

The optick glasse of humors. Or, the touchstone of a golden temperature, or the Philosophers stone to make a golden temper. Wherein the foure complections, sanguine, cholericke, phligmaticke, melancholicke are succinctly painted forth, and their externall intimates laid open to the purblind eye of ignorance itselfe, by which every one may judge of what complection he is, and answerably learne what is most sutable to his nature / By T.W. Master of Artes.

Contributors

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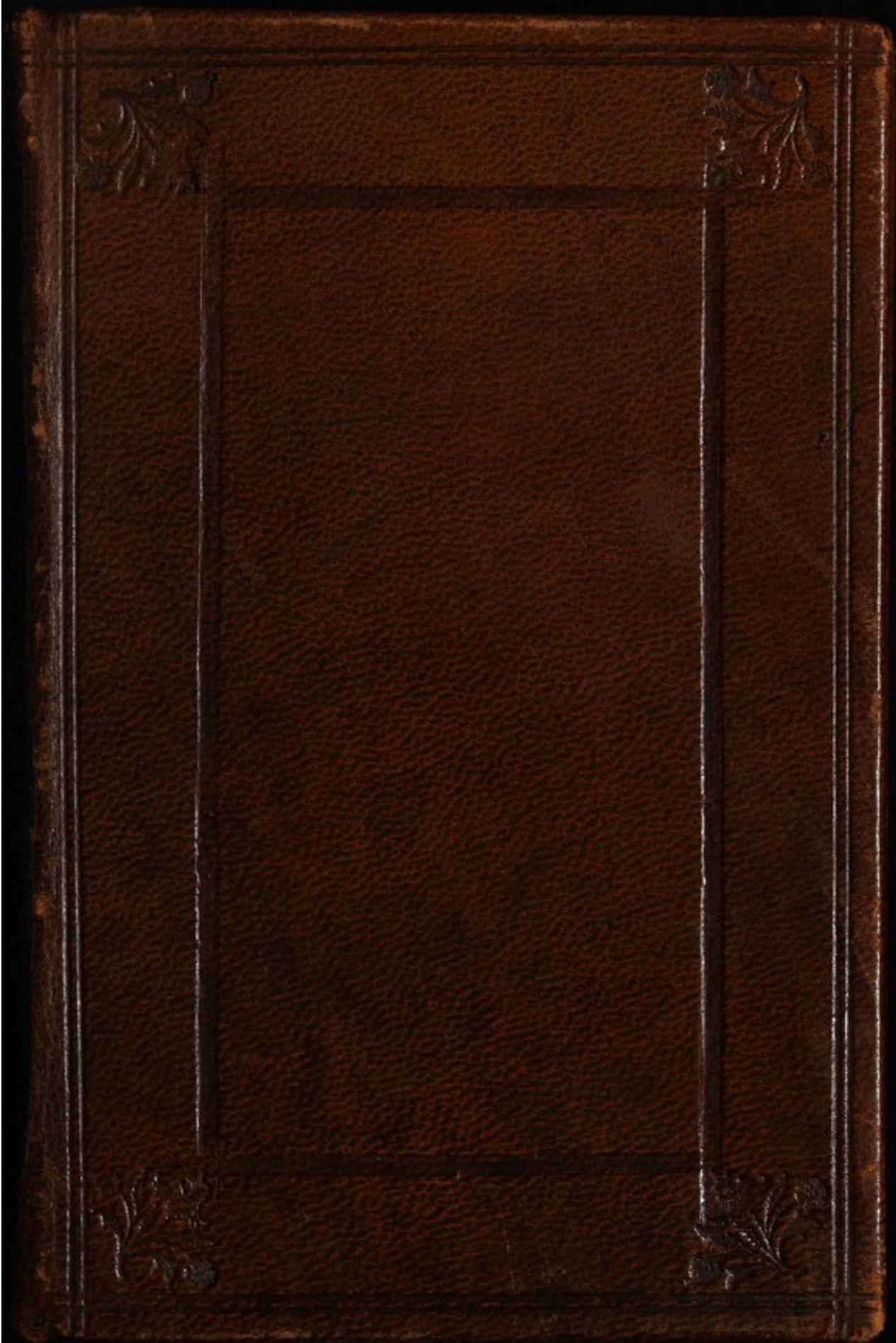
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WALKINGTON - OPTICK GLASSE OF HUMORS - 1639





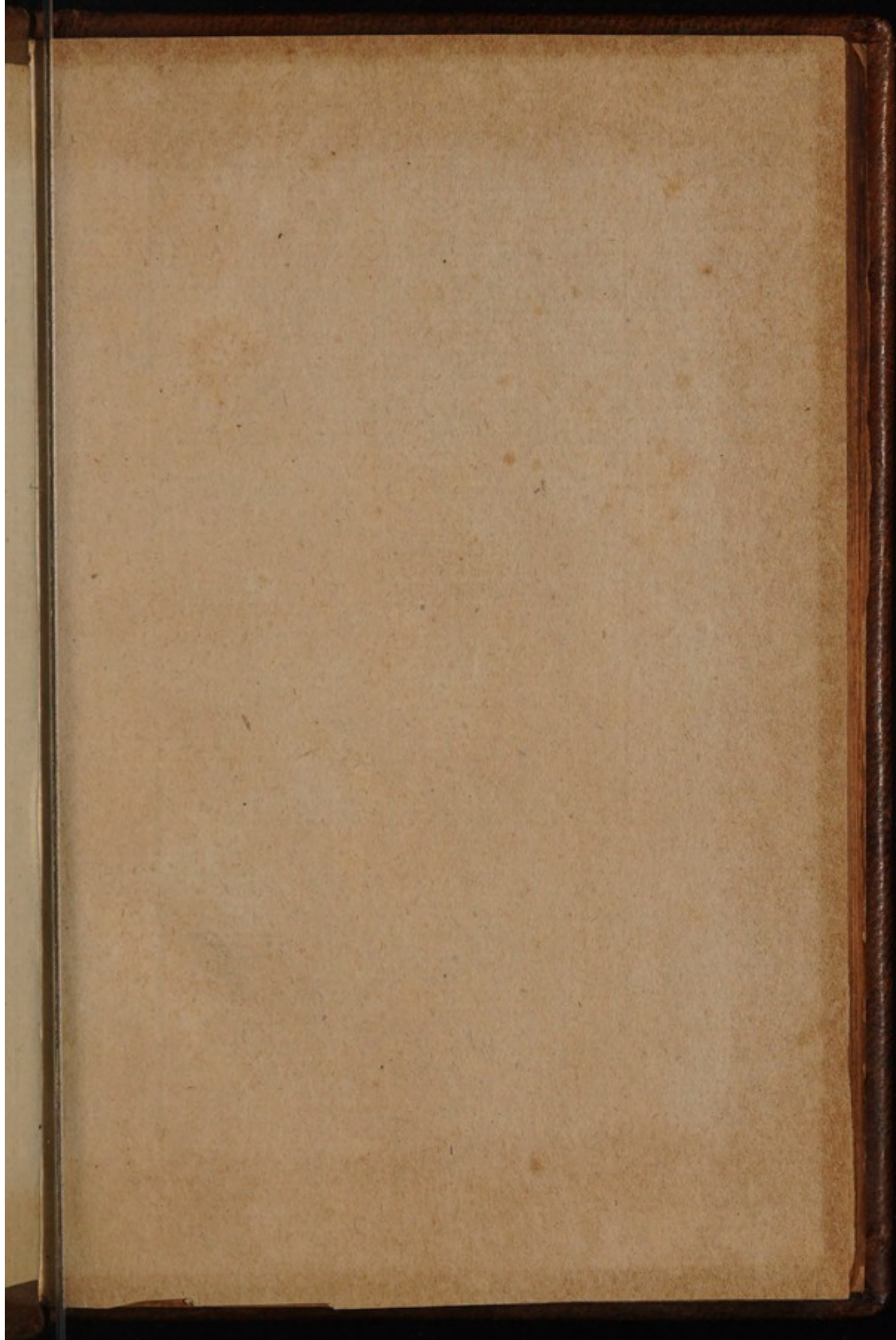


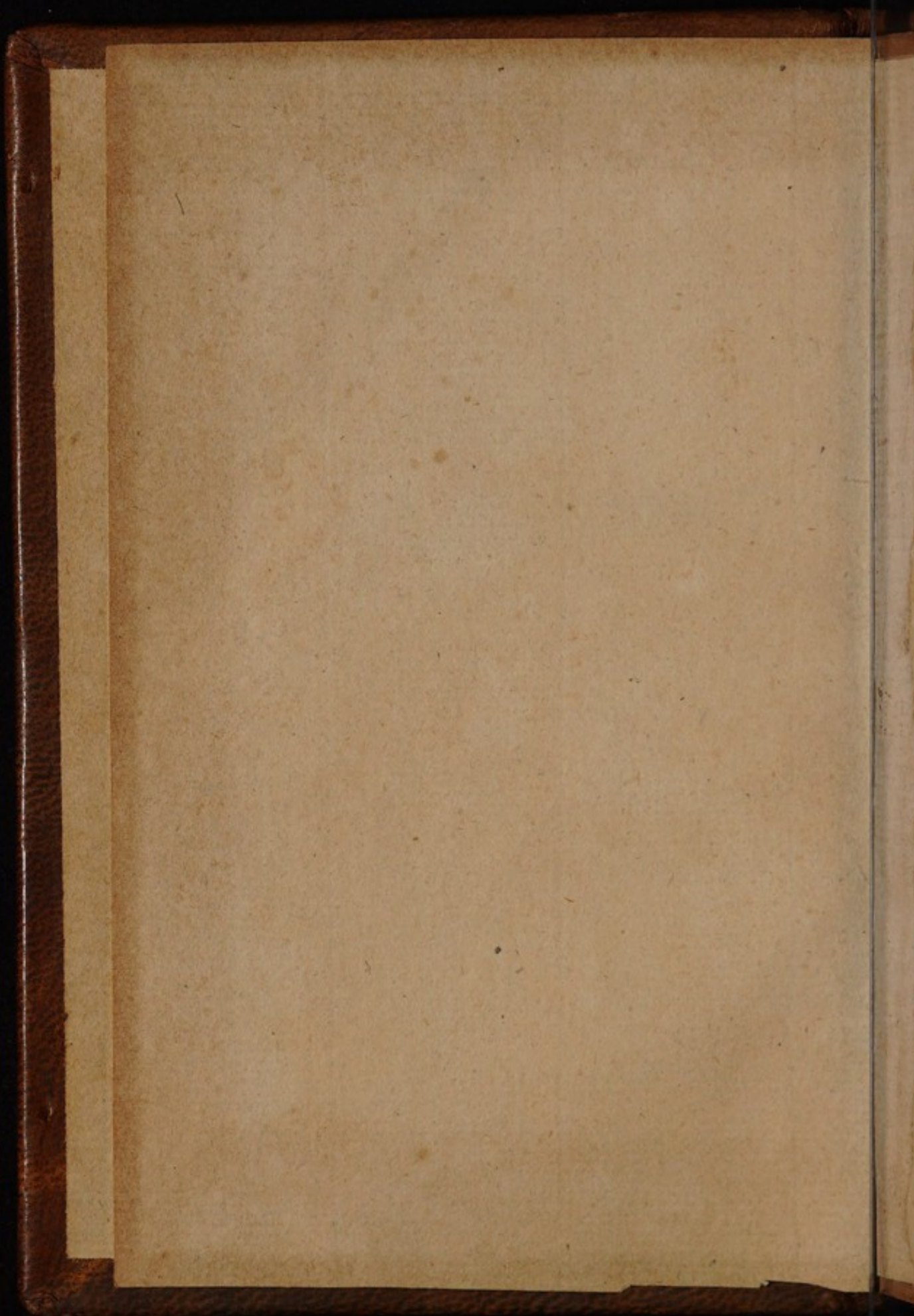
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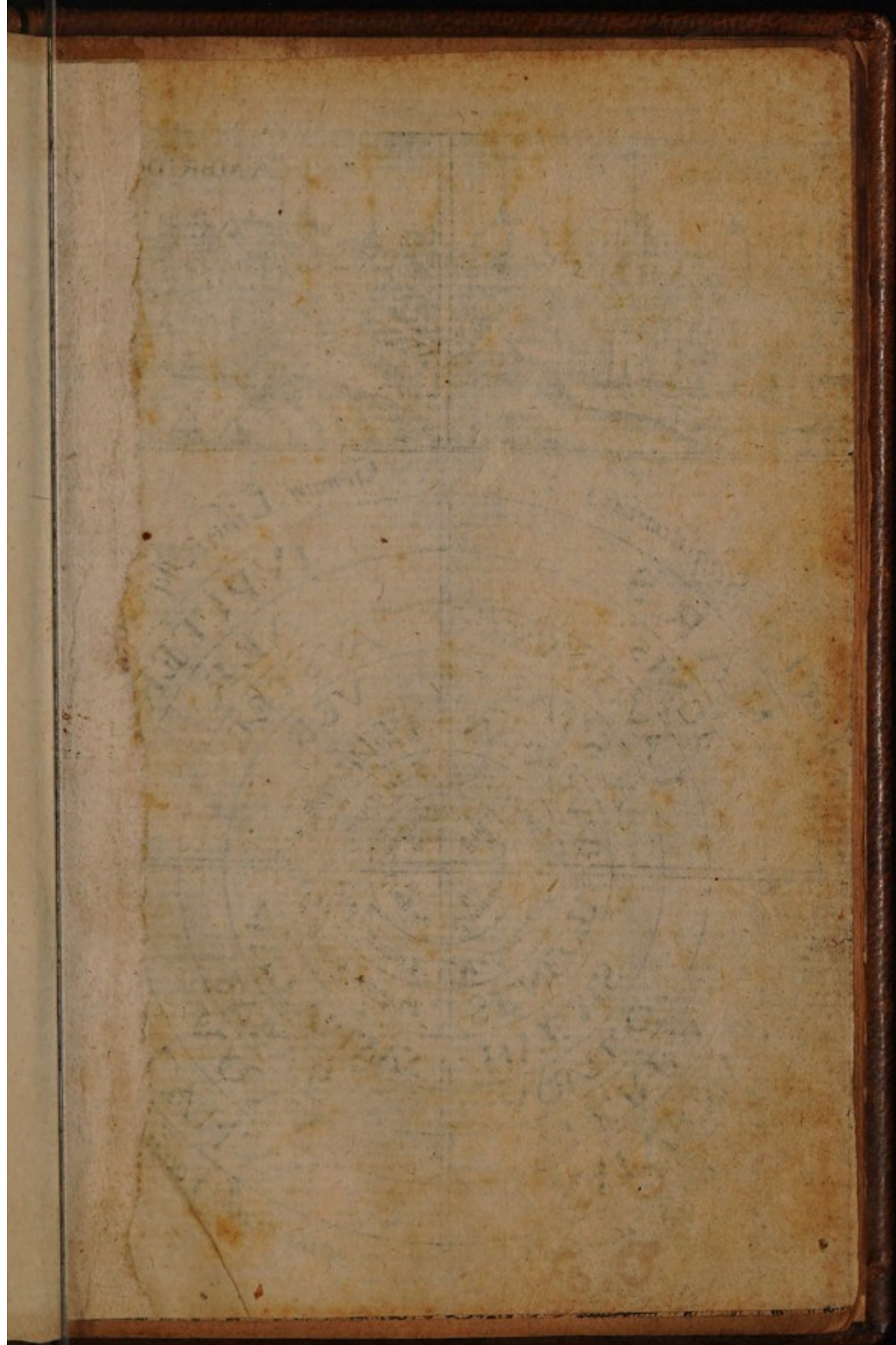
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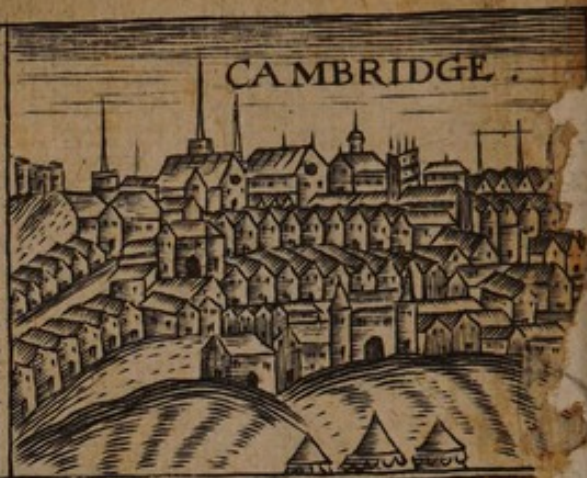
WALKINGTON, T.

C









THE
OPTICK GLASSE
OF HUMORS

CAMBRIDGE.

OXFORD





Asia

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Dedicator

Diogenes (who so might worthily have
laught at his own folly) that put out
his own eyes, to become a continuall
contemplator. Nor to be like *Nicias*,
who as *Ælian* records, forgot his *Ælian. 3.*
meat, by being too intent on his pain. *ca. 31.*
ting : as swift torrents oft run them-
selves dry by too much motion, so
standing pooles do putrifie by no mo-
tion. There is a faire tract betweene
Scylla & Charybdis for wisdom to tra-
vers in : a happy orb betwixt *Saturn*
and *Luna*, for *Phaeton* to guide his
coach in, so between all action and al-
together contemplation for a student
to converse in. For conferring, I doe
passe it over, as that wherto I seldome
have beene beholden, yet much affe-
cting it, and knowing that it brings a
great accrument unto wisdom and
learning : as concerning my study and
reading, it hath bin but meane, I must
needs confesse, and my writing very

The Epistle

penurious in regard of theirs, who have enriched whole reames of paper with the Indian Mine, and golden chaffaire of their invention: yet for that module of these habiliments in me, I have ever bent my judgement, so far as in it lay, to limit all these unto their peculiar times, objects, & places, & have tendred my endeavor to have especially two, the one correspondent unto the other, neither to act *Democritus* nor *Nicias*, but by intercourse to mix my sweeter meditation, with bitter, yet profitable & better action. And as in other things of greater or lesse moment, so in this also, the abortive issue of my wit, begot of that abundance of love I owe unto your selfe, whose manifold kindneses if I should bury in oblivion, I might worthily seem ingratefull, if remembering I should not in some sort requite, I might seem odious & respectles both

Dedictory.

of mine own good name, & your better
ter desert: the later wherof is much,
yet the first much more, a delicious
fruit that grows from the tree of gra-
titude. The *Eleans* therefore, sayth Pausan. in
Elir. *Pausanias*, did paint forth the three
Graces, holding these three things in
their hands, — *Rosam*, *Myrrhum*, *Ta-*
mun: to intimate that from thankeful-
nes proceed 3 fruits. First, the sweet-
nes of a good name, shadowed out by
the sweet smelling Rose. 2. The pro-
fit redounding from it, insinuated by
the Myrrhe branch. And lastly, chief
comfort and hilarity, signified by the
occipital bone, which especially is com-
petent to yong age: which three com-
prise all *Aristotles* three goods. How-
ever I may seem to aime at the first,
it may be inferd by precedent speech,
I way highly prizing a good name, as
precious ointment, vaporeing forth
fragrant smell, and delicious

The Epistle

odor in all mens nostrils : and at the
last desirous of myne owne delight-
some contentment & comfort, issuing
from my thankfulness, yet for the o-
ther, more agreeing to Sycophants &
crum-catching parasites, it moves not
once within the Zodiack of my expec-
tation, I only satisfying my self with
the former, Neither did I in the waine
of my judgment attempt this, to draw
in the perfuming breath of vaine-glo-
ry, to puffed up my self with selfe-con-
ceit, like the *Chamelion*, which is --- *ni-*
prater pulmones, nothing but lungs
but onely thinking to breake the ice
haply to wade further, and to employ
my self in greater tasks, as fitter op-
portunity shal object her self unto me
if the prefin'd term & limit of my life
permit: and withal in lieu of gratitude
to present your selfe with this little
which seemes much in regard of my
wants, & labour, as much seems litt

Dedictory.

in respect of your ever kind favor. For this, as also your other endowments, my pen might worthily fill whole pages: but your splendid vertues can easily be their own Heraulds, to lim forth their own armory: and to extoll in presence is more glavering and poetical, than true loving and pathetical. This only my affection cannot conceal, your gracious demeanour, generous carriage, courteous nature, studious endeavor, and wisdom for managing your selfe each where (when you happily were a flourishing branch, engrafted in the fruitfull Olive tree of this our *Athens*, that thrice famous University of *Cambridge*) where first the sympathizing adamant of my affection, your continuance after in all studious actions, constancy in your favors and kind disposition (for I must needs say as he of *Augustus*, — *Ra-Sexr. Aurel. Victor.*
us tu quidem ad recipiendas amicitias,

The Epistle

ad retinendas verò constantissimas)
these incited mee to cause that which
as a sparke lay shrouded in embers in
my brest, to exhibit it self more appa-
rantly in this little flame.

Take this my endeavor, I pray you,
in worth, cherish and foster this de-
formed brood of my braine, in the lap
(if I may so rearm it) of your good li-
king and in love esteem it fair, though
badly pensild over, to wish as *Daphnis*
said to *Pam*,

Theocr. Eip
dyl 6.

—— Τὰ μὴ καλὰ πέφαιται.

Quæ minimè sunt pulchra, en pulchra
videntur amanti.

If the happy *Dæmon* of *Vlysses* di-
rect not the wandering planet of my
wit within the decent orb of wisdom,
my stammering pen seeming far over-
gon with superfluity of phrase, yet
wanting

Dedictory.

wanting matter, I answer with the
Poet one only word inverted:

*Qui non est hodie, cras magis aptus
erat.*

Hee that is *Homers Irus* for faculty to
day, may be a rich *Cræsus* for inventi-
on to morrow: as it is with cogitations
so with actions, the secōd relish more
of wisdom. Perfection requires tract
of time: *Romes Capitoll* was not built
the first day: nor was *Zenxis* his *He-
lena* suddenly limm'd forth with one
pencil. Looke not on these rapsodi-
zed lines, I pray you, with a pittying
eie: I had rather far be envied than pit-
tied.

— χρείσων γὰρ ὀκλίμευον φθόρος.

*Pind. Pith.
Od. 1.*

Melior est invidentia, commiseratione:
Better by much is a case hatefull than
wofull.

The Epistle

wofull. Now will I humbly take my
leave, committing you to the tuition
of that heavenly Tutor, whose pupils
we are all,

Camb:

From my Study in S. Johns, X. Calend.
March.

Ever most devoted unto you
in all faithfulness,

T. W.



To the Reader.

Knowledge concealed and not bro-
ched for a publique use, is like to
a peerlesse gem interred in the
center of the earth, whereof no
man knowes but he that bid it: yet is there a
due regard to be had, lest at any time it prove
abortive, for the golden tongue of wisdom,
that relisbeth all, not by imagination, but
true judgment (whose tast never can bee so-
phisticated) sayes, tis better not to be divul-
ged at all, than preproperously before the
time. Thou mayst say peradventure, that in
this I have imitated the Amygdala or *Al-* Plin. Nat.
mond tree in Pliny, that so hastily buds and hist. lib. 16.
brings forth her fruit. Or like the Lapwing ^{ca. 25.}
being lately hatched, I do run as it were with
the shell on my head, that I have soared also
above my pitch, attempting an Eagles flight
with the wings of a Wren, in the high spring
tyde of an over-weening opinion, shewing un-
to the Criticks eye, the dead low ebbe of my
shallow

To the Reader.

shallow judgment, thou mayst tearme me an
Jul. in Cas. Homers Therſites, ἀμεῖβεπης, or as it was
said of Trajan the Emperour, when he vau-
red of his Parthian trophee before the gods, to
be φθειγγόμενος μάλλον ἢ λέγων, more respecting
a sound of words, thā a sonnder matter it self;
thou mayst condemne me for many an error, &
escape in these my ruder lines: I know right
wel thou usest not to gape after gudgeons—

Mart.

Præda canum lepus est, vastos non implet hi-
atus.

The Hares repast for Hounds, the vaster
jawes
It doth not satiate. ———

Gentle Reader, call this to mind ——— Πᾶσι
μωμῆσαι ἢ μιμῆσαι, It is far easier not
to like, than to do the like. But howsoever
thou dost either uncivilly prejudicate my la-
bour with a sinister conceit, misconstruing my
meaning, or uncurteously censure of my ina-
bility, impeaching my good name for some
things that doe distaste thy delicate pallate,
Iacta nobis est alea, I have set all at six and
seven, and I intend by the Muses favour
happily to go on, though unhappily I have be-
gun.

To the Reader.

gun. Notwithstanding I will assoile my self, and make answer unto thy former, either secret surmises, or open cavils. For the first, if I have imitated the Almond tree, it is to keep in store a bitter almond for the prating parrot that licentiously thus speaketh of me; who is alwayes like the fool, a consonant when hee should be a mute, and a mute when he should be a consonant. In that I seem to soare aloft too high, give me leave to use Ausonius his words unto Pauline, yet a little inverted;

— Dicis me Icarum esse, haud bellè, nam
summa sic appetam (spero) ut non decidam, Auson.
Paul. Ep. 19
I hope I shall not prove an aspiring Icarus, nor another Thales in Diogenes Laertius, who whilst he lookt high and was contemplating on the stars, fell groveling into a deepe ditch. For the third, much appertaining to every brain-sicke Narcissus, I doe altogether disclaim that, since it never so much as insinuated it selfe into the bosom of my imagination, my Genius not desiring to bee persumed with smokie praise, or soon-vanishing & vulgar glory, chiefly ushered by self-conceit. For my taint with Therites and Trajans fault, I wil only use for my defence that speech of Iocaste to Eteocles,

To the Reader.

Eurip. in
Phœnissa.

ἄλλ' ἢ μὲν περὶ αὐτῶν
ἔχει τι λέγειν τῶν νέων σοφώτερον,

Old age (in whose breast long experience hath treasured up great store of wisdom) can speake far more wisely and exactly than younger yeares. For the last of all, any error committed, I answer, it may be an error of ignorance seen to thee, yet it is an ignorance of the error unseen to me; whereof if privatly thou demandest a reason, I can, doubt not, and will make it good for thy full satisfaction, if reason will satisfie thee. Yet if not, give leave unto thy harsh and torne invention, if for nought else but this, in that I derogate from no mans due desert, nor seeke to traduce any unto their least disparagement;

¶ pining.

Blast not with a Critick breath my tender bud,
My vulgar Muse respects a common good:
For thee my pen stouts on this paper stage,
Though it do act withouten equipage.
To quench thy learned thirst, I mean to drain
The Hippocrenian fountain of my brain.
My wish is good, my act I know is ill;
The first's a mountain, this a lowly hill.
With carping fingers let me not be scand,
Poise not the gift, but weigh the givers hand.

I am

To the Reader.

I am well sure, that thou wilt here expect
with Ang. Pol. Τὰ ἄρῃ κοινὰ καὶ ἄρῃς, τὰ δὲ ἄρῃ-
νὰ κοινῶς, that is, Vulgar things uttered af-
ter a new sort, and novelty after a vulgar
sort, without affectation: that I should bee a
rich eloquent merchant of exotick and new-
found phrases: that I should intraverse and
interlard my speeches with lively conceits;
enrich thy learned ears with right Athenian
jewels, i'illuminate the eye of thy understand-
ing with the lustre of Rhetoricall colours:
that the whole work should bee mixt with an
—— Omne tulit punctum. And surely so
far as each thing is consonant and harmoni-
call to judgment, I will tender my deavor, to
be sutable to thy scholler-like expectation:
for if so be wisdom do not manage and tem-
per all, the Muses, which are pure chaste and
unspotted virgins, wil turn to meer courtesans.

If judgment tread not on the heels of wit,
And curb invention with his golden bit,
'Twill ne'r look back unto his proper want,
But stil his steps wil be exorbitant.

