*  
*fidei, porta par-*  
*adis, via angelo-*  
*rum, &c.*  
x *Castigo corpus*  
*meum. Paul.*  
y *Mor, econ.*

z *Lib. 8. cap. 10.*  
*de verum varie-*  
*tate. admiratio-*  
*ne digna sunt*  
*que per ieiuni-*  
*um hoc modo*  
*contingunt. Jam-*  
*nia, superstitio,*  
*contemptus tor-*  
*mentorum, mor-*  
*ti desiderium,*  
*obstinata opinio,*  
*insania, ieiuni-*  
*um naturaliter*  
*preparat ad hac*  
*omnia.*  
a *Epist. lib. 3. Ita*  
*attenuatus fuit*  
*ieiunio & vigi-*  
*lis, in tantum*  
*exco corpore, ut*  
*ossibus vix hære-*  
*bat, unde nocte*  
*infantum & spi-*  
*ritus, balatus pe-*  
*corum, mugitus*  
*bouum, voces &*  
*ludibria demo-*  
*num, &c.*

dience, wilfull pouerty, & vowes of chastity, monkery, and a solitay life, which extend almost to all Religions and superstitions, to *Turkes, Chinas, Gentiles, Abyssines, Greekes, Latines*, and all countries. Amongst the rest, fasting, contemplation, solitarines, are as it were certaine rammes, by which the diuell doth batter and worke vpon the strongest constitutions. *Nonnulli* (saith *Peter Forestus*) *ob longas inedia, studia & meditationes celestes, de rebus sacris & religione semper agitant*, by fasting ouer much, and diuine meditations, are ouercome. Not that fasting is a thing of it selfe to be discommended, for it is an excellent meapes to keepe the body in subiection, <sup>u</sup> a preparatiue to deuotion, the Physicke of the soule, by which chaste thoughts are ingendred, true zeale, a diuine spirit, whence wholsome counsels doe proceed, concupiscence is restrained, vicious and predominate lusts and humours are expelled. The fathers are very much in commendation of it, and as *Caluinus* notes, *sometimes immoderate. The mother of health, key of heauen, a spirituall wing to create vs, the chariot of the holy Ghost, banner of Faith, &c.* And 'tis true they say of it, if it be moderately and seasonably vsed, by such parties as *Moses, Elias, Daniel, CHRIST*, and as his <sup>x</sup> Apostles made vse of it, but when by this meanes they will supererogate, and as *Erasmus* well taxeth, *Cælum non sufficere putant suis meritis*, Heauen is too small a rewarde for it: They make choice of times and meates, buy and sell their merits, attribute more to them then to the ten Commandements, and count it a greater sinne to eate meat in lent, then to kill a man, and as one saith, *Plus respiciunt assum piscem, quam Christum crucifixum, plus salmonem quam Solomonem, quibus in ore Christus, Epicurus in corde*, when some counterfeit, and some attribute more to such workes of theirs then to Christs death and passion, the diuell sets in a foot, strangely deludes them, and by that meanes makes them to ouerthrow the temperature of their bodies, and hazard their soules. Never any strange illusion of diuels amongst *Hermites, Anachorites*, neuer any visions phantasmes, apparitions, Enthusiasmes, Prophets, any revelations, but immoderate fasting, bad diet, sicknesse, melancholy, solitarinesse, or some such things were the precedent causes, the forerunners or concomitants of them: The best opportunity and sole occasion the diuell takes to delude them. *Marcilius Cagnatus lib. 1. cont. cap. 7.* hath many stories to this purpose, of such as after long fasting haue bin seduced by diuels, and <sup>z</sup> *tis a miraculous thing to relate (as Cardan writes) what strange accidents proceed from fasting, dreames, superstition, contempt of torments, desire of death, prophesies paradoxes, madness; fasting naturally prepares men to these things*, Monkes, Anachorites and the like, after much emptinesse become melancholy, virgins, they thinke they heare strange noyses, confesse with *Hobgoblins*, diuels, rivell vp their bodies, & *dum hostem insequimur*, saith *Gregory, ciuem quem diligimus trucidamus*, they become bare Skeletons, skinne and bones: *Carnibus abstinentes proprias carnes devorant, ut nil præter cutem & ossa sit reliquum. Hilarion*, as <sup>a</sup> *Hierom* reports in his life, was so bare with fasting, that the skinne did scarce sticke to the bones, for want of vapors he could not sleepe, and for want of sleepe became idle headed, heard euery night infants cry, oxen lowe, wolues howle, lions roare (as he thought) clattering of chaines, strange voices, & the like illusions of diuels. Such symptoms are common to those that fast long, are solitary, giuen to contemplation, ouermuch solitarinesse and meditation. Not that these things

(as



(as I said of fasting) are to be discommended of themselves, but very behou-  
full in some cases and good: sobriety and contemplation ioine our soules to  
God, as that heathen <sup>b</sup> Porphyrie can tell vs. <sup>c</sup> Extasis is a taste of future happi-  
nesse, by which wee are united vnto God, a diuine melancholy, a spirituall  
wing, Bonauenture tearmes it, to lift vs vp to heauen: But as it is abused, a  
meere dotage, madnesse, a cause and symptome of Religious melancholy. If  
you shall at any time see (saith Guatinerius) a religious person ouer superstiti-  
ous, too solitary, or much giuen to fasting, that man will certainly bee me-  
lancholy, thou maist boldly say it, he will be so. P. Forestus hath almost the  
same words and <sup>e</sup> Cardan. subtil. lib. 18. & cap. 40. lib. 8. de rerum varietate,  
solitariness, fasting, and that melancholy humor, are the causes of all Hermite  
illusions. Lavatur. de spect. cap. 19. part. 1. and part. 1. cap. 10. puts solitariness  
a maine cause of such spectrums and apparitions, none, saith he, so mel-  
ancholy as Monkes and Hermites, the diuells bath melancholy, none so subiect  
to visions and dotage in this kinde, as such as liue solitary liues, they heare &  
act strange things in their dotage. 3 Polidore Virgil. lib. 1. de prodigijs, holds  
that those prophecies and Monkes revelations, Nunnes dreames, which they  
suppose come from God, doe proceed wholly ab instinctu dæmonum, by the Diuells  
meanes: and so those Enthusiasts, Anabaptists, pseudo-Prophets from the  
same cause. <sup>h</sup> Fracastorius lib. 2. de intellectu. will haue all your Pythoneses,  
Sibylles and pseudo-Prophets to be meere melancholy, so doth Wierus proue  
lib. 1. cap. 8. & lib. 3. cap. 7. & Arculanus in 9. Rasis, that melancholy is a sole  
cause, and the Diuell together, with fasting and solitariness of such Sibylline  
prophecies, if there were euer any such, which with <sup>i</sup> Causabon and others I  
iustly except at. But howsoeuer there be no Sibylles, I am assured there be o-  
ther Enthusiasts, Prophets, &c. euer haue beene in all ages, and still proce-  
ding from those causes. That which Matthew Paris relates of the Monke of  
Evesham, who saw heauen and hell in a vision, of <sup>1</sup> Sir Owen that went  
downe into St Patricks Purgatory in King Stephens dayes, and saw as much:  
Walsingham of him that was shewed the like by St Iulian, Bede lib. 5. cap. 13.  
14. 15. & 20. reports of King Sebba lib. 4. cap. 11. eccles. hist. that saw strange  
visions, and Stumphius Helvet: Cronie of a cobbler of Basil, 1520. that beheld  
rare apparitions at Ausborough in Germany, Alexander ab Alexandro gen:  
dier. lib. 6. cap. 21. of an Enthusiastical prisoner, was still after much solitari-  
nesse, fasting, or long sicknesse, when their braines were addle, and their bel-  
lies as empty of meate, as their heads of wit, Florilegius hath many such ex-  
amples, fol. 191. one of Saint Gutlake of Crowlade that fought with diuells,  
but still after long fasting, ouermuch solitariness, the Diuells perswade him  
therefore to fast, as Moses and Elias did, the better to delude him. <sup>o</sup> In the  
same Author is recorded Carolus magnus vision An. 185 or extasis; wherein  
he saw heauen and hell after much fasting and meditation. So did the diuell  
of old with Apollon Priests, Amphiaras and his fellowes, those Egyptians,  
still enioine long fasting before he woud giue any oracles, triduum a cibo &  
& vino abstinerent, before they gaue any answers, as Volateran lib. 13. cap.

b. Lib. de absti-  
nentia, sobrietas  
& continentia  
mentē deo con-  
iungunt.  
c Extasis nihil  
est aliud quam  
gustus future  
beatitudinis (E.  
raimus epist. ad  
Dorpium) in  
quā toti absor-  
bemur in deum.  
d Si religiosus  
nimis ieiunia ti-  
deris obseruan-  
tem ando ille  
melancholicum  
pronuncialis.  
Traet. 5. cap. 5.  
e Solitudo ipse  
mens agra labo-  
ribus anxius &  
itiuitus, tum  
temperata a ci-  
bis mutata agre-  
sibus, & humor  
melancholicus  
Heremitarum illu-  
sionum causa sunt.  
f Solitudo est  
causa appari-  
tionum, nulli visio-  
nibus & hinc  
deliria magis  
obnoxii sunt,  
quam qui colle-  
gijs & eremo-  
lijs viuunt mo-  
nachij, tales ple-  
rumque melanco-  
lici ob victum  
solitudinem.  
g Monachi se-  
pe putant prophe-  
tare ex deo, &  
qui solitariam  
agunt vitam,  
quum sit insin-  
ctu dæmonum,  
& sic falluntur  
facillime, a malo  
genio habent,  
que putant a  
deo, & sic En-  
thusiastæ.  
h Sibylle, Pythia,  
i Pythia

& Propheta qui diuinare solent, omnes phantasijs sunt melancholici. i Exercit. cap. 1. k Post. 15. Diuini preces & ieiunia, mira-  
biles videbat visio. 1 Fol. 84. vita Stephani & fol. 177. post trium mensium ieiunium & languorem per 9. dies nihil comedens  
am bibens. m After contemplation in an Extasis, so Hierome was whipped for reading Tully, see millions of exam-  
ples in our Annales, Bede, Gregory, Iacobus de Voragine, Lippomanus, Hieronymus, John Major de vitis Patrum, &c. n Fol.  
199 post abstinentie curas miras illusiones dæmonum audiuit. o Fol. 155. post. feriam meditationem in vigilijs diei dominice, vi-  
sionem habuit de Purgatorio.



4. recordes, and *Strabo Geog. lib. 14.* describes *Charons* denne, in the way betwixt *Tralles* and *Nissum*, whether the Priests led sicke & fanatike men: but nothing performed without long fasting, no good to be done. That scoffing *Lucian* conducts his *Menippus* to hell by the directions of that *Chaldean Mithrobarzanes*, but after long fasting, and such like idle preparation. Which the Iesuits right well perceiuing, of what force this fasting and solitary meditation is, to alter mens mindes when they would make a man mad, rauish him, improne him beyond himselfe, to vnder take some great businesse of moment, to kill a King or the like, & they bring him into a melancholy darke chamber, where hee shall see no light for many dayes together, no company, little meate, gally pictures of Diuels all about him, and leaue him to lie as he will himselfe, on the bare floer in this chamber of meditation as they call it, on his backe, side, belly, till by this strange vsage they make him quite mad & beside himselfe. And then after some ten dayes, as they finde him animated and resolu'd, they make vse of him. The Diuell hath many such factors, many such engines, which what effect they produce, you shall heare in these following Symptomes.

## S V E S A C. 3.

Symptomes generall, loue to their owne sect, hate of all other religions, obstinacie, peeuishnes, ready to vndergoe any danger or crosse for it, martyrs, blinde zeale, blinde obedience, fastings, vowes, beliefe of incredibilities, impossibilities: Particular of Gentiles, Mahometans, Iewes, Christians, and in them Heretikes old and new, Schismatics, Schoolemen, Prophets, Enthusiasts, &c.



Leat *Heracritus* an rideat *Democritus*, in attempting to speak of these Symptomes, shall I laugh with *Democritus*, or weepe with *Heracritus*, they are so ridiculous and absurd on the one side, so lamentable and tragical on the other, a mixt Scene offers it selfe, so full of errors, and a promiscuous variety of obiectes, that I know not in what straine to represent it. When I thinke of that *Turkish* paradise, those *Iewish* fables, and pontificall rites, those Pagan superstitions, their sacrifices and ceremonies, as to make Images of all matter, and adore them when they haue done, to see them kisse the paxe, creepe to the crosse, &c. I cannot choosē but laugh with *Democritus*: but when I see them whippe and torture themselves, grinde their soules for toyes and trifles, desperate, and now ready to die, I cannot choosē but weepe with *Heracritus*. When I see a Priest say masse, with all those apish gestures, murmurings, &c. read the customes of the *Iewes* Synagogue, or *Mahometan* Meschites, I must needs laugh at their folly, *risum teneatis amici?* But when I see them make matters of conscience of such toyes and trifles, to adore the Diuell, to endanger their soules, to offer their children to their Idols, &c. I must needs condole their miserie. When I see two superstitious orders contende, *pro aris & focis*, with such haue and hold, *de lana caprina*, some write such great Volumes to no purpose, take so much paines to so small effect, their Satyrs, inuectiues, Apologies, dull and grosse fictions, when I see graue learned men, raile and scold like butter-wormen

p<sup>r</sup>oi multos dies morant in consilio sacerdotum auxilia invocantes, q<sup>ui</sup> in Nocturnant, Et cibis quidem glandes erant, potus aqua, lectus sub dio, &c.  
r<sup>ob</sup>ertus Euerardus Britanno-Romanus lib. 2. dis. 1611. describes all the manner of it.

S<sup>er</sup>ius mappi componere risu vix poterat.



men, me thinks 'tis pretty sport and fit for *Calphurnius* and *Democritus* to laugh at. But when I see so much blood spilt, so many murders and massacres, so many cruell battels fought, &c. 'tis a fitter subiect for *Heracitus* to lament. As *Merlin* when he sat by the lakes side with *Vortiger*, and had seene the white and red dragon fight, before hee began to interpret or to speake, *in fletum prorupit*, fell a weeping, and then proceeded to declare to the King what it meant: I should first pittie and bewaile this miserie of humane kinde, with some passionate preface, wishing mine eyes a fountaine of teares, as *Jeremy* did, and then to my taske. For it is that great torture, that infernall plague of mortall men, *omnium pestium pestilentissima superstitio*, & able of it selfe alone to stand in opposition to all other plagues, miseries and calamities whatsoeuer, farre more cruell, more pestiferous, more grievous, more generall, more violent, of a greater extent. Other feares and sorrowes, grievances of body and minde, are troublesome for the time, but this is for euer, eternall damnation, hell it selfe: A plague, a fire, an inundation hurts one Province alone, and the losse may be recovered; but this superstition involves al the world almost, and can neuer be remedied. Sicknesse & sorrowes come and go, but a superstitious soule hath no rest, *superstitio ne imbutus animus nunquam quietus esse potest*, no peace, no quietnesse. True Religion and Superstition are quite opposite, *longè diversa carnificina & pietas*, as *Lactantius* describes, the one creates, the other deiects; *illorum pietas, mera impietas*, the one is an easie yoke, the other an vntolerable burden, an absolute tyrannie; the one a sure anchor, an haven, the other a tempestuous Ocean, the one makes, the other makes, the one is wisdom, the other follie, madnesse, indiscretion, the one vnfaigned, the other a counterfeit, the one a diligent obseruer, the other an ape; one leades to heauen, the other to hell. But these differences will more evidently appeare by their particular Symptomes. What Religion is, and of what parts it doth consist, every Catechisme will tell you, what Symptomes it hath, and what effects it produceth: but for those superstitions no tongue can tell them, no pen expresse, they are so many, so diuerse, so vncertaine, so inconstant, and so different from themselves. *Tot mundo superstitiones, quot caelo stella*, one saith, there be as many superstitions in the world, as there be starres in heaven, or diuells themselves that are the first founders of them: With such ridiculous, absurd Symptomes & signes, so many seuerall rites, ceremonies, torments and vexations accompanying, as may well expresse and besee the diuel to be the author and maintainer of them. I will onely point at some of them, *ex ungue leonem*, gueffe at the rest, and those of the chiefe kinds of superstition, which beside vs Christians, now domineer and crucifie the world, Gentiles, Mahometans, Iewes, &c.

Of these Symptomes some be generall, some particular to each priuate sect: generall to all, are an extraordinarie loue and affection they beare and shew to such as are of their owne sect, and more then *Vatinian* hate to such as are opposite in religion as they call it, or disagree from them in their superstitious rites, blind zeale (which is as much a symptome as a cause,) vaine feares, blind obedience, needlesse workes, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulnesse, blindness, obstinacy, &c. For the first which is loue and hate, as *Montanus* saith, *nulla firmiter amicitia quàm*

*Pleno ridet  
Calphurnius ore  
Hor.  
u Alanus de  
Insulis.*

*Cicero de  
sistibus.*

*y In Micheli  
coemem.*



596 *qua contrahitur hinc, nulla discordia maior, quam qua a religione fit, no greater concord, no greater discord, then that which proceeds from Religion. It is incredible to relate, did not our daily experience euince it, what factions quam teterrime factiones, (as † Rich. Dinoth writes) haue beene of late for matters of religion in France, and what hurly burlies all ouer Europe, for these many yeares. Nihil est quod tam impotentèr rapiat homines, quam suscepta de salute opinio, siquidem pro ea omnes gentes Corpora & animas deuere solent, & arctissimo necessitudinis vinculo se inuicem colligere. Wee are all brethren in Christ, seruants of one lord, members of one body, and therefore are or should bee at least dearly beloued, inseparably allyed in the greatest bound of loue and familiarity, vnited partakers not onely of the same crosse, but coadjutors, comforters, helpers, at all times, vpon all occasions: As they did in the primitiue Church, Acts the 5. they sold their patrimonies, and laid them at the Apostles feet, and many such memorable examples of mutuall loue wee haue had vnder the ten generall persecutions, many since. Examples on the other side of discord none like, as our Saniour saith, he came therefore into the world to set father against sonne, &c. In imitation of whom the diuell belike (nam superstitio irrepsit vere religionis imitatrix, superstition is still religions ape, as in all other things, so in this) doth so combine and glew together his superstitious followers in loue and affection, that they will liue and die together: and what an innate hatred hath hee still inspired to any other superstition oppositè? How those old Romanes were affected, those ten persecutions may bee a witnesse, and that cruell executioner in Eusebius, aut lita aut morerè, sacrifice or dye. No greater hate, more continue, bitter faction, warres, persecution in all ages, then for matters of religion, no such ferall opposition, father against son, mother against daughter, husband and wife, Citty against Citty, Kingdome against Kingdome: as of old at Tentira and Combos.*

z Lactantius.

a Iuda. Sal. 15.

*Immortale odium, & nunquam sanabile vulnus,  
Inde furor vulgo, quod numina vicinorum  
Odit uterq; locus, quum solos credit habendos  
Esse deos quos ipse colat.*

b Comment. in

Micha. serue non

possunt ut illo-

rum Messias

communis ser-

vator sit, nostrum

gaudium, &c.

Messias vel de-

cem decies cru-

cifixuri essent,

ipsumq; deum si

id fieri posset,

vna cum Ange-

lis & creaturis

omnibus, nec ob-

seruerentur ab

hoc facto, e si

milie inferna

subeunda forent.

Immortal hate it breeds, a wound past cure,  
And furie to the commons still to endure.  
Because one Citty t'others Gods as vaine  
Deride, and his alone as good mainetaine.

The Turkes at this day count no better of vs, then of dogs, so they commonly call vs, *Gaures*, Infidels, miscreants, make that their maine quarrel & cause of Christian persecution. If he will turne *Turke* he shal be entertained as a brother, and had in all good esteeme, a *Muselman* or a beleeuer, which is a greater tie to them, then any affinity or consanguinity. The Iewes sticke together like so many burres, but as for the rest whom they call Gentiles, they doe hate and abhorre, they cannot endure their *Messias* should be a common Saviour to vs all, & rather as <sup>b</sup> Luther writes, *then they that now scoffe at them, curse them, persecute & revile them, shall be coheires and brethren with them, or haue any part or fellowship with their Messias, they would crucifie their Messias ten times over, and God himselfe, his Angels, and all his creatures, if it were possible, though they endure a thousand hells for it.* Such is their malice towards



towards vs. Now for Papists, what in a common cause, for the aduancement of their Religion they will indure, our traitors and pseudocatholikes will declare vnto vs, and how bitter on the other side to their aduersaries, how violently bent, let those *Marian* times record, as those miserable slaughters at *Merindol* and *Cabriers*, the *Spanish* inquisition, the Duke of *Alua's* Tyranny in the Low-countries, the *French* Massakers and Civill warres.

*Tantum religio potuit suadere malorum.*

Not there onely, but all over *Europe*, wee read of bloody battels, rackes and wheelles, seditions, factions, oppositions, ———— † *obvia signis.*

*Signa, pates aquilas & pila minantia pilis,*

Investiues and contentions. They had rather shake hands with a *Jew*, *Turke*, or as the *Spaniards* doe, suffer *Moore*s to liue amongst them, and *Iewes* then Protestants; My name saith <sup>d</sup> *Luther* is more odious to them, then any thiefe or murderer. So it is with all heretikes and schismatikes whatsoeuer: And none so passionate, violent in their Tenents, opinions, Obstinate, Willful, Refractory, Peevish, factious, singular and stiff in defence of them, they doe not only persecute and hate, but pittie all other Religions, accompt them damned, blind, as if they alone were the true Church, their doctrine sound, *per funem aureum de caelo delapsa doctrina*, they alone to be saued. The *Iewes* at this day are so incomprehensibly proud and churlish, saith <sup>e</sup> *Luther*, that *soli saluari, soli domini terrarum saluari volunt*. And as <sup>f</sup> *Buxdorfius* addes, so ignorant and selfe-willed withall, that amongst their most vnderstanding *Rabbines*, you shall finde naught but grosse dotage, horrible hardnesse of heart, and stupend obstinacie, in all their actions, opinions, conversations: and yet so Zealous withall, that no man living can be more, and vendicate themselves for the elect people of God. 'Tis so with al other superstitious sects, *Mahometans*, Gentiles in *China* and *Tartary*, our ignorant Papists, *Anabaptists*, *Separatists*, and peculiar Churches of *Amsterdam*, they alone, and none but they can be saued. & Zealous (as *Paul* saith *Rom. 10. 2.*) without knowledge, they wil endure any miserie, any trouble, take any paines, fast, pray, vow chastity, wilfull povertie, forsake all, and follow their Idols, die a thousand deaths, as some *Iewes* did to *Pilots* souldiers, in like case, *exertos praeuentes iugulos, & manifeste praeseferentes*, (as *Iosephus* hath it) *chariorem esse vitam sibi legis patriae observationem*, rather then abiure, or deny the least particle of that Religion, which their Fathers professe, and they themselves haue beene brought vp in, be it neuer so absurd, ridiculous, they wil embrace it; they wil take much more paines to goe to hel, then wee shal doe to Heauen. Single out the most ignorant of them, convince his vnderstanding, shew him his errors, grosse, and absurdities of his sect, *Non persuadebis etiamsi persuaseris*, he will not be perswaded. As those Pagans told the Iesuites in *Iapona*, <sup>h</sup> they would doe as their fore-fathers haue done, and with *Ratholde* that *Frisian* Prince, goe to hel for company, if most of their friends went thither: They wil not be moved, no perswasion, no torture can stirre them. So that Papists cannot brag of their vowes, pouerty, obedience, orders, merits, martyrdomes, fastings, almes, good works, pilgrimages, much and more then al this, I shal shew you, is, and hath beene done by these superstitious Gentles, Pagans, Idolaters and Iewes: their blinde zeale and superstition in al kindes, is much at one; and it is hard to say which is the greatest, which is the grossest. In a word, this is common

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c *Luciet.*† *Lucan.*d *Ad Galas.*comment. memi  
nomen odiosius  
quam villus ho-  
micida aut fur.e *In comment.*Michab. adeo  
incomprehensi-  
bilibus & aspera-  
corum superbia,  
&c.f *Synagog. Iude-*

orum ca. 1. inter

cornu intelli-

gentissimos Rab-

binos nil prater

ignorantiam &amp;

insipientiam

grandem iuveni-

es horrentiam

indurat ionem et

obstinatiam, &amp;c.

g Great is Di-

ana of the E-

phesians, 167. 15

h *Malum enim*

illis insinire,

quam eum alia

bene sentire.



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to al superstition, there is nothing so absurd, so ridiculous, impossible, incredible, which they wil not belecue, and willingly performe as much as in them

† O Egypt, re-  
ligionis tue sole  
superfunt fabu-  
le, &c. incredibi-  
les posteris tuis.

lies. † O Egypt (as Trismegistus exclames) thy religion is fables, and such as posterity will not beleue. I know that in true Religion it selfe, many mi-  
steries are so apprehended alone by faith, as that of Trinity, Christs Incarnatiō,  
resurrection of the body at the last day, quod ideo credendum (saith Tertulli-  
an) quod incredibile, &c: many miracles not to be converted or disputed of.

† Meditat. 19.  
20. de cenā do-  
mini.

Mirari non rimari sapientia vera est, saith † Gerhardus, & in diuinis (as a  
good father informes vs) quaedam credenda, quaedam admiranda, &c: some  
things are to be belieued; embraced, followed with all submission and obedi-  
ence, some againe admired. Though Iulian the Apostate scoffe at Christians  
in this point, quod captivemus intellectum in obsequium fidei, we make our  
wil and vnderstanding too slavishlie subiect to our faith, yet we doe absolut-  
ly believe it, and vpon good reasons; we must and will believe Gods word,  
and if we be mistaken or erre in our general beliefe, as \* Richardus de sancto  
Victore, vowes he wil say to Christ himselfe at the day of iudgement, Lord if  
we be deceived, thou alone hast deceived vs: thus we plead. But hee that  
shal but read the Turks Alcaron, the Jewes Talmud, and Papists Golden Le-  
gend, in the meane time will sweare that such grosse fictions, fables, vaine tra-  
ditions, prodigious paradoxes and ceremonies, could neuer proceed from a-  
ny other spirit, then that of the diuel himselfe, which is the Author of confusi-  
on and lies, and wonder withall how such wise men as haue bin of the Jewes,  
such learned vnderstanding men as Averroes, Avicenna, or those heathen  
Philosophers, could euer bee perswaded to beleue, or to subscribe to the  
least part of them: but I will descend to partulars, read their severall Symp-  
tomes and then guesse.

\* Lib. 1. de Trin.  
cap. 2. si decip-  
ti sumus, &c.  
† As true as  
Homers Iliads,  
Ovids Meta-  
morphosis,  
Æsops Fables.  
Superstitions  
Symptomes  
in particular.

Of such Symptomes as properly belong to superstition, or that irreligi-  
ous Religion, I may say as of the rest, some are ridiculous, some againe fe-  
rall to relate. Of those ridiculous, there can be no better testimony then the  
multitude of their Gods, those absurd names, actions, offices they put vpon  
them, their feasts, Holy-dayes, Sacrifices, and the like. The Egyptians,  
worshipped, as Diodorus Siculus records, Sunne & Moone vnder the name  
of Isis & Osyris, and after, such men as were beneficiall to them, or any crea-  
ture that did them good. In the City of Bubasti they adored a Cat, saith  
Herodotus, Ibis and Storxes, an Oxe (saith Pliny) † Leekes and Onyons, Ma-  
crobius,

† O sanctus gen-  
tes quibus hoc  
maiestatur in  
horio Numina  
Iuven. Sat. 15.  
\* Prudentius.  
† Tygwi sol.  
1594.  
k Rosin. Antiq.  
Rom. 1.2.6.1. &  
deinceps.

\* Porrum & cape deos imponere nubibus ausi,  
Hos tu Nile deos colis.