I dare not presume, nor wil I rashly engage
my credit to thee (courteous censurer) to pro-
mise thee Amphoram, ne urceus exeat, A
morn-

To the Reader.

Εκδύσα
μὲν ὅλη
πρόσωπον
φαίνεται.

mountain, lest it bring forth that ridiculous
issue in the fable: to promise thee Aristane-
tus his Lais, whom he tearmes ὅλον πρόσωπον,
all face, for her super-eminent beauty & por-
traiture, admirable symmetric of parts, most
decent and eye-pleasing lineaments of her
whole body; lest that I beget an Ethiopian, or
a Labulla, who was termed all nose: like Mar-
tials Tongilian, of whom he thus speaketh,

Tongilianus habet nasum, scio, non nego, sed
jam
Nil prater nasum Tongilianus habet.

Tongilian ha's a goodly nose, I wis,
But nought besides a nose Tongilian is.

And no doubt it will bee liker the later than
the former: Venus had her mole, Helena
her stain, Cynthia her spots, the Swan her
jeaty feet, the clearest day some clond: nay,
there is nothing, but if we once eye it over, so
absolutely perfect, not the smoothest writer
of all, (at least a Criticke perusing of him)
for some blemish and imperfection, merits not
either Aristarchus his blacke pile, or Momus
his sponge. If in the fairest things be such de-
formity, how many more staines may then bee
found

To the Reader.

Sound in this off-spring of my braine; which dare not scarcely make compare with the fondest? look for better and more generous wine of the old vine tree, for as Pliny saith, *vetustioribus semper vitibus vinum melius, novellis copiosius*: would I could either arrogate the former; or challenge the later unto my selfe. But I could not possibly please all; for as the Poet speaks to one Ledorus,

Qui possis rogo te placere cunctis,
Cum jam displiceas tibi vel uni?

It is sure, that at least I should not please my self. I might better fit a many humors, in sifting out some more pleasing poetical subject; more correspondent to their fancy and my faculty; as intreating merrily of some new discovered Isle with Lucian; to invent with him some such hyperbolicall lies as that of Hercules and Bacchus, whose foot steps were found to be the signes of an acre of ground: to tell of flies & pismires as big as 12 Elephants, to fraight some pamphlet de lapsu Vulcani, who as Homer writes, was falling out of heaven into the Isle Lemnos *ἔειπε δ' ἔκπεσε* a whole day; to make some merry prognostication of strange wonders that are to ensue, as them of

To the Reader.

Joachimus Fortius Ringelbergius, capitula-
red in that chapter whose title is, — Ridicu-
la quædam & jucunda. Not to plunge my
selfe in these grand physicall matters, I know
these are appertinent to the Muses also —

Ovid his Nux, the Culex Maro writ :
Erasmus did in folly dye his wit. (Mouse :
The frog fight Homer made , and of dame
And Janus Doula prais'd Pediculus.
Hubaldus on bald men did versifie ;
Each of whose numbers words began with C.
Beza prais'd Nihil, Apuleius th' Asse.
Plutarch Grillus, who by Circe changed was.
A quartan ague Favorine did commend.
His darling sparrow so Catullus pena :

In li. de an-
tiq. Cant. &
Oxon.
In Epigr.
Aul. Gel.
17. 12.
Ausonius.

To which the Poet,

Sunt etiã Musis sua ludicra, mista Camænis
Otta, &c.

Tragicall Melpomene her self wil now and
then put on the comicall start up. Sage Apol-
lo laughs once yearly at his own beardles na-
ked face. The modest Muses have their mad-
dest revels; the darkest water has his gli-
ding streames: wise men wil sometimes play
with

To the Reader.

with childrens rattles.

But I have already employd some embellished hours taken from the treasury of the Muses golden time; to the gilding over of the like rotten subjects, as they that have bin intimate with me, are not ignorant, as in my *Tettigomurmomachia*, a century of Latine epigrams, an Echo, & some other trifles, which I durst not let come abroad in the chil critical air, lest haply they might have bin frettish for want of learnings true cloathing. Now have I chose to mingle my delight with more utility, aiming not only at wit but wisdom. I know the Paracelsian wil utterly condemn my endeavour for bringing the 4 Humors on the stage again, they having hist the off so long ago, and the rather, because I once treat not of their 3 minerals, — Sal, Sulphur & Mercurius, the *Tria omnia* of their quick silver wits, which they say have chiefe dominion in the body (it consisting of the) and are the causes of each disease, and cure all again by their Arcana extracted out of them. But I weigh it not, seeing the tong of an adversary canot detract from verity. If any the like carpfish whatsoever chance to nible at my credit, he may perhaps swallow down the sharp hook of reproch and infamy ere he be aware;

To the Reader.

^a Math. in *which he cannot like the* ^a Scolopendra *cast*
 Diosc. *up again at his pleasure*) I doubt not but to
 Plin. 9. 43. *have him in a string.* Reader, thine eyes are
 to take their turn in a garden, wherein are
 growing many weeds, yet some flours: passe by
 the former with kind silence, cut, cut, and ga-
 ther the later for thine own science: and per-
 haps thou mayst distil the sweetest water from
 the bitterest wormewood, as Maro built his
 walls by Ennius his rubbish. If thou thy selfe
 hast better, —

Candidus imperti, si non, his utere mecum.

Idem qui pridem. Thine if mine,

T. W.



The Titles and Contents of the
severall Chapters, as they are
handled in this present
Booke.

Cap.

OF Selfe-knowledge.

That the Soule sympathizeth
with the body, and followeth her crasis
and temper.

Whether the internall faculty may be
known by the externall physiognomy
and visage.

That a Diet is to be observed of every
one.

How Man derogates from his excelle
ncie by surfet, and of his untimely
death.

Of Temperaments.

Of diversity of wits, according to the
diverse temperature of the body.

The Table.

Cap.

8 Of the spirits.

9 Of a Cholerick complexion.

10 Of a Sanguine temperature.

11 Of the Phlegmatick humor.

12 Of a Melancholy complexion.

13 Of the conceits of Melancholy.

14 Of the Dreames which accompany
each complexion.

15 Of the exactest Temperature of all,
whereof Lemnius speaketh.

The Close to the whole Worke, in verse.



Of Selfe-knowledge.

CAP. I.



S Hesiod in his *Theogonie* sayth, that the ougly night

τέχιδ' ὕπνον, ἐτίκτε

δὲ φῶλον ὀνείρων,

begatt two foul monsters,

Somnum & Somnium: So

we may not unfitly say,

that the inveloped and deformed night of ignorance (for the want of that celestial *Nos-*

teipsum) begets two mis-shapen Mon-

sters (which as the *Sepia's* inky humour, doe

make turbulent the chrySTALLINEST fountain in

man) *Somatalgia* and *Psychalgia*, the one

the discrasie of the body, the other the mala-

ic and distemperature of the soule. For he

that is incanoped & intrenched in this dark-

some misty cloud of ignorance, (beeing like

the one-footed Indian people *Sciopodes*, Munster,

whose foot is so big, that it shades them frō

Sciopodes, *Ethiopians* whose feet are

so big

Theogonie
generation
or original
of the God.

Somnum
Sleeps
Somnium
Dreams.

Nosce teipso
Selfe knowledge

Sepia a sea
the fift
whose blood
is like in

Munster,
Cosm.

the feet are

the rayes of the Sun; or rather like the *Cyclops*, when *Ulysses* had bereft him of his one eye) he hath no true lamp of discretion, as a pole-star to direct the ship of his life by, either in respect of his mortall or immortall part, from being hurried upon the shelves & massy rocks of infelicity. Of what high esteem & pricelesse value this rare self knowledge is, and ever was, it is very conspicuous & apparent unto the dimmest apprehension of all, if it do but justly ballance in the scale of common reason, wisdom, who hath ever affectionately embraced it, and to whom it is stil indeared, the heavenly source or Spring-head from whence it was derived, as also the happy effects it alway hath ingendred.

Alian.

Divine *Pythagoras*, whom worthily the foud *Nessus* saluted and called by his name, as one admired of it for his flood of eloquence and torrent of wisdom, his minde being the enriched Exchequer and Treasury of rarest qualities, not onely had this golden poesie ever on his tongues end, as the daintiest delicie hee could present unto a listning care; but also had it emblem'd forth by *Minerva*, giving breath unto the silver flute, (by which is intimated *Philantia*) which because with blasting it sweld her cheeks, she

cast

cast away from her. Yea, he had his celesti-
all sentence, γινώδι σεαυτὸν, which descen-
ded from the heavens, engraven on the fron-
tispece of his heart, evermore in an appli-
cative practise, especially for himselfe :
which hee tearmed, The wise physitians
medicinary prescript for the double health
and welfare of m n. Yet sententious Me-
nander, that rich vein'd Poet, seemes at
least to contradict this heavenly sawe : for
pondering with himselfe the depraved de-
meanor of worthy men, the trothlesse in-
constancy and perfidiousnesse of our haire-
brain'd Iasons : the inveigling and ada-
mantizing society of some, who being pol-
luted and infected with the ranke leprosie of
ill, would intangle others : The vaporous
and Vatinian deadly hate, which is usually
masqued and lies lurking under the specious
and faire habit of entire amity : weighing
with himselfe many things fashioned cut of
the same mould, he thus spoke, οὐ καλῶς ἐ-
ρημένον τὸ γινώδι σεαυτὸν, ἀλλὰ γινώδι τὴς ἄλλης :
Mee thinkes, saith hee, that is not so well
spoken, Know thy selfe, as this, Know
others.

Howsoever he meant, we must not ima-
gine that he did it to impeach any wise, this
sage

E cælo des-
cendit,
γινώδι σε-
αυτὸν.
Iuven.

Meuandin
Thrasyl.

Vatinian
a great
Enemy
of Cicero
but became
his friend
but was
so hated
of the
Romans
that they
caused
the pro-
odium
Vatinian

Plato in Al-
cibiad.

Socrates
a philosopher
born at
Athens.

sage and grave sentence which (as that also of his) is an oracle in its proper object, and highly concerns the good both of the active and passive part of man. Though *Socrates* in *Plato* would have it only to be referred unto the soul, to have no relation at all unto the body, though falsely. For if the soule by reason of sympathizing with the body, is either made an ὤκυπτος Ἀχιλλεύς, or a βραδύπτος Οἰδίπτος, either a nimble swift footed *Achilles*, or a limping slow-paced *Oedipus*, as hereafter we intend to declare, good reason the body (as the edifice and hand-maid of the soule) should be knowne as a part of *Teipsum*, for the good of the soule. Therefore *Inlian* the Apostata, who had a flood of invention, although that whole flood could not wash or rinse away that on spot of his Atheisme, he (though not knowing him aright) could say the body was the chariot of the soule, which while it was well manag'd by discretion the cunning coachman, the drawing steeds, that in our head-strong and untamed appetites, beeing checkt in by the golden bit of temperance, so long the soul should not bee tossed in craggy wayes, by unequall and tottering motion, much lesse be in danger to bee hurld downe the steepy

steepy hills of perdition. If we do but try the
 words at the Lydian or touch-stone of true
 wisdom, which dijudicates not according to
 external semblances, but internal existences,
 they will sure go for currant, whether you re-
 spect the soule as principall, or the body as
 secondary. For the first, we may single out
 that speech of *Agapus* : But wee, O men *Climax A-*
 (saith he) let us disciple our selves, that each *gapeti ad*
 one may thoroughly know himselfe : for he *Iustin. Imp.*
 that perfectly knowes himself, knows God, *atq; sic Cle-*
 and he that knowes him shall bee made like *mens Alex.*
 unto him, and hee that is this, shall be made *Pæd. li. 3. c. 1*
 worthy of him : moreover, he that is made
 worthy of him, shall do nothing unworthy
 of God, *Ἀλλὰ φρονῶν τὰ καλὰ αὐτοῦ, λαλῶν δὲ*
ἃ φρονεῖ, ποιῶν δὲ ἃ λαλεῖ, but shall meditate
 upon things pleasant unto him, speaking
 what he meditateth, and practising what he
 speaketh. For the last, that onely of *Tully, Cic. Offic. 2.*
valetudo sustentatur noticia sui corp. &c.
 the perfect and sound estate of the body (as
 wee may constantly assever of the soule)
 is maintained by the knowledge of a
 mans owne body, and that chiefly by the
 due observation of such things as may ei-
 ther bee obnoxious, or an adjunct to
 nature, may bee either the cordiall and
 pretious

Aconitum. pretious balsam therof, or els its balefull and deadly *Aconitum*. For he that in the infancie of his knowledge thinks that *Hyosciamus* and *Cicuta*, hemlock and henbane, are fit aliment to his body, because they be nutriment to birds, may haply at length cure the Dogstar of his own indiscretion, for inflaming his lesse distemperd brain with his unhappy disastrous influence. For it is vulgarly said, that *Hyosciamus & Cicuta homines perimunt, avibus alimentum præbent*; they two are poison to men, thou fouson to birds: as *Scaliger* relates also.

Scal. exerc.
142.

I grant that the most direct aim of wisdom in this *Nosce teipsum*, looks chiefly on the mind, as the fairest mark; yet often eies & aimes at this other necessary object, which cunningly to his it counted equal skil, though the one far surmount the other, especial care is to be had as well of the christall glasse, to save it from cracking, as of the *aqua cælestis* infus'd from putrifying.

protosp.
The first
Men
formed
of the
earth, as
Adam

But primarily it concerns the soule, as for them who are tainted with the *Protoplasts* self-love and love of glory, who being lifted up with the hand of fortune, to the top of natures preheminance, as petty gods do direct their imaginations farre beyond the level of humi-

The Glasse of

7

umility, being swolne with tympanizing
pride too much; admiring themselves with
Narcissus, who was inamored with his own
beauty, of whom the poet thus speaks,

Dumq; sitim sedare cupit sitis altera crevit;

Whiles at the fountaine bee his thirst gan
flake,

An Ocean of self-love did him ore-
take.

Proud *Arachne*, who wil needs contend
with more cunning *Minerva* for spinning,
like *Marsyas* and *Thamiras*, who strove
he one with *Apollo* for musickes skill, the
other with the *Muses* for melodious singing.
Too common a use among al self-forgetters;
for as *Julian* saith, each man is wont to ad-
mire his owne actions, but to abate the value
and derogate from the esteem of others. For
those again who with *Glaucus* prefer *καλ-
κα χροσείων*, the regard of the body, be-
fore the welfare of the super-elementary
soul, which chiefly should be in request: for
as the *Stoick* saith, It is a signe of an abject
minde to beate our braines about necessities
or our vile corps, a speciall care should ra-

Thamiras a *Thracian* poet
who contended with the *Muses*
lost both his eyes and his life.

Arachne
a *Lydiann*
maide
who cont
ted w. *Minerva*
being
overcome
hanged her
self and
was turne
into a
spider.

Marsyas
a *Phrygian*
Musickian
who
challenged
Apollo
to sing
but being
overcome
was slaine
alive.

Epist. ec. 63

*Parcas
the three
fatal
sisters
Clotho,
Lachry,
Atropos
the cutting
of the
thread of
mans life*

ther be had over the soule, as mistris over her handmaid, these want that γυνὴ σε-
αυρὸν.

Now for the body, it as well levels at it : for those who distemper and misdiet themselves with untimely and unwonted surfeiting, who make their bodies the noysome sepulchres of their soules, not considering the state of their enfeebled body, what will be accordant to it, not weighing their complexion, contrary perchance far to the Dish they feed upon : nor foreseeing by true knowledge of themselves, what will endamage and impaire their healths, infect the conduit pipes of their limpid spirits, what will dull and stupifie their quicker intelligence, nay, disable all the faculties both of soule and body, as instance might bee given of many, to them that have had but a meere glimpse into the histories and ancient records of many dish mongers, who running into excesse of ryot, have like fatal

*Mach. on.
po. Deip.
Athen 1.*

Parcas cut into two the lines of their own lives as *Philoxenus* the *Dythirambicke* Poet (of whom *Athenaeus* speakes, *Deipnos.* 8.) who devoured at *Syracusa* a whole *Polypus* of two cubits long, save onely the head of the fish, at one meale, whom (being deadly sick

Philoxenus a *physiologist*, who of himselfe had beene as long as *Cranes*, that he might have more delight in tasting his Meate.

The Glasse of

9

*Charon,
the ferry
man of
Hell.*

of the crudity) the phisitian told that he could
or possibly live above seven houres: whose
volvish appetite notwithstanding would
not stint it selfe even in that extremity, but
hee uttered these words (the more to inti-
mate his vulture-like and insatiate paunch)
since that *Charon* and *Atropos* are com'd
to call me away from my delicies, I thinke
it best to leave nothing behind me, where-
fore let me eat the residue of the *Polypus*;
who having eaten it expir'd. Who had the
name of *ὀψάργος* by *Chrysippus*, as *Athe-
naeus* records: and of others hee was called
ψιλιχθης, and *φιλόδειπνος* of *Aristotle*. And
what of others? who although they did not
so speedily, by ignorance of their estate, cur-
aile their owne dayes by untimely death,
yet notwithstanding they have liv'd as dead
unto the world, and their soules dead unto
themselves. *Dionysius Heracleota*, that ra-
venous gourmandising *Harpy*, and insatia-
ble draine of all pleasant liquours, was
crown'd so pursie, that his fatnesse would
not suffer him to fetch his breath, beeing in
continuall feare to be stifled: although o-
thers affirme, That he easily could with the
strong blast of his breath have turned a-
bout the sayles of a winde-Mill: whose
soule

Athen.

Scal. ex. 199

Sen. in cont.

soul by his self-ignorance, not knowing what repast was most convenient for his body, was pent up and as it were fettered in these his corps, as in her dungeon. So *Alexander* King of Egypt was so grosse and fat, that hee was faine to be upheld by two men. And a many mo by their *πολυφαγία* and *πολυποσία* by excessiue eating and drinking, more upon meer ignorance, than rebellion against nature, physicall dyet, and discretion; did make their foules like the fatned sheepe, wherof *Johannes Leo* relates, which he see in Egypt, some of whose tails weighed eighty pound, and some an hundred and fifty pound, by which weight their bodies were immoveable, unlesse their tailes like traines were carried in wheel-barrowes. Or like the fatned hogs *Scaliger* mentions, that could not move for fat, and were so senselesse, that myce made nests in their buttockes they not once feeling them.

But those which I whilome named, and millions besides, never come to the full period of their dayes, dying soon, because as *Seneca* saith, they know not that they live by deaths, and are ignorant what recit of food into the body (whose constitution they are as ignorant of also) will bring on damage-

imagement both to it and to the heavenly
fused soule.

For the body, that γυνῆσι σεαυτὸν is requi-
e, that as the meager one is to be fed with
are dyet, so the massier and more gyantly
body must bee maintained with more large
and lavish dyet. For it is not consonant to
ason, that *Alexander Macedo*, and *Au-*
ustus Cesar, who were but little men, as *Ex Petrar.*
Petrarch sayth, and so low-statur'd *Ulysses*
ould have equall dyet in quantitie with
Milo, *Hercules*, *Ajax*, and such as *Athe-*
us makes mention of: as *Astidamas* and *lib. 10.*
Herodorus, the first of them being so capa- *Δειπνοφάγος.*
ous stomackt, that he eate as much alone
s was prepared for six men: and the later
Herodorus, a strong sided Trumpeter, who
as 3 els and a halfe long, and could blow
two trumpets at once, of whom *Athene-*
speakes. These might well farce & cram
their mawes with far more aliment, because
their ventricles, cels, veines, and other organs
f their bodies were farre more ample and
pacious.

And again it is soveraigne in this regard,
because in the ful streame of appetite or bra-
very many will take upon ignorance, rather
the sumptuous dish prepared for *Vitellius* by *Suetonius*.

Athenaus
a Grecian
Deipnosophistae
lib. 10.

Vitellius
a Roman
Emp.

Plin. li. 22.
Nat. hist.
c. 22.

*Hecale, a
poor old
woman
who bread
Theseus.*

*Camble,
a King of
Lidia.*

*Gastrimargisme,
a
Gormandise
or
Toxicum
poison.*

his brother, which one dish amounted to above seven thousand eight hundred and xii. pounds, perchance a ranke poyson to their natures; than *Estur* and *Sonchus* (two favorite and wholesome herbs, which poore *Hecale* set on the table as a sallet before hungry *Theseus*, the best dish of meat she could present unto him) a great deale peradventure more conducible to their healths. But they are as ignorant what they take as *Camble* was, who being given to *Gastrimargisme*, as *Athenens* relates in his fore-mentioned booke, in the night did eat up his own wife, and in the morning finding her hands in his devouring jawes, slew himselfe, the fact being so hainous and note-worthy: as also they are pilgrims and strangers in the knowledge of their bodily estate, which ever or often is an occasion of over-cloying their ventricles, with such meates as are an utter ruine and downfall to their healths, as ill or worse than *Toxicum*; for although they do not effsoones inforce the fatall end, yet in a short progresse of time, they are as sure pullies to draw on their unexpected destinies.

Without this knowledge of our bodily nature, we are like to craie barks, yet ballast

Humors.

13

Automedon
achilles
charotes.
and pyrrhus
arbor
beaver.

It with prizelesse merchandise, which are
 fessed to and froupon the maine of igno-
 nce so long, till at length we be shattered
 gainst the huge rock of intemperance, and
 lose our richest fraught, which is our
 soule. This ought ever to controule and
 turbe in our unruly appetites: it ought to be
 ke the Poets *Automedon*, to reyne our
 and desires in, which reigne in us: for as
 Seneca saith, *sunt quedam nocitura impe-*
antibus, &c. so wee may say, *sunt qua-*
am nocitura appetentibus, as there bee ma-
 ny things which are obnoxious to the asker,
 he chance to obtaine them; so are there
 many nutriments as dangerous to man that
 abishly covets them: for if he square not his
 yet according to the temper of his body, in
 choice of such fare, as may banish and ex-
 pell contagion and violencie from nature,
 be a speciall preservative in her spotlesse
 and untainted perfection; meats are so farre
 from holding on the race of his life, as that
 they will rather hasten it down farre sooner
 into the hemisphere of death, than he expe-
 cted. A cholericke man therefore (by this
ἰατρικὴ σφαῖρα) knowing himselfe to be over-
 boyz'd with its predominancie, nay, but e-
 ven foreseeing his corporall nature to have

Seneca l. 2.
de beneficiis.
cap. 12.

A

a propension or inclination to this humour, he must wisely defeat and wain his appetite of all such dainty morsels (though the more delicious and toothsome) and delude his longing thirst of all such honey-flowing meates and hot wines as are poyson to his distemperature, and which in tract of time wil aggravate this humour so much, till it generate and breed either a hecticke fever, mortall consumption, yellow jaundice, or any the like disease incident to this complexion; and so concerning all the rest. For a bare (*Noſce*) is not sufficiently competent for the avoiding of death, and to maintaine a crasis, but the living answerably according to knowledge: for wee see many exquisite Physicians, and learned men of speciall note (whose exhibitories to themselves doe not parallel their prescripts & advice to others, who are good Physicians, but no pliable patients:) to make a diligent search and scrutinie into their owne natures, yet not fitting them with correspondencie of dyet; like *Lucians* Apothecary, who gave physick unto others for coughing, and yet he himselfe did never leave coughing, *Cunctis qui cavet non cavet ille sibi*;

While hee cured others hee neglected himselfe.

himselfe. We may rightly say τρυφή is their
ποφῶ, and πέμματα their πήματα.

I *Crapula fit esca, delicia eorum damna:*
that is, their dyet is luxury, and each delicie
made their malady. And yet none do more
weigh against surfet and misdiet than they,
that they are like the *Musipula*, of whom it *Orus Apollo*
sayd in the *Hieroglyphicks*, that she used in *Hierogly-*
bring forth her issue out of her mouth, *phick.*
and swimming with them about her, when
she is hungry shee swalloweth them up a-
aine; so they in externall shew spit out
the name of surfet, banishing it farre from
them, but by their accustomable deadly
luxury, againe they embrace it, and hug it in
their armes so long, till some incroching dis-
ease or other, having had long dominion and
confidence in them, be past cure of physicke:
or we know,

B

Non est in medico semper relevetur ut aeger,
Interdum doctâ plus valet arte malum.

No earthly art can cure deepe rooted ill,
Not *Æsculapius* with his heavenly skill.

So then, the most exact selfe-knower of
himselfe, if hee doe not containe himselfe within

B 3

the

Cynosura
apollle
eggs.

Nilus
a river of
afica.

Alpheus
a river
running
under
ground
from
Achaia
to Sicily

Lais
Sicilian
harlot
living
at corinth

the territories and precincts of reasonable appetite, the *Cynosura* of the wiser dietist, if consorting with misdieters, he bathe himselfe in the muddy streames of their luxury and ryot, he is in the very next suburbes of death it selfe: Yet for this, I confesse that the silyer breast of *Nilus* is not vitiated and polluted by others kennel. muddy thoughts and turbulent actions or affections, no more than the river *Alpheus*, that runnes thorow the salt sea, is tainted with the brackish qualitie of the sea, no more than the *Salaman-*der is scorcht, though dayly conversing in the fire; or chaste *Zenocrates* lying with *Lais* is defiled, since hee may well doe it without impeachment to his chastity: so may the heroicall and generous spirits converse with unstayd appetites, and yet not have the least taint of their excesse, but by their divinenesse [*Nosce teipsum*] may be their owne guardians, both for their celestially and also earthly part: yet we know, *aliquid mali propter vicinum malum*, the taint of ill comes by consorting with ill, and the best natures and wisest selfe-knowers of all may be ticed on or constrained to captivate and inthrall their freedom of happy spirit, and to rebel against their owne knowledge.

I wish therefore in conclusion, the mean-
est, if possible, to have an insight into their
bodily estate (as chiefly they ought of the
soule) whereby they may shun such things
as any wayes may bee offensive to the good
of that estate, and may so consequently (be-
ing vexed with none, no not the least mala-
die) be more fit not onely to live, but to live
wel: for as the Poet said of death, — τὸ
καλὸν θανεῖν ἢ καὶ ἀσχερὸν, ἀλλ' ἀσχερῶς θανεῖν, to
die is not ill, but to die ill: so contrariwise of
life we may say, it is no such excellent thing
to live, as well to live: which no doubt may
be easily effected, if they doe abridge them-
selves of all vain alluring lusts, and teather
their appetites within the narrow round
plot of diet, lest they runne at randome, and
breake into the spacious fields of deadly
luxury.

those good dicit Days are over

CAP. II.

That the soule sympathizeth with the body, and followeth her crasis and temperature.

INscitur terra sordibus unda fluens, sayth the Poet: if a water current have any vicinity with a putrified and infected soyle, it is tainted with his corrupt qualitie. The heavenly soule of man, as the Artists usually aver, semblablewise, doth feel as it were by a certaine deficiencie, the ill affected crasis of the body; so that if this be annoyed or infected with any feculent humor, it fares not well with the soule, the soule her self as maladiours, feeles some want of her excellencie, and yet impatible in regard of her substance, through the bad disposition of the organs, the malignancie of receits, the unrefinednesse of the spirits doe seem to affect the soule: for the second, which causeth the third, marke what *Horace* speaketh.

Horat.

— quin corpus onustum
Hesternis vitiis animum quoque praegravat unda,
Atque affigit humo divinae particulam aures.

The

The maw surcharg'd with former crudities,
 Weighs down our spirits nimble faculties:
 Our ladened soule as plunged in the mire,
 Lies nigh extinct, tho part of heavens fire.