The Syreans, Chaldeans had as many of their owne inuention, see Lucian de  
ded Syria, Morny cap. 22. de varitat. relig. Guliel. † Stuckius Sacrorum Sa-  
crificiorum, Gentil: descript; Peter Faber Semester: lib. 3. cap. 1.2.3. Selden  
de dijs Syris, Purchas Pilgrimage, Rosinus of the Romanes, & Lilius Giraldus  
of the Greekes, The Romans borrowed from all, beside their own gods, which  
were maiorum and minorum gentium, as Varro holds, certaine and vncer-  
taine; some celestially select and great ones, others Indigites and Semi-dei,  
Lares, Lemures, Dioscuri, Soteres, and Paraflata, dij tutelares amongst the  
Greekes: gods of all sorts, for all functions; some for Land, some for  
Sea; some for Heaven, some for hell; some for passions, diseases, some  
for birth, some for weddings, husbandry, woods, waters, gardens, or-  
chards



chards, &c. All actions and offices, *Pax, Quies, Salus, Libertas, Felicitas, Strenua, Stimula, Hortus, Pan, Sylvanus, Priapus, Flora, Cloacina, Stercutius, Febris, Pallor, Invidia, Protervia, Risus, Angerona, Voluptas, Vacuna, Viriplaca, Veneranda Pales, Neptunia Doris.* Kings, Emperours, valiant men that had done any good offices for the, they did likewise canonise & adore for Gods; For so they were *Semidij*, demie-gods, *medi inter Deos & homines*, as *Max.* † *Tyrius*, the Platonist. *ser. 26. & 27.* maintaines and iustifies in many words. When a good man dies his body is buried, but his soule *ex homine demon euadit*, becomes forthwith a Demigod, nothing disparaged with malignity of ayre, or variety of formes, reioyceth, exalts and sees that perfect beauty with his eyes. Now being deified in commiseration he helps his poore friends here on earth, his kindred and alies, informes, succours, &c. punisheth those that are bad, and doe amisse, as a good Genius to protect and gouerne mortall men appointed by the Gods, so they will haue it, ordaining some for prouinces, some for private men, some for one office, some for another. *Hector & Achilles* assist souldiers to this day, *Asculapius*, he saw himselfe (or the diuell in his likeness) non somniansed vigilant ipse vidi. So farre *Tyrius*. And not good men only doe they thus adore, but tyrants, monsters, diuells, (as \* *Stukius* enueighes) *Nero's, Domitians, Heliogables*, beastly women, & arrant whores amongst the rest. For all intents, places, creatures,

*Et domibus, tectis, thermis, & equis soleatis*

*Assignare solent genios*

saith *Prudentius. Cuna*

for cradles, *Diueria* for swEEPING houses, *Nodina* knots, *Prema, Premunda, Hymen, Hymeneus*, for weddings, *Comus* the God of good fellowes, Gods of silence, of comfort, *Hebe* Goddesse of youth, *Mena mensuruarum*, &c. male & female Gods, of all ages, sexes, and dimensions, with beards, without beards, married, vnmarrried, begot, not borne at all, but as *Minerua* start out of *Impi-*ters head. *Hesiodus* reckons vp at least 30000 Gods, *Varro* 300 *Iupiters*. As *Jeremy* told them, their Gods were to the multitude of citties,

*Quicquid humus, pelagus, calum miserabile gignit*

*Id dixere deos, colles, freta, flamina, flammæ.*

What euer heauens, sea and land begat,

Hills, Seas and riuers, God was this and that.

That which was most absurd, they made Gods vpon such ridiculous occasions. As children make babies (so saith † *Morneus*) their Poets make Gods, & quos adorant in Templis ludant in Theatris, as *Lactantius* scoffes. *Saturne* a man, gelded himselfe, did eat his own children, driuen out of his kingdome by his sonne *Iupiter*, as good a God as himselfe, a wicked lasciuious paltry king of *Crete*, of whose rapes, lusts, murders, villanies, a whole volume is too little to relate. When *Romulus* was made away by the sedition of the Senators, to pacifie the people \* *Iulius Proculus* gaue out, that *Romulus* was taken vp by *Iupiter* into Heauen, and therefore to bee euer after adored for a God amongst the *Romans*. *Syrophanes* of *Egypt* had one only sonne, whom hee dearly loued, he erected his statue in his house, which his seruants did adorn with crownes and garlands, to pacifie their masters wrath when hee was angry, so by little and little he was adored for a God. This did *Semeramis* for her husband *Belus*, & *Adrian* the Emperour by his minion *Antinous*. *Flora* was a rich harlot in *Rome*, and for that shee made the Commonwealth her

H h h h

heire

† Cismo paccis  
Interpret. nihil  
ad aeris Caligi-  
ne aut signum  
varietate impe-  
ditus meram  
pachritudinem  
conruat exultans  
& miseris vici-  
mos cognatos  
amicos qui ad-  
huc morantur in  
terra tueretur ce-  
lestibus succu-  
rit, &c. Deum  
loc inisse ut ef-  
fusi genii, dii tu-  
telares, benigni-  
bus, bonos iuu-  
cet, malos puni-  
rent, &c.  
\* Sacrorum gent.  
descript. non be-  
ne meritos soli  
sed & tyrannos  
pro diis colant,  
qui genus hu-  
manum horren-  
dum in modum  
portentosa im-  
munitate diuex-  
arunt, &c. Sa-  
das meretricis  
&c.

† Cap. 22. de  
ver. rel. Deos  
fixerunt eorum  
Poete, ut infan-  
tium pappas.  
\* Livius lib. 1.  
Deus vobis in  
posterum propi-  
tius Quirites.



heire, her birth-day was solemnized long after, and to make it a more plausible holy-day, they made her Goddesse of flowres, and sacrificed to her amongst the rest. The matrons of Rome, as *Dionysius Halicarnassensis* relates, because at their entreaty *Coriolanus* desisted from his warres, consecrated a Church *Fortuna muliebris*, and *Venus Barbata* had a temple erected, for that somewhat was amisse about haire, and so the rest. *Tully* writes to *Atticus*, that his daughter *Tulliola* might be made a Goddesse, and adored as *Iuno & Minerva*, and as well she deserved it. Their Holydaies and adorations were all out as ridiculous, those *Lupercalls* of *Pan*, *Florales* of *Flora*, *Bona dea*, *Anna Perenna*, *Saturnals*, &c. as how they were celebrated, with what lasciuious and wanton gestures, bald ceremonies, † by what bawdy Priests, how they hang their noses ouer the smoke of sacrifices, saith \* *Lucian*, and licke blood like flies, that was spilled about the Altars. Their carued Idols, gilt Images of wood, iron, ivory, silver, brasse, stone, *olim truncus eram*, &c. were most absurd, as being their owne workmanship, for as *Seneca* notes, *adorant ligneos deos, & fabros interim qui fecerunt, contemnunt*, they adore the worke, contemne the workman, and as *Tertullian* followes it, *Si homines non essent dijs propitij, non essent dij*, had it not beene for men, they had neuer beene Gods, but blocks still, and stupid statues, in which mice, swallowes, birds made their neasts, spiders their webbes, and in their very mouthes, laid their excrements. Those Images I say were all out as grosse, as the shapes in which they did represent them: *Iupiter* with a rams head, *Mercury* a dogges, *Pan* like a goat, *Hecate* with three heads, one with a beard, another without; see more in *Carterius* and † *Verdarius* of their monstrous formes and vgly pictures: and which was absurder yet, they told them these Images came from heauen, as that of *Minerva* in her Temple at *Athens*, *quod ex celo cecidisse credebant accolere*, saith *Pausanias*. They formed some like storkes, apes, bulls, and yet seriously beleueed, and that which was impious and abominable, they made their Gods notorious whoremasters, incestuous Sodomites, (as commonly they were all, as well as *Iupiter*, *Mars*, *Apollo*, *Mercury*, *Neptune*, &c.) theeuers, slaues, drudges, (for *Apollo* & *Neptune* made tiles in *Phrygia*,) keep sheepe, *Hercules* empty stables, *Vulcan* a black-smith, vsfit to dwell vpon the earth for their villanies, much lesse in heauen, as † *Mornay* well saith, and yet they gaue them out to be such, so weake and brutish, some to whine, lament, and roare as *Isis* for her sonne and *Cenocephalus*, as also all her weeping Priests, *Mars* in *Homer*, to be wounded, vexed, *Venus* runne away crying, and the like: then which, what can be more ridiculous? *Nonne ridiculum lugere quod colas, vel colere quod lugeas* (which † *Minutius* obiects) *Si dij cur plangitis, si mortui cur oderatis?* that it is no mariuell if \* *Lucian*, that adamantine persecutor of superstition, and *Pliny* could so scoffe at them and their horrible Idolatry, as they did: If *Diagoras* tooke *Hercules* Image, and put it vnder his pot to seeth his pottage, which was, as he said, his 13<sup>th</sup> labour. But see more of their fopperies in *Cypr. 4. tract. de Idol. varietat.* *Chrysostome advers. Gentil.* *Arnob. adu. Gentes.* *Austin. de civ. dei.* *Theodoret. de curat. Grac. affect.* *Clement. Alexandrinus.* *Minutius Felix.* *Eusebius.* *Lactantius.* *Stuckius.* &c. Lamentable, tragicall, and fearefull those Symptomes are, that they should bee so farre forth affrighted with their fictitious Gods, as to spend their goods, liues, fortunes, pretious time, best daies in their honour, to \* sacrifice vnto them

1 Amb. Verdure  
Imag. deorum.  
† Mulieres can-  
dido splendentes  
amictibus,  
varios, betanies  
gestumine, vera  
florantes conu-  
uina, solum ster-  
nentes, &c. A-  
puleius lib. 11.  
de Asino aureo.  
† Magna reli-  
gione queritur  
que possit adul-  
teria plura nu-  
merare. Minut.  
\* Lib. de sacrifi-  
ciis, Fumus inhi-  
cates, & macta-  
runt in mortem  
sanguinem exu-  
gentes circum a-  
ras effugum.

† Imagines Deo-  
rum lib. 1. in-  
script.

† De ver. relig.  
cap. 22. Indigni  
qui terram col-  
cent. &c.

† Oratione.  
in laudem Tra-  
ianus, de sacri-  
ficio. & passioni  
alio.

\* 606 severall  
kinds of sacrifi-  
ces in Egypt  
Major reckons  
vp. Tom. 2. coll.  
of which read  
more in cap. 1.  
of Laurentius  
Pignori his  
Egypt chara-  
cters, a cause of  
which Saubon-  
as giues, subij.  
1. 3. c. 1.



hem, to their inestimable losse, so many thousand sheep, Oxen, with gilded  
horns, Goats, as † *Crasus* king of *Lydia*,<sup>n</sup> *Marcus Iulianus*, and the rest of  
the *Roman* Emperours usually did with such labour and cost: and not Em-  
perours only and great ones *pro communi bono*, were at this charge, but pri-  
vate men for their ordinary occasions. *Pythagoras* offered an hundred Oxen  
for the inuention of a Geometrical Problem, and it was an ordinary thing  
to sacrifice in<sup>a</sup> *Lucians* time, a heifer for their good health, foure oxen for  
wealth, an hundred for a kingdome, nine bulls for their safe returne from *Tro-*  
*ia* to *Pylus*, &c. Every God almost had a peculiar sacrifice, the *Sunne* horses,  
*Vulcan* fire, *Diana* a white hart, *Venus* a Turtle, *Ceres* an hogge, *Proserpina* a  
blacke lambe, *Neptune* a bull, (read more in \* *Stukius* at large) besides sheep,  
cocks, Corals, frankincense, to their vndoings, as if their Gods were affected  
with blood or smoke. And surely (b saith he) if one should but repeat the sop-  
peries of mortall men in their sacrifices, feasts, worshipping their Gods, their  
rites and ceremonies, what they thinke of them, of their diet, houses, orders, &c  
what prayers and vowes they make, if one should but obserue their absurdity &  
madnesse, he would burst out a laughing, and pittie their folly. For what can be  
more absurd then their ordinary prayers, petitions, † requests, sacrifices, ora-  
cles, deuotions? of which we haue a taste in *Maximus Tyrius* serm. 1. *Plato's*  
*Alcibiades Secundus*, *Persius* Sat. 2. *Iuuenal.* Sat. 10. there likewise exploded,  
*Maclant opimas & pingues hostias deo quasi esurienti, profundunt vina tan-*  
*quam sitienti, lumina accendant velut in tenebris agenti.* (*Lactantius* lib. 2.  
cap. 6.) as if their gods were an hungry, a thirst, 'ith darke, they light candles,  
offer meat and drinke. I say nothing of their donaries, pendants, other offer-  
ings, presents, to these their fictitious Gods daily consecrated. c *Alexander*  
the sonne of *Amyntas* king of *Macedonia*, sent two statues of pure gold to *A-*  
*pollo* at *Delphos*. d *Crasus* king of *Lydia* dedicated an hundred golden tiles in  
the same place, with a golden Altar: No man came empty handed to their  
Shrines. But these are base offerings in respect, they offered men themselues,  
aliue; The *Leucadians*, as *Strabo* writes, sacrificed euery yeare a man, *auerru-*  
*tande d'orion ira causa*, to pacifie their Gods, *de montis precipitio deiecerunt*,  
&c. and they did voluntarily vndergoe it. The *Deij* did so sacrifice *Dij's ma-*  
*nibus*. *Curtius* did leap into the gulfe. Were they not all strangely deluded to  
goe so far to their Oracles, to be so gulled by them, both in warre and peace  
as *Polybius* relates, (which their Augures, Priests, vestall Virgins can witnes)  
to be so superstitious, that they would rather loose goods and liues, then o-  
mit any ceremonies, or offend their Heathen Gods. *Niceas* that generous &  
valiant Captaine of the *Greekes*, ouerthrew the *Athenian* Nauy, by reason  
of his too much superstition, e because the *Augures* told him it was ominous  
to set saile from the haue of *Syracuse*, whilst the Moone was eclipsed, hee  
tarried so long till his enemies besieged him, hee and all his Army was ouer-  
throwne. The superstition of the *Dibrenses* a bordering towne in *Epyrus*, be-  
sieged by the *Turkes* is miraculous almost to report. Because a dead dogge  
was flung into the only fountaine, which the city had, they would die for  
thirst all, rather then drinke of that \* vncleane water, and yeeld vp the Citty  
vpon any conditions. Though the *Pretor* and chiefe citizens began to drink  
first, vsing all good perswasions, their superstition was such, no saying would  
serue, they must all forthwith die or yeeld vp the Citty. *Vix ausim esse cre-*

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*Herod. Clis*  
*Immolatur lecta*  
*pecora ter mille*  
*Delphis, una cu*  
*testis & pbiatis*  
*auris & argen-*  
*teis.*

n *Superstitiosus*  
*Iulianus innu-*  
*meros sine par-*  
*cimoniâ pecudes*  
*maclauit, An-*  
*manus 25, Bo-*  
*ves albi M. Ce-*  
*sari saluam, si-*  
*tu viceris peri-*  
*mus 1.3. Romani*  
*observantissimi*  
*sunt ceremonia-*  
*rum bello pra-*  
*sertim.*

a *De sacrificiis*  
*buculam pro bo-*  
*nâ valetudine,*  
*boves quatuor*  
*pro diuitiis, cen-*  
*tum tauros pro*  
*sospite in Tro-*  
*iam reditu, &c.*

\* *De sacris Ge-*  
*til. & sacrifici-*  
*Tyg. 1596.*

b *Enimvero si*  
*quis recenseret*  
*que stulti mor-*  
*tales in festis, sa-*  
*cificiis, diis ad-*  
*orandis, &c,*  
*qua vota faci-*  
*ant, quid de iis*  
*statuant, &c.*  
*baud sciam an ri-*  
*surn, &c.*

c *Max. Tyrius*  
*ser. 1. Crasus re-*  
*gem omnium*  
*stultissimus de*  
*lebere consulit,*  
*alii de numero*  
*arenarum, di-*  
*mensione maris,*  
*&c.*

e *Solinus.*

d *Herodotus.*

e *Boterus polit.*  
*lib. 2. cap. 16.*

\* They were  
of the Greek  
Church.



dere (saith † Barletius) tantam superstitionem, vel affirmare, levisimam hanc causam tantæ rei vel magis ridiculam, quam non dubitem risum potius quam admirationem posteris excitaturam. The story was too ridiculous, he was ashamed to report it, because he thought no body would beleeue it. It is stupend to relate what strange effects this Idolatry and superstition hath brought forth of later yeares in the Indies, and thole bordering parts: P in what scerall shapes the † Diuell is adored, ne quid mali intentet, as they say, how he terrifies them, how they offer men and women sacrifices vnto him, an hundred at once, as they did infants in Crete to Saturne of old, the finest children, like *Agamemnon's Iphiginiæ*, &c. at 9 Mexico, when the Spaniards first ouercame them, how they bury their wines with them.

† Nam certamen habent latibique, vina sequatur

Coniugium pudor est non licuisse mori.

and burne them aliuē, best goods, horses, seruants, when a great man dies,

12000 at once amongst the Tartars when a great Cham departs: how they

plague themselves, which abstaine from all that hath life, as those old Pytha-

goreans, with immoderate fastings, as they of China, that for superstitions

sake neuer eat flesh nor fish all their liues, neuer marry, but liue in deserts and

by-places, and some pray to their Idols 24 houres together, without any in-

termission, biting off their tongues, when they haue done, for deuotions sake.

Some againe are brought to that madnesse by their superstitious Priests,

(that tell them such vaine stories of immortalitie, and the ioyes of heauen in

that other life) that many thousands voluntarily breake their own necks, as

*Cleombrotus*, *Ambrociatus* Auditors of old, precipitate themselves, that they

may participate of that vnspcakable happinesse in the other world: One poi-

sons, another stranglerh himselfe, and the king of China had done as much, de-

luded with this vaine hope, had he not beene detained by his seruant. But

who can sufficiently tell of their seuerall superstitions, vexations, follies, tor-

ments? I may conclude with *Possevinus*, *Religio facit asperos mites, homi-*

*nes e feris; superstitio ex hominibus feras*, Religion makes wild beasts ciuill,

superstition makes wise men beasts and fooles; and the discreetest that are, if

they giue way to it, are no better then dizards, nay more, if that of *Plotinus*

be true, *is vnus religionis scopus, ut ei quem colimus similes fiamus*, that's the

drift of religion to make vs like him, whom wee worship, what shall bee the

end of Idolaters, but to degenerate into stocks and stones, of such as worship

these Heathen Gods, for *di gentium demonia*, but to become diuels them-

selves. 'Tis therefore *exitiosus error, & maxime periculosus*, a most perillous

and dangerous error of all others, as *Plutarch* holds, *turbulenta passio, ho-*

*minem consternans*, a pestilent, a troublesome passion that vtterly vndoeth

men. Vnhappy superstition, *Pliny* calls it, *morte non finitur*, death takes a-

way life, but not superstition. Impious and ignorant are far more happy then

they that are superstitious, no torture like to it, none so continue, so gene-

ral, so dolefull, so violent.

In this superstitious tow, *Iewes* for antiquity may goe next to *Gentiles*,

what of old they haue done, what Idolatries they haue committed in their

grooues and high places, what their *Pharisees*, *Sadducees*, *Scribes*, *Esses*, &c. such

sectaries haue maintained, I will not so much as mention: for the present, I

Lib. de superstit.

Hominiū vite sine mori, non autem superstitionis, proferi hoc sues terminos ultra vite finem.

presume

Epist. Ioh. 15. 42. A. K. a. veris & sociis.

Idem, Riccius.

expedit ad Si-

nas lib. 1. per ta-

tum. Ieiunatio-

res apud eu to-

ro die carnis

abstinent & pi-

cius, od. reli-

quens vnde &

dis Idola colen-

tes, quoniam &

g. eductes.

u. Ad importa-

tuatem morte

aspirant. Summi

magist. atus, &

Et. m. i. i. i. i. i. i.

lib. 1. de. i. i. i. i.



presume no nation vnder heauen can be more sottish, ignorant, blinde, superstitious, wilfull, obstinate and peeuish, tiring themselves with vaine ceremonies to no purpose, hee that shall but read their Rabbins ridiculous Comments, their strange interpretation of Scriptures, their absurd ceremonies, fables, childish tales, which they stedfastly beleue, will thinke they bee scarce rationall creatures, their foolish<sup>a</sup> customes, when they rise in the morning, and how they prepare themselves to prayer, to meat, with what superstitious washings, how to their Sabbath, to their other feasts, weddings, burials, &c. Last of all, the expectation of their *Messias*, & those figments, miracles, vaine pompe that shall attend him, as how he shall terrifie the *Gentiles*, and overcome them by new diseases, how *Michael* the Archangell shall sound his Trumpet, how he shall gather all the scattered *Iewes* into the holy land, and there make them a great banquet, <sup>b</sup> wherein shall be all the birds, beasts, fishes, that ever God made, a cup of wine that grew in Paradise, and that hath beene kept in *Adams* Cellar ever since. At the first course shall bee serued in that great Oxe in *Iob. 4. 10.* that every day feeds on a thousand hills, *Psal. 50. 10.* that great *Leviathan*, and a great Bird, that laid an Egge so bigge, <sup>c</sup> that by chance tumbling out of the nest, it knockt downe 300 tall Cedars, and breaking as it fell, drowned 300 villages: This bird stood vp to the knees in the sea, and the sea was so deepe, that a hatchet would not fall to the bottome in seauen yeares: Of their *Messias*<sup>d</sup> wiues and children; *Adam* and *Eue*, &c. and that one stupend fiction amongst the rest. When a *Roman* Prince asked of *Rabbi Iehosua ben Hanania*, why the *Iewes* God was compared to a Lion; he made answere, he compared himselfe to no ordinary Lion, but to one in the wood *Ela*, which when he desired to see, the Rabbin pra'd to God he might, and forthwith the Lion set forward, <sup>e</sup> But when he was 400 miles from Rome, hee so roared that all the great bellied women in Rome made aborts, the citty wals fell downe, and when he came an hundred miles nearer, and roared the second time, their teeth fell out of their heads, the Emperour himselfe fell down dead, and so the Lion went backe. With an infinite number of such lies and forgeries, which they verily beleue, feed themselves with vaine hope, and in the meane time, will by no perswasions, be diverted, but still crucifie their soules with a company of idle ceremonies, liue like slaues and vagabonds, will not be relieued, or reconciled.

*Mahometans* are a compound of *Gentiles*, *Iews*, and *Christians*, and so absurd in their ceremonies, as if they had taken, that which is most sottish out of euery one of them, full of idle fables in their superstitious law, their *Alcoran* it selfe a gallimaufrie of lies, tales, ceremonies, traditions, precepts, stolne from other sects, and confusedly heaped vp to delude a company of rude and barbarous clownes. As how birds, beasts, stones, saluted *Mahomet* when hee came from *Meeha*, the Moone came downe from heauen to visite him, <sup>f</sup> how God sent for him, spake to him, &c. with a company of stupend figments of the Sunne, Moone, and Starres, &c. Of the day of Iudgement, and three sounds to prepare to it, which must last 50000 yeares, of Paradise, which is so ridiculous, that *Virgil*, *Dantes*, *Lucian*, nor any Poet can bee more fabulous. Their rites and ceremonies are most vaine and superstitious, wine & swines flesh are vitterly forbidden by their law, <sup>g</sup> they must pray fise times a day, and still towards the South, wash before and after all their bodies ouer, with many







and must haue a great deale of battery before they can be ouercome. That the Diuell is most busie amongst vs that are of the true Church, appears by those seuerall oppositions, heresies, schismes, which in all ages he hath raised to subuert it, and in that of *Rome* especially, wherein *Antichrist* himselfe now sits, and plaies his prize. This mystery of iniquitie began to worke euen in the Apostles time, many *Antichrists* and Hereticks were abroad, many sprung vp since, many now present, and will bee to the worlds end, to dementate mens mindes, to seduce and captiuate their soules. Their symptomes I know not how better to expresse, then in that twofold diuision of such as lead, and such as are lead. Such as lead are Hereticks, Schismatics, false Prophets, impostors, and their ministers: they haue some common symptomes, some peculiar. Common, as madnesse, folly, pride, insolencie, arrogancie, singularitie, peeuishnesse, obstinacie, impudence, scorne and contempt of all other sects:

*Nullius in verba magistri,*

They will approue of nought, but what they first inuent themselves, no interpretation good but what their spirit dictates, none shall be *insecundis*, no not *in tertijs*, they are onely wise, onely learned, in the truth, all damn'd but they, *eadem scripturarum faciunt ad materiam suam*, saith *Tertullian*, they make a slaughter of Scriptures, and turne it as a nose of waxe to their owne ends. So irrefragable in the meane time, that what they haue once said, they must and will maintaine, in whole Tomes, duplications, triplications, neuer yeeld to death, so selfe conceited, say what you can, As *Bernard* speaks of *P. Aliardus*, *omnes patres sic, atq; ego sic*, Though all the Fathers councells, the whole world contradict it they care not, they are all one: and as *P. Gregory* well notes, of such as are vertiginous, they thinke all turnes round & moues, *all erre, when as the error is wholly in their owne braines*. *Magallianus* the *Isuite*, in his comment on the 1 of *Timothy*, cap. 16. ver. 20. & *Alphonsus de Castro* lib. 1. aduersus hereses, giues two more eminent notes, or probable coniectures to knowe such men by (they might haue taken themselves by the noses when they said it) 1. *First they affect novelties, and soyes, and preferre falsehood before truth,* 2. *secondly they care not what they say, that which rashnesse and folly hath brought out, pride afterward, peeuishnesse, and contumacy shall maintaine to the last gasp.* Peculiar symptomes are prodigious paradoxes, new doctrines, vaine phantasmes, which are many and diuers as they themselves. 1. *Nicholaites* of old would haue wiues in common, *Montanists* will not marry at all, nor *Tatians*, forbidding all flesh, *Seuerians* wine; *Adamians* goe naked, because *Adam* did so in *Paradise*, and some barefoot all their liues, because *God*, *Exod. 3.* and *Iosua 5.* bid *Moses* so to doe, and *Isay, 20.* was bid put off his shooes. *Maniche's* hold that *Pythagorian transmigration* of soules from men to beasts; 2. The *Circumcellions* in *Africke*, with a mad cruelty made away themselves, some by fire, water, breaking their neckes, and seduced others to doe the like, threatening some if they did not, with a thousand such, as you may read in *Austin*, *Epiphanius*, *Alphonsus de Castro*, *Dan. eius*, *Gab. Prateolus*, &c. Of Prophets, Enthusiasts, and Impostors, our Ecclesiasticall stories afford many examples, of *Elias* and *Christs*, as our *Eudo de stellis*, a *Brittaine* in King *Stephens* time, and many such, nothing so common as visions, revelations, prophesies. Now what these braine-sicke Hereticks once broach, and impostors set on foot, be it neuer so absurd, false, and

prodigious

o Epist. 190.  
p Orat. 8. ut  
vertigine correptis videntur  
omnia moueri,  
omnia q; falsa  
sunt, quon error  
in ipsorum  
cerebro sit.  
q Res nouas  
afficiant & inuiles,  
falsa ueris  
preferunt 2.  
quod temeritas  
effusierit id  
superbia postmodum  
tuebitur & contumacia, &c.  
r See more in  
Vincen. Lyrin.  
l. 1. de heres.  
Vnus mulierum  
indifferens.  
t Quod ante  
peccauit Adam,  
nudus erat.  
n Ali nudus pedibus semper  
ambulans.  
x Insana feritate  
sibi non parcunt,  
nam per  
mortes varias  
precipitiorum,  
aquarum, & ignium,  
seipsos necant,  
et in istum  
furorem alios  
coigunt, mortem  
minantes nisi faciant.  
y Elench. heret.  
ab orbe condito.  
z Nubigena  
lib. 1. cap. 19.