To this effect is that speech of *Democritus*, *Democr. de*
 who saith that the bodily habit being out of *Natura*
 temper, the minde hath no lively willingnes *hum. ad finē*
 to the contemplation of vertue: that being *Hippocratis*
 enfeebled and overshadowed, the light of
 the soule is altogether darkened: heavenly
 wisdom as it were sympathizing with this
 earthly masse, as in any surfet of the best
 and choicest delicates, and also of wines, is
 easily apparent. *Vinum*, of it owne nature,
 is (if we may so terme it) *Divinum*, be-
 cause it recreates the tyred spirits, makes the
 mind far more nimble and actuall, and aspi-
 ring to a higher strain of wit, τὰς ἡμῶν φιλο-
 σοφούντας, ὥσπερ ἐλαῖον φλόγα ἐγείρει, saith *Xe-*
nophon, it stirs up mirth and cheerefulness, as
 oyle makes the blasing flame, yet by acci-
 dent the unmannag'd appetite desiring
 more than reason, it doth dul the quicker spi-
 rits, stop the pores of the brain with too ma-
 ny vapors and grosse fumes, makes the head
 totter, lullabees the senses, yea, intoxicates
 the very soule with a pleasing poyson: as
 the

Xenophon
in his *Con-*
vivium :
which also
Athenæus
records in
his 11 book
Deipnos.
out of *Xe-*
nophon.

the same *Xenophon* sayes, It happens unto men as to tender plants, and lately ingrafted impes, which have their growth from the earth, *ὅταν ἔλθῃ ὁ θεὸς αὐτὰ ἀγὰρ ἀδρόως ποτίσῃ* &c. when God doth water and drench them with an immoderate shoure, they neither shoot out right, nor hardly have any blowne blossomes, but when the earth doth drinke so much as is competent for their increase, then they spring upright, and flourishing do yeeld their fruit in their accustomed time : so fareth it with the bodies, and by sequell with the soules of men, if they poure in with the undiscreef hand of appetite, they will both reele to and fro, and scarce can wee breath, at lest we cannot utter the least thing that relissheth of wisdom, our minds must needs follow the tempers, or rather the distemperatures of our earthly bodies.

Plato, in whose mouth the Bees as in their hives make their hony combs, as fore-intimating his sweet flowing eloquence, he weighing with himselfe that thraldome the soule was in being in the body, and how it was affected, and as it were infected with the contagion thereof, in his *Phædrus*, as I remember, disputing of the *Idea's* of the mind, said, that our bodies were the prisons and

& bridewels of our souls, wherein they lay as manacled and fettered in gyves. Yea further he could avouch in his Cratylus, and also in his Gorgias. *Socrates* having brought forth a speech to *Callides*, out of *Euripides*, *σώματος ζῆν ἢ κατθανεῖν, τὸ κατθανεῖν δὲ ζῆν*, to live is to die, and to die is to live: he sayth there, *ὅτι* Gorgias, that our body is the very grave of the soule, *καὶ τὸ μὲν σῶμα* (saith he) *ἔστιν ἡμῶν σῆμα*. And sure it is, that whiles this mind of ours hath his abode in this darke some dungeon, this vile mansion of our body, it can never act his part well, till it step upon the heavenly stage, it will be like *Io* in *Ovid*, who being turned into an heifer, when shee could not expresse her mind to *Inachus* her father in words,

Littera pro verbis, quam pes in pulvere duxit,
Corporis indicium mutari triste peregit.

Her foot did speake as on the sand she ranged,
How she, poore soule, was from her self estranged:

Our soule in the body, though it bee not so blinde as a Batt, yet is it like an Owle, or Batt before the rayes of *Phæbus*, all dimmed and dazled: it sees as through a lattise-window.

window. Being freed from this prison, and
 once having flitted from this ruinous Tene-
 ment, this mud-wald cottage, it is a *Lin-*
ccus : within a *Molewarpe*, without it is
 an all-ey'd *Argus* : within an one-ey'd *Cy-*
clops, without a beautifull *Nireus* : within
 an *Ethiopian Therfites*, without an high
 soaring *Egle* : within a heavy *Struthio*
Camelus, an *Astridge*, who hath wings, as
 he in the *Hieroglyphicks* witnesseth, *non*
propter volatum, sed cursum; not for flying,
 but to helpe her running : yea, as sparkles hid
 in embers, doe not cast forth their radiant
 light, and the Sun inveloped in a thicke mi-
 stie cloud, doth not illuminate the center
 with his golden tresses ; so this celestiall
 fire, our soule, whiles it remaines in the lap
 of our earthly *Prometheus*, this masse of
 ours, it must needs be curtained and over-
 shadowed with a palpable darknesse, which
 doth overcast a sable night over our under-
 standing, especially when in the body there
 is a current of infectious humours, which
 doe flow over the veines, and ingrosse the
 limpid spirits in their arteries, the
 minde must needs bee as it were over-
 flowne with a *Dencalions* flood, and bee
 quickened as a silly toyling *Leander* in the
Hellepont.

Tellefont. What made the minde of *Ore-*
es so out of temper that hee kild his owne
 mother, but the bodily *Crafsis*? What made
Heracleitus die of a dropfie, having rowled
 himfelfe in beafts ordure? What made *So-*
rates having drunke the *Cicuta* at *Athens*,
 to give his *ultimum vale* to the world, but
 what? What caused that redoubted famous
 captaine *Themistocles*, having drunke Bulls
 blood, to take (as we fay) his long journey
 to the *Elyfian fields*? and many others to
 have com'd unto their long home (as may
 be feene in the ancient registers of time) and
 many to have beene distracted and frantick?
 The diftemperature, no doubt, and the evill
 habit of the body, wherewith the foule
 hath copulation. *Plotin* the great *Plato-*
nift, hee blushed often, that his foule did
 harbour in fo base an Inne as his body was,
 as *Porphyrie* affirms in his life: because
 (as hee fayd in another place) his foule
 must needes bee affected with the contagi-
 ous qualities incident unto his body. The
 cunningst swimmer that ever was, *Delius*
 himfelfe, could not shew his art, nor his
 equall stroke in the mudde: a candle in the
 anterne can yeeld but a glimmering light
 through an impure and darkefome horne:
 the

the war-like *Steed* cannot fetch his friskes, take his carreers, and shew his curvets, being pent up in a narrow roome: so is it with the princely soule, while the body is her mansion, said hee: but this belongs to another *Thesis*, and something before, concerning the soules excellencie, having taken her flight from this darke some cage, more neere unto the scope at which we must aim. Heare what the Poet sayth in the xv of his *Metamorph.*

*Quodq; magis mirum, sunt qui non corpora tantum
Verum animas etiam valeant mutare liquores:*

— *Cui quæso ignota est obscæna Salmacis unda
Æthiopesque lacus? quos si quis faucibus hausit
Aut furit, aut patitur mirum gravitate soporem.*

Salmacis
where the
nymph and
Hermaphro-
ditus were
bound toge-
ther.

“ It is a wonderment that waters can
“ Transforme the members and the mind of man:
“ Who knoweth not the uncleane *Salmacian* Well,
“ The fen where Sun-burnt *Mauritanians* dwell?
“ Which cause a frensie, being gulped downe,
“ Or strike the senses with a sleeping swoone.

Wee must not imagin the minde to be passible, being altogether immateriall, that it selfe is affected with any of these corporall things, but onely in respect of the instruments, which are the hand-maids
of

the soule : as if the spirits bee inflamed,
 the passages of the humours dammed up,
 the braine stuffed with smoaky fumes, or any
 hlegmaticke matter, the bloud too hot
 and too thicke, as is usuall in the Scythians,
 and those in the Septentrionall parts, who
 are all men endowed with the least portion
 of wit and policie : and because these
 kinde of people doe as it were crosse the
 highway of my invention, I will treat
 little of them, neither beside that which
 we have in hand, because it will confirme
 the fore-written words of *Xenophon* con-
 cerning wine. Whom doe wee ever reade
 of more to quaffe and carouse, more to use
 strong drinke than the Scythians, and who
 more blockish, and devoyd of wit and
 reason? nay there was never any learned
 man but onely *Anacharsis*, who was in-
 red there : which want no doubt is cau-
 sed by their great intemperance. For all
 Writers well-nigh agree in this, that they
 will, as the Poet sayth, *ad diurnam stellam*,
 or *strenue pro Ilio potare*, drinke till their
 eyes stare like two blasing starres, as we say
 in our proverbe. *Athenens* that singular
 choller of so manifold reading, after hee
 had rehearsed *Herod* his history of *Cleome-*

Athenens
lib. 10.
Deipnes.
pag. 427.

nes saith $\chi\gamma\ \alpha\upsilon\tau\omicron\iota\ \delta'\ \delta\iota\ \Lambda\acute{\alpha}\chi\omega\upsilon\epsilon\tau$, &c The *Lacedemonians* when they would drinke in the cups extraordinarily, they did use this word $\epsilon\pi\iota\sigma\chi\acute{\upsilon}\delta\iota\sigma\alpha\iota$, to imitate the *Scythians*, which also he notes out of *Chameleon Heracleotes* in his booke $\Pi\epsilon\pi\iota\ \mu\acute{\epsilon}\theta\upsilon\varsigma$: when also they should have said to the *Pincerna*, $\epsilon\pi\iota\sigma\chi\epsilon\upsilon\sigma\sigma\omicron\nu$ powre in, they used this word $\epsilon\pi\iota\sigma\chi\acute{\upsilon}\delta\iota\sigma\omicron\nu$.

Fusc.
Speaks thus,
 Perdere
 dulcius est
 potando,
 quam ut
 mea servem
 Erodenda
 pigris lu-
 mina ver-
 miculis.

Howsoever wee reade of some particulars, it is manifest if wee peruse the histories, that the most of them are the greatest bouzers and buffards in the world: they had rather drinke out their eyes, than that the wormes should eat them out after their death, as Sir *Th. More* jeasts upon *Fuscus* in his Epigrams: and of all men they have most leaden conceits and drossie wits, caused especially by their excessive intemperance, which thickneth their bloud, and corrupteth their spirits, and other organs wherein the soule should chiefly shew her operation. Give me leave to speake a little of the ayre, how it received into the body, doth either greatly advantage, or little availe the mind. It is certaine that the excellencie of the soule followes the puritie of the heavens, the temperature of the aire: therefore because *Bæotia* had

d very a fennish soil, a grosse and unrefined
 e, the ancient writers to decipher & sha- *And yet it*
 w out a dul wit in any one, were wont *may be ga-*
 say, *Bæoticum hic habet ingenium*, This *thred by the*
 an is as wise as a wood-cock, his wit's in a *much heating.*
 nsumption, his conceit is as lanck as a shot- *αὐτοπὲς ἀπὸ*
 n herring. I do not concord with the poet *σοῦ ἐδίδυ.*
 that trivial verse, but I doe carry the com- *Athen. l. 10.*
 a a little further, and say,

cælum non, animum mutant qui trans mare
currunt.

t least if I must needs take *cælum* for aire,
 will say,

The ayre to vary is not only found,
But wit's a forreiner in forrein ground.

The ayre hath his etymology from the
 recke word *αἰρ*, to breath: it consists of *αἰρ*
 and *αἰρία*, because the learned say, that it
 the beginning and ending of mans life: for
 then wee begin to live, wee are said to in-
 pire, when we die, to expire. As the priva-
 on of the aire deprives vs of our being, and
 e aire being purged and clenfed from his
 estilent qualities, causeth our well-being; so

the infection of the aire, as in the extinguishing of some blazing comet, the eructation of noysome vapors from the bosome of the earth, the disastrous constellation or bad aspect of some malevolent planet, the damping fumes that the Sun elevates from bogged and fennish grounds, the inflammation of the aire by the intense heat of the Sun (as when in *Homers Iliad*, *Phœbus* is feigned to send forth his direful arrowes among the *Grecians*, & to bring in the pestilence upon them), this infection causeth our bodies first to be badly qualified, and tainted with a spice of corruption, and so by consequent our very soules to be ill affected. *Aneas Sylvius* in his *Cosmography* writing of the lesser *Asia* records a strange thing concerning the ayre being putrified: he saith, that hard by there is a place termed *Os Plutonium*, in the valley of a certaine mountain, where *Strabo* witnesseth that he sent sparrows in, which forth with as soon as they drew in the venomous noysome aire, fel down dead. No doubt but the corrupted aire would have had his operation upon other more excellent creature than were those little birds, if they durst have attempted the entrance in. But to question, What reason can be alledged, that

En. Sylv.
ca. 92. de *Asia*
minore.

those who dwell under the pole, neere the
 frozen Zone, and in the Septentrionall cli-
 mate, should have such gyantly bodies, & yet
 such dwarfish wits, as many authors doe re-
 port of them? and we see by experience in
 Travell, the rudenesse and simplicity of the
 people that are seated far North, which no
 doubt is intimated by a vulgar speech, when
 we say such a man hath a borrell wit, as if
 we said, *boreale ingenium*; wherof that old
 English Prophet of famous memory (whom
 we fondly tearmed *Albions* ballad-maker;
 the cunnycatcher of time, and the second dish
 for fools to feed their spleen upon) *G. Chau-*
cer took notice, when in his prologue to the
Canterburie tale he sayes,

But first, because I am a borrel man;
 At my beginning first I you beseech,
 Have me excus'd of my rude speech.

Borel

The philosophers to this question have
 excogitated this answer; to wit, the excee-
 ding chilnesse of the aire, which doth pos-
 sesse the animall spirits (the chief attendants
 of the soule to execute the function of the
 agent understanding) with contrary quali-
 ties, the first being cold and dry, the last hot
 and

and moyſt, though this reaſon moſt availe for
 our purpoſe, ſpeaking how the mind can be
 affected with the aire, yet I muſt needs ſa-
 I thinke they are beſide the cuſhion: other
 affirm, and with more reaſon, that they are
 dull witted, eſpecially by the vehement heat
 which is included in their bodies, which doth
 inflame their ſpirits, thicken their blood, and
 thereby is a cauſe of a new groſſe, more than
 airy ſubſtance, conjoynd with the ſpirits
 for extreame heat doth generate a groſſe a-
 duſt choler, which comes to be mixt with the
 blood in the veines, and that it brings a con-
 denſation and a coagulation to the blood.
 For their extraordinary heat, it is apparent
 by their ſpeedy concoction, and by the exten-
 ſionall frigidity of the aire, that dams up the
 pores of the body ſo greatly, that hardly any
 heat can evaporate. This alſo, by deep wel-
 which in winter time be luke-warm, and in
 ſummer ſeaſon exceeding cold. Now to
 prove, that where the blood is thickned, and
 the ſpirits inflamed, there uſually is a want
 of wit, the great *Peripatetician* himſelfe af-
 firmeth it to be a truth, where he ſayth that
 Bulls, and ſuch creatures as have this humo-
 r thick, are commonly devoid of wit, yet have
 great ſtrength; and ſuch living things as have
 atte

le for
an b
is fa
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ry an
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d, an
e tha
rits
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as hav
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cenuated bloud and very fluid, doe excell in
it and policie, as instance is given in *Ari-*
stotle of Bees. We must note here, that this
spoken of the remoter parts, neer unto the
pole, lest we derogate any thing from the
aise of this our happy Island (another blis-
full Eden for pleasure) all which by a true
vision of the climes, is situated in the Sep-
trional part of the world, wherein there
e and ever have bin as pregnant wits, as
travelling politicians, as judicious understand-
ings, as any clime ever yet afforded under
the cope of heaven.

But I do here passe the limits of laconism,
heras I should in wisdom imitate the *E-*
gyptian dogs in this whole tractate, who do
ink at the river *Nilus* Καρπαλίμως καὶ κλο-
ύως, in hast and by stealth, lest the Croco-
dile should prey on them, and who doth fit-
ly carry the name and conditions of the cro-
codile, no writer is ignorant of. I will end
therefore with the iteration of the thesis,
that the soul follows the temper of the bo-
dy, and that while it is inherent in the body,
it can never partake so pure a light of under-
standing, as when it is segregated and made
free denizen in the heavenly city and free-
hold of the saints.

Laconism
as short
spittly
Sentence
or way
of speaking

iteration
repeating
begin again
renew.

Corporis in gremio dum spiritus, &c.

*When our imprison'd soule once more beeing
free,*

*Gins scale the turret of eternitie,
From whence it once was brought, & captiv
tane*

*By this usurping tyrant corps, her bane,
Which subjugates her unto sottish will,
And schools her under passions want of skil
Then shall our soule, now choakt with fenn
care,*

*With Angels frolick in a purer aire :
This low NADIR of darknes must it shene
Till it aloft to th' radiant ZENITH wend*

Cat

CAP. III.

Whether the internall faculty may be knowne
by the externall physiognomy.

Socrates, that was tearmed the Athenian Eagle, because he could looke steadfastly upon the Sunne, or the rather for his quicke insight of understanding, when a certaine youth beeing highly commended unto him for his rare parts, and admirable endowments, though he had the piercing eyes of *Lyncus*, and could have more than conjectured his qualities, beeing presented unto him, hee did not looke unto his outward feature and externall hew, so demurring to have rendered his approbation of him, but he accosted him with these words, *Loquere puer, ut te videam*, let's heare thee reason, youth, that I may see what's in thee: (to which *Lipsius* alluding in a certaine Epistle of his, *videre & non colloqui, non videre est*; to see one and not conferre with him, is not to see.) *Socrates* insinuated thus much unto us, that a man may be a *Nireus* in outward semblance,

and yet a *Thersites* in his inward essence, like *Antisthenes*
 the Emperours table, whose curtaine was clothed
 drawn over with Lions & Eagles, but on the table
 were pourtraied Apes, owls & wrens. Or like the golden box that kept *Neroes*
 beard, perchance the eye of his understanding was dazled, as when *Euripides* gave
 him *Heracleitus* works called *Σχόλια*, demanding of him his centure; who answered,
 That which I conceive is rare, and so I think of that which I do not conceive: having that
 deep insight and singular wisdom which *Apollons* oracle did manifest to be in him, hee
 might eath have perceiv'd the former, & conceived the later. But was not cunning *Zo-
 phyrus* judgement also tainted concerning *Socrates* himselfe? who seeing his deformed
 countenance, called him an ideot and a dizard, and an effeminate person; and was
 laught to scorn of them that stood by for his pains: but *Socrates* said, Laugh not, *Zophyrus*
 is not in a wrong box, for such a natural was I framed by nature, though I have by the
 study of wisdom and philosophy corrected that which was defective in nature. The
 philosopher saith, *Vultus est index animi*, the eye is the casement of the soule, through
 which we may plainly see it, better than

Antisthenes

*Petr. Ar-
bit. 5.*

Diog. Laert.

Antisthenes his pride through the chinks of
his cloake. But our usuall saying is, that the
tongue is the herauld of the mind, the touch-
stone of the heart, could a man discern wise
Ulysses only by his countenance: Hear what
Homer sayes of him, *Il. 3.*

— Ἄλλ' ὅτε δὲ πολύμητις ἀναΐξεν Ὀδυσσεύς *Hom. li. Il. 3.*

ἰτάσκει, ὑπὸ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα
πήζας,

Ἐκὴ πλεον δ' ἔτ' ὀπίσω ἔτε προπρηγνὲς ὤμα,

Ἀλλ' ἄσεμφές ἔχεσκει, αἶδρει φωτὶ εἰοικώς :

ῥαίης κέν ζάκοτόν τιν' ἔμμενα, ἄφρονα θ' αὐτως :

Ἀλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ὣκ σήθεος ἴει,

ἰὼ ἔπεα νιφάδεσσιν εἰοικότα χειμερίσιν,

οὐκ ἄν ἔπειτ' Ὀδυσσῆϊ γ' ἐρίσσει βροτὸς ἄλλος.

When that discreet Ulysses up did stand,

And swayd the golden scepter in his hand,

Immovable both he and it were found,

Fixing a bashfull visage on the ground :

Most like an Ideot rose he frō his stool, (fool;

Thou mightst have deem'd him angry, or a

But when hee spoke, his plenteous words did

flow

Like to thick falling flakes of winter snow.

Ne any coult his wits so highly strain,

As wise Ulysses in his flowing vaine.

Which

Which also Tryphiodorus the Egyptian Poet that writ of the sacking of Troy, set down elegantly to the same effect of Ulysses.

Tryphiodor.
the Egypti-
an Poet. Ὀδυσσῆϊ παρίσατο δῖος Ἀθήνη
Ἀνδρὸς ἐπιχρίσσα μελίχροϊ νέκταρι φωνῇ
Πρῶτα μὲν ἐσέχαι κεκρόφρονι ἄνδρϊ ἑοικῶς,
Ὀμματος ἀσρέπαια βολὴν ἐπὶ γαῖαν ἐρείσας·
Ἄφνω δ' ἀνέκτων ἐπέων ὠδῖνας ἀνοίξας
Δεινὸν αὖ ἐβρόντησε καὶ ἱερὴς ἄτε πηγῆς
Ἐξέχεεν μέγα κύμα μελίσσα γέος νιφετοῖος.

By him impetuous Minerva stood,
And drencht his throat with honey-Nectar
flood:

A mope-eyd fool he rising, first was deem'd,
Because with Tellus to consult he seem'd:
A ratling murmur oft his voice affords,
Opening the ore-flowing spring-head of his
words:

Like torrēts of mellifluous snow fore th' sun,
His sacred Hippocrene gins to run.

So Æsop the witty fabulist, as wee may
reade in his life, what deformity wanted he
externally? and what beauty had he not in-
ternally? likewise Galba, on whom Tully,
(seeing

seeing his ill shap'd limbs, and his excellent wit) had this conceit, *Ingenium Galbae male habitat: Galbae* wit lodges in a base Inn. And *Sappho* that learned poetresse had the same naturall default for her outward lineaments, yet had more rare gifts of mind: shee thus spoke of her selfe:

— *Ingenio forma damna rependo mea.*

*Th' ill favor, and deformity of face,
With vertues inward beauty & do grace.*

Againe, all is not gold that glistreth, every Persian nose argues not a valiant *Cirus*; we often see *plumbeam macheram in aurea vagina*, and the Cynick sayd in *D. Laerti*es, concerning a yong man, that was well proportioned, and spoke ill, A leaden rapier in a golden sheath. Wrinkled faces and rugged browes lurke under smooth paint: the fair brancht Cypres tree fruitles & barren: a putrified nutmeg gilded over: *Dionides* his brazen armor shine like gold: *Æsops larva* (*O quale caput, & cerebrum non habet*) a rare head, but no brains: Many a gaudy outside, and a bawdy deformed inside; a wooden leg in a filken stocking: so a faire and

*In Perio-
mulo putri-
dū cadaver;
marmoreus
carcer, impi-
us fur. Iul.
Scal. Epi-
dorpid. l. 40
Looke Hip-
pol. de Con-
sil. & Con-
siliar. p. 101*

and beautifull corps, but a foule ugly mind. We see a beautiful *Paris*, of whom *Coluthus* the Theban sayes, when *Hellena* carried him to her chamber,

κόρην δ' ἔχ' ἔχεν ὀπωπῆς

Her eies could never be glutted with gazing on him: & yet his judgment was in the wain in giving the golden ball to fading beauty, which is but a pleasant poyson, only a letter of commendation, as *Seneca* calls it, a dumbe praise, yea a very somthing of nothing. But howsoever it come to passe that in some particulars it holdeth thus, it is not true in generall: for as a fox is known by his bush, a lion by his paw, an asse by his ears, a goat by his beard so easily may a man be discerned, I mean the excellencie of his soul, by the beauty of his body, the endowments of the former, by the complements of the later. When I do gaze with a longing look on the comliness of the feature without, I am more than half perswaded of the admirable decencie within: as when I see the resplendent rayes of the Sun, it bewraies the Sun hath a compleat light within: the clearer and fairer the fountaine is to the eye, the sweeter it will prove

ove unto the tast: the purest waters are di-
 lled from the choicest flours: foul vices are
 ot the of-spring of fair faces; a vulgar weed
 lies not from the filke-wormes sinooother
 red: the Hyblaean Bee sucks no sweet ho-
 out of the poysonous hemlock: when we
 e a body as framed and wrought out of the
 arest virgins waxe, as tempered with the
 inning hands of beauty and favor, enriched
 ith the very prodigality of nature, which
 lature and beauty it self would be abashed
 nd even blush to behold, shall wee say this
 olden mine affords leaden mettall? *Rarum*
scit misturam cum sapientiâ forma, saith
etronius Arbit. and the other, *gratior est*
ulchro veniens e corpore virtus. Doe they
 eake as though it were a wonder, a rare
 ing to see wit, wisdom, and vertue jump
 one with beauty? let him speak, that day-
 sees not the contrary: I think (though not
 ver) wise men will judge ever according
 o the proportion of members, not laugh
 ndly, as they did at the Embassadours that
 vere deckt and adorned with pretious
 earles, foolishly adoring their pages for
 themselves, whom they deemed to have bin
 ne Embassadours, for their plainenesse.
 here's none so blind, but *Apollæes* specta-
 cles

Sir Thomas
Moor, in his
2 of the V.
topia.

cles wil make him see, if a man be endowed with wisdom, and have *Tiresias* bright lamp of understanding, the true candle of *Epictetus*, which is to be held at a far greater price, but he may easily see by them, what a man is at the first glance, his inward vertues by his outward gifts : and *Socrates* no doubt could eath have yeelded well-nigh as sincere a judgement concerning him, of whom we whilome spake, by merely beholding of his beautifull lineaments, as by hearing of his speeches ornaments. But hee did it perchance to be a pattern of true knowledge to ignorance, who hath not a judicious eye, and which is prone to censure too far by the outward resemblance : or else to instruct knowledge it selfe in this, that alway to see is not to know.

Who canot see also the deformity of the soul, by the blemishes of the body ? though it be not a truth in every particular, as not in the former. Heare what the poet affirms in an epigram upon a low-pac'd lurdain,

*Tardus es ingenio ut pedibus, natura etenim
Exterius specimen quod latet interius.*

Tby leaden beels no golden wit doth show,
Fe

For inbred gifts by outward lims we know,

Who could not have cast *Thersites* his wa-
 , with but once looking upon the urinal, as
 e say, seeing in his body so great deformi-
 he sure would have averred, that in his
 ul there was no great conformity: hee had
 e note especially, which is a bad signe in
 ysiognomy, which *Homer* reckons as one
 his mishapes,

Φοξος ἦν κεφαλὴν ———

cuminato erat capite, his head was made
 e a broch steeple, sharp & high crown'd,
 hich among all physiognomers imports an
 affected mind. Who is ignorant, that men
 greater size are seldom in the riggt cue, in
 e witty vain? who knowes not that little
 s denotate a large cheveril conscience? a
 eat head, a little portion of wit? goggle eys
 tark-staring fool? great ears to be a kin to
Idas, to bee a metamorphos'd *Apuleius*?
 acious breasted, long liv'd? a plaine brow
 ithout furrows to be liberall? a beautifull
 ce most commonly to note the best com-
 exion? Who knows not that *μαλακότεροι*
ὑπὸ, &c. they that be soft flesh are more
 wise,

wise, and more apt to conceive. And *Al- bertus* sayes, that these are the signes of a wit as dul as a pig of lead, to wit, thicke nailes, harsh haire, and a grosse hard skin : the last wherof was verified in *Polidorus* a foole, of whom *Ælian* makes mention, who had such a hard thicke skin that it could not be pierced through with pricking. Who is not acquainted with this of the Philosopher, that *παχῆα γαστήρ λεπτότατον ὄστικται νόον*, a fat belly hath a lean ingeny, because much meane affects the subtil spirits with grosse and turbulent fumes which doe darken the understanding. And this is set down by a moderne English poet of good note, pithily in 2 verses

*Fat paunches make leane pates, and grosse bits
Enrich the ribs, but bankrupt quite the wits.*

Wherfore the *Ephori* among the *Lacedemonians* were wont (not as *Artaxerxes* did lash the coats of his captains when they had offended) to whip their fat fools naked, that they might become leane; saying unto them, That they were neither fit for action nor contemplation; untill the

ere disburthened of their fogge.

CAP. IV.

That a dyet should bee observed of
every one.