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a Iovin. Pont.  
Ant. dial.

prodigious, the common people will follow and beleue. It will run along like Murrian in cattle, scab in sheepe, *Nulla scabies*, as <sup>a</sup> he said, *superstitione scabiosior*, as he that is bitten with a mad dog bites others, and all in the end become mad, either out of affection of nouelty, simplicity, blind zeale, hope, and feare, the giddy headed multitude will imbrace it.

*Sed vetera querimus*, these are old, *hec prius fuere*. In our daies wee haue a new sceane of superstitious impostors and heretickes, a new company of Actors, of *Anti-christs*, that great *Anti-christ* himselfe: A rope of Popes, who from that time they proclaimed themselves vniuersall Bishops, to establish their owne kingdome, soueraignty, greatnesse, and to enrich themselves brought in such a companie of humane traditions, Purgatorie, *Limbus Patrum*, *infantum*, and all that subterranean Geographie, Masse, adoration of Saints, almes, fastings, bulls, indulgences, orders, Friers, Images, Shrines, mistie reliques, excommunications, confessions, satisfactions, blinde obedience, vovves, pilgrimages, peregrinations, that the light of the Gospell was quite eclipsed, darknesse ouer all, the Scriptures concealed, legends brought in, religion banished, superstition exalted, and the Church it selfe<sup>b</sup> obscured and persecuted: Christ and his members crucified, more, faith *Benzo*, by a few Necromanticall, Atheisticall Popes, then euer it was by those heathen Empetours, *Hunnes*, *Gothes*, & *Vaudals*. What each of the did, by what meanes, at what times, *quibus auxilijs*, superstition climed to this height, traditions encreased, and *Anti-christ* himselfe came to his estate, let *Magdeburgenses*, *Kemnisius*, *Osiander*, *Bale*, *Mornay*, *Fox*, *Vsher*, and many others relate. In the meane time, he that shall but see their prophane rites and foolish customes, how superstitiously kept, how strictly obserued, their multitude of Saints, Images, for trades, professions, diseases, persons, offices, countries, places, *St George* for England, *S. Denis* for France, *Patrick*, Ireland, *Andrew*, Scotland, *Iago*, Spaine, &c. *Gregory* for Students, *Luke* for Painters, *Cosmus & Damian* for Philosophers, *Crispine*, Shoomakers, *Katherine*, Spinners, &c. *Anthony* for Pigges, *Gallus*, Geese, *Wenceslaus*, Sheepe, *Pelagius*, Oxen, *Sebasti*an the plague, *Valentine*, falling sicknesse, *Apollonia*, tooth-ach, *Petronella* for Agues, and the *Virgin Mary* for Sea & Land, for all parties, offices; he that shall obserue these things, their Shrines, Images, Oblations, Pendants, Adorations, Pilgrimages, they make to them, what creeping to Crosses, our Lady of *Lauretta*'s rich<sup>c</sup> gowues, her donaries, the cost bestowed on Images, and number of suters; *S. Nicholas Burge* in France, our *S. Thomas* Shrine of old at *Canterbury*, those reliques at *Rome*, *Ierusalem*, *Genua*, *Lions*, *Pratum*, *S. Denis*; and how many thousands come yearly to offer to them, with what cost, trouble, anxiety, superstition, how they spend themselves, times, goods, liues, fortunes, in such ridiculous obseruations, their tales and figments, false miracles, buying and selling of pardons, Indulgences for 40000 yeares to come, their processions on set daies, their strict fastings, Monkes, Anachorites, Frier Mendicants, Franciscans, Carthusians, &c. Their Vigils and fasts, their ceremonies at Christmas, Shrouetide, Candlemas, Palme Sunday, Blase, *S. Martin*, *S. Nicholas* day, their adorations, exorcismes, &c. will thinke all those *Grecian*, *Pagan*, *Mahometan* superstitions, Gods, Idols, and Ceremonies, the name, time, and place, habit only altered, to haue degenerated into Christians. Whilst they preferre traditions before Scriptures, those Evangelicall

b Cum per Pa-  
ganas inueni e-  
tiam persequi non  
poterat, sub spe-  
cie religionis  
fraudulenter  
subvertere dis-  
ponbat.

c One Image  
had one gown  
worth 400.  
crownes and  
more.



gelicall counsellis, pouerty, obedience, vowes, almes, fasting, supererogations, before Gods Commandements, their owne ordinances in steed of his precepts, and keepe them in ignorance, blindnesse, they haue brought the common people into such a case, that vpon paine of damnation, they dare not breake the least ceremonie, tradition, edict: hold it a greater sinne to eate a bit of meat in Lent, then kill a man, their consciences are so terrified, that they are ready to despaire if a small ceremony bee omitted. What must, what penance fouer is enioyned, they dare not but doe it, tumble with *S. Francis* in the mire amongst Hogges, if they be appointed, goe woolward, whip themselves, build Hospitals, Abbies, &c. goe to the *East* or *West Indies*, kill a King, or run vpon a sword point; they performe all, doe all, belecue all.

*Ut pueri infantes credunt signa omnia athena  
Vivere, & esse homines, & sic ista omnia ficta  
Vera putant, credunt signis cor inesse athenis.*

As children thinke their babies liue to be,  
Doe they these brazen Images they see.

And whilst the ruder sort are so carried headlong with blind zeale, are so gulled and tortured by their superstitions, their owne too credulous simplicitie and ignorance, their *Epicurean* Popes, and *Hypocriticall* Cardinals laugh in their sleeues, and are merry in their chambers with their Punkes, they do *Indulgere genio*, and make much of themselves. The middle sort some for private gaies, hope of preferment, (*quis expedit p'stato suum xale*) popularity, base flattery, must and will beleue all their paradoxes and absurd Tenents, the golden Legend it selfe with all the lies and tales in it, as that of *S. George*, *S. Christopher*, *S. Winifred*, *S. Dennis*, &c. It is a wonder to see how *Nic. Harpsfield* amongst the rest, *Ecclesiast. hist. cap. 22. sec. prim. sex*; puffels himselfe to vendicate that ridiculous fable of *S. Ursula*, and the eleven thousand Virgins, as when they liued, how they came to *Cullin*, by whom martyred, &c: though he can say nothing for it, yet he must and wil approue it, *nobiliter* (inquit) *hoc + seculum Ursula cum comitibus, cuius historia utinam tam mihi esset expedita & certa, quam in animo meo certum ac expeditum est, eam esse cum sodalibus beatam in caelis virginem.* They must and will (I say) either out of blinde zeale beleue, vary their compasse with the rest, as the latitude of religion varies, apply themselves to the times, and seasons, & for feare and flattery are content to subscribe, & doe all that in them lies, to maintaine and defend their present gouernment, as Schoole-men, Canonists, Iesuits, Friars, Priests, Orators, Sophisters, who either for that they had nothing else to doe, luxuriant wits knew not otherwise how to busie themselves in those idle times, for the Church then had few or no open aduersaries, or better to defend their lies, fictions, miracles, transubstantions, traditions, Popes pardons, Purgatories, Masses, impossibilities, &c: haue coyned a thousand idle questions, nice distinctions, Obs and Sols, such tropological, allegoricall expositions, to salve all apparences, obiections, such quirkes and quiddities, *Quodlibetaries*, as *Bale* faith of *Ferribrige* and *Strode*, instances, ampliations, decrees, glosses, canons, that instead offound Commentaries, good preachers, are come in a company of mad Sophisters, *primo secundo secundary*, lectaries, Canonists, *Sorbonists*, *Minorites*, with a rabble of idle controversies and questions, *an Papa sit Deus an quasi Deus? An partici-*

*d Lucianus lib. 1.  
cap. 22. de falsa  
relig.*

*† An 441.*

*e Hospinian  
Osiander.  
An haec propositio  
Deus sit curbita vel scurbita sit equi  
possibilis ac Deus  
& homo.  
An possit respectum  
producere sine fundamento  
& termino.  
An leuius sit hominem  
ingulare quam die dominico  
calceum conserere.*



608 *pet utramq; Christi naturam?* Whether it bee as possible for God to bee a Humble bee, or a gourd as a man? Whether he can produce respect without a foundation or terme, make a whore a Virgin? Fetch *Traians* soule from hell, and how? With a rabble of questions about hell fire, whether it bee a greater sinne to kill a man, or to clout shooes vpon a Sunday? Whether God can make another God like vnto himselfe? Such, saith *Kemnissius*, are most of your Schoolemen, 200. Commentators on *Peter Lombard*; Scotists, Thomists, Reals, Nominals, &c.

Thus they continued in such error, blindness, decrees, sophismes, superstitions, idle ceremonies and traditions were the summe of their religion, and the true Church, as wine and water mixt, lay hid and obscure to speake of, till *Luthers* time, who began vpon a sudden to defecate, and as another Sunne to driue away those foggy mists of superstition, to restore it to that purity of the Primitiue Church. And after him many good and godly men, diuine spirits haue done their endeavors, and still doe.

\* *Daniel,*

\* *And what their ignorance esteem'd so holy,  
Our wiser ages doe account as folly.*

But see the Diuell that will neuer suffer the Church to bee quiet or at rest, No Garden so well tilled but some noxious weeds grow vp in it, no wheat but it hath some tares, we haue a mad giddy company of precisians, Scismatics, and some hereticks euen in our owne bosomes in another extreame,

*Dum vitant stulti vitia in contraria currunt,*

That out of too much zeale, in opposition to Antichrist, humane traditions those Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting dayes, no Crosse in Baptisme, kneeling at Communion, no Church musicke, &c. no Bishops Courts, no Church gouernment, raile at all our Church discipline, will not hold their tongues, and all for the peace of thee O *Syon*. No not so much as degrees some of them will tollerate, or Vniuersities, all humane learning, hoods, habits, cap and surplesse, such as are things indifferent in themselves, & wholly for ornament, decency, or for distinction sake, they abhorre, hate, and snuffe at, as a stone-horse when he meets a Beare: They make matters of conscience of them, and will rather forsake their liuings then subscribe to them. They will admit of no holidayes, or honest recreations, no Churches, no bells some of them, because Papists vse them: No discipline, no ceremonies, but what they inuent themselves: No interpretations of Scriptures, no Comments of Fathers, no Counsells, but such as their owne phantasticall spirits dictate, by which spirit misde, many times they broach as prodigious paradoxes as Papists themselves. Some of them turne Prophets, haue secret reuelations, will bee of priuie counsell with God himselfe, and knowe all his secrets, *Per capillos spiritum sanctum tenent, & omnia sciunt cum sint asini omnium obstinatissimi*, A company of blockheads will take vpon them to define how many shall be saued, and who damned in a parish, where they shall sit in heauen, interpret Apocalypses, (*Commentatores precipites & vertiginosos*, one calls them, as well he might) and those hidden misteries to priuate persons, times, places, as their owne spirit informes them, priuat reuelations shall suggest, and precisely set downe when the world shall come to an end, what yeare, what moneth, what day. Some of them againe haue such strong faith

\* *Agrippa ep. 29.*



ther seeke him, nor feare him as you ought. Our *Papists* obiect as much to vs, and account vs hereticks, we them; the *Turkes* esteeme of both as Infidels, & we them as a company of Pagans, Jewes, against all: When as indeed there is a general fault in vs all, and some thing in the very best, which may iustlie deserue Gods wrath, and pul these miseries vpon our heads. I wil say nothing here of those vaine cares, torments, needlesse workes, pseudomartyrdome, &c. We heape vpon our selues vnecessary troubles, observations, we punish our bodies, as in *Turkie* (saith *P. Busbequius leg. Turcis. epist. 3.*) one did, that was much affected with Musicke, and to heare boyes sing, but very superstitious; an old Sibyl comming to his house, or an holy woman (as that place yeeldes many) tooke him downe for it, and told him, that in that other world he should suffer for it, there vpon he slung his rich and costly Instruments which hee had, bedeckt with Jewels, all at once into the fire. He was served in silver plate, and had goodly household stuffe: a little after, another religious man reprehended him in like sort, and from thenceforth hee was served in earthen vessels. Last of all, a decree came forth, because *Turkes* might not drinke wine themselves, that neither Jew, nor Christian then liuing in Constantinople, might drinke any wine at all. In like sort amongst *Papists*, fasting at first was generally proposed as a good thing; after, from such meates at set times, and then last of all so rigorously proposed, to binde the conscience vpon paine of damnation. First Friday, saith *Erasmus*, then Saturday, & nunc periclitatur dies Mercurij, and Wednesday now is in danger of a fast. ¶ And for such like toys, some so miserably afflict themselves, to despaire, and death it selfe, rather then offend, and thinke themselves good Christians in it, when as indeed they are superstitious Jewes. So saith *Leonardus Fuchsius*, a great Physitian in his time, we are tortured in Germany with these Popish edicts, our bodies so taken downe, our goods so diminished, that if God had not sent Luther, a worthy man, in time to redresse these mischiefes, wee shoulde haue eaten hay with our horses before this. ¶ As in fasting, so in all other superstitious Edicts, wee crucifie one another without a cause, barring our selues of many good & lawfull thinges, honest dilports, pleasures & recreations, for wherefore did God create them but for our vse? Feasts, mirth, musicke, &c. non tam necessitatibus nostris deus iusserit, sed in delitiis amamur, as *Seneca* notes, God would haue it so. But we are some of vs too sterne, too rigid, too precise, too grossely superstitious, and whilst we make a conscience of euery toy, we tyrannize ouer our brothers soules, loose the right vse of many good gifts, punish our selues without a cause, loose our liberties, & sometimes our liues. A<sup>o</sup> 1270, at † *Magdeburge* in Germany, a Jew fell into a priuy vpon a Saturday, and without helpe could not possible get out; hee called to his fellows for succor, but they denied it, because it was the Sabbath, non licebat opus manuum exercere, the Bishop hearing of it, the next day forbad him to bee pulled out, because it was our Sunday; In the meane time the wretch died before Munday. We haue myriads of examples in this kind, and therefore not without good cause, ¶ Intolerabilem perturbationem, *Seneca* calls it, as well he might, an intollerable perturbation, that causeth such dire euents, folly, madnesse, sicknesse, despaire, death of body and soule, and Hell itselfe.

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p Solitus erat oblectare se fidibus & voce musica cantantium, sed hoc non re sublatum Sibyllę cuiusdam interuentu, &c. Inde quicquid erat instrumentorum symphoniarum, auro gemisq; egregio opere distinctorum comminuit, & in ignem iniecit, &c. ¶ Quod id genus obseruationum las videmus homines misere affligi, & denique mari & sibi ipsi Christianus videri quoniam vera sint Iudei. ¶ Ita in corpora nostra, fortunasq; decretis suis seruit, ut parum absuerat nisi deus Lutherum virum perpetuam memoriam dignissimum excitasset, quin nobis sacro more communi cum iumentis cibo vtendum fuisset. ¶ The Gentiles in India will eat no sensible creatures, or ought that hath blood in it. ¶ Exuda ac trepidanda exuentis erepet genibus sic candida iusserit Ino, Iuuenalis. Sat. 6. ¶ † Maister Cosmog. lib. 3. cap. 444 Incidit in claustrum, unde se non posset eximere: implorat operu locorum sed illi negant, &c. ¶ n De benefic. 7.2.



## Cure of Religious Melancholy.

**T**O purge the world of Idolatry & superstition, will require some monster-taming *Hercules*, a diuine *Aesculapius*, or *CHRIST* himsele to come in his owe person. They are all generally so refractory, selfeconceited, obstinat, so firmly addicted to that religion, in which they haue bin bred and brought vp, that no perswasion, no terrour, no persecution can diuert them. The consideration of which, hath induced many Commonwealths to suffer them to inioy their consciences as they will themselues, a tolleration of *Iewes* is in most Provinces of *Europe*, In *Asia* they haue their Synagogues: *Spaniards* permit *Moores* to liue amongst them: the *Mogullians*, *Gentiles*: the *Turkes* all religions. In *Europe*, *Poland* and *Amsterdam*, are the common Sanctuaries. Some are of opinion, that no man ought to be compelled for conscience sake, but let him be of what Religion he will, he may be saued, as *Cornelius* was formerly accepted, *Iew*, *Turke*, *Anabaptist*, &c. If he be an honest man, liue soberly and ciuilly in his profession, serue his owne God, with that feare and reuerence as he ought. *Sua cuiq; ciuitati (Leli) religio sit, nostra nobis*, Tully thought fit euery city should be free in this behalfe, adore their owne *Custodes & Topycos Deos*, tutelar and locall gods, as *Symmachus* calls them. *Isocrates* adviseth *Demonicus*, when he came to a strange city, to † worship by all meanes the Gods of that place, & unumquemq; Topicum deum sic coli oportere, quomodo ipse preceperit, which *Cecilius* in † *Minutius* labours, and would haue euery nation, *sacrorum ritus gentiles habere, & deos colere municipes*, keepe their owne ceremonies, worship their peculiar Gods. For why should any one Nation as he there pleades, challenge that vniuersality of God, *deum suum quem nec ostendunt, nec vident, discurrentem scilicet & ubiq; presentem, in omnium mores, actus, & occultas cogitationes inquirentem*, &c. as *Christians* doe? Let euery prouince enioy their liberty in this behalfe, worship one God, or all as they will, and are informed. The *Romans* built alters *Dijs Asiae, Europe, Libiae, dijs ignotis & peregrinis*; others otherwise, &c. *Plinius Secundus* as appeares by his Epistle to *Traian*, would not haue the *Christians* so persecuted, and in some time of the raigne of *Maximinus*, as wee finde it registred in *Eusebius lib. 9. cap. 9.* there was a decree made to this purpose, \* *Nullus cogatur inuitus ad hunc vel illum deorum cultum*, &c. The like Edict came forth in the raigne of *Arcadius* and *Honorius*. † *Symachus* the orator in his dayes, to procure a generall tolleration vsed this argument, † *Because God is immense and infinite, and his nature cannot perfectly be knowne, it is conuenient he should be as diuersly worshipped, as euery man shall perceiue or vnderstand.* It was impossible he thought for one religion to bee vniuersall, you see that one small Prouince can hardly be ruled by one law ciuill or spirituall, & how shall so many distinct and vast Empires of the World, be vnited into one? It neuer was, neuer will be. And therefore let euery Territory keepe their proper rites and ceremonies, as their *dij tutelares* will, so *Tyrinus* calls them, & according to the quarter they hold, their owne institutions, reuelations, orders, oracles

† *Numeri* venturæ præsentum quod ciuitas colit.

† *Ostauio dial.* x Sed habent pro arbitrio suo quo ritu velint deum coli.

† *In epist. Sym.* 2 Quia deus ignominiosus quiddam est, & infinitus, cuius natura perfecte cognosci non potest, æquum ergo est, ut diuersa ratione colatur, prout quisq; aliquid de deo percipit aut intelligit.



faith, so presumptuous, they will goe into infected houses, expell Diuells, & fast forty dayes, as *Christ* himselfe did; some call God and his attributes into question, as *Vorslins*, some Princes, ciuill magistrates, and their authorites, as *Anabaptists*, will doe all their owne priuate spirit dictates, and nothing else. *Brownists*, *Barrowists*, *Familists*, and those *Amsterdamian* sects and sectaries, are led all by so many priuate spirits. It is a wonder to reueale what passages *Sleiden* relates in his commentaries, of *Cretinke*, *Knipperdoling* and their associates, those mad men of *Munster* in *Germanie*, what strange Enthusiasmes, sottish Reuelations, they had how absurdly they carried themselves, deluded others; and as prophane *Machiauel* in his politicall disputations holds of Christian Religion, in generall it doth enervate, debilitate, take away mens spirits and courage from them, breeds nothing so couragious souldiers as that *Romane*, wee may say of these peculiar sects, their Religion takes away not spirits only, but wit and iudgement, and depriues them of their vnderstanding: for some of them are so farre gone with their priuate Enthusiasmes, and reuelations, that they are quite madde, out of their wits. What greater madnesse can there be, then for a man to take vpon him to be God, as some doe? To be the holy Ghost, *Elias*, and what not? In 8 *Poland* 1518 in the raigne of king *Sigismund*, one said he was *Christ*, and got him 12 Apostles, came to iudge the World, and strangely deluded the commons. <sup>h</sup> One *Dauid George* an illiterate Painter, not many yeares since, did as much in *Holland*, took vpon him to be the *Messias*, and had many followers. *Benedictus Victorius Fauentinus consil. 15.* writes asmuch of one *Honorius*, that thought he was not onely inspired as a prophet, But that he was a God himselfe, and had familiar conference with God and his Angels. *Lauater de spect. cap. 2. part. 8.* hath a story of one *John Sartorius*, that thought he was the Prophet *Elias*, and *cap. 7.* of diuers others, that had conference with Angels, were Saints, Prophets. *Wierus lib. 3. de Lamis c. 7.* makes mention of a Prophet of *Groning*, that said hee was God the Father, of an *Italian* and *Spanish* Prophet, that held as much. We need not roue so farre abroad, we haue familiar examples at home, *Hacket* that said he was *CHRIST*, *Coppinger* and *Arthington* his Disciples; <sup>k</sup> *Burchet*, & *Houatus* burned at *Norwich*. We are neuer likely seuen yeares together, without some such new Prophets, that haue seuerall inspirations, some to convert the Iewes, some fast forty dayes, some foretell strange things, some for one thing, some another. Great precians most part by a preposterous zeale, fasting, meditations, melaucholy, are brought into those grosse errors and inconueniencies. Of those men I may conclude generally, that how soeuer they may seeme to be discreet, and men of vnderstanding in other matters, discourse well, *lesani habent Imaginationem*, they are like Comets, round in all places, but only where they blaze, *cetera sani*, they haue impregnable wits, & discreet otherwise, but in this, their madnes & folly breakes out beyond measure, in *infinitam erumpit stultitia*. They are certainly farre gone with melancholy, if not quite mad, and haue more need of Physicke, then many a man that keepes his bed, more need of Hellebor, then those that are in *Bedlam*.

g Alex. Gaguin.  
12 Discipulis  
ascitis mirum  
in modum popu-  
lum decepit.  
h Guicciard.  
discr. Belg. com.  
plures habuit af-  
fectas ab iisdem  
honoratis.  
i Hen. Nieholas  
at Leiden, 1580  
such a one.

k See Camdens  
Annals, fol.  
242, & 285.



## Prognostickes of Religious melancholy.



OU may guesse at the Prognosticks, by the Symptomes. What can these signes foretell otherwise then folly, dotage, madnesse, grosse ignorance, despaire, obstinacy, a reprobate sense, <sup>1</sup> a bad end? What else can superstition, heresie produce, but warres, tu-

mults, vproares, torture of soules, and despaire, a desolat land, as *Jeremy* teacheth, *cap. 7. 34.* when they commit Idolatry and walke after their owne wayes: how should it be otherwise with them? What can they expect but blasting, famine, dearth, and all the plagues of *Egypt*, as *Amos* denounceth, *cap. 4. ver. 9. 10.* to bee led into captiuitie? If our hopes bee frustrate, we sowe much and bring in little, eate and haue not enough, drinke and are not filled, cloath and be not warme, &c. *Haggai* 1. 6. wee looke for much and it comes so little, whence is it? His house was waste, they came to their owne houses, *ver. 9.* therefore the heauen staid his dew, the earth his fruit: Because wee are superstitious, irreligious, wee doe not serue God as we ought, all these plagues and miseries come vpon vs, what can we looke for else, but mutuall warres, slaughters, fearefull ends in this life, and in the life to come eternall damnation? What is it that hath caused so many ferall battles to bee fought, so much Christian blood shed, but superstition? That *Spanish* Inquisition, Racks, Wheelles, tortures, torments, whence doe they proceed? from superstition. *Bodine* the *Frenchman* in his *method. hist.* accounts *Englishmen* Barbarians, for their ciuill warres: but let him but read those *Pharſalian* fields fought of late in France for Religion, their *Massacres*, wherein by their own relations in 24 yeares, I know not how many millions haue bin consumed, whole families and citties, & he shall finde ours to haue bin but velitations to theirs. But it hath euer bin the custome of hereticks, & Idolaters, when they are plagued for their sinnes, and Gods iust iudgement come vpon them, not to acknowledge any fault in themselves, but stil impute it vnto others. In *Cyprians* time it was much controverted betwixt him and *Demetrius* an Idolater, who should be the cause of those present calamities. *Demetrius* laid all the fault on *Christians*, (and so they did euer in the primitive Church, as appeares by the first booke of *† Arnobius*) <sup>o</sup> that there were not such ordinarie showres in winter, the ripening heat in sommer, so seasonable springs, fruitfull autumnes, no marble mines in the mountaines, lesse gold and silver then of old that husbandmen, seamen, souldiers, all were scanted: iustice, friendship, skill in Arts, all was decayed, and that through *Christians* default, and all their other miseries from them, *quod dñj nostri à vobis non colantur*: because they did not worship their Gods. But *Cyprian* retorts all vpon him againe, as appeares by his Tract against him. 'Tis true the world is miserably tormented and shaken with warres, dearth, famine, fire, inundations, plagues, and many ferall diseases rage amongst vs, *sed non vt tu quereis ista accidunt quod dñj vestri à nobis non colantur, sed quod à vobis non colatur Deus, à quibus nec queritur, nec timetur*, Not as thou complaineſt, that we doe not worshippinge your gods, but because you are Idolaters, and do not serue the true God, neither

*1 Arrian* his bowels burst, *Montanus* hanged himselfe, &c. *Endo de stella* his disciples, *ardere potius quam ad vitam corrigi maluerunt*, tanta vis infixi semel eror, they died blaspheming. *Nabrigensis* c. 9 lib. 1. *Ier. 7. ver. 23.* *Amos 5. 5.*

*m 5. cap.* *in Populinaris.* *Larius presbiter.* *Rich: Diuinit.* *† Adversus gentes.* *lib. 1. postquam in mundo Christiana gens cepit terrarum orbem perire, & multis malis afflictum esse gentes humanitas videmus.* *o Quod nec hyeme nec aestate tanta imbrum copia, nec frugibus torrentis solis fragrantia, nec vernali temperie sata tam leta sint, nec arboreis scitibus autumnus facundi, minus de montibus marmor eruat, minus aurum &c.*



oracles, which they dictate too, or teach their priests or ministers. This tenent was stiffely maintained in *Turkie* not long since, as you may read in the third epistle, of *Bu bequius*, <sup>a</sup> that all those should participate of eternall happiness, that lived an holy and innocent life, what religion soever they professed:

*Rustan Bassa* was a great Patron of it. Some againe will approue of this for

*Jewes, Gentiles, Infidels*, that are out of the fold, they can be content to giue them all respect and fauour, but by no meanes to such as are within the precincts of our own Church, & called Christians, to no Hereticks, Scismatickes,

or the like, let the *Spanish* Inquisition, that fourth *Fury* speake for some of them, the ciuill warres and Massacres in *France*, our *Marian* times, <sup>b</sup> *Magal-*

*ianus* the *Iesuite* will not admit of conference with an hereticke, but severity and rigor to be vsed, *non illis verba reddere, sed furcas figere oportet*, and

*Theodosius* is commended in *Nicephorus lib. 12. cap. 15.* <sup>c</sup> That he put all Heretickes to silence, *Bernard. epist. 190.* will haue clubbe law, fire and sword for Heretickes, *compell them, stop their mouthes not with disputations, or*

*refute them with reasons but with fists*, and this is their ordinary practise. Another company are as milde on the other side, to auoide all heart burning,

and contentious warres and vproares, they would haue a generall tollerati- on in euery kingdome, no mulct at all, no man for Religion or Conscience to be put to death, which <sup>d</sup> *Thuanus* the *French* Historian much fauors:

*Martin Bellius* and his companions, maintained this opinion not long since in *France*, whose error is confuted by *Beza* in a iust Volume. The medium is

best, and that which *Paul* prescribes, *Gal. 6. 1.* *If any man shall fall by oc-*

*casion, to restore such a one with the spirit of meeknesse, by all faire meanes,*

*gentle admonitions*; but if that will not take place, *Post unam aut alteram*

*admonitionem hereticum deuota*, he must be excommunicate, as *Paul* did by *Hymenaeus*, deliuered ouer to Satan. *Immedicabile vulnus, ense recidendum*

*est*; As *Hippocrates* said in Physicke, I may well say in Diuinity, *Quae ferro non*

*curantur, ignis curat*. For the vulgar, restraints them by lawes mulcts, burne their bookes, forbid their conuenticles: for when the cause is taken away, the

effect will soone cease. Now for Prophets, dreamers, and such rude silly fel- lowes, that through fasting, too much meditation, precisenesse, or by Me-

lancholy are distempered, the best meanes to reduce them *ad sanam mentem*,

is to alter their course of life, and with conference, threats, promises, persua- sions to intermixe Physicke. *Hercules de Saxonia* had such a Prophet com-

mitted to his charge in *Venice*, that thought he was *Elias*, and would fast as he did, he dressed a fellow in Angels attire, that said he came from Heauen,

to bring him diuine food, and by that meanes staid his fast, administred his Physicke, so by the meditation of this forged Angell, he was cured. <sup>e</sup> *Rhasis*

an *Arabian*, *cont. lib. 1. cap. 9.* speaks of a fellow that in like case complain- ed to him, and desired his helpe: *I asked him (saith hee) what the matter*

*was, he replied, I am continually meditating of heauen and hell, and me thinkes*

*I see and talke with fierie spirits, smell brimstone: &c. and am so carried away*

*with these conceits, that I can neither eat, nor sleepe, nor goe about my busines:*

*I cured him (saith Rhasis) partly by perswasion, partly by Physicke, & so haue I*

*done by many others.* We haue frequently such prophets & dreamers amōgst vs, whom we persecute with fire and fagot, I thinke the most compendious

cure for some of them at least, had bin in *Bedlam*. *Sed de his satis.*

<sup>a</sup> *Aeterna bea-  
titudinis confor-  
tes fore, qui san-  
ctē, innocentēq;  
hanc vitam tra-  
duxerint, quam-  
elig, illi religio-  
nē sequuti sunt.*

<sup>b</sup> *Comment in  
C. Tim. 6. ver.  
20. & 21. seue-  
ritate cum here-  
ticis agendum,  
& non aliter.*

<sup>c</sup> *Quidā silenti-  
um hereticum,  
indixerit.*

<sup>d</sup> *Perfat. hist:  
digne & susce-  
ptus agendum  
cum hereticis  
quam cum dis-  
putat. inuicibus,  
et alia loquim;  
&c.*

<sup>e</sup> *Quidā cen-  
questus est mihi  
de hoc morbo,  
& deprecatus  
est ut ego illum  
curarem: ego  
quasi ab eo  
quid sentiret, re-  
spondit, semper  
imagino & co-  
gitō de deo &  
angelis, &c. &  
ita demorsus  
sum hanc imagi-  
natione, ut nec  
edam, nec dor-  
miam, nec nego-  
tior, &c. Ego cu-  
ram medicinā  
& persuasione,  
& sic plures a-  
lii.*



*Religious Melancholy in defect, Parties affected, Epicures,  
Atheists, Hypocrites, worldly secure, Carnalists, all  
Impious persons, Impenitent sinners, &c.*



N that other extreame, or defect of this loue of God, knowledge, faith, feare, hope, &c. are such as erre both in doctrine and manners, *Sadduces, Herodians*, polititians, all manner of *Atheists, Epicures*, infidels, that are secure, in a reprobate sense, feare not God at all, and such as are too distrustfull and timorous, as desparate persons bee: That grand sinne of Atheisme, or impiety, as *Melancthon* calls it, *monstru- sam melancholiam*, monstrous melancholy, or *venenatam melancholiam*, poysoned melancholy. A company of *Cyclopes* or Giants, that warre with the Gods, as the Poet fained, Antipodes to Christians, that scoffe at all Religion, at God himselfe, deny him and all his attributes, his wisdom, power, prouidence, his mercy and iudgement.