He ancient Aphorisme is, *Qui medicè
vivit, miserè vivit*, he that observes a
dyet is seldome at ease: which sinister
position is not to bee approved. Rather
us, he that lives under the hand of the un-
skillfull Empirick is ever in feare and peril of
death: for unlesse the physitian wisely ob-
serve the disease of the patient, how hee is
affected, the time when, the climate where,
the quantity how much, his age & strength,
his complexion, with every circumstance, he
may prescribe a potion of poyson for an an-
dutum or preservative. Therefore as *Dio-
scorus* the Tyrant would never have his
head shaved, because he feared the razor
might cut his throat, so using hot burning
irons wherewith he often singed his haire:
were it good for every patient not to bee
so ventrous, but fear to fall into the hands
of the inexpert physitian, I meane empirical,

*Sinister
false
partial.*

as also the methodist or dogmatist if they be chiefly noted to give usuall probatums to try conclusions, that will in a trice bee as *Esculapius* his drugges, either *ad sanitatem* or *mortem*, to health or death: (such as *Hermocrates* was in the Poet, of whom

Mart. li 6.
Epig. 53.

Andragoras but dreaming in his sleepe, died ere morning, hee stood in such feare of him:) whereas in true Physicke there is a time with diet for preparation, a time for operation, another for evacuation, and a time for restauration: these cannot on a sudden be all performed without great hazard of the patients life, and the agents credit. But as it is a point of wisdom not to approve of some, so it is a fondlings part to disallow all; chiefly to stand in feare of all, as he did in *Agrippa*, who never saw the physician but he purged: and it is meer folly at an exigent, either not to crave the helpe of the Artist, or not to use a physick diet, if it be prescribed by wisdom; we must not imagine that any man in an extremity, if he live *medice*, that hee lives miserably. For Physicke in time of need, and a good diet, is the only means under heaven to prolong the dayes of man which otherwise

would

ould be abbreviated: I do not speake a-
gainst the divine limitation. What saith the
book of diet.

*one gula metas; ut sit tibi longior aetas;
Esse cupis sanus? sit tibi parca manus;
et meager appetite be reasons page;
et hunger act on diets golden stage:
et sparing bits go downe with merriment;
long live thou then in th' Eden of content.*

Thus the verses are to bee understood;
ough the covetous *Incubo's* of the world
ho live like *Tantalus*, *inter undas sit iculo-*
, have appropriated the sense to their owne
se, after a jesting manner, saying it should
ot be *gula*, but *anro*, referring also *parca ma-*
to *avaritia*.

one auro metas ut sit, &c.
With iron lashes scourge thy gadding gold,
The sight of it revives thee being old:
And wilt thou live in health & mery cheare,
When live in wealth, and give not a denere.

The allusion
to Martial;
where hee
sayes; *Cujus
laxas area
flogellat
opes;*

So they will understand *parca manus*;

but this by the way. Temperance and a
 dyet should be used in all things, lest that
 wee leaving the golden meane, and with
 corrupted judgements embracing the lea-
 den extremitie (kissing with *Ixion* a sha-
 dow for the substance, a meere cloud for
Junio) swimming as it were with the eddy
 and current of our base humours, wee doe
 perish on the sea of voluptuousnesse, long
 before wee come to our wished port. But
Julian the Apostata sayes in his *Misop.* δυ-
 μασωφροσύνης ἀχρὸς οὐκ ἔστιν ἔργον οὐχ ὁρῶμεν,
 τί ποτ' ἐστὶν οὐχ ἴσμεν. We all are such Dul-
 lards, that we onely heare of the name of
 temperance, but what value it is of, what
 happy effect it hath, we are altogether igno-
 rant, at least we never use it. We be like to
 the *Athenians*, of whom *Anaximander* as
 sayd, that they had good lawes, but used ill.
 we nourish serpents in our own bosom, our
 vile affections, following their swinge so
 long, till they sting us to death.

A diet consists properly in a temperate
 use of meats and drinkes, secondarily of
 sleepe, Venus, vesture, mirth, and exer-
 cise. First wee must observe a diet in our
 feeding, to eat no more than will suffice
 nature, though at one time more than another

ther

er, as the proverbe runnes : A little in
 the morning is enough, enough at dinner
 but little, a little at night is too much :
 we must not at any time or occasion cram
 our mawes with Persian delicates, and glut
 our selves like Epicures with delicious vi-
 ands : not eate like the *Agrigentines*, of
 whom *Plato* sayes, *Oi A' xpa γάρτοι διχοδο-
 ῦσι ὡς εἰς αἰὲν βιωσόμενοι, δὲ καὶ εἰς αἰὲν
 ἀποθνήσκειν* So *Alian* also testifies of them:
*Agrigentini edificanti quidem quasi semper
 victuri, convivuntur quasi semper morituri:*
 they build as if they might ever live, and
 banquet as if they were always about to die.
 We must call to mind *Epidetus* his saying,
καὶ περὶ τὸ σῶμα, wee must use such things as
 serve our bodies, unto the use of our soules,
 as meat, drinke, array, and the like : not to
 satisfy our beastly appetite. Herein is our
 fault in this, when we make our *Σοφὰ*, *Σο-
 φὰ*, that is, our dyet our surfet, as wee
 spoke of some before. For drinckes, we
 must not like bouzers carouse boule after
 boule to *Bacchus* his diety, like the *Greci-
 ans*, nor use smaller cups in the beginning of
 our banquet, more large and capacious bowls
 at the later end : we must not like *Lapithes*
 drinke our selves home-madde : wee must

Ep. Vulteius,
in his 1 hen-
decas.

not so highly account wine as Brito did,
who made his stomacke the caske or wine-
vessel, of whom Vulteius thus speaks :

*Brito tam pretiosa vina credit,
Vt ventrem faciat cadum amphoramque,*

Curcul. act.
1. scen. 1.

So the Comedy, *Quasi tu lagenam dicas
ubi vinum solet esse Chium.* Palinurus call
the old wife a flagon or stone bottle for

wine. We wil, having so good an occasion
to speake of so good a subject, incidently
treat a little of wine, of the vertues thereof

whether it be also good, and diet drinke for
all complexions : suffer me a little, *tam jocosum
quam serio.* O'inos, Wine, saith Plato in his

Cratylus, it comes of οἶνος, because it fill
the mind with variety of opinion and con-
ceit, &c. *secundi calices quere, &c.* or it

derived, ἀπὸ τ' οἰνήσεως, of helpe, which He-
mer proves — οἰνήσεω ἀϊκε πίνεσθαι.

It will helpe if thou drinkest it, That Cypr-
an Poet saith,

*Οἶνον ται Μενέλαε θεοὶ ποίησαν ἄριστον
Θνητοῖς ἀνθρώποισιν ἀποσκεδάσαι μελεδ' ἄρας*

The gods, O Menelaus, have given stro-
w

Wines unto mortall men to dispell cloudy
ares. Henry Stephane in the Imitation of
that old verse in the Poet, thus speaks :

Nulla salus lymphis, vinū te poscimus omnes. Hen. Steph.
in parodijs
suis.
A fig for Thales watery element,
Lyxus wine we crave, with adjunct.

And for wine, especially for larger Clem. pe-
raughts, Clemens sayes a yong man in the dag. cap. 2.
not meridian of his age ought to bee abste-
nious: and he wils such a one to dine some-
times with only dry things, and no moisture,
much lesse distemperatly hot, that so the su-
perfluous humidity of his stomack may bee
acuated. He shewes also that it is better (if
man do drink) to take wine at supper, than
at dinner, yet a little modicum ὅς μὲν ἔστι
ἁπλῶς κρατῆρας, non ad contumelia crateras.
And for old men they may use it more la-
shly, by reason of their discreet reason and
age, wherewith as he speakes, with a double
anchor cast into the quiet haven, they can
more easily abide the brunt of the tempest
of desires, which is raised by the floods of
their ebriety.

Of all complexions, the mean of wine

is soveraigne for the phlegmatick, and helps the melancholicke: for the other two hotter, it little rather serves for inflammation than conservation, in both the first it helps concoction, infuses a lively heate into the benumbed faculties, cheeres up the dul and drowping spirits, puts to flight the sable night of fond phantasies, purges out the feculent lees of melancholy, refines and purifies the inward parts, opens the obstructions of the veines, like *Medea's* drugs, makes one yong againe, it will make of a puling *Heraclitus*, a laughing *Democritus*, and it will make of *Democritus* an *Heraclitus*.

- „ On weeping *Heraclite*, thou e'r dost frowne,
 „ Thou saist thy patern's laughing *Democrite*;
 „ But while thou laughst the tears sal trickling
 „ Thou'rt the beholden unto *Heraclite* (down,
 „ God *Bacchus* sayes, tears be bath lent to thee,
 „ More to set out thy mirth and jollity.

Papaver,
vinū, man-
dragoras
somnum pro-
vocant. A-
zist. de somn.
& vigilia.

O'ivos, &c. sayth *Xenophon* (in the place before mentioned) Wine lulls asleepe the mindes of men, and like *Mandragoras* mitigates sorrow and anguish, and calmes the roughest tempest of whatsoever more vehement imagination, sourgeth in any

man;

...n, making him voyd of all perturbati-
...as *Creta* is free from infecting poyson,
...is like the *Lapis Alchymicus*, the Phi-
...sophers stone, which can convert a lea-
...n passion into any golden sweet content;
...hich passion goeth chiefly hand in hand
...ith melancholy, they beeing combined
...d linckt together like the *Gemelli* of
...ippocrates, who never but by violence
...ere dis-joynd the one from the other.
...ine is diversly tearmed of the Poets, The
...its pure Hippocrene, the very Heli-
...nian streame, or Muses fount, wherein
...ey bathe their beautilous limmes, as in
...e transparent and limpid streames of Pa-
...dise, or the *Galaxie* or milky way it self,
...them celestiall swimmers: It is an ex-
...acted *Elixar*, a Balsame, a quintessence,
...e *Ros solis* to recall the duller spirits that
...e fallen as it were into a swoone. Inven-
...on and smooth utterance doe follow *Bac-*
...bin, as the *Heliotropium* or *Caltha* is
...voont to move with the Sunne: for if
...e wit be manacled in the braine, as pent
...p in closer prison, or the tongue have a
...aile-like delivery, her speech seeming
...afraid to encounter with the hearers
...pprehension, wine will make the one

as nimble footed as *Heraclitus* was, who could runne upon the toppes of cares of corne without bending their blades: and the other as swift as winged *Pegasus*, words flowing with so extemporary a streame, that they will even astound the hearer. Wine is another *Mercuries Caduceus*, to cause a sweet consent and harmony in the actions of the soule, if it chance there bee a mutiny, to charme (beeing of the nature of the *Torpedo*) and cast all molestation and disunion into a dead sleepe; as the Fife is wont to physicke the vipers sting; or as *Orpheus* his hymne did once allay the *Argonauticks* storme. It is called of the Hebrewes, *יָמִין*, *Jaiin*, sayes one, *quasi* *יְמִין*, *Jaad ne-phe-sh*, the hand of the soule, or *יְמִין*, *Ja-min*, the right hand of the minde, because it makes any conceit dexteticall, one of the two things for which a pregnant Poet (as imagine of *Homer*, *Naso*, or any other) especially is to be admired; as *Aristoph* saith, who brings in *Aeschilus* asking of *Euripides*, why a Poet ought to be had in so high esteeme? Who answered, — *Δεξιότροπος* [*Δεξι*] *xi δεξιός*: That is, for his dexteric of wit, and his taxing and disciplining the world with his all-daring satyricall pen.

Torpedo
a Lamp
with burning
driving
the hands

Cor. Agrip

of those
that
touch it
with a
pole
be numm

Arist. Rana
act. 4. scæ 2.

or when
your hand
or feet
are dead
or asleepe.

makes him right eloquent, and speak with
lively grace;

*quantum debes dulci facundia Baecho?
Ipse vel epoto Nestare Nestor ero.*

Fred. Milles
manus.

How much to wit doth Dithyrambus owe,
since after wine the ebbing'st wit doth flow?

It makes a Poet have a high straine of in-
vention in his works, farre beyond the
ulgar veine of *Aqua potores*, water drink-
ers. This invested Homer with a ——— *lau-*
ibus arguunt, &c. The Muses are com-
mended for a ——— *vina oluerant*, &c.
Tato had his ——— *Sape mero in caluit vir-*

Hor. ep. li. 12

us, This made the Castalianist or Poet of
vire, to be esteemed and tearmed the — A
per se A of all Artists, the *summa totalis* of
vit: the second dish, the marmalad and suc-
ket of the Muses: the gods *Nepenthe* of
a soule halfe dead with melancholy: the
seven mouth'd *Nilus*, or seven flowing
Euripus, of facultie: the load-stone of live-
ly conceit: the paragon darling, and one eye
of *Minerva*, as *Lipsius* termes him. Yet
moderation is presupposed, for there is no
thing, whose eminence may not have an

Car. 5. lib.
od. 21.
Of a Poets
praise looke
Eneas
Sylvius.

in-

inconvenience, as the Linx hath a quick eye, but a dull memory, so the Polypus is *suavis ad gustum*, but *difficilis ad somnum* and much more in things is their inconvenience, whose eminence is made inconvenience: so, much wine ravisheth the taste but bewitcheth and stupifieth all the other senses, and the soule it selfe. Take it sparingly, and it rapt one up into an Elysium of diviner contemplation, not intrahling the minde (as excesse is wont) but endeni- zing it into an happy freedome and ample liberty.

An Apostroph. to the Poet translated.

The quench thy thirst in th' Heliconia spring
Unloose the fetters of thy prisoned braine:
To let invention caper once aloft,
In a levolto's imitation,
With Ariosto's nimble genius,
Beyond a vulgar expectation:
Then mount to th' highest region of conceit,
And there appeare to th' gazing multitude,
A fiery meteor, or a blazing starre,
Which hap may cause a penny of wit,
To those that happily do gaze on it.

Nothing elaborates our concection more
than

in sleepe exercise, and wine, say the Philo-
sophers, but the wine must be *generosum*,
or *vappa*, it must not have lost his
head.

Three things note in the
goodnesse of wine:

Color,
Odor,
Sapor,

hac tria habeat tum [Cos] dicitur, ex Heidelsel-
rioribus literis harum precedentium vo- *du: in his*
um; Then is it pure, and the whetstone of *Sphinx phi-*
mans wit, when it hath a fresh colour, a *losophica.*
weet fuming odour, and a good relishing *Vel Hebr.*
ste. That there is a great help in it against *ו'ו' reipsa*
melancholy, it may appear by Zeno the crab *calix. non*
iced Stoick, who was οξεδοναδης, moved *adulterat.*
with no affection almost, but as soone as hee
had tasted a cup of Canary, he became of
powring Stoicke, a merry Greeke, merum
terrorem adimit: Bacchus is a wise Colle-
gian, who admits meriment, and expels dre-
iment: sorrow carries too pale a visage to
onfort with his Clare deity: but how so-
ver I have spoken largely of the praise of
, and somewhat more merrily than per-
aps gravity requireth, I wish all, as in all
drinkes, so in wine especially, to observe a
dict, for the age, the complexion, time
of the yeare, quantity, and every circum-
tance.

There

There is also a diet in sleepe, we must not reake our selves upon our beds of downe, and snort so long,

Perfua.

*Indormitum quod despumare falernum
Sufficit, & quintâ dum linea tãgitur umbrâ*

Deglire.

*Tota mihi
dormitur hy-
ems, & pin-
guior illo.
Tempore sũ
quo me nil
nisi sonans
alit.*

as would suffice us to sleep out our surfet till high noon. We must not imitate *Cornelius Agrippa's* Dormouse, of whom he reports, that she could not be awoke, til being boiled in a lead, the heat caused her to wake out of her sleep, having slept a whole winter. We must not sleep like *Solomons* foole, who will never have enough till he come to his long sleep. Rather must wee take the *Dolphin* to be our patterne, who doth in sleeping alwayes move from the upper brimme of the waters, to the bottom. Like the *Lion*, which alwayes moves his taile in sleeping. *Aristotle*, as *Marsias* affirms, as others, both *Alexander* the great, and also *Julian* the Apostata, were wont to sleep with a brassen Ball in their fists, their arms stretcht out of bed, under which there was placed a brassen Vessel, to the end that when through drowsines they begin to fall asleep the ball of brasse falling out of their hands on the same met-

tal

the noise might keepe them from sleepe
moderately taken: which men of renown
and fame do so greatly detest, as being an ut-
ter enemy to all good exploits, and to the
rule it selfe. The Poet *Iul. Scaliger* thus
speakes of sleepe in the dispraise of it:

romptas hebetat somniculosa vita mentes, *Iul. Scal. l. 2*
ivum sepelir namq; hominem hec mortis *Epidorpidū.*
imago.

Sleepe duls the sharpest conceit, this image
of death buries a man quick. How we ought
to demean our selves for sleepe, what beds
are most fit to repose our limbs upon, what
quantity of repast we must receive, as also
the inconvenience that redounds unto our
bodies by immoderat sleep; excellent is that
chapter of *Clemens*, in the 2 of his *Pedagog.*

First, he adviseth us to shun *τοὺς ὑπὸ πλά-* *Clem. 2. pe-*
ξωτέρας, beds softer than sleepe it self, affir- *dog. cap. 9.*

ming that it is dangerous and hurtful to lie
on beds of Down, our bodies for the softnes
hereof *καθάρπεις εἰς τὸ ἀχαλῆς κατανιόντες*,
as falling and sinking downe into them, as
into a vast, gaping, and hollow pit. These
beds are so farre from helping concoction,
that they inflame the naturall heate, and
putrifie

putrifie the nourishment. Again for sleepe, it must not be a resolution of the body, but a remission, and as hee saith, — ἐπεγερὶς καὶ ἀπὸ νύκτα τῶν, we must so sleepe, that we may easily be awaked: which may easily be effected, if we doe not overballise our stomacks with superfluity, and too delicious viands.

The manner also of sleepe must bee duely regarded, to sleepe rather open mouth'd than shut, which is a great help against inter-nall obstructions, which more ensweeteneth the breath, recreateth the spirits, comforteth the braine, and more cooleth the vehement heate of the heart. Sleeping on our backe is very dangerous and unwholesome, as all Physicians affirme, because it begetteth a superabundance of bad humours, generates the stone, is the cause of a lethargie in the backe part of the head, procureth the running of the reines, especially if a man lie hot, as upon feathers, which greatly impaires mans strength, and affects him with a vitious kinde of soaking heate; it is also the meanes to bring the Epialtes, which the vulgar sort tearme the night-mare, or the riding of the witch, which is nothing else but a disease proceeding

Of the Epialtes or the Night-mare.

ing of grosse phlegme in the orifice of the
omacke, by long surfet, which sends
cold vapours to the hinder cels of the
oystned braine, and thereby his grosse-
sse hinders the passage of the spirits de-
ending, which also causes him that is af-
fected, to imagine hee sees something op-
esse him and lie heavily upon him, when
deed the fault is in his braine, in the hin-
r part onely, for if it were and had pos-
sion of the middle part, the fancie should
hindred from imagining: which also
comes to be tainted with darksome fumes,
cause it formes and feignes to it selfe
vers visions of things which have no exi-
nce in verity, yet it is altogether obscu-
l: and it may bee proved specially to
dge in that part, I meane in the head,
cause of the want of motion in that part
efely. This disease never takes any but
while they lie upon their backs. There
another diet for *Ventis*, wee must not
end our selves upon common cartezans:
must not be like Sparrowes, which as the
ilosopher sayes, goe to it eight times in
houre; nor like Pigeons, which twain
feigned of the Poets to draw the
ariot of *Cythera*, for their salacitie:
E but

Valer. Max.
and Frid.
Millemanus

but rather like the stock-dove, who is called *palumbes*, *quoniam parcit lumbis*; as contrariwise *columba*, *quippe colit lumbos*, because she is a venerous bird, it were good to tread in *Carneades* his steps for chastity, & follow *Xenocrates* example, who as *Frid. Millemanus* reports, was caused to lie with a curtisan all night for the triall of his chastity: whom the curtisan affirmed in the morning, *non uirum hominem sed ut stipitem prope dormisse*, not to have layd by her as a man, but as a stock. For our exercise, wherein a diet also is to be respected, it must neither bee too vehement, nor too remisse, *ad ruborem*, *non ad sudorem*, to heat, not sweat. There be two other, the one of nutriment, the other of attyre, which are in physicke to bee had in account, which for brevity I passe over, *maius enim*, as he saith, *in minimo peccare, quam non peccare in maximo*. But note here, that the first diet is not onely in avoiding superfluity of meats, and surfet of drinkes, but also in eschewing such as are most obnoxious, and least agreeable with our happy temperate state: as for a cholerick man to abstain from all salt, scorched dry meats, from mustard, and such like things as wil aggravate his malignant humour, all hot drinks and enflaming

wines

vines: for a sanguine to refraine from all
vines, because they ingender superfluous
blood, which without evacuation wil breed
either the frensie, the hemoroids, *spatium san-*
guinis, dulnes of the braine, or any such dis-
ease. For phlegmatick men to avoid all thin
heumatick liquors, cold meats and slimy, as
fish and the like, which may beget crudities
in the ventricle, the Lethargy, dropies, ca-
rrhs, rheumes, and such like. For a melan-
choly man in like manner to abandon from
himselfe all dry and heavy meats, which may
bring an accrement unto his sad humor, so a
man may in time change and alter his bad
complexion into a better. We will therfore
conclude, that it is excellent for every com-
plexion to observe a diet, that thereby the
soule, this heavenly created forme, seeing it
hath a sympathy with the body, may execute
her functions freely, being not molested by
this terrestriall masse, which otherwise will
be a burthen ready to suppress the soule.

CAP. V.

*How man derogates from his excellencie
by surfet, and of his untimely death.*

AS Natures workmanship is not little
in the greatest, so it may bee great
in the least things: there is not the abjectest
nor smallest creature under the firmament
but would astonish and amaze the beholder
if hee duely consider in it the divine finger
of the universall Creator: admirable are the
workes of art even in lesser things, *ὅλιγα πολλὰ δεικνύουσι*, *Little works shew
forth great artificers.* The image of *Alexander*
mounted upon his courser, was
wonderfully portrayed out, that beeing
bigger than might well be covered with the
naile of a finger, he seemed both to jerk the
steed, and to strike a terrour and an amaze-
ment into the beholder. The whole *Iliad*
of *Homer* were comprised into a compen-
dious nut-shell, as the Orator mentions
and *Martial* in the second of his Disticks
The *Rhodes* did carve out a ship in ever
poynt absolute, and yet so little, that the
wings of a flie might easily hide the whole
ship

*Mart. Ilias
& Priami
regnis ini-
micus Vlysses.
Multiplici
pariter con-
dita pelle ja-
cente.*

hip. *Phydias* merited great prayse for his
 carabee, his Grasse-hopper, his Bee, of
 which, sayth *Julian*, every one, though it *Julian in an*
 were framed of brasse by nature, yet his art *Epistle to*
 did adde a life and soule unto it. None of all *Georgius*
 these workes, though admirable to the eye *the Biskop*
 of Cunning it selfe, may enter into the lists *of Alexan-*
 of compare with the least living thing, much *dria.*
 lesse with that heavenly worke of workes,
 natures surquedry and pride, that little
 world, the true patterne of the Divine
 image, Man, who if hee could hold him-
 selfe in that perfection of soule and tempe-
 rature of body, in which he was framed, and
 should by right preserve himselfe, excells all
 creatures of the inferiour orbs, from the high-
 est unto the lowest; yet by distempering
 his soule, and mis-dieting his body inordi-
 nately, by surfet and luxury, he far comes be-
 hinde many of the greatest, which are more
 continent, and some of the lesse creatures,
 that are lesse continent. Who doth more ex-
 cell in wisdom than he? who's more beau-
 tified with the ornaments of nature? more
 adorn'd with the adjuments of art? indow-
 ed with a greater sum of wit? who can
 better presage of things to come by natural
 senses? who hath a more filed judge-
 ment?

ment ? a soule more active, so furnished
 with all the gifts of contemplation ? who
 hath a deeper insight of knowledge both
 for the Creator and Creature ? who hath a
 body more sound and perfect ? who can
 use so speciall meanes to prolong his
 dayes in this our earthly Paradise ? and
 yet we see, that for all this excellencie and
 supereminence, through a distemperate
 life, want of good advice and circumspe-
 ction, by embracing such things as prove
 his bane (yea sometimes in a bravery) he
 abridges his owne dayes, pulling downe
 untimely death upon his owne head : hee
 never bends his study and endeavour to
 keepe his body in the same model and tem-
 per that it should bee in. Mans life, sayth
Aristotle, is upheld by two staffes : the one
 is θερμότης, naturall heate, the other is υγρό-
 της, radicall moisture : now if a man doe not
 with all care seeke to observe an equall por-
 tion and mixture of them both, so to manage
 them that the one overcome not the other
 the body is like an instrument of musicke
 that when it hath a discordancy in the strings
 is wont to jarre, and yeelds no melodious
 and sweet harmony, to go unto the Philo-
 sophers owne simile : our heate is like the
 flame

*Aristot. lib.
 de longitudi-
 ne & breuitate
 vite.*

time of a burning lampe; the moisture like
the foieson or oyle of the lamp, wherewith
continues burning. As in the lamp, if there
be not a symmetry and just measure of the
one with the other, they will in a short time
the one of them destroy the other. For if the
heat be too vehement, and the oyle too little,
the later is speedily exhausted; and if the oyle
be too abundant and the heate too remisse,
the fire is quickly suffocated. Even so it fares
with these two in the body of man: man
must strive against his appetite with reason,
shun such things as do not stand with rea-
son; whatsoever will not keepe these
their equality of dominion must be avoi-
ded unlesse we wil basely subiect our selves
to fond desire, which is (as wee say) ever
with childe. To what end is reason placed
in the head as in her tower, but that she may
reule over the affections, which are situated
under her: like *Aolus*, whom *Virgil*
sheweth to sit in a high turret, holding the
scepter, and appeasing the turbulent winds,
which are subject unto him. Thus *Maro* de-
scribes him:

— celsâ sedet *Aolus* arce,

Sceptra tenens, mollitq; animos, & temperat Anac
bras,

We must especially bridle our untamed
 appetite in all luxury and surfet, which will
 suddenly extinguish our naturall flame, and
 suck up the native oile of our lively lampe
 ere wee be aware, and die long before the
 compleat age of man, as many most excel-
 lent men we read of, have brought a violent
 death upon themselves, long before the lea-
 of their life was expired, though not by that
 means: for death is of two sorts, either natu-
 rall or violent. Violent, as when by surfet, by
 mis-diet, by sword by any sudden accident:
 man either dies by his own hand, or by the
 hand of another. This is that death whereof
Homer speaks :

Εἴλε δὲ πορφύρεος θάνατος καὶ μετὰ κραταίῃ. Ovid
Cepit illū purpurea mors & violenta parca

He died suddenly by one forcible stroke
 so purple death is to be understood, of *Pur-
 purea* or *Murex*, the purplefish, who yeeld
 her purple-dying humour, beeing but once
 stricke, as they that be learned know, for this
 accidentary death instance might be given o
 many.

Ana

Anacreon died, beeing choaked with the
 kernell of a Rayfin : *Empedocles* threw
 himselfe into *Aetna's* flakes, to eternise
 his memory. *Euripides* was devoured by
Thracian Curres. *Aeschilus* was kild with
 Tortoise shell, or as some write, with a
 Deske that fell upon his head while hee was
 writing. *Anaximander* was famished to
 death by the *Athenians*. *Heraclitus* died of
 dropsie, being wrapt in oxen dung before
 the Sun. *Diogenes* died by eating raw *Po-*
gyptus. *Lucretia* sheathed her knife in her
 owne bowels, to renowne her chastity. *Re-*
gulus that worthy Roman mirrour, rather
 than he would ransom his own life by the
 leath of many, suffered himselfe to be rould
 to death in a hoghead full of sharpe nailes.
Menander drownd in the *Pyræan* haven, as
Ovid in his *Ibis* witnesseth. *Socrates* was
 poysoned with chill *Cicuta*. *Homer* starved
 himself, for anger that he could not expound
 the riddle which the fishers did propound
 unto him : when he demanded what they
 had got, they answered,
 Ὅ' αὖ' ἐλομεν λιπόμεθα, ὅσ' ἔχ' ἐλομεν φερόμεθα *Plutarch.*
 What we have taken, we have left behind,
 What's

What's not taken, about us thou mayst finde.

Enpolis the Poet was drown'd, &c. For a naturall death, every man knowes, it is when by the course of nature a man is come to the full period of his age so that with almost a miracle, a man can possibly live no longer: as all those Decrepits, whom *Plautus* calls *filicernij*, *capularij*, *senes Acheruntici*, all old men, that dying are likened to apples, that beeing mellow, of their owne accord fall from the trees. Such a one, as *Numa Pompilius* was, the predecessor of *Tul-*

lus Hostilius in the kingdome, whom *Dionysius Halicarnassensis* highly praised for his vertues, at length comming to speake of his death, says: but first, he lived long with perfect sense, never unfortunate, and hee ended his dayes with an easie death, being withered away with age: which end happeneth more late unto the sanguine, than to any other complexion, and the soonest comes upon a melancholicke constitution. Few die naturally, but wise men who know their tempe's well, many die violently by themselves, like fooles who have no insight into themselves: especially by this great fault of suffer, partly by the ignorance of their owne
state

Dionys. Halicarn. lib 2, antiq. Roman.

So Abraham expiravit in caritie bona senio satur. Gen. 25. 8.

te of complexion, and partly the eyes of
their reason being blind-fold by their lascivious wantonnesse and luxury, amid their
greatest jollity.

For variety of meates and dainty dishes
the nurses of great surfet and many dan-
gerous diseases: to the which that speech of
Lucian is futable, where he saith, that goutts,
rheumicks, exulcerations of the lungs, Drop-
sies, and such like, which in rich men are usu-
ally resident, are Πολυτελειῶν δείπνων ἀπόγω-

α, the off-spring of sumptuous banquets: *Luc. in Somn.*
also did Antiphanes the physitian say, as *niū or Gal-*
lus Clemens *lus Clemens*
read in Clemens. *pedag. 2, 6. 1*

Surfet is an overcloying of the stomacke
with meates and drinks properly, which hin-
der the second concoction, and there fester
and putrifie, corrupting the spirits, infecting
the bloud and other internall parts, to the
great weakening and enfeebling of the bo-
dy, and often to the separation of the soul:
as improperly of anger, Venies, and the like:
all which in a parode, imitating Virgil, we
may set downe, but chiefly touching
surfet.

— à sedibus imis.
In à ardor, luxusq; fluunt, & crebra procellis
Diva

Inton allu-
sum est ad
verba Arist.
αἱ κλένος
ἐξάφνης
οὕτως
[ναζέρα]
διακεκο-
ρύγησεν.

κραπάλη.
Clem. præ-
dagag. 2. c. 2.

Isocrat. 10
Demonicus

*Dira Venu, mæstos generat in corpore luctus
Corporis insequitur tabes funesta, vaporum
Nubes obtenebrant subito sensuq, animumq,
Fumatis crapula cerebro mox incubat atra:
Intonnere exta, & crebris angoribus algēt,
Infauſtamq, guloſo intentant ilia mortem.*

Of all finnes, this gluttony and gour-
mandising putrifieth and rotteth the body,
and greatly disableth the soule: it is termed
crapula, of *κᾶρα* and *πάλλω*, of shaking the
head, because it begets a resolution of the
finewes by cold, bringing a palsey. Or
for this, when nature is overcharged, & the
stomack too full (as he saith in his Theatre
du monde) all the brains are troubled in such
fort that they canot execute their functions
as they ought. For as *Isocrates* writes, the
minde of man being corrupted with excesse
and surfet of wine, hee is like unto a chariot
running without a coach-man. This fault
of luxury was in *Sardanapalus*, whose
belly was his god, and God his enemy: in
Vitellius, who had served unto him at one
feast 2000 fishes and 7000 birds: in *Helio-
gabalus* the centre of all dainties, who at
one supper was served with 600 ostriches:
in *Maximianus*, who did eat every day 40
pound

ound of flesh, and drink 5 gallons of wine.
 Concerning ravenous eaters, learned *Athe-*
us is abundant and copious: this no doubt
 was in the priests of *Babylon*, who worship-
 ed god *Bel* only for god Belly. Great was
 the abstinence of *Anrelianus* the Emperour,
 who when he was sicke of any malady (as
Vopiscus records) never called for any
 physician, but alwaies cured and recovered
 himself by a sparing thin diet: such tempe-
 rance is to be used of al them that have judg-
 ment to expell and put to flight all dyscrasies
 and diseases whatsoever, lest by not preven-
 ing that int me which will ensue, we be so
 far spent that it is too late to seek for help.

Chaucer of
Troilus.

*But all too late comes the Eleetuary,
 When men the Coarse unto the grave doe
 carry.*

*Ecquid opus Cratere magnos promittere
 pontes,* If thou wouldst give whole moun-
 tains for the Physicians help, al's too late since
 thou art past cure. Let judgment and discre-
 tion therefore stay thy fond affections and
 lusts, let them be like the little fish *Echi-*
neis or *Remora*, which will cause the migh-
 test *Atalanta* or highest ship to stand
 still

Echin. looke still upon the surging waves: so thou must
Oppian. Pli. stay the great shippe of thy desire, in the
Fracastor. ocean of worldly pleasures, lest it going on,
Ælian, thou make shipwracke of thy life and good
Ec. it hath name.
his name;

ἀπὸ τοῦ
 ἔχειν τὰς
 καὶ.

Whosoever prophesieth thus, foretelleth
 truth, yet he is accounted vaine and too
 sharp unto the Epicures of our age, as who-
 soever in any prophesie. So *Euripides*, or
 rather *Tiresias* in *Euripides* his *Phanissa*,
 saith,

Ὅστις δ' ἐμπύρω χράται τέχνη
 μάταιος: ἦν γὰρ ἐχθρὰ σιμὴν αὖς τύχη
 Πικρὸς καδέσειχ' οἷς ἀνδρῶν σκοπῇ.

The Poet *Persius* is this Prophet, that
 foretels of death and a sudden end to them
 that are given to luxury and surfet.

Turgidus his epulis atq; albo ventre lavatur
Gutturē sulphureas lentē exhalāt nephites:
Sed tremor inter vina subit, calidūq; trienta
Excutit ē manibus, dentes crepuere relecti,
Uncta cadunt laxis tunc pulmentaria labris:
Hinc tuba, candelæ, tandemq; beatulus alto
Cōpostus lecto, crassiq; litatus amomis, &c

With

With sarfet's tympany he ginning swell,
 All man eft lavers in Saint Buxtons well;
 e breathing belketh out such sulphure aires,
 As Sun exhales from those Egyptian mares.
 Deaths shuddring fit while quaffing hee doth
 stand,

Vith chillesse smites the bowle out of his
 hand:

Grinning with all discovered teeth he dies,
 And vomits up his oily crudities.

Hence is't the solemn dolefull cornet calls,
 And dimmer tapers burn at funerals:

At length his vehemēt malady being calmed,
 In's hollow tomb with spice he lies embalmed,

But Cassandra may prophesie of the sac-
 ring of the city, & bid the Trojans be war-
 ed of the wooden horse, as Tryphiodorus
 peaks, *τίξετα δέριμος ἱππος* & some wil step
 out as Priam did, too fond in that, yea not a
 ew, and wil cry with him, *frustra nobis va-*
icinaris, tut, thou art a false prophet.

Ο' πῶ σοι χέχμηκε νόος λυοῦν δέινός σε.

Wilt never bee tired, or cured of this
 phrenetical disease; but was not (thou Epi-
 ure) the Cyclops his eie put out, as Telemus
 Eurim. prophesied to him, yet the Cyclops,

as the Poet witnesseth, laught him to scorn.

Risit, & O variū stolidissime, falleris, inquit.

“ He laught in’s sleeve, and said to Telemus;

“ Fondling thou erreſt, thus in telling us.

Thou that art wise, *Telemus* speaks to thee; that being fore-warn’d, thou mayst be fore-arm’d : by physicking thy selfe thou mayst live with the fewest, and out-live the most. Be not addicted to this foule vice of Gastrimargisen and belly-chear, like *Smyndyrides*, who when he rid a suiter to *Clysthenes* his daughter, caried with him a thousand cooks, as many foulers, and so many fishers, saith

Athen. vi. Elian, although *Athenens* say he carried with him but an hundred of all. This *Smyndyrides* was so given to meate, wine, and sleepe, that he bragd hee had not scene the Sunne either rising or setting in twenty yeares, (as the same Author reports) when it is to be marvelled how he in that distemper could live out twenty. We must not like the Parasit, make our stomacks *cœmeterium ciborum*, lest we make our bodies *sepulchra animarum*. *Dum os delectatur condimentis, anima necatur comedentis.* Gregory out of

Ludolphus.

Too much doth blunt the edge of the sharpest wit, dazle, yea cleare extinguish the light and cleare beames of the understanding, as *Theopompus* in the fifth of his *Phil.* reports, yea it doth so fetter and captivate the soule in the darksome cell of discontentednesse, that it never can enjoy any pure air or refresh it selfe, till it by constraint bee forced to breake out of this ruinous Gaole, the stempred and ill affected body, which will in a moment come to passe, if a man be inclined to luxury, the sudden shortner of the days. I would wish that every one that hath wisdom could use abstinence as wel as they now it: but it is to be feared, that they that ever have attained to that pitch of wisdom, use abstinence more, though they now it lesse.

*Athen. in
the 4 of his
Deipnosop.*

Cap.

CAP. VI.

Of Temperaments.

WEE must know that all naturall bodies have their composition of the mixture of the Elements, fire, aire, water, earth: now they are either equally pois'd according to their weight, in their combination, as just so much of one element as there is of another, throughout the quaternio or whole number: as imagine a duplum, quadruplum, or decuplum of earth, so much just of fire, as much of aire, and the like quantity of water, and no more, then they be truely ballanced one against another in our understanding: when there are many degrees of heate as of cold, of drynesse as of moisture, or they bee distemperate or unequall, yet measured by worthinesse, where one hath dominion over another: as in beasts that live upon the center earth and water do domineere: in fowles commonly aire and fire are predominant. Or thus, where the true qualities are inherent and rightly given unto their proper subject.

OXFORD.

CAMBRIDGE.



35	9	0	5	0	8
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jects : as in the heart well tempered,
ate consists : moisture rules in the brains
ving his true temper, cold in the fatte,
iness in the bones. The first is tearmed
εὐκρασία or *Temperamentum ad pondus*,
hich is found in none, though they have
ever so excellent and surpassing a tempera-
re; only imaginary, yet in some sort held
be extant by *Fernelius*. The other is cal-
d *Temperamentum ad justitiam*, which di-
ributes every thing to it own, according to
e equity of parts. Of the predominion of
y element, or rather the qualities of the e-
ment, the complexion hath his peculiar
omination : as if the element of fire be
iefetaine, the body is sayd to be chole-
cke : if aire beare rule, to be sanguine : if
water be in his vigour, the body is sayd to
phlegmaticke : if earth have his domini-
n, to be melancholicke. For choler is
ot and dry, bloud hot and moist : water
old and moist : earth cold and dry. These
our complexions are compared to the four
ements : secondly to the four planets, *Mars*
Jupiter, *Saturn*, *Luna* : then to the four
inds : then to the four seasons of the years :
tly unto the 12 Zodiacall signes, in them
are triplicities : lastly to the four Ages

of man : all which are deciphered and limed out in their proper orbs.

But to square my words according to the vulgar eye, there be nine temperatures and blazond out among the physitians : 4 simple according to the foure first qualities, heate, drinesse, moisture, coldnesse: the other four be compound, as hot and dry, hot and moist, cold and moist, &c. the contrarieties bee in no body according to their eminencie and valour, but only comparatively : as hot and cold is agreeable to no nature, according to their predominancies, dry and moist competent to none, not in the height of their degrees : for as in politicall affaires, one kingdome or seat cannot brooke two Monarchs or compeers, as *Lucan* saith, *Omnisq; potestas Impatiens consortis erit, &c.*

No potentate admits an equall : yea the row civil garboils and mutinies, their eager contention ruins, and often dissolves the sinews of the commonweale. So happeneth it in the naturall body, where the qualities are equaliz'd in strength, there must need be action and re-action, a bustling & struggling together so long, til there be a conquest of the one, which no doubt wil soon dissolve the parts, and rend asunder the whole con-

poun

ound: yet these twaine may (I mean drif-
fic and moisture, or cold and hot) bee
tent to the same subject, by comparing
em with others in other subjects: as man
both hot and cold; hot in regard of such
dies as are of a cold constitution, as in re-
rd of the female sex, which abounds with
bisture. Hot in compare with an Asse,
hich is reported among the Philosophers
be of an exceeding cold constitution:
hich may evidently appeare by his slowe
ce, by shoes made of his skin, by that
ill water of the *Arcadian Nonacris*,
hich for the excreame coldnesse cannot
contained in any vessell save the hoofe of
Asse. Man is hot, in comparing him
th the *Salamander*, the *Torpedo*, and the
Aranta. Cold in respect of the *Lion*, the
Arthio-camel or *Ostridge*, which will con-
stiron, or Leather, the *Sparrow-Cocke*,
geon, and *Dog* and these are rather to be
med distemperaments.

The ninth and last is called *Tempera-
ntum ad pondus*, of which we spake erst,
t in any but onely in conceit. But how
ery temperature is good or bad, and how
eir mixtures implye an excellent and
althfull or a diseased estate: as if in mans

body the chiefe valour of fire concurre with the tenuity of water : or the grossest substance of water with the purest tenuity of fire be conjoined ; or the strength and quintessence of fire , with the thickest part of humour ruling in one ; or the purest and rare parts of fire , with the thinnest and clearest substance of water : what temperature all these import, looke *Hippoc.* in his booke *divers victus ratione, lib. I. sect. 4.* A temperall as it is usually taken, may be referred to the equall proportion of radical heat, to in-bre moisture, when they are like powerfull , the excellencie and purity of the blood , the subtilty of the spirits, to a supple, soft and tender skin, to mollified and smooth haire, to the amiable and beautifull feature, to affability and gracious delivery of speech , to buxome, pliable, and refined wit, to a wi moderation of anger , to the vassallizing the rebellious affections : all which when we see to jump together in one, or the most of them, we say that man or that body hath the most happy temper , a rare composition sweet complexion.

CAP. VII.

*Of diversities of wit, and most according
to tempers.*

Pliny makes mention of King *Pyrrhus*,
That he had a little pretious pearle of
ivers resplendant colours, commonly ter-
ned the *Achates*, of our skilful Lapidaries:
wherein were admirably coadunited the
ine *Hellisonian Ladies*, and *Apollo* holding
is gilden harpe. Our soule, that princely
Pyrrhus or *πυρρὸς ῥώμη*, that igneus vigor, the
uintessence or vertue of heavens fire, as
the Poets call it, hath this rare gem as an *A-*
chates daily to consort with it: wherein is
not only a bowre for the Muses to disport
themselves in, but also an harbour for wise
Apollo to lodge in, to wit, our acute, plea-
sant and active wit, which can apparel it self
with more variable colours, and suit it selfe
with more resemblances than either the *Ca-*
elion or *Polypus*; and like an industrious
bee, taking her flight into the fragrant fields
of *Minerva*, can gather such hony-suckle
from the sweetest flowers, as may feast with
delicious

*So Ruens
reports, l. 2.
xvi. so Pe-
trarch and
Cardan.*

delicious dainties the hungry ears of attentive auditors, if they deign but to let their eares (as once divine *Plato's* mouth was) bee the hives or cells whereinto store up their honey combs : if they wil suffer them to be as vessels ready to receive and entertaine the Nectar-flowing words of wit. It is called among the Grecians, *Εἰρησία*, and hee that is possessed of it is termed *εἰρησῆς*, excell-
 ing in active nature, acute, having a quicke insight into a thing, a lively conceit of a thing; that can invent with ease such witty policies, quirks and stratagems, as he that is not of so sharp a wit would even admire, never can compasse. It hath his seat in intellectu agente, in the active understanding, which doth offer the species and Ideas of objects to the passive, there to be discerned and judged according to their reall essence. As divers and the most are indowed with wits, so most wits are divers in nature. There is a *Simi-*
an or apish wit, an *Arcadian* wit, a *Roscian* wit, a *scurril* wit, an *Enigmaticall* wit, a *Obscene* wit, an *Autolican* or embezzle wit, a *Chance-medley* wit, and lastly there is a smirke quick and dexterical wit. They that have the first, do only imitate, and do apish

Nine kind
 of wits usu-
 all at this
 day.

¶

counterfeit and resemble a poet or an Orator, or any man of excellencie in any thing, yet can they never climbe up to the top of Poetry, whither his wit aspired whom they doe imitate, and as it was once sayd, that it is impossible to get to the top of *Pythagoras* his letter, without *Cræsus* golden ladder, intimating, that

Hand facile emergunt

Quorū virtutibus obstat, res angusta domi.

No Eagle proves he, but a silly wren,

That soars without an Angels golden pen.

That learning cannot climb without golden steps: so they can never attain to his high strain with their base leaden inventions, but are constrained either foolishly to goe on unto the *Catastrophe*, or with disgrace and infamy (being tired in the race of their own fancies) to make a full period long before the *Catastrophe*. Thus *Accius Labeo* was an apish imitator of *Homer*: an *Arcadian* wit is meant of him, *cum sono intempestivo rudit asellus*, when a man imagins he sings harmoniously, or the *Nightingals* sugred notes, or like one of *Camus* swans, when indeed hee proves no swan, but rather a silly swain.

Ledeos strepit anser ut inter olores.

Hee is like a loud sack-but, intermedled with

*Plur. de so-
ferr. animal.*

with still musicke : he brayes like an Arcadian Ass, hee is conceited without reason, as he was, who among the devout offerings to the Egyptian Oxe, *Apis* or *Serapis*, offered up a great bottle of hay. Or when a man is witty like *Plutarchs* Ass, not considering the infortunat event his wit wil have. *Plutarch* tells of a pretty jeast : an Oxe chanced to passe through a fresh river laden with salt ; which beeing deepe, the water melted much of the salt in the sacks. Which the Ass perceiving, that he was much lightened of his burthen, the next time that hee came that way, the water not being so high, the Ass wittily coucht downe to ease himselfe of his weight ; whose policy the master espying, afterward revenged on this maner ; lading the Ass with wooll and sponges, who according to his wont did dip the sacks as before in the water, but when hee came out, he found his load far more aggravated, insomuch it made him groan againe. Wherefore ever after hee was wary lest his packe might touch the water never so little. This is also called mother wit, or foolish wit, or no wit : like that which was in a certaine Country Gentleman, whom the Queene of *Arabia* meeting, and knowing him to be a
man

man of no great wisdom, demanded of him, when his wife should be brought to bed: who answered, Even when your highnesse shall command. Such a wit was in the Rustick, of whom we read in the Courtier, *Cler. de Au- lico.* that he meeting a herd of goats by the way, and espying one of them among the rest to have a longer beard than any of the rest, hee wondring at the gravity of the goat, as presently amased, he stood stocke stil, and cried, Loe sirs, methinkes this goat is as wonderfull like Saint Paul, as ever I saw. A *Rosci-* 3
an wit is onely in gesture, when one can far more wittily expresse a thing by dumbe externall action, than by a lively internall invention, more by gestures than jeasts. This was in that *pantomimicall Roscius*, who could vary a thing more by gesture, than either *Tully* could by phrase, or he by his witty speeches.

The fourth wit belongs to *Pantolabus*, a 4
scurrile wit, that jeasts upon any, howsoever, when and wheresoever, contrary to all *Strephsiade in Arist. bi*
urbanity: as he that jeasted illiberally upon *Nubes.*
the *Chorus* of goddesses in *Aristophan*. It was in *Sextus Nevius*, mentioned by *Tully*; it was also in *Philip* the jester, who said in *Zenophon*, because laughter is out of request,
my

Xenoph in
his Convi-
vium.

5

6

my art goes a begging, "ὅτι γὰρ ἐγὼ γέ σπερ-
δάσαι ἂν δυνάμην μᾶλλον, ἢ περὶ ἀθάνατος γενέ-
σαι: I can be as soon immortall, as speake
in earnest. An *Enigmaticall* wit is when
one strives to speak obscurely, and yet all the
light of his own reason or others, canot illu-
minate the dark sense: yet oftentimes by a
witty apprehension it may relish a filed and
smooth wit. This was in *Tertius Caballus*,
who coming into *Cicero's* schoole, *Seneca*
being then also present, he on a sudden brake
out into these speeches, *Si thrax ego essem*
Fusius essem, *Si Pantomimus Batillus*, *si e-*
quis Menas. To which *Seneca* answered
the foole according to his folly in these
words: *Si cloaca esses, magnus esses*. The *Ob-*
scene is when a man uses too broad a jeat,
when his conceit relishes not in a chaste care:
as oftentimes *Martial*, who said, *nolo ca-*
strari meos libellos: as *Ausonius*, *Petronius*,
Catullus, and *Persius* in one place especial-
ly, though wisely interpreted of the learned,
in them who think their wit and poetry ne-
ver sounds well till this, *cum carmina luma-*
bum intrant, &c. which is to be accounted
the canker-worme of true wit, and altoge-
ther reproveable in any poet, though his jest
be never so witty.

Yec

Yet Catallus speaks in the Apology of this fault.

Nam castum esse decet

Pium poetam ipsum,

Versiculos ejus nil necesse est qui tunc, &c.

For it behoves a poet himself to be vertuous and chaste, for his verses it is not so greatly material. So in another place,

Lasciva est nobis pagina, vita proba.

What if my page be lascivious, so that my life be not scandalous? Yet Scaliger wisely replies against this fonder speech, saying,

Audens in honestis numeris fundere versus,

Musisq; pudicis quasi maculas dare impudi-

Lasciva quasi pagina sit, vita probata: (cas

Impurus erit, quod habet vas, fundere sue-

vit.

*Jul. Scal. lib.
5. Epidorpi-
dum:*

Which is, He that presumes with his all-daring pen, to put forth lewd pamphlets, amorous love-songs, and wanton elegies to set up a venerious school, blurring and staining the pure unspotted name of the Muses with his impure blemishes of art, let him sing a fool a masse, and tel me that his life is untainted, though his lines be lecherous: hee is a meer pander, a baud to all villany, the vessel being vented and broacht, tells the taste, what liquor issueth from it. But not with-

standing

standing I confesse, a pure, chaste and undefiled minde is not allured to sin by these pleasing Poeticall baits, they are no incentives unto him, any wise to make him be intangled in the nets of inveigling venery: a stable mind cannot be moved or shaken with these blasts of vanity, it may say with *Lipsius* concerning *Petronius Arbiter*, *loci ejus me delectant, urbanitas capit, cetera nec in animo nec in moribus meis majorem relinquunt labem, quam solet in flumine vestigium cymba*; His lively conceit revives my drooping heart, his pleasant speech ravishes and enchants mee; for his ribauldry it leaves no more impression in my memory, than a floating barge is wont to leave behinde in the streame. These are the words, so neere as I can call them to minde; but for most natures they are prone to vice, and like the Camælion, ready to take a colour of every subject they are resident on.

7

An *Antolican* wit is our thread-bare humorous *Cavialero's*, who like chap-fallen hacknies feed at others rack and manger, never once glutting their minds with the heavenly Ambrosia of speculation, whose brains are the very brokers shops of all ragged inventions: or rather their heads bee the
Blocke.

block-houses of all cast and out-cast pieces of poetry : these be your picke-hatch curtezian wits, that merit (as one jeasts upon them) after their decease to bee carted in *Charles waine*. They be tearmed not Laureat, but poets loreat, that be worthy to be jirkt with the lashes of the wittiest Epigrammatists. These are they that like to roving Dunkirks or robbing pirats, fally up and downe in the Printers Ocean, wafted to and fro with the inconstant wind of an idle light braine : who (if any new work that is lately come out of presse, as a bark under saile, fraught with any rich merchandise appeare unto them) doe play upon it oft with their silver pieces, boord it incontinently, ransacke it of every rich sentence, cull out all the witty speeches they can find, appropriating them to their owne use. To whom for their wit we will give such an applause, as once *Homer* did unto *Autolycus*, who praised him highly,

*Homer in
his 8.*

— κλεπτοσύνη θ' ὀρκῶτε.

For cunning theevery, and for setting a jolly acute accent upon an oath. The next is *Chance-medley* wit, which is in him

him that utters a conceit now and then, *Ut Elephantes parvunt*, and when he is delivered of it, as of a faire yongling, or rather a foul fondling, that broke out of the meanings of his braine, and snarled in pieces his *pia mater*, like a viperous brood, hee laughs and kicks like *Chrysippus*, when hee saw an asse eat figs: & sits upon hot cockles till it be blaz'd abroad, and withal intreats his neighbors to make bonfires for his good hap, and causeth all the bells of the parish to ring forth the peal of his owne fame, while their eares do chime & tingle for very anger, that heare them. The last kinde of wit is in the purest tempered body of all, that rich vein that is mixt with true learning: whereof *Horace* speakes,

9

— *Ego nec studium sine divite venâ,
Nec rude quid profit video ingenium, alterius
us sic
Altera poscit opem res & conjurat amice.*

It is that wit wherein the nine sisters of Parnassus doe inhabit: the pure quintessence of wit indeed, that keepes a comely decorum, in observing the time, the place, the matter, subject, the object, and every singular circumstance, it is like *Aristotles*

αὐτοκρατορία

γλίσσα, which he defines to be *εὐσυνέχεια* *ὁ*
ὁ ἀσυνέπῳ χρόνῳ; Sudden as a flash of light-
 ing, to dazle the eyes of a wished object,
 and yet premeditating in matters of mo-
 ment, wherein gravity and sagenesse is to
 be respected: this is a true wit, ever pistoll
 roose, having a privy coat of policy and
 subtilty, to shend it from all the acute stab-
 adoes of any acute Objectionist, it never
 wants variety in canvassing any subject:
 the more it utters, the more by farre
 suppeditated unto it. It is like the vine,
 which the oftter it is pruned, the more clu-
 ers of sweet grapes it will ever afford;
 'tis like the seven mouthed Nilus, which
 the more it flowes in the Channell, the
 oftter still it springs from the head. I
 confesse this wit may be glutted too much
 with too much of any object, and soo-
 er with an irkesome object, as the Phi-
 losopher sayth, any surpassing object de-
 raves the sense, so it may be spoken of wit;
 the nose may be overcloyed with the fragran-
 est flower in *Alcinous* his garden, though
 the smell never so exactly: & more with smells
 hard by port *Æsquiline*. The sight may sur-
 et on fair *Nireus*, and quicklier with fowle
herfites. The appetite may bee cloyed
 G with

with beautifull *Lais*, who was all face, and
 more with *Mopsa*, who was all lips ; this
 pure wit may surter on *Ambrosia* it selfe,
 and sooner on cats meat and dogges meate ;
 and though it be like unto *Nilus* , as the
 mouthes of *Nilus* , so it also may be dam-
 med up, especially with some grosse terre-
 striall matter : and though it do much resem-
 ble the vine, as the vine may be pruned too
 oft, so it also may be dulled with too much
 contemplation : this wit disdaines, beeing so
 great, that any the greatest things should
 empire over it ; flowing *Nasos* wit, no doubt
 was more than coufine german to this, who
 said,

*Ingenio namq; ipse meo valeo vigeoque
 Caesar in hoc potuit iuris habere nihil.*

*A demy god's my heaven's aspiring wit:
 Caesar only man could not banish it.*

The like straine of wit was in *Lucian*, and
Julian, whose very images are to bee had
 in high repute, for their ingeniosity, but
 to be spurnd at for their grand impiety : and
 in many more, whose workes are without
 compare, and who doe worthily meri-
 fo

for this, if for nothing else, to bee cano-
 ned in the registers of succeeding times,
 as to be characterized and engraven in the
 golden tablets of our memories. *Pericles*
 who was called the spring head of wit, the
 current of eloquence, the Syten of Greece,
 was endowed with this speciall gift, hee
 had a copious and an abundant faculty by
 reason of this, in his delivery. Of whom
Cicilian (whom I cannot too often men-
 tion) in a certaine Epistle to *Procrisus*,
 speaking to him thus, sayes, I do salute
 thee, O *Procrisus*, a man I must needs
 confesse so plentifull in speech, ὅσπερ δι πο-
 τamoὶ ἐν τοῖς πεδίοις, like to the Egyptian
 fields; *Pericli omnino similem eloquentia,*
ut quod Græciam non permisceas; altoge-
 ther to be compared unto *Pericles* for thy
 admirable eloquence, onely this excepted,
 that thou canst not with thy flowing tongue
 fill all Greece on an uprore. So *Angelus*
Latianus in his *Miscella*. hath an excellent
 speech of *Pericles*, in his praise, out of *Εκπο-
 ρα* his Comedy which is intituled *Δῆμοι*, or
tribus, *Παῖδά τις ἐκχάριζεν ἐπὶ τοῖς*

χείλεσι κὶ ῥῇ τὸρώων μένος κέντρον, &c.