*B Esse aliquos manes, & subterranea regna,  
Et contum, & Stygio ranas in gurgite nigras,  
Atq; vnâ transire vadum tot millia cymbâ,  
Nec pueri credunt, nisi qui nondum ere lavantur.*

That there is either Heauen or hell, resurrection of the dead, paine, happi- nesse, or world to come, *credat Iudeus Apella*, for their parts they esteeme them as so many poets tales, *Lucians Alexander, Mahomet* and *Christ* are all as one in their creed. When those bloody warres in *France*, for matters of Religion, (saith \* *Richard Dinoth*) were so violently persued betwixt *Hu- gonettes* and *Papists*, there was a company of good fellowes laughed them all to scorne, for being such superstitious fooles, to loose their liues and for- tunes, accompting Faith, Religion, immortality of the soule, meere foppes- ries and Illusions. Such loose & Atheisticall spirits are too predominant in all kingdomes. Let them contend, pray, tremble, trouble themselves that will for their parts, they feare neither God nor diuell; But with that *Cyclops* in *Euripides*,

*Haud vlla numina expauescunt calitum,  
Sed vltimas vni deorum maximo,  
Ventre offerunt, deos ignorant ceteros.*

They feare no God but one,  
The sacrifice to none,  
But belly and him adore,  
For gods they know no more.

Their God is their belly, as *Paul* saith, *Sancta mater saturitas;*  
— *quibus in solo vivendi causa palato est.*

The Idol which they worship and adore, it their Mistris, with him in *Plantus*, *mallem hac mulier me amet quàm dî*, they had rather haue her fauour then the gods. \* *Satan* is their guide, the flesh is their instructor, Hypocrisie their Counsellor, Vanity their fellow-souldier, their will their law, Ambition their Captaine, Custome their rule; temerity, boldnesse, impudence, their Arts, toyes their trading, damnation their end. All their endeauours are to satisf-

fic

*i De animâ, cap.  
de humortibus.*

*g Inuenal.*

\* *Lib. 5. gal. bis.*  
*quam plurimi  
reperi sunt qui  
tot pericula su-  
bcentes irride-  
bant & que de  
fide, religione,  
&c. dicebant, lu-  
dibrio habebant.  
Nihil eorum ad-  
mittentes de  
futurâ vitâ.  
50000 Athe-  
ists at this day  
in Paris Mar-  
cennus thinks.*



hie their lust and appetite, how to please their *Genius*, and to be merry for the present, *Ede, lude, bibe, post mortem nulla voluptas.* 615

The same condition is of men and of beasts, as the one dieth so dieth the other, *Ecclus. 3. 19.* the world goes round,

—† *truditur dies die,*

† *Hor. l. 2. od. 18*

*Nouēq; pergunt interire Luna:*

\* they did eate &

\* *Luk. 17.*

drinke of old, marry, bury, bought, sold, planted, built, and will doe still. Our life is short and tedious, and in the death of a man there is no recovery, neither was any man knowne that hath returned from the graue, for wee are borne at all adventure, and we shall be hereafter as though we had neuer beene, for the breath is as smoake in our nostrills, &c. & the spirit vanisheth as the soft aire.

h *Wyd. 2. 2.*

Come, let vs enjoy the pleasures that are present, let vs chearefully vse the creatures as in youth, let vs fill our selues with costly wine and oyntments, let not the flowre of our life passe by vs, let vs crowne our selues with rose buddes before they are withered, &c. \* *vivamus mea Lesbia & amemus, &c.* † Come

† *Vas. 6. 7. 8.*

let vs take our fill of loue, and pleasure in dalliance, for this is our portion, this is our lot. For the rest of heauen and hell, let children and superstitious fooles beleue it, for their parts, they are so farre from trembling at the dreadfull

\* *Catullus.*

† *Pro. 7. 8.*

day of iudgement, that they wish with *Nero*, *Me vivo fiat*, let it come in their times, so secure, so desperate, so immoderate in lust and pleasure, so

prone to revenge, that as *Paterculus* said of some Caytiffs in his time in Rome, *Quod nequiter ausi, fortiter executi*; it shall not be so wickedly attempted, but as desperately performed, what ere they take in hand. Were it not

\* *Talem se exhibuit, ut nec in Christum, nec*

† *Mahometem*

† *crediderit, unde*

† *effellum, ut pro*

† *missis, nisi quate*

† *mus in suum co*

† *modum cederent*

† *minime serua*

† *ret, nec illo sce*

† *lere peccatum*

† *statueret, ut suis*

† *desideriis satis*

† *faceret.*

† *Lib. de mor.*

† *Germ.*

for Gods restraining grace, feare & shame, disgrace, temporall punishment, and their owne infamy, they would *Lycan*-like, exenterate, as so many *Cambals* eat vp, or *Cadmus* souldiers, consume one another. These are most impi-

ous, and commonly professed Atheists, that neuer vse the name of God, but to sweare by it, that expresse nought else but Epicurisme in their carriage, or

Hypocrisie; and as \* *Iovius* relates of *Mahomet* the 2. that sacked *Constanti-*

nople, He so behaued himselfe, that he beleued neither Christ nor *Mahomet*, & thence it came to passe, that he kept his word and promise no farther then for

his advantage, neither did he care to commit any offence to satisfie his lust. I could say the like of many princes, many priuate men (our stories are full of

† *Or Brestano,*

† *Europie deser*

† *cap. 24.*

† *Uq; adeo insa*

† *mus, ut nec infe*

† *ros, nec superos*

† *esse dicat, ani*

† *masq; cum eor*

† *poribus interire*

† *credat, &c.*

† *to Frates a Br*

† *Amv. par. 6.*

† *librum a Vin*

† *centio monach*

† *datum, abiicit,*

† *nihil se videre*

† *ibi huiusmodi*

† *dicent, rogantq;*

† *vnde hac sciret,*

† *quum de celo et*

† *Tartaro conti*

† *ntri ibi diceret;*

† *Tacitus* reports of some Germans, they need not pray, feare, hope, for they are secure to their thinking; both from God and men. *Bulco Opiliensis*, some-

times Duke of *Silesia*, was such a one to an haire, hee liued (saith *Aeneas Sylvius*) at *Vratislavia*, and was so mad to satisfie his lust, that he beleued nei-

ther heauen nor hell, or that the soule was immortall, but married wiues, and turned them vp as he thought fit, did murder and mischiefe, and what hee list

himselfe. This Duke hath too many followers in our daies: say what you can, dehort, exhort, perswade to the contrary, they are no more moued

—quam si dura silex aut *Het Marpesia* cautes, then so many stocks and stones, tell them of heauen and hell, 'tis to no purpose, laterem

lavas, they answer as *Ataliba* that Indian Prince did *Frier Vincent*, when he brought him a booke, and told him all the mysteries of saluation, heauen and

hell,



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n Non minus hi  
fuerunt quam  
Hercules, qui  
coniugem, libe-  
ris interfecit.  
habet hac etas  
plura huiusmodi  
portenta mira-  
stra.  
† Nonne Roma-  
ni sunt Deo ve-  
stro regnant  
et fruuntur or-  
be toto, et vos  
et Deos vestros  
captivos tenent  
etc. Minutius  
Octavianus.  
† Comment. in  
Genesis copiosus  
in hoc subiecto.  
† Ecce pars ve-  
strum et maior  
et melior alget,  
sane laborat, et  
deus patitur, dis-  
simulat non vult  
non potest opitu-  
lari suis, et vel  
invalidus vel  
iniquus est. Ce-  
cilius in Minut.  
Dum rapiunt  
mala fata bonos  
ignoscite falso,  
solliciti et nudos  
esse putare deos.  
Ovid.  
Vidi ego dys-  
scelus, multos  
decipi, Plautus  
Casina act. 2.  
scen. 5.  
\* Ser. 30. in 5.  
cap. ad Ephes.  
hic fractus est  
pedibus alter su-  
rit, alius ad ex-  
tremam senectū  
progressus omne  
vitam paupertate  
peragit, ille  
morbo gravissi-  
mus, sunt hec  
providentie ope-  
ra: hic sordus  
ide mutus, etc.

hell, were contained in it: he looked upon it, and said, he saw no such matter, asking withall how he knewe it: they will but scoffe at it. Let them take Hea- ven, Paradise, and that future happinesse that will *bonum est esse hic*, it is good being here: there is no talking to such, no hope of their conversion, they are in a reprobate sense, meere carnalists, worldly minded men, which howsoever they may be applauded in this life by some few parasites, & held for worldly wise men, *They seeme to me (saith Melancthon) to be as mad as Hercules was when he raved and killed his wife and children.* A milder sort of these Athe- isticall spirits there are that professe religion, but *timidæ & hesitant*, temp- ted thereunto out of that horrible consideration of diuersity of Religions, which are, and haue beene in the world, some of them, so phantasticall, exor- bitant, so violently maintained with equall constancie and assurance, whence they inferre, that if there bee so many religious sects and denied by the rest, why may they not be all false? *Vna tantum potest esse vera*, as Tully disputes; *Christians* say, they alone worship the true God, pittie all other sects, lament their case, and yet those old *Greekes* and *Romans*, that worshipped the Diuel, as the *Chinæ* doe now, aut *Deos Topicos*, their own Gods, as *Julian* the Apo- state, † *Cecilius* in *Minutius*, *Porphirius* the Philosopher obiect, and as *Ma- chiaucl* contends, were much more noble, generous, victorious, had a more flourishing common wealth, better cities, better soldiers, better schollers, better wits. Their Gods often ouercame our Gods, did as many miracles, &c. † *Cyril*, *Minutius*, with many other ancients, of late *Zanchius*, † *Marinus Marcennus*, *Bozius* and *Gentilettus* answer all these Atheisticall arguments at large. But this againe troubles many as of old, wicked men generally thrive † *good men are depressed, the race is not to the swift, nor the battle to the strong* (Eccles. 9. 11.) *nor yet bread to the wise, fauour nor riches to men of un- derstanding, but time and chance comes to all.* Some cauill and make doubtes of Scripture it selfe, it cannot stand with Gods mercy, that so many should be damned, so many bad, so few good: such haue and hold about Religions, all stiffe on their side, factious alike, thrive alike, and yet bitterly persecuting and damning each other, *It cannot stand with Gods goodnesse, protection and pro- uidences* as \* *St Chrysostome* argues in the Dialect of such discontented per- sons *to see and suffer one man to be lame, another mad, a third poore and mise- rable all the daies of his life, a fourth grievously tormented with sicknesse and aches, to his last houre. Are these signes and workes of Gods providence, to let one man be deafe, another dumbe? A poore honest fellow liues in disgrace, woe and want, wretched he is, when as a wicked Catiffe abounds in superfluitie of wealth, keepes, whores, parasites, and what he will himselfe, Audis Iupiter hac? Talia multa connectentes, longum reprehensionis sermonem erga dei providen- tiam contexunt.* Thus they mutter and obiect (see the rest of their arguments in *Marsennus* in *Genesis*, amply confuted) with many such vaine cavills, well knowne, not worthie the recapitulation or answering, whatsoeuer they pre- tend, they are *interim* of little or no religion.

Cosin Germans to these men, are many of our great Philosophers, & De- ists, who though they be more temperate in this life, giue many good morall precepts, honest, vpright, and sober in their conuersation, yet in effect they are the same, (accompting no man a good scholler, that is not an Atheist) *mi- nis altum sapiunt*, too much learning makes them madde. Whilst they attri- bute



bute all to naturall causes, ° contingencie of all things, as *Melancthon* calls them, *Pertinax hominum genus*, a peeuish generation of men, that misled by Philosophy, and the Diuells suggestion, their owne innate blindnesse, deny God as much as the rest. In spirituall things God must demonstrate all to sense, leaue a pawne with them, or else seeke some other creditor. They will acknowledge nature, and fortune, yet not God: though in effect they grant both, for as *Scaliger* defines, *Nature* signifies Gods ordinary power, or as *Calvin* writes, *Nature* is Gods order, and so things extraordinary may be called vnnaturall: *Fortune* his vrevealed will, and so we call things changeable, that are beside reason and expectation. To this purpose † *Minutius in Octauio*, and *P. Seneca* well discourseth with them *lib. 4. de beneficijs, cap. 5. 6. 7. they doe not understand what they say, what is Nature but God? call him what thou wilt, Nature, Iupiter, he hath as many names, as offices: it comes all to one passe, God is the fountaine of all, the first giuer and preseruer from whom all things depend, à quo, & per quem omnia,*

*Nam quodcumq; vides Deus est quocumq; moueris,*

God is all in all, God is euery where, in euery place. And yet this *Seneca* that could confute and blame them, is all out as much to be blamed and confuted himselfe, as mad himselfe, for he holds *satum Stoicum*, that ineuitable necessity in the other extreame, as those *Chaldean Astrologers* of old did, against whom the Prophet *Jeremie* so often thunders, and those heathen *Mathematicians*, *Nigidius Figulus*, *Magicians*, and *Priscilianists*, whom *S. Austin* so eagerly confutes, those *Arabian* questionaries, *novem Iudices*, *Albumazar*, *Dorotheus*, &c. and our countymen *Esuidius*, that take vpon them to define out of those great coniunctions of starres, the periods of kingdomes, or religions, of all future accidents, warrs, plagues, schismes, heresies, and what not? all from starres, and such things, saith *Maginus*, *Qua sibi & intelligentijs suis reservauit Deus*, which God hath reserued to himselfe and his Angells, they will take vpon them to foretell, as if starres were immediate, ineuitable causes of all future accidents. In *Rome*, saith *Dionysius Halicarnassensis*, *lib. 7.* when those meteors and prodigies appeared in the aire, after the banishment of *Coriolanus*, *Men were diuersly affected, some said they were Gods iudgements for the execution of that good man, some reserred all to naturall causes, some to starres, some thought they came by chance, some by necessity decreed ab initio, and could not be altered. The two last opinions of necessity and chance, were, it seemes, of greater note then the rest.*

\* *Sunt qui in Fortuna iam casibus omnia ponunt,*

*Et mundum credunt nullo rectore moueri,*

*Natura voluente vices, &c.*

For the first of Chance, as † *Salust* likewise informeth vs, those old *Romans* generally receaued. They supposed fortune alone gaue Kingdomes & Empires, wealth, honours, offices, and that for two causes, first because every wicked, base, unworthie wretch was preferred, rich, potent, &c. Secondly because of their vncertaintie, though neuer so good, scarce any one enioyed them long; but after they began vpon better advice to thinke otherwise, that every man made his owne fortune. The last of necessity was *Seneca's* tenent, that God was all-gatiu *causis secundis*, so tied to second causes, so that inexorable necessity, that he could alter nothing of that which was once decreed, *sic erat in satis*, it can-

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° *Omnia contra gentes fieri volunt. Melancthon in preceptum primum.*

† *Deum vocant multis designant nominibus, &c. p. Non intelligis te quam hac dictu, mutare te ipsum nomen dei? quid enim est aliud natura quam Deus, &c. 128 habet appellationes quot munita.*

q. *Austin.*

r. *Principio Epistolarum.*

i. *Varie homines affecti, alij dei iudicium ad vitam pii exitium, alij ad naturam referebant, nec ab indignatione dei sed humanis causis &c.*

12. *Natural. quest. 33. 39.*

1. *Iuv. Sat. 13.*

† *Epist. ad C. Cesar. Roman.*

olim putabant fortunam regna & imperia dare

Credabant autem mortales fortunam solum opes

& bonas largiri, id est, deabus de causis, Primum

quod indignus quisq; diues honoratus, potens

alterum, vix quisquam perpetuum bonis suis

frui visus. Po-

stea prudentioris didicere fortunam suam

quemq; fingere



not be altered, *semel iussit, semper paret Deus, nulla vis rumpit, nulle preces, nec ipsum fulmen*, God hath once said it and it must for euer stand good, no prayers, no threats, nor power, nor thunder it selfe can alter it. *Zeno, Chrysippus* and those other *Stoicks*, as you may read in *Tully 2. de diuinatione*; *Gellius lib. 6. c. 2. &c.* maintained as much. In all ages there haue beene such, that either deny God in all, or in part, some that deride him, they could haue made a better world, and rule it more orderly themselves, blaspheame him, derogate at their pleasure from him. 'Twas so in \* *Plato's* time, *Some say there be no Gods, other that they care not for men, a middle sort grant both. Si non sit deus, unde bona, si sit deus, unde mala?* So *Cotta* argues in *Tully*, why made he not all good, or at least tenders not the welfare of such as are good? As the woman told *Alexander*, if he be not at leasure to heare causes, and redresse them, why doth he raigne? Thus peruerse men cauill. So it will ever bee, some of all sorts, good, bad, indifferent, true, false, zealous, ambodexters, neutralists, lukewarme, libertines, Atheists, &c. They will see these religious Sectaries agree amongst themselves, be reconciled all, before they will participate with, or beleue any: They thinke in the meane time, (which † *Celsus* objects, & whom *Origen* confutes) we Christians adore a person put to \* death with no more reason then the barbarous Gotes worshipped *Zamolxis*, the Ciliicians *Mopsus*, the Thebanes *Amphiarau*, and the Lebadians *Trophonius*, one religion is as true as another, new fangled deuises all for humane respects, *Aristotles* workes are as much authentically to them as Scriptures, *Seneca's* Epistles as canonicall as *Paulus*; *Pindarus* Odes, as good as *David's* Psalmes; *Epictetus* Enchiridion, equivalent to *Solomons* Proverbs. They doe openly & boldly speake this and more, some of them, in all places & companies. *Claudius* the Emperour was angry with heauen because it thundred, and challenged *Iupiter* into the field: with what madnesse? saith *Seneca*: he thought *Iupiter* could not hurt him, but he could hurt *Iupiter*. *Diagoras*, *Demonax*, *Epicurus*, *Pliny*, *Lucian*, *Lucretius*, ——— *Contemptors*, *Deum* *Mezentius*, professed Atheists all in their times. *Gilbertus Cognatus* labours much, and so doth *Erasmus*, to vindicate *Lucian* from scandall, and there be those that Apologise for *Epicurus*, but all in vaine: *Lucian* scoffes at all, *Epicurus* he denies all, and *Lucretius* his scholler defends him in it,

\* 10. De legib.  
Alii negant esse  
deos, alii deos nō  
curare res hu-  
manas, alii vi-  
trari concedunt.

† *Origenes* con-  
tra *Celsum* l. 3.  
hos imbecillū no-  
biscum conferti-  
fuisse declarat.  
\* Crucifixum  
deum ignomini-  
ose *Lucianus*  
vicia peregrini,  
*Christum* vocat

n De Ira 16. 34  
Iratu ego quod  
obstrepere, ad  
pugnam vocans  
Iouem, quousque  
demonstrā dūputa-  
uit sibi naceri nō  
posse, & se nocere  
tamen Ioui  
posse.

x Lib. 1. 1.

\* *Humana ante oculos fedē cum vita iaceret,  
In terris oppressa graui sub religione,  
Quæ caput à cæli regionibus ostendebat,  
Horribili super aspectu mortalibus instans, &c.*

When humane kinde was drench't in superstition,  
With gastly looks aloft which frighted mortall mē, &c.

† Idem status  
post mortem, ac  
fuit antequam  
nasceretur, &  
*Seneca*. Idem e-  
rit post me quod  
ante me fuit.

\* *Lucanæ* eadē  
conditio quum  
extinguitur, ac  
fuit antequam  
accenderetur;  
Ita & hominū.

He alone as another *Hercules*, did vindicate the world from that monster. Vnde † *Pliny* lib. 2. cap. 7. nat. hist. & lib. 7. cap. 55. in expresse words denies the immortality of the soule. \* *Seneca* doth little lesse, lib. 7. epist. 55. ad *Lucilium* & lib. de consol. ad *Marciam*, or rather more. Some Greeke Commentators would put as much vpon *Iob*, that he should deny Resurrection, &c. whom *Pineda* copiously confutes in cap. 7. *Iob. vers. 9.* *Aristotle* is hardly censured of some, both Divines and Philosophers; † *Iustine* in *Paranetica* ad gentes, *Greg. Nazianzen* in disput. aduersus *Eun. Theodoret. lib. 5. de curat. grac. affect.* *Origen* lib. de principijs. *Pomponatius*, *Sealiger*, and *Dandinus* lib. 3. de animā, acknowledge



acknowledge as much. *Averroes* oppugnes all spirits; and supream pow-  
ers, of late *Brunus* (*insolix Brunus*, & *Kepler* calls him) *Machiauel*, *Cesar*  
*Vanninus* lately burned at *Tolouse* in *France*, and *Pet. Aretine*, haue publike-  
ly maintained such Atheistieall paradoxes. † *Marinus Mercennus* suspects  
*Cardan* for his subtleties, *Campanella*, and *Charrons* booke of wisdomel, with  
some other tracts to sauour of † *Atheisme*; but amongst the rest that pestilent  
booke *de tribus mundi impostoribus, quem sine horrore (inquit) non legas*, &  
*mundi Cymbalum dialogis quatuor contentum*, Anno 1538. auctore *Peresio*,  
*Parisijs excusum* \* &c. And as there haue beene in all ages such blasphemous  
spirits, so there haue not beene wanting their patrons, protectors, disciples &  
adherents. Neuer so many Atheists in *Italy* and *Germany*, saith<sup>c</sup> *Colerus*, as in  
this age, the like complaint *Mercennus* makes in *France*, 50000 in that one  
city of *Paris*. *Frederick* the Emperour, as † *Mathew Paris* records, *licet non*  
*sit recitabile* (I vse his own words) Is reported to haue said *tres praestigiatore*  
*Moses*, *Deus*, & *Mahomet*, *ut mundo dominarentur, totum populum sibi con-*  
*temporaneum seduxisse*. (Henry the Landsgraue of *Hessen* heard him speak it)  
*Si principes imperij institutioni meae adhererent, ego multo meliorem mo-*  
*dam credendi & vivendi ordinarem*.

To these professed Atheists we may well adde that impious and carnall  
crew of worldly minded men, impenitent sinners, that goe to hell in a lethar-  
gie, or in a dreame, who though they be professed Christians, yet they will,  
*Nulla pallefcere culpa*, make a conscience of nothing they doe, they haue cau-  
terised consciences, and are indeed in a reprobate sense, past all feeling, haue  
giuen themselves ouer to wantonnesse, to worke all manner of vncleanesse, e-  
uen with greedinesse. *Eph. 4. 19*. They doe knowe there is a God, a day of  
iudgement to come, and yet for all that, as *Hugo* saith, *Ita comedunt ac dor-*  
*miunt, ac si diem iudicij euasissent, ita ludunt ac rident ac si in caelis cum Deo*  
*regnarent*, they are as merry for all the sorrow, as if they had escaped all dan-  
gers, and were in heauen already,

—† *metus omnes, & inexorabile fatum*

*Subiecit pedibus strepitumq. Acherontis anari.*

Those rude idiots and ignorant persons, that neglect and contemne the  
meanes of their saluation, may march on with these, but aboue all others,  
those *Herodian* temporizing statesmen, politicke *Machiauilians*, and *Hypo-*  
*crites*, that make a shew of religion, but in their hearts laugh at it. *Simulata*  
*sanctitas duplex iniquitas*; they are in a double fault, that fashion themselves  
to this world, which<sup>z</sup> *Paul* forbiddes, and like *Mercury* the Planet are good  
with good, bad with bad. When they are at *Rome*, they doe there as they see  
done, Puritans with Puritans, Papists with Papists; *omnium horarum homi-*  
*nes*, *Formalists*, *Ambodexters*, lukewarme *Laodecians*.<sup>a</sup> All their study is to  
please, and their God is their commoditie, their labour to satisfie their lusts,  
and their endeaours to their owne ends. Whatsoever they pretend, or in  
publike seeme to doe,<sup>b</sup> *With the foole in their hearts, they say there is no God*,

*Heus tu* — de *Ioue* quid sentis? Their words are as soft as oyle  
but bitternesse is in their hearts, like *Pope* & *Alexander* the 6, so cunning dis-  
semblers, that what they thinke they never speake. Many of them are so close,  
you can hardly discern it, or take any iust exceptions at them, they are not fa-  
ctious, oppressours as most are, no bribers, no simoniacall contracters, no such

Kkkk 3

ambitious,

619

† Differt cum  
nunc sicut.