The goddesse of Eloquence and persuasion was the portresse of his mouth, or sate in all pompe upon his lips, as on her royall Throne, hee among all the rout of cunning Rhetoricians, did let the auditors blood in the right veine, his words did moove an after-passion (saith he) in them. Many besides had these excellent surpassing veines, of whom we may reade if we peruse the histories and other writings of famous men. This wit is ever a comfort with judgement, yet often I confesse, that judgement is depraved in wit; for we must know, though *Verum* and *Falsum* be the objects of understanding, every thing is not discerned or understood according to these two, as they are properly either *Verum* or *Falsum*: for the agent understanding, conveying the species of any thing, (as imagine of any subtil stratagem) unto the passive, the passive doth not alway judge of it accordingly: for if they seeme good and true at first view, yet after wee have demurred upon them a space of time, they are found neither true nor good, but altogether crude and imper-

et. For my censure of wit without
 judgement, it is like a flowing eddy or high
 ring tyde without banks to limit the wa-
 r. These wittes are such, as *Lipsius*
 with in his politicks (as I remember) are
 the downe-fall and utter ruine of a well or-
 dered commonwealth. Hee saith that these
 who are *βραδύς*, slow and of a dull wit, doe
 minister a commonwealth far more wise-
 ly, than they which are of a sharper conceit.
 His reason is in a gradation: These great wits
 are *ἰγνεία*, of a fiery nature; fiery things are
 ever active in motion; motion brings in in-
 novation, and innovation is the ruine of a
 kingdom. This is the sence, though I can-
 not exactly remember the very words: but
 at which I first aimed at, wil I now speak;
 the excellencie of the wit is commonly
 shadowed out the purenesse of the tempe-
 rature, for where there is a good wit, there
 is usually *ἀπὸ ἀκριβοῦς*, the sense of fee-
 ling most exact, a soft temperate flesh, which
 indicate also abundance of spirits, not turbu-
 lent and drossie, but pure and refined,
 which also doe ever insinuate no leaden
 but a golden temperature, these two are
 ordinarily inseparable complexions: And
 because the Spirits, both in regard of

their copiousnes & subtilty do make a sweet
harmony of the soule and body, and are the
notes of a rare wit, and a good crasis ; we
mean now to treat of them succinctly.

CAP. VIII.

Of the Spirits.

THE Poets Arachne doth never weav
her intangling web neere the Cy
presse tree : The emblem is well know
of the Scarabee , that lives in noysome
excrements , but dies in the middle of
Venus rose. So the Owle shunneth the
splendent rayes of *Phæbus* , delightin
more in the darke some night. The wor
wee see doe ever affect the worst : ou
groveling base affections, our dull cor
ceits, blindfolded ignorance, our aguish
judgements, timorous cowardise, slown
and dulnesse in contemplation, our inability
of invention, and whatsoever ground ca
pitall fomen to reason there be, doe nev
take up their lodging in any beautionous Inn
I meane in a body happily attempere
where the spirits are subtile and of a pure

constitution, but have their mansion in a smoky tenement, or some baser cottage, that is, in a polluted, sickly & corrupted body, which is both *plethoricum*, *pneumaphthiricum*, & *acoehymicum*, where there is a fulnes and epletion of infected and malignant humors, where the subtill spirits be not onely rained, but evē corrupted with puddle humors, with grosser fuming vapors, whose pitchy company, the cleare chrystalline and rarified spirits can by no means brooke, as beeing disturbers of their noblest actions. These spirits the more attenuated & purified they be, the more that celestiall particle of heavens same, our reason, that immoveable pole star by the which wee ought to direct the wandering course of all our affections, yea farre more it doth bear dominion, & shew forth her noble and surmounting excellencie in this masse of ours. The more abundant they be, all our internal gifts are more inhaunced and flourish the more: where the spirits are apparelled with their own nature, and not attired or rather tired by any extraordinary means, which will never be accordant to their seemly decency, the soule of man is as it were in a *Thessaliā* temple of delight, which rove for faire flourishing meades, for the

pleasant shade of bushy Pines, for pirling brooks and gliding streams of wholesome water, for a sweet odoriferous air, for the melodious harmony and chirping of vocall birds, for the fragrancie of medicinable flowers and hearbes, for all pleasures that might feast and delight the senses, and draw the very soule into an admiration of the place, of all other did surpasse, as the *Typographer* maketh mention. But now wee meane to relate of the diversitie of Spirits, both in a generall and speciall acceptation.

Elia.

Ludovicus

Cel. 2. li. 3.

Antiq. lecti.

1. A Spirit is taken for our breath in respiration, as *Galen* sayth, first prognostic. If (sayth hee) farre from treatable, it implyes a paine and an inflammation about the *Diaphragma*. Tis often among the Poets taken for winde, among the Philosophers, for an abstract forme, *pro Daimone, vel bono vel malo*. It is used for a Savour, and for lofty courage. In none of these senses we are to take it in this place, but for a subtile pure acry substance in the body of a man, and thus it may be defined:

Spiritus est subtilissima, aeria, dilucidissima substantia ex tenuissima parte sanguinis

pro

*producta, cuius adminiculo proprios valeat
anima producere actus.* A spirit is a most
subtill, aery, and lightsome substance, gene-
rated of the purest part of blood, whereby
the soule can easily performe her functions
in the naturall body. They have their origi-
nall and off-spring from the heart, not from
the braine, as some hold. For they beeing
so pure, and elaborate into the nature of
ayre, cannot be generated in the brain, bee-
ing by nature cold, where nothing is pro-
duced but that which is vaporous. Again,
Cerebrum est exangue: the brain is blood-
lesse, as it is evident by anatomy, neither
hath it any veines to make a conveyance
for that humor: therefore it is most proba-
ble, that where there is the intensest heate
to extract these spirits from the blood, and
to rarifie them, converting them into an
aery substance, that from thence they
should have their efficient cause. For the
spirits in speciall, they are of three sorts, vi-
tall, naturall, and animall: vitall in the heart,
naturall in the liver, animall in the braine.
Vital, because they give power of motion
and pulsion unto the arteries; which motion
any living creature hath so long as it hath a
being, and that being extinct, the life also is
extinct.

extinct. 2. Natural in the liver, in that they yeeld habilitie of executing such actions as chiefly concern, not ζῶα, but ζώοντα, as nutrition and generation of the like. 3. Animal in the braine, and though the spirits proceed from the heart, yet are they diffused through the whole body, in the arteries and veins, and there in the brain they are termed animal, because they impart a faculty to the nerves of sense and reall motion, which are peculiar to every living creature. The conduits of the spirits are the arteries and veins; the arteries carry much spirits & little blood, and veins much blood and little spirit, yet are each of them the receptacle of both. For the cherishing and stirring up of the spirits, these things ensuing are greatly available. First, an illuminated pure aire, purged from all grosser qualities: secondly, a choice of fragrant smells; thirdly, musical harmony and merriment, as *Ludovicus Cel. Rodig.* doth write: a necessary fourth may bee annexed, that is, nutriment, for it rouses up and lightens the spirits, therefore the Philosopher in his *Problems* saith, that *homo pransus multo levior est, & agilior jejuno*: after meat, a man is far more light and nimble than while hee is fasting; so a merry pleasant man is more light than

than one that is sad; and a man that is dead, is far heavier than one alive. There be other things also very commodious, as intermission of meditation, a due regard of motion, that it be neither too vehement; and so corrupt the spirits: now mean we to speake in order of the complexions.

CAP. IX.

Of a cholericke complexion.

CHoler is termed of the Greeke word *χολή*, of the Latins *bilis* it is not only taken for the humor, but sometimes for anger, as in *Theocritus*:

ἡ δριμύτια χολὴ ἐπὶ ῥινὶ καίθηκε.

Bitter anger appear'd in his face or in his nostrils. So the Latine word is as much as anger. *Plant. fames & mora bilem in nasum concitant*: for anger first appears in the face or nose, therefore the Hebrewes have the same word for *ira* and *nasus*, that is *aph*, **DN** which is agreeable to that of *Theocr.* afore mentioned, and that of *Persius*,

Ira cadit naso, rugosaq; sanua.

Pers. sat. 5.

So we say in our English proverb, when a man

man is teisty, and anger wrinckles his nose; such a man takes pepper in the nose: but yellow choler is an humour, contained in the hollow inferiour part of the liver, which place is called *χολιδέχος κύστις*, of *Galen*; whose forme is long, and somewhat round, ending with a *conus*, hard by the stem of the *venacava*, which strikes through the liver, from whence all the veins are derived thorough the whole body: it takes two slender veins from that stem, which makes this probable, that the choler may infect the blood, & cause the *morbis ictericus* or jaundise to disperse it selfe over all the parts of the body: there is a double proceffion or way of choler, into the *duodenum* & intrals, downward, or into the ventricle upward, the vacuation is easie in the former, but difficult in the later. If the lower passage bee dammed up with the thicke sediments of grosse choler, as oftentimes it commeth to passe, then it ascends into the ventricle, and there procures excretion, hinders the concoction, ever corrupts some part of the nutriment (without a long fast) and takes away the stomacke, yet others thinke that choler is generated in the ventricle also, that it is also a vessel apt to receive it. This humour infects the
veins,

veines, stirres up sudden anger, generates a consumption with his heat, shortneth the life, by drying up the radicall moisture. *Aristotle*, and after him *Pliny*, with many more, do affirme that those men which want the vesicle of choler, are both strong and courageous, and live long. Yet *Vesalius* sayth (although hee imagins that there may bee some conveyance of choler from the liver into the *duodenum*, so that it do not before gather into a vesicle) he could find by experience none such hitherto. Many things there be which cause this maladious humour to accrue to such a measure, that it will be *ἐνίατον*, an incurable thing; among which we will note some. All fat of meats, saith *Galien*, and such as are burnt, are both hard to concoct, having no sweet juice, and do greatly increase the cholerick humour, for the acrimony that is in them. All kinde of *Olera* or salt meats, are not onely ill for this complexion, but almost for all, as the Physitians doe affirme: and *Athenens* to this purpose saith, *λαχάνων* &c. all kind of pot-herbs & brinish-natur'd meats are obnoxious to the stomacke, beeing of a gnawing, nipping & pinching quality. Again, *dulce vinum non est idoneum picrochelis*, sweet wine is not whol-

Vesal. lib. 9. ca. 8. de corporis humani fabrica.

Gal. in lib. Hippoc. de vict. rat. in morb. acutis, com. 4. lect. 102.

Athen. 3. Deipnos.

wholsom for cholerick complexions as *Hippocrates* witnesseth. They are called *picrocholi*, who have a redundance of yellow bitter choler. *Antinous* no doubt did partly for this dissuade *Vlysses* from drinking sweet wine:

Odyss. 5.

Ὅϊος σὲ τρώει μελιηδής.

But howsoever, this sweet wine doth not only ἐκλύειν τὴν ἰσχὺν, and ἀπογυῖν, as the same *Homer* speaks, *Il. 2.* as also *Athenarus* notes, *li. 1, Deip.* but also is a great generator of choler: yea, all sweet meats are nurses of this humor. hony especially is cholericke: for sweet wines this is *Galen's* first reason; first, in that much calidity doth make bitter these sweet humors; and again, because such wines be usually thicke, neither can they speedily passe by the *Oureteres* into the bladder:

Galen in the booke afore mentioned, cō. 2. sect. 2. Gal. li. 2. de san. tuenda. Gal. li. 7. 6. therapeut. method.

wherby it comes to passe that they doe not cleanse choler in their passage, but rather encrease the power of it, such wines bee *The- raum*, *Seybelites*, much sweet, thicke, and black as *Galen* calls them. Again, too violent & much motion is not good for that complexion: as *Galen* also saith, much eating is also dangerous for this humor. Then all things that doe dry up the moisture of the body, as

watching

watching and care, &c. *vigilantia maxime exsiccat corpus*, saith *Galen*. So doth care even consume and burn the body: *cura* therefore is called, *quasi cor urens*.

To these I may associat & joyn our adulterat *Nicotian* or *Tobaco*, so called of the *Kn. Sir Nicot* that first brought it over, which is the spirits *Incubus*, that begets many ugly & deformed phantasies in the brain, which being also hot and dry in the second, extenuats & makes meagre the body extraordinarily, whereof it may bee expected, that I at this instant so wel occasioned should write something, and sure not impertinent to the subject we have now in hand.

This then in brieft I will relate concerning it. Of its own nature not sophisticate, it cannot be but a sovereign leafe, as *Monardis* sayth, especially for externall malladious ulcers: and so in his simple it is for *cacochymicall* bodies, and for the consumption of the lungs, and Tyffick, if it be mixed with Colts foot dried, as it hath beene often experienced. But as it is intoxicated and tainted with bad admixture, I must answer as our learned *Paracelsus* did, of whom my selfe did demaund, whether a man might take it without impechment to his health: who replied,

pled, as it is used it must needs be very pernicious, in regard of the immoderat and too ordinary whiffe, especially in respect of the taint it receives by composition: for (saith he) I grant it wil evacuate the stomack, and purge the head for the present, of many feculent and noysome humors, but after by his attractive vertue it proveth *Cecias humorū*, leaving two ponds of water (as he termed them) behind it, which are converted into choler, one in the ventricle, another in the

Ger. li. 2. of plants, c. 63

braine. Which accords with that of Gerard their herbalist, in his second book of Plants, ca. 63. of Tobacco, or Henbane of Peru, and Trinidad; for he affirms that it doth indeed evacuate & ease one day, but the next it doth generate a greater flow of humors: even as a wel (saith he) yeelds not so much water as when it is most drawne and emptied. Again it is most obnoxious of all to a spare and extenuated body: by reason of setting open the pores, into the which cold doth enter: and we know, as Tully saith, li. 6. ep. 403. citing the Poet, *cujus singuli versus sunt illi singula testimonia*, every of whose particula verses is to him axiomaticall, as he sayes. *Ψυχος δὲ λεπτῷ χρετὶ πολὺ ἐχθρὸν*: That is, Cold is a bane and deadly enemy to

thin and spare body. And since that physick
not to be used as a continual alimēt, but as
an adjunct of drooping nature at an extre-
mity; and beside that, seeing every nasty and
base *Tygellus* use the pipe, as infants their
red corals, ever in their mouths, and many be-
sides of more note and esteem take it more
or wantonnes than want, as *Gerard* speaks,
could wish that our generous spirits could
retermite the too usuall, not omit the physi-
all drinking of it. I would treat more copi-
ously of it, but that many others, especially
Gerard, and *Monardis* in his book intituled,
the joyfull newes out of the new found
world, or West Indies, which *Frampton*
translated, have eased me of that labor, so that
may abridge my speech.

Choler is twofold, either naturall or not
naturall; the natural choler is twofold, either
that which is apt for nutrition, as of these
parts which be proportionable unto it in qua-
ties hot and dry, & this is dispersed into the
veins, and flows throughout the whole body
mixed with blood; the other excremental, un-
fit to nourish, which purged as a superfluous
humor from the blood, is received into the
vesicle or vessell and bladder, that is the re-
ceptacle of choler, intermed the gall. And
this

Per. calls it
vitrea bilis.

Gal. de Hip.

& Plat. de

gret. li. 2. c. 8.

and this usually when the vessell is dischar-
ged, distils from thence into the *duodenum*
first, then into the other intrals, &c. that
which is not naturall of four sorts, λεχιθώδης, like
πρασινώδης, ὑδατώδης, ἰώδης. The first is *Vi-*
treabilis, of the colour of an egge yolke, and
generated of palew colour, overheated with
the acrimony of unntaurall callidity. The se-
cond is *Porracea*, of a lecky nature or green
colour. The third *cerulea*, of a blewish or a-
zure colour. The last *eruginosa*, of a rusty
colour. And all these are generated in the
ventricle, by sharp tart & sweet nutriments
as leeks, mustard, burnt meats, hony, so fat
meats, and all such as ingender noisome
upon the stomacke. Wherupon comes out
common disease called καρδιαλγία: for
row & vehement exercise cause the yellow
choler to flow in the ventricle, by which
men being griped and pinched with pain
within, do labour of this evil, which indee
hath a wrong name given it: for it is only an
affection or passion of the orifice of the ven-
tricle, the mouth of the stomacke, not of the
heart, as *Galen* witnesseth. Now to discer-
a man of a cholerick complexion, hee is al-
wayes either orange or yellow visag'd, be-
cause he is most inclined to the yellow jaundice

ice: or a little swarthy, red haired, or of a brownish colour; very meger and thin, soon provoked to anger, and soone appeased, not like the stone *Asbestos*, which once beeing not cannot bee quenched: hee is leane faced and slender bodied, like *Brutus* and *Cassius*. He is according to his predominate element of fire, which is most full of levity, most constant and variable in his determinations, easily disliking that which he before approved: and of all natures, in that this complexion is counted to surpasse, is, the choleick man for changeablenesse is reputed among the wise to be most undiscreeet and unwise. And indeed mutablenes and inconstancie are the intimates and badges whereby fools are known.

*Asbestos,
an
Ara-
bian Stone*

ἑὺφρονέων τετραγώνος, ἄφρον δὲ κύκλος ὑπαρ-
χα.

Wise men be like unto quadrangled stones,
But fooles (like turning Globes) are fickle
ones.

And if at any time he prove constant and stedfast, it is as Fortune is, ——— constant in levitate sua, stable in his instability. Let us now descend from fire to aire.

CAP. X.

Of a sanguine temperature.

THe purple Rose whose high encomium that witty poetresse *Sappho* in a witty *Ode* once sang, did not merit to be adorned with such beaurious titles of words, to be lim'd out with such lively colours of Rhetorick, nor to be invested with such a gorgeous and gallant suit of poetry, as his golden crasis, this happy temperature, and choice complexion, this sanguin humor, is worthy of a panegyricall tongue, and to be lim'd out with the hand of art it selfe. *Sappho* thus speaketh of the rose,

Εἰ τοῖς ἀνδραῖν ἤδελεν ὁ ζεὺς
 Ἐπιθεῖσαι βασιλέα, τὸ ρόδον
 Ἀὐτῶν αἰθέων ἐβασίλευε:
 Γῆς γὰρ κόσμος, φυτῶν ἀγλαΐσμα,
 Ὀφθαλμὸς ἀνδρέων, &c.

Which we may turne and change for our use on this manner: if there were a Monarch or prince to be constituted over all

tem-

emperatarse, this purple sanguine complexion should, no doubt, aspire to that high preheminance of bearing rule : for this is the ornament of the body, the pride of humours, the paragon of complexions, the prince of all temperature, for blood is the oyle of the lamp of our life. If we do but view the princely scarlet robes he usually is invested with, his kingly throne seated in the midst of our earthly city, like the Sunne amid the wandring planets : his officers (I meane the veines and arteries) which are spread thorowout the whole *Politeia*, yea disperst in every angle to execute his command, and carry the lively influence of his goodnes, reviving those remote parts, which without his influence would otherwise be fretted with a chilnesse, and in a short time be mortified : If we doe but cast our eyes upon these glorious mansions, the sumptuous palaces wherein he doth inhabit : the *Dædalian* costly labyrinths wherein hee takes his turns : if we consider his wise sublimall Counsellors which dayly consort with him for the good estate of his whole Kingdome, the limpid spirits, the very seat of divine Reason it selfe, the Fountaines of policie : If wee marke this, That his

departing is the procuring of a civill muti-
 nie and dissension between our soul and bo-
 dy, and that his meere absence brings in a
 dissolution of a temporall politicall state: if
 we weigh his excellent qualities he is en-
 dowed with, wherein consists the union of
 the parts of the whole, I mean heat & moy-
 sture: if we note his delicate viands, his de-
 licious fare he feeds upon in his purity: his
 Majesty in aspring so high, his humility in
 as it were debasing himselfe so low, as to
 take notice of the lowest subject, the most
 inferior part, to kisse even our toe (as it
 is in the proverbe) to doe us good: If we
 note the mighty Potentates that rebel and
 wage war against him, to ruinate his king-
 dome, as *Acrasia*, *Angor*, *Inedia*: all in-
 continence and intemperance of *Bacchus*,
Ceres, and *Venus*, *Care*, *Famine*, and the like.
 If we poise all these together, and many mo,
 we cannot but imagine that the bloud is ei-
 ther a celestially majesty, or a terrestriall dei-
 ty, that among all the humours it doth farre
 excell all, and that hee which is possessed
 with a sanguine pure complexion, is gra-
 ced with the princeliest and best of all. For
 the externall habit of body, for rare fea-
 ture, they go beyond all that have this tem-
 per,

er, being most deckt with beauty, which
onsists in a mixture of these two colours,
white and red; And for the gifts of the
minde, it is apparent likewise to the un-
derstanding, that they do surpasse all, having
such pure tempered and refined spirits: nei-
ther do I thinke that melancholike men, ac-
cording to *Aristotle*, or cholericke men,
according to the opinion of *Petrus Crimi-*
us, are enriched with a greater treasure
of wit. For if the soule do follow the tem- *Cal. Rhod.*
perature of the body, as certainly it doth,
they then must needs excell for invention,
who have this best complexion. Their spi-
rits sure have the most exact temper of all,
wherewith the soule as being in a paradise, is
chiefly delighted. Among all the humours
the sanguine is to be preferd, saith the Anti-
quary; first, because it comes neereſt unto the
principles & groundworks of our life, which
stands in an attempered heate and moisture.
secondly, because it is the matter of the spi-
rits, whereof chiefly depends our life, the
operation of our vegetative and animal ver-
ue, yea, it is the chiefe instrument where-
with our reasonable soule doth operate: for
this is the Philosophers *climax*; In the ele-
ments consists the body, in the body the
bloud,

bloud, in the bloud the spirits, in the spirits soule. Thirdly, because it is a nutriment for all and singular parts, of what qualities soever. It is termed in Hebrew דם *sanguis*, for his nutrition, and sure it is as it were the dam or nurse from whose teats the whole body doth suck out and draw life.

Fourthly, in that this humor being spent, our life also must needs vanish away: therefore some Philosophers, as it is well known to the learned, did not onely surmise, but constantly averre that the soule was bloud, because it being effused, the soule also doth flit from the body: but that was a madde dreame, and no doubt if the sound of judgment had awoke them, they would have confessed themselves to have been enwrapped in a cloudy error. They also that affirme men of this constitution to be dullards and fooles, and to have a pound of folly to an ounce of policie, they themselves do seeme not to have so much as a dram of discretion, and doe erre the whole Heavens. I confesse a sanguine complexion may be so, as any other in their dyscrasie, yet not as it is a pure sanguine complexion, but as there is mixed with the bloud, either the grosse sediments of melancholy, or

or the *lenta materies pituita*, tough phlegm, when the blood is also over-heated by reason of hot choler, or any other accidental cause which generates a surplussage of blood, and indues the spirits with a grossnesse, and too hot a quality more than their nature can well sustain with keeping their perfection and purity.

From whence the blood hath his originall, as it is apparently known, especially to them which are skild in the autopsie of anatomy; the seat or fountain of it is *Vena cava*, a great hollow vein which strikes through the liver, from whence it is conveyed by many cisterns, passages, and conduit-pipes throughout the whole body; like sprays and branches from the stemme of a tree. It hath his essence from the chymus or juice of our aliment concocted: his rednesse is caused by the vertue of the liver, assimilating it unto his own colour.

To speak more of the external habit & demeanor of man that hath this complexion: he ever hath an amiable looke, a flourishing fresh visage, a beautiful colour, which as the poet saith, doth greatly commend one, if all other things be wanting.

*Nec minor his aderat sublimis gratia formæ,
Quæ vel, si desint cætera cuncta, placet.*

*Cornel. Gal. With vertues grac'd, full debonair was I,
of himselfe. Which (all defac'd) more highly dignifie.*

They that are of this complexion are very affable in speech, and have a gracious faculty in their delivery, much addicted to witty conceits, to a scholerlike *ἰσοπέδεια*, being *facetosi*, not *acetosi*; quipping without bitter taunting: hardly taking any thing in dogion, except they be greatly mooved, with disgrace especially: wisely seeming either to take a thing sometimes more offensively, or lesse grievously than they doe, cloaking their true passion. They bee liberally minded, they carry a constant loving affection, to them chiefly unto whom they bee endeared, and with whom they are intimate, and chained in the linkes of true amity, never giving over till death such a convert friend, except on a capitall discontent. They are very hairy: their head is commonly abran or amber-coloured, so their beards: they are much delighted with a muscally consent
and

and harmony, having so sweet a sympathy themselves of soule and body. And but for one fault they are tainted with, they might well be termed *Heroes hominum*, and that is, (by reason of that lively abounding humor) they are somewhat too prone to Venerie, which greatly alters their blessed state of constitution, drinks up their *humidum radicale*, enfeebleth the divinest power, consumes their pith, and spends the substance of the braine; for *sperma* is ῥ'οος ἐγκεφάλου, as many Philosophers not without great reason assever: not *ter concoctus sanguis*, therefore, as *Macrobius* saith. *Hippocrates* calls τὴν σωσσίαν, μικρὰν ἐπιληψίαν, that *coitus est parvus morbus comitialis*, and but for this they were supereminent above all men, but their rare qualities and admirable vertues do more than counterpoise this naturall fault. For his resolution, he is like the ceter, immovable, never caried away with the heady stream of any base affection, but lies at the anchor of constancy and boldnes. He is never lightly variable, but being proudly harneſt with a steely heart, he wil run upon the push of great danger, yea hazard his life against all the affronts of death it selfe: If it stand either with the honour of his soveraigne,

Stillie, cereb
Macr. li. i.
Saturnal.
at the end.

the

the welfare and quiet of his countrey, the after-fame and renown of himself: else he is chary and wary to lay himselfe open to any danger, if the finall end of his endeavor and toyle be not plausible in his demurring judgment.

CAP. XI.

Of the Pblegmaticke humor.

THis Humour is called of the *Grecians* φλέγμα, and of the *Latines* usually *Pituita*, which *Aëtius* noteth is so tearmed, *quasi petens vitam*, by reason of the extreame cold moisture it hath, being correspondent to the watery element, whereby it doth extinguish the naturall heat in man: and being carried with the blood, by his grosse substance doth thicken it, and stop the current and passages of the blood, at least doth taint it with a contrary passive and destructive quality. Yet of all the humours, the *Physitians* say, and it is not improbable, this commeth neereſt unto the best: for it is a dulcet humour, which beeing concocted, is changed into the essence of blood, and serves especially for the nutriment of the

Phlegmaticke parts, as the braine, the *Nucha* or soft pappe and marrow of the chine bone: but this is naturall: which of all these humours doth soonest digresse into another grosse cold nature, which will in processe of time prove that pernicious humor whereof *Aetius* speakes, there is then to be noted *phlegma naturale*, whereof wee spoke even now, & *non naturale*, of which these proceed, *Phlegma*, 1 *Crassum*. 2 *Gypseum*, 3 *Salsum*, 4 *Acetosum*, 5 *Tenne*, and some others. For the first, that which is thick is a crude substance, by multiplication in the ventricle, the bowels or brain, or the blood; whereof *Hippocrates* adviseth men to evacuate themselves by vomit every moneth, in his booke *De victus ratione privatorum*. But for the bowels it needs not so much, as for the braine and ventricle, for Nature hath so ordained, that the yellow choler that flowes from the gall into the *duodenum*, should purge the entrailes, and wash away these phlegmaticke superfluities, and this in time will turne to the nature of *Gypseum phlegma*, which is of a slimier, and in time of a more obdurate nature, insomuch that it will grow as hard as a playster, with long remaining in one place, like fen-water

ter that turnes into the nature of mud : and this is it that stryes in the joints, and causes the incurable knotty gout, whereof the Poet speaks,

Ovid. Pont.
lib. 1.

Solvere nodosam nescit medicina podagram,

Nec formidatis auxiliatur aquis.

This was also in a woman whereof *Cæ. Rodiginus* makes mention : I read, saith hee, amongst the learned, of a certaine kinde of phlegme like unto plaister, bruised into water, which in a short space abiding in the joints of the members, growes as hard as plaister stone it selfe : we have, saith hee, an example of a woman, which was grievously vexed with an itch in the spondles or joints of the back bone and reins : which she rubbing very vehemently, and rasing the skinne, small mammoicks of stone fel from her, to the number of eighteen, of the bignes of dice, & colour of plaister.

Cæ. Rodig.
ca. 12.

3

There is *salsum*, of a saltish nature by the admixtion of brackish humours and of choler, which being in the ventricle, causeth an hydropicall thirst, and somewhat excoriates the intrals. *Plato* in his *Timæus* speaketh of

this :

this : φλέγμα δὲ, &c. for phlegm beeing by nature sharp, and of a brinish quality, is the off-spring of all diseases which consist of a fluxile humor, and according to the diversity of places whither this brackish humor doth insinuate it self, the body is teend and accloid *Hip. lib. de* with divers and manifold maladies. So *Hip. flatibus,* *procrates* speaks of this, τὸ δὲ φλέγμα δρίμεσι χυμοῖσι μεμίγμενον, ὅποι ἂν προσπέσῃ εἰς ἀνέας τόπους, ἐλκοῖ. Bitter and salt phlegms where-soever it falls into unwonted places, it doth exulcerate. There is also *Acetosum phlegm.* sharp and tart, which almost is of the same nature with the former, caused chiefly of the mixture of melācholy indued with the same quality. The last is called *Tenne*, which is very waterish and thin of substance, which we ordinarily term rheum, which comes of the word ῥέω, to flow; there be three kindes of it; the first is called *Branchus*, which hath his current from the head into the jawes: the second is called *coriza* or βλέννα, which runs from the nostrils, wee call it the pose, thereupon *blennus* is used for a foole, *homo obese naris*: as contrariwise *homo emuncte naris* for a wise man. The last is called *catarrhus*, of καίω and ῥέω, whose matter hath the passage downward into the *aspera arteria*,

ria, the breast, and the roomes that are contiguous, which usually is a cause of the cough. For the humors make an opilation in the lungs, and stop the pores, whence our breathing aire doth evaporate, and whither it beeing drawne in, doth pierce and betake it selfe, thereupon there is made a resultation, and a struggling with the humour and the aire, which causeth the cough: Though it may happen also, the cause beeing in the *aspera arteria*, as it is well knowne to them that are but initiated into physicke. Though Hip-

Hippoc.li.de *pocrates* seemes to say, All cough breedes
flatibus, se- in the mid-way of the artery, not in the
 tion 3. lungs. These are his words: For the spirit which we attract (sayth he) is carried to the lungs, and is sent backe by an *επιστροφή* or regurgitation, and when the rheum distilling down, doth meet the spirit ascending in the artery, the cough is caused, and the phlegmaticke matter cast up, which causeth an exasperation in the artery by the humour which lies in the internall hollowes of the extnberances of our artery: which causeth great heat to bee ingendred there, by the coughing motion, which heat drawes a succedent phlegme, from the braine still

more

more procuring an extreame cough. All phlegme is generated of crudity, though it do attract some bad accideritary quality, whereof it hath the denomination; and the physicians are of that opinion, that natural phlegme concocted will turn to blood. *Suidas* saith of it, φλέγμα δὲ γίνεται πρῶτον ἀπὸ τῆς βρωφῆς: πρῶτον γὰρ ἀπὸ βρωφῆς τὸ αἷμα, τὸ δὲ φλέγμα πρῶτον τῆς ἀπέπτης: phlegme is not ingendred the first after meat, but the first after our aliment is blood, phlegme is the first after concoction: for the place or receptacle of phlegme, it is not determinate, but it is evident that it hath his mansion in the braine, and the ventricle, and the blood. Where in the first if it be not evacuated in time, but still be suffered to accrue and clung together, it will breed a *dysodia*, and will indanger the whole nature, by damming up the pores of the brain, and there generating an Epilepsie, Apoplexy, Lethargy, Vertigo, or any such disease that proceeds from such cold qualities and other bad humours, which *Fuch.* *Leon. Fuch.* *Em.* speaketh of at large: as also for the latter in the ventricle and blood, if it be *sus, de san.* *et mal. hum.* not purged forth, it will grow to such a *corp. 19, 21,* *26, 28, 29.* passe, that most of our nourishment will be converted into phlegme, our veines will

be possessed with a clammy humour which may hinder the course of the bloud, corrupting the spirits, and bringing a mortifying cold over all the body: or it wil grow in the ventricle to such a masse, that it wil at the receipt of any hot moisture send up such an ascending fume, that it wil be ready to quirken and stifle us. Instance might be given of many that have bin troubled with the matter of it above measure. One lately was so cloyed with this humor, that as he sate in his chaire, he suddenly was surprised with the surging fume, who swooned as he sate, and having oile of cinnamom (which is a soveraign help for it) ministred unto him, at the length came to himselfe, by the heat of the oil which revived him, and voided a great abundance of roping phlegm, by the loosning vertue of the same. For the intimates of this complexion, they by nature are alwaies pale coloured, slow paced, drowfie headed, of a weak constitution, for the debility of naturall heat: they be also dull of conceit, of no quicke apprehension, faint hearted, most subject to impostumes, mild of nature, seldom insensed with anger, vexed much with wrinching and griping in the bowels, sore tormented with the grievous pain of the wind cholick,

Cap.

CAP. XII.

Of a Melancholicke complexion.

THe melancholick man is said of the wise
to be *aut deus aut demon*, either angel of
heaven, or a fiend of hel: for in whomsoever
this humor hath dominion, the soule is either
rapt up into an Elysium or paradise of blisse,
by a heavenly contemplation; or into a dire-
ful hellish purgatory, by a cynicall meditati-
on: like unto a huge vessel on the rolling sea,
that is either hoist up to the ridge of a maine
billow, or eft hurried down to the bottome
of the sea vally: a man is ever lightly cast into
a trance or dead slumber of cogitations, by
reason of this sad heavy humor, always stoi-
cally visaged, like gout headed *Archeilas*, &
them of whom the Poet speaks,

— *Ærumnosiq; Solones*

Perfius.

*Obstipo capite & figentes lumine terram,
Murmura cum secum & rabiosa silentia re-
dunt;*

*Atq; ex porrecto trutinantur verba libello:
Ægroti veteris meditantur somnia gigni
De nihilo nihil, in nihilum nil posse reverti.*

*Like pumpon-headed Solonists they looke,
The dull earth is their contemplation booke;
They madly murmur in themselves for ronth,
They heave their words with Leavers from
their mouth:*

*They musing dream on th' antick axiom,
Nought's fram'd of nought, to nought ne
ought may come.*

Of all the four, this humor is the most un-
fortunat and greatest enemy to life, because
his qualities being cold and dry, do most of
all disagree from the lively qualities, heate
and moisture: either with his coldnes extin-
guishing naturall inherent heat, or with his
drines sucking up the native moisture. The
melancholicke man therefore is said to bee
borne under leaden *Saturn*, the most disa-
strous and malignant planet of all, who in his
copulation and conjunction with the best,
doth dul and obscure the best influence and
happiest constellation. Whose qualitiesthe
melancholicke man is indowed with, being
himselfe leaden, lumpish, of an extream cold
and dry nature, which cuts in twain the thred
of his life long before it be spun; insomuch
that he may rightly say with *Hecuba*, though

Eurip. in his she spoke of a living death,
Hecuba.

Τὸ θύκ' ἔγχευεν πρὶν θάψαι;

I am

I am dead before the appointed time of death. For this humor if it be not oft helped with mirth or wine, or some other accidental cause which is repugnant to his effect, it will cause nature to droup, and the floure of our life to fade in the budding prime. These means to cherish, foster, and prolong our life, are like the rayes of the Sun, to raise and lift up the hyacinth or violet, being patted down to the earth with sudden droppes of raine, wherof the Poet speaks,

*Qualis flos viola seu purpurei hyacinthi
Demittit pressas rore vel imbre genas,
Moxq; idem radijs solis tepesactus amica
Attolit multo letus honore caput, &c.*

*Like as the Hyacinth with purple hew,
Hangs downe his head, ore-drencht with sil-
ver dew,
And est when Sol ha's drunke up th' driz-
ling raine,
With smiling cheare' gins looke full port a-
gaine;*

Even so the soule being pressed downe
with the ponderous weight of melancholie,

Aul. Gel. lib.
18. 4. 7.
Nos. Attica

Cal. Rhod.
37. 5.

and as it were a thrall unto this dumpish humor, is rowzed up with wine and meriment especially, and infranchis'd again into a more ample and heavenly freedom of contemplation. This humor is termed of many, *πᾶθος ἰσχυρὴ*; as of *Aul. Gel.* so of *Cal. Rhod.* and others; who aver that those that are born under *Saturn*, melancholicke men, as *Saturn* is the highest planet of all, so they have the most aspiring wits of all. Divine *Plato* affirmes, that those have most dexterical wits, who are wont to be stird up with a heavenly fury: he saith, *frustra poeticas fores, &c.* hee that knockes not at the portal of Poets Inne, as furious and beside himself, is never like to be admitted in. A man must not with the foole in the fable, rap at the wicket with the fixe-penny nayle of modesty, if he meane to have entrance into the curious roomes of invention. *Seneca* sayth, *Nullum fit magnam ingenium sine mixtura dementia*: wit never relishes well unlesse it taste of a mad humour, or there is never any surpassing wit which is not incited with fury. Now of all complexions, Melancholy is *Oestratio percita, furore concitata*, most subject unto furious fits: whereby they conclude, That melancholicke men are endowed with the

rare

rarest wits of all. But how shallow this
 their reason is, he that hath waded into any
 depth of reason may easily discern. They
 might proove an Ass also of all other crea-
 tures most melancholicke, and which will
 pray as if he was horne mad, to be exceeding
 witty. They might say this as well, That
 because *Saturne* is the slowest planet of all,
 so their wits are the slowest of all. I con-
 fesse this, That oftentimes the melanco-
 like man, by his contemplative faculty, by his
 assiduity of sad and serious meditation, is a
 trocher of dangerous Matchiavellisme, an
 inventor of stratagems, quirkes, and poli-
 ties, which were never put in practise, and
 which may have a happy successe in a king-
 dome, in military affaires by land, in naviga-
 tion upon the sea, or in any other privat pe-
 culiar place: but for a nimble, dexterickall,
 quick, pregnant extemporary invention,
 or a sudden *ἀγχινοια*, a pleasant conceit, a
 comickall jeast, a witty boord, for a smugge
 earstle, for delightfome sentences, ver-
 bous Phrases, queint and gorgious clo-
 tion, for an astounding Rhetoricall vein,
 or a lively grace in delivery, hee can never
 be equivalent with a sanguine complexi-
 on, which is the paragon of all, if it go

not astray from his owne right temper and happy crasis, nay the former must not so much as stand at the barre, when the later with great applause can enter into the lists. Hee that wishes this humour whereby hee might become more witty, is as fond as *Democritus*, who put out both his eys voluntarily, to be given more to contemplation. Of all men wee count a melancholicke man the very sponge of all sad humours, the *Aqua-fortis* of merry company, a thumbe under the girdle, the contemplative slumberer, that sleepest waking, &c. But according to physicke there bee two kindes of melancholy, the one sequestred from all admixtion, the thickest and driest portion of bloud not adust, which is called naturall, and runnes in the vessels of bloud, to bee an aliment unto the parts which are melancholickely qualified, as the bones, gristles, sinewes, &c. The other is *κατακεκαυμένη μελαγχολία*, which is a combust black choler, mixed with saltish phlegmaticke humour, or cholericke, or the worst sanguine. If you desire to know this complexion by their habit and guise: They are of a black swarthy visage, dull paced, sad countenanced, harbouring hatred long in their breasts.

Gal. Rhod.
li. 57. ca. 5.

breasts, hardly incensed with anger, and if angry, long ere this passion bee appeased and mitigated, crafty headed, constant in their determination, fixing their eyes usually on the earth, while a man recites a tale unto them: they will picke their face, bite their thumbes, their eares will bee sojourners, like *Cleomenes* in *Plutarch*, *Animus est in Peloponneso*: their wit is a wooll-gathering, for laughing they be like almost to *Anaxagoras*, of whom *Ælian* sayes, *πὸν οὐ γελᾷ*, he never laught; they be much given to a solemn monastick life, never wel-nigh delighted with comfort; very subject to passions, having a drop of words, and a flood of cogitations, using that of *Pythagoras*, *μὴ ἐν πολλοῖς ὀλίγα, ἀλλ' ἐν ὀλίγοις πολλά*: they are cold in their externall parts, of a kind nature to them with whom they have long conversed, and though they seeme for some dislike to alienate their minds from their friend, yet are they constant in affection.

But for the first kinde of melancholy, it is ever the worthier and better. This they call the electuary and cordiall of the minde, a restorative conservice of the memory, the nurse of contempla-
tion,

tion, the pretious balm of wit and policy: the enthusiastick breath of poetry, the foyson of our phantasies, the sweet sleep of our senses, the fountain of sage advice and good purveyance; and yet for all this it comes far behind the pure sanguine complexion. Neither do I think it is to be adorned with these habiliments of words, and pranked up with such glorious titles as usually it is, of whom wee do usually treat of it. For the later, it causeth men to be aliened from the nature of man, and wholly to discard themselves from all society, but rather like hermits and old Anchorits, to live in grots, caves, and other hidden cels of the earth: the first may be compared to an Eagle, *quæ altissime volat: sed tardissime se elevat*; which soareth high, but is long ere she can raise up her selfe. To *Oedipus*, of whom *Euripides* saith,

Θ' δ' εἴς τ' ἀναιδός, μαγαπρονών.

So this melancholy causeth one look to be on earth creeping, yet their minds soaring aloft in heaven. The later to *Rufus in Anson*. (the fond Rhetorician) of whom the Poet speakes, that there was no difference betweene himselfe and the stone statue, but

but that it was harder, and hee softer.

Unum hoc dissimile est, melior ille fuit.

Auson.

Or to *Niobe*, when she was converted into a marble image by *Latona* for he that is possessed of this melancholy, hath both soule and body as glued unto the earth. The chiefe place of this humor is the spleen, though it be in many other divers places. Now for all these humors, it is good for a man first to make a wise scrutiny, whether hee be inclining to the excesse of any of them, then to use a diet, and to reject such nutriment as will increase this humour which is predominant in him: for the natures of all usuall meats, fruits, liquors, spices, herbs, and such like, it is easie for a man of reading or judgment, perfectly to be acquainted with, or at least to give a guesse at their properties & qualities.

For this purpose Master *Cogan* hath made an abstract of our ancient authors, not unworthy to be perused, intituled the haven of health, wherein is set downe a *critorion* of usuall qualities and predominant properties, inherent in the forenamed subjects.

Cap.

CAP. XIII.

Of the conceits of melancholy.

Fernel.

F*ernelius* describes this later kind of melancholy, which is feculent and adust, to be *mentis alienatio, qua laborantes vel cogitant, vel loquuntur, vel efficiunt absurda, longeque à ratione, & consilio abhorrentia, eaque omnia cum metu & maestitia*: a losse of wit, wherewith one beeing affected, either imagins, speaks, or doth any foolish actions, such as are altogether exorbitant from reason, and that with great timorousnesse and sorrow. They that bee accloyed with it, are not onely out of temper for their Organs of body, but their minds also are so out of frame, and distract, that they are in bondage to many ridiculous passions, imagining that they see and feel such things as no man else can either perceive or touch:

*Arist. lib. 3.
meteor. ca. 4.*

like to him in *Aristotle*, of whome the Philosopher sayes it happened unto him, *ὄρα ὅτι βλέποντι*, &c. who being purblind, thought he alwaies saw the image of one as hee was walking abroad, to be an adverse object unto him. We will treat of some merry

merry examples, wherof we read in *Galen*,
lib. 3. de locis affectis, in *Laurentius Medicus*
cap. 7. de morbis melanchol. In *Ætius*,
Scaliger, *Agrippa*, *Athenæus*, and others:
There was one posselt with this humor, that
tooke a strong conceit, that he was changed
into an earthen vessell; who earnestly en-
treated his friends, in any case not to come
neere him, lest peradventure by their iustling
of him he might bee shak't or crusht to pic-
ces.

Another sadly fixing his eies on the
ground, and burckling with his head to his
shoulders, foolishly imagin'd, that *Atlas* being
faint, & weary of his burthen, would shortly
let the heavens fall upon his head, and break
his crag.

There is mention made of one that per-
swaded himselfe he had no head, but that it
was cut off. The physitian *Philotinus* to cure
him, caused a heavy steel cap to be put on his
head, which weighed so heavy, and pincht
him so grievously, that he cried amaine, his
head ak'd: Thou hast then a head belike,
quoth *Philotinus*. *Iulius Scaliger* relates a
merry tale of a certain man of good esteeme,
hat sitting at the table at meat, if he chanced
to heare the lute played upon, took such a
conceit,

conceit at the sound or something else, that he could not hold his urine, but was constrained est, to pisse amongst the strangers legges under the table: But this belongs to an antipathy more.

Ful. Scal.

There was one so melancholicke, that he confidently did affirme his whole body was made of butter; wherefore hee never durst come neere any fire, lest the heat should have melted him.

Cippus an Italian King, beholding & wondering at in the day time, the sight of 2 great bulls on the Theatre, when he came home tooke a conceit hee should be horned also: wherefore sleeping upon that strong conceit, in the morning hee was perceived to have reall hornes budding forth of his brow, only by a strong imagination, which did elevate such grosse vegetative humor thither, as did serve for the growth of horns.

*Peter Mes.
and Cornel.
Agrip. li. 1.
Occult. Phil.
ca. 64.*

We reade of one that did constantly believe that hee was the snuffe of a candle wherefore he entreated the company about him to blow hard, lest hee should chance to goe out.

Another upon his death bed greatly groaned, and was vexed within himselfe above measure with a phantasie: who being de-

mande

mande d why he was so sorrowful; and bidden withall to cast his minde upon heaven, answered, that hee was well content to die, and would gladly be at heaven, but hee durst not travell that way, by reason of many theeves which lay in wait and ambush for him in the middle region, among the clouds.

There was an humerous melancholy scholar, who being close at his study, as hee was wiping his rheumaticke nose, presently imagined that his nose was bigger than his whole body, and that the weight of it weighed downe his head, so that he altogether was ashamed to come into company. The Physitians to cure him of this conceit, invented this means: they took a great quantity of flesh, having the proportion of a nose, which they cunningly joined to his face whiles hee was asleepe: then beeing waken, they rased his skinne with a rasour till the bloud thrilled downe, and while hee cried out vehemently for the paine, the physician with a jirke twitcht it from his face, and threw it away. Of his conceit that thought himselfe dead, it is related of margaret, who was cured after this manner: they brought a table with variety of dishes, and laid three or foure in white linnen sheets

sheets to sit downe and eat the meat in his presence: who demanded what they were; they answered that they were ghosts. Nay then, replied he, if Spirits eat, then I thinke I may eat too, and so he fell roundly to his vi-
 ctuals, having not eat any in a seven night before.

There was one that tooke a conceit he was a god; who was thus cured of his maladie: he was pent up in an iron grate, and had no meat given him at all, only they adored him, and offered to his deity the fumes of frankincense, and odours of delicate dishes which alwaies past by him. Whose deity grew at length so hungry, that he was faine to confesse his humanity, unlesse he meant to have bin starved.

The like we reade to be reported of *Mene-
 crates*, who being a great physitian, and doing many wonderfull cures, had such a swelling pride, and over-weening opinion of himselfe, that he esteemed himselfe a god: wherefore he thus wrote to *Philip* King of *Macedon*, *Μενεχράτης ζεὺς Φιλίππῳ βασιλεῖ*; Thou rulest in *Macedon*, I in medicine: thou canst destroy those that are well, if it please thee, I can restore health to them that are ill: I can deliver the strong
 from

from sickness, if they wil obey my precepts,
so that they may come to the pitch of old
age; I *Iupiter* give life unto them. But it is
apparent by *Athenaus*, that he did this as be-
lieves himselfe with melancholy; for these bee
his words: πρὸς ὃν μελαγχολῶντα ἐπέσειλεν ὁ

*Athen. li. 7.
pag. 289.*

Ἡλίουππος, *Μενεκράτει* ὑγιαίνειν: that is, Vnto
whom being posselt with this mad humor of
melancholy, *Philip* writ an Epistle thus;
Philip, to *Meneerates sanitatem mentis*, his
right wits.

There was one that perswaded himselfe
he was so light, that he got him iron shooes,
lest the wind should have taken up his heels:

Another ridiculous foole of Venice ve-
rily thought his shoulders and buttocks were
made of brittle glasse; wherefore he shunned
all occurrents, and never durst sit downe to
meat, lest he should have broken his crack-
ling hinder parts: nor ever durst walke a-
broad, lest the glasier should have caught
hold of him, and have used him for quarels
and panes.

But of all conceited famous fooles, hee is
most worthy to be canonized in the chroni-
cles of our memory, that chose rather to die
than to let his urin go, for he assuredly believ-
ed that with once making water he should

drowne all the houses and men in the town where hee dwelt. To the making away of which conceit, and to make him vent his bladder, which otherwise would in a short time have caused him to die, they invented this quirk, to wit, to set an old ruinous house forthwith on fire, the Physitians caused the bells to ring backward, and intreated a many to run to the fire: presently one of the chiefe inhabitants of the town came running post-hast to the sicke man, and let him understand the whole matter: shewing him the fire, and withall desiring him of all favor, very earnestly, and with counterfeit teares, to let goe his urine and extinguish this great flame, which otherwise would bring a great endammagement to the whole town, and that it would burne also the house up where hee did dwell. Who presently not perceiving the guile, and mooved by the mans pittifull lament and outcry, sent forth an abundant streame of urin, and so was recovered of his malady. Divers other pleasant examples are recited of antient writers, but our short-breathing pen hastens to the races end.

CAP. XIV.

Of the dreams of complexions.

THE poetical writers make mention of two sorts of dreames, the one proceeding *ex eburnea*, the other *ē porta cornea*, frō the former gate fabulous and false events doe issue, from the latter true and full of soothfastnesse: which *Coluthus* the Thebane Poet in his *Helenes* rape thus describes.

Νῦξ δὲ πόνων ἀμπασμα μέτ' ἡελίοιο κελύουδ' ὅς
 ὕπνον ἐλαφρίζουσα μνητορος ὤπασεν ἑὸς
 Ἀρχομένη : δοιᾶς δὲ πύλας ᾤξεν ὀνείρων :
 Τὴν μὲν ἀλήθειας κεράων ἀπελάμπετο κόσμῳ,
 Ἐ' ἵδεν ἀναδρώσκουσι θεῶν νικηρτέες ὄμφαι :
 Τὴν δὲ δολοφροσύνης κενέων δρέπ' ἱερὰς ὀνείρων.

*Coluthus in
 Elenis.
 ἀρπαγῆς*

Which *Virgil*, in the 6 of the *Aeneid*. at the end thus also paints forth,

*Maro. 6.
 Aeneid.*

Sunt geminae somni portae, quarum altera fertur

*Cornea, qua veris facilis datur exitus umbris
 Altera candenti perfecta nitens Elephanta :
 Sed falsa ad caelum mittunt insomnia manes.*

Which 2 gates, maugre this my waiward
and dampish *Genius*, which hailes me at this
instant from my poetical throne, I will thus
describe in our tongue ;

Where slumbring *Morpheus* wont there been
two gates, *Timixt* both dull *Somnium* in her cabbin lies,
who halfe asleep, hard at the darning waits,
To answer our nocturnal phantasies :
Of *harn* in us, whence she doth prophesie ;
Whence not, it is of burnisht *Ivory*.

Lucia in his
Gallus, or
Somnium,
speaks also
of *duæ aureæ*
portæ, two
goldengates.

Of these *Homer*, *Od.* 19. a little after *Penelope*'s dream of the goose ; *Ausonius* in his
Ephem. Hor. carm. 3. 27. *Lucian*, *Plato*, and
many others make mention. And true it is,
that all dreams be either true or false, either
prognosticous of some event to fall out, or
false illusions : as when we dreame we have
store of gold with *Luc.* and all our gold is
turned into coles. But to draw more neere
unto our purpose, dreams be of three kindes,
as *Joach. Fortius Ringelberg* notes, *Fatall*,
Vain, *Naturall*.

Fatall or portentuous, which do fore-di-
vine, and are as it were prophets to presage
and foretell events that shal happen unto us.

whether

whether they be allegorical or not : such a dream is called *ὄνειρος*, of *ὄν* and *εἶπω*, as the schoolemen speake, because they foreshew an existent thing to come as we would say. It is termed *δρακοντιον*, and *δρακοντιον*, especially if they be in a high measure: although Aristotle deny that any dream is sent of God, but prophanely.

For this is the difference betweene *ὄνειρος* and *δρακοντιον*, saith Suid. that the first is *ἀσχηματιστος* & *ἀσχηματιστος*, the last fore-prophecies. The *δρακοντιον* or fatall dreams be prognosticous of either good or bad success, as this; *Hecuba* dreamed that shee had brought forth a burning torch, which was an intimate of Paris, who was then in her wombe, and who should in after-times be the destruction and fire-brand of Troy.

So *Cæsar* Dictator dreamed he had copulation with his mother, which did uncloud as by a silent oracle, that the earth the mother of all things should bee under his subjection.

Penelope dreamed of twenty Geese that came into her hall, and did pecke up all her wheat: and that an Eagle came from an high mountaine, and seising upon them did swiftly kil them. Which was a shadow of

Suidas.

Cicero.

Hom. 19 Od.

Ulysses (by the Eagle) who should put the
suiters of *Penelope* to flight.

*Herod. &
Justin.*

Astiyages saw in his sleepe a vision of a
Vine, which did spread it self from the womb
of his only daughter, by whose flourishing
branches all Asia was overshadowed. Which
foretold by the Augurs, was a shadow of *Ce-
rus*, by whose meanes *Astiyages* should lose
his kingdome.