† Comment. in  
Genes cap. 1.

† So that a  
man may meet  
an Atheist, as  
soone in his  
study, as in the  
street.

\* *Simonis reli-*  
*gio incerto au-*  
*thore Cracouie*  
*edit. 1588. con-*  
*clusio libri est*  
*Ede itaq. tibe,*  
*lud &c. Iam*  
*Deus figmentu*  
*est.*

c *Lib. de Im-*  
*mental. anime.*

† *Pag. 645. A.*  
*1238. ad finem*  
*Henrici tertii.*  
*Idem Pistorius*  
*pag. 743. in co-*  
*pulat. sua.*

† *Virg.*

z *Rom. 12. 2.*

a *Omnis Ari-*  
*stippum docuit*  
*color & statua*  
*& res.*

b *Psal. 13. 1.*

c *Guicciardine.*



ambitious, lascivious persons as some other are, no drunkards *sobrii solem vident orientem, sobrii vident occidentem*, They rise sober and goe sober to bed, plaine dealing, vpright honest men, they doe wrong to no man, and are so reputed in the worlds esteeme at least, very zealous in religion, very charitable, meeke, humble, peacemakers, keepe all duties, very devout, honest, well spoken of, beloued of all men: but hee that knowes better how to iudge, hee that examines the heart, he saith they are hypocrites, *Cor dolo plenum; sonant vitium percussa malignè*, they are not sound within. As it is with writers & ostentives, *Plus sanctimonia in libello, quàm libelli authore*, more holinesse is in the booke then in the Author of it: So tis with them; many come to Church with great Bibles, whom *Cardan* said he could not choose but laugh at, and will now and then *dare operam Augustino*, read *Austin*, frequent Sermons, and yet professed Vsurers, meer gripes, *tota vita ratio Epicurea est*, all their life is Epicurisme and Atheisme, come to Church all day, & lye with a Curtesan at night. *Qui curios simulant & Bacchanalia vivunt*, They haue *Esaus* hands and *Jacobs* voice. Yea and many of those holy Friers, sanctified men, *Cappam*, saith *Hierom*, & *cilicium induunt sed intus latronem tegunt*. They are wolues in sheepes cloathing,

*Introspectum turpes, speciosi pelle decorâ*, Faire without and most fowle within. *Latet plerumq; sub tristi amictu lasciuia, & deformis horror vili veste tegitur*. Ostentives vnder a mourning weed lies lust it selfe, & horrible vices vnder a poore coat. But who can examine all those kindes of Hypocrites, or diue into their hearts? If wee may guesse at the tree by the fruit, neuer so many as in these daies, shew mee a plaine dealing true honest man? *Et pudor, & probitas, & timor omnis abest*. Hee that shall but looke into their liues, and see such enormous vices, men so immoderate in lust, vspeakable in malice, furious in their rage, flattering and dissembling (all for their own ends) will surely thinke they are not truly religious, but of an obdurat heart, most part in a reprobate sense, as in this age. But let them carry it as they will for the present, dissemble as they can, a time will come when they shall be called to an account, their melancholy is at hand, they pull a plague and curse vpon their owne heads, *thesaurisant iram Dei*, abide all such as are *in deos contumeliosi*, blasphemers, contemne, neglect God, or scoffe at him, as the Poets saigne of *Salmones*, that would in dirision imitate *Iupiters* thunder, hee was precipitated for his paines, *Iupiter intonuit contra, &c.* so shall they certainly rue it in the end, (*\* in se spirit, qui in caelum spirit*) their doomes at hand, & Hell it selfe is ready to receaue them.

Some are of opinion, that it is in vaine to dispute with such Atheisticall spirits in the meane time, tis not the best way to reclaime them. Atheisme, Idolatrie, Heresie, Hypocrisie, though they haue one common root, that is indulgence to corrupt affection, yet their growth is different, they haue diuerse Symptomes, occasions, and must haue seuerall cures and remedies. 'Tis true some deny there is any God, some confesse, yet beleue it not, a third sort confesse and beleue, but will not liue after his lawes, worship and obey him. To describe them in particular, to produce their arguments and reasons wou'd require a iust volume, I referre them therefore that expect a more ample satisfaction, to those subtile and elaborate Treatises, deuout and famous tracts of our learned Diuines/schoolemen amongst the rest/that haue abundance

\* Seneca consol.  
ad Polyb. 2.1.



dance of reasons to proue there is a God, the immortalitie of the soule &c. out of the strength of wit and Philosophie, bring irrefragable arguments to such as are ingenious, and well disposed, at the least, answer all cauills and objections to confute their folly and madnesse, and to reduce them, *si fieri posset, ad sanam mentem*, to a better minde, though to small purpose many times. Bishop *Fotherby* in his *Atheomastix*, *D<sup>r</sup> Dowe*, *D<sup>r</sup> Jackson*, *Abernethy*, *Corderoy*, haue written well of this subiect in our mother tongue; In Latine *Colerus*, *Zanchinus*, *Palearius*, *Iliricus*, &c. But instar omnium the most copious confuter of Deists, is *Marinus Mercennius* in his Commentaries on *Genesis*. He sets downe at large the causes of this brutish passion (seuenteene in number I take it) answers all their arguments and sophismes, which he reduceth to twentie six heads, prouing withall his owne assertion, *There is a God, such a God, our God, the true and sole God*, by 35 reasons. His Colophon is how to resist and repress Atheisme, and to that purpose he addes foure speciall meanes or waies, which who so will may profitably peruse.

## SVES E C. 2.

*Despaires, Equivocations, Definitions, parties and parts affected.*



Here be many kinds of desperation, whereof some be holy, some vnholly, as <sup>f</sup> one distinguisheth, that vnholly he defines out of *Tully*, <sup>f. Abernethy, cap. 24.</sup> to be *Aegritudinem animi sine ulla rerum expectatione meliore*, <sup>of his Physick of the Soule.</sup> a sicknesse of the soule without any hope or expectation of a-

mendment: *Thomas 2. 2. distinct. 40. art. 4. Recessus à re desideratâ, propter impossibilitatem existimatam*, a restraint from the thing desired, for some impossibilitie supposed. Because they cannot obtaine what they would, they become desperate, and many times either yeeld to the passion by death it selfe, or else attempt impossibilities, not to be performed by men. In some cases this desperate humour is not much to be discommended, as in warres it is a cause many times of extraordinary valour; as *Ioseph. lib. 1. de bello Iud. cap. 14. L. Danaus in Aphor. polit. pag. 226.* and many polititians hold. It makes them improue their worth beyond it selfe, and of a forlome impotent company become conquerours in a moment.

*Vna salus victis nullam sperare salutem.* In such Courtes when they see no remedie, but that they must either kill or be killed, they take courage, and oftentimes, *præter spem*, beyond all hope vindicate themselves. Fifteene thousand *Locrenses* fought against 100000 *Crotonienses*, & seeing now no way but one, they must all die, † thought they would not depart vnreun- gaged, and therevpon desperately giuing an assault, conquered their enimies. *Nec alia causa victoriae* (saith *Iustine* mine author) *quàm quod desperauerant.* *William* the Conquerour when he first landed in *England*, sent back his ships, that his souldiers might haue no hope of retyring backe. † *Bodine* excuseth his countymens ouerthrowe, at that famous battle at *Agencourt*, in *Henry* the fift his time (*cui simile*, saith *Frossard*, *tota historia producere non possit*, which no history can parallell almost, wherein one handfull of *Englishmen*, ouerthrew a Royall army of *Frenchmen*) with this refuge of despaire, pauci

† Omissa spe victoria in desinatam mortem conspirant: tantuq; ardor singulos cepit, ut victores se putarent si non inulti morerentur. *Iustin. l. 20. g. Astobod. lib. 5. cap. 5.*

desperati



† Holi obire  
volenti iter mi-  
nime interscin-  
das &c.

h Super prae-  
ptum primum de  
Relig. & parti-  
bus eius. Non  
loquar de omni  
desperatione, sed  
tantum de eā  
quā desperare so-  
lent homines de-  
des, oppositur  
spēs & est pecca-  
tum grauius,  
&c.  
i Lib. 5. tit. 21.  
de regis institut.  
Omnium per-  
turb. i. i. omniū  
deterrima.  
k Reprobi vsq;  
ad finem periti-  
naciū persi-  
stunt, Zanchius.  
l nūm ab in-  
fidelitate pro-  
ficiens.

m Abernethie.

*desperati*, a few desperate fellowes being compassed in by their enemies, past all hope of life, fought like so many Diuells, and giues a caution, that no souldiers hereafter set vpon desperate persons, which † after *Frontinus* and *Vigētius*, *Guicciardine* likewise admonisheth, *Hypomnes. part. 2. pag. 25.* not to stop an enemy that is going his way. Many such kindes there are of desperation, when men are past hope of obtaining any suit. *Desperatio facit Monachum*, as the saying is, but these are equivocall, vnproper, when I speake of despaire, saith <sup>k</sup> *Zanchie*, I speake not of every kinde, but of that alone which concernes God. It is opposite to hope, and a most pernicious sinne, wherewith the Diuell seekes to entrappe men. *Musculus* makes foure kindes of desperation, of God, our selues, our neighbour, or any thing to be done, but this diuision of his may be reduced easily to the former: all kindes are opposite to hope, that sweet moderatour of passions as *Simonides* calls it, I doe not meane that vaine hope which phantasticall fellowes faine to themselves, which according to *Aristote* is *insomnium vigilantium*, a waking dreame, but this diuine Hope, which proceeds from Confidence, and is an anchor of a floating soule, *spes alit agricolas*, and were it not for hope, *wee of all others were most miserable*, as *Paul* saith, in this life, were it not for hope the heart would break: yet doth it not so reare, as despaire doth deiect, this violent and sower passion of Despaire, and of all perturbations most grievous, as <sup>i</sup> *Patritius* holds. Some diuide it into finall and temporall, <sup>k</sup> finall is incurable which befalleth reprobares, temporall is a reiection of hope and comfort for a time, which may befall the best of Gods children, and it commonly proceeds <sup>l</sup> from weaknesse of faith, as in *David* when he was oppressed, he cryed out, *O Lord thou hast forsaken me*, but this was for a time. This ebbes and flowes with hope, it is a grievous sinne howsoeuer: although some kinde of Despaire be not amisse, when, saith *Zanchius*, we despaire of our owne meanes, & relie wholly vpon God: but that species is not here meant. This pernicious kinde of Desperation is the subiect of our discourse, *homicida anima*, the murderer of the soule, as *Austin* tearmes it, a fearefull passion, wherein the party oppressed thinkes hee can get no ease but by death, and is fully resolved to offer violence vnto himselfe, so sensible of his burthen, and impatient of his crosse, that he hopes by death alone to be freed of his calamitie (though it proue otherwise) and chuseth with *Iob. 6. 8. 9. 17. 5.* *Rather to be strangled and aie, then to be in his bonds.* The part affected is the whole soule, and all the faculties of it, there is a priuation of ioy, hope, trust, confidence, of present and future good, and in their place succeed feare, sorrow, &c. as in the Symptomes shall be shewed: The heart is grieved, the conscience wounded, the minde eclipsed with blacke fumes, arising from those perpetuall terrors.

## MEM. 3.

*Causes of Despaire, the Diuell, Melancholy, Meditation, Distrust, weaknesse of Faith, rigid Ministers, Misunderstanding Scriptures, Guilty Consciences, &c.*



He principall agent and procurer of this mischief, is the Diuell, those whom God forsakes, the Diuel by his permission layes hold on. Sometimes hee persecutes them with that worne of conscience, as he did *Iudas*, <sup>n</sup> *Saul*, & others. The Poets call it *Nemesis*, but



but it is indeed Gods iust iudgement, *serō sed seriō*, hee strikes home at last, 623  
 and setteth vpon them as a theefe in the night, 1. Thes. 2. ° This temporary passion made Dauid cry out, *Lora rebuke me not in thine anger, neither chasten me in thine heauy displeasure, for thine arrowes haue light vpon mee, &c. there is nothing sound in my flesh, because of thine anger. Again, I roare for the very griefe of my heart, and Psal. 22. My God, my God, why hast thou forsaken me, and art so farre from my healt, and the words of my crying, I am like to water powred out, my bones are out of ioynt, mine heart is like waxe, that is molten in the midst of my bowels. So Psal. 88. 15. and 16. ver. and Psal. 102. I am in misery at the point of death, from my youth I suffer thy terrors doubting for my life, thine indignations haue gone ouer mee, & thy feare hath cut me off. Job doth often complaine in this kinde, and those God doth not assist, the Diuell is ready to try & torment, still seeking whom he may deuoure. If he finde them merry, saith Gregory, he tempts them forthwith to some disolute act, if pensue and sad, to a desperate end. Aut suadendo blanditur aut minando terret, Sometimes by fayre meanes, sometimes againe by fowle, as he perceaues men seuerally inclined. His ordinary engine by which he produceth this effect, in the melancholy humour it selfe, which is *Balneum Diaboli*, the Diuells bath; and as in *Saul*, those euill spirits get in as it were, and take possession of vs. Blacke colour is a shooing horne, a bait to allure them, in so much that many writers make melancholy an ordinary cause, and a Symptome of despaire, for that such men are most apt by reason of their ill disposed temper, to distrust, feare, griefe, mistake, & amplify whatsoever they preposterously conceaue, or falsely apprehend. *Conscientia scrupulosa nascitur ex vitio naturali complexionē melancholica*, saith *Nauarrus* c. 27. num. 282. *Tom. 2. cap. conscient.* The body workes vpon the mind, by obfuscating the spirits and corrupted instruments, which *Perkins* illustrates by a simile of an Artificer, that hath a bad toole, his skill is good, ability correspondent, by reason of ill tooles, his worke must needs bee lame, and vnperfect. But Melancholy and despaire though often, doe not alwaies concur; there is much difference; Melancholy feares without a cause, this vpon great occasion; melancholy is caused by feare and griefe, but this torment procures them & all extreame of bitterness, much Melancholy is without affliction of conscience, as *† Bright* and *Perkins* illustrate by foure reasons, & yet melancholy alone againe may bee sometimes a sufficient cause of this terror of conscience. *† Felix Plater* so found it in his obseruations, *de melancholicis alij damnatos se putant, Deo cura non sunt, nec predestinati, &c.* They thinke they are not predestinate, God hath forsaken them; and yet otherwise very zealous and religious, and 'tis common to be seene, Melancholy for feare of Gods iudgements and hell fire, drines men to desperation, feare & sorrow, if they be immoderate, end often with it. Intollerable paine and anguish, long sicknesse, captiuitie, misery, losse of goods, losse of friends, and those lesser griefes doe sometimes effect it, or such dismall accidents. *Si non statim releuantur*, saith *† Mercennus*, *dubitant an sit Deus*, if they bee not eased forthwith, they doubt whether there be any God, they raue, curse and are desperately mad, because good men are oppressed wicked men flourish, they haue not as they thinke to their desert, and through impatience of calamities are so misaffected. *Democritus* put out his eyes, *ne malorum eternum prosequeretur*.*

Psal. 38.

Ver. 9.

Ver. 14.

p Immiscet se  
mali geni, Lemo.  
lib. 1. cap. 16.q Cases of  
conscience  
l. 1. 16.† Tract Melan.  
cap. 33. & 34.  
† Cap. 3. de men-  
tis alien. Deo  
minus se cura-  
esse, nec ad sa-  
lutem predesti-  
natos esse.  
Ad Desperatio-  
nem saepe ducit  
hec melancholia  
& est frequen-  
tissima ob suppli-  
cium metum ater-  
num, iudici-  
um, mortis &  
metus in despera-  
tionem ple-  
rumq; desinunt.  
† Comment. in  
1. cap. Gen. ar-  
tic. 3. quia impij  
slovent boni epo  
primuntur, &c.  
alijs ex conside-  
ratione huius  
seria despera-  
bundis.



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\* Lib. 20. c. 17.

c Damnum se  
putauit, & per  
quatuor menses  
gehennae penam  
sentire.

u 1565. ob tri-  
ticum diutius  
seruatum con-  
scientie stimulis  
agitur, &c.

\* Tom. 2. c. 27.

num. 282. con-  
uersatio cum  
scrupulosis, vigi-  
lie, acutia.

x Solitarios &  
superstitiosos  
plerumq. exagi-  
tat conscientia,

non mercatores,  
lenones, caupo-  
nes, se neratores  
&c. largiorem  
hi habent co-  
scientiam, iuue-  
nes plerumq. co-  
scientiam neg-  
ligunt, senes au-  
tem, &c.

y Anaxa sentis  
sulphur inquit?  
&c.

z Desperabili-  
dus miser pe-  
rui.

a In 17. Iohan-  
nis. Non pauci  
se cruciant, &  
excruciant in  
tantum, ut non  
parum absint  
ab insania, neq.  
tamen aliud hac  
mentis anxietate  
efficiunt,  
quam ut diaboli  
potestatem faci-  
ant ipsos per de-  
spirationem ad  
inferos produ-  
cendi.

ros videret successus, because he could not abide to see wicked men prosper, and was therefore ready to make away himselfe, as \* Agellius writes of him. Felix Plater hath a memorable example in this kinde, of a Painters wife in Basil, that was melancholy for her sonnes death, and from melancholy became desperate, she thought God would not pardon her finnes, and for some moneths, still traueled, that shee was in hell fire, already damned. When the humour is stirred vp, euery small object aggrauates and incenseth it, as the parties are addicted. The same author hath an example of a merchant man, that for the losse of a little wheat, which he had ouer long kept, was troubled in conscience, for that he had not sold it sooner, or giuen it to the poore; yet a good Scholler and a great Diuine, no perswasion would serue to the contrary; but that for this fact he was damned, in other matters very iudicious and discreet. Solitarinesse, much fasting, diuine meditations, and contemplations of Gods iudgements, most part accompany this Melancholy, and are maine causes, as \* Nauarrus holds, to conuerse with such kinde of persons so troubled is a sufficient occasion of trouble to some men. Nonnulli ob longas inedia, studia, & meditationes celestes, de rebus sacris & religione semper agitant, &c. Many saith Pet. Forestus through long fasting, serious meditations of heavenly things, fall into such fits, and as Lemnius addes, lib. 4. cap. 21. \* If they be solitary giuen, superstitious, precise or very devout: seldome shall you finde a Merchant, a Souldier, an Inne-keeper, a Bawd, an Host, an Usurer so troubled in minde; they haue cheuerell consciences that will stretch, they are seldome moued in this kinde or molested: young men & Middle age are more wild, and lesse apprehensue, but old folkes most part, such as are timorous and religiously giuen. Pet. Forestus obseruat. lib. 10. cap. 12. de morbis cerebri, hath a fearefull example of a minister, that through precise fasting in Lent, and ouermuch meditation contracted this mischief, and in the end became desperate, thought he saw Diuells in his chamber, and that he could not be saued, he sinelled nothing, as he said, but fire and brimstone, was already in hell, and would aske them still, if they did not smell as much. I told him he was melancholy, but he laughed me to scorn, & replied that he saw Diuells, talked with them in good earnest, would spit in my face, and aske me if I did not sinell brimstone, but at last he was by him cured. Such an other story I finde in Plater obseruat. lib. 1. A poore fellow had done some fowle offence, and for foureteene dayes would eat no meat, in the end became desperate, the Diuines about him could not ease him, but so he died. Continuall meditation of Gods iudgements trouble many, Multi ob timorem futuri Iudicii, saith Guatinerius cap. 5. tract. 15. & suspicionem desperandi sunt; Dauid himselfe complains that Gods iudgements terrified his soule. Psal. 119. part. 16. ver. 8. My flesh trembleth for feare of thee, and I am afraid of thy iudgements. Quoties diem illum cogito, saith Hierome, toto corpore contremisco, I tremble as often as I thinke of it.

Especially if their bodies be predisposed by Melancholy, they religiously giuen, and haue tender consciences, euery small object affrights them, the very inconsiderate reading of Scripture it selfe, and misinterpretation of some places of it, as, Many are called few are chosen. Not euerie one that saith Lord. Feare not little flocke. He that stands, let him take heed lest he fall, worke out your salvation with feare and trembling. That night two shall



shall be in a bed, one receaved the other left. Straight is the way that leads to heaven, and few there are that enter therein. The parable of the seed & the sower, some fell on barren ground, some was choaked. Whom he hath predestinated he hath chosen. He will have mercy on whom he will have mercy. *Non est volentis nec currentis sed miserentis Dei*. These and the like places terrifie the soules of many, election, predestination, reprobation, preposterously conceived offend many, with a deale of foolish presumption, curiosity, needlesse speculation, contemplation, sollicitude, wherein they trouble & puffle themselves about those questions of grace, freewill, perseverance, Gods secrets, they will know more then is reuealed by God in his word, humane capacity, or ignorance apprehend, and too importunate enquiry after that which is reuealed; mysteries, ceremonies, obseruations of Sabbathos, lawes, duties, &c. with many such which the Casuists discusse, and Schoolemen broach, which diuerse mistake, misconster, misapply to themselves, to their owne vndoing, and so fall into this gulf. They doubt of their Election, how they shall know it, by what signes? And so farre forth, saith Luther, with such nice points, torture and crucifie themselves, that they are almost mad, and all they get by it is this, they lay open a gaffe to the diuell by Desperation to carry them to hell. But the greatest harme of all proceeds, from those thundering Ministers, a most frequent cause they are of this malady: <sup>b</sup> and doe more harme in the Church, saith Erasmus, then they that flatter; great danger on both sides, the one lulls them a sleepe in carnall security, the other driues them to Desperation. Whereas <sup>c</sup> St. Bernard well aduiseeth, wee should not meddle with the one without the other, nor speake of iudgement without mercy, the one alone brings Desperation, the other security. But these men are wholly for iudgement, of a rigid disposition themselves, they can speake of nothing but reprobation, hell, fire, and damnation, as they did, Luk. 11. 46 lade men with burdens grievous to be borne, which they themselves touch not with a finger. 'Tis familiar with our Papists to terrifie mens soules with purgatory, tales, visions, apparitions, to daunte euen the most generous spirits, to require charity, as Brentius obserues, of others, bounty, meeknesse, loue, patience, when they themselves breath nought but lust, envy, couetousnesse. They teach others to fast, giue almes, doe penance, and crucifie their minde with superstitious obseruations, bread and water, haire cloathes, whips, and the like, when they themselves haue all the dainties the world can afford, ly on downe beds with a Curtisan in their armes: *Hec quantum patimur pro Christo*, as <sup>e</sup> he said, what a cruell tyranny is this, so to insult ouer and terrifie mens soules. Our indiscreet Pastors many of them come not farre behinde, whilest in their ordinary sermons they speake so much of election, predestination, reprobation <sup>ab aeterno</sup>, subtraction of grace, preterition, voluntary permission, &c. by what signes and tokens they shall decerne and try themselves, whether they be Gods true children elect, *an sint reprobi, predestinati, &c.* with such scrupulous pointes, they still aggravate sinne, thunder out Gods iudgements without respect, intempestiue rayle at and pronounce them damned, in all auditories, for giuing so much to sports and honest recreations, making every small fault and thing indifferent, an irremissible offence, they so rent, teare and wound mens consciences, that they are almost mad, and at their wits ends.

<sup>b</sup> Ecclesiast. 1. 1.  
Haud scio an  
maius deserui-  
men ab his qui  
blandiuntur, an  
ab his qui terri-  
tant, ingens vi-  
triusq. periculi,  
alii ad securita-  
tem ducunt, alii  
afflictionum  
magnitudine  
mentem absor-  
bent, & in de-  
sperationem tra-  
hant.  
<sup>c</sup> Bern. sup. 16.  
Cane, 1. alterum  
sine altero pro-  
ferre non expe-  
dit recordatio  
solius Iudicii in  
desperationem  
precipitat, &  
misericordia  
fallax ostentatio,  
pessimam gene-  
rat securitatem.  
<sup>d</sup> In Luc. hom.  
103. exigunt ab  
aliis charitatem,  
beneficentiam,  
cum ipsi nil spe-  
rent prater li-  
bidinem inui-  
diam avariti-  
am.  
<sup>e</sup> Leo Decimus;



De futuro iudicio, de damnatione horrendum crepant, & amaras illas potiones in ore semper habent, ut multos inde in desperationem cogunt.

Those bitter potions, saith <sup>f</sup> Erasmus, are still in their mouthes, nothing but gall and horror, and a mad noyse, they make all their auditors desperate: many are wounded by this meanes; and they commonly that are most deuout and precise, haue beene formerly presumptuous, and certaine of their salvation, they that haue tender consciences, that follow sermons, frequent lectures, that haue indeed least cause, they are most apt to mistake, and fall into these miseries. I haue heard some complaine of *Parsons Resolution*, & other bookes of like nature (good otherwise) they are too tragicall, too much deiecting men, aggravating offences; great care and choice, much discretion is required in this kinde.

The last and the greatest cause of this malady, is our owne conscience, sense of our sinnes, and Gods anger iustly deserued, a guilty conscience for some foule offence formerly committed,

— O miser Oreste, quid morbi te perdit?

Or: Conscientia, Sum enim mihi conscius de malis perpetratis.