*Apuleius de
dogm. Plat.
1. 2. et Laert.*

Socrates in *Dio* : *Laërtius* dreamed,
That hee saw a young Cygnet waxe fledge
in his bosome, and est beeing winged,
to flie aloft, and fill the aire with melo-
dious Carols. Which did as it were pre-
divine the admirable eloquence of *Plato* his
scholar.

The history is well knowne of *Croesus*
his dreames ; Whereof *Pertelot* speakes
to *Chaunticlere*, in the merry tale of the
Nuns priest.

Lo *Croesus*, which was of *Lydia* King,
Dreamt he not that he sate upon a tree,
Which signified that he should hanged bee.

Many more be rehearsed in that place, which
is worthy to be read: wherein the poet shew
himselfe both a Divine, an Historian, a Phi-

losopher

lofopher and Phyfitian. Intreating of dreams,
we wil not intermeddle with thefe, the omi-
nous and fatal dreams wee read of in the fa-
cred writ. One portentous dream I wil recite
which comes to my memory, and which I
my felf heard related of the party that drea-
med it.

There was one that dreamed ſhe was wal-
king in a greeniſh mead, all fragrant with
beautifull flours and flourishing plants, who
whileſt ſhe wondred and ſtood as amaz'd at
the glory of the ſpring, an ancient fir, all wi-
ther'd and lean-faced with oldnes, the very
emblem of death, made toward her with a
green bough in his hand, ſharpning it at the
end; who as ſhe fled away from his purſuit,
darted it oftē at her, the branch 3 times com-
ming very neere her, yet did not touch her at
all: who whē he ſee he could not prevail with
his aim, vaniſhed eſt away & left the bough
behind, and ſhe as aſtounded & affright with
the dream, preſently awoke. Now mark the
ſequel of it: within 3 dayes after ſhe was for
her recreation ſake walking in a greeniſh in-
cloſure hard by a pond ſide, & on a ſuddē her
brain was ſo intoxicat & diſtempered, whe-
ther with a ſpice of a *Vertigo*, or what ama-
zing diſeaſe ſoever, I know not, but ſhe was

hurried into a deep pond with her head forward, being in a great peril of drowning, and if she had not caught fast hold by chance of a branch that hung over the water, shee had been drowned indeed.

These also are fatall dreames : as when we dreame of Eagles flying over our heads, it portends infortunatenesse. To dreame of marriages, dancing, and banqueting, foretells some of our kinsfolkes are departed : to dreame of silver, sorrow, if thou hast it given thy selfe : of Gold, good fortune ; To lose an axle-tooth or an eye, the death of some speciall friend. To dreame of bloudy teeth, the death of the dreamer : to weep in sleepe, joy : to contemplate ones face in the water, and to see the dead, long life. To handle lead, some melancholike disease. To see a hare, death. To dreame of chickens and birds, commonly ill luck. All which, and a thousand more, I will not aver to be true, yet because I have found them or many of them fatall, both by myne owne and others experience, and to be set downe of learned men ; and partly to shew what an ominous dream is, I thought good to name them in this chapter.

Vaine dreames bee, when a man imagines

Richard J. W. B.
1710
Roma.

hee doth such things in his sleepe, which hee
 did the day before, the species being strong-
 ly fixed in his phantasie, as if hee having
 read of a *Chimera*, *Sphinx*, *Tragelaphus*,
Centaurus, or any the like poetickall fiction,
 sees the like formed in his phantasie, accor-
 ding to their peculiar parts: and such as
 when wee dreame wee are performing
 any bodily exercise, or laughing, or speak-
 ing, &c. These also may be fatall, as if
 we dreame we doe not any thing with the
 same alacritie, with the like cunning, and
 in the same excellencie in our sleepe, as
 wee did them in the day time, they
 foreshew some perturbation of body, so
 sayth the Physitian in his treaty of dreams:
 for hee saith that those dreames which
 are not aduerse to diurnall actions, and
 that appeare in the purity of their sub-
 jects, and eminencie of the conceived
 species, are intimates of a good state of
 health: as to see the Sunne and Moone
 not eclipsed, but in their sheene glory:
 to journey without impediment in a plaine
 soile; to see trees shoot out, and ladened
 with varietie of fruits, brookes sliding in
 sweet meades, with a soft murmure, cleare
 waters, neither swelling too high, nor run-
 ning

*Hippoc. lib.
 of Dreams.*

ning nigh the channell, those sometimes are vaine, and portend nothing at all: sometimes they signifie a sound temperature of body.

The last kinde, which is most appertinent to our treatise, is a dreame naturall: This ariseth from our complexions, when humours bee too abundant in a wight; as if one be cholericke of complexion, to dreame of fire-workes, exhalations, comets, streking and blazing meteors, skirmishing, stabbing, and the like. If sanguine, to dream of beautifull women, of flowing streames of bloud, of pure purple colours. If phlegmaticke, to dreame of surrounding waters, of swimming in rivers, of torrents and sudden showres &c. If melancholicke, to dream of falling downe from high turrets, of travelling in darke solemne places, to lie in caves of the earth, to dream of the diuel, of black furious beasts, to see any the like terrible aspects.

Cæli Rhod.

Albertus magnus dreamed that hee drunke blacke pitch, who in the morning when hee awoke did avoid abundance of blacke choler.

Concerning these forenamed complexionate dreames, looke *Hippocrates de insomniis*.

nits, sect. 4. But these may belong more unto a distemperature by a late mischiefe in any complexion confusedly, than to a naturall complexion indeed: as when a man after a tedious wearisome journey doth inflame his body with too much wine, in his sleepe hee shall see fires, drawne swords, and strange phantasma's to affright him, of what complexion soever he be. So if we overdrinke our selves we shall dream (our nature being well overcome) that wee are in great danger of drowning in the waves: so if wee feed on any grosse meats that lie heavy upon our stomach, and have a dyspepsy or difficult concoction, we shall dream of tumbling from the top of high hills or wals, & awaken withall before wee come to the bottom, as wee know by experience in our own body, though not of a melancholicke constitution; yet it should seem too, that this humour at that instant domineers especially, by reason of the great tickling of our spleene in falling from any high roome, which we eath perceive when we awake suddenly out of that dream. They that are desirous further to quench their thirst concerning this point, let them repaire to the fountaines, I meane to the plentifull writings of such learned authors, as write
of

of dreams more copiously, as of Cardan that writes a whole treatise *de insomniis*, and the Alphabet of dreames, and Peter Martyr, part. I. com. pla. ca. 5. and many others.

CAP. XV.

Of the exactest temperature of all,
wherof Lemnius speaks.

They that never have relished the verdure of dainty delicacies; think homely fare is a second dish, saith the Poet: they that never have been ravished with the sense be-reaving melody of *Apollo*, imagin *Pans* pipe to be surpassing musick: they that never have heard the sweet voic'd Swan and the Nightingall sing their sugred notes, do perswade themselves that Grashops and Frogs with theis brekekekex coax can sing smoothly, when they crouk harshly: as *Charon* in *Aristoph.* bidding *Bacchus* as hee past to hell in his boat over *Acheron* to row hard, for then he should heare a melodious sound of frogs.

*Arist. in his
Ranae.*

Βάσιλον κύκνον θάματα, &c.

Singing like swans before their death: so they
that

that have never seen in any, or at least never contemplated this heavenly harmonical crasis, this excellent and golden temperature, this temperament *ad pondus*, do surmise that there cannot be a more perfect crasis and sweet complexion, than those that are vulgar to the common eye: when indeed there is no complexion, no temper that is perfect and pure to any eye, though the sanguine doe excell all the rest:

Quantū lenta solent inter viburna Cupressi.

As far as the high and beautifull Cypres tree peers over the limber shrub & lower Tamarisk. This golden temperature must be onely understood and seen with the internal eyes of reason, seeing it hath not a reall existence: Which wee may describe notwithstanding, to shew how neer he that hath the best, cometh unto the best; & how far he that hath the worst doth wander & digresse from the best. He whom we are taking in hand to blazon out according to our meaner pensil, may be likened to *Ciceros* & *Quintilians* orator, to *Xenophons* *Cyrus*, to *Aristotles* *Felix*, to *Sir Thomas Moors* *Eutopia*, to *Homers* *Achilles*, to the *Stoicks* perfect man, to *Euripides* his
happy

happy soul, in the end of his *Electra*, and in his *Hecuba*, where he saith,

*Hecuba her
words in
Euripides.*

Κεῖνος δ' ὀλβιώτατος
Ὅ' τω κατ' ἡμᾶρ τυγχάνει μηδὲν κακόν.

He is in a most happy case, to whom never a day there happens any ill. There was never any of these in the same perfection they are described: who is so happy? nay, who on earth almost cannot say with the sycophant in *Aristophanes*,

*Arist. in his
Plut. act. 4.
Scen. 3.*

Καὶ τρισκακοδαύμων καὶ τετράκις, καὶ
πεντάκις, καὶ δωδεκάκις, καὶ μυριάκις.

I am thrice unhappy, and four times and five times, and 12 times, and an hundred times. None of these (I say) are limd out, as if there were the like in eminencie and dignity, but either for affection, or a fume of glory, by their applausive description, or else for a *de- bere*, to shew what they ought to be: so this temperature must bee depainted forth of us, not according to his existency, as if there were the like extant, but according to a kind of exigency, as it should be inherent. The man then that hath this crasis is absolute in the equal

equall poize of the elements: he is sayd to be perfect according to the perfect square of *Polycletus*, who (as *Fabian* reports) for his cunning did merit a name above all mortall men, for carving images, being called the *Archetypus* of all artificers: in this eucrafy there is an absolute symmetry, a sweet consent, a harmony of the first qualities, in the whole subject a conspiracy of all faculties. Hee that is endowed with it, all his senses are vigorous and lively, all his innate powers do performe their duties without indammagement each to other, and without impeachment to the whole. His material parts have *Hip. de vi&.*
ὕδατος λεπτότατου, καὶ πυρὸς ἀραιότερον, which *li. 1. sect. 4.*
 implies that there is *σύγκρασις ὑγιεινотάτη*:
 His braine is neither moist nor dry, his mind acute, industrious, provident, his maners incorrupt, wit singular, dexterically, pregnant, admirable: his memory stable, like unto *Seneca's*, who witnesseth of himselfe, that *Sen. in pro-*
 hee could easily have recited by heart many *log. ad De-*
 things, *usque ad miraculum*, to the ad-*clam.*
 miration of all men. Like unto *Cesars*, who could speake two and twenty languages, write, invent, and understand a tale told, all at one time: his nature calme, not exposed to the blast of vitious perturbations,

bations, as he is not rash and heady in his attempts, so is hee no procrastinator, but in all enterprises making choice of wisdom and judgement his Delegates, his disposition is so generous, that without all compulsion he will raine in his head-strong and untamed appetite with the bridle of reason. Hee is neither puffed up with prosperity, nor of an abject and drooping carriage by adversity, though he be tossed never so upon the surging waves of fortune: hee holds fast the helme of confidence, never in the least daunger to sinke downe to the gulfy bottome of despair. Being in a pecke of troubles, hee loses not a graine of courage and true fortitude. For patience he is another *Atlas*, that will cage a whole world of injuries without fainting; in whom are affections, but they be all used in their proper objects, he followes not their stream, he is witty, not addicted to scurrility, all his conceits are seasoned with the salt of discretion, as they tast not of a scenical levity, so they relish not a cynicall gravity and severity. In matters of moment he demeans himselfe as a grave umpire, with a wise deportment he ballances all his words and deeds with gravity and discretion, his tongue

tongue is the usher of his sage advice,repentance, which usually lies at the doore of rash folly, never once comes so much as within the precincts of his court: for his chastity he is an admirable president and patterne, his chrystall eyes and sweet countenance, are the heraulds and characters of his gracious and compenable, and vertuous mind; his very nod is vices scourge, in his whole habit, colour, lineaments, beauty, portraiture, there appears an heroical majesty, there shines an admirable decencie, insomuch that he may easily allure the greedy spectator, not onely to stand admiring of him, but withall intirely to embrace & love him. His head is not oblique & angular, but right orbicular: his haire not harsh, but smooth and soft, his forehead not harbouring in the wrinkeling pale envy, but like theirs rather,

Qui Thymelem spectant derisoremq; Cato-
nem.

His face is not overspred with the clouds of discontent at any time, but having a lovely amiable aspect full of all pleasance, wherein the snowy lilly and the purple rose do strive for preheminnence and dominion. In his life

he is neither a *Democritus*, who ever
laught, nor an *Heracitus*, alwaies blubbring,
as the Poet speaks of them,

*Perpetuo risu pulmonem agitare solebat
Democritus, quoties à limine moverat annum
Prohibuit q̃ pedem; fleuit contrarius alter.*

The one each where with ever-kincking vain
The bellows of his breath he tore in twain:
The other with a double-suced eye
Did sacrifice his tears to vanity.

His gate also is sage & grave, not affected &
strutting like a stage-player: his whole body
(as *Marlo* saith of *Leander*) as straight as
Cerces wand: who is all gracious to behold:
like *Achilles*, of whom *Maximus Tirrhus*
sayes, he was not only to be extold for his ex-
ternall and golden locks, (for *Euphorbus* in
like manner had faire yellow hair) but be-
cause he was adorned with all vertue: In
whom, as *Museus* saith of *Hero*, there was
above the ordinary number among the poets,
to wit an hundred Graces: he is all favor, as
Amarantha in the poet was all *Venus*:

*Sannazar.
epig. li. 2.*

Hic Amarantha jacet, quæ si fas vera fateri,

Ant

Aut Veneri similis, vel Venus ipsa fuit.

Here Amarantha lies, who was of right,
Like s Venus fair, or certes Venus hight.

Like Ephesus Euthymicus, of whom Achil-
les Tatius saith, that he was ——— καλὸς ὡς Achil. Tat.
μαραχίοις ὅσον Ῥοδόπῃ ἐν παρθένοις: as fair a- lib. 8. p. 206.
mong men, as Rodope amongst the Virgines;
like Pindars Alcimedon, of whom he sayes,

——— ἦν δ' ἑσορᾶν καλός, ἔργῳ
Τῷ κατὰ εἶδος ἐλέγχων.

Pindar. O-
lymp. od. 8.

He was comely and fair visag'd, and did not
shadow his beauty by any blemish of bad a-
ction. In whom both for internall and exter-
nall good (as it was once spoke of that wor-
thy Emperor *Mauritius*) true piety and fe-
licity linked themselves together, the for-
mer forcing the later: who covered not only
his head with the crowne, and clad his limbs
in purple, but embellisht his mind also with
precious ornaments: who of all other Em-
perors, empyr'd over his own person, tyrann-
ising as it were over the democratic of base
affections. Yet more for his generous spirits
and singular wisdom, for that internal beauty

Evagrius
Schol. li. 6.
ca. 1.

Zenophon
in his Apo-
logy for So-
crates at
the very
end.

He is like to *Socrates*, of whom *Xenophon* in that pithy Apology saith, Εὖ γὰρ ἔσθ' ἀπα-
ροῶν. When I do call to mind the man him-
selfe, his wisdom, his generous minde, nei-
ther can I not remember him, nor remem-
bring of him, not highly extoll him: and this
I will say, that if any of them which have a
zealous desire to obtain vertue, do converse
with any with whom hee may more profit
himself, him sure I judge most worthy of the
fellowship of the gods. To winde up our
speech with a patheticall place of the Poet.
For all absolutenesse he is like unto that fa-
mous *Stilicon*, of whom *Claudian* in his
Panegyris saith: first inferring this (which
agrees with that speech of *Max. Tyrhius*,
concerning the goddesses, in the 24 Serm. in
some sort) that all good hap is granted to no
man: some is graced with this beauty on this
part, some on that, none have all favor, sayth
he highly in his praise, that others having but
the compendium of excellency, he alone had
it in the greatest volumes:

Claudia-
nus in his
I of the
panegyris.

— sparguntur in omnes,
In te mixta fluunt, & quæ divisa beatos
Efficiunt, collecta tenes.

All those gifts which are dispersed among al, *So Angelus*
are combined in thee, and whose several par- *Pol. saies of*
cels and as we may say very drops to taste o n *Laur.*
were happines, they all concur in thee, thou *Medices in*
hast the course and full streame, wherby thou *his 4. epist.*
maist even bath thy self in blisse. *epist. 2. Ia-*
cobo Anti-

Now my pen wil needes take his leave of *quarion.*
his fair love the paper, with blubbering as *quibus in*
you see these ruder tears of inke: If there be *singulis ex-*
any parergeticall clauses, not suting true *cellere alii*
judgment, & as impertinent to this our trea- *magnum*
tise, as surely some there be, I must needs in- *putant, ille*
geniously confesse it as a default. *universis*
pariter e-
mineret.

Τὸ μὲν πάρεργον ἔργον ποιεῖν
ἢ ἔργον ὅτι πάρεργον ὀκνοῦν. *Athenaus.*

That I may speake, though not with the
very words, yet according to the sense of *A-*
gathon in Athenaus, to make a by-work a
work, is to make our work a by-work: Yet
am I not plunged over head and eares in *Pa-*
rerga's. They are (if it were so that I made
much use of them) but as our poetical *Epi-*
sodeians, as *Virgil* hath in his *Culex*, wherof
Ioseph Scaliger in his book intituled *Maro-*
nis appendix, and in his comment upon these
words [*inter quas impia Lotos impia*] in the

Culex saith: all these the Poets descriptions, although they be nothing but *Parerga*, notwithstanding they fill up the greatest roome of the pages of this Poem; so that there is the least portion of that which is most competēt and requisit. So in *Catullus* description of his *Pulvinar* *Catul.* writes most of the complaint of *Ariadne*, of the three fatall ladies, but of god *Hymen* and of mariage scarce any whit at all. So in this *Culex*, saith hee, are many words written in the praise of the rurall life, the shepheards happines, the limming out of plants, &c. but of the Gnat hee speaks least of all: for, saith he, *in pictura tantum tenui, nisi parerga adhibueris, quid dignum oculis proponi potest?* in so little a toy unlesse there were obiters, what would be worthy viewing? Which saying may not much bee unfitting our purpose: Though the Poets have a great prerogative to arrogate whatsoever: I account this *pictura tenuis* in regard of it selfe. And if not, I hope I may intermddle now & then a thing incidently by the way, so it be not wholly out of the way. I know some selfe-conceited nazold, and some jaundice-fac'd ideot, that uses to deprave and detra & from mens worthinesse, by their base obloquy (the very lyme-twigge of

our flying fame) and that with *Aristarchus*,
 reade over and over-read a book, onely to
 snarle at, like curious cures, and maligne the
 Author, not to cull out the choicest things to
 their own speciall use: like venomous Spi-
 ders, extracting a poisonous humor, where
 the laborious bees doe sip out a sweet profi-
 table juice: some such I say, may peradven-
 ture be mooved at these *Parerga's* & other
 escapes, as though they alone were Italian
Magnifico's and great Turkes for secretari-
 ship. But if they be greeved, let their toad-
 swoln gals burst in sunder for me, with puf-
 fing choler; let them turn the buckle of their
 dudgeon anger behinde, lest the tongue of it
 catch their own dotrill skins, I weigh them
 not a nifle. When they have spoke all they
 can, silly souls, they can work themselves no
 great advancement and me no great dispa-
 ragement. But here will wee now cast our
 happy anchor, being in the road and haven
 of our expectation: this little Barke of ours
 being sourst in cumbersome waves, which
 never tried the foming maine before, hath
 toiled long enough upon the Ocean. *Phæbus*
 beginneth low to West, yea now is gone
 downe to visit and call up the drowisie Anti-
 podes: If the radiant morn of favor do greet

*Theoder. in
 ferm. 1. sic.
 Isocr. in De-
 monic. 1. in
 fine.*

us with serenity of countenance, we mean to attempt a further Indian voyage, and by the happy means of our helm-mistresse *Minerva*, wee'l fraught and ballisse our little ship with a golden traffique, what unrefined mettall soever shee is now ladened withall. In the meane time wee wil lay in morgage a piece of our fallowed invention, till our bankrout faculty be able to repay that deeper debt we owe to learning.

When I have seen
 the world in flames
 and all the world in flames
 I will be like a flame
 and burn the world in flames



The Close.

As staring Phæbus with his radiant face,
Enthroniz'd in a golden chaire of state,
The watching candles of the night doth chase;
To seeke out hidden cels, all passionate:

So man in richest robes of nature drest,

Doth quite obscure the glory of the rest.

What's ever thing is seene, it hath his peere:

The Gitty a Sovereigne, the Heavens a Sunne,

The Birds an Eagle, Beasts a Lion feare:

The Flowers a Rose, in th'lims abart doth wonne:

The World a Center: Center hath a Man

Her lording, primate, metropolitan.

This man's a little world the Artists say,

Wherein a wise intelligence doth dwell,

That reason hight which ought to beare the sway,

The spheares our lims in motion that excell.

The consort which by moving hence doth fall,

Yeelds harmony to both angelicall.

Mans rarer gifts if we do duely scan;

Sage wisdom, peerlesse wit, and comely feature,

He seemes a very Demi-God, no man,

Embellished with all the gifts of nature

His heavenly soule is in his earthly mold,

An orient pearle within a ring of gold.

His comely body is a beauteous Inn,

Built fairely to the owners prince'y minde,

Where wandring vertues lodge oft lodg'd with sin,

Such pilgrims kindest entertainment finde.

An Inn said I, O no, that names unfit,

Sith they stay not a night, but dwell in it.

Man is the Centers rarest wonderment,
 Who waxeth proud with this her carriage,
 And decks her self with Arras ornament,
 For him to tread, as on a lofty stage.

For him once yearly she her selfe does dight
 With greenest Smarald, to refresh his sight.
 The heavens are full of sadder anguishment,
 That they enjoy not such a worthy wight:
 The earth is full of dreary languishment,
 That Heavens envy her that's hers by right.

The Sun that strives all day with him for grace,
 At night for shame is faine to shroud his face.
 Faire Cynthia's often in the pining waine,
 When she enjoys not his society,
 And oft her glory is at full againe,
 When he but daies to view her diety.

Whilom in veloped in misty cares,
 She now displays her bright dishevild haire.
 True image of that high celestiall power,
 Equall to Angels in thy happy state,
 Whose happy soule should be a pleasant bowre
 For Sanctity, her selfe to recreate,

By right Pandora hath enriched thee
 With golden gifts of immortalitie.
 Thus man is made, though he him selfe doth mar,
 By that alluring sin of luxury:
 And from his excellency wendeth far,
 By letting loose the reins to venery,

His soule in lust, til death away it hent,
 Like Æsopes pearle is in a dunghill pent.
 Looke as the sable night with jetty hew,
 In darknes muffles up the glad some day,
 And Cynthia in her cloudy cell doth mew,
 Lest she the nights foule visage should bewray:

So noysome riot rising as a dampe,
 Doth quite extinguish reasons burning lamp.

Chiefe

The Close.

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Chiefe foe-man unto man is lawles ryot,
Which makes him be inferior unto man,
For when the appetite ore-runs his dyet,
The soule-infeebled powers full little can.

Of glorious creatures greater is the fall,

Corruption of the best is worst of all.

Reasons fair'st turret highly seated is,
(Seat of the soules power, which doth most excell)

Within like turnings of Meander 'tis,
(Or labyrinth) where Rosamund did dwell:

A triple wall th' Anatomists espie,

Before you come where Rosamund doth lie.

The first is made of Elephantine tooth,

Strongly compact, his figure circular,

The wall rough cast, and yet the worke is smooth,

The fairest things not ever object are.

So cloudy curtains drawn ore th' azur'd skie,

(As eye-lids) cover Phæbus slumbring eie.

The other twain are not so strongly pight,

They rather serue for comely decencie,

And teach us that a prince within doth sit,

Enthron'd in pompe in highest majesty.

That things more highly priz'd are more pent in,

Lest they might be entic'd with flattering sin.

So th' horn-mad Bull must keep the golden fleece,

In bowre of brasse fair Danae must be pent,

The Dragon watch your fruit Hesperides.

The all-eyd Argus must faire lo tent:

The labyrinth close peerlesse Rosamund:

The fragrantst rose must thornes environ round.

The wall which framed is of ivory,

A glorious double casement doth containe,

Each answering both in uniformity,

And both the fairest objects entertaine

The Optick nerves the galleries wherein

The soule doth walke, and these free objects win.

Within

Within this pallace wall a goddesse pure,
Whom Ratio all the learned Schoolemen call,
Closely her selfe within doth here immure,
A Goddesse sober, wise, celestiall :

Who sitting though within her regall chaire,
Oft head-strong appetites her overbeare.

Riot the metropolitan of sinnes

Laies daily siege against this goodly towre :

And first by pleasing baites Riot begins,

Then by constraint the virgin to deflowre :

The towre at length is rais'd by battery,

Which could not be overcome by flattery.

Ayme ! so faire a fort to be throwne downe,

That it so faire, no longer time may last :

That lust should be impald with reasons crowne,

That rav'nous Riot should this palace wast.

That shee the mistresse of our lawlesse will

With uncleane excesse thus her selfe should spill !

Ay monster sinne of pleasing luxury,

The very hefticke feaver of the soule :

The harbinger of wofull misery,

Sweet poyson quast out of a golden bowle,

Phrensie of appetite, blind Cupids ginne,

To catch our brain-sicke Amoretto's in.

The Lethe of a stable memory :

The wild fire of the wit : the mint of woes :

A falling sicknesse to our treasury :

A mate, that ere with irreligion goes,

An Epicure that buggeth fading joy,

Before eternity with least annoy.

Riot's a barke in th'minds unconstant maine,

Toft to and fro with wafts of appetite,

Where reason holds the helme with carefull paine,

But cannot steare this laden keele aright :

Here wisdom as a galli slave is pent,

Scourg'd with disgrace, and fed with discontent.

Now

Now eath it is to take the golden fleece :
 The all ey'd Argus new asleepe is cast.
 The quickeey'd Dragons slaine by Hercules :
 Faire Danae is deflowr'd though neare so chaste.

By clues of winding pleasures now is found
 A tract to kill the leefest Rosamund.

Abandon and shake hands with riot then,
 Once let him not in thy faire palace rest :
 Happy's that soule that doth not riot ken,
 That keepe not open house for such a guest :

Who loves to have his lims with farnessse lin'd,
 There liues within his lims a meager minde.

Defeat these dainty lims of wonted fare,
 Wean thou thy appetite while it is young,
 Lest that it surfeting thy state impaire,
 With that two-fold port-cullis of thy tongue.

Stop thou the way lest too much enter in,
 The foe of vertue, but the friend of sin.

Who hunts nought else in th' Aprill of his daies,
 But Persian fare, too wanton merriment,
 A Winter storme, in May, his life shall craze,
 His fatall and his pining dreariment :

The only meed that comes by luxury,
 Is servile needfull end, and obloquy.

Till fond desire be banisht from within
 Against his leige a rebell he will rise,
 Draw not the curtaine o're this slumbring sin,
 That light of reason may him est surprise :

For if in darkenesse thou dost let him lie,
 Heele dreame on nought but hellish villanie.

When Morpheus doth a sleepe thy senses lull,
 Use sleepe with sober moderation :

Too little, weakens wit ; too much doth dull ;
 And greatly hinders contemplation.

Who keepe a golden meane is sure to finde,
 A healthfull body and a cheerefull minde.

Ovid.

Daigne Granta's Nymphs, our youth to entertaine,
Vntill our wit can reach an Ela straine.

Julian.

Among Comes silver swans that sweetly sing,
We Baucis and Philemon present bring,
Great Theseus, though Hecale were not able,
Vouchsaf'd acceptance of her meaner table.

Allian.

Renowned Artaxerxes humbly took
The present of Cynetas from the brook.
Our power is as a drop, and little can;
Let this suffice, our mind's an ocean;
Ere long our Muse, if now you daign to spare,
Shce'll feed your eares with more delicious fare.

FINIS.

Qui non est hodie, cras magis aptus erit.