A good conscience is a continuall feast, but a gauled conscience is as great a torment as can possibly happen, a still baking oven (so *Pierius* in his *Hieroglyph*, compares it) another hell. Our conscience which is a great ledgier booke, wherein are written all our offences, a register to lay them vp, (which those <sup>g</sup> Egyptians in their *Hieroglyphicks* expressed by a mill, as well for the continuance, as for the torture of it) grinde our soules with the remembrance of some precedent sinnes, makes vs reflect vpon, accuse and condemne our owne selues. <sup>h</sup> Sinne lies at doore, &c. I know there be many other causes assigned by *Zanchius*, <sup>i</sup> *Musculus*, and the rest, as incredulity, infidelity, presumption, ignorance, blindness, ingratitude, discontent, those five grand miseries in *Aristotle*, Ignominy, need, sickness, Enmity, death, &c. but this of conscience is the greatest, <sup>k</sup> *Inftar vlcus corpus iugiter percellens*: This scrupulous conscience (as <sup>l</sup> *Peter Forestus* calls it) which tortures so many, that either out of a deep apprehension of their vnworthinesse, & consideration of their owne dissolute life, accuse themselves, and aggravate euery small offence, when there is no such cause, misdoubting in the meane time Gods mercies, they fall into these inconueniences. The Poets call them <sup>m</sup> Furies, Dire, but it is the Conscience alone which is a thousand witnesses to accuse vs, <sup>n</sup> *Nocte dieq; sum gestant in pectore testem*.

a continuall testor to giue in Euidence, to empanell a Iury to examine vs, to cry guilty, a persecutor with hue and cry to follow, an apparitor to summon vs, a bayliffe to carry vs, a Seriant to arrest, an Attourney to pleade against vs, a Iaylor to torment, a Iudge to condemne, still accusing, denouncing, torturing and molesting. And as the statue of *Iuno* in that holy city neare *Euphrates* in <sup>a</sup> *Assyria* will looke still towards you, sit where you will in her Temple, she stares full vpon you, if you goe by, shee followes with her eye, in all sites, places, conuenticles, actions, our conscience will bee still ready to accuse vs. After many pleasant dayes, and fortunate aduentures, merry tides, this conscience at last doth arrest vs. Well he may escape temporall punishment, <sup>n</sup> bribe a corrupt Iudge, avoide the censere of Law, and flourish for a time, for <sup>o</sup> who euer saw (saith *Chrysostome*) a couetous man troubled in minde when he is telling of his money, an adulterer mourne with his mistress in his armes: we are then drunke with pleasure, and perceive nothing: yet as the prodigall,

<sup>f</sup> Euripides.  
<sup>g</sup> Pierius.  
<sup>h</sup> Gen. 4.  
<sup>i</sup> 9. Causes  
<sup>j</sup> Musculus  
makes.  
<sup>k</sup> Plutarch.  
<sup>l</sup> Abut miserē  
castigat plena  
scrupulis consci-  
entia, nodum in  
scirpo querunt,  
& ubi nulla  
causa subest mi-  
sericordie diui-  
ne dissimulat, se  
oreo desinant.  
<sup>m</sup> Calvus lib. 6.  
<sup>n</sup> Iuvenal.  
<sup>o</sup> Lucian de dei  
Syria.  
Si ad literis, te  
aspicit, si trans-  
iens, visu te se-  
quitur.  
<sup>p</sup> Prima hec est  
vitio quod se iu-  
dice non nocens  
absolvitur, im-  
proba quamvis  
Gratia fallacis  
pretoris vicerit  
ornam. Iuvenal.  
<sup>q</sup> Quis unquam  
vidit avarum  
ringi, dum lucrum  
adesit, adulterū,  
dum potitur vo-  
to, lugere in per-  
petrando scelere,  
v. luptate summi  
elui, proinde  
non sentiens,  
&c.



digall sonne had dainty fare, sweet musicke at first, merry company, Ioviall entertainment, but a cruell reckoning in the end, as bitter as wormewood, a fearefull visitation commonly followes. And the diuell that then told thee that it was a light sinne, or no sinne at all, now aggrauates on the other side, and telleth thee, that it is a most irremissible offence, as he did by *Cain* and *Judas*, to bring them to despaire, euery small circumstance before neglected and contemned, will now amplify it selfe, rise vp in iudgement and accuse, the dust of their shooes, dumbe creatures, as to *Lucians* tyrant, *lectus & candelabrum* the bed and candle did beare witness, to torment their soules for their sinnes past. Tragicall examples in this kinde, are too familiar and common, *Adrian*, *Galba*, *Nero*, *Otho*, *Vitellius*, *Caracalla*, were in such horror of conscience for their offences committed, murders, rapes, extortions, iniuries, that they were weary of their liues, & could get no body to kill them.<sup>a</sup> *Kennet* king of *Scotland*, whē he had murdered his nephew *Malcolme* king *Duffes* son, Prince of *Cumberland*, & with counterfeite teares & protestations dissembled the matter along time, but last his conscience accused him, his vnquiet soule could rest day nor night, he was terified with fearefull dreames, visions, & so miserably tormēted all his life. It is strange to read what *Comineus* hath writtē of *Lewes* the 11. that *French* king, *Charles* the 8. of *Alphonsus* king of *Naples*, in the fury of his passion how he came into *Sicily*, & what pranks he plaid. *Guicciardine* a man most vnapt to beleue lies, relates how that *Ferdinand* his fathers ghost, who before had died for grieve, came & told him, that he could not resist the *French* King, he thought euery man cried *France*, *France*; the reason of it, saith *Comineus*, was because he was a vile tyrant, a murderer, an oppressour of his subiects, he brough vp all commodities, and sold them at his owne price, sold Abbies to *Jewes* and *Falkoners*, both *Ferdinand* his father, and hee himselfe, neuer made conscience of any committed sinne; and to conclude saith he, it was vnpossible to doe worse then they did. Why was *Pausanias* the *Spartan* Tyrant, *Nero*, *Otho*, *Galba*, so persecuted with spirits in euery house they came, but for their murders which they had committed. ¶ Why doth the diuell haunt many mens houses after their deaths appeare to them and take possession of their habitations, as it were, of their places, but because of their feuerall villanies? Why had *Richard* the 3. such fearefull dreames, saith *Polidor*, but for his frequent murders? Why was *Theodoricus* the king of the *Gothes*, so suspicious, & so affrighted with a fish head alone, but that he had murdered *Symmachus*, and *Boethius* his sonne in law, those worthy *Romanes*? *Calius* lib. 27. cap. 22. See more in *Plutarch*, in his tract *De his qui sero à Numine puniuntur*, and in his booke *De tranquillitate animi*, &c. Yea, & sometimes G O D himselfe hath a hand in it, to shew his power, humiliate, exercise, and to try their faith, (diuine temptation, *Perkins* calls it, *Cas. cons. lib. 1. cap. 8. sect. 1.*) to punish them for their sinnes, God the avenger, as *David* tearmes him, *ultor à tergo Deus*, his wrath is apprehended of a guilty soule, as by *Saul* and *Judas* which the Poets expressed by *Adrastia*, or *Nemesis*. *Assequitur, Nemesisq; virum vestigia seruat,*

*Ne male quid facias.*

And she is, as *Ammianus* lib. 14 describes her, the *Queene of causes*, and moderator of things, now she pulls downe the proud, now shee reares and encourageth those that are good, he giues instance in his *Eusebius*, *Nicephorus*

<sup>a</sup> Buchanan lib. 6. Hist. Scot.

<sup>b</sup> Animus conscientia sceleris inquiet, nullum admisit gaudium, sed semper vexatus noctu & interdum per somnum visis horrore plenis perremefactus, &c.

<sup>c</sup> De bello Neapol.

<sup>q</sup> Thyreus de locis i. festus, part. 1. cap. 2. *Neros* mother was still in his eyes

<sup>r</sup> Psal. 44. 1.

<sup>s</sup> Regina causarum & arbitra rerum nunt etiam ceruicis opimit, &c.



628 *lib. 10. c. 35. eccles. hist. in Maximinus & Iulian.* Fearefull examples of Gods iust iudgement, wrath and vengeance are to be found in all histories, of some that haue beene eaten to death with Rats and Mice, as *Popelius* the second King of Poland, A° 830, his wife and children; the like story is of *Hatto*, Archbishop of *Mentz*, A° 959, so deuoured by these vermine, which howsoeuer *Serrarius* the Iesuite *Mogunt. rerum lib. 4. cap. 5.* impugne by 22 arguments, *Tritemius*, *Munster*, *Magdeburgensis*, and many others, relate for a truth. Such another example I finde in *Giraldus Cambrensis Itin. Cam. lib. 2. cap. 2.* and where not?

*† Alex. Gaguinus catal. reg. Pol.*

*u Cosmog. Mun. Ger. & Magde.*

## SVRSECT. 4.

*Symptomes of Despaire, Feare, Sorrow, Suspition, anxiety, horror of conscience, fearefull dreames and visions.*

**S** Shoemakers doe when they bring home shooes, still cry, leather is dearer and dearer, may I iustly say of these melancholy Symptomes; these of despaire are most violent, tragicall and grieuous, far beyond the rest, not to be expressed but negatively, as it is a priuation of all happinesse, not to be ended, *for a wounded spirit who can beare it? Prov. 18. 19.* What therefore *† Timanthes* did in his picture of *Iphiginia*, now ready to be sacrificed; when he had painted *Chalcus* mourning, *Vlysses* sad, but most sorrowfull *Menelaus*; and shewed all his Art in expressing variety of affections, he couered the maides father, *Agamemnon*s head with a vaile, and left it to euery spectator to conceiue what hee would himselfe, for that true passion and sorrow in *summo gradu*, such as his was, could not by any art be deciphred. What he did in his picture, I will doe in describing the Symptomes of Despaire, imagine what thou canst, feare, sorrow, furies, griefe, paine, terror, angor, dismall, gastly, tedious, irksome, &c. it is not sufficient, it comes farre short, no tongue can tell, no heart conceiue it. 'Tis an Epitome of hell, an extract, a Quintessence, a compound, a mixture of all ferall maladies, tyrannicall tortures, plagues and perplexities. There is no sicknesse almost, but Physicke prouiderh a remedy for it; to euery fore; Chirurgery will prouide a salue, friendship helpe pouerty, hope of liberty easeth imprisonment, sute and fauour reuoke banishment; authority and time, weare away reproach: but what Physicke, what Chirurgery, what wealth, fauour, authority, can relieue, beare out, asswage, or expell a troubled conscience? A quiet minde cureth all them, but of all they cannot comfort a distressed soule: who can put to silence the voice of desperation? All that is single in other melancholy, *Horribile, dirum, pestilens, atrox, ferum*, concur in this, it is more then melancholy in the highest degree, a burning feauer of the soule, so made, saith *† Iacchinus*, by this misery; feare, sorrow, and despaire, he puts for ordinary Symptomes of Melancholy. They are in great paine and horror of minde, distraction of soule, restlesse, full of continuall feares, cares, torments, anxieties, they can neither eate, drinke, nor sleep for them, take no rest. *† Perpetua impietas, nec mens et tempore cessat, Exagitat vesana quies, somniq. furentes.*

*† Plinius cap. 10 lib. 35. Consumptis affectibus, Agamemnonis caput velauit, ut omnes quem posset, maximum marorem in virginis patre cogitarent.*

*x Cap. 15. in 9. Rhaph.*

*† Iuuen. Sat. 13.*

Neither at bed, nor yet at bord,  
Will any rest dispaire afford.

Feare



Feare takes away their content, and dries the blood, wasteth the marrow, alters their countenance, euen in their greatest delights, singing, dancing, dalliance they are still (saith *Lemnius*) tortured in their soules. It consumes them to nought, *I am like a Pellican in the wildernesse*, saith *Dauid* of himselfe, temporally afflicted, an *Owle* because of thine indignation. *Ps. 102. ver. 8. 10. and Psal. 55. 4. My heart trembleth within mee, & the terrors of death haue come vpon mee, feare and trembling are come vpon mee, &c. at death's doore, Psal. 107. 18. Their soule abhorres all manner of meat. Their sleepe is, if it be any, vnquiet, subiect to fearefull dreames, and terrors. Peter in his bands, slept secure, for he knew God protected him; and Tully makes it an argument of *Rostius Amerinus* innocency, that hee killed not his father, because he so securely slept. Those Martyres in the Primitiue Church were most chearefull and merry in the mids of their persecutions; but it is farre otherwise with these men, tossed in a Sea, and that continually without rest or intermission, they can thinke of nought that is pleasant, & their conscience will not let them be quiet, in perpetuall feare, anxiety, that they be not yet apprehended, they are in doubt till they shall bee, ready to betray themselues, as *Cain* did, he thinks euery man will kill him: *And roares for the griefe of heart, Ps. 38. 8. as Dauid did, as Iob did, 20. 3. 21. 22. &c. Wherefore is light giuen to him that is in misery, and life to them that haue heavy hearts? Which long for death, and if it come not, search it more then treasures, and reioyce when they can finde the graue.* They are generally weary of their liues, a trembling heart they haue, a sorrowfull minde, and little or no rest.*

*Terror ubiq; tremor, timor undiq; & undiq; terror,*

feares terrors and affrights in all places, at all times and seasons. Gods heavy wrath is kindled in their soules, & notwithstanding their continuall prayers and supplications to *Christ Iesus*, they haue no release or ease at all, but a most intollerable torment, and insufferable anguish of conscience, and that makes them through impatience to murmur against God many times, to raue, to blaspheme, turne *Atheists*, and seeke to offer violence to themselues. *Deut. 28. 65. 66. In the morning they wish for euening, and for morning in the euening, for the sight of their eyes which they see, and feare of hearts.* *† Marinus Mercennus* in his comment on *Genesis* makes mention of a desperate friend of his, whom amongst others hee came to visit, and exhort to patience, that broke out into most blasphemous *Atheisticall* speeches, too fearefull to relate, when they wished him to trust in God, *quis est ille deus (inquit) vt seruiam illi, quid proderit si orauerim, si praesens est cur non succurrit, cur non me carcere, inedia, squalore confectum liberat, quid ego feci? &c. absit a me huiusmodi Deus.* Another of his acquaintance brake out into like *Atheisticall* blasphemies, vpon his wiues death, raues, cursed, said and did he car'd not what. And so for the most part it is with them all, many of them in their extremity, thinke they heare and see visions, outcries, conferre with diuells, that they are tormented, possessed, and in hell fire, already damned, quite forsaken of God, they haue no sence or feeling of mercy, or grace, hope of saluation, their sentence of condemnation is already past, and not to be reuoked, the diuell will certainly haue them. Neuer was any liuing creature in such torment before, in such a miserable estate, in such distresse of minde, no hope, no faith, past cure, reprobate, continually tempted to make

*2. Mentem eripit timor hic, vultum, totumq; corporis habitum immutat, etiam in deliciis, in tripudiis, in symposiis, in amplexu coniugis carnis cinam exercet, lib. 4. cap. 21.*

*a Non sicut conscientia tales homines recta verba proferre, aut rectis quocumque oculis aspicere, ab omni hominum metu eosdem ex-terminat, & dormientes perterrefacit Philo- soph. lib. 1. de vi- ta Apollonii.*

*b Eusebius Nicephorus eccles. hist. lib. 4. c. 17.*

*c Seneca lib. 18. epist. 106. Con- scientia aliud agere non patitur, perturbata vi- tam agunt, nau- quam vagant, &c.*

*† Artic. 3. cap. 1. fol. 230. quod horrendum di- ctu desperandum quidam me praesente cum ad patientiam hortaretur, &c.*



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away themselves: Some thing talkes with them; they spit fire and brimstone, they cannot but blaspheme, they cannot repent, beleeue, or thinke a good thought, so farre carried, *ut cogantur ad impia cogitandum etiam contra voluntatem*, saith <sup>d</sup> Felix Plater, *ad blasphemiam erga deum ad multa horrenda perpetranda, ad manus violentas sibi inferendas, &c.* and in their distracted fittes and desperate humours, to offer violence to others, their familiar and deare friends sometimes, or to meere strangers, vpon very small or no occasions: For he that cares not for his owne, is master of an other mans life. They thinke euill against their wils; that which they abhorre themselves, they must needs thinke, doe, and speake. He giues instance in a patient of his, that when he would pray, had such euill thoughts still suggested to him, & wicked <sup>e</sup> meditations. Another instance hee hath of a woman, that was often tempten to curse God, to blaspheme and kill her selfe. Sometimes the diuell (as they say) stands without and talkes with them, sometimes, he is within them, as they thinke, and there speakes and talkes as to such as are possessed; As *Apollidorus* in *Plutare* <sup>h</sup>, thought his heart spake within him. There is a most memorable example of <sup>f</sup> Francis Spira an Aduocate of Padua, A<sup>o</sup> 1545. that being desperate, by no counsell of learned men could be comforted, he felt (as he said) the paines of hell in his soule, in all other things hee discoursed aright; but in this most mad. *Frismelica*; *Bullonat*, and some other excellent Physicians, could neither make him eate, drinke or sleepe, no perswasion could ease him. Neuer pleaded any man so well for himself, as this, man did against himselfe, and so he desperately died: *Springer* a Lawyer hath written his life. *Cardinall Crescence* died so likewise desperate at *Verona*, still he thought a blacke dog followed him to his death-bed, no man could driue the dogge away. *Sleidan* *com. 23. cap. lib. 3.* Whilst I was a writing this Treatise, saith *Montaltus* *cap. 2. de mel.* <sup>g</sup> A Nun came to me for helpe, well for all other matters, but troubled in conscience for 5 yeares last past, shee is almost mad, and not able to resist, thinks shee hath offended God, and is certainly damned. *Felix Plater* hath store of instances of such as thought themselves damned, <sup>h</sup> forsaken of God, &c. One amongst the rest, that durst not goe to Church, or come neere the *Rhine*, for feare to make away himselfe, because then he was most especially tempted. These and such like Symptomes, are intended & remitted, as the maladie it selfe is more or lesse, some will heare good counsell, some will not; some desire helpe, some reiect all, and will not be eased.

<sup>i</sup> Mucubas.  
Patritius. ad  
vini sibi inferen-  
dum cogit homi-  
nes.

<sup>k</sup> 3. De mentis  
alienat. obseru.  
lib. 1.  
<sup>l</sup> For Mercat-  
oris diu vera-  
tionibus tenta-  
ta, &c.

SVBSEC. 5.

Prognostickes of Despaire, Atheisme, Blasphemy, violent death, &c.



Of part these kinde of persons <sup>i</sup> make away themselves, some are mad, blaspheme, curse, deny God, but most offer violence to their owne persons, and sometimes to others. A wounded spirit who can beare, *Prov. 18. 14.* As *Caine*, *Saul*, *Achitophel*, *Judas*, blasphemed and dyed. Bede saith, *Pilat* died desperate eight yeares after *Christ*, <sup>k</sup> *Felix Plater* hath collected many examples, <sup>l</sup> A Marchants wife that was long troubled with such temptations, in the night rose from her bed, and out of



of the window broke her necke into the street, another drowned himselfe desperate as he was in the *Rhine*, some cut their throats, many hang themselves. But this needes no illustration. It is controverted by some, whether a man so offering violence to himselfe, dying desperate, may be saued I or no? If they die so obstinately and suddenly, that they cannot so much as wish for mercie, the worst is to be suspected, because they die impenitent. <sup>m</sup> If their death <sup>m</sup> *Abernethie* haue bin a little more lingring, wherein they might haue some leifore in their hearts to crie for mercie, charitie may iudge the best, diuerse haue bene recovered out of the very act of hanging and drowning themselves, & so brought *ad sanam mentem*, they haue bene very penitent, much abhorred their former fact, confessed that they haue repented in an instant, and cryed for mercy in their hearts. If a man put desperate hands vpon himselfe, by occasion of madnesse or melancholie, if he haue giuen testimonie before of his regeneration, in regard he doth this not so much out of his will, as *ex vi morbi*, we must make the best construction of it, as <sup>n</sup> *Turkes* doe, that thinke all fooles & mad <sup>n</sup> *Bunbequius* men goe directly to Heauen.

## SVBSEC. 6.

*Cure of Despaire by Physicke, good counsell, comforts, &c.*

**E**xperience teacheth vs that though many die obstinate, and wilfull in this maladie, yet multitudes againe are able to resist and overcome, seeke for helpe, and finde comfort, are taken *è faucibus Erebi*, from the choppes of hell, and out of the Diuels pawes, though they haue by obligation giuen themselves to him. Some out of their owne strength, and Gods assistance, *Though he kill me*, saith *Iob*, yet will I trust in him, out of good counsell, aduice, and Physicke. <sup>o</sup> *Bellouacius* cured a Monke by altering of his habit, and course of life: *Plater* many by Physicke alone. But for the most part they must concurre, and they take a wrong course that thinke to overcome this serall passion by sole Physicke; and they are as much out, that thinke to worke this effect by good aduice alone, though both bee forcible in themselves, yet *vis unita fortior*, they must goe hand in hand in this disease: *alterius sic altera poscit opem.*

For Physick the like course is to be takē with this as in other melancholy, diet, aire, exercise, all those passions and perturbations of the minde, &c. are to bee rectified by the same meanes. They must not bee left solitarie, or to themselves, neuer idle, neuer out of company. Counsell, good comfort is to be applyed, as they shall see the parties inclined, or to the causes, whether it bee losse, feare, griefe, discontent, or some such serall accident, a guilty conscience, or otherwise by frequent meditation, too gricuous an apprehension, & consideration of his former life: by hearing, reading of Scriptures, good Diuines, good aduice and conference, applying Gods Word to their distressed Soules: it must be corrected and counter-poyssed. Many excellent exhortations, paræneticall discourses are extant to this purpose, for such as are any way troubled in minde, *Perkins*, *Greenham*, *Hayward*, *Bright*, *Abernethy*, *Culmannus*, *Hemmingius*, *Celius Secundus*, are copious in this subiect: *Azotius*, *Navarrus*, *Sayrus*, &c. and such as haue written cases of conscience amongst



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† My brother  
George Burton,  
M. James Gite-  
ball, Rector of  
Cheeky in  
Staffordshire,  
my quondam  
chamber fel-  
low, and late  
fellow student  
in Christchurch  
Oxon.  
a Scio quā  
vana sit & in-  
efficax humano-  
rum verborum  
penes afflictos  
consolatio, nisi  
verbum dei au-  
diatur, à quo  
vita, refrigera-  
tio, solatium pe-  
nitentia.  
b Antid. adver-  
sus desperationē  
c Tom. 2. cap. 27  
num. 282,  
d Aversio cogi-  
tationis à re  
scrupulosa con-  
traventione scru-  
patorum.

mongst our Pontificall writers. But because these mens workes are not to all parties at hand, so parable at all times, I will for the benefit and ease of such as are afflicted, at the request of some † friends, recollect out of their voluminous Treatises, some few such comfortable speeches, exhortations, arguments, advise, tending to this subiect, and out of Gods word, knowing, as *Culmannus* saith, vpon the like occasion, *a how vnaavailable and vaine mens counsels are to comfort an afflicted conscience, except Gods word concurre & be annexed, from which comes life, ease, repentance, &c.* Presupposing first that which *Beza*, *Grenham*, *Perkins*, giue in charge, the parties to whom counsell is giuen be sufficiently prepared, humbled for their sinnes, fit for comfort, confessed, tried how they are more or lesse afflicted, how they stand affected, or capable of good advise, before any remedies be applyed: To such therefore as are so thoroughly searched and examined, I addresse this following discourse.

Two maine Antidotes *b Hemmingius* obserues opposite to Despaire, good Hope out of Gods word, to be embraced, perverse Security and presumption, from the diuels treachery, to be reiected, *illa salus animæ, hæc pestis*; one saues the other kills, *occidit animam*, saith *Austin*, and doth as much harme as Despaire it selfe. *c Navarrus* the Casuist, reckons vp ten speciall cures out of *Anton. 1. part. Tit. 3. cap. 10.* 1. God, 2. Physicke. 3. *d* avoiding such objects as haue caused it. 4. Submission of himselfe to other mens iudgements. 5. Answer of all obiections, &c. all which *Caietan*, *Gerson lib. de vit. spirit. Sayrus lib. 1. cas. conf. cap. 14.* repeat and approue out of *Emanuel Roderiques, cap. 51. & 52. Grenham* prescribes 6 speciall rules, *Culmannus* 7. First to acknowledge all helpe come from God. 2. That the cause of their present misery is sinne. 3. To repent and be heartely sorry for their sinnes. 4. To pray earnestly to God they may be eased. 5. To expect and implore the prayers of the Church, and good mens aduice. 6. Physicke. 7. To commend themselves to God, and relye vpon his mercy: others otherwise, but all to this effect. But forasmuch as most men in this malady are spiritually sicke, void of reason almost, ouerborne by their miseries, and too deepe an apprehension of their sinnes, they cannot apply themselves to good counsell, pray, belecue, repent, we must as much as in vs lies occurre and helpe their peculiar infirmities, according to their seuerall causes and symptomes, as we shall finde them distressed and complaine.

The maine matter which terrifies and torments most that are troubled in minde, is the enormitie of their offences, the intolerable burden of their sins, Gods heavy wrath, and displeasure so deeply apprehended, that they account themselves reprobates, quite forsaken of God, already damned, past all hope of grace, vncapable of mercy, *diaboli mancipia*, slaues of sinne, and their offences so great they cannot be forgiven. But these men must knowe there is no sinne so haynous which is not pardonable in it selfe, no crime so great, but by Gods mercy it may be forgiven. *Where sinne aboundeth, grace aboundeth much more, Rom. 5. 20.* And that the Lord said vnto *Paule*, in his extremity *2. Cor. 11. 9. My grace is sufficient for thee, for my power is made perfect through weaknesse*, concernes euery man in like case. His promises are made finite to all belecuers, generally spoken to all touching remission of sinnes, that are truly penitent, grieved for their offences, and desire to be reconciled. *Math.*



9. 12. 13. I came not to call the righteous, but sinners to repentance, that is, such as are truly touched in conscience for their finnes. Againe, Mat. 11. 28. Come vnto me all yee that are heavy laden, and I will ease you, Ezek. 18. 27. At what time soener a sinner shall repent him of his finnes, from the bottome of his heart I will blot out all his wickednesse out of my remembrance saith the Lord, Isay. 43. 25. I even I am he that put away thine iniquities for mine own sake, and will not remember thy finnes. As a father (saith David, Psalm. 103. 13.) hath compassion on his children, so hath the Lord compassio on them that feare him. And will receaue them againe as the prodigall sonne was entertained Luk. 15. If they shall so come with teares in their eyes and a penitent heart. Peccator agnoscat, Deus ignoscit. The Lord is full of compassion and mercy, slow to anger, of great kindnesse; Psalm. 103. 8. he will not alway chide, nether keep his anger for ever, 9. as high as the heauen is about the earth, so great is his mercy towards them that feare him. 11. as farre as the East is from the West, so farre hath he remoued our finnes from vs, 12. Though Cain cry out in the anguish of his soule, my punishment is greater then I can beare, 'tis not so, Thou liest Cain (saith Austin) Gods mercy is greater then thy sinne. His mercy is about all his workes, Psalm. 145. 9. able to satisfie for all mens finnes, antilutron, 1. Tim. 2. 6. His mercy was great to Solomon, to Manasses, to Peter, great to all offenders, and whofoeuer thou art, it may be so to thee. For why should God bid vs pray (as Austin inferres) Deliuere vs from all euill, nisi ipse misericors perseveraret, if he did not intend to helpe vs? Hee therefore that doubts of the remission of his finnes, denies Gods mercy, and doth him iniury, saith Austin. Yea but thou repliest, I am a notorious sinner, mine offences are not so great as infinite. Heare Fulgentius, Gods invincible goodnesse cannot be ouercome by sinne, his infinite mercy cannot be terminated by any, the multitude of his mercy is equivalent to his magnitude. Heare Chrysostome, thy malice may be measured, but Gods mercy cannot be defined, thy malice is circumscribed, his mercies infinite. As a drop of water is to the Sea, so are thy misdeeds to his mercy, nay there is no such proportion to be giuen, for the Sea though great, yet may be measured, but Gods mercy cannot be circumscribed. Whatsoeuer thy finnes be then in quantity or quality, multitude or magnitude, feare them not, distrust not. I speake not this, saith Chrysostome, to make thee secure and negligent, but to cheere thee up. Yea but thou vrgeest againe, I haue little comfort of this which is said, it concernes mee not, inanis penitentia quam sequens culpa coinquinat, 'tis to no purpose for me to repent & to doe worse then euer I did before, to perseuer in sinne, and to returne to my lusts as a dogge to his vomit, or a swine to the mire, to what end is it to aske forgiveness of my finnes, and yet daily to sinne againe and againe, to doe euill out of an habit. I dayly and hourelly offend in thought, word, and deed, in a relapse by mine owne weaknesse and wilfulnesse, my bonus Genius, my good protecting Angell is gone, I am false from that I was, or would be, worse & worse, my latter end is worse then my beginning: Si quotidie peccas quotidie, saith Chrysostome, penitentiam age, If thou daily offend, daily repent, if twice thrice, an hundredth, an hundredth thousand times, twice, thrice, an hundredth thousand times repent. As they doe by an old house that is out of repaire, stil mend some part or other, so doe by thy soule, still reforme some vice, repaire it by repentance, call to him for grace and thou shalt haue it, for we are freely

e Magnam in-  
iuriam Deo fa-  
cit qui diffidit  
de eius miseri-  
cordia.

f Bonitas inui-  
si non vincitur  
infinita miseri-  
cordia, non fini-  
tur.

g Hom. 3. De  
penitentia: Tua  
quidem malitia  
mensuram ha-  
bet, Dei autem  
misericordia  
mensuram non  
habet. Tua ma-  
litia circumscri-  
pta est. &c. Pe-  
lagus etsi mag-  
nam mensuram  
habet, dei au-  
tem &c.

h Non ut des-  
picias vos faci-  
mus, sed ut ala-  
ciores reddam.

i Pro peccatis  
veniam poscere  
& mala de nouo  
iterare.

k Si bis, si ter, si  
centies, si centies  
millies, toties  
penitentia age.



† Conscientia mea meruit damnationem penitentia non sufficit ad satisfaciendum, sed tua misericordia superat omnem offensam.  
 1 Multo efficacior Christi mors in bonum, quam peccata nostra in malum; Christus potentior ad salvandum, quam demon ad perdendum.  
 m Peritus medicus potest omnes infirmitates sanare, si misericors vult.  
 n Omnipotenti medico nullus languor insanabilis occurrit, tantum decerte sine munimine ne repelle, novit quid agat, non tantum decerte is cum fovet, sed taliter quam sanat.  
 o Christus Rom. 3. de peccatis.  
 p Spes salutis per quam peccatores salvantur Deo ad misericordiam provocetur. Iudice.  
 O via salutis tu solus, contrita facies confusa haud es desperata animas.  
 q Chrysost. hom. 5. Non fornicatorem abstinuit, non ebrium averit, non superbum repellit, non amulatorem, non aulicum, sed omnes suscipit, omnibus commiscet.  
 r Chrysost. hom. 5. Qui turpiter hunc contumeliosum, qui cavillat, aliquid inquit, dicitur, divinis hymnis animam purgare.

injustified by his grace, Rom. 3. 24. If thine enimie repent as our Saviour enjoyed Peter, forgive him 77 times, and why shouldst thou thinke God will not forgive thee? Why should the enormity of thy sinnes trouble thee? God can doe it, he will doe it. My conscience (saith † Anselme) dictates to mee, that I deserve damnation, my repentance will not suffice for satisfaction, but thy mercy O Lord quite overcomes all my transgression. The Gods once (as the Poets faine) with a golden chaine would pull Jupiter out of heaven, but all they together could not stirre him, and yet he could drawe and turne them as hee would himselfe, maugre all the force and fury of these infernall feinds, & crying sinnes, his grace is sufficient. Conferre the debt and the payment, Christ and Adam, sinne and the cure of it, the disease and the medicine, confer the sick man to the Physitian, and thou shalt soone perceave that his power is infinitely beyond it. God is better able, as † Bernard enformeth vs, to helpe, then sinne to doe vs hurt, Christ is better able to save, then the Divell to destroy. If he be a skilfull Physitian, as Fulgentius addes, hee can cure all diseases, if mercifull he will. Non est perfecta bonitas a qua non omnis malitia vincitur, his goodnesse is not absolute and perfect, if it bee not able to overcome all malice. Submit thy selfe vnto him, as S. Austin aduifeth, hee knoweth best what he doeth, and hee not so much pleased when hee sustaines thee, as patient when he corrects thee, he is omnipotent and can cure all diseases when hee sees his owne time. He looks downe from heaven vpon earth, that he may heare the mourning of prisoners, and deliuer the children of death, Psal. 102. 19. 20. and though our sinnes be as red as scarlet he can make them as white as snowe, Isay. 1. 18. Doubt not of this, or aske how it shall be done, hee is all sufficient that promisseth, qui fecit mundum de immundo, saith Chrysostome, hee that made a faire world of nought, can doe this and much more for his part, doe thou only beleene, trust in him, relie on him, be penitent & heartely sorry for thy sinnes. Repentance is a Soueraigne reme dy for all sinnes, a spirituall wing to create vs, a charme for our miseries, a protecting Amulet to expell sinnes venome, an attractive loadstone to drawe Gods mercy and graces vnto vs. peccatum vulnus, penitentia medicina, sinne made the breach, repentance must helpe it, howsoever thine offence came by error, sloath, obstinacie, ignorance, exitur per penitentiam, this is the sole meanes to be relieued. Hence comes our hope of safety, by this alone sinners are saved, God is provoked to mercy. This vnloseth all that is bound, enlightneth darknesse, mends that is broken, puts life to that which was desperately dying; Makes no respect of offences, or of persons. † This doth not repell a Fornicator, reiect a drunkard, resist a proud fellow, turne away an Idolater, but entertaines all, communicates it selfe to all. Who persecuted the Church more then Paul, offended more then Peter? and yet by repentance, saith Chrysologus, they got both Magistrum & ministerium sanctitatis, the magistrery of holinesse. The prodigall sonne went farre, but by repentance he came home at last. This alone will turne a woulfe into a sheepe, make a Publican a Preacher, turne a thorne into an Olive, make a debauched fellow religious, a blasphemour sing Halleluia, make Alexander the Copper-smith truly devout, make a Divell a Saint, And cawleis al- tones, to purge his throat with divine Psalmes. Repentance will effect prodigious cures, make a stupen d m. t. a morphosis. An hauke came into the Arke, and



and went out againe an hanker, a Lion came in went out a Lion, a Beare a Beare, a Wolfe a Wolfe, but if an Hauke come into this sacred Temple of repentance, he will goe forth a Dove, saith <sup>c</sup> Chrysostome, a Wolfe will goe out a sheep, a Lion a Lambe. <sup>d</sup> This giues sight to the blinde, legges to the lame, cures all diseases, conferres grace, expells vice, inserts vertue, comforts and fortifies the Soule. Shall I say, let thy sinne be what it will, doe but repent, it is sufficient.

'Tis true indeede and all sufficient this, they doe confesse, if they could Repent, but they are obdurate, they haue cauterized consciences, they are in a reprobate sense, they cannot thinke a good thought, they cannot hope for grace, pray, beleue, repent, or be sorry for their sinnes, they finde no griefe for sinne in themselves, but rather a delight, no groning of spirit, but are carried headlong to their owne destruction, *heaping wrath to themselves against the day of wrath, Rom. 2. 5.* 'Tis a grievous case this I doe yeeld, and yet not to be despair'd, God of his bounty and mercy calls all to repentance, *Rom. 2. 4.* thou maist be called at length, restored, taken to his grace as the theefe vpon the Crosse, at the last houre, as *Mary Magdalen* and many other sinners haue beene, that were buried in sinne. God, saith <sup>e</sup> Fulgentius, is delighted in the conversion of a sinner, he sets no time, *prolixitas temporis Deo non praeiudicat, aut gravitas peccati*, differing of time or grievousnesse of sinners doe not preiudicate his grace, things past and to come are all one to him, as present; 'tis neuer too late to repent. <sup>f</sup> This haven of repentance is still open for all distressed soules, and howsoever as yet no signes appeare, thou maist repent in good time. Heare a comfortable speech of *S. Austin*, <sup>g</sup> Whatsoever thou shalt doe, how great a sinner, thou art yet liuing, if God would not help thee, he would surely take thee away, but in sparing thy life, he giues thee leasure, and invites thee to repentance. Howsoever as yet, I say, thou perceauest no fruit, no feeling, findest no likelihood of it in thy selfe, patiently abide the Lords good leasure, despair not, or thinke thou art a reprobate, he came to call sinners to repentance, *Luk. 5. 32.* of which number thou art one, he came to call thee, & in his time will surely call thee. And although as yet thou hast no inclination to pray, to repent, thy faith be cold and dead, and thou wholly averse from all diuine functions, yet it may reuiue, as Trees are dead in winter but flourish in the spring, these vertues may lie hid in thee for the present, yet hereafter shew themselves, and peradventure already bud, howsoever thou dost not perceauie it. 'Tis Satans pollicy to plead against, suppress and aggrauate, to conceale those sparkes of faith in thee. Thou dost not beleue thou saist, yet thou wouldst beleue if thou couldst, 'tis thy desire to beleue, then pray, <sup>a</sup> Lord helpe mine vnbeleefe, & hereafter thou shalt certainly beleue. <sup>b</sup> *Dabitur sitienti*, It shall be giuen to him that thirsteth. Thou canst not yet repent, hereafter thou shalt; a blacke cloude of sinne as yet obnubilates thy soule, terrifies thy conscience, but this cloude may conceaue a rainebowe at the last, and be quite dissipated by repentance. Be of good cheere, a child is rationall in power not in act, and so art thou penitent in affection, though not yet in action. 'Tis thy desire to please God, to be heartely sorry; comfort thy selfe, no time is ouerpast, 'tis neuer too late. A desire to repent is repentance it selfe, though not in nature yet in Gods acceptance, a willing minde is sufficient. *Blessed are they that hunger and thirst after righteousness, Mat. 5. 6.* He that is destitute of Gods grace, and wisheth for it shall haue it. The Lord

<sup>c</sup> Hom. 5. In-  
troiuit hic quis  
accipit colum-  
ba exit, introi-  
uit inquit ovis  
egreditur, &c.  
<sup>d</sup> Omnes lan-  
guages sanat, eg-  
cis visum, clau-  
dis gressum, gra-  
tiam confert, &c.  
<sup>e</sup> Delectatur  
Deus conuersa-  
ne peccatoris,  
omne tempus  
vite conuersioni  
deputatur pro  
praesentibus be-  
bentur tam pre-  
terita quam fu-  
tura.  
<sup>f</sup> Austin. Sem-  
per penitentiae  
portus apertus  
est ne desperemus.  
<sup>g</sup> Quicquid se-  
ceris quantum-  
cumq; peccaveris  
ad hoc in vita  
es, unde te om-  
nino si sanare te  
nollet Deus, au-  
ferret, pavendo  
clamat ut rede-  
as, &c.

<sup>a</sup> Mat. 6. 23.  
<sup>b</sup> Rev. 21. 6.



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saith David, *Psal. 10. 17. will heare the desire of the poore*, that is of such as are in distresse of body & minde. Tis true thou canst not as yet griue for thy sin, thou hast no feeling of faith, I yeeld, yet canst thou griue, thou dost not griue? It troubles thee I am sure thine hart should be so impenitent & hard, thou wouldst haue it otherwise, 'tis thy desire to griue, to repent & beleue. Thou louest Gods children and Saints in the meane time, hatest them not, persecutest them not, but rather wishest thy selfe a true professor, to bee as they are, as thou thy selfe hast beene heretofore; which is an evident token thou art in no such desperate case. 'Tis a good signe of thy conuersion, thy finnes are pardonable, thou art, or shalt surely be reconciled. *The Lord is neere them that are of a contrite heart, Luk. 4. 18.* A true desire of mercy in the want of mercy is mercy it selfe, a desire of grace in the want of grace is grace it selfe, a constant and earnest desire to beleue, repent, and to bee reconciled to God, if it be in a touched heart, is an acceptation of God, a reconciliation, faith and repentance it selfe. For it is not thy faith & repentance, as *Chrysostome* truly teacheth, that is available, but Gods mercy that is annexed to it, he accepts the will for the deed: so that I conclude, to seele in our selues the want of grace, and to be griued for it is grace it selfe. I am troubled with feare my sins are not forgiven, *Carelesse* objects, but *Bradford* answers, they are, *for God hath giuen thee a penitent and beleeuing heart, that is an heart which as fireth to repent and beleue, for such a one is taken of him (hee accepting the will for the deed) for a truly penitent and beleeuing heart.*

All this is true thou repliest, but yet it concernes not thee, 'tis verified in ordinary offenders, in common finnes, but thine are of an higher straine, eue against the Holy Ghost himselfe, irremissible finnes, finnes of the first magnitude, written with a penne of iron, engrauen with the point of a diamond. Thou art worse then a Pagan, Infidell, lew or Turke, for thou art an Apostat and more, thou hast voluntarily blasphemed, renounced God and all Religion, thou art worse then *Iudas* himselfe, or they that crucified *Christ*: for they did offend out of ignorance, but thou hast thought in thine heart there was no God. Thou hast giuen thy soule to the Diuell, as *Witches* and *Coniurers* doe, *explicitè* and *implicitè*, by compact, band, and obligation (a desperate, a fearefull case) to satisfie thy lust, or to bee reuenged of thine enemies, thou didst neuer pray, come to Church, heare, read, or doe any diuine duties with any devotion, but for formalitie and fashion sake, with a kinde of reluctancy, 'twas troublesome & painefull to thee, to performe any such thing, *præter voluntatem*, against thy will. Thou neuer madst any conscience of lying, swearing, bearing false witnesse, murder, adultery, bribery, oppression, theft, drunkenness, idolatrie, but hast euer done all duties for feare of punishment, as they were most advantageous, and to thine owne ends, and committed all such notorious sins, with an extraordinary delight, hating that thou shouldst loue, and louing that thou shouldst hate. Instead of Faith, Feare, and loue of God, repentance, &c. blasphemous thoughts haue beene euer harbored in his mind, euen against God himselfe, the blessed Trinitie: the \* *Scriptures* false, rude, harsh, immethodicall: Heauen, hell, resurrection, meere toies and fables; \* *incredible*, *impossible*, *absurde*, *vaine*, ill contrived; Religion, *politicie*, an humane invention, to keepe men in obedience, or for profit, invented by Priests and Law-giuers to that purpose. If there bee any such supreme power

c *Abernethie, Perkins.*

d *Non est penitentia sed Dei misericordia annexa.*

\* *Cecilius Minutio. Omnia ista signenta male sane religionis, & ineptia solatia poetis inuenta, vel ab alijs ob commodum, superstitiosa miseria, &c.*  
\* These temptations & objections are well answered in *John Dornans Christian Warfare.*



power, he takes no notice of our doings, heares not our prayers, regardeth them not, will not, cannot helpe, or else he is partiall, an excepter of persons, author of siene, a cruell, a destructive God, to create our soules, and destinate them to eternall damnation, why doth he not gouerne things better, protect good men, root out wicked liuers? why doe they prosper and flourish?

*Suasq. Perseus aureas stellas habet,* where is his prouidence? how appeares it? *Marmoreo Licinus tumulo iacet, at Cato paruo,*

*Pomponius nullo, quis putet esse Deos.*

Why doth hee suffer *Turkes* to ouercome *Christians*, the enimie to triumph ouer his Church, paganisme to domineere in all places as it doth, heresies to multiplie, such enormities to be committed, and so many such bloody warres, murders, massacres, plagues, ferall diseases, why doth he not make vs all good, able, sound, why makes he venomous creatures, rockes, sandes, deserts, this earth it selfe the muckhill of the world, a prison, an house of correction,

† *Mentimur regnare Iovem, &c.* with many such horrible and execrable conceits, not fit to be vttered; *Terribilia de fide, horribilia de Diuinitate.* They cannot some of them, but thinke euill, they are compelled *volentes, nolentes*, to blaspheme, especially when they come to Church and pray, read, &c. such foule & prodigious suggestions come into their hearts.

These are abominable, vnspeakable offences, and most opposite to God, *tentationes fide & impie*, yet in this case, he or they that shall be tempted & so affected, must know, that no man liuing is free from such thoughts in part, or at some times, the most diuine spirits haue beene so rempted in some sort, euill custome, omission of holy exercises, ill company, idlenesse, solitarinesse, Melancholy, our depraued nature, and the Diuell is still ready to corrupt, trouble, and diuert our Soules, to suggest such blasphemous thoughts into our phantasies, vngodly, prophane, monstrous, and wicked conceits; If they come from Satan, they are more speedy, fearefull and violent, the parties can not avoid them; they are more frequent, I say, & monstrous when they come; for the Diuell, he is a spirit, and hath meanes and opportunity to mingle himselfe with our spirits, and sometimes more slyly, sometimes more abruptly & openly, to suggest such diuelish thoughts into our hearts, hee insults and domineeres in melancholy distempered phantasies and persons especially, Melancholy is *balneum diaboli*, as *Serapio* holds, the diuels bath, and invites him to come to it. As a sicke man frettes, raues in his fits, speakes and doth hee knowes not what, the Diuell violently compells such crazed Soules, to thinke such damned thoughts against their wills, they cannot but doe it, sometimes more continueate, or by fits, he takes his aduantage, as the subiect is lesse able to resist, he aggrauates, extenuates, affirms, denies, damnes, confounds the spirits, troubles heart, braine, humors, organs, senses, and wholly domineeres in their Imaginations. If they proceed from themselves such thoughts, they are remisse & moderate, not so violent and monstrous, not so frequent. The Diuell commonly suggests things opposite to nature, opposite to God and his word, impious, absurd, such as a man would neuer of himselfe, or could not conceaue, they strike terror and horror into the parties own hearts. For if he or they be asked whether they doe approue of such like thoughts, or no, they answere (and their owne soules truely dictate as much) they abhorre them as Hell and the Diuell himselfe, they would faine thinke otherwise if they



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e Perkin.

they could, he hath thought otherwise, and with all his Soule desires so to thinke againe, he doth resist, and hath some good motions intermixt now & then: So that such blasphemous, impious, vncleane thoughts, are not his own, but the Diuels; they proceed not from him, but from a crazed phantasie, distempered humours, black fumes which offend his braine, & they are thy crosses, the Diuels sinnes, and he shall answer for them, he doth enforce thee to doe that which thou dost abhorre, and didst neuer giue consent to: And although he hath sometimes so slyly set vpon thee, and so farre prevailed, as to make thee in some sort to assent to such wicked thoughts, to delight in, yet they haue not proceeded from a confirmed will in thee, but are of that nature which thou dost afterwards reiect and abhorre. Therefore be not ouermuch troubled and dismayd with such kinde of suggestions, at least if they please thee not, because they are not thy personall sins, for which thou shalt incurre the wrath of God, or his displeasure, contemne, neglect them, let them goe as they come, strue not too violently, or trouble thy selfe too much, but as our Saviour said to Satan in like case, say thou, *Avoid Satan, I detest thee & them. Satana est mala ingerere* (saith S. *Austin*) *nostrum non consentire*, as Satan labours to suggest, so must we strue not to giue consent, and it will be sufficient, the more anxious and sollicitous thou art, the more perplexed, the more thou shalt otherwise be troubled, and intangled. Besides they must knowe this, all so molested and distempered, that although these be most execrable and grieuous sinnes, they are pardonable yet, through Gods mercy & goodness they may be forgien, if they be penitent and sorry for them. Paul himselfe cōfesseth, *Rom. 7. 19. he did not the good he would doe, but the euill which he would not doe, 'tis not I, but sinne that dwelleth in me.* 'Tis not thou, but Satans suggestions, his craft and subtilty, his malice: comfort thy selfe then, if thou be penitent & grieued, or desirous to be so, these hainous sinnes shall not be laid to thy charge, Gods mercy is aboue all sinnes, which if thou doe not finally contemne, without doubt thou shalt be saued. *No man sinnes against the holy Ghost, but he that wilfully and finally renounceth Christ, and contemmeth him and his word to the last, without which there is no salvation, from which grieuous sinne, God of his infinite mercy deliuer vs.* Take hold of this to be thy comfort, and meditate withall on Gods word, labour to pray, to repent, to be renewed in mind, *keepe thine heart with all diligence, Prov. 4. 13.* resist the Diuell, and he will fly from thee, powre out thy soule vnto the Lord with sorrowfull *Hannah*, pray continually, as Paul inioints, and as David did, *Psal. 1. meditate on his law day and night.*

f Hemmingius.  
Nemo peccat in  
spiritum sanctum  
nisi qui finaliter  
& voluntarie  
renunciat Chri-  
sto, eumq; & e-  
ius verbum ex-  
treme contem-  
nit, sine quo  
nulla salus, à  
quo peccato, li-  
bret nos Do-  
minus Iesus  
Christus. Amen.

Yea but this meditation is that marres all, and mistaken makes many men farre worse, misconceauing all they read or heare, to their owne overthrow, the more they search and read Scriptures, or diuine Treatises, the more they pisse themselves, as a bird in a net, the more they are intangled and precipitated into this preposterous gulf. *Many are called, few are chosen. Mat. 20. 16. and 22. 14.* with such like places of Scripture misinterpreted strike them with horror, they doubt presently whether they bee of this number or no, Gods eternall decree of predestination, absolute reprobation, and such fatall tables they forme to their owne ruine, and impingne vpon this rocke of despaire. How shall they bee assured of their saluation, by what signes? *If the righteous scarcely be saued, where shall the vngodly and sinners appeare? 1. Pet. 4.*



*Pet. 4. 18.* Who knowes faith *Solomon*, whether he bee elect. This grindes their Soules, how shall they discern they are not reprobates? But I say againe, how shall they discern they are? From the diuell can be no certainty, for he is a Lyar from the beginning, if hee suggest any such thing, as too frequently he doth, reiect him as a deceiuer, an enimie of humane kinde, dispute not with him, giue no credit to him, obstinately refuse him, as *Saint Anthony* did in the wilderness, whom the diuel set vpon in seuerall shapes, or as the Collier did, so doe thou by him. For when the Diuill tempted him with the weaknesse of his faith, and told him he could not be saued, as being ignorant in the principles of Religion: and vrged him moreouer to know what he beleued, what hee thought of such and such points and mysteries, the Collier told him, he beleued as the Church did; but what, said the Diuill againe, doth the Church beleue? as I doe, said the Collier; and what's that thou beleuest? as the Church doth, &c, when the diuell could get no other answer, he left him. If Satan summon thee to answer, send him to Christ; he is thy liberty, thy protector against cruell death, raging sinne, that roaring Lion, he is thy righteousness, thy saviour, and thy life. Though he say, thou art not of the number of the elect, a reprobate, forsaken of God, hold thine owne still, stay thy selfe in that certainty of faith; let that be thy comfort, Christ will correct thee; vindicate thee, thou art one of his flocke, hee will triumph ouer the law, vanquish death, overcome the diuell, and destroy hell. If he say, thou art none of the Elect, no beleuer, reiect him, defy him, thou hast thought otherwise, and maist so be resolu'd againe; comfort thy selfe, this perswasion cannot come from the Diuill, and much lesse can it be grounded from thy selfe, men are lyers and why shouldest thou distrust? A denying *Peter*, a persecuting *Paul*, an adulterous cruell *David*, haue bin receiued, an Apostat *Solomon* may be conuerted, no sinne at all but impenitency, can giue testimony of finall reprobation. Why shouldest thou then distrust, misdoubt thy selfe, vpon what ground, what suspicion? This opinion alone of particularity? Against that, and for the certainty of Election and saluation on the other side, see Gods good will toward men, heare how generally his grace is proposed to him and him, and them, each man in particular, and to all. *1. Tim. 2. 4.* God will that all men bee saued, and come to the knowledge of the truth. 'Tis an vniuersall promise, God sent not his sonne into the world to condemne the world, but that through him the world might be saued, *Iohn 3. 17.* He then that acknowledgeth himselfe a man in the world, must likewise acknowledge he is of that number that is to be saued, *Ezek. 33. 11.* I will not the death of a sinner, but that he repent and liue; but thou art a sinner, therefore he will not thy death. This is the will of him that sent mee, that euery man that beleueth in the Sonne, should haue euerlasting life, *Iohn 6. 40.* hee would haue no man perish, but all come to repentance, *2. Pet. 3. 9.* besides, the remission of sinnes is to be preached, not to a few, but vniuersally to all men. Goe therefore and teach all Nations, baptizing them, &c. *Mat. 28. 19.* goe into all the world, and preach the Gospel to euery creature, *Marke. 16. 15.* Now there cannot be contradictory willes in God, he will haue all saued, and not all, how can this stand together, be secure then, beleue, trust in him, hope well, and be saued. Yea that's the maine matter, how shall I beleue or discern my security from carnall presumption, my faith is weake and faint, I

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g Aversary.

want those signes, and fruites of sanctification, & sorrow for sinne, thirsting for grace, groanings of the spirit, loue of Christians as Christians, auoiding occasion of sinne, endeaour of new obedience, charity, loue of God, perseuerance. Though these signes be languishing in thee, and not seated in thine Heart, thou must not therefore be dejected or terrified, the effects of the faith and spirit are not yet so fully felt in thee, conclude not therefore, thou art a Reprobate, or doubt of thine Election, because the Elect themselves are without them, before their Conuersion. Thou maist in the Lords good time be conuerted, some are called at the 11 houre: vse, I say, the means of thy conuersion, expect the Lords leasure, if not yet called, pray thou maist be, or at least wish and desire thou maist be.

Notwithstanding all this which may be said to this effect, to ease their afflicted mindes, what comfort our best Diuines can afford in this case, *Zamchius, Beza, &c.* This furious curiosity, needlesse speculation, fruitlesse meditation about Election, reprobation, free-will, grace, such places of Scripture preposterously conceaued, torment still, and crucifie the soules of too many. To auoide which inconueniences, & to settle their distressed mindes, to mitigate those diuine Aphorismes (though in another extreame) our late *Arminians* haue reuiued that plausible doctrine of vniuersall grace, which *h* many Fathers, our late *Lutherans* and moderne Papists doe still maintaine, that we haue free-will of our selues, & that Grace is common to all that will beleue. Some againe though lesse orthodoxall, will haue a farre greater part saued, then shall bee damned: (as *Calius Secundus* listly maintaines in his booke *de amplitudine regni celestis*, or some impostor vnder his name) *beatorum numerus multo maior damnatorum*. He calls that other Tenent of speciall Election and Reprobation, a preiudicate, enuious and malicious opinion, apt to draw all men to desperation. Many are called, few chosen, &c. He opposeth some opposite parts of Scripture to it, *Christ came into the world to saue sinners, &c.* and foure especiall arguments hee produceth, one from Gods power. If more be damned then saued, he erroneously concludes, the diuell hath the greater souerainty, for what is power but to protect and Maiesty consists in multitude. If the diuell haue the greater part, where is his mercy, where is his power? He proceedes, *We account him a murderer that is necessary only, or doeth not helpe when he can, which may not be supposed of God without great offence, because he may doe what he will, and is otherwise necessary, and the author of sinne.* The nature of good is to bee communicated, God is good, and will not then be contracted in his goodnesse, for how is hee the Father of mercy and comfort, if this good concerne but a few, O enuious & vnthankfull men to thinke otherwise. Why should wee pray to God that are Gentiles, and thanke him for his mercies and benefites that hath damned vs all innocuous for Adams offence, one mans offence, one small offence, eating of an apple, why should we acknowledge him for our gouernour that hath wholly neglected the saluation of our soules, condemned vs, and sent no Prophets or instructors to reach vs, as he hath done to the Hebræes? So *Julian* the Apostat objects. Why should these Christians (*Calius* vrgeth) reiect vs and appropriate God vnto themselves, *Deum illum suum unicum, &c.* but to returne to our forged *Calius*. At last he comes to that, he will haue those saued that neuer heard of, or beleeued in Christ, *ex puris naturalibus*, with the Pelagians, and

h See whole  
bookes of  
these argu-  
ments.

k Lib 3. fol. 112.  
Preiudicata o-  
pinio, inuida,  
malicia, & op-  
ta ad impellen-  
das animas in  
desperationem.

† See the An-  
tidore in Cha-  
miers. Tom. 3.

lib. 7. Dow-  
nams Christi-  
an warfare &c.

l Potentior est  
Dei Diabolus &  
mundi princeps,

& in multitudine  
hominum sita  
est misericordia.

m Homicida qui  
non subuenit  
quam potest:

boc de Deo sine  
scelere cogitari  
non potest, ut po-  
te quam quod  
vult licet. Boni

natura comuni-  
cari. Bonus.

Deus, quando  
misericordie pa-  
ter, &c.

† Vide Cyrillum  
lib. 4. aduersus  
Iulianum, qui po-  
terimus illi gra-  
tias agere qui no-  
bis non misit Mo-  
sen et prophetas,

et contempsit bo-  
na animarum  
nostrarum



& proues it out of Origen and others. They (sayth Origen) that neuer heard 641

Gods word are to bee excused for their ignorance, wee may not thinke God will be so hard, angry, cruell or vniust as to condemne any man in diuine causa. They alone (he holds) are in the state of damnation that refuse Christs mercy and grace, when it is offered. Many worthy Greekes and Romans, good morall honest men, that kept the law of nature, did to others as they would bee done to themselves, are certainly saued, he concludes, as they were that liued vprightly before the law of Moses. They were acceptable in gods sight, as Job was, the Magi, the Queene of Sheba, Darius king of Persia, Socrates, Aristides, Cato, Curius, Tully, Seneca, and many other Philolophers, vpright liuers; no matter of what Religion, as Cornelius, out of any Nation, so that he liue honestly, call on God, trust in him, feare him he shall bee saued. This opinion was formerly maintained by the Valentian and Basiledean hereticks, reuiued of late in Turkie, of what sect Rustan Bassa was patron, defended by Galeatius Martius, and fauoured by Erasmus. His conclusion is, that not only wicked liuers, Blasphemers, Reprobates, and such as reiect Gods grace, but that the diuells themselves shall be saued at last, as Origen long since deliuered in his workes. For how can hee bee mercifull that shall condemne any creature to eternall vnspeakable punishment, for one small temporary fault, all posterity, so many myriades, for one and an other mans offence, quid meruistis oues? But these absurd paradoxes are exploded by our Church, we teach otherwise. That this vocation, predestination, election, reprobation, non ex corrupta massa, praeuista fide, as our Arminians, or ex praeuistis operibus, as our Papists, non ex praeuisione, but Gods absolute decree, ante mundum creatum, (as most of our church holde) was from the beginning, before the foundation of the world was laid, (or from Adams fall, as others will, homo lapsus obiectum est reprobationis) we hold perseuerantiam sanctorum, we must be certaine of our saluation, we may fall but not finally, which our Arminians will not admit. According to his immutable, eternall, iust decree and counsell of sauing men and Angels, God calls all, & would haue all to be saued according to the efficacy of his vocation all are inuited, but only the elect apprehended, the rest that are vnbeleeuing, impenitent, whom God in his iust iudgement leaues to bee punished for their sinnes, are in a reprobate sense; yet wee must not determine who are such, condemne our selues or others, because we haue an vniuersall inuitation, all are commanded to beleue, and we know not how soone or late before our end we may be receaued.

But to my former taske. The last maine torture and trouble of a distressed minde, is not so much this doubt of Election, & that the promises of grace are smothered and extinct in them, nay quite blotted out as they suppose, but withall Gods heauy wrath, a most intollerable paine and grieve of heart seafeth on them, to their thinking they are already damned, they suffer the paines of hell, & more then possibly can be expressed, they smell brimstone, talke familiarly with diuells, heare and see Chimeras, prodigious, vncouth shapes, Beares, Owles, Antickes, blacke dogges, feinds, hideous outcries, fearefull noyses, shriekes, lamentable complaints, they are possessed, and through impatience they roare and howle, curse, blasphe, deny God, call his power in question, abiure religion, and are still ready to offer violence

n Venia danda  
est iis, qui non  
audiant obigna-  
rantiam. Non est  
tam iniquus Iu-  
dex Deus, ut  
quicquam indi-  
ctā causā dam-  
nare velit, si so-  
lum damnantur,  
qui oblatā Chri-  
sti gratiam reii-  
ciunt.

o Bumbequius  
Lonicerus Tur.  
bist. Tom. 1. l. 2.  
p Clem Alexan.  
q Paulus Iovian  
Elog. vir. illust.  
r Non homines  
sed & ipsi de-  
mones aliquan-  
do seruandi.

17<sup>a</sup> astra con-  
scientia sequitur  
sensus in diui-  
ne (Hemingius)  
frenitus cordis  
ingens animae  
cruciatu, &c.



vnto themselves, by hanging drowning, &c. Neuer any miserable wretch from the beginning of the World, was in such a wofull case. To such persons I oppose Gods mercy and his iustice, his secret counsell and iust iudgement, by which he spares some; & fore afflicts others againe in this life, his iudgement is to be adored, trembled at, not to bee searched or enquired after by mortall men, hee hath reasons referued to himselfe which our frailty cannot apprehend. He may punish all if he will, and that iustly for sinne, in that hee doth it in some is to make a way for his mercy that they repent and be saued, to heale them, to try them, exercise their patience, and make them call vpon him, to confesse their sinnes and pray vnto him, as *Dauid* did, *Ps. 119. 137. Righteous art thou O Lord & iust are thy iudgements*, as the poore Publican *Luk. 18. 13. Lord haue mercy vpon me a miserable sinner*. To put confidence and haue an assured hope in him, as *Iob* had *13. 15. Though he kill mee I will trust in him, vne, seca, occide O Domine* (saith *Austin*) *modo serues animam*, kill, cut in peeces, burne my body (O Lord) to saue my soule. So that this, which they take to bee such an insupportable plague, is an euident signe of Gods mercy and iustice, of his loue and goodnesse: *perysent nisi perysent*, had they not thus beene vndone, they had finally beene vndone. Many a carnall man is lulled asleep in peruerse security, foolish presumption, is stupified in his sinnes, and hath no feeling at all of them, *I haue sinned* (hee saith) *and what euill shall come vnto mee?* *Eccles. 5. 4.* and *tush how shall God knowe it?* And so in a reprobate sense goes downe to hell. But heere, *Cynthius aurem vellit*, God pulls them by the eare, by affliction he will bring them to heauen and happinesse; *Blessed are they that mourne, for they shall be comforted* *Mat. 5. 4.* a blessed and an happy state, if considered aright, it is, to bee so troubled. *It is good for mee that I haue beene afflicted* *Psalm 119. before I was afflicted, I went astray: but now I keepe thy word. Tribulation workes patience, patience hope, Rom. 5. 4.* and by such like crosses and calamities wee are drouen from the stake of security. So that affliction is a Schoole or Academy, wherein the best Schollers are prepared to the Commencements of the diety. And though it bee most troublesome and grievous for the time, yet know this, it comes by Gods permission and prouidence, he is a spectator of thy groanes and teares, still present with thee, the very haire of thine head are numbered, not one of them can fall to the ground, without the expresse will of God, hee will not suffer thee to be tempted aboue measure, hee correctes vs all *† numero, pondere & mensurâ*, the Lord will not quench the smoaking flaxe, or breake the bruised reed, *tentat*, saith *Austin*, *non vt obruat sed vt coronet*, he suffers thee to be tempted for thy good. And as a mother doth handle her child sicke and weake, not reiect it, but with all tenderresse obserue and helpe it, so doth God by vs, not forsake vs in our miseries, or relinquish vs for our imperfections, but with all piety and compassion support and receaue vs; whom he loues hee loues to the end, *Rom. 8. Whom he hath elected, those he hath called, iustified, sanctified, and glorified*. Thinke not then thou hast lost the spirit, that thou art forsaken of God, be not overcome with heauinesse of heart, but as *Dauid* said *I will not feare though I walke in the shadowes of death*, Wee must all goe by hell to heauen, as the old *Romans* put vertues Temple in the way to that of Honour, wee must endure sorrow and misery in this life, 'Tis no new thing this, Gods best ser-

† *Austin.*

uants



uants and dearest children haue bene so visited and tried. *Christ* in the garden cried out, *my God my God why hast thou forsaken me*, his sonne by nature as thou art by adoption and grace. *Iob* in his anguish said, *the arrowes of the almighty God were in him*, *Iob. 6. 4. his terrors fought against him, the venom dranke vp his spirit*, cap. 13. 26. he saith *God was his enemy, writ bitter things against him* (16. 9.) *hated him*. His heauy wrath had so seized on his soule. *Dauid* complaineth, *his eyes were eaten vp, sunk into his head*, *Psal. 6. 7. his moisture became as the drouth in Summer, his flesh was consumed, his bones vexed*: yet nether *Iob* nor *Dauid* did finally despaire. *Iob* would not leaue his hold, but still trust in him, acknowledg him to be his good God. *The Lord giues, the Lord takes, blessed be the name of the Lord*, *Iob 1. 21. behold I am vile, I abhorre my selfe, repent in dust and ashes*, *Iob 39. 37.* *Dauid* humbled himselfe, *Psal. 31.* and vpon his confession receaued mercy. Faith, hope, repentance, are the Soveraigne cures and remedies, the sole comforts in this case, confesse, humble thy selfe, repent, it is sufficient. *Quod purpura non potest saccus potest*, saith *Chrysostome*, the king of *Ninives* sackcloath and ashes did that, which his purple robes and Crowne could not effect, *Quod Diadema non potuit cinis perfect.* Turne to him he will turne to thee, the Lord is neere those that are of a contrite heart, and will saue such as bee afflicted in spirit, *Psal. 34. 18. He came to the lost sheepe of Israel*, *Mat. 15. 14. Si cadentem intueretur, elementiam manum protendit*, he is at all times ready to assist. *Nunquam spernit Deus penitentiam, si sincere & simpliciter offeratur*, he neuer reiects a penitent sinner, though he haue come to the full height of iniquity, wallowed & delighted in sinne, yet if he will forsake his former waies, *libenter amplexatur*, he will receaue him. *Parcam huic homini*, saith \* *Austin*, (*ex persona Dei*) *quia sibi ipsi non pepercit, ignosciam quia peccatum agnovit*, I will spare him because he hath not spared himselfe, I will pardon him, because hee doth acknowledge his offence; let it be neuer so enormous a sinne, *his grace is sufficient*, *2. Cor. 12. 9.* Despaire not then, faint not at all, be not dejected, but relye on God, call on him in thy trouble, and he will heare thee, he will assist, helpe, and deliuer thee, *Draw neere to him he will drawe neere to thee*, *Iames. 4. 8.* *Lazarus* was poore and full of boyles, and yet still he relied vpon God: *Abraham* did hope beyond hope.

Thou exceptest, these were chiefe men, diuine spirits, *Deo chari*, beloued of God, especially respected, but I am a contemptible and forlorne wretch, forsaken of God, and left to the mercilesse fury of euill spirits. I cannot hope pray, repent, &c. How often shall I say it, thou maist performe all these duties, Christian offices, and be restored in good time. A sicke man loofeth his appetite, strength and ability, his disease preuaileth so farre, that all his faculties are spent, hand and foot performe not their duties, his eyes are dimme, hearing dull, tongue distasteth things of pleasant relish, yet nature lies hid, recovereth againe, and expelleth all those faeculent matters by vomit, sweat, or some such like euacuations. Thou art spiritually sicke, thine heart is heauy, thy minde distressed, thou maist happily recouer againe, expell those dismall passions of feare and griefe, God will not suffer thee to bee tempted aboue measure, whom he loues (I say) he loues to the end. Hope the best. *Dauid* in his misery prayed to the Lord, remembring how he had formerly dealt with him, and with that meditation of Gods mercy confirmed his faith, and

\* Super Ps. 52.  
Convertat ad liberandum eum  
quia conuersus  
est ad peccatum  
suum puniendus.



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pacified his owne tumultuous heart in his greatest agony. *O my soule, why art thou so disquieted within mee? &c.* Thy soule is Eclipsed for a time, I yeeld, as the Sunne is shadowed by a clowd, no doubt but those gracious beames of Gods mercy will shine vpon thee againe, as they haue formerly done, those embers of Faith, Hope and Repentance, now buried in ashes, will flame out afresh, and be fully reuined: Want of faith, no feeling of grace for the present, are not fit directions, wee must liue by faith, not by feeling, 'tis the beginning of grace to wish for grace: wee must expect and tarry. *Would a man after Gods owne heart, was so troubled himselfe. Awake why sleepest thou O Lord, arise, cast mee not off, wherefore hidest thou thy face, and forgettest mine affliction and oppression. My soule is bowed downe to the dust. Arise, redeeme vs, &c.* Psal. 44. 22. He prayed long before he was heard, *expectans expectauit*, endured much before he was releued, *Psalm. 69. 3.* hee complains, *I am weary of crying, my throat is dry, mine eyes faile, wilt thou waite on the Lord*, and yet he perseuer's. Be not dismay'd thou shalt be respected at last: God often workes by contrarieties, he first kills and then makes aliue, he woundeth first and then healeth, he makes man sowe in teares, that he may reape in ioy, 'tis Gods method: he that is so visited, must with patience endure and rest satisfied for the present. The paschall lambe was eaten with fowre hearbes, wee shall feele no sweetnesse of his blood, till we first feele the sinart of our sinnes. Thy paines are great, intollerable for the time, thou art destitute of grace and comfort, stay the Lords leisure, he will not (I say) suffer thee to be tempted aboue that thou art able to beare, *1. Cor. 10. 13.* but will giue an issue to temptation. He workes all for the best to them that loue God, *Rom. 8. 28.* Doubt not of thine electio, it is an immutable decree, a mark neuer to be defaced, you haue beene otherwise, you may and shall bee. And for your present affliction, hope the best, it will shortly end. *Hee is present with his seruants in their affliction, Psal. 91. 15.* great are the troubles of the righteous, but the Lord deliuereth them out of all, *Psal. 34. 19.* Our light affliction which is but for a moment, worketh in vs an eternall waight of glory, *2. Cor. 4. 17.* Not answerable to that glorie which is to come, though now in heavinessse, saith Peter, *1. 1. 6.* you shall reioyce.

Now last of all to those externall impediments, terrible obiects, which they heare and see many times Diuells, bugbeares and Mormeliches, noy some smels, &c. These may come, as I haue formerly declared in my precedent discouurse of the Symptomes of Melancholy, from inward causes, as a concaue glasse reflects solid bodies, a troubled braine for want of sleep, nutriment, and by reason of that agitation of spirits to which *Hercules de Saxonia* attributes all Symptomes almost, may reflect and shew prodigious shapes, as our vaine feare and crased phantasie shall suggest and faigne, as many silly weake women and children in the darke, sicke folkes, and franticke for want of repast and sleepe, suppose they see that they see not. Many times such terribiliments may proceed from naturall causes, & all other senses may be deluded. Besides as I haue said, this humour is *Balneum Diaboli*, the Diuells bath, By reason of the distemper of humours, and infirme organs in vs, hee may see possesse as inwardly to molest vs, as hee did Saul and others, by Gods permission, hee is Prince of the aire, and can transforme himselfe into seuerall shapes, delude all our senses for a time, but his power is determined, he may terrifie



terrifie vs but not hurt, God hath giuen *his Angells charge ouer vs, he is a wall round about his people, Psal. 91. 1. 12.* There be those that prescribe Physicke in such cases, tis Gods instrument, and not vsfit. The diuell workes by mediation of humours, and mixt diseases must haue mixt remedies. *Levinus Lemnius cap. 57. & 58. exhort. ad vit. ep. instit.* is very copious in this subiect, beside that chiefe remedy of confidence in God, prayer, &c. of which for your comfort and instruction, read *Lauater de spectris part. 3. cap. 5. & 6.* and that Christian armour which *Paul* prescribes, hee sets downe certaine Amulets, hearbs, and pretious stones, which haue maruelous vertues all *prosligandis demonibus*, to driue away Diuells and their illusions. Saphyres, Chrysolites, Carbunkles, &c. *Quamirã virtute pollent ad Lemures, Stryges, Incubos, Genios aerios arcendos, si veterum monumentis habenda fides.* Of herbes, hee reckons vp Pennirial, Rue, Mint, Angelica, Piony, &c. which rightly vsed by their suffitus, *Demonum vexationibus obsistunt, afflictas mentes à demonibus relevant, & venenatis fumis*, which expell diuells themselves, and all diuellish illusions. *Anthony Musa* the Emperor *Augustus* his Physitian, cap. 6. de *Betonia* approoues of *Betony* to this purpose, † the ancients vsed therefore to plant it in Church-yeardes, because it was held to be an holy hearbe & good against fearefull visions, did secure such places it grew in, & sanctified those persons that carried it about them *Idem fere Mathiolus in Dioscoridem.* Others commend Fiers to be made in such romes where spirits haunt, good store of lightes to be set vp, odors, perfumes, and suffumigations, as the Angell taught *Tobias*: of which read *Tostatus* in 2 Reg. cap. 6. quest. 43. *Thyreus* cap. 57. 58. 62, &c. de locis infestis; *Pictorius* Isagog. de demonibus, &c. see more in them. *Cardan* would haue the party affected winke altogether in such a case, if hee see ought that offends him, or cut the ayre with a sword in such places they walke and abide, *gladijs enim & lanceis terrentur*, shoot a pistoll at them, for being aeriall bodies *As Celius Rhodiginus lib. 1. cap. 29.* *Tertullian*, *Origen*, and many hold, if stroken, they feelee paine. Papists commonly inioyne and apply crosses, holy water, sanctified beades, Amulets, Characters, Counterfeit reliques, so many Masses, peregrinations, oblations, adirations and what not? *Petrus Thyreas* and *Hieronymus Mengus*, with many other Pontificall writers, prescribe & set downe seuerall formes of exorcismes, as well to houses possessed with diuells, as to daemoniacall persons; but I am of † *Lemnius* minde, tis but *damnosa adinratio, aut potius ludificatio*, a meere mockage, a counterfeit charme, to no purpose, they are fopperies and fictions, as that absurd \* story is amongst the rest, of a penitent woman seduced by a Magitian in France, at *S<sup>t</sup> Barthelemy*, exorcised by *Dompnus*, *Michaelis*, and a company of circumuenting Fiers. If any man, saith *Lemnius*, will attempt such a thing, without all those iugling circumstances; Astrologicall Elections, of time, place, prodigious habits, fustian, big, sesquipedall words, spells, crosses, characters, which Exorcists ordinarily vse, let him follow the example of *Peter* and *John*, that without any ambitious swelling tearmes, cured a lame man, *Acts. 3. In the name of Christ Iesus rise and walke.* His name alone is the best and only charme against all such diabolicall illusions, so doth *Origen* aduise. *Athanasius*, in his booke de varijs quest: prescribes, as a present charme against diuells, the beginning of the 67 Psal. *Exurgat Deus, dissipentur inimici, &c.* but the best remedy is to fly to God,

† Antiqui soliti sunt hanc herbam ponere in cimiterijs, ideo quod &c.

† Non desunt nostra aetate sacrificuli, qui tale quid attentant, sed a eadem mone irrisi pudore suffecti sunt, & re infecta abierunt.  
\* Done into English by W. B. 16. 13.



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to call on him, hope, pray, trust, rely on him, to commit our selves wholly to him.

Last of all; If the party affected shall certainly knowe this maladie to haue proceeded from too much fasting, meditation, precise life, contemplation of Gods iudgements: (for the Diuell deceaues many by such meanes) in that other extreame hee circumvents melancholy it selfe, reading some books, Treatises, hearing rigid preachers, &c. If he shall perceauie that it hath begun first from some great losse, grievous accident, disaster, seeing others in like case, or any such terrible object, let him speedely remoue the cause, which to the cure of this disease, *Nauarrus* so much commends, *auertat cogitationem à rescrupulosa*, by all opposite meanes, art, and industry, let him *laxare animum* by all honest recreations, refresh and recreate his distressed soule, let him direct his thoughts, by himselfe and other of his friends. Let him reade no more such Tracts or subiects, heare no more such fearefull tones, avoid such companies, and by all meanes open himselfe, submit himselfe to the advice of good Physitians and Divines, which is *contrauentio scrupulorum*, as he calls it, heare them speake to whom the Lord hath giuen the Tongue of the learned, to be able to minister a word to him that is weary, whose wordes are as flaggons of wine. Let him not be obstinate, head-strong, peeuish, willfull, selfe-conceited (as in this malady they are) but giue eare to good advice, be ruled, and perswaded; and no doubt but such good counsell may proue as prosperous to his soule, as the Angell was to *Peter*, that opened the iron gates, loosed his bands, brought him out of prison, and deliuered him from bodily thraldome; they may ease his afflicted minde, relieue his wounded soule, and take him out of the lawes of Hell it selfe. I can say no more, or giue better advice to such as are any way distressed in this kinde, then what I haue giuen and said. Onely take this for a Corollary and conclusion, as thou tenderest thine owne wellfaire in this, and all other melancholy, thy good health of body and minde, obserue this short precept, giue not way to solitarinesse and idlenesse. *Be not solitary, be not idle.*

Tom. 2. cap. 27.  
num. 282.

*Nauarrus.*

May. 50. 4.

SPERATE MISERI,

CAVEAT FELICES.

*Vis à dubio liberari, vis quod incertum est evadere? Age penitentiam dum sanus es, sic agens, dico tibi quod securus es, quod penitentiam egisti, eo tempore quo peccare potuisti.* Austin.

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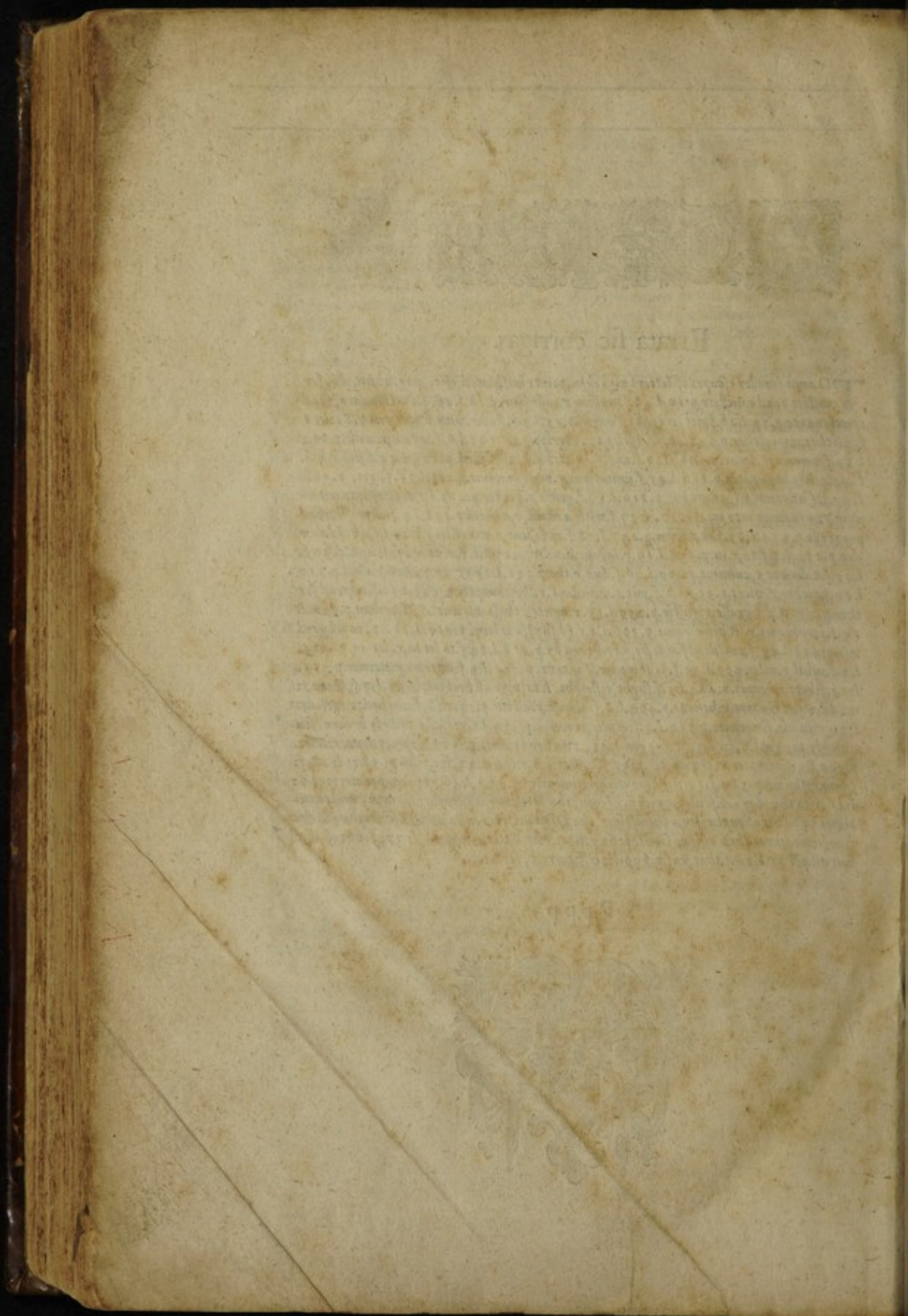
## Errata sic corrigas.

**T**O omit smaller escapes of letters mistaken, points misplaced, &c. pag. 2. lin. 46. for  
 iustice read iniustice. p. 10. l. 48. f. pression r. possession. p. 11. l. 29. f. continuance, read  
 countenance. p. 29. l. 26. f. not swayed, r. swayed. p. 35. l. 9. f. Rod: r. with Rodericus. p. 81. l. 11  
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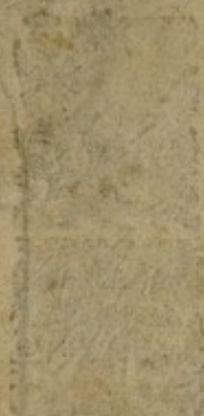
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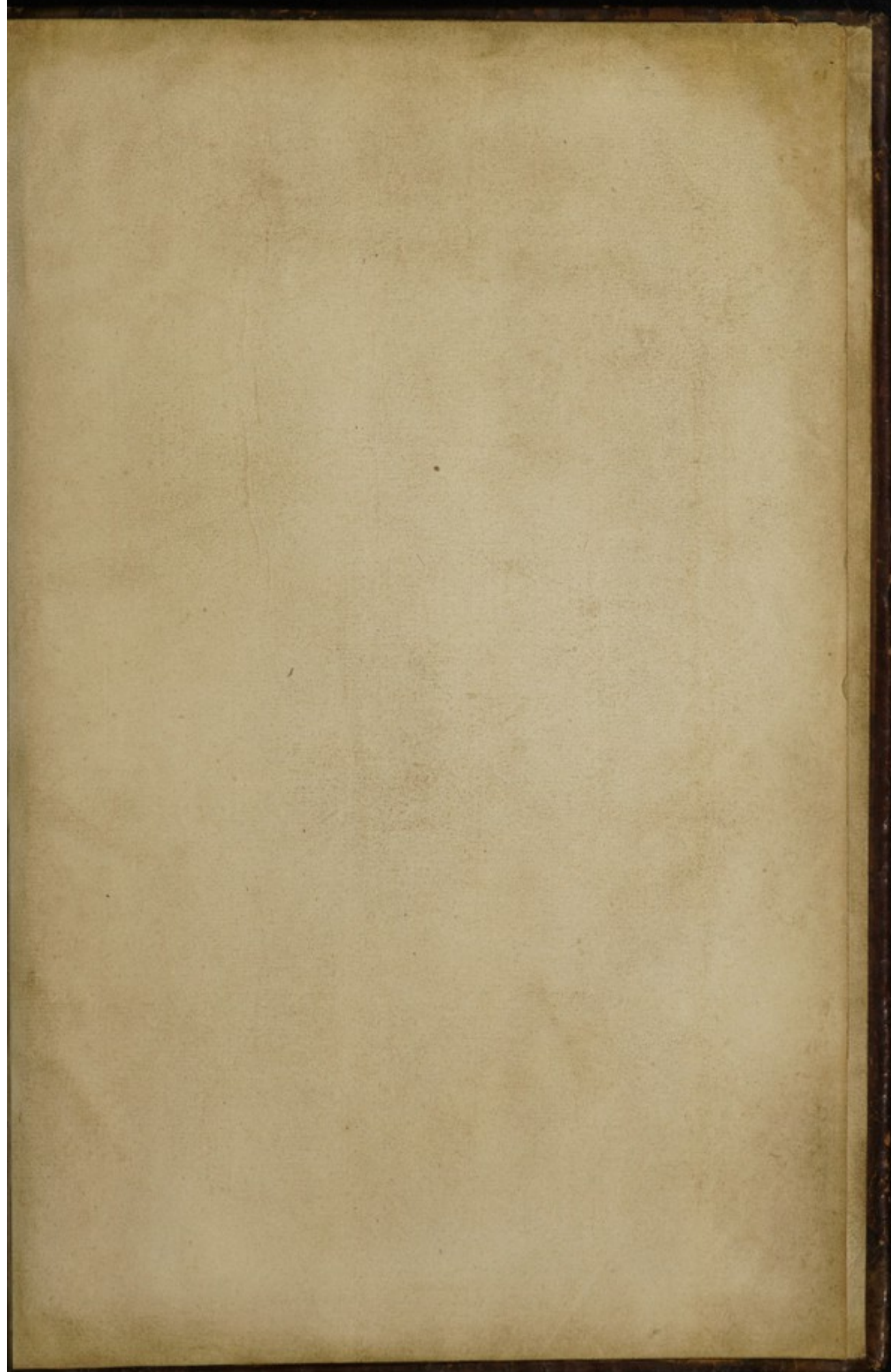




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Lacks p. 477-8



